

NOVEMBER, 1928.

# THE WORD AND WORK

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LOUISVILLE, KY.

# THE WORD AND WORK

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## WORDS IN SEASON.

R. H. B.

### THE PRESIDENTIAL ELECTION.

As this goes to press the interest and excitement over the nearing presidential election is intense; and many feel that the pending presidential choice is nothing short of a national crisis. The question that concerns us chiefly now is: What shall God's people do about it? The more part think that the only thing we can do in the matter is to cast our vote, and induce as many others as we can influence, to cast their vote for the side that appears to favor the cause of righteousness. If it were suggested to them that the Christian's power lies not in the ballot but in his access to God and the acceptableness of his prayers before the throne of grace—the suggestion would perhaps be dismissed as vague and unpractical. Somehow (such is our unbelief) the material and tangible always seems, to our poor minds, so much more practical and effective than the things which are spiritual. Or, if the suggestion of prayer be not entirely despised, the position is taken that we ought to do what we can and "help God to answer our prayers." By which is meant that we ought to vote as well as pray. If indeed it is the Christian's God-ordained duty to take a hand in this world's government and to rule here (whether in person or by choice of a representative) then this duty ought indeed to be performed. In other words, if it is God's will that we should vote, then to *pray only* would not be faith: it would be presumption and disobedience. But if God has restricted us to spiritual means in this, then to vote would be the manifestation of unbelief. It behooves us therefore to look into this matter earnestly and carefully.

### THE CIVIL GOVERNMENTS OF THE WORLD.

Now there are several things told us in God's word concerning the world and its kingdoms on the one hand, and the position of Christ's people in the world, on the other, which bear on the question. As to the world, God says that it lies in the Evil one (1 John 5:19). Satan is the prince of it (John 14:30). He is also the god of this world who blinds the minds of the unbelieving to the claims of our glorious Lord (2 Cor. 4:4); and he is the deceiver of the whole world (Rev. 12:9). Although God overrules, and Satan's power is only delegated, yet within his sphere he holds sway and authority. Once he offered his holdings to Jesus on condition: "To thee will I give all this authority and the glory of them [i. e., of all the kingdoms of the world]: for it hath been delivered unto me; and to whomsoever I will I give it." The Lord Jesus refused the offer. In due time, however, at the sounding of "the seventh trumpet," it will be announced that "the kingdom of the world is become the Kingdom of the Lord and of

his Christ." (Rev. 11:15). In the meanwhile Satan continues his sovereignty. All that are not Christ's are in his kingdom. He is until yet "the prince of the powers of the air, the spirit that now worketh in the sons of disobedience, among whom we also once lived . . . and were by nature children of wrath, even as the rest." (Eph. 2:2, 3). But we have been delivered out of the power of darkness and translated into the kingdom of God's dear Son. (Col. 1:14). There is coming a day when that kingdom shall destroy and break in pieces all those other kingdoms, and the winds shall carry away the fragments of them as the chaff of the summer's threshing floor, and there will be no place found for them. But the Stone that smote them shall become a great mountain and fill the whole earth. (Dan. 2:35, 44). In all this we see the character, as well as the destiny, of those kingdoms of the world, as contrasted with the character and destiny of the kingdom to which Christians belong.

#### THE CHRISTIAN IN THE WORLD.

Now what is the place which God appointed to the Christian in the world? Though *in* the world (and that for a most important purpose) the Christian is *not of the world*, even as his Lord is not of the world. (John 15:19; 17:16)). Our citizenship is in heaven, from whence also we look for the returning Christ. (Phil. 3:20). Here we are but strangers and pilgrims; we have no abiding city here. (Heb. 13:14). With reference to the civil governments which, though beholden to Satan, are of God's ordaining—the Christian has orders from his Lord to be in subjection to rulers, to authorities, to their every ordinance (the one only exception always being that of Acts 5:29)—to show respect, reverence, honor, to all to whom it is due, whether to the King as supreme, or to subordinate officers, to pay all taxes, duties, customs, and to render all obedience, for the Lord's sake. In return for this he has the right (though he be but a sojourner) to the protection of life and property, which right he may claim, as did Paul when he appealed to Cæsar.

#### THE CHRISTIAN'S WORK IN THE WORLD.

The Christian's function while in the world is also carefully outlined for us in the word of God. We are God's workmanship created in Christ Jesus unto good works which God before ordained that we should walk in them. (Eph. 2:10). The grace of God taught us that, denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present age, looking for that blessed hope. (Tit. 2:12, 13). By the testimony of their life and teaching the children of God are to be the light of the world. (Phil. 2:15, 16; Matt. 5:14-16). By their presence and influence they are the salt of the earth. (Matt. 5:13). Their pure religion and undefiled before God is to visit the fatherless and widows in their affliction, and keep themselves unspotted from the world, for the friendship of the world is enmity with God. (Jas. 1:27; 4:4). They are to love their enemies and do good to them that hate them. The weapons of their

warfare are not carnal, but spiritual. (Eph. 6:10-18). Like Israel they compass the walls of Jericho, the stronghold of the world and the devil, by faith, until the walls fall by the power of God. For those spiritual weapons are mighty to the casting down of strongholds and every high thing that exalts itself against the knowledge of God. (2 Cor. 10:4, 5). Outwardly they are called unto suffering and rejection with their Lord; but spiritually they have a power that overcomes the world for greater is He that is in them, than he that is in the world.

#### SHALL CHRISTIANS VOTE?

In all this there is neither room nor commandment for the Christian that he should mingle into the affairs of the world's civil governments, try to control them, help to run them; or that he should intrude upon Cæsar's prerogatives or sit on his throne, or that Christians should avail themselves of the strong arm of the law and the power of the sword to bring in righteousness or to enforce it. All of this is clearly outside of God's will. In the civil governments of this world which are based on carnal power, which rise in blood and go down in blood and are maintained by the sword and conducted on the principles of this world, the Christian has no place nor share. Nor can he mingle himself into its affairs to any extent without losing spiritual power and striking hands with the world. It is a sad sight to see a Christian taken up with fervor in political interests, and a sadder to see a church of God torn up with political strife—the people who ought to set their minds on the things above, where Christ sitteth on the right hand of God. (See Col. 3:1-4).

#### THE CHRISTIAN'S INTEREST IN THE GOVERNMENT.

In all this it is not implied that the Christian has no interest or concern for this world, or for its governments. He must needs have, for the interests of his Lord and God's work and his own spiritual interest are involved in affairs here below. Therefore we are enjoined "first of all" to offer "supplications, prayers, intercessions, thanksgivings . . . for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. *This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth.*" (2 Tim. 2:1-4). This is the exertion of the spiritual power which the Lord committed to us in the interest of *the salvation* of men. And in this, and in the teaching of the truth of the gospel and the example of their godly life, by which they quietly influence public opinion and raise standards of national righteousness, lies the Christians' real effectiveness to the blessing of this world.

#### KEEPING OUR PLACE.

It may be objected that if we *pray* for the civil government we ought also to work for it. That is entirely true. Only our efforts must be by God's direction, in the spiritual way, not by carnal means and methods. The vote is not a spiritual weapon but a carnal force. For back of the ballot is the law and back of

the law is the sword. As pointed out above, the good life and work and teaching of the Christian profoundly affects the world's standards and works for good. Much of the world's civilization, liberty, humanitarianism, philanthropy, and general enlightenment is the indirect result of the presence of the gospel in the world—the by-product of the gospel, as David Lipscomb called it. It were a sad mistake if the vine of God and His olive tree would forsake its sweetness and fatness to wave to and fro over the trees of the forest. It would have been disastrous if Israel had halted its march around Jericho and resorted to crowbars and battering rams. It is a grievous failure and misfortune when the church leaves its real place and mingles into the world's politics. For those things will not mix.

But, it will be said, if Christians do not vote they leave the whole business to the people of the world and to the wicked.—Well, if the church and the world are two such different spheres and kingdoms, ought not the world be permitted to run its affairs? But the actual power of the *Christians'* vote (I speak not of the vote of "Christendom") is of no consequence. If all the true children of God were to vote in concert it would be a small matter. But they would never do that. Even in the present election, when one might think the issues are obvious, the forces are fairly well divided, some seeing good reason for voting on the one side, others equally good reason, to their minds, for voting on the other; and they would largely cancel each other. The net result would be pitifully small, whether one way or the other. And it would be a pity if for so trifling a chance a Christian would compromise his *real* power and influence for good and right; which he would, in some measure, be sure to do.

Let us seek unto the Lord for the nation in this crisis. And let us ask for discernment that as Christians we may see our place and work and hope. And by that let us stand till Jesus comes. Amen.

### **THE LOUISVILLE BIBLE COURSES.**

The Portland Ave. Bible Classes, conducted by R. H. Boll, open for the winter on Tuesday, Nov. 6—Election Day! These classes are free to all; and the Portland Ave. Church provides a free dormitory for men. The students buy their own food on the club plan, and they have always been able to live at very moderate cost.

The outstanding ability of our instructor, the high spiritual tone and atmosphere, the constant association with experienced, consecrated Christians, the privilege of working and worshipping with the best church, taken all in all, that I have ever seen anywhere, the opportunities for development in actual mission work, the high character and noble service of scores of Christian workers that have come under this blessed influence—these things have for years commended the Louisville Bible Training Course far and wide. Come!

E. L. J.

**WHEN THE REAPING TIME COMES.**

By GEORGE MULLER

Given at Bristol in his 92nd year.

"IN THE MORNING SOW THY SEED, AND IN THE EVENING WITHHOLD NOT THY HAND." That is, "Use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that brief—very brief—as compared with eternity; therefore make good use of it." Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again and again in prayer.

