

JUNE, 1930.

# THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD.

*R. H. Boll, Editor and Publisher*

*One Dollar a Year*

*In Clubs of Four or More, Seventy-five Cents*

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***Summer Offer, four months, 25c.***

**SUPPOSE** you had collected all the song-books of America, besides the best from England and some other lands—one each of almost every kind——

Suppose you had a book-case full of them, two hundred different hymnals, aggregating, say, forty thousand numbers, and representing several languages——

And suppose you had spent years working through those books, taking out all the best, both of stately hymns and the more popular gospel songs, to suit every possible department and service of the church, from primary class to the solemn assembly——

And suppose that you had culled and winnowed until you had reduced the lot to a usable number, the best four hundred and fifty, the condensed cream of all hymnology, those songs that can never wear out (One great singer says, "In thirty years, the book will be in its prime") every song thoroughly scriptural and absolutely undenominational—covering all main Bible themes——

Suppose you *knew* that you were the first compiler to break through certain copyright obstacles that for twenty years have made it positively impossible to print all the best songs in the same book——

And that, sparing no expense, you had purchased more than a hundred copyrights, ranging in cost up to \$50 each——

And now, suppose you had built these four hundred and fifty songs—the best from all the books, without a single "filler,"—into *the first and only alphabetical hymn and tune book ever made*, (so far as known), enabling anyone to turn quickly to any song desired, without referring to the index, or to start up an invitation song or devotional hymn without announcing it——

And that you had fully indexed the whole work—by scriptures, by first lines, by topics, by titles, and by tunes—enabling one quickly to fit a song to any scriptural sermon-subject, or Bible lesson——

And then suppose the finished work had come from the press and bindery mechanically superior and as beautiful a hymnal as you ever saw: printed on a special paper made to your order; all songs in clear, full-size type, round or shape notes, bound up in a rich, silk art-cloth—altogether fit in appearance, says some one, "to hand to the King of England"——

And, finally, suppose the book had already received the unsolicited endorsement, as *the very best obtainable*, of hundreds of prominent song-leaders and preachers—the men you know and trust—representing hundreds of congregations that are now using "Great Songs of The Church"—the number already printed should soon pass the hundred thousand mark——

Would you consider such a book worth 65 cents? And would you not be eager to have a copy in your home, and a quantity in the church? We think you would. And if "Great Songs of The Church" is not found to be exactly such a book, the whole shipment may be returned at our expense and money refunded.

The Word and Work Publishers, Louisville, Ky.

# THE WORD AND WORK

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## EARTH'S COMMON THINGS

Seek not afar for beauty. Lo! it glows  
In dew-set grasses all about thy feet;  
In birds, in sunshine, childish faces sweet,  
In stars and mountain summits topped with snows.

Go not abroad for happiness. For see,  
It is a flower that blossoms at thy door!  
Bring love and justice home, and then no more  
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;  
The simple duty that awaits thy hand  
Is God's voice uttering a divine command,  
Life's common deeds build all that saints have thought.

In wonder-workings, or some bush aflame,  
Men look for God and fancy Him concealed;  
But in earth's common things He stands revealed  
While grass and flowers and stars spell out His name.  
—*Minot J. Savage.*

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## WORDS IN SEASON

R. H. B.

### THREE MOUNTAIN-PEAKS IN "ROMANS"

Three "therefores" stand out like mountain-peaks in Paul's epistle to the Romans, the first summing up the teaching on "Justification;" the second the doctrine of "Sanctification;" and the third the practical conclusion of the whole. They are found in Rom. 5:1, 8:1, and 12:1, respectively, as follows:

"Being *therefore* justified by faith we have peace with God through our Lord Jesus Christ."

"There is *therefore* now no condemnation to them that are in Christ Jesus."

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

It is to the second of these three that we want to direct our attention here.

### THE LINKS OF CONNECTION

The connection in which a passage stands is always important—sometimes absolutely essential to a right understanding of its meaning. That is the case with the wonderful statement of Rom. 8:1, "There is therefore now no condemnation to them that are in Christ Jesus." *Why* is there no condemnation to them that are in Christ Jesus? First of all, of course, because they are forgiven and justified, as is shown in Rom. 3:21 to 5:11. "For

*in him* we have our redemption through his blood, the forgiveness of our sins, according to the riches of his grace" (Eph. 1:7). But that is not all; for condemnation might yet be incurred *after* justification, by walking after the flesh. "For if ye live after the flesh ye must die." (Rom. 8:13). "Now the works of the flesh are manifest, which are these: . . . of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5:19-21). If then a man, though washed and forgiven, should continue in bondage to sin and under its power, so as to be drawn right back into his old sinful ways, what good would his justification do him in the end? (See 2 Pet. 2:20-22). It is *this* difficulty that has to be met before it can be said that "there is no condemnation." Now that is precisely the problem with which the connection of our passage, Rom. 8:1, deals. The real reason why there is no condemnation to them that are in Christ Jesus is immediately given: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." (Rom. 8:2).

#### "SHALL WE CONTINUE IN SIN?"

The thoughtful reader will perceive that the three chapters, Rom. 6, 7, 8, deal with one great subject. The keynote is struck in the first verse of Rom. 6—"What shall we say then? Shall we *continue in sin* that grace may abound?" (For he had just shown that the more sin there was, the more would grace abound to cover it. Rom. 5:20. It would be easy to conclude therefore that a Christian might go right on sinning, and the grace of God would more than meet all the consequences). What answer does the apostle give? A fervent, "God forbid!" Then he launches forth into his doctrine of "sanctification." A survey of the three chapters that follow will show that each chapter deals with a phase of the subject:

Rom. 6 tells of a Divine deliverance from the bondage to sin.

Rom. 7 sets forth the absolute necessity of such a Divine deliverance.

Rom. 8 tells of the Power by which this deliverance is effected and maintained in everyday life.

The inevitable conclusion of the whole argument is that the Christian is Divinely enabled to live a new life, a life well-pleasing to God. For here is God's provision for perfect victory over all known sin.

#### IS IT FEASIBLE?

The earnest Christian is apt to shake his head in doubt. He has tried so often and so determinedly, only to have to admit again and again his failure and fall back on that Blood, which, thank God, cleanses and renews us again and again. That is so far so good, and infinitely better than to give up and settle down in sin or compromise. People who put up such a fight, though they fail, have at least their faces to the light; and it is for such as these who "hunger and thirst after righteousness" that this teaching is given. But—*does it work?* We recognize ourselves

in Rom. 7 as we recognize our faces in a mirror—could the victorious life set forth in Rom. 6 and 8 be ours? We are prone to doubt it. The heart knows its own bitterness. We feel justified in our pessimism. Long experience has taught us some things. As we grow older we incline less and less to theories, and more to the feasible and practical. We would like to ask Paul himself whether his plan worked in his own case. We read the wondrous teaching in Rom. 6-8, and then we set it aside as though it were but a pretty theory—very fine indeed, but in actual life impracticable.

#### THEORY OR PRACTICAL TEACHING?

In answer to these misgivings I would urge three things:

1. That Paul was too earnest to theorize, too sincere to preach to others what he himself did not practice, and what did not stand up under the test of his own experience. That, for anyone who knows anything of Paul, needs no proof.

