

THE WORD AND WORK

GOD ANSWERS PRAYER.

I know not by what methods rare,
But this I know—God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late,—
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayer to Him alone
Whose will is wiser than my own.

WORDS IN SEASON.

R. H. B.

THE NEW COVENANT—CONDITIONAL OR UNCONDITIONAL?

If by "conditional" we mean conditions of *acceptance*—yes: the receiving of the blessing of the New Covenant is necessarily conditional. It offers pardon—and pardon cannot be thrust upon anyone. It must be sought, it must be accepted. The New Covenant offers us God—or, rather, in it God offers Himself to us to be our God. But that sort of arrangement cannot be consummated except by choice on man's part and the acceptance of the great offer. And the promise that God would write His laws upon the hearts and put them in their minds is in its nature not a thing that can be forced upon anyone. In that sense the New Covenant is conditional. Its call is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat: yea, come, buy wine and milk without money and without price." So they must "come" and "buy." Again, "Incline your ear and come unto me, hear and your soul shall live." So the command is, Incline your ear, Come, Hear. In the actual preaching of it, the requirement is, Hear the word of the gospel, Believe, Repent and Turn, Be Baptized. All this is comprised in "acceptance," and obedience to the gospel. *In this sense* the New Covenant is *conditional*.

HOW UNCONDITIONAL.

But, on the other hand, we never speak of a thing as conditional if it is to be had freely for the asking and if it is offered to us freely for the taking. If for example, we invite anyone to our home to a feast that person must indeed accept the invitation, he must come, he must sit down with us, he must help himself to food, he must personally do the eating. But we never think of calling those steps conditions or stipulations. His acceptance and all that goes with it is taken for granted, as a matter of course. The feast is free. His coming and receiving is implied

in the invitation. If, however, I should say, Do this or that piece of work for me, or run such and such an errand, and I will give you your dinner—that would be a condition. By the performing of it he would be paying for his dinner. But a simple invitation, though the acceptance of it may involve difficulty is not considered conditional. It is of the nature of a free gift. It is *unconditional*.

THE CONTRAST BETWEEN OLD AND NEW.

The Old Covenant was conditional. The covenant itself consisted essentially of the Ten Commandments (Deut. 4:13). "If ye will obey my voice indeed, and keep my covenant then ye shall be mine own possession" To which the people answered, "All that Jehovah hath spoken will we do." On three occasions they thus bound themselves to a performance of all the requirements of the law. The agreement between them and God was that they were to come up on their part with the required law-keeping, in consideration whereof God on His part would own them as His people and would bless and exalt them. It was a strict contract with stipulations on both sides. In the case of the New Covenant, however, it is God alone that binds Himself to grant *to all who will accept it* the free gift of life and salvation. The Old Covenant gave so much for so much. "The man that doeth the righteousness of the law shall live thereby." (Rom. 10:5). The principle of that is diametrically opposite to the principle of *faith*, by which a man "worketh not but believeth on him that justifieth the ungodly." (Rom. 4:5). But the promise is of faith that it may be "according to grace" (Rom. 4:16). "The law is not of faith, but, He that doeth them shall live in them." (Gal. 3:12).

FAILURE AVOIDED.

The Old Covenant proved a failure—not in itself, but because the people wholly failed under it. "They continued not in my covenant and I regarded them not saith the Lord." (Heb. 8:9). The law was weak not in itself but through the flesh. (Rom. 8:3). The law was holy and righteous and good—but men were carnal, sold under sin. (Rom. 7:12, 14). Hence the universal failure. So, in view of this failure ("finding fault with them") God said, "Behold the days come, saith the Lord, that I will make a new covenant," one that was not to be according to the former but a covenant specially designed to remedy the defect of the first covenant—a covenant that met the need and was adapted to the weak estate of the people, and under which there was not to be any failure, such as had been on the people's part under the Old. For this is the covenant that I will make with them after those days, saith the Lord:—

- "I will put my laws into their mind
- "And on their heart also will I write them
- "And I will be to them a God
- "And they shall be to me a people
- "And they shall not teach every man his fellow-citizen

“And every man his brother, saying, Know the Lord

“For all shall know me”

“From the least to the greatest of them.

“For I will be merciful to their iniquities,

“And their sins will I remember no more.” (Heb. 8:10-12).

THE EXCELLENCY OF THE NEW COVENANT.

Wherein then does his New Covenant differ from the Old? And in what way is the Old Covenant's fatal defect avoided by the New?

1. First we must notice that the New Covenant is a *covenant of promise*. There is no stipulation (as had been in the Old) as to what man was to do, but simply a statement of what God will do; “I will . . . will I . . . I will . . . will I.” It is, in the sense above explained, *unconditional*, a free promise.

2. It is a covenant of grace. Now grace is God's free loving favor extended to the unworthy. In this covenant God proposes to take up a people who are aliens to Him in heart, and write His laws upon their very hearts and put them into their minds. He takes up those who are not His people and proposes to make them His own. He takes up those who do not know God, that henceforth they shall know Him. He takes up a people sinful and defiled and proposes to make them wholly pure and clean. That is *grace*.

3. The third fact is implied in the first two: the New Covenant makes no entrance requirements of the sinner. No previous record of goodness or works of righteousness is demanded or expected of him. He can come as he is. In fact that is the only way he *can come*. He must take his place as a sinner, and come in all his weakness and need, without pretense; otherwise the terms of the New Covenant would be inapplicable.

“Just as I am—poor, wretched, blind,

Sight, riches, healing of the mind—

Yea, all I need in Thee to find. . . .”

thus he comes and thus necessarily he must come—else God could not do for him what He promises to do in the New Covenant.

To one, humbly coming according to the gospel invitation, God, under the provisions of the New Covenant, forgives *all* his trespasses. To such a one He makes Himself known in forgiving love, and in His real character. Such a one is to be numbered among the people of God. And upon his very heart God writes His will. This is real *salvation*.

HOW GOD DOES IT.

But here is a solemn question: How can God deal thus in free grace with sinful men? Is He not holy? Can He overlook evil? Is not He Judge, pledged by His own character to execute justice and righteousness? (Prov. 17:15). Would it not be unprincipled to pass over the transgressions of the wicked in such fashion and to treat them as though they had never sinned? Yea, God *is* holy. He cannot and will not depart from the prin-

ciples of justice and rectitude. He cannot be swayed by feelings of kindness and mercy to ignore anyone's sin. He is as incapable of clearing the guilty as He is of condemning the innocent. But this He had a right to do, and this at infinite cost to Himself and in self-giving love He *did* do—He could take our judgment upon Himself. In the Person of His Son He did it, who representing God to us and us to God bore our sins in His own body on the tree. (1 Pet. 2:24) For he was wounded for our transgressions and was bruised for our iniquities. The chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray, we have turned everyone to his own way, and Jehovah hath laid on him the iniquity of us all." (Isa. 53:5, 6).

THE POWER OF THE BLOOD.

Hence we read of *the Blood of the Covenant*. On the night of the Betrayal, in instituting the Supper, the Lord Jesus said, "This is *my blood of the new covenant*" [or even, as in Luke, "*the new covenant in my blood*"] "which is poured out for many unto remission of sins." (Matt. 26:28; Luke 22:20). In this blood was the provision for the cleansing from all sin, and once a man is so cleansed, God could bestow all His goodness and blessing upon him. Moreover that blood not only removed the sins that had been committed before baptism, but in it is efficiency to remove every guilt and failure down to the end of our journey through the advocacy of Christ. (1 John 1:7-9 and 2:1-2). There is a continual remedial power in the blood of Christ. "For by one offering he hath perfected for ever them that are sanctified." (Heb. 10:14). The Lord Jesus Himself, "able to save to the uttermost them that draw near unto God through him, for he ever liveth to make intercession for them," is Himself also the Surety of the Covenant—the Guarantee both to God and man that all shall be duly done. (Heb. 7:22, 25). This is that covenant of grace that avoids the failure of the Old, and in the power of which sinners shall be saved and enabled to walk in righteousness and acceptance before God till we stand more than conquerors through Him who loved us.

"I BELIEVED, THEREFORE DID I SPEAK."

"Are you a Christian because you are a preacher, or are you a preacher because you are a Christian?" It was a startling question, and left the hearer confused and troubled. "What do you mean?" he asked. "Just what I said. There are some men who insist fiercely on various points of 'sound doctrine' and religious observances because their position so demands it, but who in their hearts have no such terrible interest as they pretend to have. Perhaps, if they were not professionally involved, as for themselves they would not give a straw for some of the things they are now making such a fuss about. Is your preaching the utterance of your heart's deep conviction, which, though none should ever know or hear you again; you would hold and cherish; or are your convictions simply what, as a preacher, you are ex-

pected to hold and proclaim? In fact, why do you preach at all? Have you a burden and a message that *must be* told? Or is it merely your way of getting on in the world? Do you handle the Word of God as for instance a butcher handles meat? Or is it to you a sacred trust, a treasure in an earthen vessel, to be administered as in the sight of God?"

Ponder it. Professionalism in the ministry of the Word is the mother of hypocrisy. "But having the same spirit of faith, according as it is written, I believed and *therefore* did I speak; we also believe, and therefore also we speak." (2 Cor. 4:13).

PHILIP AND THE EUNUCH.

Like some other examples of conversion in the book of Acts this is a condensed account and by no means sets forth the "way of salvation," except to such as stand in the same position and attitude toward God as the Ethiopian Eunuch. It would be a grave mistake to hold up the case of the Eunuch as a pattern for sinners and unconverted people generally. There is in this simple and beautiful story no word about dealing with sin, no word of repentance, or of turning to God. And that for obvious reasons. This story has a background and leaves much to be understood. The Eunuch was not an example of the average "unsaved" man. His was a heart already surrendered to God and wholly turned to the light. He knew of God; he had obeyed God to the utmost limit of his light; he was desiring nothing so much as to know, to learn, and do all God's word and will. At the very moment when Philip came in contact with him he was earnestly searching the scriptures. A man in such frame needs only to be shown what he yet needs. To this inquiring mind Philip unfolded the story of Jesus; and it was the Eunuch himself, not the preacher, who suggested immediate compliance with the Lord's command. Of his own accord he confessed Jesus Christ, as the Son of God. Upon his own request the chariot was halted and he went down into the water with Philip and was baptized. Then went he on his way rejoicing. Now it would be possible to set this account forth as "the way of salvation," and it could be accepted as a formula and mechanically followed out by persons who have not at all the same heart and attitude as the Eunuch. Men who have not really turned from sin, who are not converted, whose hearts are not wholly, hardly partially, surrendered to God, may see in this a short and easy way of being saved, and in that spirit comply with it. It would be unfair both to the word of God and to sinful men to set forth this account of Philip and the Eunuch as "the way of salvation" in any general sense. It is applicable only in the case of a man who stands in the same position toward God as the Eunuch. Others must first be brought to a conviction of their sin and need and to a wholehearted surrender to God. Otherwise no confession of Christ or baptism will avail. The great need today is of converts and of churchers who are such in heart and not in outward conformity merely.