When the reaping time comes, and we find ourselves in glory, that child for whom we prayed will be found there! That aged cripple whom we met incidentally on the road, and to whom we spoke, will be in heaven. That person in consumption whom we visited every day for a long time, and who gave little or no heed at all to what we had to say, will be found in glory, having at last laid to heart what we spoke so many times to him, and though we had no information about it, when our work, labor, or service has, contrary to natural expectation, been blessed!

I was once standing here about sixty-two years ago, preaching the Word of life, and after I was through I was cast down because my words seemed to me so cold, so dull, so lifeless. Not till three months after did I hear that through that very address abundant blessing had been brought to nineteen different persons.

But let us carefully see to it that when the reaping time comes there will be something to reap because we have been laboring. If there be no labor, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if when the harvest time comes there is no reaping as far as we are concerned. But as assuredly as there has been the crying mightily to God, as there has been the sowing, as there has been the laying out of ourselves for God, most assuredly we shall reap.

"FOR THOU KNOWEST NOT WHETHER SHALL PROSPER, EITHER THIS OR THAT." We know not what God is about to do, because he does not tell us if it is at this or that particular time he will own our labor or service.

"OR WHETHER THEY BOTH SHALL BE ALIKE GOOD." God may bless, not merely at one time, but both times. In the *morning* the work may be commenced, in the *evening* the Holy Spirit may deepen it, and God may bring double blessing out of our poor feeble service.



From Turkey Creek, La.: "The meeting, at Turkey Creek, which I held in August closed with 5 restorations and 1 baptism. I preached for them again Lord's day, Sept. 13, with 4 additions. The church is in a better spiritual condition than it has been for some time. May God make me of some use."—Thos. M. Dowden.

From Jacksonville, Fla.:—"I have been engaged here with the home congregation in a series of Revival Meetings the past 3 weeks, and it has proved a true revival, in prayer, zeal, faith and soul-saving.

"I baptized a Methodist preacher and his daughter. He is a good man and I think his stand for the Lord will result in the development of a whole Mission where he is working, here in Jacksonville, into a church of the New Testament order. Six have been baptized to date and one restored."—H. N. Rutherford.

From Lawrenceburg, Tenn.: "After closing Summer School this year I held meetings as follows: Clear View, in Sumner County, Tenn.; Killen, Ala., Ebenezer, Mercer County, Ky., and Ethridge, Tenn. The latter meeting was held after school started this fall. I preached only at night in this meeting. God has graciously blessed our efforts so that forty-five responded to the invitations from all sources. I am again teaching at Lawrenceburg and doing monthly work with neighboring churches. We are privileged to see Brother and Sister Clymore of Pulaski occasionally. Brother Boll's meeting here was a great help in stirring us to greater things. There were also a number of additions to the church, but I feel the greatest good was done in his sermons to the church. He stirred us up on prayer and missions."—J. M. Hottel.

From Pulaski, Tenn.: "Brother S. H. Hall, of Nashville, Tenn., was with us in a two weeks' meeting the latter part of September. He gave us some splendid lessons which strengthened the church spiritually. Attendance and interest have both been better since the meeting. Sixty three were present at the prayer meeting service last week. Brother Hall does not compromise with the devil, but gives him a stunning blow in every sermon. Twenty responded to the invitations extended during the meeting.

"I am back home to stay after a two month's season of revival work. My work this summer was very pleasant, and the Lord abundantly blessed the efforts put forth. Thirty-five responded during the four meetings that I held. With the Lord leading us, we want to do more for Him this winter than ever before."—Maurice Clymore.

From Sacramento, Calif.: "The church at Sacramento, the capital of California, is making some progress. Recently we had five baptisms. Our present membership is thirty-five. It does not seem, however, that we can grow very rapidly until we have a building of our own in which to meet. We are now making plans to secure such a building; but we shall not be able to do so without some outside help. If anyone who reads this feels disposed to help us, he will be doing a good work, and will help to establish the cause in one of the important centers of the United States. Send contributions to me at 3180 D Street."—J. N. Gardner.

The following is copied from "Christian Education," the paper published by Abilene Christian College, Abilene, Texas. They have our hymnal "Great Songs of the Church:"

"Some brethren write and sell books containing some fine old hymns, and a group of songs that are little better than jigs. They are jazz tunes and sometimes almost jazz sentiments. Such songs cannot last and they ought not to last. One of the best things about a book of that sort is that at the end of the year the congregation will want a new book. The sad thing about it, though, is that they often get another book of jigs. Jiggy songs cannot help the spirituality of those who sing them."

Brother B. M. Taylor, song leader in the meeting at Vernon, Texas, reports 155 additions to the congregation during the meeting, 87 baptized. He adds: "We have had some great singing during the revival." (Vernon uses "Great Songs of The Church.")

Brother Boll and Brother Bornwasser are in a great revival at Winchester, Ky. Final report later. Brother Boll says, "The meeting started off with more interest to begin on than at many places after the first week of meeting. Neal's fine work tells."

J. C. Bailey began a meeting at Fairview, Mont., on Oct. 6.

From Potter Orphan Home: "Our 50 children are well."—Ben F. Taylor.

An unusual number of new schools ordered the Word and Work Lesson Quarterly for this quarter. Some of them came too late.

Brother D. H. Friend baptized 3 at Fifth & M St. Church, Louisville, on October 22.

We have again on hand a few copies—about 25 or 30 books—of the original, round-note edition of our hymnal, "Great Songs of The Church." These will be sold at 25c each.

A neat Directory, containing over 500 names, of the West Side Central Church, Detroit, Mich., has reached our desk. Brother Claud S. Witty continues to serve this growing congregation.

The Word and Work sends in annually a large club to the Sunday School Times. Please let us have renewals and subscriptions, \$1.75 each, early in December. The regular price is \$2.00.

G. A. Klingman, with E. L. Jorgenson, singer, has just closed a fine meeting in the Highland Church, Louisville, with capacity attendance. Two were baptized, 2 confessed sin, and 7 came "by membership."

The Word and Work will again supply The Scripture-Text Calendar to those who want it for 1929. This Calendar makes an inexpensive but appropriate holiday gift. The prices are as follows: 30c each, \$3 per dozen.

From Lexington, Okla.: "The church is moving along nicely, contributing some to foreign missions, helping the Tipton Orphan home, and contributing to Norman church once a month to help sustain a Bible Chair at the University of Oklahoma."—J. D. Bland.

Herman Fox has had a great week in Nashville, engaging, with the Moreheads, in missionary meetings in seven or eight of the churches in that city. The estimated attendance at Central church was twelve hundred.

"I was song leader last month in a good meeting with my old home church in Albion, Nebr., Chas. F. Hardin of Anson, Texas, doing the preaching. Brother Hardin is a man of ability, very likeable and of good spirit. Five or six were baptized.

"On the trip I had one-night Song Drills at three places: Marshalltown, Ia., Council Bluffs, Ia., and Kansas City, Mo. (Thirty-ninth & Flora congregation).

"In Council Bluffs, the brethren meet in Hafer's Hall, 135 W. Broadway. The congregation is small but active, and eager to have faithful brethren visit them as they pass through Omaha. Call up S. N. Shepherd (son of J. W. Shepherd) 5511 Hickory St., Omaha.—E. L. Jorgenson.

**CONNECTIVES OF ENGLISH SPEECH** Don't forget the importance of the little connecting-words: without them your speech would be only a jumble. The use and placing of Prepositions, Conjunctions, Relative Pronouns, and Adverbs can make or mar your writing. Coleridge says that a master of our language may be known by his skilful use of connectives. By Dr. Fernald. Arranged for quick reference. Strong cloth binding, \$1.90.

## THE THRONE OF DAVID AND CHRIST'S UNIVERSAL AUTHORITY.

R. H. B.

There is no clash between the position that Christ now holds supreme and universal Lordship and absolute authority, on the one hand, and that His assumption of the throne of David is yet future. Jesus Christ *is now* Lord of all. He sits enthroned on God's right hand, crowned with glory and honor. All authority in heaven and on earth is His. To Him is given the Name which is above every name, and angels, principalities, and powers are made subject to Him. "For, He [God] put all things in subjection under his feet." (1 Cor. 15:27).

But though all power in heaven and on earth is His and He sits on the throne of the universe, *we see not yet all things subjected unto Him.* (Heb. 2:8).

"Our Lord is now rejected and by the world disowned,

By the many still neglected and by the few enthroned."

He is until yet "expecting till his enemies be made the footstool of his feet." (Heb. 10:13). His authority is not acknowledged in the world at large. The day is yet future when the kingdom of this world shall have become the kingdom of the Lord and of His Christ. (Rev. 11:15). Excepting the few who bow in submission to Him as Lord, and who are in His kingdom now (Col. 1:14)—the nations and kingdoms of this world are not consciously obeying Christ nor giving Him His place as King supreme. Nor is He exercising government over them in any way other than the providential over-rule and moral government which God has always exercised. But the day is coming in which He will *take* His great power (now already His) and will reign. (Rev. 11:17).

That much is obviously true and indisputable. But if that is true, and if that does not detract from Christ's present supreme exaltation and authority, why should it be thought a thing incompatible with His present unlimited, universal Lordship and Kingship if His occupancy of the throne of David is yet future? All the right and prerogative and power of David's house is His now and already. But the throne (which stands for the active administration of David's government) He has not assumed as yet.

