

# WORD AND WORK

## WORDS IN SEASON.

R. H. B.

### A STEP NEARER.

The passing of the year brings us a step nearer to the consummation of all things. The signs of the times indicate that it is the last hour. It is time to awake out of sleep; for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand. It is the challenge to us to cast off the works of darkness and put on the armor of light, and to make no provision for the flesh to fulfill the lusts thereof.

### THE CALL OF THE END-TIME.

Toward the close of a dispensation God always calls to repentance. The reasons are several.

*First* because the end of the age is harvest-time. Both good and evil ripen, and reach fullest manifestation. Wickedness will assume its extremest form. Its delusiveness and power will become most fearful. Only a pure and decided faith will be able to withstand the force of the evil influence. It is generally true that the *weak* man winds up a *bad* man; but if it is ever true, it is in the pressure of our present day. We need to come clean, and take our stand wholly with God. The might of His strength, and the whole armor of God will be needed to withstand in the evil day.

*Second*—the end of the age is sifting time. His fan is in His hand and He will thoroughly cleanse His threshing-floor and gather His wheat into the garner; but the chaff He will burn up with unquenchable fire. He will sever the wicked from among the righteous. As by John the Baptist in the wind-up of the Jewish age, He does it through the urgent, earnest call to repentance. And the axe lieth at the root of the trees: every tree that bringeth not forth good fruit is hewn down and cast into the fire. The time of discipline is passing; henceforth it is decision-time: salvation or judgment is the alternative.

*Third*, the call to repentance comes the more loudly and insistently because of the urgency. The time is short. What is to be done must be done immediately. *Now* is the acceptable time: today yet is the day of salvation. Tomorrow is too late. While the door of the Ark stands open men may enter and find refuge from the great waters; when once the Master has risen up and has shut the door, they plead in vain without. If you are not right with God, turn, O turn now. It will not be easier later; and it will swiftly become impossible. If there is any unforgiven guilt, any unconfessed wrong, falsehood, envy, emnity, grudge,

hate; unconfessed slander; covetousness (which is idolatry); dishonesty and theft unrestituted; or any of those things for which sake the wrath of God cometh upon the sons of disobedience—today lay it down, and make it right, and turn to Him whose blood doth cleanse us from all sin. For with the Lord is mercy and plenteous redemption, and He will abundantly pardon.

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#### THE KINGDOM OF THE RESURRECTION.

The Kingdom of God is the Kingdom of the resurrection. In all its phases—whether typically, as in the Old Testament Kingdom; or spiritually, as today in the church; or completely as in the kingdom of glorious manifestation, its citizens are of the resurrection. The Kingdom of God is the Kingdom of the new beginning. God's first sovereignty ended in the revolt of man's first disobedience. The penalty was death, which terminates man's life and existence on the earth, and thus ends the rebellion by the removal of the rebels from the earth. If God does ever again assume a direct reign over men, it will be over and through such as have paid the penalty of the rebellion, and have been brought back out of death into a new existence.

Israel passed through death into life in a figure in the exodus, through the Red Sea, and God became their King in a special sense. The church passed through death into life, through the Person of her Lord, who accomplished the exodus on behalf of His people; the latter following Him by faith, "buried with him through baptism into death," and raised with Him to walk in newness of life. (Rom. 6:4). Thenceforth they are no longer reckoned as men living in the flesh and in the world; but as a resurrected people, not of this age nor of this world, and as living unto God in the spirit. (Col. 2:20; 3:1, 4; Rom. 7:5; 8:9; Gal. 1:4; Rom. 6:11). Thus they are sons of the kingdom, being sons of the resurrection. Moreover the new life by which they came forth out of the death of the old creation, is a life graciously imparted from God, through faith in Jesus Christ. Hence they are "begotten of God," and "born of God," and are therefore *sons of God*. "For "except one be born from above he cannot see the kingdom of God." But by virtue of this new life from God he is of the resurrection, and in the Kingdom of God.

Our risen Lord already represents that new dominion, the Kingdom of the Resurrection and the New Beginning. In Him and through Him we already belong to it; and shall inherit its fullness and power when, at His Coming, we shall be raised and changed into His likeness and image. At last the very universe shall pass through the change, and in a new heaven and earth God will reign perfectly and for evermore.

#### THE POWER OF THE HOPE.

Cornelius Woelfkin, pastor of the Fifth Avenue Baptist Church, of New York, a modern critic and post-millennialist, in a strong magazine article, admits the vast influence for good, the powerful incentive to sacrifice, earnest activity, unworldliness,

and purity, which came to the primitive church through her hope of the pre-millennial and imminent coming of the Lord Jesus. "The religious appeal of Pre-millennialism grows out of the fact that it presents a clear, concrete, and comprehensive program of the purposes of God respecting past, present, and future; it enlists the imagination, stirs the emotions, and challenges the disciple to co-operate with this program of the Divine will." "It is not," he goes on to say, "a vague, mystic hope, but a definite scheme of historic unfoldings. . . . For one who holds the hope as a vital certainty it is a living hope, stimulating personal virtue, inspiring evangelistic zeal and missionary enterprise." True he thinks that it was but a "dream conceived in minds laboring among the limitations of primitive knowledge." For those early pre-millennial Christians considered "the Bible the inspired, inerrant word of God;" which was of course highly unscientific according to modern ideas, but nevertheless productive of very happy results, so that he hesitates to ridicule their simple faith. "It was an illusion," he says, "not a delusion."

But such testimony from such a source is really all the stronger. If such was (and is) the fruit of the scriptural hope of Christ's return, we want it. "By their fruits ye shall know them."

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## OUR CALLING.

E. A. RHODES.

We who are the called of God are called for perfection. We have been chosen by God Himself, called after His name and the name of our Lord Jesus Christ that we might "become holy even as he is holy."

Because our heavenly Father is holy He desires that we be also, perfecting holiness in the fear of God. We cleanse our hearts by faith. The Lord dwells in us through faith. Because of our practicing the presence of God at times of temptation we trust him to lead us; and knowing that the Holy Spirit dwells within us we shall have no desire to do wrong because it would be a shame and disgrace. This is our separation, our holiness and by following it we are continually striving toward the perfection that was in Christ Jesus. For He said, "I beheld the Lord always before my face; for he is on my right hand, that I should not be moved: therefore my heart was glad, and my tongue rejoiced. . . . Thou madest known unto me the ways of life; thou shalt make me full of gladness with thy countenance."

Our gladness and rejoicing depends on our beholding the Lord always, that he is on our right hand; that by his presence we are not moved to do evil or turned from the right way.

O that the chosen of God could yearn for his presence; that we might ask for the Holy Spirit that He might come into our hearts, to the end that we might be filled unto all the fulness of God!

# WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE  
WHOLE COUNSEL OF GOD.

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## NEWS AND NOTES.

From Jacksonville, Fla.: "We closed the revival at Largo with 5 baptisms. Great spirit of brotherly love prevailed, said Brother Belcher, an elder and deeply spiritual man. Leon Humphries led the singing very effectively.

Here at Jacksonville our new church house is under construction. By permission of the authorities, we brought a man from the jail to the church-house on Dec. 9, for baptism. Upon being raised with Jesus from the watery grave, he shouted in the joy of sins forgiven."—H. N. Rutherford.

From Franklin, Ky.: Everything moves along fine here. We are to remain for the coming year. I am teaching a Bible class and have a cottage meeting extra every week now. The days are evil and we must work before night "comes."—J. M. Hottel.

"Dasher Bible School is getting along real well with an attendance of about one hundred; five teachers.

We certainly appreciate the good things in the Word and Work. Keep right on with the whole counsel of God. May God prosper you."—H. C. Hinton.

We supplied almost a thousand books to our readers last month. Thanks to all for the orders.

"Last night it was my great pleasure to hear brother G. A. Klingman preach. He began a meeting yesterday in the new building, dedicated yesterday, of what was formerly the Kendall Street Church, but is now to be designated as The Primitive Christian Church, and is located at 1221 North Long Avenue, Chicago."—S. V. McCasland.

"The Kingdom of God," new 88-page book by R. H. Boll, 50c, "The Book of Revelation," 80 pages, 50c; "The Second Coming," 25c; or \$1 the set of three.

Word and Work and Living Message, both for \$2.25. Any good book, paper, or magazine may be ordered through this office.

From Chicago: "The books were received O. K. (100 'Great Songs of The Church'). This book is just what these people need, in preference to all other song books. Many thanks."—L. J. Ruff.

R. A. Zahn's address is now Itasca, Texas.

Our supply of Bound Volumes for 1924 is sold out.

Fourteen have been added at Parksville, Ky., through the labors of O. S. Boyer, during and since their recent meeting.

Go back and read that wonderful December article—if you haven't: "A Picture of Human Religion."

We received, too late for last issue, a report from M. D. Baumer, of 2 additions to the Lexington Church. Brother Baumer desires to hold a few short meetings this winter and spring. Address him Winchester, Ky.

Reviewing our booklet, "The Book of Revelation," Sunday School Times of Nov. 15, has this to say: "The author undertakes to put the reader on the track of understanding the book as a whole, and in this he is very successful. His book is remarkable for its freedom from dogmatic assertion and forced interpretations and is sane and sensible throughout. But it leaves many questions unanswered and difficulties unsolved. The spiritual tone is high, the teaching is centered about the person and work of the Lord Jesus, and not events, and he is shown as the center of 'The Revelation.' This is certainly as it should be. In this small paper-bound book of a dozen chapters, the reader will find the larger outline of the 'Apocalypse' treated, and will have the way opened to a more detailed study of its several parts. (The Word and Work, Louisville, Ky., 50 cents)."