THE WORD AND WORK

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

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NEWS AND NOTES.

March Word and Work apologizes for being late! The publisher could not break away from an unfinished meeting in Florida. But remember, a silver quarter buys our Quarterly, with the Lessons for a year.

A telegram from Abilene, Texas, (ordering 500 "Great Songs of The Church") brought the bad news of a fire that destroyed the Administration Building. A temporary structure has been completed.

"Please explain in The Word and Work about the New Commentary on the Holy Scriptures, just published in England."—A Sister.

The work referred to is by Bishop Charles Gore, and on account of its Modernistic attitude toward the Bible is of no value to a believing Christian.

The church at Springfield, Mo., (Madison and Broadway) sends notice of the ordination of Brother A. B. Reese for the work of the gospel. It is explained also that the purpose was to enable Brother Reese to perform certain duties in harmony with the laws of the State and to secure certain privileges as a missionary.

Nor should any church be required to explain an act so thoroughly in harmony with the action of Antioch (Acts 13); for Brother Reese is soon to go out as a missionary, even as "Barnabas and Saul" went forth.

Green's Chapel Church, near Horse Cave, Ky., sends in its usual neat, printed financial report—a total of \$1,852.29 for 1928. The report of this small church is always interesting because of their generosity to preachers and missionaries, and the many varied fields and laborers that have shared their fellowship.

A sister in Tennessee sends \$2 every month to The Word and Work; a Kentucky woman sends the same; others send, more and less, as they are able. And here is a heartening promise from Alberta. These gifts are greatly needed, and especially from Spring until Autumn. A few more regular helpers would eliminate year-end deficits. The Lord continues to provide. He keeps the Magazine financially "good." All praise to Him! But here is the new promise:

"As a few of God's children who meet to remember His death until He come, we have decided to send you five dollars as often as we can to help preach the Gospel of Christ, also His Coming again.

"Enclosed you will find money order for five dollars, trusting it will be used for the glory of God."—Assembly of Disciples, Calgary.

From El Paso, Texas: "My two blind sons have been admitted to the City Schools here, the first work ever undertaken by City Schools here. So we are very happy to help others who are sightless!"

"Also we rejoice to be near our good brother, Minister J. E. Wainwright, and the good congregation at Five Points here! It was Brother Wainwright's good missionary spirit that brought me before the Board of Education which enabled us to come here to live with our sons.

"Blessings to you and The Word and Work!"—J. H. Kirby.

From Winnepeg: "Please find enclosed \$5.20 for 8 copies 'Great Songs of The Church.' The folks here are delighted with the book."—Walter Eatough.

From Dallas, Texas: "I am preaching most of the time. One young man baptized at Lisbon last Sunday."—F. L. Young.

From Pulaski, Tenn.: "Attendance through the winter thus far has held up splendidly here. The average attendance at all meetings of the church this winter is fifteen or twenty over last winter. Pray for me that the Lord may use me to accomplish the greatest possible good at this place."—Maurice Clymore.

From Albion, Nebr. (belated report): "I go to Barada, Nebr., to hold a meeting to commence on February 17. We have had good audiences at our Sunday evening meetings here. I am quite encouraged as they seem to grow in interest. Fine crowd last Lord's day evening. Our morning meetings are always quite well attended. I feel the church is quite strong. Some faithful ones carry on the work. I pray that if the Lord carries the church will continue."—F. S. Spaulding.

From Glenmora, La.: "Brother Boyd is doing some good preaching, a real good work at Glenmora, Forest Hill, and Iota, La. Pray for Louisiana."—Sidney Mayeux.

From Horse Cave, Ky.: "We have taken up our labors in this field with most encouraging prospects, laboring with the Horse Cave, Bearwallow, and Fairview congregations. A splendid spirit of co-operation is manifest."—Willis H. Allen.

From Mitchell, Ind.: "Seeing your article in The Word and Work, with reference to the Janes' Ford, I want to have a part in this. I am mailing you a check today which will allow ten dollars for the Ford fund. While I have never met Brother Janes, I think he is surely worthy."—S.

From Nashville: "I am enclosing check for five dollars to be used in purchasing the car. I hope you will have no trouble in raising the amount. Brother Janes is a wonderful worker, he has made many sacrifices and I am sure he will make the right use of the car if given to him."—J.

Let's finish the "Ford Fund" this month! Publisher.

From New Orleans: "We are trying to locate lost Christians in New Orleans. This is a large Metropolitan City and Christians coming here are at a loss to find the church. Sometimes prospective Christians come here and never hear of the church again.

"Please request the readers of The Word and Work to forward the names of Christians or prospective Christians who are here in New Orleans."—D. Ellis Walker.

From Linton, Ind.: "The work here moves along nicely, and I believe there is a steady and continual growth. We have had much sickness among us this year."—E. E. Kranz.

The Editor's Revelation series has been delayed. The press of other matters has so far hindered.

Concerning the paragraphs on the Holy Spirit in February Word and Work we have this noteworthy letter:

"I have just read your article under 'Words in Season' in Word and Work on lack of power. I am so glad you wrote it. It is excellent. There has been a burden on my heart the past five years about this matter, and I

have prayed much about it. I have heard in that time quite a number of sermons on 'The New Birth' here in ———, but in almost every instance the kernel of the whole matter was left out—'And ye shall receive the gift of the Holy Spirit.' I usually left the building with a heavy heart, but not before I had drawn the speaker's attention to the fact that he had left out the last part of Peter's answer to the Pentecostians. If I did not mention it to him before leaving the building, I wrote to him later. I often thought this was effort wasted, yet I did feel I was negligent to my duty in the service of God, if I did not do it. Many times I have wondered if the speaker intentionally left out a part of Peter's answer or if the habit of just repeating a part had been formed. Whichever way it is, I know it has worked untold loss to the church of Christ and I also know the Lord is drawing the attention of His servants to this vital matter."—A Sister in Christ.

From Washington, D. C., comes **The Christian Reminder**, bulletin of the church at Fourteenth and Meridian—full of good things, the things of the Spirit; and also a report of increased interest and souls saved.

From Galveston, Texas: "The work here is gradually making gains. We are thankful for the blessings received. An effort will be made in March to establish our Master's cause in Baton Rouge, La. Brother Thos. D. Rose and I are planning to do what we can to sow the seed of the kingdom there. Any information concerning members who live there will be appreciated. Pray for that work."—W. J. Johnson.

"It was a fine trip southward that we had! Brother Fox made Horse Cave, Ky., Chattanooga, Tenn., Macon, and Valdosta, Ga., and in Florida—Jacksonville, McClenny, Edgewood, Leesburg, St. Petersburg, Tampa, West Palm Beach, St. Augustine, Gainesville, Lake City, Largo, Bradenton and Lecanto. Everywhere he was welcomed with his great message, and the Florida churches will certainly undertake 'greater things for God' as a result.

"I myself—besides the Leesburg meeting of three Lord's days—preached at Jacksonville, at Gainesville, and at Gallatin, Tenn., and conducted Song Rallies at Chattanooga (Central) and Montgomery (Catoma St.)."—E. L. Jorgenson.

"THE ETERNAL GOD REVEALING HIMSELF."

(Testimonials)

"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. Boll.

"I call David L. Cooper's book, 'The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity' the best book of its kind in any language with which I am conversant."—Gilbert Lord Wilson, Ph.B., author of "Christ in Chronology."

"Orthodox Jews and conservative Christians agree in regarding the Old Testament (Tenach) as the very Word of God. Honest students in these two groups will welcome this volume of Mr. Cooper's as a clear, consistent, convincing presentation of the Greatest Question appealing throughout the centuries for the consideration of Jew and Gentile, viz., the Nature of the Holy Sovereign of the Universe and His revealed attitude toward our sinful Race and toward the favored, yet sorely afflicted covenant Nation."—Charles Gordon Sterling.

"It has been intensely interesting to me to read the manuscript of the book by David L. Cooper entitled 'The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity,' and to see how clearly he demonstrates that the Old Testament Scriptures emphatically state that there is a Triune God, and that the Messiah is one of the persons in this Trinity. He also shows that this is plainly reiterated in the New Testament, and that He who came meek and lowly, suffered and died on the Cross, is none other than the second Person of the Trinity."—Wm. E. Blackstone.

Order from The Word and Work, \$3.75, postpaid.

TIME TO CELEBRATE.

STANFORD CHAMBERS.

Word and Work now "comes of age." Twenty-one years ago this month in the city of New Orleans this magazine first saw the light of day and began its mission as a messenger of truth and grace. What it has accomplished in these twenty-one years the Lord alone knows and eternity alone will reveal. It has ever had testimony borne of it from many of God's saints of much helpfulness and of much good accomplished and in this have its editors and publishers ever rejoiced.

Having been with Word and Work from its first issue and knowing what help and encouragement true friends can be to such an enterprise and how they have indeed helped during these twenty-one years, I am writing this to suggest a real and sure-enough celebration of this "Of-Age" anniversary and that the celebration take the form of an earnest, persevering, widely-extended effort to increase the circulation of Word and Work, and that there be no let up until its subscription list is doubled. To double its list is to more than double its usefulness to the Lord and to those He died for. Make it twenty-one. Get twenty-one friends. Send twenty-one dollars as a birthday present.—or twenty-one dimes, or twenty-one nickles, or twenty-one cents. Be one of Word and Work's friends indeed this month.

WHAT MISSIONARIES SAY:

(The Janes Ford Fund)

We missionaries do not have much opportunity to make money but I am enclosing a dollar bill as an investment that will make more dollars for saving the perishing than any dollar I've spent this month. I want you to invest it in that new Ford for Brother Janes, and I'm sure of a good dividend. Thanks for the business opportunity. Wish I had more to invest.

Brethren, "these things ought not so to be." I mean this system of Brother Janes never getting or taking anything for himself. "A laborer is worthy of his hire," and Janes is a laborer, ten-fold over some of us. So from now on I suggest with scriptural authority that checks be sent to Janes for Janes. He will not misappropriate anything and he has the ability to make even the bends in an old nail do special duty. Thus he has been able to serve day and night the cause of missions, the heart-throbbing purpose of the Living Christ.

