

DECEMBER, 1931.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor and Publisher
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BOOKS AND GIFTS NUMBER

“THE REVELATION”

Fully indexed by topics and scriptures at top of each page.

By

R. H. BOLL

The writer's aim has been to be faithful to the Word, above all; just and true in his presentation, and undogmatic in his conclusions. His object was to point out facts and features, rather than to teach and dogmatize; and to direct the reader's eyes to what is actually said and written more than to explain and comment. He says nothing upon his own authority but has endeavored to place everything before the reader, that he may see, examine, and judge for himself.

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THE PLACE

(Hebrews 4:14-16)

There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent trysting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask, "Where?"
O soul, it is the secret "PLACE OF PRAYER."

—Adelaide A. Pollard.

WORDS IN SEASON

R. H. B.

PEACE BY JUSTIFICATION

"Being therefore justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) The connection between justification and peace is obvious, when once we know what it is to be justified. The margin of the Revised Version rightly gives the meaning, "accounted righteous." A man is justified when he is forgiven, and pronounced clear and quit of all sin in God's sight. When God "reckons righteousness" to him, and when so he stands perfect and acceptable before God. Such a one is at peace with God, for all alienation and ground of controversy is removed. To be justified, therefore, is to have peace with God.

JUSTIFIED BY FAITH, WE HAVE PEACE

But the above given text does not say merely that "being justified we have peace," but that peace can be had only on the ground of a particular method and kind of justification: "being justified *by faith* we have peace with God." Not that there is really any possibility of any man's being justified in any other way, but there are countless thousands who *attempt* to be justified on a different plan; and some of these even imagine themselves to have attained justification on another plan, and in their delusion enjoy a false peace for a season. That other method of justification is by what the heathen call

“acquiring merit.” Salvation is in that case earned by one’s own works. It is therefore not of grace. “For to him that worketh the reward is not reckoned as of grace, but as of debt.” If a man could earn his justification for himself, it would be due him as a just debt, and God would be unjust if he refused to grant it to him. That would leave no room for God’s grace; for grace is free favor bestowed on the unworthy. “If it is by grace it is no more of works, otherwise grace is no more grace.” (Rom. 11:6.) Neither would it be by faith—for faith (in the Gospel sense, in which Paul always speaks of it) is a *trust in God’s free promise*. Wherefore he saith, “To him that worketh not but *believeth on him that justifieth the ungodly* his faith is reckoned for righteousness.” (Rom. 4:5.) Such a one then is “justified by faith.” And “it is of faith that it may be by grace.” (Rom. 4:16.) “For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory.” (Eph. 2:8, 9.)

SALVATION BY MERIT

Now the way of self-justification, by works of merit, is a hard road to travel, and at that it never leads to the desired goal, but to the opposite. It leads not to salvation but to condemnation—both self-condemnation and condemnation in the judgment. No man’s own righteousness, though it had been ever so carefully built up, will stand the searching test of God’s judgment, nor even the test of our enlightened conscience. Though Paul was “as touching the righteousness which is of the law, found blameless”, yet when his eyes were opened he knew that his one, only hope was to be found in Christ, “not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God, by faith.” (Phil. 3:6, 9.)

Now the difference between “the righteousness which is of the law,” and “the righteousness which is by faith” is not (as some appear to think) that of the old dispensation contrasted with the new, but lies in a difference in *principle*: the law (or works) principle of justification versus the faith principle. In the former the man tries to win salvation for himself by complying with the requirements of God’s law; in the other he simply believes God’s promise, and receives salvation as a free gift. “For Moses writeth that the man that doeth the righteousness which is of the law, shall live thereby.” And “the law is *not of faith, but*, He that doeth them shall live in them.” (Rom. 10:5; Gal. 3:12.) But the righteousness which is of faith saith thus: . . . if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.” (Rom. 10:6, 9.) Now, says Paul, “I do not make void the grace of God, for if righteousness is through the law,

then Christ died in vain." (Gal. 2:21.) To attempt to obtain righteousness on the principle of the law, is to set aside the grace of God as null and void; and if one could succeed in obtaining righteousness by this method, it would prove that Christ's death on our behalf was useless and superfluous.

"THE WORKS OF THE LAW"

That question of law-righteousness versus faith-righteousness, or as stated otherwise, justification by works versus justification by faith, was not merely a question for Jews and Gentiles of Paul's day. It is a question for us, in our day. One might truly say it is still *the* question in the religious world today, even among us who have named the name of Christ. It is a very live question still, and quite up-to-date. Those two principles do still strive against each other to obtain ascendancy over the hearts and consciences of men. And there are many—many more perhaps than we know—who are seeking justification by way of the law, and who have never grasped nor accepted God's way of justification by faith. Like the Jews of old, they are ignorant of God's righteousness and are seeking to establish their own. They know not that "Christ is the end of the law for righteousness to every one that believeth"; and that *He* is "made unto us wisdom from God and righteousness, and sanctification and redemption." (Rom. 10:3, 4; 1 Cor. 1:30.) They conceive of salvation as something to be attained to by a certain amount of good works and good behavior. But not knowing what exact amount of this is necessary, they can never have any peace, for they can never know whether they have come up to the required standard, and therefore, whether they are in a state of acceptance or in a state of condemnation. "I certainly talked straight to our people last Sunday," said a preacher; "I told them that if they did not give more they would all go to hell." "Well," replied his friend, "did you tell them how much they must give?" "No, but I told them they must sacrifice more and give more, or if they didn't they would go to hell." "Was that just fair?" answered the friend—"if you told them that they must give more or else go to hell you should have told them exactly how much they were required to give in order to keep out of hell; else the poor people can never know whether they are saved or damned." "But now," remonstrated the preacher, "you know that if people do not give they *will* be lost." "They may be lost," replied the friend, but it will not be because they did not give a certain amount—the reason will lie far deeper. By the way," he added after a little pause—"was the contribution any larger because you had told them that?" "I don't think it was. I suppose the people are hardened and indifferent, and nothing seems to stir them up." "You never will arouse them on the plan you have adopted," said the friend. "You are preaching the law

to them, and you know the Bible says: 'the letter killeth.' Preach *the gospel* to them. Tell them of God's free gift of salvation, and of God's great redeeming love to them in Christ Jesus, and you will find that five words will be as good as five hundred to move them to willing sacrifice."

The conversation given above illustrates a far-reaching principle. "*By grace, through faith*" applies not only to the initial justification, but all along throughout the Christian life, and it is the secret of peace and true service all the way. For in this grace we stand, and in it we rejoice in hope of the glory of God; which hope putteth not to shame, for the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. (Rom. 5: 2, 5.) Not only does God desire that His people give, not "grudgingly or of necessity" (for "God loveth a cheerful giver") but all our service should be the response to His forgiving love, the fruit of the grace freely bestowed on us in Christ. "For ye received not the spirit of bondage, again unto fear, but the spirit of adoption by which we cry, Abba, Father." (Rom. 8: 15.) There is quite a difference between working and being worked; and between servitude and sonship. And the spirit of the latter brings far greater results in faithful labor and sacrifice.

BEGINNING AGAIN IN GRACE

My brother, drop your merits, and let go of all your good assets. Wipe the slate clean and come to God as one that brings nothing in his hands; and accept of Him the free gift of righteousness and the cleansing of the blood. The perfect fullness of the gift, and the wonderful freeness and goodness of it all will fill your heart with assurance and peace; and the love which bestows it will kindle a divine love in your heart—without which all else is as sounding brass. For "we love because he first loved us." (1 John 5: 19.)