From Tom Bean, Texas: "The Lord's business is moving along at Tom Bean very well. We have three mid-week Bible classes with a Bible topic for the prayer meeting program. We are working on our new church building—a very convenient and substantial meeting house, with class room departments when completed."—J. F. Smith.

Please write saying, "Stop my paper." But if you think the helpful "Words in Season," the news notes from the men you like to keep up with, the editorial and contributed articles along timely lines, the valuable reprints from the ablest writers of the day and of other days, the missionary news and letters, and the able treatment of the Uniform Lessons,—if you think 12 issues of such matter, making a large book (400 pages) would be worth the price of 10 cigars, or the price of a chocolate sundae for four, or the cost of a gallery ticket to a show—then renew! A dollar bill does the work.

From Toronto: "We are pleased to report that the work at East Toronto is progressing, slowly but surely. Recently a young man and his wife put on the Lord Jesus Christ in the institution of baptism. Our Sunday school is now nearing the one hundred mark in steady attendance; and the attendance on Lord's Days, both morning and evening, is increasing. Brother Chas. Petch is still laboring with us."—A. E. Firth.

From Linton, Ind.: "Brother Chambers was with the church here over a recent Sunday. Splendid sermons, and good meeting for 4 to 8 below zero. The Linton church closed the old year and entered the new on her knees before her Lord and God."—S. L. Pope.

From Andrew Perry, Watseka, Ill.: "The past year has surely been a year of hard labor, both temporally and spiritually, and I feel thankful to God for strength and will to labor for our Master in both lines."

"In a meeting a few months ago at the East Indianapolis church, located at 4105 E. Washington, I found some very earnest and noble Christians. These brethren need a house of worship, and are deserving of any financial support which may be given them."—Wallace Cauble.

From New Orleans: "We are entering into the new year with brighter hopes and better prospects. Had a stirring prayer meeting last night, with the best attendance of any mid-week meeting since I took up work with the church."—Willis H. Allen.

R. K. Francis, of Manchester, England, one of the ablest and most honored of the brethren in "the old country," has contributed an article, at our request, on "The Practibility of Christian Unity," which is scheduled for our February issue. Other articles from across the sea, and many other things "right off the top shelf," are in store for our readers this year. 1925 rounds out the decade for Word and Work under present management, and we shall pray and labor to make it the best so far.

From Glenmora, La.: "I had the pleasure of baptizing 53 persons during 1924. A number of other baptized believers were converted from error. My work for the new year will be more largely devoted to Glenmora and immediate vicinity. The foreign missionary has the advantage of building on virgin soil unhindered by the peculiarities and personal opinions of others. If I were in my twenties the foreign field would have a strong pull on my heart."—A. K. Ramsey.

"The meeting conducted by the Church of Christ at Gorman, Texas, with their home forces, closed with the house seated to its capacity. We had good attendance and good interest throughout the week's meeting. While we had no additions, yet we succeeded in getting before the town the New Testament Church and what it stands for. The church was strengthened and edified. Our contribution yesterday, which was the last day of the meeting, was between ninety-five and one hundred dollars. By the help of God we are planning greater things for the coming year."—D. C. Williams.

From Chattanooga, (received too late for December news): "Central church this city closed an interesting and profitable meeting in which brother Geo. A. Klingman did the preaching. The preaching was well done and we appreciated having brother Klingman with us in this evangelistic effort. About fifteen from all sources were added to the Lord, or renewed their fellowship. Brother Klingman knows how to preach the gospel of the grace of God. Since the meeting closed there have been six baptized and some to put in their membership. We average around 200 in Sunday Bible classes now. Pray for the work here. The Lord bless your most excellent paper."—E. H. Hoover.

"I know your book ('Great Songs of The Church'), and until some one surpasses it, I shall continue to say it is the best."—L. O. Sanderson, Director Vocal Music, Harding College.

"Music and poetry have ever been acknowledged sisters, which, walking hand in hand, support each other. Both of them excel apart, but they are most excellent when joined together."—Purcell.

All who are eager to get the Word and Work lesson helps in good time each month should send a quarter for our Quarterly for the year.

Berry Boulevard meeting, Louisville, J. R. Clark, preaching, added 6 by membership, and 3 were restored.

Harding College wires for another hundred copies, "Great Songs of The Church."

From Shreveport: "I am just out of the sanitarium after a stay of two weeks, having had a serious operation for appendicitis. My condition continues to improve, and I hope soon to be back at my work. The church here continues to go forward."—T. W. Phillips, Jr.

Too late for correction I noticed a misstatement on page 50, of the new Kingdom book, where, in reference to the expression "the Kingdom of God is within you," (margin, "among you") it is said, "See John 1:26 where in the Greek the same expression is used." It is in the English of the King James Version that the same expression is used, but not in the Greek. The Greek in Luke 17:21 is "entos humon"; but in John 1:26 it is "mesos humon." Will the readers kindly strike out the whole parenthesis found in the 10th and 11th line from the bottom, page 50 of the Kingdom book? R. H. B.

## A MODEL CONVERSION.

D. H. JACKSON.

In the eighth chapter of the Acts we have a very plain and simple story, the story of a man who was converted. He turned to Jesus Christ, his soul filled with gladness, and he went on his way rejoicing. It is a fact that hand-picked fruit is always the best. Here we have a case of individual effort—hand-picked fruit. If you have ever read the story told by Mr. Trumbull in the "Sunday School Times," you will understand when I say "taking people alive." He tells there of men who have been taken alive; of the personal endeavor, getting close to the heart, touching the conscience, getting men to decide immediately for the Christ, giving them no chance or opportunity to evade the question, putting it to them: "What do you think of the Christ? And what are you going to do with Him?" Here we have a case of individual effort, of one individual talking to another individual and making the pathway of life so plain and so simple that one discourse caused that man to yield in humble submission to Jesus the Christ.

You will find in every New Testament conversion that there is a human messenger, a divine message and an unpardoned subject. These three are essential to a New Testament conversion, and if there were no other examples in the entire New Testament, this one alone would be sufficient to lead the preacher, to tell him what to preach, and the unpardoned subject what to believe. I say if this were the only one, it would be sufficient, but there are seven others in the Book of Acts alone, so plain and so simple that the little child can understand; so simple in all the details that none need go astray. I desire now, if I can, to unfold this story as it is given in these few verses—from the 26th verse to the close. First, I see an angel, an angel appearing to a man; and this angel saying to this man Philip, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert." There was something definite for the man to do. The angel had in mind an unpardoned subject, a man desirous of knowing the truth. We ask the question: "Why did not the angel go directly to the unpardoned subject?" Because, beloved, the gospel of Jesus Christ has been committed to men. When God would tell the story of his love through Jesus Christ, men were selected. When Jesus Christ would commission his disciples, he chose twelve men, endowed them with his Spirit, and gave them a direct and definite message. It is the commission of man to tell the story of Jesus Christ, not of angels. God has entrusted to earthen vessels the story of his love. It is true that angels have their work to do, always had and always will have. The record states that angels announced the birth of Jesus Christ. The record states that angels ministered unto Jesus in the wilderness after his temptation. The record states that angels ministered unto Christ in the Garden of Gethsemane;

that angels rolled away the stone from the tomb; that angels received Him up into glory. That was their commission, and they have their work to do. We may not understand their language, but they understand ours.

The writer of Hebrews said: "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" Yes, they are sent forth to minister, but never to tell the story of redemption. Angels desire to tell the story of Jesus and his love, but men were chosen. So the angel goes and speaks to the man, to Philip the deacon—the evangelist who went down into the City of Samaria and preached unto them the Christ, and who turned the city upside down. And now the angel comes to this preacher and says: "You go. You leave this great meeting, this popular centre and go to a lonely deserted place." I want to say that that was a test of his faith as each and everyone of us are tested from day to day. Philip could not see, as far as human wisdom was concerned, why it was necessary for him to go. He might have questioned or argued, but no, he was the son of Abraham, and like Abraham of old he had faith in God, faith in his promises, faith that God would lead him into the path of right, and he went out like Abraham of old, not knowing whither he went.

We have then the man and we have the angel, and as yet the unpardoned subject is in ignorance of the work going on in the mind of God, in the mind of the angel, in the mind of the preacher. We come now to the unpardoned subject called in history the "Ethiopian Treasurer," as we would say today, the Chancellor of the Exchequer, or the Secretary of State. This man was a worshipper of God, a proselyte perhaps of the Jewish religion. He had already changed his religion once and now he is in doubt. I want to look for a minute at the character of the man—the unpardoned subject. He was a man of sterling worth and noble qualities passing through a foreign country, and like Joseph he glorified and honored his God wherever he went. He was like Daniel in Babylon glorifying and honoring God in that God-forsaken city. Like Nehemiah, cup bearer to the king, he was letting his light shine, glorifying and honoring God. Because he was a man of sterling worth and noble qualities, he had risen to a position of fame, a position of power. I have often told young men that they can be just exactly what they want to be. There are no obstacles or difficulties in your pathway but such as you can overcome, transform, make them stepping stones to a better and a higher position in life. And here is this man in a foreign country where the name of God is hardly ever sounded; God is not worshipped, but he is a worshipper of God. I want to say that this man with his power, with his position, with all the honors that could be bestowed upon him was not satisfied. No, beloved, the things of life cannot satisfy. There was an aching void. There was something for which his heart longed. He had traveled twelve hundred miles to worship the true and the living



God. He had gone down to the city of Jerusalem, there to attend the temple services; there to learn more of the God whose cause he espoused; and his religion did not end with temple services either. He left the temple, he left the city of Jerusalem, the city of God, and was returning. Still he was meditating, still he was searching, still he wanted more knowledge. The record states that he was bewildered. He could not understand the passage of scripture he was reading. It was not clear. It was not plain. He was reading the 53rd chapter of Isaiah—that beautiful prophecy that speaks of Christ:

“Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not.”