The situation is analogous to David's own case. Anointed of God at the hands of Samuel (1 Sam. 16) David was thenceforth the rightful sovereign of Israel, God's King. But for years he was rejected and outlawed. There came to him out of all Israel (and even from the nations) an increasing host of men, individuals—outcasts, criminals, fugitives, hopeless debtors, and others—who accepted his leadership and authority, and over whom he became head and captain. (1 Sam. 22:1, 2). During this time David even exercised some functions the right to which belonged to the King of Israel alone—for instance, he inquired at

the oracle of God, through priest and ephod, which none but the King might do, and independently led campaigns against the nation's enemies, the Amalekites and Philistines. But the throne he did not assume until Saul was dead, and first Judah, then all Israel, willingly accepted him as King. (1 Sam. 22—2 Sam. 5).

Thus the Lord Jesus is King supreme on the throne of all the universe. But *with reference to the subordinate sovereignty of David's throne*—though it is His by right, and He possesses all its authority, He bides His time till the house of Jacob turn unto Him who is alone their rightful Sovereign, Lord and King. Then will He exercise His right and rule on the throne of David.

---

### "ON WITH THE DANCE!"

STANFORD CHAMBERS.

Didn't we read rather recently of a certain racer flying the track into the crowd and killing a number of people including himself? But the race went right on! A strikingly significant point in the news item. And characteristic of our age, or not? What do you say?

In a certain Kentucky town I was recently told of the death of a mother there whose daughters, notwithstanding the mother's serious sickness, were at the skating rink when the word came to them of her death. One of the girls is reported to have said to the other, "Don't go yet. Let's skate some more." Without natural affection. A characteristic of our own day, or not? What do you say?

"There was a sound of revelry by night,  
And Belgium's capital had gathered there  
Her beauty and her chivalry, and bright  
The lamps shone o'er fair women and brave men."

But some one heard the "cannon's opening roar" and reported it to the revelers. What was their attitude?

"On with the dance! Let joy be unconfined!  
No sleep till morn where youth and pleasure meet  
To chase the glowing hours with flying feet!"

And thus it was on the eve of Waterloo! Thus will it be on the eve of another Waterloo, a greater, which will overtake as a thief in the night!

One of our American writers is quoted as saying:

"We are living in a luxurious age, a selfish, sensual age. It is a fast age—not anchored to any deep-rooted principles of right living. It is a mad age. From youth to old age there is marked indifference to sober thinking and a manifest tendency to hilarious hiking along life's pathway." So it's "On with the dance" "On with the race!" "On with the game!" On, where?

### BISHOP STROSSMAYER'S SPEECH.

(Bishop Strossmayer was originally Romish Bishop of Croatia. At the Vatican Council of 1870, he with Dr. Dollinger and Bishop Kendrick, and other Romish Prelates, opposed the dogma of Papal Infallibility. His great address is given here, to be concluded next month.—Ed.)

“Venerable Fathers and Brethren:—It is not without trembling, yet with a conscience free and tranquil before God who lives and sees me, that I open my mouth in the midst of you in this august assembly. From the time that I have been sitting here with you I have followed with attention the speeches that have been made in the hall, hoping with great desire that a ray of light descending from on high might enlighten the eyes of my understanding, and permit me to vote the canons of this Holy Œcumenical Council with perfect knowledge of the case.

“Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the Old and New Testaments, and I have asked these venerable monuments of truth to make known to me if the holy pontiff, who presides here, is truly the successor of St. Peter, vicar of Jesus Christ, and the infallible doctor of the church. To resolve this grave question I have been obliged to ignore the present state of things, and to transport myself in mind, with the evangelical torch in my hand, to the days when there was neither Ultramontanism nor Gallicanism, and in which the church had for doctors St. Paul, St. Peter, St. James, and St. John—doctors to whom no one can deny the divine authority without putting in doubt that which the holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed as the rule of faith and of morals. I have then opened these sacred pages. Well (shall I dare to say it?), I have found nothing either near nor far which sanctions the opinion of the Ultramontanes. And still more to my very great surprise, I find in the apostolic days no question of a pope, successor to St. Peter, and vicar of Jesus Christ, any more than of Mahomet who did not then exist. You, Monsignor Manning, will say that I blaspheme; you, Monsignor Fie, that I am mad. No, Monsigori, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the papacy as it exists at this moment. Do not refuse me your attention, my venerable brethren, and with your murmuring and interruptions do not justify those who say, like Father Hyacinthe, that this Council is nothing, but that our votes have been from the beginning dictated by authority. If such were the case, this august assembly, on which the eyes of the whole world are turned, would fall into the most shameful discredit. If we wish to make it great, we must be free. I thank his Excellency, Monsignor Dupanloup, for the sign of approbation which he makes with his head: this gives me courage, and I go on.

“Reading then the sacred books with that attention with

which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers. If Simon, son of Jonas, had been what we believe his holiness Pius IV. to be today, it is wonderful that He had not said to him, 'When I have ascended to my Father, you should all obey Simon Peter as you obey Me. I establish him my vicar upon earth.'

"Not only is Christ silent on this point, but so little does He think of giving a head to the church, that when He promises to His apostles to judge the twelve tribes of Israel (Matt. 19:28), He promises them twelve thrones, one for each, without saying that among those thrones one shall be higher than the others—which shall belong to Peter. Certainly, if He had wished that it should be so, He would have said it. What do we conclude from this sentence? Logic tells us that Christ did not wish to make St. Peter the head of the apostolic college. When Christ sent the apostles to conquer the world, to all He gave the promise of the Holy Spirit. Permit me to repeat it: if He had wished to constitute Peter His vicar, He would have given him the chief command over His spiritual army. Christ—so says the Holy Scripture—forbade Peter and his colleagues to reign or to exercise lordship, or to have authority over the faithful like the kings of the Gentiles (St. Luke 22:25). If St. Peter had been elected pope, Jesus would not have spoken thus; but according to our tradition, the papacy holds in its hands two swords, symbols of spiritual and temporal power.

"One thing has surprised me very much. Turning it over in my mind, I said to myself, If Peter had been elected Pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the gospel of the Son of God? What do you think, venerable brethren, if at this moment we permitted ourselves to send his holiness Pius IX. and his Excellency Mons. Plantier to go to the Patriarch of Constantinople, to pledge him to put an end to the Eastern schism?

"But here is another still more important fact. An Œcumenical Council is assembled at Jerusalem to decide on the questions which divide the faithful. Who would have called together this Council if St. Peter had been pope? St. Peter. Who would have presided at it? St. Peter, or his legate. Who would have promulgated the canons? St. Peter. Well, nothing of this occurred. The apostle assisted at the Council as all the others did, yet it was not he who summed up, but St. James; and when the decrees were promulgated, it was in the name of the apostles, the elders, and the brethren (Acts 15). Is it thus that we do in our church? The more I examine, O venerable brethren, the more I am convinced that in the scriptures the son of Jonas does not appear to be first.

"Now, while we teach that the church is built upon St. Peter, St. Paul (whose authority cannot be doubted) says, in his epistle to the Ephesians 2:20, it is built on the foundation of the

apostles and prophets, Jesus Christ Himself being the chief corner-stone. And the same apostle believes so little in the supremacy of St. Peter, that he openly blames those who would say, We are of Paul, We are of Apollos (1 Cor. 1:12), as those who say, We are of Peter. If therefore this last apostle had been the vicar of Christ, St. Paul would have taken great care not to censure so violently those who belonged to his own colleagues. The same apostle, counting up the offices of the church, mentions apostles, prophets, evangelists, doctors, and pastors. Is it to be believed, my venerable brethren, that St. Paul, the great apostle of the Gentiles, would have forgotten the first of these offices, the papacy, if the papacy had been of divine institution? The forgetfulness appeared to me to be as impossible as if an historian of this Council were not to mention one word of his holiness Pius IX. [Several voices—'Silence, heretic, silence.'] Calm yourselves, my brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong in shutting the mouth of the smallest member of this assembly.

"I continue. The apostle Paul makes no mention, in any of his letters directed to the various churches, of the primacy of Peter. If this primacy had existed, if, in one word, the church had in its body a supreme head infallible in teaching, would the great apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then, as he has actually done, when the edifice of the Christian doctrine is erected, would the foundation, the key of the arch, be forgotten? Now, unless you hold that the church of the apostles was heretical (which none of us would either desire or dare to say), we are obliged to confess that the church has never been more beautiful, more pure, or more holy, than in the days when there was no pope. [Cries of, 'It is not true; it is not true.'] Let not Monsignor di Laval say, 'No,' since if any of you, my venerable brethren, should dare to think that the church having today a pope for its head is more in the faith, more pure in its morals than the *Apostolic church*, let him say it openly in the face of the universe, for this enclosure is the centre from which our words fly from pole to pole.

"I go on. Neither in the writings of St. Paul, St. John, nor St. James, have I found a trace or germ of the papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this all-important point. The silence of these holy men, whose writings make part of the canon of the divinely-inspired Scriptures, has appeared to me burdensome and impossible, if Peter had been pope, and as unjustifiable as if Thiers, writing the history of Napoleon Bonaparte, had omitted the title of emperor.

"I see here before me a member of the assembly, who says, pointing at me with his finger, 'There is a schismatic bishop who has got among us under false colors.' No, no, my venerable brethren, I have not entered this august assembly as a thief, by the window, but by the door like yourselves. My title of bishop

gave me a right to it, as my Christian conscience forces me to speak and to say that which I believe to be true.

"What has surprised me most, and what moreover is capable of demonstration, is the silence of St. Peter. If the apostle had been what we proclaim him to be—this is, the vicar of Jesus Christ on earth—he surely would have known it; if he had known it, how is it that not once did he act as pope? He might have done it on the day of Pentecost, when he pronounced his first sermon, but did not do it; neither in the two letters directed to the church. Can you imagine such a pope, my venerable brethren, if St. Peter had been pope? Now, if you wish to maintain that he was the pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now I ask whoever has a head to think and a mind to reflect, are these two suppositions possible?

