

THE WORD AND WORK

THE OUTLOOK.

A great and loving God on heaven's throne,
A Saviour-Christ expectant at His side,
The Holy Spirit seeking for His own
And pointing upward to the Crucified;

Yet Satan ruling souls without restraint,
Seeking the whole wide world of men to win;
A few believers, struggling on, and faint,
And multitudes far-wand'ring in their sin;

Sickness, decay, and death in every place,
Sorrow and anguish, with sad moaning, tears;—
In heaven, a plentitude of love and grace,
But judgment near, and hearts o'erwhelmed with fears!

HENRY W. FROST.

WORDS IN SEASON.

R. H. B.

LACK OF POWER.

Power is the solution of every difficulty. All things become possible where there is sufficient power. What the church needs is not so much numbers, wealth, talent, organizations, methods, but *power*. The supreme need of the individual Christian is power. On every hand we meet the conscious lack of it. There is not so much deficit of good intention, of will and desire, of consecration even, as of power. The pull of the world over-matches in many the strength of resistance. To will is present, but little ability for performance. The spirit is willing but the flesh is weak. Outsiders will not respond to the gospel because they feel themselves unable to assume the obligation of a holy life. Christians do not attempt much for the Lord, fearing lest they be unable to hold out at it. Even on their chosen low level they are haunted with a sense of failure. Not in life only but in service the same lack is manifest. Their testimony is feeble. They will shy at bad cases of sin, and avoid those who need salvation most, because the difficulty of saving them seems too great. They bank their hope for the convert more on his natural character and abilities than upon aught that God could do for him. They acquiesce in the miserable condition of sinners around them because there's no help for it, and in the evil that reigns in the church because of a sense of sheer inability to cope with the matter. In a hundred ways they confess to a fatal lack of power.

"OUT OF WEAKNESS MADE STRONG."

That power is needed in Christian life and work—power which man does not have and cannot furnish—is obvious, espec-

ially when we see what class of people it is that the Lord Jesus calls to Him. They are for the most part of the *poor* and of the humbler classes. (Jas. 2:5). The Lord, however, calls them for this very reason, so that He might show what He can do, and that through such people He may put to shame the culturists, and moralists, and idealists, the men of intellect, of character and attainment who (one might think) could live a Christian life naturally, without any special help from God, and so the glory might go to *them* instead of God. "Not many wise men after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are despised did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God." (1 Cor. 1:26-29). Now the only way in which these "foolish," "weak," "base," and "nobodies" could put the great and wise to shame, and stop the boast of all flesh, would be by the superior life they live in the midst of a crooked and perverse generation. But that requires power. Neither can it be a power resident and dormant within man himself, else the glory would in the end still be man's; but power from God, even His strength that is made perfect in man's weakness. (2 Cor. 12:9). This is the power we all need.

THE POWER OF THE PENTECOSTIANS.

We will take for an illustration the three thousand on Pentecost. In the morning they were of the great, careless, sinful throng, that crowded around the tongue-speaking men of Galilee, wondering at that new thing that had come to pass. On their hands was the guilt of the blood of the Christ. They were dead in trespasses and in sins, and under condemnation. On the evening of the same day they are seen as transplanted out of the power of darkness into the kingdom of God's dear Son, forgiven, washed, justified, sanctified, new creatures in Christ. Immediately there began for them a new life. They began, and continued steadfastly, in the apostles' teaching and in fellowship and in breaking of bread and in prayer. These were the things that now concerned and delighted them: the word of God, the fellowship of the saints, the worship, the communion with God in prayer. Their old instincts and habits were entirely broken up. They surrendered their possessions and property for the good of all—and that of their own accord, without demand or compulsion of any sort. This was not a flash of excitement or enthusiasm: it went on for years. When at last a storm of persecution broke upon the great church and they were driven out of Jerusalem and scattered abroad, they went everywhere preaching the word. Now that was *conversion*, and no doubt about it! Here, too, was a new power manifestly working, reversing the natural ways of men. What was this power? It

was not merely a case of a number of people making new resolutions. Everyone knows how weak and unstable the average man's will is, and how futile are men's "good resolutions." This was something more. Here something had entered in that not only filled these people with a knowledge of God's will and with a great *desire* to walk after God's mind, but something that also *enabled* them, *sustained* them, and held them steady, and made them "more than conquerors" over the adverse conditions round about them. Their desire of goodness was fulfilled with POWER (2 Thess. 1:11).

THE POWER OF THE SPIRIT.

The secret of the new life and power of the multitude that accepted the gospel on the day of Pentecost lay in the promised "gift of the Holy Spirit." To his convicted hearers Peter had said: "Repent and be baptized in the name of Jesus Christ, for the remission of sins, and *ye shall receive the gift of the Holy Spirit*" By "the gift of the Holy Spirit" is not meant some gift which the Holy Ghost would bestow on them, but the Holy Spirit Himself that was to be given to them. Such was the promise from of old. In the Old Testament it was freely predicted that the time would come when the Holy Spirit would be freely sent forth upon men. The passage from Joel, quoted by Peter in this same Pentecost sermon was such a prediction. Isaiah and Ezekiel also prophesied of that wondrous dispensation of the Spirit—and always with the consequence of a new life and righteousness following—"I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my ordinances and do them" (Ezek. 36:27). When the Spirit should be poured out on them it would be like pouring water upon the thirsty and streams upon the dry ground, and they would spring up as willows by the water-courses, and subscribe themselves to Jehovah. (Isa. 44:3-5). This was fulfilled to those on Pentecost. Into that baptism of the Spirit which was received by the original band, all that came in afterward entered, and were all made to drink into the one Spirit. (1 Cor. 12:13). This is an important feature of our great salvation. "Not by works of righteousness which we did ourselves, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Saviour." (Tit. 3:5, 6). This refers to all the saved. They are all partakers of that same Spirit which on the day of Pentecost was poured out. For, as Peter said on that day: "the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." (Acts 2:39).

Now it is the specific function of the Holy Spirit indwelling to strengthen us with power in the inner man. (Eph. 3:16). It is the Spirit indwelling that gives us power to overcome the power of the flesh. For they that are in the flesh cannot please God; but if the Spirit of God dwells in them they are not in the

flesh but in the Spirit. And if by the Spirit they put to death the deeds of the body they shall live. (Rom. 8:8-12). They are able to overcome the world also, for "greater is *he that is in you* than he that is in the world." (1 John 4:4). The Spirit helps all our infirmity (Rom. 8:26), fits for service, endues with boldness (Acts 4) and wisdom, and brings forth His fruit in our lives (Gal. 5:22, 23). This alone adequately accounts for the phenomenal transformation witnessed in the thousands of the Pentecost church.

POWER FOR EACH OF US.

Of the things we have been saying the chief point is this—that this spiritual power is for us also, and upon the same free terms. We must emphasize it just as we emphasize the "remission of sins" in Acts 2:38. We must take hold of the promise by faith, just as by faith we appropriate the promise of the remission of sins. We must count on it and bank on it. We must believe (in the light of 1 Cor. 6:19, 20) that our bodies are the temple of the Holy Spirit which dwells in us. If we passed by the promise of the remission of sins in Acts 2:38 as lightly as we pass over the promise of the gift of the Holy Spirit it would fail us. We would not be able to realize our salvation, nor could we have the joy and hope that is connected with the knowledge of sins forgiven. If the baptized ignore or disregard the promise of the gift of the Holy Spirit (though God ever true to his promise would not fail to bestow it) they shall not get the power and renewing effect of the Spirit's presence. But if we take hold of the promise by faith we shall soon become aware of the new power that has come into our life. For the manifestation always follows the faith. "Said I not unto thee that if thou *believedst* thou shouldst *see* the glory of God?" (John 11:40). And this manifestation of the Spirit is, in my judgment, the greatest need of the church today.

WHY NO REVIVAL?

Why is there no spirit of revival in our midst today? My answer is: because there is no spiritual hunger.

When I visited the Russian mission fields I saw God working, and was reminded most vividly of what I knew of the revivals of Charles G. Finney. I had read of revival work, but had never before seen it as I did in Latvia and Poland.

Talk about hunger! Why, the people would walk thirty miles or drive with horses and wagons two hundred miles to attend our meetings. Services lasted three hours or longer and, in some cases, we held three such services each day, and then heard that people complaining that they were not getting enough. In one place they met in a service of their own in the early morning hours, before we ever appeared on the scene, making four services in all each day.

No need to spend money on advertising. One told another and everybody came until they were standing in the aisles, sitting

in every available space on the platform, crowding the largest auditoriums so that scarcely another person could squeeze in. Well do I remember preaching to three thousand in a Lutheran church. Oh, how they listened! Yes, and in the open air it was the same. For three hours I have seen them stand in the rain, men, women and children, so hungry were they.

And oh, how God worked! From the very commencement the spirit of revival was in the air. They prayed, sang, and testified, the tears streaming down their cheeks. With stricken hearts they listened to the messages, and when the invitation was given, flocked to the front and, falling on their knees, their eyes overflowing with tears, cried to God for mercy.

No man who has ever seen such things can ever be the same again. My whole outlook on Christian work underwent a change. True revival sobers, energizes, burdens, and creates a hunger that nothing else can satisfy.

I have traveled over England, Canada, and the United States. I have gone from the Atlantic to the Pacific and from the Gulf of Mexico to the Great Lakes again and again. I have attended the best evangelistic meetings and listened to the greatest evangelists and Bible teachers on the continent. But I have never anywhere seen duplicated what I saw on the Russian mission fields.