* * *

CORRECTING THE DRIFT

Sometimes the navigator on the seas runs into an uncharted, unnoticed side-current, a river as it were, within the ocean; and while he thinks he is crossing it in a straight line he is being carried at an angle off his true course. All along he thought he was holding the ship true to the compass, and never did he knowingly deviate from his direction. But he was not aware of the subtle side-motion caused by the current; and not until he again gets his position and bearings from the steadfast stars above does he realize that he has been carried off his course.

So it is with us. The currents of this world wash subtly but powerfully against the side of our little vessel, and though we may think we are sailing the straight course, insensibly we have drifted far away. That may happen any day and

every day, and we must frequently get our bearings anew from on high, and adjust our course again. We can never be aware of the drift till we get alone with God, and realize ourselves in His presence. But then it breaks in on our mind. There, conscious of His nearness, and in the presence of that perfect goodness, holiness, truth and grace, while my heart is laid open before His eyes, I suddenly perceive what I am, where I stand, and how far I have swerved from the true path. There, too, I find restoration and gracious renewal, and there I get my bearings again. It is good to draw nigh unto God. Let us therefore come with boldness unto the throne of grace, where we may receive mercy and grace to help us in the time of need.

ENTERING THE NEW YEAR

DON CARLOS JAMES

It must be very disheartening to the worldly-minded to face prevailing business conditions with little or nothing more than the oft-failing words of human prophets that the bottom of the depression has been reached and prosperity is "just around the corner." The Christian is entitled to know that "My grace is sufficient for thee" and "to them that love God all things work together for good." And what matters it if money does not flow as plentifully as before? "God is able to make all grace abound (overflow) unto you; that ye having always *all sufficiency* in everything, may abound unto every good work"? And as though we needed further assurance it is set down: he "shall supply and multiply your seed for sowing and increase the fruits of your righteousness: ye being enriched in everything unto all liberality." Let us enter the new year, if God permit, resolved to plant hundreds of new churches in the home land, and carry on commendably in foreign fields.

GREETINGS TO MISSIONARIES

RESOLVED that this meeting of Churches of Christ in Ontario, held October 24 and 25, 1931, in Toronto, send fraternal greetings to the Missionaries in foreign fields who are associated with the churches here represented, assuring them of Christian sympathy with them in their labor for the Lord, and in the sincere hope that the universal depression in industry will not be allowed to interfere too seriously with their mission to extend the Kingdom of Christ throughout the world. And we do assure them that our prayers will be offered to God to help and uphold them and for a speedy improvement of conditions, and that we shall still continue our support to them to the extent of our ability.—By A. E. Firth.

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A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

R. H. Boll, Editor-in-Chief

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NEWS AND NOTES

This "books and gifts" number of The Word and Work is being sent, as a final renewal invitation, to all whose subscription expired during the current year. Can you afford to miss three or four hundred pages of best current religious journalism for a dollar bill? With three other names, your own subscription is free.

From Horse Creek, Sask.: "The attendance at our meetings is keeping up well. The ten added in June have greatly encouraged the workers. I have started four Bible studies a week with the church."—Chas. W. Petch.

From Jacksonville, Fla.: "Recently closed a good meeting out on Edgewood Ave. of this city. There were 7 baptisms and many others who heard the simple way of the Lord."—H. N. Rutherford.

"I wish everyone who has an inclination to bring up children without teaching them carefully that they must submit to control could know what I know about the desperate Texas bandit, Dell McCabe, recently killed by detectives in another state. Some 20 years ago I had him as a loveable little boy in school. He was an orphan living with his aunt, and while she taught her children, a little older than Dell, to be obedient, she could not bear to see Dell crossed—it was mistreating an orphan. I knew him as an exceptionally sweet, bright child about eight, who was learning that he had no master. Then I read of his death as a desperado and I knew why."—May Lynn, Texas.

The Word and Work would like to introduce the Gospel Advocate's "Primary Gospel Quarterly," 6c each, to its constituency, with a recommendation that it be widely used during 1932. Bro. Ijams, of Los Angeles, is editor, and an examination of the material leaves the impression of a highly satisfactory primary quarterly—a thing very difficult to produce. We can furnish other supplies of the Advocate line to those who wish to order through this office.

J. E. Wainwright, acknowledging a shipment of the alphabetical hymnal, "Great Songs of The Church," for the congregation at Texarkana, writes that "all are happy" about the books.

From Whitewright, Texas: "We closed the meeting here with three having been baptized. Brother Merritt thinks it has been a good meeting.

"I am going to Dallas today. I will attend prayer meeting with Mt. Auburn church tonight, speaking on missions in West Dallas church Friday night, and begin meetings in Peak and Main church Sunday. Pray for our meetings there."—Earl C. Smith.

"Closed at Trinity, Texas, Nov. 15, with 12 added, 10 being baptisms—all adults. Begin at Toledo, Ohio, Nov. 22."—T. W. Phillips, Jr.

Brother Phillips preached twice in Louisville enroute to Toledo.

It has been the publisher's custom to make a simple statement, each December, of the amount of our accumulated financial shortage, that interested friends may know. We are so thankful to be able to report a year-end deficit that is even smaller than last year. One hundred seventy-five dollars, besides profits on expected holiday business, would be sufficient to close the year 1931 with all accounts paid.

"We use 'Great Songs of The Church' in the New York congregation and enjoy it."—Lola Jackson.

Those wishing The Sunday School Times for 1932 in our club should remit by December 12. Our price is \$1.75, the regular single subscription price is \$2.

Bro. Claude F. Witty sends us a very interesting report of the union of two congregations in Detroit: The Grand River Ave. Christian Church having united as a body with the West Side Central Church. The brethren of both congregations showed much wisdom in an arrangement of three month's work and worship together before the formal union. We regret that space does not permit publication of the full report.

Bound volumes of The Word and Work for 1931, fully indexed, may be had at \$1.50 each. Please place your order early.

A few volumes for 1930 can be made up also, and a complete set from 1916 to 1929 (except 1917) has been turned in and may be purchased at \$1 each, not prepaid.

Quantity orders of the alphabetical hymnal, "Great Songs of The Church," since last report:

Vincennes, Ind.; Davenport, Iowa; Buffalo Gap, Texas; Pulaski, Tenn.; Rogersville, Mo.; Austin, Texas; Eastland, Texas; Wauwatosa, Wis.; Haines City, Fla.; Pennsville, Ohio; Sarasota, Fla.; Union City, Tenn.; Philadelphia, Pa.; Chattanooga, Tenn. (Ridgedale); McConnellsville, Ohio; Martinsburg, Ind.; Amite, La.; Peck, Kans.; Plant City, Fla.; Louisville, Ky. (Highland Church); Texarkana, Tex.; Mitchell, Ind.; Montgomery, Ala.; Oklahoma City, Okla. (12th and Drexel).

The following notice appeared in a Chattanooga Daily concerning Brother Hoover's faithful work:

"E. H. Hoover of the Central Church of Christ, corner Vine and Lindsay streets, will close out his ministry with the church Sunday.

"Mr. Hoover has been minister of the church for the past sixteen years, and in point of service is the oldest minister in Chattanooga.

"Central Church of Christ was small in number when he took up work with it, and had its meeting place in Masonic Temple building, corner of Seventh and Cherry streets. Several years ago the church built the present splendid house of worship. During the ministry of Mr. Hoover the church has had a steady growth. From this church many members have gone out to help form other churches in the city. This church carries a very commendable program of home and foreign missionary work, and relief work.

"The progress of this congregation is due to the hearty co-operation of the whole church with the untiring efforts of Mr. Hoover and his wife.