I know not how long I may be spared to try to preach the gospel in Japan, but I can say, with every other of our too few missionaries, that as long as I am true to the Word I'll have a never-failing friend in Don Carlos Janes. Thank God for him. May he be spared long to do the work he is doing!

O. D. Bixler.

* * * * *

"That was a splendid suggestion of yours to give Bro. Janes an auto. He deserves all he needs, and all we can give him, for if I am able to judge, he is just about killing himself to keep us poor missionaries alive."

John Sherriff.

Over \$200 is still needed. Let's finish the fund this month and equip Brother Janes to make the missionary trip which he contemplates for April.

Do not fail for the reason that you have only a little to spare: most of the gifts have been dollars—sometimes, fives, and a few larger. Everything counts!

E. L. J.

THE LIE.

R. H. B.

There are lies many, and there is one which is designated as *the lie*—the original lie, the lie in which all others are summed up. That lie may appear in various guises, but essentially it is one. Thus in 2 Thess. 2:11 (where the Greek has "*the lie*") it is the deification of man, as finally headed up in the Man of Sin. In 1 John 2:22 *the liar* is he who denies that *Jesus* is the Christ—the subtle point of which is that the man, "*Jesus*" (for that is our Lord's distinctly *human* name) is not the Christ—that the "*Christ*" is some spiritual principle which temporarily took possession of *Jesus*. This doctrine of course subverts the whole foundation of the gospel—the Deity of *Jesus Christ*, the atoning Death ("that *Christ* died for our sins according to the Scriptures"), the virtue of the Blood, the Resurrection. But the essence of it all is that *Jesus* was no more than other men—only "*primus inter pares*," first among equals, differing in degree only, not in kind from the rest of us. What He had we can obtain for ourselves also. We have it in us to be all that He ever was. We do not need to trust in *Him*—we ourselves can be all He was independently of *Him*. That is the old lie.

In its original form, as it first sprang from the Serpent's mouth, the lie was this: "Ye shall not surely die" and, "Ye shall be as God." The claim that man is Divine ("as God") involves necessarily the denial of death, for such a being cannot surely *die*. Thus was the lie launched, and in a myriad of Protean shapes it has been presented to mankind since, taking possession of man's thought. For Satan is "the deceiver of the whole world." Satanic cults are multiplying in our days—Theosophy, Spiritism, Bahaism, "Christian Science," "New Thought," the "Unity" cult, and others of like sort. The underlying, all-pervading motif of all these is *the lie*.

"SEVEN MINUTES IN ETERNITY."

A curious example of what may perhaps be a new form of Satanic invasion is seen in the leading article of the current number of a popular magazine. The writer describes in all seriousness and apparent candor an experience in which as he believes he actually passed through death, his spirit leaving his body, and witnessing scenes and conditions in the great beyond during "Seven minutes in Eternity," as he says. The doctrine in the story is, as always, that

"There is no death—

What seems so is transition."

I am inclined to believe that the writer of that article was thoroughly sincere—that he described with substantial accuracy what he thought he saw, felt, heard and experienced. The proof, to himself at least, that it was not a mere dream or hallucination is that it brought about a profound change in his character and personality, practically making him a different man.

Certain peculiar Spiritistic after-experiences, which if true the believer in God's word will unhesitatingly ascribe to demon activity, served further to confirm in that writer's mind the objective reality of what he had passed through.

Hundreds of thousands of eager, curious eyes will scan those lines, and the thought uppermost with most of them will be—Does this throw light on what is called "death"? Well—if it does, death is indeed the entrance upon a larger and most delightful life—a thing not to be dreaded but to be welcomed—or perhaps even to be *sought*? That writer is evidently not a Christian, quite evidently, so far as God's word is concerned, an unbeliever. But death holds no terror to his mind. The sin question is wholly ignored. "If ye believe not on me," said our Lord and Savior Jesus Christ, "ye shall die in your sins," and "whither I go ye cannot come." (John 8:24). But the "strong delusion" which descended upon that man denies all punitive significance in death. Like the false prophets of old who spake the dreams and visions of their own hearts, and not out of the mouth of Jehovah, this man, laboring under his deception, says "to everyone that walketh in the stubbornness of his own heart. No evil shall come upon you," and to them that despise the Lord, "Ye shall have peace." (Jer. 23:16,17). This is the work of Satan.

The word of God faithfully warns man as to sin, death, and the hereafter. According to it death is a dreadful thing—an enemy, and the penalty and consequence of *sin* (Rom. 5:12) and after it cometh judgment. To those only who have turned "from darkness unto light and from the power of Satan unto God," who have obtained their cleansing from sin and peace through acceptance of the gospel of Christ, death holds no terror. But to the rest it is doom—not a promotion but a demotion, not progress but failure and ruin. But Satan now as always would encourage the unsaved with his specious lie: "Ye shall not surely die . . . ye shall be as God."

We are living in a critical time and many false prophets have gone out. It is a time to wake and pray. Satan and his hosts are working overtime. If any man—even though it were Paul himself, returned from the other world, yea, though it were an angel from heaven—preaches to you any gospel other than that which has been preached, *let him be accursed*. For "Satan fashioneth himself into an angel of light." (Gal. 1:8, 9; 2 Cor. 11:14).

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THE HOLY SPIRIT AND CHRISTIAN MISSIONS.

EARL C. SMITH.

Men have never engaged in another enterprise that requires so tremendous an inner urge and such divine wisdom and power for success as does Christian missions. The power that is necessary to success in missions is that which will enable one to "let not sin reign in your mortal body" and such as will enable one to bring proud and stubborn sinners to such a conviction of sin as will lead them to humble themselves into the very dust before God. Nothing but divine power can do that. The wisdom that is needed is to know where one ought to go, how long he ought to stay there, and what he ought to say and do while he is there. God must give that kind of wisdom. The inner urge that is necessary for Christian missions must be strong enough to move a man to steadfastly follow a course of action that *may* lead him to be imprisoned and scourged and lashed repeatedly and to be misunderstood by his brethren and to be stoned and even to die for the name of Jesus Christ. (2 Cor. 11:23-28; Acts 20:17-35; 21:13; 8, 59, 60). Such a motive can be furnished only by God. A missionary that is not fitted for the work and sent out by God cannot truly be called a Christian missionary. The church ought not to send a missionary unless God has sent him; and most certainly the church cannot recall a missionary whom God has sent. Therefore Jesus asked us to "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

One cannot read the New Testament earnestly and carefully without seeing that the Holy Spirit has much to do with missions. In Acts, three things are especially prominent: prayer, the Holy Spirit, and missions.

As to the power for Christian missions: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." John 16:8. The strength of the Lord is sufficient for all things to us as witnesses of Jesus Christ; then "Be strong in the Lord, and in the strength of his might," for "I can do all things in him that strengtheneth me."

"If any one lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." Jas. 1:5. "When he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak." John 16:13. "He shall teach you all things, and bring to your remembrance all that I said unto you." John 16:26. "The Spirit said unto Philip, go near and join thyself to this chariot." Acts 8:29. "They went through the region of Phrygia and Galatia, having

been forbidden of the Holy Spirit to speak the Word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not." Acts 16:6, 7. We may rest in the assurance that the Spirit of God will direct us what to do and when and where to do it as witnesses of Jesus Christ.

Perhaps the most primary need of missions is the urge that will drive men out into the heathen lands with joyous hearts to suffer gladly all that those who live in a primitive civilization must suffer. We find many Christians that no more understand why a missionary is a missionary than the man of the world understands why a Christian is a Christian. Maybe no one but the missionary knows why he is a missionary. He is a missionary because the love that Christ has for us has so gripped his heart that he cannot rest anywhere but in the mission field. "For the love of Christ constraineth us; because we thus judge that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." 2 Cor. 5:14, 15. The love of Christ truly apprehended will drive one with gladness into the jaws of death for Jesus' sake. And that is the only urge that is sufficient for Christian missions. A person may fiddle around trying to civilize heathen people without that urge, but he cannot be a Christian missionary without it. But the Holy Spirit gives us this apprehension of the love of Christ: "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Rom. 5:5. The warning of the Old Testament was "Lest ye forget Jehovah" and the exhortation of the New Testament is "consider—Jesus." We do not rightly apprehend the love of Christ until we consider Him, and it has a continual power upon our hearts as we remember Him. To that end "the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." Jno. 15:26.

Men have never more grandly succeeded in any enterprise than the church of the first century did in missions, and they could never have much more thoroughly failed in any enterprise than the church of all other centuries has failed in missions. May our failure not be due to our disobedience of the Lord's command: "Be filled with the Spirit"? Eph. 5:18. Let us present ourselves unto God, as alive from the dead, and pray that the brethren everywhere may be filled with the Spirit.

BOOK REVIEW.

The Tabernacle of the Testimony, by G. Wilton Lewis. 10x13½. Illustrated. Cloth. Standard Publishing Co., Cincinnati, Ohio.

A good understanding of the Tabernacle is essential to a full appreciation of the Church. If you would become more familiar with the wonderful Tent of the wilderness journey, see more of its beauty and realize more fully its great cost, study this finely illustrated work by a Christian architect. A number of the plates are in colors and the publishers have issued the work in artistic form. May be ordered from *The Word and Work*.

D. C. J.

ACTING OUT THE TRUTH.

C. C. MERRITT.

“Whatsoever He saith unto you, do it.”

In this storm-tossed world, you have asked the Lord, “Bid me come to Thee.” Nor did you then think to ask Him to command the waves and storm, “Peace, be still.” Nor did He thus command them. If we keep our eye upon Him all will be well. He is the truth. His commands are issuing from His very soul. They are truth. If you act upon His word, you will be acting out the truth.

Everything in this world that is not “for me.” as Christ said, will be against you in your determination to act out the truth. From within, from without, evil foes will do their best to overcome you. Jesus has not only commanded us to overcome them, He has promised us the victory. “Thanks be unto God who giveth us the victory through our Lord Jesus Christ.”

The prime trouble with the ancient world was that “every imagination of the thoughts of his heart was only evil continually.” If we begin at the right place in our acting out the truth we will begin with the imagination of our thoughts. “As a man thinketh in his heart so is he.” It will be much easier for us if we rid ourselves of the delusion that we can think evil and act otherwise. If we could only get away from the delusion that we can live “normal” lives during the time we are not “at church” and “worship”, and *only* at church service and worship act out the truth, we could do so much the better in our living every day in every deed for God. Every thought, every word, every deed, whenever, whatever, wherever, is involved in this sort of acting. We are separated from the world and unto the Lord. There must be a whole surrender unto Him. Not one thing is to be held back from this consecration. Our thoughts must be holy. Our words and our deeds will correspond to our thoughts.