"To return, I say, while the apostle lived, the church never thought that there could be a pope; to maintain the contrary, all the sacred writings must be entirely ignored.

"But it is said on all sides, Was not St. Peter at Rome? Was he not crucified with his head down? Are not the pulpits in which he taught, the altars at which he said the mass, in this eternal city? St. Peter having been at Rome, my venerable brethren, rests only on tradition; but, if he had been Bishop of Rome, how can you from that episcopate prove his supremacy? Scaliger, one of the most learned of men, has not hesitated to say that St. Peter's episcopate and residence at Rome ought to be classed with ridiculous legends. [Repeated cries, 'Shut his mouth, shut his mouth; make him come down from the pulpit.']

"Venerable brethren, I am ready to be silent; but is it not better, in an assembly like ours, to prove all things, as the apostle commands, and to hold fast what is good? We have a dictator, before whom we—even his holiness Pius IX. himself—must prostrate ourselves, and be silent and bow our heads. That dictator is history. This is not like a legend, which can be made as the potter makes his clay, but is like a diamond which cuts on the glass what cannot be cancelled. Till now I have only leant on her; and if I have found no trace of the papacy in the apostolic days, the fault is hers, not mine. Do you wish to put me into the position of one accused of falsehood? You may do it, if you can.

"I hear from the right some one expressing these words—'Thou art Peter, and on this rock I will build my church.' I will answer this objection presently, my venerable brethren; but, before doing so, I wish to present you with the result of my historical researches.

"Finding no trace of the papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well, I say it frankly—I have sought for a pope in the first four centuries, and I have not found him. None of you, I hope, will doubt the great authority of the holy Bishop of Hippo, the great and blessed St. Augustine. This pious doctor—

the honor and glory of the Catholic church, was secretary in the Council of Melvie. In the decrees of this venerable assembly are to be found these significant words—'Whoever wills to appeal to those beyond the sea shall not be received by any one in Africa to the communion.' The bishops of Africa acknowledge the bishop of Rome so little that they smote with excommunication those who would have recourse to an appeal. These same bishops, in the sixth Council of Carthage, held under Aurelius, Bishop of that city, wrote to Celestinus, Bishop of Rome, to warn him not to receive appeals from the bishops, priests, or clerics of Africa; and that he should send no more legates or commissaries; and that he should not introduce human pride into the church.

"That the Patriarch of Rome had from the earliest times tried to draw to himself all the authority is an evident fact; but it is an equally evident fact that he had not the supremacy which the Ultramontanes attribute to him. Had he possessed it, would the bishops of Africa—St. Augustine first among them—have dared to prohibit the appeals of their decrees to his supreme tribunal? I confess without difficulty that the Patriarch of Rome held the first place. One of Justinian's laws says, 'Let us order, after the definition of the four Councils, that the holy pope of ancient Rome shall be the first of the bishops, and that the most high Archbishop of Constantinople, which is the new Rome, shall be the second.' 'Bow down then to the supremacy of the pope,' you will say to me. Do not run so fast to this conclusion, my venerable brethren, inasmuch as the law of Justinian has written on the face of it, 'Of the order of the patriarchal sees.' Precedence is one thing, the power of jurisdiction is another. For example, supposing that in Florence there was an assembly of all the bishops of the kingdom, the precedence would be given to the Primate of Florence, as among the Easterns it would be accorded to the Patriarch of Constantinople, as in England to the Archbishop of Canterbury. But neither the first, nor the second, nor the third, could deduce from the position assigned to him a jurisdiction over his colleagues.

"The importance of the bishops of Rome proceeded not from a divine power, but from the importance of the city in which they had their seat. Monsignor Darboy (in Paris) is not superior in dignity to the Archbishop of Avignon; but, in spite of that, Paris gives him a consideration which he would not have, if, instead of having his palace on the bank of the Seine, he had it on that of the Rhone. That which is true in the religious order is the same in civil and political matters: the Prefect of Rome is not more a prefect than one at Pisa; but civilly and politically he has a greater importance.

"I have said that from the very first centuries the Patriarch of Rome aspired to the universal government of the church. Unfortunately he very nearly reached it; but he had not succeeded assuredly in his pretensions, for the Emperor Theodosius II. made a law by which he established that the Patriarch of Con-

stantinople should have the same authority as he of Rome (*Leg. cod. de sacr., etc.*). The fathers of the Council of Chalcedon put the bishops of the new and the old Rome in the same order on all things, even ecclesiastical (*Can. 28*). The sixth Council of Carthage forbade all the bishops to take the title of prince of the bishops, or sovereign bishop. As for this title of universal bishop, which the popes took later, St. Gregory I., believing that his successors would never think of adorning themselves with it, wrote these remarkable words, 'None of my predecessors has consented to take this profane name; for when a patriarch gives himself the name of *Universal*, the title of patriarch suffers discredit. Far be it then from Christians to desire to give themselves a title which brings discredit upon their brethren!'

"The words of St. Gregory are directed to his colleagues of Constantinople, who pretended to the primacy of the church. Pope Pelagius II. calls John, Bishop of Constantinople, who aspired to the high priesthood, 'impious and profane.' 'Do not care,' he said, 'for the title of universal, which John has usurped illegally. Let none of the patriarchs take this profane name; for what misfortunes may we not expect, if among the priests such elements arise? They would get what has been foretold for them—He is the king of the sons of pride' (*Pelagius II, Lett. 13*). Do not these authorities prove (and I might add a hundred more of equal value), with a clearness as the sun at mid-day, that the first bishops of Rome were not till much later recognized as universal bishops and heads of the church? And on the other hand, who does not know that from the year 325, in which the first Council of Nice was held, down to 580, the year of the second Ecumenical Council of Constantinople, among more than 1,109 bishops who assisted at the first six general Councils, there were not more than nineteen Western bishops? Who does not know that the Councils were convoked by the Emperors without informing, and sometimes against the wish of, the bishop of Rome?—that Hosius, Bishop of Cordova, presided at the first Council of Nice, and edited the canons of it? The same Hosius presided afterwards at the Council of Sardica, excluding the legates of Julius, Bishop of Rome.

### **LIGHT FOR THE NEGLECTED CONTINENT.**

So little missionary attention has been given to South America that it is styled the "neglected continent." Brothers Boyer and Smith with their wives are leading Brazilians to Christ, but—of course—need reinforcements. Bro. Geo. Johnson and family and Sister Edwards will sail Dec. 3 if arrangements can be made; and an important part of the arranging is to get the balance of the travel funds ready. Accept our word that a prompt gift here will be well bestowed. Quick responses from a sufficient number will take care of the situation. Send your check plainly marked to The Word and Work, or to Philip Bornwasser, 632 N. 26th St., Louisville, Ky.

## ROBERT MILLIGAN ON "ISRAEL" AND THE "BLISSFUL ERA."

(Submitted by Chas. M. Neal)

### THE RESTORATION AND CONVERSION OF ISRAEL.

Palestine, by divine right, belongs to the Jews. To Abraham and to his seed was it given for an everlasting possession. Gen. 13:15 and 17:8. The Babylonians, Persians, Macedonians, Egyptians, Syrians, Romans, Saracens, Seljukians, Mamelukes, and Ottomans, have, therefore, all been usurpers. But the last of these are rapidly declining; and in a few years they will be like the nations God once destroyed before the children of Israel. Hence it is reasonable to suppose that Palestine will then revert to its rightful owners; for our Savior certainly assigns a limit to the period during which Jerusalem shall be trodden down of the Gentiles. Luke 21:24. . . . . (Isa. 11:10-12; Jer. 23:3-8; Amos 9:11-15 and Ezek. 36 are given as proof for his position.—C. M. M.)

From the latter part of this very interesting chapter it appears that the children of Israel were removed from Palestine and scattered among the heathen on account of their multiplied sins and transgressions; that even since their dispersion they have continued to profane the name of the Lord; that they will nevertheless, for the glory of God, be gathered out of all countries and brought again into their own land; and that both they and their land will be afterward regenerated, and become to the surrounding heathen a demonstration of God's special providence and righteous government in the affairs of men. . . . . Palestine will certainly be again restored to the dispersed Israelites for an everlasting possession."

"That God has yet a great work in reserve for the Jews, may, we think, be very reasonably inferred from many circumstances in their eventful history. But for this they are not now qualified. They must first rise from the dust of their present degradation; they must return to their own land; they must be converted to their long despised and rejected Messiah, before they can enter upon the work which Providence has assigned them. . . . .

"At the same awfully exciting moment, when the whole creation is stirred up against the dragon, the beast, and the false prophet, God pours out the spirit of prayer and of supplication on Israel; and immediately they look to Him whom they pierced, and mourn for Him as did their fathers for King Josiah, when in battle against Pharaoh Necho, he was mortally wounded at Hadadrimmom in the valley of Megiddo. Nothing can more fully express their sorrow and bitter anguish, than the solitary manner in which they pour out their lamentations."

(Robert Milligan in *Millennial Harbinger*, 1856, pages 569, 435, 601, 660.—See also, *Scheme of Redemption*, pages 544 to 554).

THE REIGN OF CHRIST AND THE SAINTS, AND THE "BLISSFUL ERA"  
WHEN SATAN IS BOUND.

"All things are put under him as our Leader and Captain. And this is therefore to us a sure pledge that in due time the dominion of the world will be restored to man; that he will enjoy the whole habitable earth as his home, and that he will rule over it as his rightful patrimony, even as Adam ruled over Eden before he fell. . . . Man's dominion over the world to be restored through Jesus. (Heb. 2:5-9).