"Mr. Hoover submitted his resignation some months ago to the elders of the church to take effect November 1. He will at once take up work in Johnson City. His leaving Chattanooga is regretted very much by his congregation, and also by his many other friends in the city."

Brother Hoover adds the following in a personal letter:

"We had two good services the Sunday we closed the work there. Large crowds and many expressions of appreciation of the work done. At evening service we had short talks by many of other Churches of Christ in the city. We, of course, feel very near to that church. May God's richest blessings continue upon it.

"We are now in Johnson City, Tenn.—a big mission field for the plain and simple gospel message. We ask the prayers of all who are interested

in home mission work. The church meets in Columbus Powell School."

From Gary, Ind.; "I am sending reports to all the papers concerning our congregation moving. Our new location will be in a large hall at 539 Broadway which is a central location. We have found so many members in this district that we feel justified in moving. Our little building was out too far from the city and at present the attendance is growing beyond the size of the building.

"Brother Long and Bro. McCaleb were at Glen Park in a meeting recently. Nearly all the East Gary members attended. They came to East Gary on Friday night for a song rally and the house was packed."—L. H. Albright.

J. H. McCaleb writes, concerning the Glen Park meeting in Gary: "The meeting was fine. Brother Long did a good job of it."

"The Bryantsville, Ind., meeting resulted in 11 additions, nine being by primary obedience. The children's drill which included several young people averaged about 40 during the meeting. Brother and Sister Hoar lent a great inspiration to the meeting through their message in song. We were entertained in many hospitable homes. We especially remember Bro. Hollis Sherwood's for their kindness in sheltering us while there."—J. R. Clark.

From Huntington, W. Va.; "Since our arrival in the state we have visited these congregations: Porter Fork, post office at Yawkey, W. Va. This congregation is only two years old. They have erected a very substantial meeting house there. Their sole support is maintained by the faithful few. They ask for no outside help. Bro. E. K. Smith of Griffithsville, W. Va., closed a meeting there the night of Nov. 1. There were two young ladies baptized at the close of the service. He also held a meeting at Council Gap, W. Va. Seven baptized.

"Valley Fork, near Griffithsville, W. Va., Bro. G. W. Graley, an able gospel preacher, is holding meeting at the school house there. He has had a splendid audience, and promises of doing some good.

"At the Peyton School on Smith St. (Walnut Hills) Bro. C. D. Moore of Paden City, W. Va., is conducting a meeting. There has been an interested and large crowd at every meeting. Three baptized to date.

"At the 10th Ave. and 21st St. Church of Christ, Bro. E. P. Watson of this city is holding meetings. There have been two baptisms to date."—Alfonso Bueno.

From Nashville, Tenn.; "Brother C. L. Wilkerson, Springfield, Mo., recently closed a good meeting at Waverly-Belmont Church, Nashville, with seventeen baptisms. I conducted the song services except on Lord's days.

"In September I held a meeting at Bushes Chapel near South Tunnel, Tenn., with eleven baptized, two restored, two by relation. I continue till January 1 preaching at Portland, Tenn."—E. Gaston Collins.

From Glenmora, La.; "We feel grateful to our Lord for the blessings that have been bestowed on our efforts in this section of Louisiana. Much good has been accomplished. Interest has been fine in every series of meetings. Several were baptized into Christ; some placed membership; some were restored to their faith; and others were disfellowshipped, because of their unbecoming conduct, which had brought reproach upon the cause of our Savior. Also one congregation was established.

"The good work done by Bros. Rose and Mullins is appreciated. They are commended for their love for the truth, and for holding the cause of Christ above reproach. Also it fell to my lot to conduct some meetings in places where the interest was almost gone, because of evil influences having crept into the congregations. As special efforts were made to save the churches from 'Satan, who as a roaring lion, goeth about seeking whom he may destroy,' we could not devote full strength to the conversion of alien sinners. Our effort at Alexandria was hindered in many ways, but a congregation of eighteen or twenty members is now

worshipping in the City Hall each Lord's day.

"We enjoy the good report of the work in the field where Bro. Ramsey in devoting his time. He is making a sacrifice to carry on the work there. His appeal for help to build a house for the little congregation in Washington parish is worthy. Send something. It sounds like old times to hear of Bro. Sitman's preaching again in that field. He will devote his entire time to preaching again, if his support can be arranged. We are anxious to see him devoting his entire time again to evangelistic work. Brother Mayeux has moved back to our section of the state and will prove a great help in sowing the seed of the kingdom."—W. J. Johnson.

"Geo. S. Benson, missionary from Canton, China, was in Louisville and vicinity from October 31 to November 6. He spoke at the following churches (usually to large audiences): Sellersburg (Ind.), Portland Avenue, Parkland, Fifth and M Street, Ormsby Avenue, Camp Taylor (near Louisville), and Cedar Springs (near Louisville). He also spoke at the Salem (Ind.) High School, Sellersburg (Ind.) Schools, the Portland Christian School, the Latin Club of the Louisville Male High School, the assembly of the Du Pont Manual Training High School (Louisville), and to a history group at the Atherton High School for girls (Louisville).

"On November 3, Bro. Benson spoke to a group of 32 preaching brethren at a dinner in the Y. M. C. A. building. The following brethren were present: Benson, Record, Tant, Gibbs, Klingman, Draper, Von Allmen, Paul Adams, J. L. Adams, Moss, Neal, Lafollette, Crosby, Friend, Glenn, Boll, Janes, Haines, Greenaway, Rose, Chambers, Skiles, York, Reader, Shields, Yeager, Edens, Curry, Duncan, Cook, Covey, and Bibb. All were inspired to do greater things for God.

"Since last report about one month ago we have had four confessions and one addition by membership at Camp Taylor. I have also taken the confession of a woman on her sick bed, but she feels she cannot be baptized at present. Pray for her. Our Sunday school is increasing so much that we are planning two new classes, moving two of our present classes to another building."—Jonah W. D. Skiles.

Most of our clubs expire with the year end, and December is our critical time. We earnestly solicit the renewal of every reader, and their help in making up clubs.

Arrival at the White House (Washington, D. C.) of last month's editorial about praying for the president has brought a courteous response to the friend who forwarded it.

BOOK REVIEWS

THE KINGDOM OF GOD by I. M. Haldeman, 254 pages, cloth, \$1.50, Francis Emory Fitch, Inc., New York City.

The author is pastor of First Baptist Church, New York City, and is here dealing with "What Is The Kingdom? When Is It? Where Is It?", in answer to Phillip Mauro's "Gospel of the Kingdom" in which the writer seeks to show Mr. Mauro's initial blunder, his wrong interpretations of the scripture, etc. The introduction is by A. C. Gabelein who is not noted for soft speaking. An attractive book in a beautiful golden jacket.

D. C. J.

THE WORD WE PREACH, edited by W. H. Rogers, 287 pages, cloth, \$1.50 Judson Press, 1701 Chestnut Street, Philadelphia, Pa.

This book, both large and beautiful, composed of sermons by representative men in the Baptist ministry, is very suitable both as devotional reading and as a source for sermonic material. Aside from the interesting treatment of "The Historical March of Our Principles" there is little of the denominational in the volume and he who can glorify Christ as these sermons glorify Him does well indeed.

D. C. J.

WHAT GOD WANTS IN MAN

EARL C. SMITH

God's will toward man has not changed through all the centuries of human history. It is not outward performances, such as circumcision in the flesh, burnt offerings, keeping sabbaths, baptisms, keeping the Lord's supper, saying prayers, etc., that He wants. These have their place in His dealing with us, and therefore are not to be ignored. But they are no goal, and if they are apart from trusting, yielding faith they are altogether empty and have no connection with the goal. To be sure every soul that turns to the Lord must be baptized, and every child of God finds help in keeping the Lord's supper. But what God wants in us is first spiritual and then as a result moral: it is formal only in so far as that is related to the spiritual.