Do not be afraid of difficulties. Leave the consequences unto the Lord. Your usefulness and your influence for the Lord will be measured by your willingness to do His will. You cannot take the world with you. The world will not applaud when you follow Him. A dairyman in a certain town was greatly exercised about taking his place with a small company of believers. Strong pressure was brought to bear upon him to prevent his doing so. The principal “reason” assigned was that his customers would cease purchasing his milk. “Then by the grace of God,” said he, “I will sell my cows.” The Lord makes all things work together for good to them that love Him and are called according to His purpose. Why distrust Him? To falter is to fail. To fail is to travel the road of distrust in the Lord.

The place for strength to overcome is the “inner chamber.” There is where Christ was while in the garden when He poured out His soul in prayer to God for power to overcome. Wherefore, brethren, let us lay hold upon Him. Let us open the doors of our hearts and let Him in.

THE SCARLET WOMAN.

In the light of the recent pact between Mussolini and the Vatican, this part of the book of Revelation is becoming more interesting and significant. The following article is much worth while.—Ed.

Who or what is this Woman with her twin name of Harlot and Babylon? What does the repulsive symbol mean? Are the predictions about her sufficiently explicit to enable us to identify her? Undoubtedly they are. More than once in the course of these notes it has been intimated that the Harlot-Babylon is an apostate religious system. But what system is meant?

1. The Woman is sharply distinguished from the Beast. Beyond all denial, if the Beast be the World-power, as we have all along set forth, the Woman cannot be. She is in most intimate relations with him, but from him she is distinct. She rides him; therefore she is not the same as he. Before this fact the historical interpretation of the Apocalypse completely breaks down. That view makes the Beast and the Woman the same thing—a view negated here.

2. The Harlot is Christendom estranged from God and become thoroughly secularized and degenerate. This is our most solemn conviction. Romanism, we believe, is the chief subject of this frightful prophecy. But the Greek Catholic organization, mainly as existing in Russia and Eastern Europe, as also worldly and unfaithful Protestantism are involved and included therein. We begin with the identification of Romanism with this symbol. (It is official and hierarchical Romanism we are dealing with, not the body of adherents to that system). The historical reality and the prophetic portrait here drawn are too much alike, match too exactly, to mistake the meaning.

Papal Rome claims to be a Mother, calls herself the "mother of all churches," the mistress and teacher of all Christians. The pope asserts his supremacy over all of them, and indeed over all nations as well. In 1825 Leo XII struck a medal bearing on the one side his own image, and on the other that of the church of Rome symbolized as a Woman, holding in her left hand a cross, and in her right a Cup, with the legend, "Sedet super universum," "The whole world is her seat." (Hyslop, Two Babylons). She would dominate all mankind, xvii:15.

The Woman has her seat in a city of seven hills, xvii:9, 18. For more than a thousand years the Papacy and Rome the City have been regarded practically as one and the same. Rome is the Papacy to this day. No other is called "the city of seven hills;" no other has ever ruled over the earth as Rome has. Pagan Rome governed the world for centuries; papal Rome has for ages held sway in our planet as no other city has. It is Rome where the Woman "sitteth." The city and the system coalesce, they are convertible terms.

The name inscribed on the Harlot's forehead points unmistakably to an apostate religious system, and pre-eminently to Romanism. Everything in the worship of that enormous organization is shrouded in mystery, is designed to impress men with its hidden, secret and supernatural authority and power. Its persistent use of a dead language, its celebration of the Mass, its confessional and priestly absolution, its claims to fix the destinies of men even in the unseen world, its mystic ceremonies and rites, the dress of its officiating priests and their postures and actions when observing "the mysteries" of the cult—all combine to invest the system with an impressiveness and mysticism nowhere else found save in some of the ancient pagan rites. The Greek Church is characterized by the like heathen feature, though somewhat less flagrant.

The Harlot's connection with the World-power—riding upon it—is realized in the universal domination which the Papacy claims and asserts. The Pope arrogates for the Roman See supremacy over peoples and states and rulers. Not always has he been able to enforce the proud claim, but when he can he does to the fullest extent, "The pope can depose from their offices magistrates and princes, and release subjects from their oath of allegiance." "The pope is king of kings, ruler of rulers, the prince of bishops, the judge

of all men" (Bellarmino). "The imperial majesty is subjected to the pope as the Vicar of Christ Jesus, and kings ought to lay down their crowns before him. The Pontiff is monarch, king and bishop of the whole earth" (Decisioni della Rota Romana). These quotations are taken from the Roman Catholic authorities; they could be multiplied indefinitely. To this day the Roman See exalts its absolute supremacy over all nations, sovereigns and peoples. It is not union with the State that is asserted, but dominion over the State. Subjection to the civil authority is the position of those ecclesiastical bodies named "State Churches," whether Protestant or Greek Catholic. Rome exalts her authority over all States and Churches alike. She rides, or seeks to ride upon the World-power, to subject to herself all authority and all rule.

The Scarlet Woman is intolerant, persecuting: she is seen to be drunken with the blood of the saints. Here, again, the parallelism between the symbol and the apostate religious system is startlingly close. Count if you can the victims of Rome's bloody work in the world, her murderous cruelties. It is even doubted whether pagan Rome ever slew as many human beings as has Papal Rome. Nor is Rome the only guilty one in this respect. The Greek Catholic and some Protestant bodies likewise have stained their hands in the blood of some of the noblest and purest of God's children. Not without a dreadful meaning is this Harlot arrayed in scarlet and crimson: bloody-minded she is, and blood-stained also.

The Harlot is the "mother of abominations," i. e., idolatrous. Images, shrines, relics, human beings ("the saints") and angels are objects of devotion in all apostate Christendom. The Virgin Mary with vast multitudes holds a higher place of veneration than did ever Minerva in Greece, or Ceres in Rome, or Diana in Ephesus. Her worship exceeds that even of the Son of God Himself. Nothing will sooner arouse the fanatical rage of her devotees than the teaching that Mary, blessed as she was in being chosen to give birth to the Son of Man, has no part in our salvation, can do nothing to deliver us from sin and reconcile us with God. Ever since Pius IX officially proclaimed the Immaculate Conception of the Virgin, Mary has been lifted into a place of eminence and authority never before held by her. Add to this the Dogma of Infallibility with which the Pope was crowned in 1870 by the Vatican Council, and one will perceive to what heights of arrogance and blasphemy this Roman system is now exalted.

But departure from divine truth, false teaching, unwarranted claims, arrogant assumptions, will worship and idolatry are not to be charged against papal Rome exclusively. Babylon is "the mother of harlots." She has daughters like herself. The Greek Catholic church, the Coptic, and others have as widely departed from the simplicity of the Gospel as has Rome. Who would venture to deny that there are signs of a falling away in Protestantism? A scarcely disguised infidelity in the great Schools of Germany; advanced ritualism and Higher Criticism of a most pronounced type advocated in the Colleges and Universities of Great Britain; scientific skepticism and rationalism taught in the Universities of our own country; "an open and organized movement toward Rome, numbering thousands of clerical and lay adherents" in the Church of England; doctrines held and taught in Evangelical Churches that "thirty years ago would have ranked a man as an infidel;" denial of the supernatural, ridicule of miracles, denial of the inspiration, integrity, and authority of the Scriptures; hostility toward the divine claims of the Lord Jesus Christ and His Gospel; denial of the Deity of Jesus Christ, the persistent effort on the part of many to sink Him to a level with men, born into the world as other men are and having a human father and mother as other men; denial of His resurrection from the dead and His Mediatorial action in heaven as a glorified Man, and His Coming to judge the quick and the dead; Paul charged with being the author of Christianity and not Christ—a Christianity which Christ did not teach; a salvation now preached that is to be the result and fruit of "works," culture, education, "character-building," a reconstruction of society in the Socialistic conception, the importance of the individual being eliminated—all this and much more than this betokens the working of "the mystery of lawlessness" in the heart of Christendom, the presence and the corrupting influence of the Harlot's "daughters" in the "religious world."

AN EXPURGATED BIBLE.

From current accounts of crime, from what one can see on the news stands, from the books one reads and hears about, from a good deal of evidence which one picks up going up and down through the world and which is rather too convincing to be printable, one does not get the idea that this is a particularly moral or innocent age.

But every little while somebody tells us with a show of righteous indignation that the Bible is not a good book, that it is a bad book, that it contains incidents with which our young people should not be permitted to read about.

Just why such statements wax numerous in an age such as the present is a good deal of a question. No stories of sin are to be found in the Bible which may not be duplicated in substance in present day books and magazines. The chief difference is that stories of sin in the Bible are baldly and not seductively told, and that the sin is represented as sin, and the evil results following are clearly indicated.

The notion that it is possible to keep people from sin by keeping them in a state of ignorance, misinformation and delusion is an exploded one. As children grow up they should be informed about sin just as surely and as definitely as they are informed about physical disease. It is not only not a bad thing for them to read the Bible accounts of sin but a good thing for them to read them.

The root of the matter is that those who profess to be shocked by the Bible stories of sin are opposed to the Bible because it treats sin as sin. They do not like to have sin forbidden them. Another truth is that this is an age of gross and offensive sin. It is not an age in which people have grown too pure and sinless to read the stories of sin as told in the Bible. It is rather an age so wicked that it hates to be reminded that the wages of sin is death.—Editorial, Nashville Tennessean.

GEORGE C. PENNISTON.

Some twenty years ago George Penniston, then an engineer on the Southern, attended a meeting at Portland Ave., and, like Naaman, went away in a rage, declaring he would never set his foot inside that church again. He then took a fishing trip, and while fishing fell to meditating about the matter. "If the preacher made a mistake and got things wrong I ought to be able to overlook it. Every man makes a mistake sometime. But if he told the truth, what's the use of getting mad about it?" A little more thought convinced him that the preacher had spoken the truth. He resolved then, not only to go back to the meetings, but also to surrender to the Lord; which he did that same night. It has been about twenty years since I baptized Brother Penniston. Since then he has lived a simple, humble Christian life, showing much love and kindness to others for Jesus' sake. Of late years he was much afflicted in body and suffered patiently until the end came. Another one of the old Portland members, honored and beloved, is gone before. Bye and bye there will be a great home-coming and re-union for us all and we shall know and love each other in the presence of our Lord; and there we shall part no more. How wonderful and good is the hope we have in Christ Jesus!