2. That the teaching here referred to is not Paul's but Christ's—the word of God, which is *truth*, and which liveth and endureth for ever. Any one disputing that does not come within the circle of the readers I am just now addressing. But if we acknowledge (as we do) that it is the word of God, we do Him small honor if we set it aside as a finespun theory, inapplicable to the case of common men.

3. The connection of the three chapters shows that the apostle is talking *to us*—to all Christians, in fact, great or small, weak or strong, no matter who they are. The teaching is therefore adapted to our case. The deliverance from the old life and the power of a new, God-pleasing life therein set forth, is meant *for us*. If we have not realized these things in our own case, it must be because, either we do not *know* this teaching; or else we know it but do not *believe* it; or else we do not *want it*—at least, we have not with any courage of faith attempted to appropriate it. Like Israel at Kadesh we stand and will not go over to possess the land, because, forsooth, there are fortified cities and giants. Wherefore God sware in His wrath, They shall not enter into my rest. Such folk must continue to wander in the wilderness.

#### THE TEACHING

The limits of these paragraphs do not permit a full discussion of all the three chapters (Rom. 6, 7, 8), nor even of one of them. In Rom. 6 the apostle shows that as to those who are united to Christ ("in Christ") His death on the cross was representatively *for them*. He died in our stead, therefore it is the same as if *we* had died, and been raised. This fact is set forth in the act of baptism (Rom. 6:3, 4). We are thenceforth not to be reckoned as men in the flesh, but as those who (through Christ) have died and have been raised. Therefore we must reckon ourselves as dead unto [the old life of] sin but alive unto God, in Christ (6:11).

But a dead man is no longer under the jurisdiction of law,

for "the law hath dominion over a man for so long time as he liveth." (7:1). This fact is of the greatest importance because "the power of sin is the law." (1 Cor. 15:56); and apart from the law sin is dead (Rom. 7:8). In that deliverance from law lies the fundamental deliverance from sin: "for sin shall not have dominion over you, for ye are not under law but under grace." (6:14). Here then the power of sin is broken. For, "when we were in the flesh" (before we died through Christ) the sinful passions which were through the law worked in our members to bring forth fruit unto death. *But now* we are discharged from the law, having died to that wherein we were held; so that now we serve—still *serve*, in the strongest sense of the word, as *bond-servants*—but upon an entirely new principle; in the new way of the Spirit, and not in the old way of "the letter." (Rom. 7:5, 6; Comp. 2 Cor. 3:6). In the rest of chapter 7 he sets forth the vain struggle of an earnest soul fighting against sin on his own account, and not by this great new provision which God has made for us through the death of Christ. Such a conflict must for evermore end in failure. However much the inner man may delight in the law of God, he finds "another law" in his members, warring against the law of his mind and bringing him into captivity unto the *law of sin* which is entrenched in his members—in his fleshly nature. "Wretched man that I am—who shall deliver me out of the body of this death?" Then he sees that only from God, through Christ, the deliverance comes. (Rom. 7:22-25).

#### THE LAW OF THE SPIRIT OF LIFE

It is at this point that the great statement of Rom. 8:1 comes in—"There is therefore now no condemnation to them that are in Christ Jesus." And here begins the story of the new Power that operates against that "law of sin which is in my members" and by which we are enabled to be more than conquerors.

The commonest idea about Rom. 8:2 ("the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death") is that "the law of sin and of death" is "the old law," the law of Sinai; and that "the law of the Spirit of life in Christ Jesus" is the "new law"—the commandments and precepts of the gospel. According to this conception the former was cancelled and the latter took its place. Thus we are supposed to have been made free from the old law by the coming in of the new. But that would be no deliverance at all: it would be simply the substituting of a new law in the place of the old. Now the old was "holy and righteous and good," a "spiritual" law (7:12, 14), but it brought only universal failure and condemnation. What advantage would a new and, if anything, stricter, law be to weak fleshly humanity? The principle of the old was, "The man that doeth the righteousness of the law shall live thereby" (Rom. 10:5); and "he that doeth them [the precepts of the law] shall live in them." (Gal. 3:12). If only a new law has come in to

take the place of the old, the principle is unchanged, and how are we any freer or better off? Unless that which came in through Christ is something more and other than a "law," we are just where we were before. Still would the law (new or old) work us wrath; still would it be the power of sin; still would its object be defeated by the weakness and enmity of the flesh. It would be difficult to see how any new law as certain to be broken, could set us free from the bondage and condemnation from the broken old law. Such a conception of Rom. 8:2 is like a blind alley which makes further progress and understanding impossible.

#### A NEW POWER

The fact is, however, that the two laws contrasted in Rom. 8:2 are the "old" and the "new," nor any code of commandment whatever. The "law of sin and death" is that evil power which works in our flesh ("I see a different law in my members warring against the law of my mind, and bringing me into captivity under *the law of sin which is in my members*. Wretched man that I am! who shall deliver me out of the body of this death?" Rom. 7:23, 24). It was this bondage of "captivity" from which we wanted deliverance. It is from this "law of sin and of death" in our members that we must be set free. This is accomplished by the incoming of a new power, "the law of the Spirit of life in Christ Jesus." This like "the law of sin which is in my members," is not a set of commandments, but a working force, the enabling power of the indwelling Spirit. The word law is here used as when we speak of the "law of gravitation," which is a force working uniformly along definite lines. Such is the "law of the Spirit of life in Christ Jesus," and such "the law of sin and of death," which works in my members, in "the flesh;" for which reason it is called the "body of sin," and the "body of death." (Rom. 6:6; 7:24).

#### THREE PRINCIPLES OF "SANCTIFICATION"

Three methods of "sanctification" have been proposed and propounded: (1) Suppression; (2) Eradication; (3) Counteraction. The first is the natural method of resisting and squelching evil thoughts and impulses as they arise; of taking oneself firmly in hand, by earnest resolve and purpose to do right and to oppose all sin. This is good so far as it goes. It does not go far enough, all humanity to the witness. The man in the seventh chapter of Romans followed it out to its utmost conclusion and failure. The second is the mistaken theory of some of the "holiness" advocates—that by some supernatural experience, sometimes called the "baptism of the Holy Spirit," sometimes, "getting sanctified," the sinful principle, the old nature, or whatever it may be called, is burned out, as it were, completely eradicated, so that all evil desire is completely and forever removed, yea, as some claim, the very ability to sin is gone, and the life thenceforth is absolutely sinless. This is contrary to scripture. No such state is anticipated in God's word, but Christians are continually exhorted to watch, to strive against sin, to take heed to

themselves, to walk by the Spirit, not by the flesh, to mortify their members which are upon the earth, to put to death the deeds of the body. Though they are no longer in the flesh yet they still have the flesh to contend with. Though they have the new nature, they must be putting off the old man with his doings, and evermore put on the new man which "after God hath been created in righteousness and holiness of truth." (Eph. 4:24).