Spiritually, what God wants in us is that He may inhabit us, so fill us with Himself that He will control our lives, that He will be our life. The climax of a noble prayer in the midst of a great little book inspired of God is "that ye may be filled unto all the fullness of God." That prayer was surely telling what God's Spirit wants from His people. In the same little book the purpose for building the church is said to be "for a habitation of God in the Spirit." God's greatest servant in Christ explained his life thus: "Christ liveth in me," and his extensive service thus: "not I, but the grace of God which was with me." But He never thus comes into us to take charge except by our choice. With a broken heart He has long-sufferingly waited that the race might choose to let Him in, but He is still shut out. If our hearts' ears might be opened just wide enough for once to hear Him say in a soft, gentle way the one thing that He wants to say to us, "I love you," we would choose Him to be our life. But He has, through the centuries won a few: the Enochs, Noahs, Pauls, and many others of less note.

If God ever gets what He wants spiritually in any individual, He will get what he wants morally in that individual. If God ever comes into any one, love will flow out from that one, for "God is love." All of our moral responsibility is fulfilled in love. Jesus taught that—once when the Pharisees tried Him (Matt. 22: 34-40), again when the lawyer tried Him (Luke 10:25-37), and again when He claimed it as his commandment (John 15:12). The Holy Spirit also taught the same thing repeatedly. (Cf. Rom. 13:8-10; 1 Cor. 13; Gal. 5:13-15:22; Jas. 2:8; 1 John 2:7-11; 3:10-12, 14, 23; 4:7, 8). Our whole duty is supreme love to God and to love our neighbor as ourselves.

Whoever loves anything more than God is an idolater. We surely live in a world of idolaters. God seems to make no

difference between not loving and hating. In His estimation there seems to be love and hate with no quality between. If that is correct whoever does not love is a murderer. This is a world of murderers. (1 John 3:13-15.) How could it be otherwise seeing that "the whole world lieth in the evil one"? (1 John 5:17.) Oh, that the closed ears and eyes might open to the love of God! What a difference it would make!

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

Mrs. Emily Woodward of Georgia in a late editorial offers some fine thoughts, food for reflection, as to the cause of our financial depression. Note the following quotation:

"Every fellow is disposed to blame some one else for all the ills to which he has become heir. The Government, the trusts, the war, prohibition, the newspapers, the chain stores, the Republicans, the Democrats, and the tariff—these and other forces are called into account for afflicting us with low priced cotton and wheat, shrinkage in property values, less of credit, and all the other evils that beset us. Seldom if ever is there heard in the chorus of denunciations, one word of self-directed blame, but whether we are willing to admit it or not, our troubles are, in part at least, self-made. We have thrown discretion to the winds, changing our standards of living from quiet simplicity to frenzied luxury. Equipped with sufficient mathematical knowledge to know that four from two leaves minus two, men and women with income of \$200 a month have spent at the rate of \$400 a month. This has applied quite generally whether the income has been \$25 or \$2500.

"For some time now we have needed something to divide the sheep from the goats. Crooks and deadbeats have been sailing along in the vanguard of society and the church, enjoying all the privileges and often more than those who make up the ranks of honest citizenry. There is really a great deal about our present status to give us urge to go forward, and cheer in the hope that in going forward much that has been unwholesome will be left in discard."

The following quotation from a late article of J. M. McCaleb in *Oriental Christian* serves to further impress the thoughts suggested in the paragraph above:

"The common people have taken on a code of living like unto the rich. The young people dress as extravagantly as the children of the wealthy. They spend at least ten dollars now where they spent one fifty years ago."

If we are using a large percent of what God has given us on the lust of the flesh, and the lust of the eye, and the vain-glory of life perhaps we are reaping from our own sins.

THE FALSE AND THE TRUE HOPE OF ISRAEL

R. H. B.

There are three things concerning the question of the Jew's future prospects that should be clearly understood:

1. *That no Jew will be saved merely because by fleshly descent he is a Jew.*

2. *That the Jews will not be saved in a different manner, apart from the gospel, but through the gospel only.*

3. *That the carnal hopes and expectations of the Jew are false and vain.*

1. As to the first of these items, John the Baptist sufficiently exploded the delusion that the nation, or any individual in it, would be saved merely because they had Abraham as their father. The axe of judgment (John said) lay at the root of the trees, and every tree that did not bear good fruit would, regardless of pedigree, be cut down and cast into the fire. Really Moses and the prophets taught the same thing, from the first: John only re-iterated sharply what the Old Testament had set forth all along, both in doctrine and historic event. The Lord Jesus taught the same, and also the apostles, as for example Paul in Rom. 2 and 9.

2. In so far as *the need of salvation* is concerned Jew and Gentile stand on the same level. "There is no distinction," says Paul, "for all have sinned and fall short of the glory of God." Therefore both must be "justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:23, 24.) "For there is no distinction between Jew and Greek for the same Lord is Lord of all and is rich unto all that call upon him." (Rom. 10:12.) Since the Jew's need is precisely the same as the Gentile's, the remedy is the same for both. "The gospel . . . is the power of God unto salvation to every one that believeth, to the Jew first and also the Greek." (Rom. 1:16.) Whoever rejects, be he Jew or Greek, will be lost; whichever one receives it shall be saved. And it can never be any other way.

3. The Jews today, as often before, are hoping to re-establish themselves as an independent, autonomous nation. Some perhaps dream even unto this day of a Messianic leader, a hero and ruler who should arise, whether from David's ancient line or otherwise, who would lead a military host and conquer and destroy all their political enemies and overlords, and make Israel the dominant world-power. Others hope that at least, by the favor and help of friendly nations and by diplomatic victories, they may regain national independence, and, perhaps, in due time, national glory as in the days of David and Solomon. Such hopes are utterly false, and will no doubt yet play a part in plunging the nation into deepest distress and extremity. The old kingdom under the old cir-

circumstances will never again be raised up. God Himself stands pledged to that. "Behold the eyes of the Lord are upon the sinful kingdom," says Amos, their prophet, "and I will destroy it from off the face of the earth." The promised restoration there will not be on the old basis, but on an altogether new and different line. There are great and wonderful national promises for the Jew, but it will be a radically changed Jew that will inherit them. Their kingdom will rest upon the basic foundation of salvation and righteousness; and their Messiah's first work will be *to save His people from their sins* and to bestow His righteousness upon them. They will not regain national existence by the favor of the nations (for "in vain is the help that is looked for from the hills") nor will they purchase their homeland and their independence with money ("for ye were sold for naught, and ye shall be redeemed without money"); nor will they wrest their rights from their enemies by the sword. But "behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called: *Jehovah our righteousness*." (Jer. 23:5, 6.) All their effort to re-establish themselves nationally as an unregenerate people in their sins and unbelief must forever fail; and no human means or power can ever give them back their land or their kingdom. Not as successful warriors or diplomats, but as "a people saved by Jehovah," shall they triumph; not by dint of carnal force but by the power of the Spirit; not on the terms of the Old Covenant, but under the provisions of the New, of which Jesus Christ is the Mediator. "His blood he upon us and on our children," said their fathers; and that Blood has indeed haunted and pursued them, as the curse of Cain, throughout the centuries, and will so continue until they look unto Him whom they have pierced, and in Him find a fountain opened for sin and for uncleanness.