And why? What is the explanation? Has God forsaken America? Is he through with Canada? Has England had her chance? Why is there no great revival anywhere in these countries today? Simply because the supreme prerequisite for revival is lacking. That which I saw in continental Europe I have yet to see here. *Hunger!* My friends, there is no real, true, deep, spiritual hunger in this country, no heart-searching after God. *Things* fill our vision. We have so many comforts and even luxuries that we don't feel our need of God. If God were to strip us as a nation of everything we possess, it might prove to be our salvation.

People here do not want to attend meetings. It takes hundreds of dollars worth of advertising even to interest them. The theaters and moving picture shows are thronged; the dance halls, beaches, and parks crowded, but our churches are empty. People would never dream of walking even ten miles to attend a service, nor would they stand for three hours in the open air to hear the Gospel. Hence my diagnosis that there is no hunger. The nicer the day the greater the temptation for an auto ride. God must take a second or third place. The Russian people have but little of this world's goods; hence the spiritual hunger for the riches of God.

Let us who have a hunger—and, thank God, there are many here and there—take up a lamentation for the people of Great Britain and America, and call upon God to create that hunger without which there can be no genuine revival.—*Oswald J. Smith, in Sunday School Times.*

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

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Co-editors: Stanford Chambers, H. L. Olmstead, E. L. Jorgenson.

Address Business letters simply, The Word and Work, Louisville, Ky.

(Office, 1045 Everett Avenue)

Subscription One Dollar a Year
In Clubs of Four or More Seventy-five Cents Each

VOL. XXII.

FEBRUARY, 1929.

No. 2.

NEWS AND NOTES.

From a New York business man: "When you were working every night preparing your hymnal ("Great Songs of The Church"), I thought that the cost to you was too great for the results that might be expected. I also thought that the same amount of time expended in church visiting might have been more worth while. I am of the opinion now, however, that your time could not possibly have been employed in any other manner to produce as much good.

Some of the beautiful melodies are: "Consider the Lilies," "I have heard of a land," "The way of the cross," "Land of fadeless day," "Jesus, meek and gentle," "Ivory Palaces," "Sing on," "Heaven for me."

Some, the words of which I think are marvelous, are: "Beneath the cross of Jesus," "Father, hear thy children's call," "Here, O my Lord," "Open my eyes," "Speak to my soul," "The hand that was nailed to the cross," "There is a sea."

The book is so full of wonderful songs that it is difficult to make selections, and try to tell the ones we like best. In our home this book has been next to the Bible in furnishing pleasure and inspiration. Every Saturday night and Sunday afternoon the three of us (wife, son and I) use it together, commenting on the different pieces and the inspiring words. I have no doubt that your work will have a lasting and far-reaching effect upon the churches which secure the book, and that try to learn its riches, instead of being satisfied with the few songs that are already familiar.

I hope that its use is becoming more ubiquitous among all those who love the Lord.—Clinton Davidson.

From Amite, La.: "The Lord is blessing the work here. Mid-week meetings are as largely attended as Sunday meetings. Much interest in Bible study and Bible drill. Bro. Nicks of New Orleans visited us on Second Sunday preaching once each at Amite and Big Creek.

"Brother Ramsey was at Centerville, Miss., one Sunday in January. A good preacher is needed in that section to help the forces now on the grounds. Jobs can be found for one or more men who could thus partly support themselves and be free to attend to all necessary church work. Brothers Clark, Andrus, and others are good helpers on the local field.

"We expect to see the foreign missionary offering doubled from this field this year as another congregation has agreed to a monthly offering."

From Jacksonville, Fla.: "I was over at Gainesville, Fla., Dec. 24th, to preach the funeral of my good friend and humble preacher of the Gospel,

Bro. A. T. Hamiter. Bro. Hamiter and I held the first meeting together at Leesburg and established the work there. He was past 60 years old and had preached in Arkansas and Florida 40 years. We will miss him in the work in Florida, especially in destitute places. May God help us to increase our activity and fill this depleted place in the ranks of God's army."—H. N. Rutherford.

From Tennessee Orphan Home: "The children and matrons in Tennessee Orphan Home are now in the midst of the "flu" epidemic. Twelve took to their beds last Sunday, and the sick list has increased daily since. All of school age had started to school the first day of the year, but have stopped on account of the "flu." They were all in good health, and we believe they will come through all right.

"Among the many gifts the children in the Orphan Home received was one dollar for each one on Christmas day to be spent as they pleased. For several years an unknown friend has given a dollar to each child in the Home at Christmas. Sometimes it comes from one place and then another. This Christmas it was wired in from Colorado Springs, Colorado. The children do not forget to pray for that man, as they do for all their friends, and they think they have the best friends in the world, and more of them."—John W. Fry.

E. L. Jorgenson preached at Gary, Ind., January 13. Two persons—the only two present unsaved—made the great decision and have been baptized.

The article by Brother Boll, "The Warnings of Jesus Christ," which appeared last month, has been printed as a tract and may be had in hundred lots at 1c each.

The Highland church, Louisville, has had a wonderful week of missionary meetings, using about a dozen capable preaching brethren, some of them missionaries and missionary volunteers. It was a season of much inspiration in the work of world-evangelization.

Do not fail to read the Review of D. L. Cooper's new book, "The Eternal God Revealing Himself," elsewhere in this issue. Better still, invest the price of a copy for use among Jewish acquaintances, and for the strengthening of your own faith.

From Kansas City: "We have made another payment on the church property at Thirty-Ninth and Flora, and settled up for 1928 with a few dollars left in the bank. This makes us feel good.

"I am to preach once a month for the Jamestown church."—John D. Bacon.

The sailing date for Brother W. L. Brown and family is now near at hand. The fund is still a few hundreds of dollars short. Let all friends of African missions who see this notice venture something by faith, to make up the amount at once.

Herman J. Fox and E. L. Jorgenson are leaving Louisville February 4 for missionary meetings in Florida, and along the way. Brother Jorgenson begins a protracted meeting at Leesburg, Feb. 10.

The itinerary, southward, calls for meetings at Horse Cave, Chattanooga, Macon, Jacksonville and Gainesville. The return schedule has not been arranged.

"The Boyers and Smiths are patiently waiting for the good news telling them when to meet us; and so have we been patiently waiting for the time when we shall enter in to our new field of labor. The field is surly white unto harvest, and the laborers are few. The Boyers and Smiths have been able to lead a number of souls to the Lord Jesus Christ since they have been there. In spite of all the threats and persecutions of the Catholic Priests the people are eager to have the word of God preached to them. Bibles are openly burned and persecutions are brought upon those who preach the gospel, and upon those who accept it. Brazil is 250,000 sq. miles larger than the U. S., and has about sixty million people. Jesus said, 'THE FIELD IS THE WORLD.'"—George R. Johnson.

"THE AUSTERITY OF LOVE."

H. L. OLMSTEAD.

Nowhere except in the gospel do we learn that God is love. "Hereby perceive we the love of God, because he laid down his life for us." (1 Jno. 3:16). This verse is the complement of the other, "Jno 3:16" passage, and the glorious fact herein stated settles forever the question, "Does God love us?" God is the same God from all eternity and it is therefore certain that the tragedy of the cross and the consequent establishment of the gospel wrought no change in the eternal character of God nor effected in the least His attitude toward sin nor changed His disposition toward sinners. It did not make him love sinners any more or hate sin any less. Those who find in the doctrine of forgiveness of sins and in the revelation of God's love in Christ any palliation of sin or any "letting down" in God's moral order, do so without any scriptural warrant whatever.

A MORAL UNIVERSE.

It is clear from both nature and revelation that this universe is moral to the core. "Righteousness and justice are the foundations of thy throne." (Ps. 89:14; Ps. 97:2). "True and righteous are thy judgments." (Rev. 16:7). The Old Testament reveals the truth again and again that Jehovah is righteous. It reveals it in precept and history, in penalty and warning, in flood and fire, in earthquake and famine. The New Testament revelation is that Righteousness is by Jesus Christ, and the cross is its supreme demonstration. Sin is opposed to God and His universe. How does the infinitely righteous, and at the same time infinitely loving, God feel about sin? There is but one answer—The Cross of Jesus! "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." (2 Cor. 5:19). The horror, indignation, and hatred of all sin is expressed in a fearful agony of love for the sinner which takes upon itself the penalty justly due the sinner. Penalty and punishment is the due reward of Sin. Like Moses who in agony of soul cried, "O this people have sinned a great sin. . . . Yet now if thou wilt forgive their sin—; and if not blot me, I pray thee, out of thy book." (Exod. 32:31-32).

THE LOVE OF A HOLY BEING.

In the gospel we have revealed the love of God, not the compassion of an unmoral Being; the love of a Holy Being, who, when he does receive a sinner, receives him back into a heart that is absolutely holy. Only such a Being can know the shame, the grief, the gloom, and the heartbreak of sin; and it is therefore clear that He alone can love sinners profoundly, and He alone can go to the uttermost to save them. Such love as God has for sinners in Christ is the complete opposite of pliancy, leniency, flexibility or any concession whatever to sin. An earthly father or mother might say, "Since it is my child who has sinned the law must not take its awful course." Not so with God. He Himself stepped into the breach and in His Holy Per-

son received the law's awful curse. (Gal. 3:13). Leniency is never love, but weakness. The Cross is the eternally silencing rebuke to this sentimental age which cannot and will not endure the thought of the infliction of pain and regards sin as a thing too trivial for modern minds to worry about. In that love there is an austerity which does not comport with the modern view of sin, and there is in it such a horror and agony for sin that it is forever condemned (Rom. 8:3) and the inflexibility of the moral order is completely preserved.