#### COUNTERACTION

The scriptural principle of a holy life is that of *Counteraction*. The aeroplane rises up from the earth though the law of gravitation operate with undiminished force, and its two tons sail high into the clouds in obedience to the mightier force that works within. It is in this manner that the law of the Spirit of life in Christ Jesus sets us free from the law of sin and death which would pull us down. The flesh and the Spirit are contrary each to the other, and, given scope by our faith and choice (for God does not force our wills), the Spirit is far mightier than the flesh. Thus the new life in Christ Jesus triumphs over the old life in the flesh. For "the mind of the flesh is enmity against God, for it is not subject to the law of God neither indeed can it be: and *they that are in the flesh cannot please God*. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." (Rom. 8:7, 8). Evidently then the only possibility of a God-pleasing life is the indwelling of the Holy Spirit. There is no condemnation to them that are in Christ Jesus because the law of the Spirit of life in Christ Jesus sets us free from the law of sin and death. And the requirement of the Law (in its essence) is fulfilled in us who walk not after the flesh, but after the Spirit.

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### WHEN LOVE WAXES COLD

STANFORD CHAMBERS

"Because iniquity shall abound the love of many shall wax cold." If love is as important as the Thirteenth of Corinthians makes it (and it is), it is a most unfortunate thing for one's love to wax cold. It is a matter to be on guard against. Abounding iniquities bring unlovely conditions calculated to chill one's love; they stir up the opposite feelings; they overtake some of our objects of love, and the disappointment of it all rests upon our own love. That feeling, "What's the use?" indicates a waning already, perhaps. To stand with and by some who are unpopular with the world of iniquity may bring you into some suffering, possibly ostracism; look out for a wrong reaction in such case. By looking unto ourselves to "keep" ourselves "in the love of God" we may not only avoid the danger of our own love waxing cold, but by the grace of God we may enjoy a love that waxes warmer and warmer. How is the abounding iniquity of these days affecting you? In a time when iniquity abounds—that is the time when the saints need each other's love as at no other time.



## MUSICIANS AND TOBACCO

The reports of investigations made by public school teachers among students have indicated that the advantage is overwhelmingly in favor of the non-smoker. He stands higher in his class, is more healthy, more energetic, has better memory, better reasoning powers, is braver, more obedient, more truthful, more attentive, less irritable; and, in fact, is in every way a superior individual. University statistics also show a great superiority of the non-smoker. At Columbia University, New York, one hundred per cent more smokers failed than non-smokers. Indeed, in schools and in high schools, as well as universities, the cold facts show that the student who has maintained a good average when a non-smoker has gone down steadily and infallibly when he has become a smoker.

The results of all the laboratory tests, conducted with scientific apparatus with mature persons, show that, taking a large number of individuals (mature), tobacco will slow down and disturb the intellectual processes in a majority of them. More particularly, for the musician, the pianist and violinist—whose executive ability at the instrument is of greatest importance in rapidity of tapping, muscular fatigue, steadiness of motor control, memory span and facility in learning—tobacco shows detrimental effects, reducing the efficiency of the individual from .35 to 42.12 per cent. Therefore, it is obvious that, for the musician and the music student, smoking is a hindrance to progress.

Because some of the great musicians and performers of the past have been inveterate smokers does not mean that they might not have been even greater if they had not smoked.—From Editorial in *The Etude*.

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### "THE THIRTY YEARS' TRIUMPH."

This eight-page pamphlet by E. L. Jorgenson, relates the success of God's Word in the first generation of Christianity, and analyzes the reasons underlying the amazing operations of the apostolic Church. It begins thus:

"The record of the rise and progress of the one and only religion that now exists on earth by the authority of God, challenges the attention and interest of every serious man and woman. The inspired account of it—which is the sole source of the information presented in this paper—covers its first thirty years or so." 100 for \$1.00.

THE WORD AND WORK, LOUISVILLE, KENTUCKY.

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### "WHY NOT BE JUST A CHRISTIAN?"

Here is a tract of eight pages, written by R. H. Boll, which has attracted wide attention, and is now quite generally regarded as the standard pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand, is not only unanswerable from the logical view-point, but, unlike so many works on the same subject, it is written in the fraternal, unsectarian spirit as well. The price is 5c each, 50 for \$1, \$15 per thousand, with or without a notice (of a protracted meeting for instance) printed to order upon it.

THE WORD AND WORK LOUISVILLE, KY.

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No. 6.

## NEWS AND NOTES

The editor's Revelation series is completed in this issue. As soon as 200 copies are ordered, we will issue the series in an 80-page book, for individual or class use. Send us your advance order, payable on delivery. The price is 50c each, \$5 the dozen.

From Logansport, Ind.: "We have had the assistance of Bro. R. L. Ludlam, Jr., since April 6, 1930. We have appreciated his help and the attendance has increased. This is notable in the number of men now attending the Lord's day services.

"June 1, 1930, will be the last Lord's day he can be with us. We are asking aid to meet his expense in travel to work in another state. The church there is the only body of worshippers in the county, and they meet in a schoolhouse. They have but little of the things of life and cannot have a meeting without aid, and he cannot go except someone send him.

"The Sycamore church near Rochester, Ind., has credit for his coming and work here by their fellowship. We appreciate this service and ask others to help take the message to places of need."—Mrs. W. H. Hayes, 907 N. Third St., Logansport, Ind.

From Cliffside, N. J.: "About one year ago several brethren worshipping with the congregation in New York City, commenced work on the New Jersey side of the Hudson River. After meeting in a hall for ten months, a golden opportunity presented itself. A building, only seven years old, fully equipped for worship, and formerly used by the Reformed Church, was offered for sale. The price was only \$12,000, and after prayerful and serious consideration, the brethren decided to purchase the building and paid \$500 down, the balance of \$11,500 to be paid in six months. It is located on the corner of Edgewater and Kearney Avenues, Cliffside, New Jersey. Busses run past the door to New York City, Jersey City, and all other points. Here are millions of people of every nationality, thus affording both Home and Foreign Missionary work. Bro. E. E. Joynes, of Philadelphia, is working with us one or two Lord's days each month.

"There are many fine fields in the United States, but we do not think there is one in all of this country that is as open to real genuine development as here. This is a vast undertaking for about twenty-five people to attempt, but it also affords the brethren an opportunity to have a part in this great work.

"Would you help us by making a contribution to this work in time to meet the balance due on September 15, 1930? If so, send at once to H. J. Johnson, 503 42nd St., Union City, New Jersey."

From Chicago: "The brethren in Chicago have secured the help of W. L. Oliphant for a series of meetings at the Cornell Ave., Church of Christ from May 27 to June 5, and we are making every effort to reach people in and around Chicago who might be interested. We are asking the readers of this paper to send us names and addresses of friends or relatives whom they

may know in this city. Send names, whether they are members or not, and whether they are attending church or not.

"We would like to get at least one thousand names so we could visit them and send them an invitation to this meeting. Sometimes church members say they have nothing to do, so here is something to do. Without a doubt you know someone in this great city of four million people, and a two cent stamp will bring that name to us and may result in great good. Address all letters to W. S. Long, 7222 Constance Ave., Chicago, Ill."

From Glenmora, La.: "We received the beautiful DeLuxe Song Book in good condition, and presented it to our song leader, Brother Roundtree, Sunday morning. He expressed his appreciation by saying it was the most beautiful present he had ever received.