R. H. B.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Still it is written, "Go ye into all the world and preach the Gospel to the whole creation." ** Charles M. Neal's report of Main St. Church, Winchester, Ky., shows that \$5650.42 was disbursed in the past year; \$1367.82 went for missions, charity, etc. ** The Bixlers, the Jewish mission, Clara Kennedy, Shorts, Harry and Herman Fox, George Johnson, Charles Gruver, and A. B. Reese benefited.

"The language is very hard." *E. L. Broaddus.* ** Brother Charles Gruver, of good ability and well commended, is ready to go to China. Why not "loose him and let him go" by supplying the travel money? Send here or to W. A. York, Gatchel, Indiana. ** "Brother Scott ran to Bowood and back the same day. Baptized 10. A native teacher baptized one and another baptized five last week."—*Mrs. Scott.* ** Sisters Lawyer and Short are settled for the present at Abilene, Texas and the older children are in school. ** "I am glad to be back in China again."—*George Benson.* ** Brother Herman Fox and family have been moving amongst the churches in Florida. ** It is not consistent with sound doctrine to neglect or ignore the Lord's Supper—nor missionary work.

From Peking, Indiana, to Peking, China, went N. B. Wright for the Lord's sake. He says, "The language is interesting. I do not feel discouraged." ** An experience full of possibilities for the mission cause is Brother McCaleb's homeward journey by way of the east through China, Philippines, India, Africa, and visiting the mission stations. ** Out of Brother Oldham's meager support of about \$123 a month during his first year in China, he gave around 22% to the work, which is a rebuke to a lot of folk back in the homeland. ** Mrs. H. G. Cassell and her two sons sailed from Los Angeles, Feb. 22nd to join her husband in the Philippine Islands. ** "Prayer is the greatest necessity of our spiritual life."—*Sundar Singh.* ** This office needs from \$10 to \$25 monthly for stationery and postage used in promoting missionary work. Address gifts to the Editor, 2229 Dearing Ct., Louisville, Ky. ** Persons are in prospect to go to Africa and to Brazil. ** Why not have two good strong couples go out to labor in India? ** Bro. Rhodes reports improved health conditions in his family. ** Missionary work is growing among the conservative Christians, but not nearly so rapidly as it should. Let each reader of this try to do something to increase the work: get a sermon preached, have it up for prayer meeting topic, write some friend and solicit help, make up an eleven-pound package of clean white rags for bandages in Africa (postage \$3.82), send me some money to buy medicines for the mission field, etc.

HOMeward BOUND.

If God wills I shall leave Japan about January 25, 1929, on my way to the homeland for the fourth time. My aim is to go from here to China and spend some time with the brethren there, then to the Philippines to visit the brethren there, then to India and from there to South Africa. From South Africa I will turn north and visit Palestine, Egypt and England. From England to New York.

This trip is for pleasure, the pleasure of doing my part in making Christ known to the whole world. Wherever I go I shall make it my aim to follow the injunction, "As ye go preach." There is no joy in life without an aim, and there is but one aim worth while. That one aim has ever been before me from the time I was fourteen years old. The nearer I get to the goal the more joy I take in it.

There is a report in the United States which has reached me in Japan, that I am coming home to stay; but as I know nothing about such a report, where and how it got started, I doubt very much that it is true. The fact is I am laying my plans, after my usual visit home, to return to Japan and continue my work here. It may seem a long time to make a beginning, but I feel that my work is just in its incipency, and if I ever accomplish much it must be in the future. To furnish good literature for fellow workers shall henceforth be my chief aim. During the year 1928 we have made a good beginning and now that means are at hand there is a great field of usefulness along this line.

I think that, if in the providence of God, I should be under the necessity of remaining in the homeland, I could find a place of usefulness; but I am sure, all things being equal, that I can be more useful at the front than to be back behind the lines. I love to sing and suffer with my fellow soldiers who are on the firing line. There is a joy in it not found elsewhere, and if for any reason I should be deprived of this privilege I would consider it a misfortune. As children with a father so they serve with me in the gospel. Blest be the tie that binds our hearts in Christian love.

I make this trip at my own charge; but I have a wife dependent on me. Friends and churches who have so faithfully stood by me these many years and who have made possible what I have been able to do, will kindly forward their gifts to Don Carlos Janes, 2229 Dearing Court, Louisville, Ky., until further notice.

"Except Jehovah keep the city the watchman waketh in vain." Will you join with me in prayer that the Lord may prosper my way and make this trip a blessing to others and a glory to His name?

Yours in the fellowship of his service,

J. M. McCaleb.

P. S.—I am leaving my home just as it is, with the servant in charge, for the convenience of fellow-workers who find it necessary to come in to Tokyo every little while, and for Sunday school class rooms. Also for a new couple to come and take part with me in the work here at Zoshigaya. You need not wait for my return, but come on at any time, and you will find the table spread, and the cover turned back.

FORWARDS FOR THE BROWNS.

Brother Frank B. Shepherd, of Abilene, Texas, has been appointed (2 Cor. 8:19) as Treasurer and forwarding Secretary for the W. L. Brown family, who sailed from New York City, on February 2, 1929, for far away Kalamo, Kabanga Mission, North Rhodesia, S. Africa. The Browns went out from the Morrilton Church of Christ. We take great pleasure in telling all the churches of the acceptance of Brother Shepherd to act as our "messenger to the churches" in behalf of the Browns and their work. The names of any who might be interested in supporting this great work should be sent to F. B. Shepherd, Abilene, Texas, 2457 S. Second Street.

By order of Church of Christ, Morrilton, Arkansas, this the 17th day of February, 1929.

W. E. McReynolds, W. S. Watson, Elders.

IN THE REGION AND SHADOW OF DEATH.

After sixteen days of interesting and valuable visitation among the missionaries in Japan, I came to China. At Shanghai it was my privilege to spend twenty profitable days in the Missionary Home. The information gained there indicated that Peiping affords the best facilities for Mandarin studies. Therefore, I came to this city.

Soon after the train left Shanghai, we passed through green garden plots. Later, I noticed many very small houses. They were about five feet long and two or three feet wide. You will doubtless be surprised to learn that they were graves. Still later, I noticed thousands of piles of dirt that were pointed at the top. They greatly resembled piles of soil in which we bury potatoes and vegetables for the winter. Those piles of soil were graves, most of which were right out in the open fields. I saw these resting places (or troubling places) almost all the way from Shanghai, a distance of about nine hundred miles.

Something of this impression came to me: China is one big grave-yard. No, that impression is not wholly a true one, for there are some four hundred millions of living Chinese.

This experience gave me a concrete example of the condition of the Galilee of the Gentiles, as quoted in Matthew 4:15, 16. Many of the Chinese too, are in spiritual darkness. The people in the day of our Lord sat in darkness and in the region of the shadow of death. "To them did light spring up." Christ came to their midst.

Truly, thousands of the living Chinese actually are living in the region and shadow of death. We ask: "Does the light spring up to them?" To a measure. The denominations have been on the field for years. But how about those of us who have been taught to think: "We have the truth," and, "We are the loyal church"? We are not the true, loyal church that Jesus, who is our Head, wants us to be when we fail to do the work that is nearest to the heart of our Master; namely, to tell every sinner that Jesus died for him. It is said that our mission work abroad is being done by only three hundred or four hundred of the six thousand congregations. Are the others loyal to Jesus Christ? Let the Holy Spirit burn our hearts, my brethren, and let us face the issue squarely. Are we doing what Jesus said to do when we are told that a million a month in China are dying without God?

Where are those congregations which will say: "We will do this work that is nearest and dearest to the loving heart of our Lord"? Where are those Christians, to whom God is real and to whom Jesus Christ is a personal Saviour, who will say: "Jesus died for me, and the least I can do is to tell of His love to those who know Him not"?

Come over into China, to help save precious souls.

N. B. Wright.

OLDHAM MISSION LETTER.

On January 14, one of our faithful Christians at Hung Hom passed on. This young woman had been in regular attendance almost from the time of the opening of the chapel until her baptism. She seemed to hold firm her faith unto the end. She leaves her husband and two small children.

Though the family are not Christians, and know very little concerning Christianity, they seemed pleased to give her a Christian funeral. The marked difference from that of the ordinary Chinese funeral was quite impressive. There were no hired mourners, no chanting priests, no banging tom-toms, no firecrackers, but the extreme contrast—a quiet Christian funeral.

During the month there have been three baptisms—the two school teachers that were baptized the first of the month while I was yet at Ng Chuen and one other. The work has been started, though in but a small way, at another point, just out of Ng Chuen.

Pray that we may, like Paul, rightly adapt ourselves to all conditions in which we find ourselves in order that by all means we may save some. Pray that we may have wisdom to know how to go in and to go out before this people.

Lewis T. Oldham.

MATTLEY MISSION LETTER.

The regular giving of many to my support and to the carrying on of the work is much appreciated. We trust this year's work will bring forth more visible results, namely, that many of the Chinese shall be won for our Lord and Master and that a real Church of Christ shall be established in Kwong Sai province. Is not this a worthy program and one which you can continue to support with your prayers and means? Moving of workers so far inland, their support, renting of houses, literature, traveling, supplies, etc., mean added expense but we are reminded of His promise, "My God shall supply all your needs according to his riches in glory."

Ever since my return to China some two and a half years ago I have been looking forward to the time when we could carry the Truth into the interior of China, and I was surely happy to secure a house in Naam Heung and settle Mr. and Mrs. Cheung in it. The few days I was with them we had many opportunities of talking about Jesus and His love for the Chinese people. We are not sure how soon the Broadduses can move, for last Wednesday Sister Broaddus was operated on for appendicitis; but I shall go right back after Chinese New Year (which is February 10) and do the best I can by myself until they can join me.

Mr. and Mrs. Cheung are earnest Christians and good workers. Before coming to us they had never heard of undenominational Christianity but he had thought along those lines and says he could not see how one could be "just a Christian." As he is a good Bible student I have just read the Word with him and his own conclusions have brought him to see the truth as we do. Now the question is whether he will have consecration enough to live on the wages paid in Kwong Sai or not. Vegetables, wood, and other things are cheaper than in Hong Kong but because of the drought rice is a little higher than usual. Our desire is to start the work on such a basis that in the coming days the native church will be self-supporting.

Every true Christian ought to be a sharer in this great work and, if you are one, you must go or give. China needs more missionaries and I need a companion in the work. However, our discomforts, sacrifices, and loneliness, these will be as nothing if some of these souls living in heathen darkness shall come to know Him. The joys of the work more than make up for all you may have to give up. Just try it. Pray for us.