He was reading, and he was bewildered. It was not plain to him, but he was ready and willing to have someone unfold this story for him. O, beloved, what a spirit! “Open thou mine eyes that I may observe wondrous things out of thy law.” He was going to the word of God, going to God to know his will, asking him to unfold these truths. I like to think of that little boy in the temple, roused out of sleep calling for the third time: “Eli, Eli, did you call me? Here I am.” Eli gave him the answer, and then the little boy calls “Speak, Lord, for thy servant heareth. Command and I will obey.” O, what a spirit! That was the spirit of this dark-skinned man, of this proselyte of the Jewish religion. He had his doubts, he had his fears, but like Thomas of old, he brought them to Jesus. He wanted to know. Like Nicodemus, who came in the darkness of the night, he wanted to know. “Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you.”

Now, here we have the angel. Here we have the preacher and here we have the unconverted man—a lover of God but not yet in Christ, not yet in family relationship to him, not yet enjoying the privileges of God in Christ Jesus. He is wholly ignorant of that which is going on in Heaven and upon the earth for his redemption. And the Spirit said unto Philip: “Go near, and join thyself to this chariot.” We speak a great deal about the working of the Spirit in conversions, but here we find the Spirit in co-operation, not with the unpardoned man, but in co-operation with the human messenger of the divine message. The Spirit said to Philip: “You go and join yourself unto the chariot.” The angel and the Spirit were each performing their different functions, and doing their different work in order that this man might be brought to Christ. Paul said: “I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek.”

The gospel, as I have already said, was committed unto

men. When Jesus chose the twelve, he sent them forth to proclaim this gospel. Here we have the angel and the Spirit co-operating to get the preacher to come in contact with the man. "Faith comes by hearing the word of God." "How shall they hear without a preacher? and how shall they preach except they be sent?" What a lot of superstition is around the work of the Holy Spirit! We sometimes assign work to the Holy Spirit that it is not his business to do. God gave the message to man. God gave the message to men, telling them to go forth to speak, to teach and to exhort, but never once do we find the Holy Spirit telling men what to do in order to be saved, but always man—the human messenger with the divine message coming in contact with the unpardoned subject. And so we have the angel and the Holy Spirit co-operating to get the man in contact with this Ethiopian Treasurer. And Philip, as soon as he received that word from the Holy Spirit, ran. He did not waste any time, but he ran to him, and hearing him read Isaiah the Prophet, he said: "Understandest thou what thou readest?" According to the Eastern custom, he was reading aloud. Philip ran, and said, not as abruptly perhaps as it sounds,—“Pardon me, Sir, do you understand what you are reading? O, that is familiar to me. I am a Jew. That is a very familiar text to me. I have heard it ever since I was born. Do you understand it, Sir?” And he said: “How can I, except someone shall guide me?” “Of whom speaketh the prophet this? of himself, or of some other?” He could not understand it. And Philip began at that very scripture, a scripture that was written 750 years before. He began at the same scripture and preached unto him Jesus. Look where you will in the scripture, from Genesis to Malachi, or from Genesis to Revelation—Jesus Christ through it all, the centre, the pith and the core of it, the crimson thread from the second or third chapter of Genesis to the close. 666 general prophecies in the Old Testament—333 referring to the Christ. The Old Testament the lock, and Jesus Christ the key. He began at the same scripture and preached Jesus. Beloved, you can go anywhere and read of Jesus. The first five books of the Bible, called the “Pentateuch,” will give you the preparation for the Messiah, Jesus, the one to come. You can go to the dry and dull pages of Chronicles and Kings and you will see Jesus as the King of Kings and the Lord of Lords. Or go to the Psalms and see Jesus the Christ, the great prophet of God, the mighty one, the everlasting Father, the Prince of Peace. Yes, Jesus in all the scriptures, and notice what it says: “He began at the same scripture, only *began*, I do not know where he ended, but he began there. He had no other message. He had no right to preach anything else. He was locked up to that message. He began at the same scripture, just began there. Philip must have unfolded the story of Jesus Christ. How he came, God manifested in the flesh, bone of our bone and flesh of our flesh. How He lived, how He taught, how He worked; pictured with tear-stained eyes the cross of Calvary,

rejoiced when he told of His power, bursting asunder the bars of death and coming forth a mighty conqueror over death, hell and the grave, and then rejoicing that He ascended on high and led captivity captive, and of His coming again. He preached Jesus. O, what a message! He began at the same scripture, the fifty-third chapter of Isaiah, and preached the story of Jesus and his love. Paul said: "I determined to know nothing among you, save Jesus and Him crucified." Take that message from the pulpit today and it has lost its power.

Let us go back to Philip again in the city of Samaria. Let us see him as he is converting the entire city, and one Simon Magus, who had bewitched the entire city, and now he is called to one individual. Waste of time, you say, waste of effort. I am reminded of a story of a wealthy man who was dedicating a reformatory to boys and it cost thousands of dollars, but he said if all the money expended in this building means the reformation of one boy, the money will be well spent. Someone said: "Do you not think that statement is exaggerated, only one boy?" "No, not if that boy were my boy." Think of the value of a soul! Here is Jesus talking to one lone woman at the well of Samaria, making known to her His Messiahship; waste of time, snatching, as it were, a brand from the burning. Think of Jesus sitting up in the darkness of the night talking with Nicodemus, the ruler of the Jews, who came with the captious question. He sent Nicodemus away with the story of the new birth, which has thrilled the hearts of thousands and redeemed the lives of men. No, the shepherd leaves the ninety and nine safe in the fold and goes after the one lost sheep in the mountains. The woman leaves her nine coins safe on the table but she sweeps the house in search of the lost coin. The father with his goodly household is not satisfied while the prodigal is sitting among the swine. And here is Philip talking to an individual about his soul's salvation, preaching to him Jesus. It is worth all the time and the labor and the money spent to redeem one soul from hell.

But now they are going along the road. I will read the story:

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

This is one of the plainest illustrations that water was not brought to him. The eunuch could have said to his servants: "Bring a pitcher or a cup or a glass or a bowl of water that it may be sprinkled upon my head." But no, Philip had taught him the facts of the gospel. He had taught him the commission of the gospel. He told him of the promises of God, and in giving to him the commission, he must have said, you believe that Jesus is

the Christ, the son of the living God: you must repent of your sins, you must confess His name; you must be buried with your Lord in baptism, to be raised from the watery grave to walk the new life. And so he said, "See here is water; what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest"; and he said: "I believe that Jesus Christ is the Son of God. No excuses. no waiting for a better opportunity or a better chance. Just the moment that he saw his duty, just the moment that it was clear to him, he said I will do it, I will do it; and he went on his way rejoicing. Why not? In his new-found joy the treasures of God were his possession now; with the hope of eternal life, God his father and Jesus Christ his elder brother, his heart was made glad, and he went back to his own country to tell the story of Jesus and his love.

Do you remember that mother who was so anxious about her daughter? Upon one occasion she said to Dr. Guthrie: "I wish you would speak to my wandering girl." And Dr. Guthrie said: "Daughter, your life is worrying your mother, your life is in jeopardy. Do you not think you should accept Christ?" "O, well," she said, "I will some day. Some day when I get a little older, when I have had a little more pleasure. I will some day, some day." "Well, daughter, promise me that ten years from now you will give your life to Christ." "Oh, I may not live that long," she said. "Five years then; promise me that in five years you will give your life to Christ." And again she said: "I may not live that long." The years came down, and the months and the weeks. "Daughter, promise me that a week from tonight you will give your life to Christ," and she turned to him and said: "I may not live that long, I have no promise." "Then do it now,"—and she chose the better part and surrendered her life to Jesus then. "Now is the acceptable time."

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Charlie Paddock has been the fastest of all the world's great sprinters for the past five years, and he shows no sign of slowing or breaking under the strain. Perhaps this is because he doesn't run too much. He doesn't go through a season competing every week or so. He isn't a mug-hunter. Paddock always keeps in condition. He lives principally on a vegetable and fruit diet, goes to bed early, drinks nothing but water, and best of all, never had a smoke in his life. He avoids the heart strain feared by athletes in the more strenuous forms of competition by making it a rule never to continue training when he feels all tired. This "heart strain," however, is greatly increased by smoking, which kills more athletes than all of the strains and stresses of the whole list of athletic sports.—*Courier-Journal*.

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A number of churches have paid for "Great Songs of The Church," (60c each in quantities) by asking each member who can to buy at least one book, the book to belong to the purchaser, containing his name, but to be left at the church.