It is perhaps the failure to note these facts that has led some to revolt from the teaching of Israel's future national restoration—as though such a restoration argued a partiality on God's part, or militated against God's, gospel-plan of salvation, and the sacred demands it makes on the hearts of men, and as though the "bondwoman" (of Gal. 4) were to be rehabilitated. None of these things are involved; and no one who intelligently holds the doctrine of Israel's restoration, believes or teaches that. God will maintain the integrity of His dealings in the gospel, and He will also fulfil His promises to the nation of Israel.*

"What advantage then hath the Jew? Much every way." No advantage when it comes to salvation; as the Gentiles must be saved, so must the Jew, and on the same grounds.

But as to his election—that is another matter. For God has chosen Israel, yea, created him and formed him, for the purpose that through Israel He might send light and knowledge of salvation unto the ends of the earth—as the Lord Jesus said, “salvation is from the Jews.” (John 4:22.) And so it is unto this day, and so it must evermore be. “For the gifts and the calling of God are not repented of.” (Rom. 11:29.) Though now, for the time, “as touching the gospel” they are enemies for our sake (for the advantage and ascendancy the Gentile enjoys for the time is due to Israel’s temporary rejection, Rom. 11:11, 12, 15) they are yet beloved for the fathers’ sake. For God made promise to the fathers, to Abraham, to Isaac, and to Jacob, concerning their national descendants; and He will not lie nor fail: though He made a full end of all other nations He will not make a full end of them: His love will sustain them as a race and pursue them implacably with a chastening hand, until at last they will turn. And they *will* so turn some day, though it will be in the furnace of affliction. And that day will mark a new era for the world, as of life from the dead, such an era as the world has never seen. (Rom. 11:12, 15.) Then will the hope of Israel be realized, but under wholly new conditions contemplated in the promise of which God swore to their fathers in the days of old.

*The “spiritual Israel” idea, as meaning the believing Gentiles, is a mistake. Spiritual Israel is that contingent of natural Israel that have accepted Christ.

EVANGELIZING THE JEWS

Stephen D. Eckstein

On Tuesday, October 20, Brother Frank Mullins, a faithful and energetic servant of the Lord who labors untiringly with the band of Christians at Mount Auburn Church, Dallas, carried me to Fort Worth. Brother Mullins accompanied me as I presented the vital things of the Gospel among the Jews. Having held meetings with them before, I had no difficulty in deciding where to start to work. I was overwhelmed with joy in witnessing to so many of my kinsmen. The abiding evidence that the power of God rested upon our testimonies, was noticeable in that the hardened attitude among the Jewish people was considerably changed.

Most of these Jews were well educated, and showed a profound knowledge of the Tenach (Old Testament). My heart was deeply touched by their religious inclination and devotion. The Jew at heart is religiously and spiritually inclined. I arrested their attention through illustrations and facts. They listened to my testimony with interest, and were unable to vanquish me in our arguments, because they realized that theologically I was right.

One Jewish merchant, a strong-willed individual with a pleasing personality, but who was not sentimental by any means, showed a consuming hatred for the sham and hypocrisy that is prevalent in Christendom today. That same Jewish business man accepted a New Testament as a precious gift. Most of the Jewish people listened with eagerness to what we had to tell them of the Messiah we follow, and also accepted our Yiddish literature. We found many precious opportunities to witness for Yeshua, the Messiah, among the Jews of Fort Worth.

"THE MILLENNIUM": BRINEY, COLLIS, CAMPBELL

(From a letter to J. H. McWhirter, Dec. 14, 1925.)

"As to whether the Savior will return to earth before or after the millennium, my views have undergone a change in recent years. In my younger days, when my enthusiasm dominated my judgment, I thought the Gospel would convert the people and bring in the millennium at the close of which the Lord would come. But experience, observation, and a more careful study of the Scriptures have convinced me that I was wrong, and that the Master will come to introduce the millennium and personally reign on earth during that period. Possibly I may have something to say in *The Standard* on the subject in the near future."

Fraternally yours, J. B. Briney.

(From a letter to J. H. McWhirter, Dec. 26, 1926.)

"My mind, like that of Brother Briney, has undergone a change with regard to the time of the Lord's return. I believe now that it will be before the millennium. To me it looks as if the signs of that great event are very plain. I am slow to undertake the interpretation of unfulfilled prophecy, but it looks as if Zechariah 14:1-3 points forward to the coming of the Savior when all seems to be lost."

Fraternally, Mark Collis.

(Minister Emeritus, Broadway Christian Church, Lexington, Ky.)

"The subject (The Millennium and Prophecy) deserves more profound attention than any other, except it be the personal remission of sins."—Alexander Campbell, *Millennial Harbinger*, 1833, Page 49.

"The lion and the lamb, the leopard and the kid, once lived on terms of friendship, and they will do so again; a time will come when the lion shall eat straw like the ox."—Alexander Campbell, *Millennial Harbinger*, 1833, p. 177
(With long footnote showing that there is no inherent impossibility in this.)

"Can any one say that these prophecies are now fulfilled? Daniel 2:40-44; 7:7-14, 23-27? Compare these with John's Apocalypse, chapter 16:12-22, with chapters 17, 18, 19, and especially chapter 20:1-10. Surely no one will affirm that all these things have yet come to pass."—Alexander Campbell, *Millennial Harbinger*, 1842.

"The signs of the times are surely portentous, and all meditative spirits cannot but long to look into the deep significance of the long unfulfilled but yet sure words of prophecy, to see if they give us any foreshadowing of that which is to come. The cry comes up from the waiters, watchers, 'Watchman, what of the night?' . . . We have already promised to furnish our readers with the results of our own reflec-

tions on this subject, and will, the Lord willing, keep it constantly before mind and heart, for their benefit. Let us search diligently what manner of times are coming upon us."—Alexander Campbell, *Millennial Harbinger*, 1866.

THE MISSIONARIES' SPIRITUAL NEEDS

N. B. WRIGHT

Why pray for the missionaries? The missionaries request for prayer has often been brought to your attention. Various letters from fields far and near have emphasized this matter. Reports almost invariably end, "Above all, pray for us."

Are these requests nothing but idle talk? Are they just a nice, convenient way to close a letter, paper or report? If there is a deeper meaning, what is it?

I would like to give you some specific reasons why you constantly should remember those on foreign fields.

1. Much impression, little expression. I speak in regard to language study. One, on coming to the field, experiences a lengthy period of impression. This prolonged condition sometimes approaches depression. No little suffering is occasioned by inability to enjoy freedom in expression.

2. Spiritual drought. You may know of preachers in the home land who become 'bone-dry' spiritually. One on other fields, cut off from former Christian fellowship, finds there is a tendency for this condition to become acute. It is not easy to keep these spiritual fires kindled and burning. To use another figure, I quote a brother in active service who said: "A missionary is like a sponge out under the sun." One must take in of the things of God in order to give out.

3. Exposure to temptation. Satan does not regard lightly the bringing of the light and knowledge of God into lands he has kept benighted for so long a time. If he can break the spirit of the ambassador of Light, he has won his fight.

4. Spiritual hosts of demons. Read the last part of Eph. 6 and remember that the missionary must encounter these hosts of demons in a way you never dreamed of. I am willing to let those on the field testify to this fact.

5. Readjustment. Climatic readjustment is by no means the only one. We, especially those who come to the East, are among a strange people who think and act in a different manner. Furthermore, we may never fathom their minds. (But they fathom us). We learn that a complete readjustment in approach to the mind, in fact, in modes of thought and methods of dealing with the people is necessary.

6. Progress in the work is not swift. Don't forget that the "enemy of souls" will raise such opposition that only by superhuman power, patience and love can a work progress.