NO WHOLESALE FORGIVENESS.

God and the universe being moral, and the cross being the supreme proof of it, it follows that there can be no wholesale forgiveness of sin unless there is a break-down in the moral order. If God should sweep aside his law with a gesture, and forgive sin without either the interposition of the cross on the one hand or regardless of man's indifference to it on the other, then there is an end to all righteousness in the world and all iniquity is excusable, and moral law is no more. According to God's word, though God loves the world of sinners, He does not forgive sin until the sinner is completely forgivable. In the cross and no place else is seen the attitude of God toward sin and sinners. In that deed "which shook the earth and veiled the sun" God reveals His attitude toward both, and it must be met by the proper response in man. This is what is meant by "believing on the Lord Jesus Christ." Christ must be received as the Righteousness of God, and man must move across to God's viewpoint of sin. He must, in a human measure, feel about sin as God feels. This is "repentance toward God." Only so can fellowship be restored. Man sees that it is his deeds which called forth the suffering of God, and is thus "reconciled to God by the death of his Son." God does not forgive unless there is such a reconciliation. His suffering must work this change in man before man is forgivable. Baptism seals the transaction and is the test of both penitence and faith, also a declaration to the world that the sinner has accepted God's revelation of love and law in the death of Christ.

The love of God thus becomes in the cross and its consequent doctrine of propitiation and forgiveness the greatest incentive to holiness and godliness. No man who really believes that "Christ died for our sins" can ever feel the same way about sin. The fact that God is love and that love meant an agony of suffering brings the heart itself to a surrender of love. "At the cross, at the cross"—this becomes the place where the light is seen which reveals the sinfulness of sin and the graciousness of grace. The forgiven sinner knows not only that "Christ died for all" but knows it was done "that they which live should henceforth not live unto themselves, but unto him who died for them, and rose again." (2 Cor. 5:15). Love finds its supreme manifestation, not in condoning sin but in its revealed aversion to it in the Cross.

MORE MARRIAGE MATTERS.

STANFORD CHAMBERS.

"If a married man, professing to be a Christian, commits fornication and is joined to the harlot as in 1 Cor. 6:16, can he be joined to the lawful wife also in God's sight? Isn't his lawful wife freed from him? Can she marry again? Can he repent and live again with his wife? Will she be committing fornication if she lives with her husband who has been joined to the harlot? Please answer in *The Word and Work*." A Sister.

These and similar questions on marriage lines keep coming up and will no doubt be on the increase as, through ignorance of God's word, people increasingly become entangled as they do. Foresight and fore-concern would eliminate virtually all such problems, some of which are beyond disentanglement, and hopeless, of course, but for the mercy of God.

The way out of sin and its chains, whatever form sin takes, is the way of repentance. That whoever repents can be saved is denied by no one.

Taking our sister's questions in order: I do not see how a man can be "joined to a harlot" and at the same time be joined to the "lawful wife." "The twain shall become one flesh." Twain means two, not three.

Yes, the lawful wife is freed in such case and is permitted (though, of course, not enjoined) to marry again. See Matt. 19:9. The very point in that passage is marrying again, if I can read aright. "Can the man repent?" I take it in most cases he can. In all likelihood there are such husbands (these principles apply alike to both sexes) who have gone beyond repentance. Many there are who never do repent whether possible or not. And can he "live again with his wife?" That would depend on her consent, of course. And "will she be committing fornication if she lives with him who has been joined to a harlot?" I am fearful that she would be while he were so joined. How could it be otherwise? But if he genuinely repented and she could have confidence in him and a wife's love for him she could be joined to and become one with him again. It would not be impossible for her to forgive him and receive him as a brother in Christ, however, without receiving him as a husband, else would Jesus not have taught as He did in Matt. 19.

It may help at this point to be reminded that fornication is different from every other sin. The Holy Spirit (1 Cor. 6:18) says, "Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body." It is the only sin that severs the marriage relation as does death itself. "*Flee fornication,*" whether married or unmarried.

WORDS FREQUENTLY MISPRONOUNCED.

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THE ONE BODY AND ITS MEMBERS.

(Romans 12:3-8)

J. EDWARD BOYD.

A WORD OF CAUTION.

Knowing full well the proneness to pride on the part of those who were specially endowed with spiritual gifts (1 Cor. 12), Paul gives expression to a word of caution. Let a man not "think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith." For all gifts, whether the miraculous endowments peculiar to that time or those which seem to come in the ordinary way of nature, are from God and should be acknowledged with due humility and used diligently in His service. They are for service, not for display. How careful that Christian who possesses talents above the ordinary should be, that his heart be not lifted up with pride by reason of his unusual abilities! Let him consider the corresponding weight of responsibility, and be humbled.

THE WORK OF THE BODY.

The primary function of the body of Christ (which is the church) is to carry the gospel to the lost. That is the work which Jesus came to accomplish. There is also that which follows, and which is closely related to it, "the perfecting of all saints, unto the work of ministering, unto the building up of the body of Christ." (Eph. 4:12). This work of Christ must be done by means of His body, and that means by the members which compose that body. And this will be effectively done only to the extent that the members properly perform their various functions. When through pride, or selfishness, or indifference, the members fail, the work of Christ must necessarily be retarded.

FUNCTIONS OF THE MEMBERS.

"All the members have not the same office." "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:11). Also there were gifts of exhorting, giving, ruling, showing mercy, (Rom. 12:8), besides those whose operation was of a more spectacular nature (1 Cor. 12:8-10). If these latter we do not now have, it is because there is not the need for them that there was then. But there is still urgent need for evangelists (missionaries, "home" and "foreign"), pastors (bishops or elders), teachers, exhorters, givers; and if today the work of the church is not going forward as it should, it is because those who have these gifts are not developing and using them to the full. Exhorters are not giving sufficient attention to their exhorting; teachers are not diligent in their teaching; those who are able to give much are not liberal in their giving.

It is true that, according to ability and opportunity, each member should be ready to do anything in the work of the Lord.

Anyone can tell a sinner about the Saviour and point out for him the way of life. Everyone should be ready to teach to others the precious truths he has learned and to exhort them to walk worthily of our high calling. There is scarcely anyone so poor that he should not give. But it is also true that there are those who are *especially* qualified for one or more of these Christian activities. There are those who are apt to teach—let them give special attention to teaching. Some can exhort well—let them exhort much, publicly and privately. Others, by reason of good fortune or success in business, can give largely—let them give with liberality.

INTERDEPENDENCE OF THE MEMBERS.

These various Christian activities are closely inter-related. Proper teaching generates the missionary spirit, and exhortation causes it to thrive. Most of our missionaries have gone forth from under the influence of our Christian schools, because in them there is much teaching. Thus he who contributes to the upbuilding and support of such schools is at the same time helping in the primary work of the church. Giving makes possible going, and going furnishes inspiration and motive for giving. The encouragement and assistance which even the poorest and humblest can give has much value. When the Christian mother trains her child for God, she is doing *church-work* whose worth is inestimable; for thereby souls may be saved for the glory of God. Let us then be ready unto every good work.

BOOK REVIEWS.

"The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity." By David L. Cooper.

This is the rather cumbersome title of a great good book; and it is to be hoped that the title will not kill the book, for that would be a great loss. Out of years of special study and experience in dealing with Jews, the author puts up the great Bible arguments for the Messiahship of Jesus of Nazareth, and that in a way calculated to reach the mind and the heart of the Jew. The essential argument of the book begins at page 21 where the evidence of the Old Testament is introduced. With close scriptural reasoning (and that of the peculiar sort that appeals to the Jewish mind) the author begins to show that there is a plurality of persons in the oneness of the Eternal God. Then he sets forth the Old Testament teaching of the "incarnation" the Messiahship, the sufferings and the glory of the Second Person of the Godhead, sustaining the teaching throughout with the testimony of Old Testament prophecy. (A very few statements in connection with the prophecies we would not sponsor; but that does not affect our high estimate of the work as a whole.) Finally he shows that the New Testament emanated from the same Source as the Old Testament, revealing the same God, and presenting in a marvelous way the fulfillment of the Old Testament prophecy in Jesus Christ.

The special excellence of this volume is that it approaches the great theme with which it deals from the Jew's point of view; and that, throughout, the Jew's view of the matter, his mode of thought, his prejudices, his peculiar needs, are kept in mind. It is a volume of general interest to Christian readers, a first-class book of instruction to those who would lead Jews to a recognition of Jesus as the Messiah, and perhaps the very best book to put into the hands of the Jew himself.

R. H. B.

Price \$3.75 prepaid. Order from The Word and Work.

THE LORD'S SUPPER AND THE THOUSAND YEARS.

DISCUSSED BY CHARLES M. NEAL, WINCHESTER, KY.

Did the early Christians observe weekly Communion? And did they look for a thousand-year reign of Christ on the earth?

WHY THESE QUESTIONS ARE LINKED.

The writer answers both of these questions in the affirmative. There are many members of the Church of Christ who deny the second. This paper is prepared for the benefit of such a class. To give the second question due consideration we are linking it with the first in the hope of catching the eye and ear. The evidence in answer to the first question is given by one who denies the second. We believe the testimony is sufficient to establish the first question. We believe the second question is established by a clearer and by far more abundant testimony. Let the reader judge.