**SUPERSTITION vs. FAITH.**

R. H. B.

Superstition is not merely a false belief, but a special form of false belief. It is a belief in *magic*, in the magical virtues of certain things—objects, words, actions, ceremonies, incantations, etc., which are supposed to have some inherent occult power. The familiar “hoodoos,” such as the varied uses of the rabbit’s foot; the horse-shoe above a door; the esteem of the four-leaf clover, and the “swastika,” and other things for “good luck”; or the fear of having a crow to fly across the road; belief in spells, charms, the “evil eye,” lucky dates, etc.,—all these and such like conceits come under the head of superstitions. Most of these and like observances date back to idolatry and are related to it. Those were times when the world was peopled by imaginary deities and spirits which were supposed to be pleased or offended by the most absurd and trivial things; and gradually, sinking lower still, the popular mind connected good and ill with the things themselves, to that extent making idols of them.

But even some of the things connected with the worship and service of the true God, or appointed as means of blessing, or tests of faith, have been degraded into superstition and idolatry. So, for example, the brazen serpent lifted up on a standard for a type of Christ, through which, by God’s appointment, healing was ministered to all who looked upon it (Numb. 21) was subsequently seized by the people, and made an object of idolatrous regard—as though some supernatural power inhered in the serpent itself. Hundreds of years later Hezekiah got hold of it, broke it in pieces, and called it “Nehushtan”; which means, A piece of brass. (2 Kings 18:4). It was a purely superstitious use of a holy thing when Israel carried the ark of the covenant down into battle against the Philistines. (1 Sam. 4). True, the Ark was the symbol of God’s presence; and from above the mercy-seat He proposed to commune with the people. But they misunderstood, and imagined that the virtue lay in the thing used, rather than in Him who had condescended for a time to use it; and they thought that even without regard to the Lord whose Presence hallowed the Ark, the Ark in itself had a power before which the enemies could not stand. That was superstition. It was a superstitious reliance on the Temple which deluded the people of Judah into thinking that Jerusalem could not be destroyed by Nebuchadnezzar. (Jer. 7). Even in the things of God’s appointment, to trust in the symbol instead of the reality for which it stands, to ascribe power and virtue to forms rather than to the essential spirit and truth they embody, is the merest superstition.

Religious superstition is abundant even now. The Roman church, for instance, is a vast web of superstitious beliefs and practices. Its veneration of man-made, and man-conceived images, its traffic in various relics, drops of “the real blood,”

pieces of "the true cross," bones and skeletons of supposed "saints;" its worship of the "host"; its "holy water," its "consecrated" candles and other things; the magic formulas by which its priests can do wonders—absolve penitent sinners, change wine and wafers into the actual body and blood of Christ, its mystic rites and formulas; its faith in signs and indulgences, and men's power to grant them; in baptismal waters and holy oil; its "sacraments" and ceremonies (as, for example, "confirmation"); its masses for the dead, the scapulas, medallions, badges; its holy shrines—first and last, the most it does and teaches is superstition and permeated with the spirit of superstition. It is a form of Christianized idolatry.

But Protestantism is by no means free from that blight. Even those who profess the purest faith are in danger of doting on the outward, the material, the form, and so forgetting the reality and the spirit in which alone the virtue lies. Formalism is close kin to superstition and soon leads to it. There is a superstitious use of the Bible as when one carries it, not for its contents but as a "holy book," or opens it by chance for the first passage on which the eye falls for "guidance"—a practice by no means uncommon. He who prays formally will soon think that prayer is a meritorious performance in itself. He who partakes of the Lord's supper as a formality will soon come to believe that there is magic virtue in the act itself, or in the materials used. And there is even a danger of regarding the water of baptism above that faith in the crucified and risen Lord, and that blood that was shed for our sins, and that entrance into a new life, "by faith in the operation of God who raised him from the dead"—without which baptism has neither virtue nor significance.

The tendency to superstition is the universal gravitation of poor, fallen human nature, and we must be on perpetual guard against it. As "eternal vigilance is the price of liberty," so everlasting watchfulness is necessary to preserve the purity of the simple spiritual faith which is in Christ Jesus.

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### "OVER THE TOP."

This is the time that all good men should come to the aid of the paper. It is the time of short days and long evenings, the reading season of the year. Christians should take advantage thereof for the Lord's sake. Satan makes use of the press. He depends much upon the printed page. The sons of this generation are wiser than the sons of light in this respect as well as in so many others. Shall it always be so? Shall we not see to it this new year that it be not so, so far as Word and Work readers are concerned? Let us all do something to increase the circulation of this magazine and its many good books and tracts; and let that something be more than we have ever done.

STANFORD CHAMBERS.

## THE NECESSITY OF CHRIST'S RETURN.

R. H. B.

Behind every Bible-doctrine lies a purpose and a reason. Back of every word and act of God lies a vital necessity. We are not always able to discover the reason and necessity, and in such a case it is enough to know what God has said, and to believe, obey, and teach it on that account alone. Yet the human mind is so constituted that it cannot hold interest in any arbitrary and unrelated thing. Man is a reasoning being, and God deals with him as such. In all His commands He has graciously condescended to give us reasons. The greatest of reasons, to be sure, is always that *He has commanded*, and that His will is always supremely wise and loving. But only in rare instances, and then only for special testing, did He thus stand upon bare and arbitrary authority. In all His revealed truths there is reason and design. Just as every wheel in a watch has its necessary place, so there is no doctrine in God's word that does not fit into the nature of things and answers to some necessity. We do indeed accept at once without question by faith, whatsoever God has spoken. But if we do not sooner or later see the relevancy of the truth we have accepted, some of the "why" and "what for" of it, it will slip away from us. The man who has not perceived the compelling reason and necessity for the cross of Christ, for instance, will soon cease to emphasize it and to give it a place in his thought. The man who sees no design in baptism will soon come to regard it as superfluous. Any act of obedience of which we do not discern the God-designed purpose and effect will sooner or later become an empty form to us, and in time we may drop it altogether. One may blame and scold people for that, but it would be like objecting to the law of gravitation. We are so constituted, and God made us so, and He deals with us accordingly.

### FORGETTING THE LORD'S RETURN.

I am sure that the reason of the strange neglect and suppression of the doctrine of the Second Coming of Christ is due to the fact that in general religious thought it holds no necessary place. It seems to stand isolated. According to our view of the future it forms no consequential link in the chain of events; but even seems to break into the course of things without rhyme or reason. It does not fit into any sequence of cause and effect. Believe it, of course, they must. It stands revealed in the Bible as one of the cardinal doctrines of the Christian faith. But it is felt to be an incongruous thing, a white elephant sort of doctrine. We are at a loss where to put it, what to do with it. It is as if one had a wagon with four perfectly good wheels, and someone would bring him another wheel with orders to hitch it on somewhere. We can see that the Coming is promised and emphasized; but the mind is perplexed as to the why and wherefore of such a promise as that. The simple fact is our whole scheme of

doctrine and outlook upon the hereafter stands complete *without the Second Coming*. Nothing we hope for really requires that event. So far as we can see everything that is to be could be accomplished without it just as well as with it. Nay, it may almost be said to interfere with and disturb the order of future things as we have conceived it.

#### WHY SHOULD HE COME AT ALL?

For, really, if we have lived as Christians here below; if when we cross "the narrow sea" of death we pass over into "the land of pure delight where saints immortal reign," and enter into the eternal bliss of the Celestial City, to walk its golden streets with loved ones gone before—one may well ask what the Coming of Christ to the earth could add to that. If after the indeterminate period of the present "Gospel dispensation," the world is to be burned up and the dead judged and that even (as some conceive of it) all in one day; and the wicked are then sent to hell and the righteous taken to heaven—stranger still, if the wicked and the righteous had already been sent to their respective places of final punishment and bliss, and are hauled out, the one out of hell, and the other back from heaven, only to be arraigned and judged and remanded each to his former place—if that is the program then what place and reason is left for the return of the Lord Jesus Christ from heaven we know not. All this could be done without it as well as with it. Why not? In fact we could just as easily dispense with *the resurrection* also, for what logical end or necessity is answered by it in that plan? Of course we shall still say "Christ is coming," and "There will be a resurrection of the just and the unjust," because the Book says so; but in our hearts we have no reasonable conviction of any compelling reason for all that.

#### THE STONE REJECTED.

It is no wonder therefore that the doctrine of the Lord's return has fallen into the background. Just as an unused article of furniture finally lands in the junk-room, so does an unused doctrine; and it makes us all impatient when somebody insists on dragging it out again. It seems a wanton thing to do, a willful and uncalled-for disturbing of the settled order of the household. Why bring such an odd thing, and try to place it prominently where there is no place or use for it? But, like the builders of that generation who knew not what to do with the Christ of the first coming the builders of this day will be compelled to see in the returning Christ the Stone which is the head of the corner.