"I should be glad if every congregation using 'Great Songs of The Church' could present their song leaders with copies of this lovely book."—Mrs. W. J. Johnson.

From Davenport, Iowa: "The work is doing very nicely here. Five have come forward in the last three Sundays, two of whom were baptized.

"We would like to have you put our address on file in your office, and also put it in the Word and Work. We meet at 1115 Dover Court, Davenport, Iowa. Correspondents may communicate with me, at 2127 Farnam Street."—Clyde Copeland.

From Jacksonville, Fla.: "M. Keeble begins a tent meeting here soon. We hope to establish a congregation among the colored people."—H. N. Rutherford.

Many are sending clubs of friends and preachers on our Four-months-for-a-quarter offer. If you wish to send to four preachers, you may select the names or we will. Duplications will be avoided.

Brother Boll has just concluded a good meeting with Ormsby Avenue church, Louisville, and before that, a meeting with fine interest at Mt. Pleasant, Tenn. He begins in Dallas, Texas, June 1, then to Abilene and Tom Bean.

We can use just now, on exchange, two or three dozen old style "Great Songs of The Church."

E. L. Jorgenson preached the Baccalaureate sermon at Dickson, Tenn., on Sunday evening, May 11. Brother Clarence Morrow, seven years in the Dickson school system, and now Superintendent, is held in very high esteem.

Our last importation of Pierson's "Life of George Mueller" was sold out in a day. Another shipment has been ordered: \$1.50 each.

From Newmarket, Ont.: "We leave here on the tenth for the West. Christian love to the Word and Work publishers. Our address will be Horse Creek, Sask." Chas. W. Petch.

Cornell Ave. Church, Chicago, has adopted the alphabetical hymnal, "Great Songs of The Church." They say: "The book is very much liked."

From a "preacher-list" reader: "We are enjoying the Revelation series in Word and Work very much and thank you for the monthly issues received, January to April. Should be glad to know if we can get the articles prior to January, 1930. You are certainly giving the readers some additional light on the subject."—B.

The entire series will soon be issued in book form. Advance orders, 50c; \$5 the dozen.

"Many brethren have found difficulty in studying Romans, and I have heard of a number of Sunday Bible Classes that attempted Romans and could not master it. To all such I would recommend Brother Moser's splendid little study-pamphlet on Romans, as a brief and very helpful aid to the study of this wonderful epistle. Brother Moser has caught the Spirit and trend of the book, and sets forth guiding posts and lines and landmarks that are bound to be of great help to any that will study Romans. Of Romans it has truly been said—'If you get Romans, God will have you.' It

is supremely worth your study. Brother Moser's pamphlet will be of great assistance to you in the study of it. Order from *The Word and Work*, 25c.—R. H. Boll, in *May Word and Work*.

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

Get Hymnals, Mottoes, Cards, Magazines, etc., from this office. In ordering Bibles, be sure to state whether revised or King James version is desired, whether Helps or not, thumb-indexed or not, and the kind of binding.

From *Sinde Mission*: "The late Easter was accompanied with extra late rains. Much damage as well as blessings have come with them. The sick are about well. The Browns spent a week here getting stronger after their hospital experiences. Our little girl is playing about since her long attack of Blackwater fever, and we are glad Bro. Reese is getting about again after two weeks of malaria. He had six hard days. Six mission boys went out in pairs preaching this month of vacation. Twelve boys here in the school have been baptized this month. The white children are being taught daily now. Seven at an outstation await baptism. Cannot more workers come?"—Mrs. Geo. M. Scott.

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### CORDELL CHRISTIAN COLLEGE

Bro. A. S. Croom, of Topeka, Kan., has been secured to succeed Bro. U. R. Beason in the presidency of Oklahoma Christian College. Bro. Croom needs no introduction to the Brotherhood of Christ for he is well known to the brethren in every section of the country. His experience qualifies him for the new work he is to begin with us.

Bro. Croom has been teaching Mathematics in the Washburn College, Topeka, Kan., for the past four years. Previously he has had the following training: for three years he was President of Arkansas Christian College; before that he taught two years at Harper College, Harper, Kan. Bro. Croom for two years was a student of Freed-Hardeman, after which he attended the University of Louisville and received the B.A. degree, later going to Harvard where he received his graduate degree.

We feel in making this announcement that all who know him will commend this selection for this work. The Board of Regents feel very thankful for his acceptance.

A. E. Symcox, Secretary.

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### HOW GOOD THIS IS!

CHAS. R. BREWER

How good this is! That I can know,  
 However dark the weary day,  
 There is a place where I may turn,  
 And strength and comfort find alway.

Nor do I need to journey far  
 To find that place devoid of fear;  
 I pause and turn my heart to Him,  
 And Lo! I find Him very near.

Within the busy marts of men—  
 The office, shop, or rushing street—  
 There stands the lowly Son of Man,  
 And bids me turn to Him my feet.

If I but will, His voice I hear,  
 Despite the roar the world has made;  
 His gentle hand is on me laid,  
 He speaks: "'Tis I, be not afraid."

## THE LITTLE FOXES

KENNETH C. SPAULDING

It is a uniform rule of all human experience that wrong and hurtful extremes are reached upon a slowly descending plane. No man precipitates himself from an eminence of virtue to a bog of vice. To parties of the second and third person it may seem that the fall has been sudden and unannounced; to him of the first person it is a matter of certain knowledge that the little foxes have been busy for many a day.

I watched a workman cutting a piece of plate glass. First, he carefully scratched it its full width with a diamond. Then, on the opposite side he began to tap all along the scratch with his cutting tool. For a considerable time he continued this. Finally, with a tap somewhat more vigorous than the others, he severed the pane. Now to me, it was not evident, until the final stroke, that the glass had become less rigid. Yet, though not apparent, each preceding operation had had quite as much to do with the cutting of the glass as the final one.

Beware of the little foxes! The great sins which engulf men were in their incipency but trifling matters. This principle is of application, not alone to individuals, but to congregations and to brotherhoods. It is in connection with its application to the latter that I wish to make some observations.

The existence of that which is now statistically known as the Church of Christ began as an expression of discontent with certain evils in Protestant Christendom. Those evils were: denominationalism, creeds, and unscriptural form and practice of Church ordinances. It was argued, and that with unquestioned truth, that the only way out of this maze of error was in the abandonment of the existing order altogether, and in the adoption of an undenominational position with a return to the Church practice of Pentecost. Those who pleaded these issues failed to observe—alas! too often—the tremendous danger which accompanied such an effort apart from a return, also, to the spirit of the Church of Pentecost.

It is justly demanded of him who would criticize that he free himself from frailties. If he be more than ordinarily critical about matters, the compulsion is greater. "Judge not that ye be not judged," has as its primary implication that God will use the same type of gauge in measuring you that you have used in measuring others. This is definitely stated for us in the words: "For judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment." If our hearts have been so attuned to the will of God that we have been urged to extract a splinter from the denominationalist's eye, we surely ought not to be found with a beam in our own.

What, actually, is the condition amongst us? With much of talk about the *how* and the *what*, we have had but little of real doing. While we have talked long and loud concerning the power for unity in our plea, we ourselves have been constantly rent

by internal factions. There are places where the condition of the congregation is a noisome stench to the entire community. Instead of ministering help and blessing to needy mortals in the Sunday services, there is irritation and vexation of spirit.