GOLIATH AGAINST GOLIATH.

A prominent Baptist preacher and Editor has provoked a prominent Christian preacher and Editor to write at length on the first of the above questions. The proposition is laid down as follows:

"That it was an established custom or rule for the disciples of Christ to meet upon the first day of the week, and that the primary object of their meeting was to break bread, or observe the Lord's Supper, is susceptible of every proof and is beyond the possibility of a reasonable doubt."

Since this is a very distinctive doctrine in the church of Christ, we are quite sure that the brother will leave no proof unmustered. For lack of space we must summarize the testimony. We ask the reader, for the same reason, to refer to the Bible for the proof texts cited. The proofs fall into three lines.

PROOF FROM SCRIPTURE.

After some general statements and citations and quotations which form the background for the discussion the writer approaches the question more directly. Under this section he gives five quotations. For convenience we number them. Let the reader read each passage:

(1) Acts 2:42; (2) Acts 20:7; (3) 1 Cor. 11:20-34; (4) 1 Cor. 16:1, 2; (5) Heb. 10:25.

Let us look at these five passages. Let the reader keep in mind the exact point called in question. The matter in dispute is not that the early disciples met together. It is not so much in dispute that they met together on the first day of the week. The point to be proved is that they met on the first day of every week for the purpose of observing the Lord's Supper. Just what do the passages cited say on this point? Let us see. The reader will notice by reference that numbers 4 and 5 do not mention the Lord's Supper. There can be no *direct proof*, to the point in question, from these two passages. Number 3 is a lengthy quota-

tion concerning the Lord's Supper which gives much information of interest. But the point in question is not touched. The day of assembling is not mentioned, and as to frequency it is left by the little phrase "as often as." There is no proof in this passage that the supper was observed on the first day of the week—of any week, much less on the first day of every week. Number 1 mentions the fact that the early church was steadfast in "the breaking of bread." No day is mentioned and as to frequency nothing at all definite is said. Four of the passages examined and no direct proof is yet located. The first day of the week was mentioned in but one passage and that was in connection with "the collection for the saints" and not the Lord's Supper. The day on which the Lord's Supper was eaten and the frequency of its observance is, so far, established only by inference. There remains but one more passage for examination. This is No. 2, which is Acts 20:7. Here the day on which, and the purpose for which they met, is given. Here is proof—direct proof—that the disciples met on the first day of this particular week. Here is direct proof that they met on this day for the express purpose of breaking bread. That they did this on any other first day of the week is not stated. That they ate the Lord's Supper on "*the first day of every week*" so far has not been established by *direct testimony* and cannot be. The point in dispute is established only by inference, but we believe it necessary inference. We believe, by inference from Scripture, that the early disciples met on the first day of every week to observe the Lord's Supper. We believe that the basis for such meetings, then and now, rests upon the love for their Master and the desire to remember Him on a fitting day rather than upon the direct command to do so. The nature of the service and the meagerness of Scriptural testimony favors this view also. That they met together often cannot be doubted. That they partook of the Lord's Supper in their meetings cannot be doubted. That the first day of the week was the stated day for their meetings cannot be doubted. This, with nothing to the contrary, is sufficient to establish by inference that the early disciples met on the first day of every week for the purpose of observing the Lord's Supper.

PROOF FROM EARLY HISTORY.

The writer then begs "to submit just a few items from profane history." He is very positive, as well he may be, in saying that "all antiquity concurs in saying that for the first three centuries all the churches broke bread once a week." He then gives the well known quotation from Justin Martyr (born in A. D. 114) which is as follows:

"On Sunday all Christians in the city or country meet together, because this is the day of our Lord's resurrection, and then we read the writings of the prophets and apostles. This being done the president makes an oration to the assembly, to exhort them to imitate and do the things they heard. Then all join in prayer and after that we celebrate the Supper. Then they

that are able and willing give what they think fit; and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other Christians as their wants require."

He then follows with references and quotations from Pliny, Tertullian, Erskine's Dissertations, The Council held at Illiberis, Council of Agatha, and Council of Lateran—seven in all ranging from the second to the sixth century. We regard this testimony in keeping with that of the scripture. We believe it plain and sufficient.

PROOF FROM LATER HISTORY.

The writer goes on to quote from the Reformers. John Calvin says: "And truly this custom, which enjoins communion once a year, is a most evident contrivance of the Devil, by whose instrumentality soever it may have been determined." And later he says: "It ought to have been far otherwise. Every week, at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared, by which, in partaking of it, we might be spiritually fed." Then is given a quotation from John Wesley after he has had fifty-five years for consideration. He says: "I also advise the elders to administer the Supper of the Lord on every Lord's day." Then follow quotations of like import from W. W. Gardner, a Baptist, and from Thomas Scott of the Church of England, and another concerning a Baptist Church in New York City. We regard the testimony under this heading sufficient to show that the reformers of the different denominations regarded the observance of the Lord's Supper on every Lord's day as being both scriptural and of importance. We believe the testimony under these three headings sufficient to satisfy every reasonable doubt.

THE SECOND QUESTION CONSIDERED.

THE PLAN OF DISCUSSION.

We expect to approach this question in the same way that our brother dealt with the former. The arguments will be along the three lines, as in the former with a fourth thrown in for good measure. Let the reader use the Bible to refer to the scriptures and thus shorten the length of this paper. Please match the scriptural proof and every proof given with that under the former question and note how clear, direct and abundant it is. If the testimony under the former is sufficient to establish it beyond a reasonable doubt, as brethren everywhere believe it is, then why not accept a proposition established on clearer and by far more abundant testimony? That the early Christians believed in an age or dispensation to follow this present age, called The Thousand Years, is susceptible of every proof and is beyond the possibility of a reasonable doubt. Let us proceed.

PROOF FROM SCRIPTURE.

First, let the reader take the Bible. Read Rev. 19:11-21. Here you will note one of the clearest delineations of Christ's second coming. Here the "Faithful and True" one (Rev. 3:14),

The Crowned One, "King of Kings, and Lord of Lords" (1 Tim. 6:16), whose Name is "The Word of God" (Jno. 1:1, 14), comes forth to "judge and make war." "The wicked one"—"the beast" is slain by "the breath of his mouth" and brought "to nought by the manifestation of his coming." (2 Thess. 2:3-9). No Bible student need mistake who this is or when it is. This is Christ at His second coming.

Now, as the second step, Read Revelation 20:11-15. Here you have the last resurrection and last judgment. The white throne appears; the dead, "the great and the small" are raised and judged. The place of the dead is destroyed and the earth and heaven is destroyed. No one can mistake that this is the last judgment and the last resurrection and the destruction of the earth. (2 Pet. 3:6, 7). After this we see the "new heaven and a new earth," and death is "no more." Rev. 21:1-7.

Now, as the third step, Read Revelation 20:1-10. You will note that this section fills the gap between steps one and two of your former studies. Step No. 1 showed Christ's second coming. step No. 2 showed the last resurrection and last judgment and the destruction of the earth. Step No. 3 which lies between—that is, after Christ's coming and before the last resurrection—is the thousand-year period. In this section (Rev. 20:1-10) "the thousand years" is mentioned six times. As a period it lies between the second coming of Christ and the last resurrection. The Holy Spirit placed it there. The Holy Spirit places "the first resurrection" before the thousand years (verses 5, 6) and the last resurrection after the thousand years (verses 7-15). After speaking of "the first resurrection" as embracing the "blessed and holy" the Holy Spirit says, "the rest of the dead lived not again till the thousand years should be finished." Here you have a thousand years preceded by a resurrection of the just and holy and followed by the last resurrection. During this time Satan is bound and the saints reign with Christ. The second coming of Christ marks the close of our present age at which time the great commission expires and the church—sleeping and living—are caught up to Christ. (Matt. 28:18-20; 1 Cor. 15:50-59; 1 Thess. 4:13-18). After the second coming of Christ (Rev. 19:11-21) comes the thousand years (Rev. 20:1-10), and after the thousand years comes the last resurrection and judgment. (Rev. 20:11-15). Thus says the Scriptures.

Now, as a fourth step, let the reader turn to 1 Cor. 15:20-28. Read this carefully. Note (1) All the dead will be raised (ver. 22). (2) The dead will be raised in different orders—bands, ranks, or companies (verses 23-27). (3) These different companies are plainly set forth. (a) Christ the firstfruits; also Matt. 27:53, 54 denotes other saints at the same time. (b) The second company, "they that are Christ's at his coming." (c) The rest of the dead makes the end, and this occurs after the second coming of Christ, and after the last enemy is destroyed. Between the raising of those "that are Christ's at his coming" (v.

23) and the destruction of the last enemy (v. 26) lies the reign of Christ in the subjugation of all enemies (verses 24, 25). The last of all enemies destroyed is death, and this comes, the Holy Spirit says, after the thousand years and after the reign of Christ (Rev. 20:5, 7-15). Thus 1 Corinthians 15 fully agrees with Revelation 20.