#### THE VITAL HOPE OF THE EARLY CHURCH.

To the church of the apostolic day the hope of the Coming of the Lord Jesus was everything. It filled the whole horizon of the future for them. Their Spirit-taught outlook upon the things to come required above all things the personal return of the Savior from heaven. They looked for no final deliverance, for no inheritance, for no crown, for no finished redemption, for



no ultimate salvation, except through the personal work of the returning Lord. If there was to be a final victory over the powers of darkness and death, it awaited the coming of Jesus. For *the world* the only revealed prospect was the sure and swift approach of the Day of Wrath; but come when it may, the Savior descending would deliver His own from the wrath to come. (1 Thess. 1:9, 10). Until the Lord Jesus should personally come and wrest from the powers of death and the grave the bodies of the departed saints, they looked for no resurrection. And to them resurrection was a prime necessity in order to future life and activity. Until Jesus came the living saints must be content to serve God in the body of humiliation, subject to pain, disease, decay; but on His return they would be changed "in a moment, in the twinkling of the eye," into His likeness and image. (Phil. 3:20, 21; 1 Cor. 15:52). Though they knew that if they fell asleep in Jesus before His coming they would depart to be with Him "which is very far better," (Phil. 1:23) they also knew that that was but a state of rest and abeyance, a provisional, temporary condition. In the day of His return, not at death, would come their reward, their glory, their crown, the realization of their hope. Upon the grace that was to be brought to them at the revelation of Christ they were bidden to set their hope perfectly. (1 Pet. 1:13). They never dreamed that any of these things could come—except through the Lord's return and personal presence. Just as it required the personal presence of Jesus Christ to accomplish the fundamental work of salvation through the Cross, so the personal presence on the earth of the Lord Jesus would again be required to put an end to the reign of the power of darkness and evil, and to accomplish the final salvation. (Heb. 9:28). Unto that day they looked for their final spiritual transformation, purifying themselves in the meanwhile "even as he is pure." They expected to be like Him when He appeared, for they would "see him as he is." (1 John 3:1-3). The future of creation, the destiny of all the earth hinged upon the presence of Him who was Lord of all to assert His authority. All that they hoped for was inseparably bound up with the Lord's return from heaven. The Second Coming of Christ was the polestar of all their hope.

#### ANCIENT OR MODERN—WHICH?

The question then for us is whether we shall adopt the outlook presented to us in the apostolic teaching which made the coming of Christ the absolutely essential condition of all future salvation, or whether we shall follow the now common human views of reward and heaven at death, according to the ideas first conceived by Rome, and taken up after them by Protestant teachers, popularized by such works as Bunyan's *Pilgrim Progress*. The "heaven-when-you-die" doctrine, and the "conditional immortality" theory are the two extremes of eschatology; and each of these errors, as every departure from the faith, involves serious doctrinal and practical consequences.

## TESTIMONY FROM OPPOSERS.

This is recognized even by the advocates of the comparatively late Whitbyian doctrine of "post-millennialism."

Dr. David Brown, one of the most able, if not the ablest, of the "post-millennial" writers, seems to have had some mis-giving about the consequences of the theory he was himself trying to uphold. "The Coming of Christ to individuals at death," he says,—“however warrantably we may speak so, and whatever profitable considerations it may suggest—is not fitted for taking the place in the view of the believer which Scripture assigns to the Second Advent. . . . And how know we that by jostling this event out of its scriptural place in the expectations of the church, we are not in a great degree destroying its character and power as a practical principle? Can we not believe, though unable to trace it, that God’s methods are ever best; and that as in nature, so perhaps in revelation, a modification by us of the divine arrangements, apparently slight, and attended even with some seeming advantages, may be followed by a total and unexpected change of results, the opposite of what is anticipated and desired? So we fear it to be here.” (Sec. Adv. pp. 21, 22).

This is indeed a serious thought. The needful thing is that we re-study this great theme with an open mind and return to the view-point held by the Divinely instructed and inspired writers of the New Testament, and by the Christians and churches that grew up under their teaching. A return to the original hope and outlook of the church of God, will profoundly affect the life and work and zeal of the church today. And—make no mistake, *we need it!*

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**BOOK REVIEWS.**

The fact that by a sad conspiracy of the typesetter, proofreader, and printer, the review of Prof. George Macready Price’s most excellent work on *The New Geology* came out under the head of "The New Theology" in last month’s *Word and Work*—only gives me one more opportunity, while apologizing, to call attention to, and to recommend most highly and heartily that remarkable book. It is an original, clear-sighted, careful, scholarly, independent treatise on that important branch of natural science. It is in Geology, above all other sciences, that the monstrous modern theory of "Evolution" has entrenched itself. Professor Price turns a keen searchlight on the notions which are so confidently affirmed by current text-books, and Geologists in general; and the evidence of facts which he produces, as well as his exposure of common unfounded assumptions, are quite a revelation. The book is written in plain and lucid style, attractive to the general reader; and is also a thoroughgoing text-book suitable for school-work.

Pacific Press Pub. Ass’n.—726 pp.—\$3.50. Obtainable through *Word and Work*.

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“Could creatures help or ease us  
Seldom would we think of prayer,  
Few if any come to Jesus  
Till reduced to self-despair.”

## STOP, LOOK AND ACT!

ROBERT S. KING.

A survey of the Sunday Schools of Indiana, taken by Walter S. Athearn, Dean of Boston University, showed the standards of religious training very low. Indiana churches spend twice as much for their janitors as they do for the religious education of their children. Forty-seven cents of each municipal dollar of the State are expended on the public schools: only two cents out of every church dollar are expended on church schools.—S. S. *Times*.

Three years were spent in this survey and more than twenty thousand children and over two thousand teachers were personally interviewed by a staff of thirty trained surveyors. Only half of the Protestant children then attended any Sunday School, and half of those were absent half of the time. Half of the time was taken up with the closing and opening exercises.

What is true of the churches in Indiana is possibly true of the majority of the churches of America.

The children of our Sunday Schools of today will become the leaders of the churches tomorrow, and unless they are properly trained and grounded in the word, the future church will be, "carried about with every wind of doctrine."

It is said the Jewish child receives, under Church Supervision, three hundred hours a year religious training. The Catholic Church gives her children two hundred hours a year, or about four hours a week. The Protestant churches give their children twenty-six hours a year, or a half hour a week, in a Sunday school. Is it any wonder that the Protestant Churches are divided? What is to be done about it? Every Christian should be interested to demand more religious training in the churches and in the homes. More interest taken by those who teach in fitting themselves for this responsible position by taking a Bible Course or a teachers training course. Perhaps a better way to be assured of good results is to start early by holding up to the children the idea that they will some day be the teachers and leaders in the churches, and with this in view, see that some preparation is made to this end. A most important Christian work, as well as a most effective, is that of training the next generation. Each congregation or community should have a mission study class where the young people can get a knowledge of world missions and a thorough knowledge of what God's word teaches on this important subject. Let us wake up to our opportunities and responsibilities, and let acts follow our good resolutions. Let us not only teach our children what to do, but **SHOW THEM!**

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The Word and Work Lesson Quarterly, 6c each, best help for classes in Bible. A few are still obtainable for the current quarter. Cards cost 4c; wall chart (corresponding with the cards), \$1.00; Little Learner paper, 3c the quarter. Maps, and all necessary class supplies furnished.

**EAST TENNESSEE MISSION.**

Sister Dickson writes from Sneedville: "The work is slowly but surely gaining. Some one said a lie would encircle the earth before the truth gets ready to start. God says His Word will not return void. I believe that. Surely the clouds hang heavy and dark and threatening, but our labor is not in vain. One sows, another reaps. The people are taking notice among the better class; I sincerely believe if we were foot-loose, we could do ten times the good we are doing. But we are tied; we have to work so hard to barely live, we are too worn out to do the Lord's work as it should be done. But God will give the increase."

Shall we who have such an abundance of good teaching; who have the Word in profusion, who have home comforts, even luxuries—shall we deny the poor down in these Tennessee mountains the privilege of having brought to them the message that Jesus died for them as well as for us, by not supporting these worthy missionaries? "How shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Getting a living out of the side of one of those hills is a bigger problem than any of us probably ever tackled; then, in addition to this, how about teaching the unlettered and lost from house to house? No meeting house is available where they may gather to study and to worship. At one time hopes for a house were entertained, but so far, Satan has been successful in defeating the plan; and with their meager equipment, many homes are passed up. They do not even have time to write of their work, their progress, their needs. Maybe late at night, a few lines are penned by an overworked hand (complaint is studiously avoided), and we are unable to grasp the situation, and would be at a loss to know where to take hold to help the work, but for the fact that we have put some such abbreviated messages together; and having some idea of our own needs, we can make a pretty safe guess at theirs. I'm afraid most of us "Guess they are getting on pretty well; we've not heard anything to the contrary," etc. I have some inside facts that you may have for the asking. It might be that some of this information would make you start off the New Year in a different direction from the one you've taken heretofore. "Ask, and ye shall receive." Try it. Possibly some family not doing any definite missionary work would like to take up this branch. Possibly some one wants to do more. Try giving a stipulated amount of your income, and find that God's word does not return to Him void. Did you read in the sermon on the Mount, Luke 6:38, "Give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure you meet it shall be measured to you again." Try memorizing this verse, think it over as you go about your work. MRS. L. B. HOLLOWAY.

## **JEWISH MISSION ACTIVITIES.**

We are pressing on with all our energy, and by the grace of God spreading His Kingdom among Israel, and we rejoice at the great thirst among them for the Gospel. We were delightfully privileged in having with us at our Friday night meeting, Nov. 29, Brother Charlie R. Brewer from Abilene Christian College, who is not only a real man of God, but is also a distinguished speaker, and an educator as well. His message was illuminative, and of such a nature, as to be readily grasped by every honest listener. In the splendid audience eleven Jews were present. This is an amazing attendance, and may not have a parallel in Jewish Mission work, even among the denominations, in proportion to the Jewish population. And each of them displayed an open mind. May God richly bless the sowing, and bring in the harvest. Realizing as they should how greatly indebted they are to the Hebrew race for what it has given them the children of the living God are given what should be called a coveted opportunity to permanently preach the Gospel of Christ to the Jews in their own language, and bring them in contact with the vital, conquering Christian faith.—STEPHEN D. ECKSTEIN, Dallas, Tex.