Peiping, China.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

"To him therefore that knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17. * * It would be good to send to the mission fields some of the willing-hearted who are waiting. * * There is nothing to hinder except *the mind* to do the work. * * No, we do not lack the money for we *waste* daily enough to sustain a thousand.

"I preach five or six times a week."—*O. Fujimori*. * * It took six years to reach the first pagan tribe in the Philippines and now some of the largest churches of those islands are in that tribe. * * "We are so happy to have Christine" to teach the children.—*Sarah Fox*. * * Buddhists are said to believe Buddha was 80 years old when he was born. * * Any missionary who does not have the language is greatly handicapped."—*W. L. Brown*. * * The sincere heart loves the truth, all of God's truth. * * "We feel that God is working with us and for us."—*John Sherriff*. * * Has not prejudice or some other evil hindered many from seeing the plain teaching of the Bible as to what baptism is? How much plainer need it be than Rom. 6:4? * * "We have large crowds every Sunday, many having to stay outside."—*Delia Short*. * * And what's the reason that thousands who know "all about" baptism do not see the obligation for world-wide missions?

"You make excuses, but you must reckon with the Great Commission of Jesus Christ himself."—*Defender*. * * Is it serious to disobey God about being baptized? And must we have the Supper every week? And then can we be indifferent to the Master's wish that the gospel be preached to all men everywhere? How can it be a life and death matter to ignore baptism and an indifferent thing to ignore His missionary command? * * Sixty million people go to bed hungry every night in India. * * "A hundred thousand souls a day are passing one by one away in Christless guilt and gloom." * * What do the villagers do when a house is on fire? They do not do like many with a world rushing to destruction and next to no help *where the needs are the greatest*.

When Floyd Collins was imprisoned in a Kentucky cave, millions took notice. Miners left their own work and came to dig him out; a Chicago woman sent a doctor by airplane; a great railway ordered its fast trains to bear anything needful and make special stops; the government took a hand; great things were done to rescue an obscure citizen—and all efforts failed. More than a thousand million souls, two thirds of all that walk the earth, have on them the wrath of God and the doom of all eternity except the friends of Jesus convert them with His gospel; but who cares—much?

PHILIPPINE MISSION NOTES

H. G. Cassell

The hosts of darkness have long held the strongholds of the Philippines with none to oppose them. The result is that millions of trusting souls have given their allegiance to an imposter, a pretender, a usurper. These sincere people are deceived. They think falling down before the wooden images of "saints" and repeating prayers which do not come from their hearts can save them. The eyes of their understanding have been put out by the god of this world.

The word of God is the light of the world. Working slowly and gently we can open these blind eyes to the light of the Lord and they will come to see that Jesus has been King all the Christian ages and the Pope has only usurped his throne. We strive to open their eyes and to turn them from darkness to light; from the power of Satan unto God. Those who turn are receiving remission of sins and becoming heirs of God and joint-heirs with his Son.

In preparation for the great spiritual battle which must be fought in the heavenly places so long defiled by the enemy we are assembling in the church day by day and are teaching all who will come. This shall continue, we hope, till we have taught the New Testament as it is written to our Filipino brethren who are fitting themselves for the battle. When they shall learn how to put on the armor and how to use the word of God aright we shall send them forth conquering and to conquer. This is the victory by which we hope to overcome the foe—our faith. It comes only by hearing God's word. His word was taught by the apostles publicly in the church and from house to house. We are following in their steps as fast as strength and opportunities permit.

Box 1981, Manila, P. I.

 FROM CLARA KENNEDY

"I am at Harry Fox's place now visiting them for a few days before starting work. Until Rhodes' come back at least, and possibly longer, I shall work at Zoshigaya, Tokyo. I can see so clearly now how the Lord led during my time at home. How glad I am for Bro. Boll's classes! I would not have missed them for anything. And then to be in the Bible Institute was wonderful. It has all brought me so much closer to the Lord, and made me know Him in a more personal way. And too, it is wonderful the way the Lord took care of me during those two years back there. I am glad to be back here, because I am certain it is His leading."

 B. D. MOREHEAD'S LECTURES

(From a letter to Brother Morehead.)

"Your visit to the Scottsville Church was appreciated by all, and has been an outstanding topic for meditation and conversation. We are beginning to realize how little we are doing and how much can be done if the Church will go to work. I am happy to report to you that the church here is anxious to be a party to this great work. Though the beginning is not what we anticipate doing, we have set a definite program whereby we can continue it with growth.

"Too many churches are idle, and I must say ignorant, of work that they have to do. If they will go to work and spread the Gospel as did the first church, soon the Word will be carried to every heart and nation. Let us have a vision of the far rather than the illusion of the near.

"I sincerely trust that every congregation will open its doors to you."—C. S. Simmons.

Describe the Bible or Testament wanted, Revised or King James, and state approximate price. We can make a selection that will please.

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 DECEMBER

Lesson 10.

December 6, 1931.

ROME AND BEYOND

Golden Text: I have fought the good fight, I have finished the course, I have kept the faith.—2 Tim. 4:7.

Lesson Text: 2 Timothy 4:6-18.

6 For I am already being offered, and the time of my departure is come.

7 I have fought the good fight, I have finished the course, I have kept the faith:

8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

9 Give diligence to come shortly unto me:

10 for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

12 But Tychicus I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord will render to him according to his works:

15 of whom do thou also beware; for he greatly withstood our words.

16 At my first defense no one took my part, but all forsook me: may it not be laid to their account.

17 But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to

Study Questions and Brief Comments

Verse 6. From which of Paul's letters is this lesson taken? (See Notes on the Setting of this Lesson.) The first five verses of this chapter, 2 Tim. 4, are so important that we cannot afford to pass them over. Read them out in class. At what point of Paul's pilgrimage had he now arrived?

Verse 7. What three things has he to say now at the close of his career? Does such a life bear looking back upon?

Verse 8. What is his outlook upon the future? Who will give him that crown of righteousness? When? Who else shall receive it? Who are they that "have loved his appearing"? (See Notes.)

Verses 9, 10. Why does he urge Timothy to come shortly to him? (He is very lonely.) How was his loneliness increased by a painful desertion? Why did Demas forsake Paul? What could Demas hope to gain from the world that he could not have got by staying with Paul? (Honor, popularity, ease, money? Comp. 1 John 2:15-17.) Where did two other of Paul's companions go?

Verses 11, 12. Who only was with Paul? What Mark is this? (Comp. Acts 12:25; 13:13; 15:37-40. He is generally accepted to have been the author of the gospel of Mark.) Was Paul now glad to have him? Where was Tychicus?

Verses 13-15. What minor errands did he charge Timothy? Do these indicate his poverty and loneliness? Of what special man does he warn Timothy? What had this man done? Who will reward him?

Verse 16. What bitter experience did Paul have when his trial came up? In this, too, he shared his Lord's cup

whom be the glory for ever and of sorrow. (Matt. 26:56b.) Comp. also 2 Tim. 1:15.

Verse 17. But who was it that did not forsake Paul? What was the consequence of the Lord's standing by him?

Verse 18. What confidence did Paul have regarding the Lord?