Ethel Mattley.

E. L. BROADDUS LETTER.

We had hoped to write a letter for the Word and Work this week saying we were on our way to Kwong Sai but a great disappointment overtook us. The baby is doing fine and we expect Miss Mattley in today to pack the things she left in Hong Kong and we would be on our way the last of the week, but Margaret (Mrs. Broaddus) has had a tender place in her side and we were afraid to go so far from a doctor without having an examination. It was found that it was appendicitis and she will be operated on tomorrow morning. She will be in the hospital two or three weeks and will not be able to travel for sometime, so do not know just what our next move will be. We never know how things will work out, but the Lord knows best and we must be content.

Miss Mattley found that the house at Nam Heung would not be fit to live in without much repair. She has rented a hall for preaching and is having the seats made. The Chinese preacher and wife will live there but she has perhaps rented a place in Kwai Hs'en for us until another place can be found. Know she will be disappointed when she arrives to find Margaret in the hospital. Pray for us and the work.

Yours in Christ Jesus,

E. L. Broaddus, Box 433, Hong Kong.

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

AN AUTOMOBILE TRIP IN BRAZIL.

This week it was necessary to take the Tenente of Jatoba and his sick wife to Garanhuns in our Ford—a round trip of four hundred miles over roads badly washed by recent heavy rains that are giving relief to the famine sufferers. Our road took us over plains, over “serras” (high hill ranges), and through rivers without bridges.

We had trouble in only one river. On our return trip Joao and I battled this river alone learning how to jack up a car in loose sand with water up to the running boards. On our “out” trip we had almost a dozen men to help us. They had their pack horses with them—but a Brazilian horse knows nothing of pulling and the only way these men could help was by pushing. As the water was already up in the Ford the Tenente’s wife got out and waded across.

After about an hour’s hard work the Ford was across the river, in the hard bumpy road, all bathed and ready for more rough treatment. Joao came out of the fray wet from head to foot, but as free from worry as the average Brazilian. With his trousers hung over the side of the Ford to dry and dressed only in underclothes, shirt, collar, tie and hat we went merrily on our way. No one paid the least attention to his odd appearance which is not so odd where most of the children under five often wear nothing but a hat.

That afternoon we reached the little city of Sant’anna where Bro. Smith has left a few converts. We were told it was only sixteen leagues to Bom Conselho, the next city on our route, so we left hurriedly planning to have “culto” (meeting) there that night. After driving sixteen leagues we stopped for a drink and were told that it was still sixteen leagues—just another example of the unreliability of Brazilian road information. When we finally arrived in Bom Conselho it was almost nine o’clock!

About noon the second day of our trip we reached the summit of a high hill from which can be seen Garanhuns—our home for the first eleven months in Brazil.

Only those that have experienced it can understand how I felt in Garanhuns talking in good old English again to some of our many friends. It has been a life of joyful interest in working in the interior where we must use only Portuguese, but it is also blissful to sink back in an American chair and, amid American surroundings, converse in the American language of American news.

I was asked if I had heard of the sinking of the Vestris a month before with the loss of one hundred fourteen lives. This was all news to me although it has been a month since it took place. “But, you surely have heard the result of the election?” I was asked. I had forgotten it was election year and learned for the first time that Hoover was elected.

The third night we reached Sant’anna again where we had a very interesting service with the little band there. And the next day we reached home feeling that our shaking up had been a blessing to us, and thankful for our new supply of Bibles and for His protection from the perils of the journey.

O. S. Boyer.

KABANGA MISSION.

We have reopened our school here and are having a very interesting term. The students who board here must work half the day for their food. We have school in the morning and work commences at 2:00 and stops at sundown. Two night meetings are directed by school boys and the other five are under my charge. We are farming and trying to teach the boys better methods. We want to undertake some work in animal husbandry when we can afford to start breeding up our stock. We have the new school-house almost completed, and with it a two-roomed house for the native teacher.

Many sick, including seven lepers, have been, and are under treatment. Last night the lions killed two oxen and chased the others to the veldt. We have not found them all yet. This affair reminds me of the scriptures (1 Pet. 5:8). Pray for our courage in fighting the greatest killer, who is not of flesh and blood.

J. D. Merritt.

FLASHES FROM A NEGLECTED CONTINENT.

Perhaps you would enjoy some news about the four hundred mile trip Brother Boyer, Joao, and I have just completed with two horses and two mules. After a Sunday spent in prayer and Bible study and Monday spent doing the thousand and one things which are necessary on the eve of such a journey, we left Garanhuns April 17.

It would no doubt be profitable to recount many interesting experiences such as, visiting sugar brick mills, getting lost in the woods without a sign of road to follow or the knowledge of what direction we were traveling, spending a rainy night in hammocks swung one above the other trying to keep dry, bathing in the great San Francisco River, gazing with wonder as the water of this same river leaps two hundred feet or more into the great gorge which some way has been cut through the solid rock, spending two hours of the night trying to find the way out of a deep canyon into which a well-traveled road led us, chasing mules which from fright or stubbornness had freed themselves of the cargo on their backs, traveling for twenty or thirty miles without seeing a house or finding water or food except wild fruit of the woods; these are some of the many experiences which help to make up the adventurous and healthy life of a colporteur in Brazil, but I believe you will find more joy in hearing what was accomplished for the Lord.

We visited nine cities of average size for the Brazilian Sertao besides a number of smaller villages. These towns had all been visited by colporteurs before us and in every one we found Bibles and Bible readers, though few. In none of these cities does a preacher enter more than three or four days out of the year and in six a sermon had never been preached. The furthest interior of these places is little more than half way between the coast and the western side of Pernambuco. Knowing that five larger states lie back of Pernambuco in the interior of this great country you have some idea of the vast unevangelized field found in Brazil: a field into which no religious teachers except Catholics have dared to enter and yet there is no reason except a lack of men and that it is in a neglected continent.

We left Garanhuns with as many Bibles and Testaments as we could get and nearly as many as we could carry without extra pack mules or leaving some of the gospels, tracts, and booklets. In spite of the fact that the majority of the people in Brazil have been taught by their religious teachers that the Bible is a bad book for them, the Lord opened the hearts of many and we came home with our stock of Bibles and Testaments practically exhausted.

Besides, the Lord opened doors for us to preach, yea, more doors were opened than we had faith to enter into. Men who have not believed on the Lord Jesus to the salvation of their souls voluntarily offered their houses for meetings without one suggestion from us. In other places professing believers inquired earnestly if we could not hold a service in their houses and proclaim the good news. Each time many more people came than could get in the houses. It was the first attempt of Bro. Boyer and me to preach in the language of Brazil. Due to our errors the people did not understand all of our thoughts, but by the grace of the Lord some seed was sown.

Our hearts were made to rejoice by the earnest and faithful work of our native helper, Brother Joao Nunes, who has lived with us six months of our seven in Brazil. Besides being a great help to us in many ways he demonstrated a love for the Lord Jesus Christ and for lost souls by his unceasing efforts to sell Bibles, by his bold testimonies and prayers in our meetings.

Many stories were circulated among the people about us and our mission. In one place they feared we were revolutionists, in another we were seeking to buy three drops of blood that we might judge their health conditions and also for some mysterious religious purpose. One man took me to be an Egyptian, a class of people who travel in Brazil to trade on the ignorance of the people; however, he learned we were not and gave us pasture for our animals, a place to sleep and some good Brazilian coffee without charge. We were even judged to be "men of money." Generally speaking our work has carried on without opposition and the people received us with kindness and hospitality such as only Brazilians can manifest.

Virgil Smith.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF MARCH.

Lesson 9.

March 3, 1929.

THE CHRISTIAN CHURCH.

Golden Text: So we, who are many, are one body in Christ.—Rom. 12:5.

Lesson Text: Mark 4:26-32; Eph. 1:22, 23; 4:4-6, 11-16.

Mark 4:26. And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

29 But when the grain is ripe, straightway he putteth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?

31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,

32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

Eph. 1:22. And he put all things in subjection under his feet, and gave him to be head over all things to the church,

23 which is his body, the fulness of him that filleth all in all.

Eph. 4:4. There is one body, and one Spirit, even as also ye were called in one hope of your calling;

5 one Lord, one faith, one baptism,

6 one God and Father of all, who is over all, and through all, and in all.

11 And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: 13 till we all attain unto the unity of the faith, and of

Questions and Brief Comments.

Mark 4:26-32.

Verse 26.—Note. The kingdom of God in this age is like the whole cycle of things in verses 26-29. The cycle begins in sowing and ends in harvest. (A like cycle is seen in Matt. 13:1-43).

Verse 27. After the seed is sown what transpires? During such time what change takes place in the seed? Does the man know how the growth will be?

Verse 28. Of what does the earth yield fruit? What are the stages of growth?

Verse 29. With what does this cycle close? When does Christ say that is? (Matt. 13:39).

Verse 30. What further question does Jesus ask about the kingdom of God?

Verse 31. What is it like? How does this compare in size with things of like nature?

Verse 32. When grown this is greater than what? and becomes what? and affords shelter for what? (This picture looks like the great world power seen in Daniel 4:4-18).

Eph. 1:22, 23. What has been put under Christ's feet? Are all things now subdued? (Heb. 2:8; 1 Cor. 15:23-28)? Of what is Christ head? What is the Church to Him?

Eph. 4:4-6 and 11 to 16.

Verses 4, 5, 6. Enumerate the seven-fold unity of the church? Who is over, through and in all? Does Jesus want His Church to be one? (John 17:20-23; 1 Cor. 1:10).

Verse 11. Enumerate five classes of persons given by Christ to the church?

Verse 12. Name three things the presence of such persons, in the proper measure, should accomplish in the church.

the knowledge of the Son of God unto a fullgrown man, unto the measure of the stature of the fullness of Christ: 14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

15 but speaking truth in love, may grow up in all things into him, who is the head, even Christ;

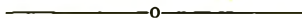
16 from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

Verse 16. Describe how the body is compacted together? Does each several part have to supply something for this unity? How will the body be thus built up?

Verse 13. Attainment in this verse is "unto" three things. Enumerate them. Have Christians or churches, or the church attained unto "the unity of the faith"? Is it possible to keep "the unity of the spirit" (Verse 3). Is it possible to have "the unity of the faith"? (Yes). Why don't we do it then? (We need to learn verse 2 much better). When will the church arrive at a "fullgrown man"? When will the "fulness of Christ" be attained by His body, the church? (See Notes).

Verse 14. How is the instability of children set forth here? What does "adoption" mean? When will our adoption come? (See Notes).