Who was it that had much to say about missionary methods, and then disregarded the Master's injunction to go into all the world? Are not discussions as to the *how* in missions to be left to those who have some idea of engaging in missionary activity? What people have been much exercised about the birth of water and little about the birth of the Spirit? What people about faith and less about repentance? Who is it that has decried creeds—who said, "The Bible without note or comment," talked much about unity upon the basis of the Word of God, and made that unity impossible and a mock and a sham by saying hard, unchristian things about those who did not yield to agree with each jot and tittle of their conception of things?

Oh, my brethren! if the Holy Spirit turns us not from our pursuit of externalities, and if our hearts are not directed toward spiritual things, the days are numbered. Our children may never have the opportunity of freedom that we have had. Will the present tendency Romeward carry all with it, will the little ones which have been the objects of our most earnest prayers, and of our tenderest devotion, be bound by an ecclesiasticism, cruel and relentless? Will our "spiritual Israel" go into a Babylonian captivity?

Here in America there are startling signs of decay; from over the waters there come similar reports. These things are made more alarming by the peculiar aspect of our day: The terrible onslaughts of sin in the world, sin more potent and insidious than ever before.

The evidence from the prophetic Word is that we are watching the ebb-tide of the age; the breaking up of the old order and the introduction of a new, peculiarly Satanic. Can the spiritual fabric we have woven resist the impact of these things? Have the little foxes which have been at work through the years so undermined the Church that the collapse will be sudden? God bring us to our knees in humble repentance; God take away our boastings; God give us an earnest desire to do His whole will in the spirit in which He would have it done. Let us continue to "tithé our mint and anise and cummin," without leaving undone "the weightier matters."

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The Word and Work is pleased to call the attention of its readers to the Copeland Victrola and Victor Radio Agency, Lockney, Texas. These brethren are dealers in the entire Victor line, and they are worthy of patronage. We are under the impression that they can ship instruments and records anywhere, delivered at regular prices. The Victor vocal record in which the compiler of "Great Songs of The Church" carries a part is obtainable from them—or from The Word and Work at \$1 each.

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Get Hymnals, Mottoes, Cards, Magazines, etc., from this office. In ordering Bibles, be sure to state whether revised or King James version is desired, whether Helps or not, thumb-indexed or not, and the kind of binding.

## THE SURVEY OF THE WHOLE

R. H. B.

(Concluding the Revelation Series)

Having in eleven brief studies covered the text of the Revelation, we are now prepared to take the last comprehensive view of the book as a whole. In no book is it easier to lose one's way and become bewildered and confused in a multitude of details. There is no other book in the study of which it is so important to hold to the main road, and to let side issues and questions be, until we have a clear vision of the main thought and purpose. In our studies thus far there has been much omission of details, the discussion of which would have lengthened and encumbered our study to the confusion of the reader. We have sacrificed detail to lucidity. Let us now once more look back upon the book. Let us trace its main course and mark the side streams and interruptions.

The simplest outline, plainly marked and dependable, is contained in 1:19 in the Lord's commission to John to "write"—

*First*: "The things which thou (John) sawest."

*Second*: "The things which are."

*Third*: "The things which shall come to pass hereafter."

The things "which thou sawest" could be none other than that vision of the Son of Man in Rev. 1, which John had just seen. The "things which are," were the church conditions then present (and still present) portrayed in Rev. 2 and 3. The "things which shall come to pass hereafter" commence definitely at chapter 4:1: "After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will show thee *the things that must come to pass hereafter.*" That, therefore, introduces the third and last section, treating of things future.

### HISTORICAL AND FUTURIST INTERPRETATIONS

But did the "things that must come to pass hereafter" begin to come to pass right after John's vision, and have they been coming to pass all along and ever since? Those who so hold are of the school of the *historical interpretation*. Or do those "things that must come to pass hereafter" belong to the future, to the time immediately preceding or connected with the Lord's return? Those who say so, hold the *futurist interpretation*. The historical interpreters claim that chapters 4-22 is a prophetic sketch of the history of the church, from John's day till the coming of the Lord. The futurist holds that Rev. 4-22 is a picture of the last times—the coming of Christ, briefly, and the events just before, during and following it. The futurist interpretation does not necessarily and entirely exclude the historical, for there is always a present application possible, and there are in all prophecy many "springing and germinant fulfillments," so that history may indeed present many resemblances and counterparts of the, yet future, predicted events. Yet, in the

main, it is safe to say that if the "historical interpretation" is right, the "futurist" is wrong; and vice versa.

Against the historical interpretation there are a number of grave objections; chiefly that after 1900 years no conclusive evidence of fulfilment can be shown. For though it may be granted that a *resemblance* here and there to some event of the past can be traced in the prophecy, the reputed "fulfilments" are in no case really conclusive and convincing, and for the most part very dubious and fanciful. History has been pretty well ransacked, and we fear, sometimes the facts, sometimes the prophecy, trimmed to fit. The result, however, is far from satisfactory. Moreover it makes the prophecy of this book practically worthless. "Of what use," asks the simple reader, "is a book to me which depicts in symbols too mysterious for a common man to comprehend, a few obscure and irrelevant happenings of the past, the mere tracing of which requires the ability of a deep historian, and which, after they are traced out, are of only doubtful worth and certainty?" If such be the character of prophecy what wonder if people turn from it in despair and disgust? Perhaps the present prejudice against the Revelation is in great part due to this commonly received historical "interpretation," its arbitrary devices (as for example the "year-day theory," according to which a *day* stands for a *year*) and its far-fetched and fanciful "fulfilments" which no man can verify.

The "futurist" interpretation, though not free from difficulty, has this in its favor, that it requires no trimming, or manipulation of the word of God. The futurist is not obliged to discover or to manufacture resemblances between the prophecy and the course of past history. He can afford to let the text stand in its own fair meaning, regardless of whether it fits anything or not. To him the book speaks for itself, and that suffices. In the absence of convincing and self-evident fulfilment in the past, this seems decisive in favor of a futurist interpretation.\*

Accordingly we see that the Key-text (1:7), "*Behold he cometh with the clouds,*" announces the great theme of the book. The vision of the Son of man in chapter 1 is introductory to this; and the messages to the seven churches, comprising about a tenth of the book, are all with reference to that sublime event. When at the beginning of the *future* section (4:1) we see the Lord rise up to take possession, it is the first step and stage of His returning. Meanwhile His judgments fall upon the world, and in 19:11 He comes in Person, accompanied by the saints, who had previously been caught up to Him, to overthrow the hosts of wickedness arrayed against Him: the Beast, the False Prophet, and the kings of the earth with their armies.\*

\*There are two other lines of interpretation: (1) the Preterist, which assumes that the Revelation is but a highly symbolic picture of the course of Christianity up till the destruction of Jerusalem A. D. 70—which theory we need not even consider. (2) The Spiritual interpretation, which sees only spiritual principles, without specific references to any particular time or event. The spiritual principles are there, of course. But the Revelation has definite and specific reference to certain times, agents and events.