As a fifth step, let the reader turn to Luke 20:34-36. Here we have the words of our master. He speaks of "this age" and "that age" (R. V. Margin). In Luke 18, Jesus uses the terms "this time, and in the age to come." (Luke 18:30, R. V. Margin). In Matthew He says "in this age nor in that which is to come." (Matt. 12:32). In the word by Paul we are told that Christ's authority is above every name "in this age" and "in that which is to come." (Eph. 1:21, R. V. Margin). That "this age" and "that age" from Paul and Jesus could not mean any other than our present age and one to follow is very evident. Now go back to Luke 20:34-36. Note that only the "worthy" attain unto "that age." That such an age is after the resurrection of the worthy and such are "equal unto the angels;" they are "the sons of God," and cannot "die any more." They have been raised "from the dead." The rest of the dead being unworthy are not raised and have no part in "the age to come." This fully agrees with Revelation 20 and 1 Corinthians 15. Here is an "age to come" after Christ comes and after the resurrection of the worthy and before the resurrection of the unworthy. This age to come is said to be of "a thousand years" in duration.

As a sixth step turn to Acts 3:18-24. Here you will observe a period of which Moses and Samuel and "all the prophets" have spoken. This period is called "the times of restoration." These times come after Christ comes. Christ is now in the heavens. They receive him "until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." This period which comes after Christ comes is said by the Holy Spirit to be "a thousand years" in duration.

As a seventh step take your Bible in hand, and learn still more of such a time. The devil will be bound (Rev. 20:1-3); Christ and the saints will Reign. (Rev. 20:4-6; Dan. 7:18, 22, 27). The nations will not learn war any more. (Ps. 72:7-10; Isa. 2:2-4; Mica 2:1-5). The animals shall be at peace with one another (Isa. 11:6-9) and the glory of the Lord shall fill the earth (Hab. 2:14).

Summing up, the proof will show that an age after this called "the age to come," of one thousand years' duration, is plainly and abundantly taught by John and Paul and Peter and Christ and "all the prophets." The length of it cannot be misunderstood; the place in God's plan cannot be misunderstood; the nature of the times cannot be misunderstood if we are willing to accept God's word as it reads. Therefore the scriptures teach and the early Christians believed in an age to follow this one called "the thousand years."

PROOF FROM EARLY SECULAR HISTORY.

POLYCARP. Born A. D. 69 and martyred A. D. 167: "If we obey Christ and please him in this present age, we shall receive the age to come. He will raise us from the dead and we shall live and reign with him. The saints shall judge the world."

PAPIAS, who died in A. D. 165, says: "There will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on the earth."

JUSTIN MARTYR, born A. D. 89 and martyred A. D. 163, says: "I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years' reign in the city of Jerusalem, built, adorned and enlarged according to the prophets."

TERTULLIAN, born A. D. 160, died A. D. 240: "We profess that a kingdom is promised us on earth, before that in heaven, but in another state, namely, after the resurrection; for it will be one thousand years in a city of divine workmanship, namely Jerusalem brought down from heaven; and this city Ezekiel knew and John saw."

LACTANTIUS, who wrote about A. D. 300 and died A. D. 330, says: "About the same time also the prince of devils shall be bound with chains and imprisoned during the thousand years of heavenly rule of righteousness which shall reign in the world."

Here are five witnesses, during the two centuries following the inspired men, who speak plainly. The testimony of each could be enlarged. For lack of space we will not quote further but will add the names of six others during the same period whose testimony is in full accord with that given—Hermas, Clement, Irenaeus, Cyprian, Commodianus and Hippolytus.

To the foregoing testimony we wish to add the testimony of accredited Historians regarding this early age of the church on the point in question.

SCHAFF says "The most striking point in the eschatology of the Ante-Nicene age is the prominent Chiliasm, or Millenarianism, that is, the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years before the general resurrection and judgment. . . . It was a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius and Lactantius."

GIBBON says: "The ancient and popular doctrine of the Millennium . . . was carefully inculcated by a succession of Fathers from Justin Martyr and Irenaeus who conversed with the immediate disciples of the Apostles, down to Lactantius who was the preceptor of the son of Constantine. . . . It appears to have been the reigning sentiment of all orthodox believers."

MOSHEIM says: "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met with no opposition until the time of Origen." (This was about 250 A. D.)

PROOF FROM LATER UNINSPIRED HISTORY.

ISAAC NEWTON says: "About the time of the end in all probability a body of men will be raised up, who will turn their attention to the prophecies, and insist on their literal interpretation in the midst of much clamor and opposition." THOMAS BURNETT says: "We can as well open a lock without the key, as to interpret the apocalypse without the Millennium." AUGUSTUS M. TOPLADY says: "I am one of those old-fashioned people who believe the doctrine of the Millennium, and that there will be two distinct resurrections of the dead." To this list we add the names of John Wesley and Charles Wesley, Thomas Scott, David Lord, H. L. Hastings who all believed and wrote along these lines.

Space forbids a longer list of quotations but we wish to add a list of names of brethren of the restoration movement who have written plainly in favor of the doctrine of the thousand years as herein set forth: Alexander Campbell, J. T. Barclay, Moses E. Lard, James A. Harding, Daniel Sommer, J. W. Brents and J. B. Rotherham.

Thus by Scriptural testimony, by early and later uninspired testimony, by Church Historians and by the Religious leaders and reformers, we have set forth the testimony that the early Christians believed in an age to come called The Thousand Years. The testimony is authoritative, clear, abundant and convincing. If one accepts the proof adduced in support of the first contention as being sufficient, surely the proof of the second contention will be taken as beyond the possibility of reasonable doubt.

CONCISE TESTIMONY.

BY ABLE MEN OF THE RESTORATION MOVEMENT.

The Millennium will commence in the precise moment in which Satan is bound and locked up in prison. . . . From that time it will stretch forward and include, in our opinion, a period of a thousand years precisely."—*Moses E. Lard*.

"This is the millennium. If it does not express a literal reign with Christ for a thousand literal years, we know not what assemblage of words would be capable of expressing the thought."—*T. W. Brents* (after quoting Rev. 20:4).

"The idea of a millennium, it will perhaps be urged, is irrational, because, we are told by different commentators, as by Bishop Newton and Bishop Lowth, that on the arrival of this period, all earthly government is to terminate; but of the texts which authorize them to draw this conclusion I am yet to be informed."—*Walter Scott*.

"The word millennium is composed of two Latin words which together mean—a thousand years. That God intends to introduce such a period is as plainly stated in this chapter as that He intended to bring a flood of waters on the earth is set forth in Genesis sixth chapter. Mankind will live on the earth then, even as they are now living, except they will not be tempted by the devil."—*Daniel Sommer*.

"When Satan shall be bound for a thousand years (Rev. 20:1-6) and the saints of the Most High possess the kingdom (Dan. 7:14, 18, 22) the prophecy of Isaiah (11:6-9) may be more literally fulfilled than we now anticipate. But whatever may be true of that blissful era, so long and so often foretold by the Apostles and Prophets, it is not at all probable that man's dominion over the world will be fully restored until the new heavens and the new earth appear, in which righteousness will forever dwell."—*Robert Milligan.*

"But till Jesus appears in the clouds of heaven, his cause and his people can never gain ascendant. . . . But this state of things is not to survive the message of the angel with the everlasting gospel. He appears as a harbinger of the millennium. He announces that the year of recompenses for the controversy of Zion has arrived and assures a sleeping world that the hour of God's judgment has come; that the fate of all enemies of the reign of Messiah is now sealed, and that consequently a new order of things is to succeed."—*A. Campbell.*

"There is no aspect in which the millennial age can be regarded, that is not richly suggestive of the most pleasing and profitable themes of contemplation. Satan being bound, and man is brought into complete subjection to Jesus Emmanuel, the whole creation, which had hitherto groaned in travail on account of man's sin, is vocal with praise—'the times of restitution of all things' having now arrived! Who that has a heart to feel can refrain from praying and laboring for a consummation so devoutly to be wished."—*J. T. Barclay.*

This article obtainable in tract form.

LOOK FOR MORE TROUBLES.

Ever stop to be thankful for the troubles of your job? When you get the right slant on troubles, you discover that they are rather useful after all. They pay about half your salary.

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Who knows, perhaps, if you went looking for more troubles, and, instead of trying to duck them, developed the habit of meeting them half way and licking them, you might very soon find yourself getting twice as large a salary as you do now? For it's a fact, you know, that there are plenty of bigger jobs waiting for folks who aren't afraid of the troubles connected with them.

—*Selected.*

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We supply Communion Service Sets, Maps, Baptismal Pants—anything for the church or Bible Class room—at standard prices.

A NEW FORD FOR BROTHER JANES.

The call for Brother Janes' new Ford has been responded to to the extent of about 300 dollars. We must have as much again and a little over to get the machine for him. Whatever we do for this man is done for the work of God. His time, his strength, his means, everything he has and has been able to do has been turned to the interests of the Lord's work, most especially for the spread of the gospel among those who have never heard of Christ. There is no other one man in the brotherhood who has done so much for missions as Brother Janes. And what he has done he has done disinterestedly. His work has been given freely, and without earthly reward. For years past Brother Janes has lived and toiled ceaselessly unto this one thing. The new machine for which we are asking will not only manifest our appreciation of this faithful and unselfish servant of God, but it will only further him in this work. He did not ask for it, nor hint nor suggest it, nor is he expecting such a thing from us. Let us freely give him this and thus encourage him and share with him in his God-pleasing service. Send all amounts, large or small, addressed to Word and Work, Louisville, Ky.

EDWIN WOODSON.