Verse 15. While we wait our "manhood" in Jesus how should we act?



NOTES ON LESSON 9.

THE CHURCH OF GOD.

The church of God (1 Cor. 1:1; 10:32) is Christ's church (Matt. 16:18) which He purchased with His own blood (Acts 20:28). It embraces every born again or saved person during this present age. (Jno. 3:3, 5; Acts 2:47; 2 Tim. 2:19). The individual congregations are called churches of Christ. (Rom. 16:16). The church is "The Christian Church" only in the sense that it is made up of individual saints who should wear the name "Christian." (Acts 11:26). This church began a corporate existence on the day of Pentecost (Acts 2:1, 41, 47) and will be in the world until the Lord takes it out at His coming. (1 Thess. 4:13-19). Christ is its head. (Col. 1:18). The Scripture its Creed. (2 Tim. 3:16, 17). Its work is threefold—(1) Evangelization—that is, preaching the gospel to the lost. (Matt. 28:16-20). (2) Edification—that is, teaching, the second part of the great Commission. (Eph. 4:12). (3). Philanthropy—that is, the practice of love toward all mankind. (Gal. 6:10; 2 Pet. 1:7). The church is God's kingdom in the world during this age. (Col. 1:13). While He is away we serve and suffer. (Jno. 16:33; Acts 14:22). When He comes back we shall reign with Him. (2 Tim. 2:12; Rev. 3:21; 20:5-6). The victory is through Jesus Christ our Lord. (1 Cor. 15:57, 58).

ADOPTION—A FULLGROWN MAN.

Adoption means "placing as a son." It denotes position rather than relation. We are children of God by birth and not by adoption. (Jno. 3:3, 5). Getting away from the law and into the liberty of grace is realizing our sonship to a much larger degree. (Gal. 4:4-6). The full realization of this sonship will not be until the resurrection when the body will be "adopted." (Rom. 8:23). Our sonship is real now but does not appear while in this body but when He shall come, our placing as sons (adoption) will be full and open to the gaze of angels and men. (1 Jno. 3:1-3). When all of the saints have attained unto that resurrection (Luke 20:34-36) which gives them bodies like Christ's own new and glorious body (Phil. 3:20, 21) then it can be said that His body has attained "unto a fullgrown man, unto the measure of the stature of the fullness of Christ." At that time we shall come to "the unity of the faith." Having become a man we shall then "put away childish things." Till then let us endeavor to "keep the unity of the spirit in the bond of peace" by practicing Eph. 4:1-3.

SECOND LORD'S DAY LESSON OF MARCH.

Lesson 10.

March 10, 1929.

BAPTISM AND THE LORD'S SUPPER.

Golden Text: This do in remembrance of me.—1 Cor. 11:24.

Lesson Text: Matt. 28:19, 20; 1 Cor. 11:23-29.

19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

23 For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;

24 and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.

25 In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

27 Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

28 But let a man prove himself, and so let him eat of the bread, and drink of the cup.

29 For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

of the Lord's Supper? Does "the cup" refer to container or contents? (Ver. 27; 1 Cor. 10:16; Matt. 26:29). For what purpose is this element of the Lord's Supper taken? Was this purpose (as a memorial) to be in every observance? How often should the Lord's Supper be observed?

Verse 26. What two things are shown in the observance of the Lord's Supper? (Thus is shown the Foundation and Consummation of Salvation).

Verse 27. With what does this verse deal? (The "manner" of partaking rather than the state of the partaker). In what manner should the Lord's Supper be observed? Any other manner of observance makes the partaker guilty of what?

Verse 28. Who should prove or test those who partake as to their being worthy? (Of course no non-professing Christian is worthy). Could any one but one's self test, for certain, the worthiness of the partaker? (1 Cor. 2:11).

Verse 29. What is the one important thing in the observance of the Lord's Supper? If this be not done does it make the observance unworthy? What follows an unworthy observance of this institution? (See verses 30-34 and Notes).

Questions and Brief Comments.

Matthew 28:19, 20—Baptism.

Verse 19. What is this section of Scripture usually called? With what word does it begin? What is the doctrine to be preached called? (Mark 16:15). What do the first two letters of that word spell? Is that an important duty of the church? (See Notes). Where was the preaching to be done? (Matt. 13:38). What was to be done to the disciples thus made? Into what name did this put those who truly yielded?

Verse 20. What was the next thing to be done to the disciples? What limits were placed on the teacher? What fine promise is made to the teacher? How long was this commission to last? When will that be? (R. Version, Marg.) Will you name the important things leading up to and following Baptism? Is Baptism for sinners or Christians? (See Notes). 1 Corinthians 11:23-29. The Lord's Supper.

Verse 23. Where did Paul get his instruction about the Lord's Supper? What did he do with it? By whom and when was the Lord's Supper instituted? What is one of the elements of the Lord's Supper?

Verse 24. What did Jesus do after taking this element? What did he next do? What did he say about it? For what purpose is this element of the Lord's Supper eaten?

Verse 25. What is the other element

NOTES ON LESSON 10.

THE GREAT COMMISSION AND "GO."

The first section of our Lesson is often called "The Great Commission"—and so it is. It is great because given by one with "all authority" to all the church for all the world for the whole dispensation and involves the joy or doom for all eternity of all to whom it comes. The great Commission has Water in it. It also has Go in it. It is strange that so many people have preached the water so diligently and missed the go with which the Commission begins. The great Commission is concerned with the preaching of The Gospel. There is mission in commission and there is Go in Gospel. A true church of Christ will preach the "Go ye into all the world" just as fervently as Go ye into the water. Both are the Lord's words. (Rev. 22:14, R. V.)

THE PLACE OF BAPTISM.

We sometimes hear the question, "Do you baptize a sinner or a saint—a child of the Devil or a child of God?" We answer, "Neither the one nor the other, strictly speaking." Baptism is a transitional act. The water of the flood divided two worlds which "after a true likeness" represents Baptism. (1 Pet. 3:20, 21). The Baptism "into Moses in the cloud and in the sea" stood between the bondage of Egypt and the Deliverance and Song of the other side. (1 Cor. 10:1-3; Ex. 15). The Baptism commanded by Jesus stands between Belief and Salvation. (Mark 16:15, 16). The Baptism preached through Peter stood between Faith and Repentance on the one hand, and Remission of Sins and the gift of the Holy Spirit on the other. The heart is cleansed by faith (Acts 15:9) but Remission of sins is promised after Baptism (Acts 2:38). The believing convicted person is no longer a sinner in the sense of committing sin, neither is he a child of God which comes with salvation and the gift of the Holy Spirit. He is in transition. Baptism is preceded by genuine faith and repentance and is followed by remission of sins and the gift of the Holy Spirit and a godly life. (Mark 16:15, 16; Luke 24:47; Acts 2:37-41; 16:27-34; 2 Pet. 1:4-11).

FREQUENCY OF THE LORD'S SUPPER.

The only term in the Lesson Text denoting frequency is the little "as often as" in verses 25 and 26. In Acts 2:42 we see that the church continued stedfastly in "the breaking of the bread." In Hebrews 10:25 we are told not to forsake the assembling together as some had done. In 1 Cor. 16:1, 2 it is said, "Upon the first day of the week let each one of you lay by him in store as he may prosper," but the Lord's Supper is not mentioned in this connection. In Acts 20:7 it is clearly shown that the disciples came together on the first day of the week to break bread. In these passages you have all the Scriptures dealing with the frequency of the Lord's Supper. There is no direct command, but the necessary inference drawn from all passages on the subject and the unanimous voice of early church history shows that such was the practice of the early church. We should gladly do so as the early disciples did on the ground of opportunity and not of command. If we do not meet for the Lord's Supper on each Lord's day then the frequency of its observance is settled wholly by man's decisions. Safety and satisfaction lies on the side of those who with glad joyful hearts assemble together as often as resurrection day comes to remember their Lord's death and coming again.

CHASTISEMENT FOR CARELESS OBSERVANCE.

The concluding verses of our lesson text on the Lord's Supper presents a matter which is most usually overlooked or ignored. It shows that careless and unworthy observance was followed in the days of the Corinthian church with chastisement from the Lord. Read verse 29 and note that it is followed by this significant statement. "For this cause many among you are weak and sickly, and not a few sleep. But if we discerned ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world." (Please read the rest). A proper consideration of this passage ought to make us more discerning in the observance of the Lord's Supper.

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 17, 1929.

(THE CHRISTIAN SABBATH)

Golden Text: For the Son of man is lord of the Sabbath.—Matt. 12:8.**Lesson Text:** Exod. 20:8-11; Matt. 12:1-8; Jno. 20:19; Rev. 1:10.

Exod. 20:8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labor, and do all thy work;

10 but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11 for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Matt. 12:1. At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat.

2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.

3 But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him;

4 how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

5 Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

6 But I say unto you, that one greater than the temple is here.

7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is lord of the sabbath.

John 20:19. When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you.

Rev. 1:10. I was in the Spirit on the Lord's day, and I heard behind

Study Questions and Brief Comments. (Read Notes on "The Christian Sabbath" first).

Exod. 20:8. To whom is this spoken? (Exod. 20:2). What is the Sabbath? (The seventh day, Saturday). Was there a special reason why Israel should keep that day? (Deut. 5:15; Exod. 31:13, 17; Ezek. 20:12).

Verses 9, 10. During what time should they do their work? What was the commandment for the Sabbath day? Who was forbidden to work on that day? What reason is given for the commandment?

Matt. 12:1, 2. What did the disciples do as they passed through the grainfields? Did they have a right to pluck ears in another man's field? (Deut. 23:25). What then was the objection?

Verses 3, 4. How did the Lord Jesus counter their criticism? On what ground did they justify David's act? (David was God's anointed but rejected. King, and he and his men were faint with hunger. See the similarity in this case).

Verses 5, 6. Did the priests in the temple "profane" the Sabbath? Did they work and work hard? Did God approve of it? Why did not the Sabbath commandment apply to them? (The Temple cancelled the requirement). Who was with these disciples? Was He greater than the Temple? Did the presence of the Christ exempt them from the Sabbath requirement?

Verse 7. Which does God take greater delight in—mercy or sacrifice? If they had known the character of God, would they have condemned these disciples for breach of the sabbath?

Verse 8. Is the Son of man lord of the Sabbath also? What does the word "lord" mean?