## THE STRAIGHT COURSE

We resume our survey. The book of Revelation is very orderly in its construction. System and method, mark its composition throughout. After the Introductory Vision (chapter 1) and the Messages to the Seven Churches (chapter 2, 3) the third and chief part of the book, the "Things to Come" comprises three main parts again:

- I. A Vision of Heaven. (chapter 4, 5).
- II. Three Judgment Series. (chapters 6-19:10).
- III. The Issue and Consummation. (chapters 19-22).

The "Vision of Heaven" of chapters 4 and 5 requires no further sub-division. But "The Three Judgment Series" are as follows:

1. The Seven Seals (chapters 6—8:1).
2. The Seven Trumpets (chapter 8:2—10:19).
3. The Seven Bowls of Wrath (chapters 15—16:21).

This is the main trunk line, as it were, that runs through this book. But a number of *parenthetical portions* come in, which are supplementary or explanatory in their nature.

(1) Between the 6th and 7th seal: a vision of two redeemed companies (chapter 7).

(2) Between the 6th and 7th Trumpet: a two-fold vision: the angel with the little Book, and the Two Witness (chapters 10:1—11:13).

(3) Between the Trumpets and the Bowls: the Great Parenthetic Visions of the Dragon, Woman, Child, Beast, Second Beast, etc. (chapters 12—15:4).

(4) Between the 6th and 7th Bowl, a short parenthetic vision (chapter 16:13-16).

(5) A Retrospect upon the Bowl-judgments: the Doom of Babylon, and Marriage of the Lamb (chapters 17—19:10).

Finally in the "Issue and Consummation" we find the following items:

1. The Appearing of the King (19:11-16).
2. The Battle of the Great Day (19:17-21).
3. The Thousand Years' Reign (20:1-6).
5. The New Order (21:1—22:5).

The book concludes with an Epilog (22:10-21).

## THE VALUE OF THE BOOK

"A book is valuable chiefly for its power to inspire," said a wise man of the world in regard to human writings. Apply that standard to the Book of Revelation. Is it a very inspiring book? To what does it inspire the Christian reader?

You have found some difficulties in the book. Now read it through once for what you can readily understand in it. Which portion is the larger—that which you can easily understand, or that which you cannot? You can get *the lesson* of a scripture even when you cannot understand it in its details and strict

interpretation. See if you can get any lessons from the portions which in detail you can *not* understand. What is the sum and lesson of the whole book in your judgment?

As suggested at the close of the first article, see what the Revelation teaches on the following subjects, and note its great teachings on these themes:

- |                          |                 |
|--------------------------|-----------------|
| 1. The Person of Christ. | 7. Angels.      |
| 2. God.                  | 8. Satan.       |
| 3. The Holy Spirit.      | 9. Judgment.    |
| 4. The Blood of Christ.  | 10. Destiny.    |
| 5. Redeemed Man.         | 11. Israel.     |
| 6. Lost Man.             | 12. Nations.    |
|                          | 13. The Church. |

#### PRINCIPLES, DEVELOPMENTS, ISSUES

The last, but not least, value of the book lies in its revelation of principles and tendencies which are present and active in the world today; and showing their outcome and final issue. As Paul declares that "the mystery of lawlessness doth already work," biding the time when it shall come to its full flower and head; so the mystery of the kingdom is also working, awaiting its hour of maturity and manifestation. None of the great issues set forth in this book are arbitrary and unrelated to the times and circumstances that went before them. Back of every great event and crisis you will find a process and development leading thereto; and back of the development some sort of beginning. If a joyful harvest is reaped, be sure there must have been a previous sowing in tears, and toiling in sorrow and conflict. If a judgment falls be sure the cause of it was planted and nursed in sin. The causes of the great events portrayed in the Revelation are working here and now.

We do not recognize a plant so readily in its early stage; nor can we discern the nature and full meaning of a principle till we have seen its ultimate issue and fruition. We can judge the significance of Christ's humble ministry and cross better when we see the tremendous world-wide effect. We understand the importance of the Christian's battle and victory much better when we see the result "to him that overcometh." The Dragon is with us, but under his manifold guise we do not perceive his fiendishness, his terrible power, his awful downward course to ruin, until it is unveiled in this Apocalypse. The Beast is here in spirit and principle, ever working and striving to emerge from under the surface of human affairs—a potency that must and sooner or later will, express itself in some fit man and organization. The secret leaven of lust and the greed of gold and power; the forces of worldliness and idolatry, of unbelief and rebellion against God, of pride and selfishness—these all tend to embody themselves in men and events, and are destined to head up in a person and supreme issue at last. And sin is known, only at the end, in the Lake of fire, and salvation in the New Jerusalem.

Thus in the Revelation we have the picture of the end and outcome of things, that we may be able to judge things that now

are, and the principles and leadings to which we commit ourselves—"for the time is at hand."

Finally I would suggest to the student some

#### THINGS TO NOTICE

1. That from Chapter 4:1 future things are in view.
2. That from chapter 4:1 on, the church is never mentioned again till the epilog. Though the term "church," "churches" is found nineteen times in the first three chapters, it does not occur again after that till the end of the book, at 22:16. The church drops out of view, and reappears only in chapter 19 as the bride, the Lamb's wife.
3. That the heavenly scene in chapters 4 and 5 is *future* from John's time (see 4:1). The Lamb had not as yet taken the seven-sealed book out of the right hand of Him that sat upon the Throne when John wrote. Clearly that act marks a step ahead in the program of God. That step had not yet been taken when John wrote. Has it been taken at any time since?
4. That the "new song" of 5:9, 10, views the work of purchasing unto God with His own blood men out of every nation as finished. The selection is seen as completed; the full number of the chosen ones seen as constituting a kingdom of priests unto God, and as reigning on the earth. This then prophetically foreviews the time when God shall have done visiting "the Gentiles" (the nations) to *take out of them* a people for His name. (Acts 15:14). The church is an election, *called out*.
5. That the Seals, Trumpets, and Bowls do not run side by side or overlap, but rather follow one another. Out of the seventh Seal come forth the Trumpets, and the seventh Trumpet releases the seven Bowls.
6. That all these judgments are under the perfect control of the "Lamb," limited and directed by Him. The very wrath of men and devils is made to praise Him and to contribute to His plan and purpose.
7. That, in the parenthetical vision of chapter 7, there are two redeemed companies seen: one a numbered company of *Israel*, being sealed *before* the breaking loose of some terrific trouble, that they might be preserved through it; the other an unnumbered and innumerable company out of all nations, seen as having come victoriously *out* of some special terrific trouble, namely, the "*Great Tribulation*."
8. That the "mystery of God" is finished at the sounding of the seventh trumpet, not before). When the seventh trumpet sounds, the announcement is made that the government of the earth has passed out of the hands of the Beast into the hands "of our Lord and of his Christ" who shall thenceforth "reign for ever and ever" (10:5-7; 11:15).
9. That up to that time, though He had the power, the Lord had not "taken" and asserted it in actual government. (11:17, 18).
10. That the *woman* of chapter 12 is Israel.

11. That the man-child of chapter 12:5 is none other than the Christ; but not the individual Christ alone, but His body, the church, also, seen as connected with Him; whose is the prerogative to rule the nations with a rod of iron. (2:26, 27).