The little congregation at Berea, near Gallatin, Tenn., suffered a great loss in the passing of Brother Edwin Woodson in the month of December. Edwin was a useful citizen of the community in which he lived and was depended upon by the entire neighborhood for counsel and help. To his widowed mother and sisters with whom he lived he was everything a son and brother could be. In the little congregation he was a tower of strength and a pillar in the house of God. Besides his mother and two sisters he leaves two brothers to mourn their loss, all of whom are members of the body of Christ and have the Christian's hope. Rarely, if ever, have we seen such universal and widespread sorrow at the passing of anyone as there was in the case of Bro. Edwin. "Thou art greatly beloved" are words which applied to him. To me he was always a friend and helper from the day that I buried him beneath the yielding wave to the day of his death. He was truly a friend and a brother beloved.

"My Saviour, as Thou wilt, though seen through many a tear,
Let not my star of hope grow dim or disappear.
Since Thou on earth hast wept, and sorrowed oft alone,
If I must weep with Thee, my Lord, Thy will be done."

H. L. Olmstead.

DALLAS HEBREW MISSION.

We are grateful beyond measure for His comforting grace shown us during the crucial hours while we were ill with the "Influenza." All had it at once, but thrice blessed be His holy and excellent Name, all are recovering rapidly. We had a precious season of prayer and we were much refreshed in spirit.

Please pray with us that God will bless the seed sown among the Jewish people, and that workers who have a real love for Israel's salvation will be raised up.

I pray that Jehovah's presence may constantly be with you. What a holy and hallowing prospect for the Lord's people, and how stimulating to holy faith and ardent hope is the promise that He is very near to us, even in us, and we in Him. S. D. Eckstein.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"Greater Things For God." ** Brother George Johnson, wife, and two children, sailed from New York, January 19 for Brazil to join Boyer and Smith in the very successful work already inaugurated there. ** Let us work and pray for 100 missionaries by 1930.

Brother W. L. Brown and family of Morrilton, Ark., are at this writing in Louisville expecting to sail from New York, Feb. 2, to join Bro. Merritt at the Kabanga station. ** So far is it from being wise to send contributions directly to native workers on the mission field, that the editor is in receipt of further caution against even corresponding directly with natives on the field. ** Passage has been reserved for Sister H. G. Cassell and two sons who plan to sail from Los Angeles to Manila, Feb. 22, to join Bro. Cassell already on service in the Philippines.

"It seems to me the best way to get 100 missionaries by the end of 1930 is to get more people acquainted with the foreign field." *Lewis T. Oldham.* ** Up to December 9, Brother Virgil Smith had baptized 29 during the year in Brazil. ** Brother John Sherriff went down to Bulawayo in December to bring Theodora home by auto and experienced all kinds of trouble due to heavy rains, mud, and swollen rivers. ** "We were so glad to see Brother and Sister Morehead and Sister Edith Lankford. We had also a nice visit with Brother and Sister Etter and enjoyed them very much."—*Mrs. Max Langpaap.* ** There will be joy at Sinde station when Brother A. B. Reese and family of Reeds, Mo., arrive in Africa. They will perhaps sail in March. ** On December 11, Sister Merritt wrote, "We are having a few nice showers. Have our garden all in, even the watermelons which we are trying this year." ** We understand Brother Carl Etter has a position in one of the Japanese universities which will be very helpful to him while learning the language and customs of the people. ** At last account Sister Rhodes was in improved health. Brother Fox also reported his sciatica was less troublesome. ** "We workers in the foreign lands need the prayers of all the churches at home."—*Hettie Lee Ewing.* ** Does your congregation observe the Lord's Supper as well as giving to foreign missions? While there is not so much on weekly communion as there is on world-wide evangelization, there is enough to establish the practice and it should not be neglected. ** Several persons are preparing for the work in the distant fields where the needs are the greatest and the helpers are the fewest. ** Pray for Brother Oldham, Sister Andrews and Brother Desha, sick missionaries.

HARRY R. FOX LETTER.

Though we have met with quite a lot of difficult situations in the work this year, yet God has blessed us and given us some fruit for our encouragement. One young man was baptized about ten days ago, this being witnessed by Brother Wright as he happened to stop by for a day on his way to China. Another young man is to render gospel obedience tomorrow morning, if Satan does not hinder. There are a few other prospects who have learned the truth, but because of family opposition and other threatened persecution, are being hindered in their desire to accept the Lord. Both these inquirers and the new "babes in Christ" are sorely in need of the prayers of God's faithful, that they may receive sufficient grace and power from above to help them against the assaults of the devil.

One of the most urgent problems we have had to deal with since we came back to Japan is the matter of our childrens' education. We feel that now is the most important time of all for them to have some teaching; because after they get the rudiments of reading and writing, they can do a lot of studying for themselves. Hence my appeal in W. & W. last year. But no one has responded to our call.

Iwaki-Tanakura, Fukushima Ken, Japan.

Harry R. Fox.

BIXLER LETTER.

It is with thanksgiving that I write that my life was spared in the motorcycle accident that broke my left leg in four places. Following the accident which occurred on Oct. 14 (just as we were starting to Bro. Moreheads to worship with the young Christians) I was taken to a native bone setter 25 miles (by auto) and then to the hospital for three weeks; then to Tokyo for chest examination—pronounced questionable; then to another hospital where my leg was placed in a cast.

I am sorry for the burden on friends and the family, but am exceeding thankful for the chastening Arm of Love (Heb. 12).

I am more firmly convinced in my long-standing conviction that there is great opportunity to win souls here through the medium of a hospital, little or big. Sickness opens the heart; and here in the country the people are dying physically from delayed attention. We have helped many and know the influence it has. A brother has given the land for the hospital, and the Red Cross Hospital 25 miles away has promised the staff—if we furnish the plant. We would be free to use it for Christ. We have already received two contributions and two more are promised. We are earnestly praying for the plant.

One of my nurses has been led to Christ and is awaiting a holiday to come and be baptized.

Naka Gun, Shioda Mura, Japan.

Orville D. Bixler.

JOHNSONS ON THE SEA.

We are mailing this letter to you today just before getting on the boat, which will carry us to Receife (Pernambuco), Brazil. Our journey will take about thirty days. Twenty-one days on the water and the rest by train, mule back, ox cart, etc. Our trip into the interior will be in the hottest part of the summer season. This will by no means be a pleasant trip, with the responsibility of getting our goods through the custom houses, caring for two small children, and perhaps having the usual experience that results from an ocean voyage.

We are going strictly upon the promises of God. Here is a promise that came from the lips of our Lord Jesus: "Lo, I am with you always, even unto the end of the world." We feel that God is not slack concerning His promises, but is able and faithful to do all that He says. We can undertake things by faith, that we cannot undertake by sight. Faith is our assurance, our victory.

We thank Him, from whom all blessings flow, and all who have had a part in sending us to this field of labor. May God richly bless you and reward you for your gifts. In His blessed name. **Geo. R. Johnson.**

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF FEBRUARY.

Lesson 5.

February 3, 1929.

THE HOLY SCRIPTURE.

Golden Text: Open thou mine eyes, that I may behold wondrous things out of thy law.—Psa. 119:18.

Lesson Text: P'sa. 19:7-14; 2 Tim. 3:14-17.

- 7 The law of Jehovah is perfect,
restoring the soul:
The testimony of Jehovah is sure.
Making wise the simple.
- 8 The precepts of Jehovah are
right, rejoicing the heart:
The commandment of Jehovah is
pure, enlightening the eyes.
- 9 The fear of Jehovah is clean, en-
during for ever:
The ordinances of Jehovah are
true, and righteous altogether.
- 10 More to be desired are they than
gold, yea, than much fine
gold;
Sweeter also than honey and the
droppings of the honeycomb.
- 11 Moreover by them is thy servant
warned:
In keeping them there is great
reward.
- 12 Who can discern his errors?
Clear thou me from hidden
faults.
- 13 Keep back thy servant also from
presumptuous sins;
Let them not have dominion
over me:
Then shall I be upright,
And I shall be clear from great
transgression.
- 14 Let the words of my mouth and
the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my
redeemer.

2 Tim. 3:14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:

15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for in-

Study Questions and Brief Comments.

Verse 7. What is said of the law of Jehovah (and of all God's word)? Why? (Because it is God's word). What does it do for the soul? How is the testimony of Jehovah "sure"? (It is the truth, John 17:17, Comp. Matt. 24:35). What does it do for the simple? (Comp. 2 Tim. 3:15 below).

Verse 8. What is said of God's precepts? Of His commandments? In what sense do they enlighten the eyes? (Showing us the difference between right and wrong, pointing out the right way, warning against the wrong. Ps. 119:130).

Verse 9. What is meant by "the fear of Jehovah"? (See Ps. 112:1; Prov. 8:13). What is said of such a life? What is said of Jehovah's ordinances? Verse 10. How precious are they? Ought we to prize them and value them accordingly? (Ps. 119:127). Is the Word both pleasant and profitable?

Verse 11. What is the advantage of being warned? What is the good of keeping the precepts of Jehovah?

Verse 12. Is any man able to discern his own errors? Can our hidden faults destroy us as well as those we are aware of? What prayer does the psalmist offer?

Verse 13. From what does he want to be kept back? What is meant by presumptuous sins? (Comp. Num. 15:30). Will such sins easily gain dominion over a man? How can one be kept from such things? (Ps. 119:11).