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### **BEING A "FOREIGN MISSIONARY."**

F. B. Shepherd.

"I am in bed again for a few days. I have been feeling very well for awhile, and by not trying to do any work to amount to much, I am able to keep going. Saturday, I suppose I lifted too much. Then Sunday, took a six mile hike preaching at a village about three miles from here. Well, that finished me and I have been in bed since." This from a personal letter from Brother W. N. Short, of Sinda Mission, Livingstone, Northern Rhodesia, South Africa.

Brother Short writes further: "The house is coming along very fine, only for lack of funds I am loosing up on it a bit until we get some money to buy more material. I am letting a good number of boys go. Plastering is almost done; floors are partly down. This week and next we will get most of these jobs finished, then I will let the native builders go. We are in about as bad circumstances this year financially as we were last year, but for ourselves, we are a little better fixed. Have a little garden, a few chickens and are getting a little milk, very little, but some for the babies. Our grocery supply was pretty well stocked up from Harper."

This house is being built with funds borrowed by two brethren and sent to Brother Short, but he needs much more than was sent (\$500) to complete it. When the Lawyers arrive, there will be nothing but the bare veldt for them and please remember they are 30 miles from the nearest "Siding," which is merely a flag stop. Not at all unusual for them to go three months without seeing one white face. These two Americans with their two little babies have lived for two years in a mud hut such as the natives use and have had their books and clothing eaten entirely up at times by the white ants. They need a mule, wagon, cow, and the house finished. \$500 would do all this. One hundred people giving \$5 each would make this possible. Think of this poor man in bed the greater part of the time because needing an operation that would make him better and able to go right ahead with his work, but lack of funds for the real necessities forbid it. And he is a missionary, sent out by a loyal church, remains amenable to that church, sends regularly every month a report to the elders of that church and that church appointed me to act as its agent to solicit and forward funds. Will you have fellowship? Address me, 420 Euclid, Abilene, Texas.

## A FOUNTAIN PEN SHOP.

Japan seems to be a land where merchants are specialists dealing either in one line or in but a few varieties of goods. There are exceptions (some notable ones such as the Mitsukoshi Department Store), but the rule seems to be a small variety of goods in each establishment. Brother Bixler and I were at considerable effort one day to visit a fountain pen factory and then failed for they did not receive visitors. Later, a little fountain-pen factory and retail store all in one front room, was discovered and it proved rather interesting. Though unable to converse with the husband and wife (as I supposed them to be), it was possible to learn several points about their business.

The tubing from which the barrels and caps are made seems to be moulded by pouring the heated rubber into a pipe of proper size which contains a rod in the middle to provide the hollow part of the pen. These are cast in tubes almost a yard long and cut up as needed. For such work as must be done on a lathe, a simple device of clamp, shaft, and treadle supplied a mechanism which revolved the part first in one direction and then in the other. How do you suppose the criss-cross work (the "chasing") on your fountain pen was done? In this shop it is put on by a simple process. First, there is a bed-plate of steel with suitable projections on it to cut these ornamental lines on the pen stock. A section of tube the length of the barrel is put on an axle or rod over this steel plate and pressure applied by a thumb screw at each end. Turning a crank back and forth causes the tube to roll on the plate and the indentations are thus made.

This small three-side room was very completely occupied by the "factory" and "sales room." To the left of the entrance was the lathe, which seems big out of proportion to its duties and environment for the cabinet which served as its mounting took up the whole end of the place. The workman stands behind it and I was unable to see how he got in and out. The other end of the room contained the complete pens, etc., a show case along the front displaying some of the stock, which includes ink and holder clips. Across the end opposite the lathe and on the rear wall of the room were shelves containing numerous boxes for packing pens and ink, the labels being printed in English. On the floor in the hollow square made by the show-case, the shelves and the passage from the street into the house proper—a space of about three by three—the wife "chased" the stocks and later the husband finished up the pens.

The visitor fell to reading the English labels. Pronouncing certain words caused the proprietor to laugh. Perhaps they were his name expressed in English. When the word "Blue" was read on an ink box, the blue stripe in the lady's kimono was pointed out. A little time was spent in counting both in English and Japanese and then the observer went on toward home.

DON CARLOS JANES.

## SEWING, TEACHING, SACRIFICING, IN JAPAN.

If you are one who does not give at all to foreign missions, I earnestly solicit your co-operation in order that Sister Lillie Cypert may carry out the program she has planned that the Kingdom of God may be extended in Tokyo, Japan. The dormitory which is to be used for the Girls' Training School is badly in need of repairs. \$300 is needed for this purpose. \$200 more will equip the Kindergarten. The tuition being asked in the Kindergarten will in time make it self-supporting or nearly so, but \$60 per month is needed for two teachers in the Girls' Training School.

In the School it is planned to teach Bible, English, Kindergarten work, and perhaps cooking and sewing. At least some of those trained will be enlisted as teachers in the Zoshigaya Sunday School, and to help in the Kindergarten. The primary object of the School is to prepare these young women for mission work among their own people.

Do you know of a church, class, or individual Christian who is willing to become responsible for at least a part of Sister Cypert's personal support, or for any part of the work in which she is engaged? Perhaps you yourself could do this. Please write me—Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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## PRAYING FOR THE MISSIONARIES.

"God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23). We have an opportunity in this lesson to consider the heinous sin of slackening in our prayer-war. It is the highest kind of cruelty to send out your missionary or start supporting your substitute, and then forget to pray for him. It is flagrant disobedience to God's command, "Pray without ceasing." A dead prayer-meeting may mean a dead missionary, and that may mean a thousand dead in Christless darkness. Dumb members in church may mean dumb missionaries. You may be sleepy at your bedside this evening, but you can be sure the devil is exceedingly wide awake this evening on the other side of the world where it is morning! There are knee-missionaries as well as feet-missionaries and hand-missionaries; the knee-missionaries pray; the hand-missionaries work and give, while the feet-missionaries go; and every Christian is called to be one or the other. Which are you? Find out and stick to your job. Failing to keep at it is a disgrace to you and a disaster to the others out yonder in the fight.

Pray on! Pray without ceasing! You may have to cease working and teaching, as Samuel did. You may have to cease giving if you have nothing to give. But the devil has never yet patented a really good excuse for ceasing prayer.—H. H. D., in *Sunday School Times*.

Here they are: Max Langpaap and family, Honolulu; W. N. Short and wife; John Sherriff and wife; Ray Lawyer and wife, South Africa; J. M. McCaleb, Sarah Andrews, Lillie Cypert, Clara Kennedy, E. A. Rhodes and wife, O. D. Bixler and wife, H. R. Fox and wife, H. J. Fox and wife, in Japan. Pray for some to go to China and India also.

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## A MISSIONARY'S EQUIPMENT.

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.—J. Hudson Taylor.

# The Lord's Day Lessons.

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## FIRST LORD'S DAY LESSON OF JANUARY.

Lesson 1.

January 4, 1925.

### CHRIST'S TRIUMPHAL ENTRY.

**Golden Text.**—Blessed is the King that cometh in the name of the Lord.—Luke 19:38.

**Lesson Text:** Luke 19:29-40.

29. And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, 30 saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. 32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread their garments in the way. 37 And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; 38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. 40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

Verse 29. What journey was that? See Luke 9:51. Where was this? Acts 1:12.

Verses 30, 31. How did Jesus know about the colt and its history? Did He instruct the disciples to ask for it? In case anyone should ask them what right they had, what should they say?

Verses 32-34. Did they find as He had said? Was their right to loose the colt challenged? What answer did they give? Were they wise to answer exactly as they were instructed by the Lord? What was the effect?

Verses 35, 36. What was the significance of this throwing of their garments on the colt, and of spreading them in the way? See 2 Kings 9:13. Verse 37. What demonstration from "the whole multitude of the disciples"? What mighty works had they seen? (What great work especially? See John 12:14-18). To whom did they give the glory for the mighty works of Jesus? What prophecy had fulfilment? (Zech. 9:9).

Verse 38. What did they say about Jesus? What King did they think this was? (Cp. Matt. 2:2; Mark 11:10). How did He come? What is it to come "in the name of the Lord"? (Comp. Col. 3:17). From what psalm were these words taken? (See Notes.) What more did they say? Would the coming of this King mean "peace in heaven" and "glory [to God] in the highest"? How? (Read Matt. 21:15, 16. Who joined in the praise?)

Verse 39. Did the Pharisees seem to think the praise too strong? What ailed them? (Mark 15:10).

Verse 40. What was Jesus' reply? What did He mean by that? Comp. the saying in Matt. 3:9.



## NOTES ON LESSON 1.

**"BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD."**

This is a quotation from the 118th Psalm; as is also the word of the Savior to the chief-priests and elders, spoken on the same day: "The stone which the builders rejected, the same was made the head of the corner; this was from the Lord, and it is marvellous in our eyes?" So likewise is the "Hosanna" (Hebrew for "Save now") shouted by the multitude. (Psa. 118:22, 23, 25, 26). There is a profound prophetic forecast in this psalm of Israel's final distress and her glorious deliverance in the day when they shall see Him again; when again, but far more sincerely and unanimously they shall cry, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39).