His purpose is unchangeable, and hence there can be no doubt but that mankind will yet regain their lost dominion over the Earth. How far this shall be accomplished before the Earth shall have been renovated by fire (2 Pet. 3) it may be now difficult to say. When Satan shall be bound for a thousand years (Rev. 20:1-6) and the saints of the Most High possess the Kingdom (Dan. 7:14, 18, 22) the prophecy of Isaiah (11:6-9) may be more literally fulfilled than we now anticipate. But whatever may be true of this blissful era, so long and so often foretold by the Apostles and Prophets, it is not at all probable that man's dominion over the world will be fully restored, until the new Heavens and the new Earth appear, in which righteousness will forever dwell. (Rev. 21).—Robert Milligan, *Commentary on Hebrews*; comments on Chapter 2:5-9.

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### THE FUTURE REDEMPTION.

There is a redemption still in the future for those who have been saved. All true Christians are looking forward to this redemption—even all believers who have died and are in heaven today in the presence of their Lord. This does not mean that there is any doubt about the present salvation of believers; the Lord settled that when He said: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Everlasting life is the present and eternal possession of all who are saved.

Resurrection has to do with our bodies. It is not a matter of spirit salvation, but of body salvation. The Bible speaks of "the spirits of just men made perfect," but nowhere does it say that the bodies of just men—that is, of the saved—have yet been made perfect. On the contrary, we are told that all creation is looking forward to this bodily redemption of God's people. Here is the inspired promise of this redemption:

For the earnest expectation of the creation waiteth for the manifestation of the sons of God. . . . Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also (the apostle and all the saved) . . . groan within ourselves, waiting for . . . the redemption of our body.

Only one human body since the world began has yet known

this "glorious liberty." It is the body that the Son of God took when He became, through His incarnation by the virgin birth, the Son of man. In that natural and human body he lived—but without sin—for thirty-three years; then He went to the cross, where God "laid on Him the iniquity of us all"; and "His own self bare our sins in His own body on the tree." There He received the wages of our sins, which is death, and of His own free will He laid down His life, and died. His body was taken down from the cross and was laid in a new tomb, "wherein never man before was laid."

Three days later the first bodily resurrection in the history of the world, and the only one as yet, took place. The dead body of Christ was raised from the dead; it became alive again, being reunited to His spirit. The body that had lived here on earth for thirty-three years, that had been nailed hand and foot to the cross, and that had died there, was now alive again. For forty days the risen and living Christ was with His disciples, talking with them, eating with them, as "He showed Himself alive after His passion by many infallible proofs." Others, like Lazarus, were raised from the dead both before and after Christ's resurrection. But their bodies became alive only to die again; Christ's body alone has as yet experienced that change that will occur for all the saved when "this mortal (body) shall have put on immortality."

"Now is Christ risen from the dead, and become the firstfruits of them that slept. . . . But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." The Scriptures tell us plainly how the future redemption shall be accomplished for all who shall have received Christ as their Saviour. The unspeakably great, majestic, world-shaking scene is here described:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore comfort one another with these words."

Christ is able to save not only the spirits of those who trust Him, but also their bodies. It would be a partial and incomplete salvation indeed if our bodies, fallen into death, dissolution and corruption because of sin, were left for time and eternity in "the bondage of corruption," a mute but unanswerable testimony that sin and Satan were greater than Christ and righteousness. For it is Satan that has the power of death; and "the Son of God was manifested, that He might destroy the works of the Devil." This is why the resurrection of the body is vital to salvation.

This is the "blessed hope." "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord

Jesus Christ: who shall change our body of humiliation, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."—*Toronto Globe*.

### IS DISCOURAGEMENT A SIN?

Discouragement means the loss of courage, or heart. Courage comes from the Latin word *cor*, meaning heart. To be discouraged means to be disheartened, depressed, to lose confidence. And God's Word leaves us in no doubt that this is a sin. The word of command to Joshua in the Old Testament is no less a command to the Christian today. The Lord said to him: "I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage. . . . Only be thou strong and very courageous. . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:5-9). The Christian warrior is commanded, in the New Testament, "Be strong in the Lord, and in the power of his might" (Eph. 6:10).

Discouragement and joy cannot go together. We cannot rejoice and be discouraged at the same time; and we are commanded, "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4).

Faith and discouragement cannot dwell together. The secret of courage is faith in the Lord who is our sufficient and omnipotent strength. Now "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17); and this is the secret of faith and courage that was given to Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

The Lord Jesus Christ was undoubtedly tempted to discouragement, for He "was at all points tempted like as we are, yet without sin" (Heb. 4:15). But, while living as a man on earth and "fulfilling all righteousness," His faith never failed. There is no suggestion anywhere in the Scripture that Christ was ever discouraged; and we know that He could not have been. His cry to Jerusalem, which He loved and died for, was not an expression of discouragement, but a cry of warning and of sadness. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23:37, 38). Our Lord sorrowed, and suffered, but He was never discouraged. The Christian is assured of suffering, and of sorrow; but in the midst of this experience he is to trust God unflinchingly, Who has pledged His word that He will never fail us. Discouragement can only come with distrust of God.—*Friend of Missions*.

## A NEW CONGREGATION IN TAMPA.

The following notice has been received for publication, and we are always glad to advertise the good work of so good and worthy a worker as Brother Claus. His address is 1820 Hills Ave., in case our readers have friends in Tampa who should attend this church. E. L. J.

For a long time brethren living on the West side of the river in Tampa have felt the need of a congregation in this thickly settled part of the city. For more than two years this sentiment has been growing, but we hesitated, there being already three congregations of white disciples on the East side of the river, and we did not want to weaken them in any way. Some of us were driving from four to eight miles to attend services, which of course, worked a hardship on some and, in many instances, deprived us of the privilege of attending mid-week services. So, on the first Lord's Day in June, fifteen of us began meeting in the Madison Street School, that being the most convenient place available at that time. We met there until the second Lord's Day in July when we began meeting on the corner of Howard Avenue and North B Street in a house which we rented from the Methodists, who had moved into new quarters.

Brother G. E. Claus, an able Minister of the Gospel, who was living in the city and engaged in the insurance business, accepted an invitation to labor with us and began his work on the second Lord's Day in June. The work has been steadily growing in interest and our number has increased until we now have about forty members.

Should you come to Tampa, we would be glad to have you visit us, our congregation being centrally located. To reach us from the hotels and most centrally located boarding houses, take a Grand Central Car, get off at the corner of Albany Avenue and North B Street and go two blocks West. You will always find a welcome. If you have friends or acquaintances in our city who are not attending church, we would appreciate your writing them about us and letting them know that we would be glad to have them work and worship with us. We have a great work before us in this part of the city and need the encouragement and prayers of our brethren in the Lord.

L. E. Cawthon, J. R. Gramling, Geo. C. Smith, Joe Oliver, Herbert A. Dugger, Dr. Lee T. Rector, D. M. Payne.

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## BOOK REVIEWS.

Law or War, by Mrs. Lucie Ames Mead. 276 pp. Cloth. \$1.75. Doubleday, Doran and Co., Inc., Garden City, N. Y.

Believing war can be outlawed in a generation, the author presents a plan based upon Christianity for its destruction. The volume opens with a "History of the Peace Movement" and through a dozen more chapters the ancient evil of war is vigorously fought.

The Spontaneous Expansion of the Church and the Causes Which hinder It, by Roland Allen. 220 pp. Cloth. 90 Cents. World Dominion Press, 113 Fulton Street, New York.

"An indictment of modern missionary methods in the light of Apostolic teaching and practice," by the author of that very valuable work, "Missionary Methods: St. Paul's or Ours?" (Price 90 cents also). This Anglican author has produced a lot of material we would like to see widely read. The magazine, "World Dominion," a large quarterly at \$1.00 per annum, is well worthy of perusal by those who would be well informed on this immensely important aspect of Christian living and service.

Directory of Domestic Hygiene, by A. T. Schofield, M. D., L. R. C. P. 278 large pp. Cloth. Illustrated. \$1.25. Pickering and Inglis, London.

This work, the outcome of forty years' study of personal and domestic hygiene, by the author of a number of other books, some medical and some spiritual, is produced in the belief that in the matter of Hygiene "The want of a little knowledge is a dangerous thing." A good book priced moderately. Any of the foregoing may be ordered through this journal. D. C. J.

### LORRAINE CHAMBERS.

After just one week of illness our little sister, Lorraine, daughter of our beloved Brother Chambers, was taken away out of our midst. Our hearts overflow with sorrow and sympathy for Brother and Sister Chambers and all their family in the loss of their dear child. Lorraine was fifteen years of age, the youngest of six children. She was also a child of God by faith in Christ Jesus. In this fact lies all the comfort of the bereaved hearts of her parents and loved ones. However bitter this parting is for Brother and Sister Chambers, and all the rest of the family—the fact that Lorraine was precious to the Lord who bought her with His blood, and that she is kept safely with Him until that Day, is the one great and only consolation possible. And this hope and consolation is well secured to us in the Savior's sure word of promise that we may not sorrow as those who have no hope. "Thanks be unto God for this unspeakable gift!" It is also a consolation to us that God rules and directs and knows what He does. No blind chance ever befalls His own. The Father's loving hand holds all their weals and woes. We may not always see and understand. Often we wonder at His ways. Why was it that no angel-band such as guarded Elisha at Dothan, protected Stephen full of grace and power; or why was it no heavenly messenger opened the prison doors for James to save him from Herod's sword, as a few days later the angel did for Peter. Such why's must go unanswered for the time. And we cannot but wonder sorely why a dear young life in the dawn of youth should be taken from the earth, as the bud of a lovely flower might be broken from its stem. But the reason we may never know. Only we know that there is reason. Those who know God and love and trust Him know that all His ways are love. If this dark shadow had to be woven into the Master's fair pattern, He will show us some day why it was needful. Meanwhile we find our peace in the knowledge of Him whose ways toward us are all wisdom and love. In the light of the morning when we meet our loved and own and when we see Him as He is, we shall understand, nor shall we need to ask Him for any explanations. May the peace of God guard the hearts of Brother and Sister Chambers and their bereaved home till Jesus comes.