12. That Israel's greatest trouble comes when Satan is cast down to the earth, and in his great wrath will persecute the "woman," Israel. That is "the day of Jacob's trouble; but he shall be saved out of it." (Jer. 30:7; Dan. 12:1).

13. That the Beast of Rev. 13 is identical with the fourth beast of Dan. 7, the fourth world-power, in its final manifestation. This beast, like a sinking stream, disappearing and re-appearing in its course, "*was, and is not, and shall come*" (17:8). The "beast" is not only the kingdom, the world-power, but he is also an individual man, the king and representative head of the last world power. (Dan. 7:17).

14. That the second "beast" (Rev. 13:11) works only to glorify the first, the great "beast," and to procure divine worship for him. The first beast is readily identified with the "man of sin" of 2 Thess. 2.

15. That at "HarMagedon" (the "Mountain of Megiddo") the Beast and the kings of the earth will muster for "the battle of the great Day," and the Lord Jesus Christ descending out of heaven (*with His saints*) will meet and destroy this hostile force (16:13-16; 19:11-21); which is the accomplishment of that which is announced in 11:15—"The kingdom of the world is become the kingdom of the Lord, and of his Christ."

16. That "Mystery Babylon the Great" is that corruption and counterfeit of the true Bride (2 Cor. 11:2); a harlot and adulteress, who, for the sake of power, prestige, and emolument entered into union with the world and its kingdoms (comp. Jas. 4:4).

17. That the true church, seen as already up in heaven, is there wedded to her Lord. She is to be identified with the company "called, chosen and faithful," that comes forth following Him on white horses (19:14; 17:14).

18. That she occupies the *thrones* in 20:4; and that those who were beheaded and refused to worship the Beast and his image, share the same privilege, and are all reckoned in the "first resurrection" (20:4-6).

19. That Satan's career is down and down (barring the short temporary release at the close of the 1000 years) until he reaches the lake that burneth with fire and brimstone, whence no one ever returns (12:9; 20:1-3, 10).

20. That the last enemy, death, being destroyed, the Lord Jesus Christ will turn the Kingdom over to the Father, but will, under His suzerainty, continue to reign with His saints for ever and ever (1 Cor. 15:24-28; Rev. 22:5).

21. That in the New Heaven, the New Earth, and the New Jerusalem every promise to the redeemed of every age and dispensation finds its final accomplishment and consummation.

At the close of our study, O Father, we claim Thy blessing which is pronounced upon those who read, who hear, and who keep the words of the prophecy of this book. Wherein we have found new knowledge, may it not be the sort that ministers to mere curiosity, or a knowledge that puffeth up; but of that true sort that bears fruit in humility, in obedience, in service and loyalty and love. May the light of this book make us watchful and unworldly. May it be a guidance to us in our strange and difficult days, that we may see and judge all things through Thine eyes. May we follow Thee in simplicity, and be true to Jesus Christ our Lord through all trials; and grant to us a part in the City of God where we may behold Thy face for ever. In Jesus' name.

(The Revelation series will soon be issued in an 80-page book. Advance orders, 50c; \$5 the dozen).

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## THE MAN

We think of Heaven—and rightly so—as peopled with spiritual beings. The angels are spirits. Our loved ones who have been taken to their heavenly home have left their human bodies here on earth, while their spirits have gone to be with the Lord. "God is a Spirit"—We have the word of His Son for this. But there is another fact in connection with Heaven that we are not so likely to keep in mind, a fact almost startling in its reality and significance. There is in Heaven today a man; not merely the spirit of a man, as is true of the spirits of all men who have died trusting God for their salvation, but a man with a human body of flesh and bones. This man is there in Heaven in the body in which He lived here on earth. While we are prone to forget this, we ought to remember it with thanksgiving, for without a man of this sort in Heaven no human being could ever go there.

The truth was brought out in the title of a beautiful study in verse by Gordon Mackay, published in *The Globe* some months ago, entitled "The Man at God's Right Hand." The opening lines ran:

There is One in yonder Glory I have loved for many years,  
He has cleared my guilty conscience,  
He has banished all my fears;  
And I seek to spread His goodness as I'm waiting hour by hour  
For His long-expected coming, for the moment of His Power.

The man Christ Jesus is a real man. He can be called "The Man," for He is the only normal man who has ever lived. The first man was given every opportunity, in a perfect environment, created sinless, and having the close personal fellowship of God. But he fell before temptation, sinned, wrecked himself and the human race, and brought into human life the abnormality that sin always causes. For 4,000 years or more the world went on with an abnormal race of men as the only representatives of hu-

manity. Then in the fullness of time the second man came to this earth. Adam's first son, Cain, was not the second man. "The first man is of the earth, earthy," and so are all his descendants. But "the second man is the Lord from Heaven"—not the son of Adam, but the Son of God.

This "Second Man," who is Christ Jesus the Lord, was not always man. He was always the Son of God, always God the Son. It was in order to redeem lost men that He became a man. We know, from what God's own Word tells us, that even God Himself could not have saved sinners except by a man, and that man His Son.

The late Bishop Handley Moule once said, when speaking of the deity of Christ: "A Christ who is not God would be a bridge broken at the farther end." We may paraphrase that trenchant word and say: "A Christ who is not man would be a bridge broken at the nearer end." A merely human Saviour could not take us to God. A merely divine Saviour could not bring God to us. "For there is one God, one Mediator also between God and men, himself man, Christ Jesus; who gave himself a ransom for all."

Not only was this man raised from the dead, but "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This is the Man at God's right hand, who is yet to be seen and worshipped by all men.

There was a time when this Man, carrying through to the end the redemptive purposes of God and drinking to the dregs the cup that the Father gave Him, stood before an earthly governor, Pilate, who gave orders to have Him scourged. This was done; and the Roman soldiers forced a crown of thorns upon His head, clothed Him with the mockery of a purple robe, hailed Him with jeers as King, and struck Him with their hands. Pilate, declaring "I find no fault in Him," brought Him out before the Jews. "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!"

It was the Man who is today at God's right hand on the throne of Heaven. The answer of the Jews was the cry of hatred and rejection: "Crucify Him, crucify Him." And it was done. He died in our stead. But death could not hold Him, for God "raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." The time is coming "when the Lord Jesus shall be revealed from Heaven with His mighty angels," and then it is that, not Pilate, but God will say "Behold the Man."—Editorial in *Toronto Globe*.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

DON CARLOS JANES

The Bible is a missionary book, the apostolic church was a missionary church, the twelve apostles were all missionaries except one, and he was a traitor.

"Still busy teaching school."—*Sarah Fox*. \*\* Brethren wishing to hear Bro. Max Langpaap while he is on his furlough may promptly address him care W. H. Traeger, Star Route 2, Porterville, Calif. \*\* The religion of Christ is unselfish and unselfishness is the very essence of missionary work. \*\* Bro. J. M. McCaleb has spent many weeks in Tennessee and other states South. Before many months he will be facing toward the Land of the Rising Sun. \*\* "A Chinese can even treat his enemy with the utmost courtesy."—*Mrs. Geo. Benson*. \*\* It required but about thirty years from Pentecost for the primitive church to spread the message throughout the known world.