NOTES ON LESSON 10

THE SETTING OF THIS LESSON

Again Paul is in Rome, and again as in the two preceding lessons, a prisoner; but this is another, a second imprisonment there, and the last for Paul. The time has come for the offering up of him. He is sitting in his cell—a death cell—writing to Timothy, his beloved companion and son in the Gospel. “**Second Timothy**” is in some respects the most impressive of all of Paul’s epistles, because it is his last. Here Paul calmly surveys the situation, past, present, future. There is not a note of regret, but much of joy and peace and satisfaction. This man, like his Lord (through his Lord, rather) has overcome the world. (John 16:33; 1 John 5:4.) Nothing the world could offer or threaten has severed him. Death itself holds no terror for him. In his earlier imprisonment he had already stated his attitude on that point. (See Phil. 1:20-24.) It is still the same now. His own concern is the future of the word of God, and that his Timothy and all the Timothies should stand up for Jesus, bold and true, come what may. The forecast is stormy. All that would live godly in Christ Jesus shall suffer persecution (3:12). In the last days the times will be grievous indeed: even those who profess Christianity will be lovers of self, lovers of money, lovers of pleasure rather than lovers of God, the while they hold a form of godliness, but denying the power thereof. (2 Tim. 3:1-5.) The time will come when people shall not stand for sound doctrine. They will turn away their ears from the truth and shall be turned unto fables. (4:1-4.) The hope lies only in the second coming of the Lord. Then will the reward be given to the faithful, a crown of righteousness to all who love His appearing. Such is the trend and tenor of “**Second Timothy**.”

THOSE “WHO HAVE LOVED HIS APPEARING”

Who are they? (1) Those who love Him. (2) Those who will be glad to see Him come. These will naturally love to think about His coming, will wait for Him and expect Him, and will be eager to be found well-pleasing in His sight. All those who are faithful to the trust He left them, and those who suffer for His name's sake are included in this class. (3) Finally those who realize the hope that lies in the coming of the Lord for themselves and for all the universe (1 John 3:1-3; Rom. 8:18-24)—they will love His appearing, and pray with John, “Even so, come Lord Jesus.” (Rev. 22:20.) To all those who have loved His appearing the Lord at that day will give “a crown of righteousness.” (2 Tim. 4:8.)

(USE STUDY QUESTIONS FOR CLASS)

“THE CHURCH I FOUND AND HOW I FOUND IT”

A most remarkable pamphlet. In it Bro. Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements. 5c each; 50 for \$1; \$15 the thousand.

THE WORD AND WORK, LOUISVILLE, KENTUCKY

SECOND LORD'S DAY LESSON OF DECEMBER

Lesson 11.

December 13, 1931.

JOHN'S VISION ON PATMOS

Golden Text: Fear not; I am the first and the last, and the Living one.—Rev. 1:17, 18.

Lesson Text: Revelation 1:4-18.

4 John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

5 and from Jesus Christ, who is the faithful witness, and the ruler of the kings of the earth. Unto him that loved us, and loosed us from our sins by his blood;

6 and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.

7 Behold he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8 I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

9 I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet

11 saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

13 and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14 And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;

Study Questions and Brief Comments

Read the first three verses in class. Note especially the "beatitude" in the 3rd verse.

Verse 4. To whom is this book addressed? What seven churches? (See v. 11.) Was it really meant for all the churches of Christ? (Yes. See 22:16.) What is the salutation? From whom? Who is He "who is and was and is to come"? (God, the Father.) Who "the seven Spirits"? (The One Spirit in all His offices. Comp. Isa. 11:2.)

Verse 5. What three things are said of Jesus Christ? When was He the first? (John 3:31-33.) When did He become the second? When will He show Himself as the third? (Rev. 11:15.) What is His attitude toward us? How did He prove it?

Verse 6. What did he make us? What else? What shall He have? For how long?

Verse 7. What does John see in prophetic vision? How does he see Him coming? Who shall see Him? Who especially? (Comp. Zech. 12:10.)

Verse 8. Who speaks in this verse? Does the Son also wear the same name and title? (22:12, 13.) What is Alpha and Omega? (The first and last letter of the Greek alphabet. We would say "the A and the Z.")

Verse 9. In what three things does John share with all his brethren? Where was he? Why? (Comp. 2 Tim. 3:12.)

Verses 10, 11. What is meant by "I was in the Spirit"? (In a state of spiritual vision. Comp. 4:2; Matt. 22:43.) On what day? Is that "the Day of the Lord" or the first day of the week? (See Notes.) What did John hear? What did the voice command him?

Verse 12. When John turned to see where the Voice came from, what did he see first? What were these "candlesticks"? (1:20.)

Verse 13-16. What further did John see? How many items descriptive of this Son of man are given? (Nine.)

15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16 And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

Can you see the meaning of any of these? (See Notes.)

Verses 17, 18. How was John affected by this sight of Him? But what did He do and say to John? What does He call Himself? What had He been? What is He now? What has He in His possession?

18 and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

NOTES ON LESSON 11

THE BOOK OF REVELATION

The book of Revelation is not a book to be shunned, but a book to be read, especially in all the churches of Christ, for to them it is addressed. (22:16.) The Lord pronounces a special blessing on those who read and on those who hear and keep the message of this book; for it is timely and urgent (1:3). The keynote of the book is 1:7. The proper division of it is given by the Lord Himself in 1:19. The last section, "things that shall come to pass hereafter," deals with things yet future from John's day, begins at chapter 4:1, and comprises the chief portion of the book. The goal and climax of the Revelation is proclaimed in 11:15 and is reached in 20:1-6, and finally in 21:1-8 and 22:5. It is the ultimate triumph and dominion of Christ.

The fact that the Revelation is shunned by some is chiefly due to the vague, sometimes wild "interpretations" given of it. If the book means what (for example) Johnson's Commentary says we may as well give up in despair before we begin; for no man could get **that** out of that book; and after he had got it, it would not be worth much. Or if it is what "Pastor Russell" and his successors have made of it, then there is absolutely no sense or value in it, and we would need another revelation to understand the Revelation. But this should not confuse us. The book, like all the rest of the New Testament is meant **for us**. Let us read it with a simple mind, endeavoring only to get what God says. There is much in it we can readily understand; and what we cannot understand we can hold in mind till we see better. Often we can get the practical **lesson** of a passage even when we cannot understand it in detail. Furthermore we need never "jump at conclusions" nor try to make the statements of this book **fit** something.

SYMBOLISM

Much of this book consists of symbolic vision. Truths and facts are represented in picture-fashion. Some take advantage of this fact to obscure and even to discredit the teaching of the Revelation. But the use in it of symbols does not nullify the sober truth of the book. Nor does it mean that we cannot get anything definite out of it, and that symbolic speech means only what anyone may want to make it mean. We have no more right to handle the symbolic teaching **lawlessly** than any other part of God's word. Most of the symbols used are explained to us in the book; some are obvious in themselves; and those which are not explained let us leave unexplained, just as they stand.

THE SON OF MAN

Nine items descriptive of the Son of man are given in verses 12-16 of the first chapter. All these have symbolic meaning. The meaning of some of these items is obvious—as for instance the "sharp, two-edged sword" that proceeds out of His mouth, as the burning eyes (comp. 2:18, 23.) The meaning of some we cannot perhaps get. But the vision is

real, and all those symbolic items stand for the actual powers and attributes of the risen and glorified Christ. And though the details of the description be figurative, **He** is not figurative: He is there, the real, actual, literal Son of man, in the midst of His golden lampstands, His churches. (1:20.)

(USE STUDY QUESTIONS FOR CLASS)

THIRD LORD'S DAY LESSON OF DECEMBER

THE SUPREME GIFT OF LOVE

Lesson 12.

December 20, 1931.

Golden Text: Beloved, if God so loved us, we also ought to love one another.—1 John 4:11.

Lesson Text: 1 John 4:7-19.

7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we also ought to love one another.

12 No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:

13 hereby we know that we abide in him and he in us, because he hath given us of his Spirit.