**WHAT GOES BEFORE AND WHAT FOLLOWS.**

The setting of the lesson is important. Shortly before the "Triumphal Entry" the Lord Jesus made it clear to His disciples that the kingdom was not to appear immediately. He compared Himself to a nobleman who took a journey to a far country, there, at the seat of the supreme authority, to receive the royal rank and power, and to return. In the meanwhile he left his goods to be administrated by his servants. The citizens of the country over which the nobleman was to reign hated him, and sent a delegation after him, protesting against being ruled over by him. But when the nobleman came back having obtained the regal authority, he first examined his own servants, and rewarded them with sub-rulerships, in proportion to their faithfulness; but those rebellious subjects he sentenced to death.—These things the Lord Jesus told them in order to prevent their thinking that He was just about to enter in upon His glorious reign. He must first go to heaven to receive His kingdom, and there would be an interval during which His servants must administrate His goods in the midst of a hostile world, before He would return to enter upon the active exercise of government, and they should reign with Him then.

Just as significant was His lament over Jerusalem announcing her rejection and doom. In the midst of the loud enthusiasm and rejoicing the Lord Jesus wept over the city and said: "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. . . . because thou knewest not the time of thy visitation." (Luke 19:41-44).

Nevertheless He made His entry, formally announced to them as the rightful King of David's line, who should rule over the house of Jacob forever. (Luke 1:32).

**QUESTIONS AND TEACHING POINTS.**

**The End of the Last Journey.** Note its beginning in Luke 9:51. Did the Lord Jesus know He was going there to die? Read Mark 10:32-34 and Luke 13:33.

**The Lord's Knowledge of All Things.** Shown in His knowledge concerning the colt. Recall similar cases:—His knowledge of Simon and of Nathanael; of the thoughts of men; of Lazarus' death; of the man carrying the pitcher; of Judas' treachery, and Peter's denial; etc. (John 1:42, 47, 48; Matt. 9:4; John 11:11; Mark 14:12-15). Were the disciples wise to tell the owners of the colt exactly what Jesus told them to say? If they had not, and had got into trouble, whose blame would it have been? If they spoke exactly as Jesus told them who would assume the responsibility of the consequences? What application can we make of that fact?

**The "Triumphal Entry."**

(1) The significance of Jesus seated on the garments and garments spread under Him on the way (2 Kings 9:13).

(2) The acclamation of the multitude. Note and compare carefully accounts in the four gospels, of what was said. Matt. 21:9; Mark 11:9, 10; Luke 19:38; John 12:13.

Why did Jesus speak the Parable of the Pounds just before? Read Luke 9:11-27. Might the disciples have been carried away with enthusiasm at the "Triumphal Entry" if Jesus had not spoken this parable? What is the point and gist of it?

The Lament over Jerusalem (Luke 19:41-44)

The Pharisees' Objection and Jesus' Reply. Compare Matt. 21:16—"Out of the mouth of babes and sucklings thou hast perfected praise." "If these shall hold their peace the stones will cry out," Luke 19:40. Somebody must acknowledge Him. (Have we confessed Jesus? Do we speak up for Him in the midst of the world's unbelief?)

"Ride on, ride on in majesty—  
Ride on in lowly pomp to die."

## SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2.

January 11, 1925.

### THE LAST JUDGMENT.

Golden Text: Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matt. 25:40.

Lesson Text: Matt. 25:31-46.

31. But when the Son of man shall come in his glory and all the angels with him then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal

Verse 31. When shall the Son of man sit on the throne of His glory? (Cp. Matt. 19:28.—For the connection in which this passage occurs, see Notes.)

Verses 32, 33. Who will be gathered before Him? What will He do with them?

Verse 34. What title does the Son of man here assume? To whom will He speak first? Saying what? To what does He call them? For whom was the Kingdom prepared? How long ago? For those special individuals, or for their sort and class? What is it to inherit the Kingdom? (Cp. Matt. 5:3; Jas. 2:5.) Can men in their mortal and corruptible estate inherit the Kingdom? 1 Cor. 15:50. What sort cannot inherit it at all? (1 Cor. 6:9).

Verses 35, 36. On what grounds does the King give them such inheritance? On what grounds are people saved? (Eph. 2:8, 9). Does real faith and love manifest itself in works? (Jas. 2:5, 14, 17, 20; Gal. 5:6). Describe each of the works of mercy these had performed on Jesus. How many different kinds are here mentioned?

Verses 37-39. Were the righteous aware they had done that? What shows their astonishment?

Verse 40. How had they done these deeds of kindness to the King? Had they done even better than "entertained angels unawares" (Heb. 13:2)? Are all men Jesus' brethren? Whom

fire which is prepared for the devil and his angels: 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.

did He call His brethren? (Matt. 12: 48-50; Matt. 28:10). How does the Lord Jesus regard a kindness shown to one of His messengers? John 13:20. Read and consider Matt. 10:40-42; also, 18:5, 6, 10. To whom should we do good? Gal. 6:10.

Verse 41. What sentence did the King pronounce upon those on His left hand? Why does He say Come in verse 34 and Depart here? Why does He call those Blessed, and these Cursed? Into what place must these latter go? Was this eternal fire prepared for men? (Compare "the Kingdom prepared for you," in v. 34). For whom was it prepared? Why then must these men go there? How terrible a thing is this "eternal fire"? (Matt. 18:7-9).

Verses 42-45. On what account are they sentenced to the eternal fire? Did they realize that they had treated the King in this manner? Does He say that they had actively mistreated Him? Was theirs a sin of commission, or pure neglect? Read Jas. 4:17. Did the fact of their ignoring of Christ's brethren reveal their secret attitude toward Him?

Verse 46. Unto what state do these latter go? Into what the righteous? What is the duration of each of these conditions? Is eternal life merely continued existence, or is it full, happy, joyous existence? Is eternal punishment non-existence? (Rev. 14:10, 11; 20:10).

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## NOTES ON LESSON 2.

### THE SETTING OF THIS LESSON.

The questions that may arise concerning this judgment must not for a moment be allowed to divert our attention from the great practical lesson and warning it contains for us today. The description of this judgment given by our Savior connects with the prophecy of His glorious Coming. (Matt. 24:29-31). It is neither "the Last Judgment," as the title of our lesson has it; nor "the General Judgment;" nor the judgment of the dead; but the judgment of the nations which are on the earth at the Lord's return, who are judged according to their treatment of Christ's brethren. A discussion of the dispensational and prophetic setting of this lesson would be out of order here. No matter how, when, where, this judgment takes place, the principles underlying it apply now and here. It is as true now as it ever can be that what we do to one of His, we do to Him; and that the only way we can express our personal love to Jesus is by kindness to His own. That is the lesson that demands our interest just now.

### QUESTIONS AND TEACHING-POINTS.

1. The Time; and the High Position and Title Claimed by Jesus: "The King." How is His authority over all the nations shown?
2. The Division of the Nations—right and left, as a shepherd separates sheep and goats. According to what principle are they assorted? Are people judged according to their individual worth, or according to their attitude toward Jesus? Consider John 3:18, 36; 1 Cor. 16:22.
3. The King's Speech to those on His right hand. What does He call them? Why are they blessed of the Father? (John 16:27). To what inheritance are they called? When, and for whom was this kingdom prepared? See (in questions above) who can and who cannot inherit that kingdom.
4. The Ground of this Judgment. Mention the six things the King said they had done to Him. Think what each item means. Is there care, toil, labor, expense, perhaps shame and danger involved in any of them?

5. **The Righteous' Surprise and the King's Explanation.** Did they know they had done such things? But did they realize they had done them to the King? How had they? Does it have to be done to a great or prominent one of Christ's brethren? Who His brethren are. Consider Matt. 10:40-42; and 18:5, 6, 10. Also 2 Tim. 1:16-18.

6. **The Speech to those on the Left Hand.** Contrast it step by step with the other: Come—Depart; the Kingdom—prepared for you—the eternal fire—prepared for the devil and his angels. Mark the reason given: does He say they attacked, persecuted, mistreated His brethren? Was it what they did, or what they left undone? Did they realize that in ignoring the least of His brethren, they had disowned the King?

7. **Eternal Life; Eternal Punishment.** What is involved in the former? What in the latter? What in view of such issues ought we to do?

## THIRD LORD'S DAY LESSON OF JANUARY.

Lesson 3.

January 18, 1925.

### THE LORD'S SUPPER.

**Golden Text:** This is my body which is given for you: this do in remembrance of me.—Luke 22:19.

**Lesson Text:** Luke 22:14-23.

14. And when the hour was come, he sat down, and the apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: 18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. 20 And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you. 21 But behold, the hand of him that betrayeth me is with me on the table. 22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! 23 And they began to question among themselves, which of them it was that should do this thing.

Verse 14. Where, and for what, was this little assembly gathered? (Vs. 12, 13). How many were they?

Verses 15, 16. What made this passover so important in Jesus' eyes? Would He eat the passover any more before it should be fulfilled in the Kingdom of God? How was it fulfilled soon afterward? (1 Cor. 5:7). Recall what you know of the institution of the Passover. (Exod. 11-13).

Verses 17, 18. Was this the Lord's Supper cup, or the Passover cup? (Cp. v. 20). When did He eat and drink with them again? (Acts 10:41). This concludes the Passover; and the "Lord's Supper" now comes into view.

Verse 19. What strange thing did Jesus do now? What did He say this bread was? Did He mean that that was His actual real body? Where was His body at this time? Would any of the apostles suppose that He meant that the bread had turned into His body, or His body into bread? What did they naturally understand Jesus' words to mean? For what purpose should they do this? What is the difference between a fact and a memorial? Of what was the Passover a memorial? (Exod. 12). Of what is the Lord's Supper a memorial?