R. H. B.

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### SISTER MESTEMACHER.

One by one the old members of the Portland Avenue family of God's children go home. Sister Mestemacher was born in Germany in 1843, and from her youth was a member of the Lutheran church. The last thirty years of her life she was simply a Christian, a member of the Portland Avenue church; always faithful, humble, and true to her Lord, and beloved by all who knew her. In good old age (past 85) after a long and worthy life, she went home to be with her Lord on August 16.

R. H. B.

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### MRS. RACHEL REESE.

The summons has come for another busy earth-life to cease. This life has been full and well rounded in all the principles of Christian living and a benediction to many. I could live each of her many principles or reproduce them in my life and be a much better woman than I am. To God be exceeding thanks for having given me such a mother.

Mrs. Geo. M. Scott.

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**A DESK-BOOK OF ERRORS IN ENGLISH** The purpose of this volume, by Frank H. Vizetelly, is to point out common errors which many speakers and writers unconsciously commit. It is designed primarily as a quick-reference book, to decide mooted points, and show the best usage; as such it is arranged alphabetically. Cloth 12mo, 232 pages, \$1.50. Order from The Word and Work.

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

Praise God, Carl Etter and family sailed for Japan, Oct. 10.

Bro. Frederick Nkhonde, of Nyassaland, says their greatest need is teachers. We are calling for a couple to go out and help in that land. \*\* Bro. Langpaap thinks "it is certainly encouraging the way Benson is baptizing people in Mindoro." \*\* Some friends of Bro. McCaleb are blessing him with special birthday gifts. He is 67.

Miss Crystal Edwards, of Oklahoma City, planning to go to Brazil this year, announces Bro. and Sister E. P. Shankle, 2140 West 12th St., Oklahoma City, as her treasurers. Send a gift. \*\* Says Molly Sherriff, "The three essentials of a good missionary are faith, courage and patience." \*\* Sister Mattley and the Broaddus family are eagerly looking forward to going to the interior of South China to labor. \*\* Herman Fox has recently visited Nashville churches.

Again, the Lord be praised. Bro. H. G. Cassell is due to be on the way to the Philippine Islands before this is in print. \*\* And will you rejoice some more? Bro. N. B. Wright, able and worthy preacher of Ormsby Avenue Church, Louisville, is booked to sail for China on November 7. \*\* Bro. A. B. Reese is raising the fund to send Leslie Brown and family to Africa this year. Send check to him at Reeds, Mo. \*\* And listen: The Reese family will enter the African work if we provide them the means to get there. Contributions may be sent to Bro. Harvey W. Riggs, Camden, Ark.

Work has been begun on the publication of a lesson pamphlet for use in the African field. Send the editor of this page (2229 Dearing Court, Louisville, Ky.) a gift on the expense which the missionaries should not have to bear. \*\* "Pray for this work." —*Emmet Broaddus*, China. \*\* Brother and Sister Virgil Smith have located at Paulo Affonso, Delagoas, Brazil, and the Boyers are about 40 miles away. John, their native helper, is a treasure. \*\* Let your cup of joy run over some more: George Johnson and family are preparing to sail for Brazil this winter. \*\* Louisville brethren greatly enjoyed contact with "China" (W. G.) Smith and his good wife who have sailed for the land where one-fourth of the human family lives and where a million a month die without God. \*\* Urgent need for a helper for John Sherriff: who volunteers? Urgent need for a teacher for the missionaries' children in Japan. Who says, "Here am I, send me"? \*\* Don't forget the Master's command to pray for laborers. \*\* Good missionary meetings have been held this summer and fall at Pekin, Sellersburg, Borden, Lancaster and several places in and near Louisville.

### BRAZIL MISSION LETTER.

We are planning to go to Pedra, about forty miles away, with Joao. We are asking the Lord to give us an open door there to preach the only message of salvation to a people that have scarcely heard the first word. By an open door we do not mean an opportunity to preach the gospel without any opposition and persecution. Neither are we asking God to make it any easier for the people to turn away from their sins. But we are praying that we have power, love, patience and opportunity to preach publicly and privately under whatever conditions the Lord sees fit to give us. And we are praying that God give his children there divine strength to step out of the world in the face of whatever persecution there may be there. I know the Lord can remove the opposition as easily as he can do the other. But it was His will in time past, and I believe is yet, for His children to be born into His Kingdom under such circumstances that they will ever afterward remember their great deliverance. Please pray with us. The field is VERY needy. God is GRIEVED over our long neglect of this very rebellious section of His earth.

Recent rains in this section are being sent of God to give corn to many a very, very hungry body. (But outside of our little number here I know of no one that recognizes and thanks our Father). Farther inland I think the condition must still be very extreme, many dying and many forsaking their homes.

I have a message from God today that is precious to me: I can have "inteira certeza de fe." (Portuguese translation of Heb. 10:22). First I can have this entire certainty of faith because I can enter into the very Holy of Holies with boldness by the blood that was shed for me (v. 9). Second, there in the Holy of Holies is the Lord Jesus Himself, a much greater priest than any of olden time, waiting and longing to act as High Priest for me before His Father (v. 21). Third, I know from the promises I have from God, and also from experience, that I have a heart purified of an evil conscience (v. 2 and Psa. 51:10). Fourth, I know that my body has been washed in clean water (v. 22). Then I know God will hear me in these requests that are not selfish—I know that he has heard me.

O. S. Boyer.

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### CONCRNING MUI LUK CHINESE MISSION.

Though Mui Luk is in the midst of a prosperous farming country, it seems to have been much neglected by all missionaries. Years ago, when the Societies allotted territory among themselves the Presbyterians got the Kochau district. But due to a lack of funds and workers they have really done no aggressive work. Mui Luk seemed to be a strategic center for developing that district, so we started work there. Despite floods and plague, work there is progressing nicely. Mr. Pang has distributed many thousand pages of gospel literature and sold several thousand Gospels and Acts at ½c each. He and Mr. Loh spend their entire time preaching and teaching in the open air, in stores, in homes, anywhere they can get people to listen to the gospel story. We need your prayers for this work.

Canton, a great commercial center, is also, by reason of its location, the intellectual and religious center not only for Kwang Tung but for all South China. For that reason it is imperative that we get started there soon.

Hong Kong and Kowloon, British territory, have a very good harbor. There is no tax on trade here; so there is much trade from all the world. Possibly more ships come to Hong Kong than to any port in Europe. More than 800,000 Chinese live in this territory and share its prosperity. Most of the property is owned by Chinese. It is also becoming a center for Chinese education.

Kwang Tung produces rice, tobacco, sugar, silk, tea, sandalwood, medicine, ginger, and many kinds of fruit, such as lichis, oranges, pineapples. There are stores of coal and iron, though very little developed. The seafaring people of the coast have a large fishing industry.

There are important art industries, such as ivory carving, embroidery,

fine weaving, and porcelain decorating. Swatow drawnwork is noted the world around. Silk, straw matting, and cotton cloth are some of the important manufactures.

Think! Which is the most important to any people: industry or religion?  
Lewis T. Oldham.

### SHORT TRAVEL FUND.

There is still two hundred and fifty dollars lacking in order to bring Brother and Sister Short back to America for a greatly needed rest and period of recuperation. The Harper Church which has sent and sponsored these missionaries has gone its limit. Appeals have been sent out privately but the response has not been what it should be. The Harper elders are modest in their requests of the brethren and they deserve a substantial cooperation at this time.

The Shorts have been on the field for seven years. They are our pioneer American missionaries to Africa. Much hardship and many privations have been suffered by these faithful ones and they need, as well as deserve, this rest. If Brother Short can be brought back immediately he will be rested and ready to return to his work by the end of the rainy season next year. He already has his plans made for opening up another new mission immediately upon his return to the field.

Elders and leaders of congregations, please put this matter before your congregation next Lord's Day, and see that a good contribution is sent at once to the brethren at Harper. This will greatly encourage this church, and you will be blessed by having fellowship in a very worthy work.

Address your letter to Z. C. Thompson, Harper, Kansas, and mark the check "Short Travel Fund."  
F. B. Shephard.

### BROADDUS MISSION LETTER.

Munsang College is in full swing again. A few of the old students did not return but enough new ones came in to about fill their place. The grades have many more than last term. Hope much good can be done in these coming weeks. Two were baptized during the Spring term and one during the Summer School and others who claimed scriptural baptism made known their desire to be Christians only. Some of the boys in the highest class were interested enough to ask that I teach them Bible twice a week. The Sunday service was well attended by both boarding and day students. Pray for this work.

Mr. Cheung, our new worker at Hung Hom, seems to be a good spiritual man, but of course will have to be taught the way of the Lord more perfectly. I think he will prove a great help to the work at that place and when the Lord wills we expect to take him with us into the interior province of Kwong Si.

Today I must hurry to the clinic, back to the school for a class before lunch, then teach a young man who is interested enough to come to the house, back to the school in the afternoon, and to Hong Kong as soon as I have finished there. Then I will have to study my Chinese after supper. I can not do anything interior without the language.

E. L. Broaddus.

### KABANGA MISSION LETTER.

Our winter is supposed to be finished, yet it is very uncomfortable for the first three or four hours in the morning. The poor half-clad school boys beg to get out in the sunshine. We have to keep them in the house to shiver some for if they stay out of the wind in the sun they get very sleepy and pay little attention to their studies. In the house they are quite stimulated.