Verse 14. What does he ask regarding his words and his thoughts? If a man's words and thoughts are right, is his life likely to be wrong? Why not? ("As he thinketh in his heart so is he"). By what can his thoughts and words be made right? (See connection, vs. 8, 9, 10, 11). How can a young man cleanse his way? (Ps. 119:9).

struction which is in righteousness:
17 that the man of God may be complete, furnished completely unto every good work.

2 Tim. 3:14. Who writes here, and to whom? (Paul to young Timothy). In what should he abide? How was he assured of them? (He knew of whom he received them). From what source had Timothy received his instruction? (1) from the Old Testament Scriptures; (2) from Paul, Christ's inspired apostle. Ought we to watch closely as to the source from which we get our teaching and information?

Verse 15. What advantage had Timothy had from earliest childhood? What is meant by "the sacred writings"? (The Holy Scriptures—the Old Testament). Who gave little Timothy this great advantage? (See 2 Tim. 1:5). What are the Old Testament Scriptures able to do for one? (Make him wise unto salvation). Of themselves alone? (No—only in the light of the faith in Christ Jesus). Ought Christians study the Old Testament? (Rom. 14:5; 1 Cor. 10:11).

Verse 16. This is one of the few places in which the King James Version is the better: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." What "scripture" is he specially speaking of? (The Old Testament Scriptures). How were they given by "inspiration of God"? (2 Pet. 1:21; Comp. Heb. 1:1, 2). Is all the Bible profitable? For what four things?

Verse 17. What will the faithful study of all of God's word do for "the man of God"? What is the practical aim of it? (To fit us unto every good work). Do we need to go outside the Bible for this? If there is any so-called "good work" of which the Bible does not teach, ought we to engage in it?

NOTES AND TEACHING POINTS.

This lesson can be taught by the help of the Study Questions without further notes. Let us emphasize the inestimable value of God's Word, in view of all it has done for man, individually and in the world at large; and what it will do in a spiritual way for anyone who receives it. Also the worth to the Christian of the Old Testament Scriptures. Also the importance of teaching the Bible to children. All these themes are sufficiently brought out in the text and Study Questions with their references.

THE GOLDEN TEXT.

The Golden Text has an important bearing on the lesson. It is a prayer for Divinely given insight into the meaning of the word of God. The need of this is shown throughout the Bible. When a man's mind is opposed to God it is difficult for him to understand God. Pride, self-will, sin, unfaithfulness, darken the spiritual vision. God hides His precious truth from the "wise and prudent" and reveals them unto babes. (Luke 10:21-24). Those who are willing to do God's will shall know. (John 7:17). Christians also need increased and additional insight. Paul prays for them that God may give them "a spirit of wisdom and revelation in the knowledge of him [Jesus], having the eyes of your heart enlightened that ye may know. . . ." (Eph. 1:17, 18). When we come to the Bible let us with humility and in faith ask God to give us a true spiritual understanding of it, to give us insight and vision that we may know and do. Any person may discern the figures in a painting and be able to analyze and name the various color-combinations; but it takes artistic sense to understand the picture itself. So may we be given the spiritual apprehension of God's holy word.

SECOND LORD'S DAY LESSON OF FEBRUARY.

Lesson 6.

February 10, 1929.

REPENTANCE AND FAITH.

Golden Text: Repent ye, and believe in the gospel.—Mark 1:15.

Lesson Text: Acts 2:32-39. Luke 15:11-24.

32 This Jesus did God raise up, whereof we all are witnesses. Study Questions and Brief Comments. Verse 32. Who is saying this? Pe-

33 Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

34 For David ascended not into the heavens: but he saith himself.

The Lord said unto my Lord,
Sit thou on my right hand,

35 Till I make thine enemies the footstool of thy feet.

36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38 And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39 For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.

Luke 15:11. And he said, A certain man had two sons:

12 and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

13 And not many days after, the youngest son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 But when he came to himself he said, How many hired servants of my Father's have bread enough and to spare, and I perish here with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19 I am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

ter). When? (On the day of Pentecost). Where? (In Jerusalem). How is Peter speaking? (As the Spirit gives him utterance. V. 4). What statement does he make concerning Jesus? Was he a witness to the fact? Who else? (See v. 14).

Verse 33. To what place was this risen Jesus exalted? What did He there receive? What did He pour forth? What was it they saw and heard? (See vs. 5-7).

Verse 34. Why does he say that David ascended not? (See vs. 25-31). There David foretold of one who should be raised from the dead; not he himself but a son (descendant) of his. Just as it was not David that was raised, so neither was it he that ascended.

Verses 34b, 35. What did David say about this great Son of his? (Comp. Matt. 22:41-45). What does he call Him? (Lord).

Verse 36. (The apostle's grand conclusion). What did God make this crucified, risen, ascended Jesus? (Lord and Christ). What had they done?

Verse 37. How did this pricking in their hearts come about? (They heard). What did they say to Peter and the rest of the apostles? What did they mean by this? (They saw themselves condemned and wanted to know what to do to be saved).

Verse 38. Peter's Answer. What two things must they do? Why did he not tell them to believe? What should they repent for? (Comp. Acts 3:19). Is baptism for exactly the same purpose as repentance? In whose name should they repent and be baptized? What should they receive if they obeyed this? (Comp. Acts 5:32).

Verse 39. To whom is that promise? To whom else? To how many of these classes? (As many as the Lord called). How are men called? (2 Thess. 2:14).

Luke 15:1-11. See the Notes.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 and bring the fatted calf, and kill it, and let us eat, and make merry:

24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

NOTES AND TEACHING POINTS.

REPENTANCE.

Repentance is (as the Greek word shows) a change of mind or heart, an inward turning, resulting in the bringing forth of "fruits," and in "works worthy of repentance." The Lord Jesus declared that the men of Nineveh repented at the preaching of Jonah (Matt. 12:41); and turning back to the history we find that "God saw their works that they turned from their evil way." (Jonah 3:10). They heard Jonah, they believed God, they humbled themselves in sackcloth and ashes, and with contrite hearts they cried to Jehovah, and finally the reality of repentance was proved by their turning. For the heart and the essence of repentance lies in the turning, and if that were taken out of it all the conviction and sorrow and confession and sackcloth and ashes would be an empty show, vain and false. "Rend your heart and not your garments, and turn unto Jehovah your God." (Joel 2:12, 13). "Turn ye, turn ye from your evil ways for why will ye die, O house of Israel?" (Ezek. 33:11).

THE NECESSITY OF REPENTANCE.

The only possibilities set before the sinner are repentance and perdition. It is the one or the other, and there is no third way. "Except ye repent ye shall all likewise perish" (Luke 13:5). "The Lord . . . is long-suffering to youward, not wishing that any should perish but that all should come to repentance." (2 Pet. 3:9). If a sinner does not perish it is because he repented. And if he does not repent he will perish. The possibility of repentance was opened up by the Sacrifice of Christ. It is a gracious gift of God which cost Him terribly. "Thus it is written that the Christ should suffer and rise from the dead on the third day, and that repentance and remission of sins should be preached in his name unto all the nations." (Luke 24).

REPENTANCE PICTURED IN THE PRODIGAL SON.

Read the story in the printed lesson text. Note three points:

1. The picture of sin and its consequences. (Luke 15:11-16).
2. The picture of Repentance. (Luke 15:17-20).
3. The picture of the mercy of God toward the penitent sinner. (Luke 15:20-24).

1. **The picture of Sin.** Sin is self-will that turns its back upon God and chooses its own way, "doing the desires of the flesh and of the mind," without regard and respect for God. It results in immeasurable degradation ("feeding the swine") and a great inward lack and hunger which nothing can satisfy.

2. **The picture of Repentance.** The sinner comes to himself. He realizes the greatness of his folly and wrong. Then he turns back in his heart to God, with purpose to return to Him, with full and excuseless confession. He does so return and makes his confession.

3. **The picture of God's mercy.** Before the returning sinner comes all the way, God sees him coming and hastes to welcome him (Comp. "Ready to forgive," Ps. 86:5). Upon his confession follows God's full, free forgiveness and reinstatement. "He will abundantly pardon." (Isa. 55:6, 7).

REPENTANCE AND FAITH.

The question has been raised whether faith comes before repentance, or repentance before faith. Surely there could be no repentance toward God if one had not first believed "that God is and that he is the rewarder of those that seek after him." (Heb. 11:6). Without such faith it is not possible to do aught that is well-pleasing unto Him. Indeed, "Whatsoever is not of faith is sin." (Rom. 14:23). So this much faith must precede repentance. But if by "faith" be meant that personal trust in the Lord Jesus for accep-

tance and salvation—that would not be possible so long as a man cleaved to sin. Faith and repentance go together. Some repent not because they do not believe, and some believe not because they are not willing to repent. Faith both precedes and follows repentance. If one truly believes he will certainly also repent; and if he repents he will certainly with true faith come to Christ. Do both and you need not trouble further.

THIRD LORD'S DAY LESSON OF FEBRUARY.

Lesson 7.

February 17, 1929.

PRAYER.

Golden Text: If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.—John 15:7.

Lesson Text: Matt. 6:5-13; Luke 18:9-14; 1 John 5:14, 15.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done, as in heaven, so on earth.

11 Give us this day our daily bread.

12 And forgive us our debts, as we also have forgiven our debtors.

13 And bring us not into temptation, but deliver us from the evil one.

Luke 13:9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought;

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself. God I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week; I give

Study Questions and Brief Comments.
Verse 5. How do the hypocrites pray? For what purpose? Shall they receive any other reward?