Verse 20. What did Jesus do next? What did He say of the cup? Did He mean the cup or the contents of the cup? What was in the cup? (v. 18). What did the fruit of the vine symbolize? Was the new covenant brought into existence through the Blood of Christ? (Comp. Matt. 26:28). What is the new covenant? (Heb. 8:6-12).

Verses 21, 22. At that very time who was with Him at the table? What two extremes had met at that table that night? Was the Son of man destined to go in this manner? But what about the man who did that thing? What is said of him in Matt. 26:24?

Verse 23. What anxious question did arise among them? How was it settled? (John 13:21-20).

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### NOTES ON LESSON 3.

#### QUESTIONS AND TEACHING-POINTS.

1. **The Last Passover.** Where and when was the Passover instituted? (Read the account in Exodus 12 and 13). Note especially the Passover-lamb. In what was it a type of Christ? (1 Cor. 5:7; 1 Pet. 1:18, 19). The yearly observance of the Passover as a memorial: In our lesson-text Christ is at the Passover the last time before it is fulfilled. Which part of our lesson treats of the Passover alone? Which of the Lord's Supper? Did the Lord participate with the disciples in the former? in the latter also?

2. **The Lord's Supper.** (1) **The Bread.** What does it stand for? Could He have meant that the bread had actually become His body? Why not? Who was to observe this? For what purpose? What is a memorial? Is the original event repeated every time the memorial is celebrated? What only is the purpose of a memorial? (2) **The Fruit of the Vine.** What does it stand for? What did the Lord say about it here? What has it to do with the new covenant? Did the covenant demand blood? Why? (Heb. 9:18-22). What is the supreme blessing of the new covenant? (Heb. 8:12). Give Matt. 26:28.

3. **Other Teaching on the Lord's Supper.** What shows that the Lord's Supper was celebrated regularly by the first Christians? (Acts 2:42). What day is specifically mentioned as the day when the disciples met to break bread? (Acts 20:7). Why should Christians eat or drink nothing that was offered to idols? (1 Cor. 10:20, 21). In what do we by faith hold communion when we participate of the bread and of the cup in remembrance of Him? (1 Cor. 10:16, 17). For what did Paul rebuke the Church at Corinth? (1 Cor. 11:20). Is the purpose of the Lord's Supper to satisfy bodily hunger? (1 Cor. 11:21, 22). What do we show forth every time we participate of the Lord's Supper? (1 Cor. 11:26). What is said of those who eat and drink in an unworthy manner? (1 Cor. 11:27, 29). What is the proper attitude in which to eat the bread and drink of the cup? (1 Cor. 11:28).

4. **The Traitor at the Table.** Tell about Judas—his evil purpose, his wicked deed, his end, his condemnation. What was his motive? Does covetousness still damn men?

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## FOURTH LORD'S DAY LESSON OF JANUARY.

Lesson 4.

January 25, 1925.

### JESUS COMFORTS HIS DISCIPLES.

**Golden Text:** I am the way, and the truth, and the life; no one cometh unto the Father, but by me.—John 14:6.

**Lesson Text:** John 14:1-17.

1. Let not your heart be troubled: believe in God, believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. 4 And whith-

Verse 1. Why were their hearts likely to be troubled? (See 13:33, 36 and 16:5, 6). What remedy for troubled hearts did the Lord give them? (Isa. 26:3). Did they need faith to meet the awful things before them? Do we need it for the trials of life?

Verse 2. Where was Jesus going? (John 16:28). What to do? What did He say of the Father's house?

er I go, ye know the way. 5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? 6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. 7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask anything in my name, that will I do. 15 If ye love me, ye will keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, 17 even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

the "greater works"?

Verses 15-17. How are the Father, the Son, and the Holy Spirit distinguished one from another in these three verses? Who would pray? To whom would He pray? What would the Father do in answer to the prayer of the Son? Who is that other Comforter? Would He too leave them and go away as the Lord Jesus did? Why cannot the world receive Him? Did the disciples know Him? How did they get acquainted with the Spirit? (In Christ's life and teaching.) Was the Spirit to be only with them, or in them? (Rom. 8:9, 11). Was this promise to the apostles alone or to all the church for ever? (1 Cor. 3:16; 6:19, 20).

Had He ever deceived them about anything? Was He deceiving them about this?

Verse 3. What further promise does the Lord make? What will be one purpose (at least) of His return? Is He very desirous of having us with Him? (17:24). Why? What does Paul teach us concerning this? (1 Thess. 4:16, 17).

Verses 4-6. What did Jesus say they knew? Did Thomas agree to that? What is the Way? What more is He? Is there any other possible way of coming to the Father? (1 Tim. 2:5).

Verses 7-9. If we know the Lord Jesus Christ, whom do we know also? What was Philip's request? Did Philip voice the whole world's need? Did Jesus come to supply that need? What was His gentle rebuke to Philip? Why is to have seen Him the same as having seen the Father? (Heb. 1:3; Col. 1:15). What prevents this vision of God in Christ? (2 Cor. 4:3, 4).

Verses 10, 11. What relationship existed between Jesus Christ and the Father? Did Jesus' words originate in Himself? Did He desire that His disciples should believe Him concerning this? If they did not believe Him on His word, for what reason should they believe?

Verses 12-14. What strange promise did He make to them, if they believed on Him? They should be able to do greater works than He—because of what? Is there a further reason for this seen in John 16:7? What "greater works" did they do through the Spirit? (Acts 2:4), and all the book of Acts). What great promise about prayer in vs. 13 and 14? Do you think that had anything to do with

#### NOTES ON LESSON 4.

##### TEACHING-POINTS AND QUESTIONS.

1. **The Title of the Lesson.** Why did the disciples need comfort? (See 18:21, 33, 38. Also 16:6). How did the Lord Jesus comfort them? (1) By

encouraging their faith. (2) By declaring the purpose of His departure. (3) By the certainty of His personal return, and everlasting re-union. (4) With a promise of greater work and greater possibility because He was going to the Father. (5) By the promise of the Comforter whom He would send.

2. **Jesus, the Way.** Verses 4-6. Is He merely the way-shower, or Himself the Way? Recall Jacob's dream, Gen. 28:12, and compare John 1:51. Is He the connecting link between the separated Father and children of men? Is there any other way except through Him to come unto the Father? Consider especially 1 Tim. 2:5 and Eph. 2:18. What more is He besides the Way? Has any man life apart from Him? (1 John 5:11, 12). Is all truth centered in Him? Consider John 8:12 and Col. 2:4. Is He Himself the living manifestation of the Truth?

3. **Jesus the Revelation of the Father.** Verses 7-9. How was He the revelation of the Father? What is meant by His being the "express image" (Heb. 1:3). and the "image of the invisible God" (Col. 1:15)? Consider John 1:18. How faithfully did He represent God? (See John 12:44, 45). Can we arrive at a true knowledge of God by knowing Jesus Christ? (2 Cor. 4:6). Can we really know God in any other way?

4. "Because I go to the Father." Verses 12, 13, 16. What results would follow from His going to the Father? (1) Ability for them all to do His works, and greater works. (2) Unlimited scope in prayer. (3) The Spirit given through the Son's request. Upon this mission of the Son to the Father depended the coming of the Spirit (16:7); and through the Spirit's presence in them, they would be able to do and extend the work of Christ in the world. (By the Spirit Jesus Himself would be able to live in them and work through them. He ascended on high that He might fill all things. Eph. 4:10. The work of the Lord Jesus in the sanctuary of heaven is set forth in Hebrews especially. (7:25; 9:11, 12, 24).

5. **The Promise of the Comforter.** Verses 15-17. The three Persons in the Godhead are here brought together, yet distinguished. Yet in three we see and know but the One God. The Spirit effaces Himself, revealing only the Christ; and in Christ as in a perfect mirror, we see only the Father. The Spirit brings to Christ; and through Christ we come to the Father.

Note (1) that the reception of the Spirit depended on their submission to Jesus. (v. 15). Compare Acts 5:32—(2) that the world cannot receive the Spirit, and reason given (v. 17). A previous preparation was essential. How did the disciples know and behold the Spirit? How was the Spirit with them? (Ans., In the life and work of the Lord Jesus whom they had seen and known). People of the world are fitted for the reception of the Spirit—how? (3) That the Spirit should never leave them. This extends the promise beyond the apostles, to the church, for ever.

The teacher will hardly be able to go into the merits of the whole lesson. Select that part which is most suitable and needed; and the simpler points for the younger classes.

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#### THE USE OF THESE LESSONS.

We invite attention to the special features of these lessons:

##### 1. The Questions.

These questions are not so much intended to be read out and used in the class, though they are suitable for that purpose also.

##### 2. The References.

Among the questions quite a number of Scripture-references are found. It is some trouble to look them up, but this also is good and fruitful work for the student. All these references are important and worth while, and there is always a reason for their being given. Look them up.

##### 3. The Comments.

The comments are few and appear in the Notes on each lesson. They generally treat on something about the lesson, rather than on the lesson itself. The questions alone furnish the best comment on the lesson. Not what someone tells you does you most good, but what you find yourself by thought and searching.

# The Best Secular Books

## FOR CHILDREN AND YOUNG PEOPLE.

We have scarce room to give more than the titles; but the publishers have personally examined, or trusted friends have read, and recommended in a general way, every book in this new and attractive list. Ages to which the books are suited are approximate. Many older persons enjoy children's books.

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