John 20:19. On what day of the week did Jesus rise from the dead? How many times was He seen that day? (By the women; by Mary alone; by Simon Peter; by the two at Emmaus; by the "eleven", Thomas, however, being absent). Where did these latter see Him? How did He get in through the closed doors? Was He a disembodied spirit? (Luke 24:36-43).

me a great voice, as of a trumpet. Rev. 1:10. What did John mean by "I was in the Spirit"? (Cp. Ezek. 37:1; Rev. 4:2; 17:3; 21:10 In a state of spiritual vision; inspired). When did this come upon him? (On the Lord's day). What is meant by "the Lord's day"? (See Notes).

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NOTES AND TEACHING POINTS.

"THE CHRISTIAN SABBATH."

This is the title of the lesson. But there is no such term to be found in the Bible. It is never called that in the Bible. The position held by some that Christians are under the Ten Commandments, but that the fourth commandment has been altered to mean Sunday is untenable and absurd. Those who teach such things put a club into the hands of Seventh Day Adventists and Judaizers and Sabbatarians generally. It is not true that the fourth commandment requires only that "one day out of seven be kept"—it does not matter which. It is not true that the Sabbath has been changed to Sunday. It is not said that Sunday has taken the place of the Sabbath; or that we are supposed to "keep" Sunday in the place of the Sabbath, nor in any such sense or way as the Sabbath was kept.

CHRISTIANS NOT UNDER DECALOG.

We are never told that Christians are under the law of the Ten Commandments; but the very opposite. Not the ministration of death, "written and engraven on stones" is ours, but "the ministration of the Spirit." (2 Cor. 3:7, 8). We are "not under law but under grace." (Rom. 6:14). We are "discharged from the law, having died to that wherein we were held, so that we serve God in newness of the spirit, not in the oldness of the letter." (Rom. 7:6). True, all the moral requirements of the Law are observed by God's children; but not because they are found in the Law. We do not do anything merely because it is in the Ten Commandments or in the Law. What we do we do by the teaching of Christ, through the Spirit. And the Spirit's teaching under the New Covenant does not ever include the keeping of the Sabbath, or any other "holy days." (Rom. 14:5; Gal. 3:10).

THE SABBATH NOT A "MORAL" REQUIREMENT.

The Sabbath commandment was not a "moral" requirement. A "moral" law is eternally, unchangeably right in itself and cannot be altered in any dispensation or under any circumstances. For example God could never permit or authorize lying. But God could and did waive the Sabbath commandment in various circumstances under the Old dispensation; and in the New it is never repeated.

THE "LORD'S DAY."

If any day of the week can fittingly be called the Lord's day, it is the day on which He rose from the dead—not the seventh during which He lay in the tomb, but the eighth, symbolic of resurrection and the new beginning (and used in this symbolic way even in the Old Testament); hence the fit day on which the church, God's new creation, came into existence, and on which she meets in remembrance of her Lord to worship and to break the bread, and to "lay by in store." (Acts 20:7; 1 Cor. 16:2). In corroboration, the testimony of church history also shows that this was done from the earliest times.

Some have thought that "the Lord's day" in Rev. 1:10 has no reference to the first day of the week, but that "the day of the Lord," that great and terrible day of wrath and vengeance is meant. According to that view John in Patmos was transported in the Spirit to the time and scenes of "the day of the Lord." But the book of Revelation itself bears witness that that is not the case. Rev. 2 and 3 were not visions of the day of the Lord. In fact the day of the Lord is not finally seen to be ushered in in the book of Revelation till Christ comes to judge and make war in Rev. 19:11. Everything before that is preliminary. Clearly then John was not in Rev. 1:10 transported to the time and scenes of the day of the Lord. But if the term "the Lord's day" does not mean the day of the Lord, what does it mean? The only other meaning is this which we believe to be the right one—the day of the Lord's resurrection. And so it was accepted and believed by the church as far back as we have any record.

HOW SHALL WE USE THE LORD'S DAY?

Seeing it is especially the Lord's day, it is a day on which to meet, give ourselves to worship, and to spiritual concerns, and to such Christian work as we may have opportunity for. No law is laid down for us in the matter of the proper use of the day. All the more should we study to use it profitably and well-pleasingly to the Lord, and to His glory and honor, and the blessing of man.

FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 24, 1929.

STEWARDSHIP AND MISSIONS.

Golden Text: It is required in stewards, that a man be found faithful.—

1 Cor. 4:2.

Lesson Text: Acts 1:6-8; 2 Cor. 8:1-9.

Acts 1:6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.

2 Cor. 8:1 Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;

2 how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For according to their power, I bear witness, yea and beyond their power, they gave of their own accord,

4 beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:

5 and this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.

6 Inasmuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also.

7 But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.

8 I speak not by way of commandment, but as pressing through the earnestness of others the sincerity also of your love.

Study Questions and Brief Comments.
Acts 1:6. Who were "come together"? (The apostles and the risen Lord). Did they ask him if He were going to restore the kingdom to Israel? What did they ask?

Verse 7. Did He tell them the time? Why not?

Verse 8. But what good promise did He make to them? Had He told them the time when that would be? (v. 5). What would they receive when the Spirit should come upon them? What did He tell them they would be for Him in the power of the Holy Spirit? (John 15:26, 27). Where should their work as witnesses begin? Where should it extend next? And after that? and at last?

2 Cor. 8:1, 2. How was the grace of God manifested in the churches of Macedonia? Were they rich people or poor? How poor? Did they have any afflictions? But what else did they have? (Joy, abundance of joy). How did all this affliction, poverty, joy work together in the grace of God? ("Unto the riches of their liberality.")

Verse 3. Did they have to be urged to give? According to what measure did they give? (According to their power). Did they even go beyond that?

Verse 4. Did Paul have to beg them to give, or did they beg him to take it and to let them have a share in this fellowship?

Verse 5. What did they give first? After we have given ourselves to the Lord is it hard for us to give of our means to His work?

Verse 6. To whom is Paul writing all this? (To the Corinthians). Were they as forward in this matter as the Macedonians? Whom did Paul send to stir them up?

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

Verse 7. Were they blessed in many ways? In what did they abound? Was that good reason why they should abound in the grace of giving?

Verse 8. Did Paul lay that on them "by way of commandment"? With what purpose did he tell them of the liberality of others?

Verse 9. How was the grace of our Lord Jesus Christ shown? When was He rich? (John 17:5). How rich was He? (Col. 1:16). When did He become poor? (Phil. 2:5-8). How poor? (Luke 9:58). For whose sake did He become poor? For what purpose? How rich do we become through His poverty? (Rom. 8:17). Must that same grace now work in our hearts for the blessing of others?

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NOTES AND TEACHING POINTS.

THE WORLD-WIDE TESTIMONY.

Read again Acts 1:8. This was spoken by the Lord to His apostles, but has its meaning and application to the whole church. The Holy Spirit came upon them on Pentecost. But we all enter into the same Gift and blessing when we are added to the Body of Christ (Acts 2:38, 47). They were the original eye-witnesses; but we are to carry out their inspired testimony into all the world, and thus by word and Christian life we also become witnesses. They, as the inspired ambassadors of Christ, received power, through their gospel message to bind and to loose. We hold forth their message and exercise their power through it. The "Great Commission" (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47) was not confined to the apostles. As a matter of fact most of the carrying out of the word, even in the apostles' days, was done by other members of the church. So long as men need the gospel, so long as we have the gospel and can give it to them, so long it devolves upon us to send it out into all the world.

"CHRISTIAN GIVING."

It is required (1 Cor. 16:1, 2) that our giving be regular ("Upon the first day of the week"), individual ("each one of you") and proportionate ("as he may prosper").

The fuller treatment in the eighth and ninth chapters of second Corinthians shows that brethren in "deep poverty" can give liberally (8:2-4) by first giving "their own selves to the Lord" (v. 5); that such should "abound in this grace" (7) that acceptability depends upon the "readiness" (willingness) of the giver (12); that co-operation brings about "equality" and prevents distress (13-15).

"In 2 Corinthians 8 and 9, is the one discourse on giving that makes needless all other treatment of this great theme, and it is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but they present seven paradoxes that are very remarkable. These Macedonians seem to have furnished the most singular examples of Christian benevolence to be found anywhere in sacred Scripture; their giving was a sort of reversal of all ordinary experience.

1. They gave out of the abundance of their poverty, not out of the plentitude of their wealth.
2. Their willingness exceeded their ability, instead of their ability exceeding their willingness.
3. They were urgent to be allowed to give, rather than reluctant; while those who received the gift were reluctant to take it, knowing how deep was their poverty.
4. They made the greater gift first (of themselves), and the latter gift was the less (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.
5. In these chapters value of gift is reckoned not by the amount given, but by the degree of willingness and cheerfulness exhibited.
6. We are here taught that increase comes not by keeping, but by giving; that the way to get more is to give more, and the way to lose is to keep.
7. And the crowning lesson of all is that they regarded giving not as a privation to be evaded and avoided, but as a blessing and a privilege to be

courted and cultivated. Can we do better than follow such a glorious example?"

FIFTH LORD'S DAY LESSON OF MARCH.

Lesson 13.

March 31, 1929.

THE FUTURE LIFE.

Golden Text: Be thou faithful unto death, and I will give thee the crown of life.—Rev. 2:10.

Lesson Text: Luke 24:1-12; John 14:1-6.

Luke 24:1-12. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb. 3 And they entered in and found not the body of the Lord Jesus. 4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: 5 and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 and returned from the tomb, and told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them. 12 But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

John 14:1. Let not your heart be troubled: believe in God believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. 4 And whither I go, ye know the way. 5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? 6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

NOTES ON THE SCRIPTURE-LESSON.

The Scripture Lesson for today points out in part the future destiny and bliss of God's people.

The first part (Luke 24:1-12) contains the first news of Christ's resurrection, as recorded by Luke. The whole chapter may profitably be brought in. Christ's resurrection is the basis of all our hope of the future life. 1 Cor. 15.

The second part, (John 14:1-6) contains Christ's wondrous promise of the place prepared for us in the Father's house of many mansions, and His Coming Again to receive us to Himself, that so, thenceforth we may be with Him forever

REVIEW OF THE PAST LESSONS.

This lesson on The Future Life is the fitting close of the series of lessons on Great Christian Teachings we have followed the past three months. What do you recall of each lesson? Here they are:

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| I. Our Heavenly Father. | VII. Prayer. |
| II. Sin. | VIII. Christian Growth. |
| III. Christ the Savior. | IX. The Christian Church. |
| IV. The Holy Spirit. | X. Baptism and the Lord's Supper. |
| V. The Holy Scriptures. | XI. The Christian "Sabbath." |
| VI. Repentance and Faith. | XII. Stewardship and Missions. |