14 And we have beheld and bear witness that the Father hath sent the Son to be the Savior of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17 Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect

Study Questions and Brief Comments

Verse 7. From what book of the New Testament is this lesson taken? Who wrote it? To what class of people did he write? (1 John 2:12, 13.) What does he call them? ("Beloved.") What exhortation here? Who is the source of love? If one truly loves, what is that proof of? (That he is begotten of God and knoweth God.)

Verse 8. If one does not love, what does it prove? What is God? (See Notes.)

Verse 9. In what one thing is the love of God really and fully demonstrated? For what did God send His Son?

Verse 10. Did He love us because we loved Him? Who loved first? (v. 9.) What was **our** attitude then? (Rom. 5:8.) For what did God give His Son? What is a propitiation? (An atoning sacrifice. Comp. 1 John 2:2.)

Verse 11. Why ought we to love one another? If God had not so loved us would we be obliged to love one another? If we did not first know the love of God **could** we love one another as Christians? Is it important then for us to know and realize the love of God?

Verse 12. Has any man ever seen God? (Comp. John 1:18.) If we love one another what relations do we have with God? Why is His love perfected in us? (It bears its full fruit.)

Verse 13. By what do we know that we abide in Him and He in us? And how do we know that He has given us of His Spirit? (By the fruit the Spirit bears, Gal. 5:22, and the new power in our lives, Eph. 3:16.)

in love.

19 We love, because he first loved us.

Verse 14. To what great fact did John (and the other apostles) testify? How wide was the plan of God?

Verse 15. Is this only the primary confession before baptism, or is he speaking of the continued confession by lips and life of Christians? (Such true confession involves a knowledge of the love of God, and implies the love spoken of in vs. 12, 16; and the possession of the Spirit, v. 13.)

Verse 16. What does John say he and they knew and believed? Why is this so important? (See v. 19.) Who abides in God and God in him?

Verse 17. What is the proof of our full understanding of God's love? What does the latter part of this verse mean? (We are identified with our Lord Jesus Christ. We occupy His place in the world, do His work, share His rejection.)

Verse 18. What does love wholly remove from us? What kind of fear is he speaking of? (Dread, terror; not the sort of fear spoken of in Isa. 11:2 The latter always remains with us.)

Verse 19. What is the cause and source of all our love? If we have not known God's love toward us, are we at all capacitated to love Him or our brethren or our fellow-men? How important is it then that the love of God should be brought home to us?

NOTES ON LESSON 12

THE FIRST EPISTLE OF JOHN

Our lesson is taken from 1 John, an epistle John wrote to Christians. His **gospel** was written that they might believe that Jesus is the Christ, the Son of God, and that believing they might have life in His name (John 20:30, 31). But his epistle was written to those who **had** believed, that they might know that they **had** eternal life. (1 John 5:13.)

John states his purpose in writing three times: in chapter 2:1 and in 2:26 and in 5:13.

There are difficult passages in 1 John. The difficulty is due chiefly to the sweeping statements John makes. But these are always general statements under which John himself lists exceptions. It would be unfair, for example, to take 1 John 3:9 without qualification and make it contradict what the apostle said in chapter 2:1, 2 or in 5:16. In John's writings it is especially necessary to get **all** that he says on any subject. That is really the only true way to deal with any part of God's word.

"GOD IS LOVE"

It is not merely said that God loves or that He has love—God is love. It is the essence of his being and the sum of His character. All God does is done in love, and He can do nothing contrary to love, for he cannot be false to Himself. God is holy; but His holiness is not something that clashes with His love; it is of it. True and perfect love is absolutely good and pure and righteous. God must do right because He is love. He must punish sin because He is love. And He gave himself and all He had to give, to save the sinner, when He gave His Son. Because He is love He is always true to us in every way. If we yield ourselves to the love of God in faith and obedience His love will fill our hearts and flow out from us to others.

Let us be on our guard against the false teachings of modern Gnosticism: "Christian Science" (falsely so called) and other cults, such as the New thought, The Unity cult and other similar heresies. When the word of God says "God is love," it does not say or mean that "Love is God." God is not an abstract impersonal principle or something which we call love; but He is a Person who loves always and perfectly. When it says "God is spirit" it does not mean, "Spirit is God." When it says, "God is light," it does not mean "Light is God." When the Lord Jesus said "I am the life," it does not mean that "Life is Christ." When it says "The Spirit is the truth" it does not mean, "The truth is the Spirit." Let

us shun the Satanic perversions of God's word which are so prevalent in the world today.

FOURTH LORD'S DAY LESSON OF DECEMBER

Lesson 13.

December 27, 1931.

REVIEW: THE SPREAD OF CHRISTIANITY IN EUROPE

Golden Text: The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever.—Rev. 11:15.

Suggested reading lesson, Psalm 67.)

HOW CHRISTIANITY CAME TO EUROPE

In our review let us take our stand on Acts 1:8. That is the key-text and ground-plan of the book of acts. The risen Savior tells the apostles that first the Holy Spirit should come upon them. (This was fulfilled in Acts 2.) After that they should be witnesses of Him, (1) In Jerusalem (that takes in chapters two to seven. (2) In all Judea and Samaria (chapter 8.) (3) Unto the uttermost part of the earth. This latter was fulfilled chiefly in the ministry of Paul, the apostle to the Gentiles. We read of his conversion in chapter 9; and his first missionary journey is recorded in chapters 13, 14.

Thus far the gospel has been confined to Asia. But in chapter 16, on his second missionary journey, under Divine guidance Paul carries the gospel into Europe: first to Macedonia: Philippi, Thessalonica, Berea; then to Achaia: Athens, Corinth (Acts 16-18). The third missionary journey was again in Asia (Ephesus, chiefly; chapters 19, 20.) Next however comes the story of how Paul as a Roman prisoner went to Rome, the center and capital of the Gentile world. In this manner was the gospel first carried into Europe by our God's inspired messengers.

Afterward came the uninspired workers, preachers, evangelists, missionaries, preaching the gospel in the more remote regions. We would not have the gospel now if **somebody** had not done faithful and self-sacrificing missionary work. We owe a debt therefore which we can only pay by carrying the gospel on to others who have never heard.

REVIEW QUESTIONS

1. Who was the apostle to the Gentiles?
2. On which of Paul's missionary journeys did he carry the gospel into Europe? (See Notes.)
3. In which European city did Paul preach the gospel first? (Acts 16.)
4. What do you recall of Paul's work in Philippi? (Lydia, Jailor). Acts 16.
5. What two points in Macedonia did they visit after Philippi?
6. What notable thing do you remember about Berea? (Acts 17:11.)
7. What did Paul do in Athens? (Acts 17.)
8. In what great city did he preach next? Recall Acts 18:8.
9. Where did Paul spend much time on his third journey? (Acts 19.)
10. What great conflict did Paul encounter in Jerusalem? (Acts 21, 22.)
11. How did Paul get to Rome? (Acts 27, 28.)
12. What do you remember of Philemon? What was the letter about?
13. What do you recall of the lesson in 2 Timothy, Paul's last epistle?
14. Why are we debtors to send forth the gospel? (See last paragraph in Notes.)

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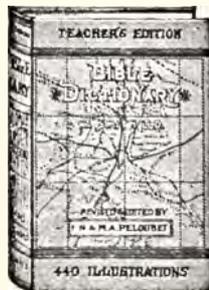
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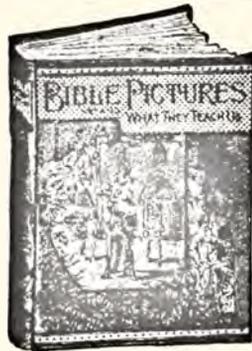
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