We were at Sinde for two days visiting with the folks there. We went to Livingstone and Brother Short and I went to the office of the Chief Secretary and got permission for Brother Brown to enter this territory to help us. We are hoping that he comes very soon.  
J. D. Merritt.

# The Lord's Day Lessons

The Scripture Text used in these lessons is the American Standard Revised Version, Copyright, Nelson & Sons.

## FIRST LORD'S DAY LESSON OF NOVEMBER

Lesson 5.

November 4, 1928.

### WORLD'S TEMPERANCE SUNDAY.

**Golden Text:** Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.—Rom. 13:10.

**Lesson Text:** Rom. 13:1-10, 13, 14.

1 Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.

2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4 for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6 For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7 Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10 Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.

11 And this, knowing the season, that already it is time for you to

### Study Questions.

Verse 1. What should be the disciples' attitude toward rulers? Does any ruler have any power except as God permits? (cf. Jno. 19:10, 11). Does any ruler ever reign except as God ordains? (cf. Dan. 4:24, 25).

Verse 2. What is said of him that resists the ruler? What will he receive?

Verse 3. What kind of work are rulers a terror to? May God's people be a terror to any kind of work? (Rom. 12:19-21; Matt. 5:38-41, 43-46). What does the one who does good ordinarily receive from the ruler?

Verse 4. Whose minister is the ruler? For what purpose? What instrument does he not bear in vain? May God's child bear the sword? (Matt. 26:52; Rev. 13:10). May he be an avenger? (Rom. 12:19). May he be wroth toward evil doers? (Col. 3:8). Then, may he be a ruler? Then may he vote in governmental elections? (See Notes).

Verse 5. Why should we be in subjection to rulers?

Verse 6. Why do we pay tribute? What business does the ruler attend to continually?

Verse 7. To whom is tribute due? Custom? Fear? Honor?

Verses 8, 9. What alone does God will that we owe to men? How many duties does love fulfill?

Verse 10. Can it be that one loves his neighbor and yet mistreats him? Who is your neighbor? (Luke 10:25-39).

Verses 13, 14. How should we walk? How is it not becoming for us to walk? When do we put on Christ? (Gal. 3:27). Can we put him on after that? (Yes.)

awake out of sleep: for now is salvation nearer to us than when we first believed.

12 The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

13 Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

14 But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.

#### NOTES AND TEACHING POINTS.

##### RULERS.

This passage of scripture pretty thoroughly discusses the business of the ruler and the Christian's relation to him. The Christian's relation to the ruler is subjection. He must do his will in so far as it does not violate any principle of righteousness. (Acts 4:19, 20; 5:29; Dan. 1:8; 3:17, 18; 6:10). The ruler's work is a work of wrath and vengeance and his weapon is the sword. Therefore a Christian may not be a ruler for he is forbidden all of these. (Rom. 12:19-21; Col. 3:8; Matt. 26:52; Rev. 13:10; 2 Cor. 10:4). Therefore the Christian should not vote in governmental elections for the principle of democratic government is that the voters are the rulers.

##### DEBTS.

Most likely we ordinarily interpret Rom. 13:8 for our convenience, because we wish to make debts. It would seem more likely that the Lord means to tell us to stay clear of all debts. Those who have taken it that way have found no real necessity for making debts.

##### PUTTING ON CHRIST.

First when we are baptized into Him. (Gal. 3:27). But in our present lesson God insists on Christians putting on Christ long after they have been baptized. Therefore we conclude that putting on Christ is a daily privilege and duty of the Christian. When we put on Christ daily we will walk becomingly, for He is our life. (Gal. 2:20; Phil. 1:21; John 14:6). Then we will not strive one with another nor be jealous one of another, for we shall love each other.

Use Lesson Text Questions for Class.

## SECOND LORD'S DAY LESSON OF NOVEMBER

Lesson 6.

November 11, 1928.

### PEACE AND GOOD WILL AMONG MEN.

Golden Text: Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Lesson Text: Rom. 12:1, 2, 9-21.

1 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

11 in diligence not slothful; fervent in spirit; serving the Lord;

12 rejoicing in hope; patient in

Study Questions and Brief Comments.

Verse 1. Who is writing? (Paul) To whom? (To the Romans) Why does he beseech them? (See Philemon 8, 9; Comp. also 2 Cor. 5:20). Whom does he beseech? To do what? To whom do our bodies belong by creation? To whom by redemption? 1 Cor. 6:20. Does God seize what is His own, or does He ask us to present it to Him? In what sense a living sacrifice? (See Rom. 6:13). Does that really sum up our spiritual service?

Verse 2. What negative request? (Be not fashioned, etc.,) After what pattern ought we not to be fashioned? What is wrong with the world? (2 Cor. 4:4; Eph. 2:1, 2; 1 John 5:19). Into what likeness are we to be transformed? What can we do toward that

tribulation; continuing stedfastly in prayer;

13 communicating to the necessities of the saints; given to hospitality.

14 Bless them that persecute you; bless, and curse not.

15 Rejoice with them that rejoice; weep with them that weep.

16 Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.

17 Render to no man evil for evil. Take thought for things honorable in the sight of all men.

18 If it be possible, as much as in you lieth, be at peace with all men.

19 Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

21 Be not overcome of evil, but overcome evil with good.

Verses 15, 16. Ought we sympathize in the joys and sorrows of our fellow-men? Should we try to differ, or be contrary? Should we be ambitious for high place, or seek recognition among people of worldly rank?

Verse 17. Ought we retaliate for evil? Is it enough that we do right in God's sight? Ought we to give our neighbor room for suspicion? (2 Cor. 8:21).

Verse 18. Is it always possible to be at peace with all men? What ought we to see to so far as our part is concerned?

Verses 19, 20. Whose exclusive right and business is it to administrate vengeance? Have we any right to take that in our own hands? How shall we treat an enemy? What effect will that have?

Verse 21. Which is mightier, evil or good? Shall we then let evil overcome us?

end? (2 Cor. 3:18; 1 John 3:2, 3). How is that brought about? (Comp. last clause in Tit. 3:5). What shall we find the will of God to be if we do this?

Verse 9. What must we carefully guard against if we would show love? What attitude toward evil? toward good?

Verse 10. Is love toward brethren to be something more than to treat them well? Shall we seek for places of honor for ourselves, or put others forward? Will we really lose anything if we do that? (Matt. 23:11, 12).

Verse 11. Ought Christians be lazy? Should they be cold or dead in spirit? What does "fervent" mean? (Glowing, burning). Whom are we to serve? (Contrast Rom. 16:18).

Verse 12. What effect ought our hope produce? (Rom. 5:2; 1 Pet. 1:6). How should we meet tribulation? How much ought we to pray?

Verse 13. What does he mean by "communicating"? (See 1 John 3:17). What does the apostle tell us about hospitality? (Note margin, "pursuing hospitality").

Verse 14. What shall we do to those who persecute us? What must we never do? (Cp. 1 Pet. 3:9).

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#### NOTES ON LESSON 6.

##### "I BESEECH YOU THEREFORE."

Here is both the picture of, and the appeal to, the Christian life. Here is the new life portrayed, and the way of the children of God who do "more than others" and who shine "as lights in the world" is set forth. It is not a set of law precepts, "Thou shalt," or "Thou shalt not," and "Cursed is everyone that continueth not in all the things of this law to do them." The apostle says "I beseech you therefore brethren by the mercies of God." This is the new service which is "in newness of the spirit, not in oldness of the letter." (Rom. 7:6.) Those who live according to this do it not in "the spirit of bondage again unto fear," but in "the spirit of adoption, whereby we cry, Abba, Father." (Rom. 8:15).

##### "BY THE MERCIES OF GOD."

The apostle does not merely beseech the brethren, but he sets forth the ground on which he does beseech them. "I beseech you therefore, brethren, by the mercies of God." This points back to the teaching of the whole epistle, in which those "mercies of God" are unfolded to us. Paul had shown

that when we were lost and ruined through sin, God justified us "freely" (that is, as a free gift) "by His grace through the redemption that is in Christ Jesus" (Rom. 3:23). And being "justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Then look at Rom. 5:5, 8, 9, 10; Rom. 6:23; Rom. 8:1, 28, 31-39, and so forth. Those are "the mercies of God" on the ground of which Paul beseeches the brethren to present their bodies a living sacrifice unto God. Now to one who has never known or has not understood nor tasted the mercies of God, this appeal would be meaningless; and to a person in such case it would be impossible to present his body as a living sacrifice unto God. What a mistake it would be to preach the twelfth chapter of Romans to men who do not know the mercies of God, as a standard for them to live by! What a mistake to preach Rom 12 at all, except upon the basis of those mercies of God, which mercies, alas, are not any too well understood, even by professed Christians! In proportion as we realize those mercies can we live the new life of Rom. 12.

#### THE OUTLINE OF ROM. 12.

The first thing the apostle beseeches them to do is to present their redeemed, bloodbought bodies, as a living sacrifice to God. All the rest follows. But if that is not done, all the rest will be difficult. The life portrayed in Rom. 12 is the surrendered life, in which our bodies are surrendered to the Lord to be used in doing His will.

The second item is that our lives are henceforth not to be shaped into the likeness of our Lord—"transformed" (it is the very same word in the original, as that used to describe the transfiguration of Christ, Matt. 17:2). This is by the renewing of our minds, and on our part by "beholding" (2 Cor. 3:18) and purifying ourselves even as He is pure. (1 John 3:3).