Verse 6. How and where should God's children pray? Can God see and hear them in secret? Is that sufficient?

Verse 7. How do the Gentiles pray? What are "vain repetitions"? (Note). Why do they do that?

Verse 8. Why are we not to do like that? What does our Father know beforehand? Does He nevertheless want us to make our requests known to Him?

Verses 9-13. **The Lord's Prayer.** See Notes.

Verse 9. To whom is this prayer addressed? Where is our Father? What is the first petition?

Verse 10. The second petition? Is the kingdom already existing? (Col. 1:13). Is it also yet to come? (Luke 21:31). How is God's will done in heaven? Will there be a time when it shall so be done on earth?

Verses 11-13. How are our earthly needs summed up in this petition? What petition covers our first spiritual need? What condition runs along with it? (Comp. v. 14). What are we to ask concerning temptation?

Could one pray this honestly and at the same time court temptation? From what (or from whom) are we to ask deliverance?

Luke 18:9. For whose admonition was this parable spoken? Is there a danger of anybody assuming such an attitude in these days?

Verse 10. Who were the Pharisees? (See Acts 26:5; 23:8). What is a publican? (A tax gatherer; they were despised and hated and counted as the lowest sinners).

Verses 11, 12. For what did the

tithes of all that I get.

13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

1 John 5:14. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us:

15 and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.

Pharisee thank God? How did he praise himself before God? What words showed his proud contempt of the publican?

Verse 13. In how many points is the publican's self-abasement seen? (In four items).

Verse 14. Which of the two, more likely, went to his house justified? Why? Compare Ps. 51:17. Does this teach the necessity of humility in prayer?

1 John 5:14, 15. Toward whom have we boldness? (The Son of God). What is the boldness (confidence) we have? In what things may we be sure to be heard? If we know that He hears us, what else can we be sure of? Does the Golden Text bear on this?

· NOTES AND TEACHING POINTS.

PRAYER.

Prayer is simply talking to God—whether that be making known to Him our requests, or giving Him thanks, or offering praise, or making confession, or earnest pleadings (supplications) and intercession for others.

Acceptable prayer is offered in faith (Jas. 1:6) in the Name of Jesus (John 14:13) on the ground of the shed Blood (Heb. 10:19). It is important that we have an honest attitude toward God. "If I regard iniquity in my heart the Lord will not hear." (Ps. 66:18). Sin unconfessed and unrepented of is a sure barrier between us and God. (Isa. 59:1, 2).

VAIN REPETITIONS.

Among the heathen to this day, prayer is thought of as a meritorious performance or as a form of magic incantation. Hence their idea, "the more the better." The Buddhists have rosaries and prayer-wheels—the latter being a mechanical contrivance by which they multiply their "prayers" thousandfold at every revolution. Similarly the church of Rome has its rosaries and repetitions of prayers and formulas. But all this is a mistake. There is no virtue in prayer, as such. It is not a meritorious performance. It ought to be a simple, straightforward, humble, childlike, talking to God. We are not heard for our much speaking. We do not "believe in prayer," but we believe in God and in His goodness and we believe that He hears and answers our petitions and is able to do for us "exceeding abundantly above all that we ask or think." (Eph. 3:20).

THE LORD'S PRAYER.

This short model-prayer, given us by the Lord Jesus, is marvellous in its simplicity and in its depth and reach. It is called "the Lord's prayer"—not because He prayed it (He Himself could not have prayed it) but because He is the Author of it. It falls into two parts:—

I. Petitions in God's interest.

II. Petitions for ourselves.

God comes first: His Name, His Kingdom, His will.

Then for ourselves: the daily bread, forgiveness of our trespasses, avoidance of temptation, deliverance from evil, or from the Evil one.

The forgiveness of our trespasses presupposes our forgiveness of those who have trespassed against us. So important is this point that the Lord refers to it once more and very explicitly, after the close of the prayer. (Matt. 6:14, 15).

The question sometimes raised whether it is proper still to pray "Thy Kingdom come" is of little moment. If it be conceded that in any sense the kingdom is yet to come (Luke 21:31)—and probably no one denies that it is—it is in order to pray so. Nor shall the kingdom have fully come until God's will shall be done on earth as it is in heaven.

FOURTH LORD'S DAY LESSON OF FEBRUARY.

Lesson 8.

February 24, 1929.

CHRISTIAN GROWTH.

Golden Text: But grow in the grace and knowledge of our Lord and Savior Jesus Christ.—2 Pet. 3:18.

Lesson Text: John 1:40-41; Matt. 16:15-18; John 21:15-19; 2 Peter 3:18a.

John 1:40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

Matt. 16:15. He saith unto them, But who say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

John 21:15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17 He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee.

Questions and Brief Comments.

John 1:40-42. "Christian Growth" pre-supposes life and life's relation. See Notes. Will you read John 1:35-39 as introductory to this section?

What had John told two of his disciples? What did they do? What did they ask Jesus? What did he say?

Verse 40. Who was one of these disciples? Who was the other supposed to be? (John, the writer).

Verse 41. What did this disciple do "first"? Is not this a fine thing for any Christian to do—that is, find his own folks first? (Mark 5:19).

Verse 42. Was this "personal work" successful? What notable thing did Jesus do for the one brought? What fine thing for him did this change indicate? (See Notes). Give other like instances. (Gen. 17:5; 32:28).

Matt. 16:15-18. Will you prepare for the text of this lesson by reading Matt. 16:13, 14?

Verses 13-15. What question did Jesus ask his disciples? What did they say? What question did he then ask? Verse 16. Who answered Jesus? What was his "good confession"? (1 Tim. 6:12).

Verse 17. Was this answer correct? Where had Peter learned this fact? (Matt. 3:17). Is there not also an inner conviction of this fact in every true child of God? (Jno. 14:18-22; 1 John 5:1, 10).

Verse 18. What is the foundation of the church—Peter as a man or the truth of Peter's confession? (1 Cor. 3:10, 11; 1 Pet. 2:3-5). Is it not a fact, however, that Peter was promised an important place as the man with the keys? (Ver. 19 with Acts 2:14; 15:7).

John 21:15-19. Will you relate briefly the story given in John 21:1-14?

Verse 15. What question did Jesus ask Simon? What answer did Peter make? What was Peter told to do? Will you note that the words love in this verse are different? (R. Version, sion, Marg.)

Verse 16. What question did Jesus ask Simon? What answer did Peter make? What was Peter told to do?

and carry thee whither thou wouldst not.

19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

2 Pet. 3:18. But grow in the grace and knowledge of our Lord and Savior Jesus Christ.

Verse 18. What did Peter as a young man do? As an old man what should be done unto him?

Verse 19. What does this signify? (Martyrdom). Will you also read what Peter says later? (2 Pet. 1:12-15).

2 Peter 3:18. What is Peter's last warning? (2 Pet. 3:17). What is Peter's last admonition? (2 Peter 3:18). May he not have given us this out of his own experience?

—o—

NOTES ON THE LESSON.

FISHING FOR MEN—FEEDING LAMBS.

The first call of Peter was to become a fisher for men. (Matt. 4:19). His later call was to feed sheep. (Jno. 21:15-19). His call is ours for it embraces the two parts of the great Commission under which we work. First, make disciples of all the nations, baptizing them, and second, teach them the "all things" of the Master. In the one case it is Peter the Evangelist and in the other Peter the Pastor (Feeder). Here also is the double ministry of the church. Evangelization and Edification. Out of this comes "Christian Growth."

THE CHANGED NAME IS A PROPHECY.

Jesus named Simon "Peter" which means a stone. This name was a prophecy of what the changeable, impulsive, selfish Simon was to become under the care and by the power of his new Master. We, today, bear the name Christian, which means Christlike. This name is really more of a prophecy of what we shall be rather than a description of what we are. Christlike we are not but (if faithful) Christlike we shall become. We are Christlike by imputation now. (2 Cor. 5:21). We shall be Christlike in full and final degree (Phil. 3:20, 21; 1 John 3:2), but in all things He must remain pre-eminent. (Col. 1:18).

GOING DOWN TO GO UP.

Christian Growth demands pruning and cleansing. Failure is sometimes necessary in order to arise. This is true if conceit is thus displaced by humility. The Lord must break some people in order to make them humble. This was necessary in the case of impulsive, boasting Peter. Peter meant well and loved the Lord truly, but self loomed large in all his thoughts. He said, all others may forsake you but I will never. Into the sieve this boaster must go. Peter is down but not out. His tears are a prophecy of his rise again. (Matt. 26:33, 40, 51, 75). The intercession of Christ and Peter's humility is the first step of Peter's return. (Matt. 5:3; Luke 22:31). His final Restoration follows and John gives us that account. **CAUTIOUS PETER IS FOUND OF CHRIST.**

In verses 15 and 16 Jesus uses a word which means to "deeply love." In verse 17 Jesus uses a word which means to "be fond of." Peter uses that word all the way through. Thus when Jesus said, "Simon do you 'deeply love' me?" Peter said, "Yes Lord I am 'fond of you.'" And so was the question and the reply in the second instance. The third time, however, Jesus gave up his word which means "deeply love" and took his place on Peter's level. "Simon, are you fond of me?" Peter, remembering his former bold avowal and his sad failure would not risk himself so again. In this we see that Peter's humility was met by Christ's grace. But Jesus, blessed be His Name, told Peter he would "deeply love" him so much so that he would suffer martyrdom for Him. Peter grew into that love and Christ's grace was sufficient.

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