Next Paul enjoins humility, faithfulness, and diligence in our "religious" work. Rom. 12:3-8. (This portion is omitted from our printed lesson). Lastly, the Christlike conduct in every-day living. Rom. 12:9-21.

Use the "Study-Questions" for Class.

## THIRD LORD'S DAY LESSON OF NOVEMBER

Lesson 7.

November 18, 1928.

### PAUL'S EXPERIENCE IN JERUSALEM.

Golden Text: Be strong in the Lord, and in the strength of his might.—Eph. 6:10.

Lesson Text: Acts 21:37 to 22:1, 22-29.

37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?

38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?

39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language saying,

Acts 22:1. Brethren and fathers, hear ye the defence which I now make unto you.

Study Questions and Brief Comments.  
Verse 37. Where? What castle? How came Paul there? See Notes. What did Paul request? Why was the chief captain surprised?

Verses 38, 39. What had this officer thought? Why? (Because the Jews made such an uproar about Paul). What did Paul say of himself?

Verse 40. Did Paul get permission? Where did he stand? Did the crowd listen? In what tongue did Paul address them? What effect did that produce? (Deeper silence and attention. Acts 22:2). How did Paul address them? (22:1).

Verse 22. Read verses 2-21, Paul's speech, on the castle stairs. How far did they let him talk? Why did that last word make them so furious? What did they say about Paul?

Verse 23. What other proof of their rage and frenzy did they give?

22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and threw off their garments, and cast dust into the air,

24 the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.

25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman.

27 And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea.

28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born.

29 They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

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#### NOTES ON LESSON 7.

##### PAUL IN JERUSALEM.

Lesson 4 treated on Paul's last journey to Jerusalem. In this lesson we study Paul's experience in Jerusalem.

##### PAUL'S FIRST EXPERIENCES. Acts 21:17-26.

At this first arrival he was warmly received by all the brethren and James and the elders suggested to him to take part in certain Jewish ceremony and ritual. All Jewish Christians were yet doing that, although they were no longer attaching saving value to it (Gal. 2:15, 16). Paul, being a Jew, could without sacrifice of principle fall in with that suggestion (1 Cor. 9:20).

##### SEIZED BY THE ROMANS. Acts 21:26-36.

The well-meant plan did not work. Certain Jews from Asia (where Paul had been persecuted by them) saw Paul, recognized him, and started a riot against him. Quickly the mob gathered and would have beaten him to death if the Roman soldiers had not intervened. The soldiers, thinking he must be a desperate criminal, bound Paul with two chains and were taking him on to the Roman castle. (All along his journey to Jerusalem it had been foretold to Paul that this would happen. Acts 20:22, 23; 21:10-14). The Roman soldiers because of the violence of the Jewish mob carried Paul on up the castle stairs. It was there that Paul requested of the chief captain to be allowed to speak.

##### PAUL'S SPEECH ON THE CASTLE STAIRS. Acts 22:3-21.

This speech, omitted from our printed text, should be read aloud in the class. Paul tells the story of his conversion and his commission to go out among the Gentiles. At the mention of that the mob broke into fury, and Paul was taken inside for safety, where he escaped torture by appeal to his Roman citizenship.

##### THE GOLDEN TEXT.

"Be strong in the Lord and in the strength of his might." The intention of this lesson is to show the manly strength of a Christian, as exemplified in Paul. Note how determinedly and fearlessly Paul set his face to go on to Jerusalem (Acts 21:13); and how in all the hubbub and tumult and danger Paul never lost his head. He was cool and collected enough to make a calm, reasoning speech to the mob below, although he had but just escaped violent death at their hands. The quiet manner in which he informed the centurion

of his Roman citizenship while they were tying him up with thongs in order to scourge him—in fact, all his noble, dignified bearing, betokened a vast moral strength. That, however, was not mere human strength—it was derived from the Lord as the Golden Text says. As he exhorted Timothy to do (2 Tim. 2:1), Paul was strengthened in the grace which is in Christ Jesus. He stood in the strength of his Lord's might. "I can do all things in him that strengtheneth me." (Phil. 4:13). Since this power is derived from the Lord it must be equally available to all, and it is for us just as it was for Paul, if we look to the Lord for it.

Use Lesson Text Questions for Class.

## FOURTH LORD'S DAY LESSON OF NOVEMBER

Lesson 8.

November 25, 1928.

### THE PRAYERS OF PAUL.

**Golden Text:** Rejoice always; pray without ceasing; in everything give thanks.—1 Thess. 5:16-18.

**Lesson Text:** Acts 20:36-38; Eph. 1:15, 16; 3:14-21.

36 And when he had thus spoken, he kneeled down and prayed with them all.

37 And they all wept sore, and fell on Paul's neck and kissed him,

38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

Eph. 1:15 For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, 16 cease not to give thanks for you, making mention of you in my prayers.

Eph. 3:14. For this cause I bow my knees unto the Father,

15 from whom every family in heaven and on earth is named,

16 that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man;

17 that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love,

18 may be strong to apprehend with all the saints what is the breadth and length and height and depth,

19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 unto him be the glory in the

Study Questions and Brief Comments. Acts 20:36. Where and when was this? (At Miletus, when Paul bade farewell to the elders of the church at Ephesus). What posture did Paul take in order to pray? (See also below, Eph. 3:14).

Verses 37, 38. Did these men love Paul very dearly? Did he deserve such love from them? (See Acts 20: 18-20, 31). What caused them the most sorrow?

Eph. 1:15, 16. What had Paul heard concerning the brethren in Ephesus? What did he do when he heard this report? Did he pray thus for many? (See Notes).

Eph. 3:14, 15. To whom did Paul bow his knees? By what name does he call God? Who is in position to call God "Father"? (God's children, who are "born of God" through faith in Jesus Christ. Gal. 3:26, 27; 4:6; John 1:12, 13). From whom does every family derive its name? (The idea of all family or fatherhood is derived from the great Father in heaven).

Verse 16. For what does Paul pray for for them first? That they should be strengthened—by what means? (Through His Spirit) How? (In the inward man). With what? (With power). Does the Holy Spirit impart power in the inward man? Is that greatly needed?

Verses 17-19. What does Paul ask for them next? Must Christ dwell in our hearts? By what means can this be? (By faith). To what end does Paul pray this? (That, being rooted and grounded in love they might be strong to apprehend—what?) Can

church and in Christ Jesus unto all generations for ever and ever Amen.

we thus come to know the love of Christ? Can we ever fully know it? Why not? (It passes knowledge). What will the result of all this be?

(We shall be filled unto all the fullness of God).

Verse 20. Is God able to do what Paul here asks? Is He able to do all that we ask or think? Any more? How much more? ("Exceeding abundantly above"). According to what? ("According to the power that worketh in us"). How great is that power? (See Eph. 1:19-21).

Verse 21. What shall come unto God in the church and in Christ Jesus? Can the glory come to Him through merely human institutions, or apart from Christ Jesus? For how long time shall glory thus come to God?

#### NOTES ON LESSON 8.

From his conversion we hear of Paul's praying ("For, behold, he prayeth," Acts 9:11). The incidental mention of prayer in his epistles shows that Paul must have prayed very much. To the Roman brethren, whom he had never visited (Rom. 1:9, 10); the Ephesians (see Lesson), the Philipians (Phil. 1:3, 4); the Colossians (Col. 1:9); the Thessalonians (1 Thess. 1:2; 3:10; 2 Thess. 1:11); Timothy (2 Tim. 1:3; Philemon (Phm. 4) and to those he had never seen (Col. 2:1, 2) he says he prayed for them, collectively and individually, earnestly, continually, yea, exceedingly, with thanksgiving and supplications. We know little or nothing of prayer like that. Paul, wholeheartedly believed in the efficacy of prayer. He enjoined prayer, even much and constant prayer, upon all believers; and particularly craved their prayers for himself. Paul, like every other great man of God, was a man of prayer.

#### WHY SHOULD WE PRAY?

Because God hears the prayer that comes from a true heart, in Jesus' Name, and gives good things to all that ask Him. (Matt. 7:7-11). We can and must bring to God every burden and every problem (Phil. 4:6, 7), our own need and the needs of others, believing that He can and will do according to our request. (Jas. 5:6, 7; Mark 11:24). "For thou Lord art good, and ready to forgive, and abundant in lovingkindness unto all them that call upon thee." (Ps. 86:5). This was true even under the Old Covenant—how much more now since Jesus Christ has come and has revealed God to us as Father and has opened up a new and living way, so that we may come with boldness, through the blood of Christ, unto the Throne of Grace. What a vast treasure of blessing, and what a vast field of service toward others is opened up to us through prayer in Jesus' Name! That is why Paul prayed so much and so earnestly.

#### THE PRAYER IN EPH. 3.

This is a wonderful prayer for depth and scope. Let us analyze it.

I. Paul bows his knees to the Father that, according to the riches of His glory, He might grant two things:

1. That they may be strengthened with power through His Spirit in the inward man.
2. That Christ may dwell in their hearts by faith.

II. This twofold petition is for one definite end:

That they (being rooted and grounded in love) may be strong to grasp all the scope and fullness—the breadth and length and height and depth—and to know the love of Christ which passes knowledge; and thus might be filled unto all the fullness of God.

Study this prayer. I fear it is as far beyond the average Christian's range of vision as the landscape and the sunset's glory is too big and wonderful for a little worm. And yet all it says and offers is meant for just such common people as we are. Not men of other times and climes, not some extraordinary "saints," but simple ordinary Christians, though hard-pressed with daily toil and with the conflict without and within, may ask for these things and receive them. Yea, and much more; for Paul tells us that God is able to do for us exceeding abundantly above all that we ask or think. God's children must not think meanly of themselves nor of the unsearchable riches of Christ (Rom. 8:32).

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