"I should be very much pleased to see a young couple come here next fall for a year's work in the school and then go into the field."—*Charles Gruver*. \*\* Please consider the valuable work done by Bros. H. N. Rutherford, F. B. Shepherd, R. S. King, Tona Covey, Loyd Sanderson, and W. H. Cauble, who give diligence to see that proper support goes forward to Bros. Gruver, Brown, Morehead, Merritt, Reese, and Wright. \*\* It is good to see the interest taken in the Mexican mission work in the Southwest and the growth that is being achieved. \*\* The writer of this page has recently saved another missionary between \$15 and \$20 on a typewriter. We are also glad to save the missionaries expense on their steamship transportation, both homeward bound and outward bound. \*\* "There is so much race prejudice here that you don't find in other nations."—*Addie Brown*. \*\* It is expected that Brother and Sister Dewitt Garret of Louisville, Ky., will sail for Africa the latter part of June. \*\* In the missionary enterprise there is work and opportunity for everybody—giving, going, praying, soliciting funds, enlisting congregations for contributions of both money and goods, etc. \*\* Our noble missionaries in Kwai Hsien, South China, have been experiencing exceedingly trying times and have been invited by the American consul to evacuate, but preferred to stay by their homes. \*\* Several persons have expressed interest in becoming foreign missionaries, though some lack preparation. \*\* That highly praised pamphlet, "Where Christ Has Not Gone," is being reprinted at 25c a copy; 10 for \$1.50, or 100 for \$12.50. It is valuable literature in promoting missions. Some new material has been added. \*\* Bro. Benson says: "Missionary support seems to increase as missionary teaching, missionary zeal, and missionary numbers increase." \*\* "Without the language, half of what one should know is not known."—*Dow Merritt*.

## A SPIRITUAL FEAST

B. D. Morehead.

On April 16, Bro. Osono and I went to Tokyo for business for the Lord. Found Bro. Harry Fox and family stopping with Winnett at Bro. McCaleb's home two days. He was on his way from Sister Andrew's mission in Siz-uoka where he had worked several months, to his home in Tanakura. We decided to call our co-workers in from the country for a get-together meeting. In response to our Dempo (telegram) Bro. and Sister Bixler, Bro. Shigekuni and Sister Morehead came. Sister Cypert, Bro. Hiratsuka and son, and Bro. Matsudaira (our singing brother) of Tokyo, joined us.

Fourteen of us joined our hearts in praise to our Father. Each one selecting his favorite hymn. We selected for our text, 2 Cor. 3:3 and realized that God decided to use us as living epistles to be read before men.

We offered six prayers before the throne of grace. The main thought throughout the prayers was, "Lord use us in Thy service." I verily believe the spirit of old was in the meeting, "Lord here am I, send me."

Then encouraging reports were made from each mission. The total number of additions have been about twenty for the first four months of 1930. Interesting experiences were told.

Our meeting was not complete without thanking God for our American brethren and their co-operation. We are now looking forward to return of three of our workers this year, and then to have a meeting with no empty chairs. Who will join us? Much work here and a glorious service.

Ota, Ibaraki Ken, Japan.

## CANTON MISSION

We had a misfortune today. Old oldest child was out in the yard while I was studying with the teacher. A strange dog came in and attacked her (quite unusual for Chinese dogs are very tame, live right in the house, etc.) He knocked her down and bit up her face badly. A doctor neighbor helped dress the wounds immediately. In the meantime the police killed the dog. It is almost certainly thought to have been mad. We then took the child to the hospital where she was placed under chloroform, the wounds cleaned out, and many stitches taken. The hospital doctor sent an order to the only foreign drug store here asking them to order hydrophobia anti-toxin as quickly as possible. That means that as soon as the anti-toxin arrives treatments begin. I do not know what it will cost, but it is the only thing that we can do.

Had another baptism here Saturday. The membership has steadily grown from the original eight at the time of opening the chapel to eighteen. Other Christians also commune with us every Sunday. Also have good Bible school attendance. We use 60 to 80 cards each Sunday, so need all we can "rake up."

Lewis T. Oldham.

Though there is much war and more rumors of war, yet we are able to work in Canton with almost no disturbance. This is the largest center in South China, having a population of about 1,000,000.

Since January 1, we have been conducting continuous evangelistic meetings in a hall in the west part of the city, with good attendance and good interest. In the meantime our group of Christians has increased by nine.

During January and February we conducted a daily Bible Study Course, spending four hours in class work each day. Interest was good and we were well pleased with the effort.

At present we have Bible study three times a week, Evangelistic preaching six nights a week, and well-attended worship on Lord's day.

Canton, April 5.

George Benson.



# The Lord's Day Lessons

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## FIRST LORD'S DAY LESSON OF JUNE

Lesson 9.

June 1, 1930.

### CONTRAST BETWEEN FAITHFULNESS AND SLOTHFULNESS.

**Golden Text:** Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.—Matt. 25:21.

**Lesson Text:** Matt. 25:14-30.

14 For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

16 Straightway he that received the five talents went and traded with them, and made other five talents.

17 In like manner he also that received the two gained other two.

18 But he that received the one went away and digged in the earth, and hid his lord's money.

19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard

### Study Questions and Brief Comments.

Verse 14. Where was the man of this parable going? Whom did he call? What did he deliver to them?

Verse 15. How many of these servants are used to illustrate the lesson? How much is this talent worth? (About \$2000). How many talents did each of the three receive? On what principle did the Lord make distribution?

Verses 16, 17, 18. What did the five-talent man do? What did the two-talent man do? What did the one-talent man do?

Verse 19. Did each man have ample time for trading? What took place when the Lord returned?

Verses 20, 21. What report did the five-talent man make? What did the Lord say? What was the reward? Into what joy was he permitted to enter?

Verses 22, 23. What report did the two-talent man make? What did the Lord say? What was the reward? Into what joy was he permitted to enter?

Verses 24, 25. What report did the one-talent man make? What unpleasant and dangerous feeling did he express himself as having had? What did he do? What became of the talent?

Verses 26, 27. Was his report satisfactory to the Lord? What did he say of this servant? Why wicked? Why slothful? Feeling toward his Lord as he professed to feel, how should he have acted?

Verses 28, 29. What was done with that talent? What reason is given for the exchange? How can the last statement of verse 29 be true? (All had capital—two had increase from the use of the capital. The capital

man, reaping where thou didst not sow, and gathering where thou didst not scatter;

25 and I was afraid, and went away and hid thy talent in the earth; lo, thou hast thine own.

26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

is taken from the one with no increase and given to the one with much increase which makes his amount abundant).

Verse 30. Where was this wicked and slothful and unprofitable servant cast? How is that place described?

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### NOTES ON LESSON 9.

#### THE TESTING OF SERVICE

The five-talent man trusted and traded. The two-talent man trusted and traded. The one-talent man feared and hid his lord's money. The difference between faithfulness and slothfulness is the difference between trust and fear. It must be remembered that hidden talents are not of the same value when dug up for the returning Lord. The Lord charges each servant with interest on the capital furnished. Failure to use the talent to make this increase, makes him a "wicked" servant. One can safely trade on his Lord's money if he trusts his Lord. Increase is sure. (2 Cor. 9:6-11). Hidden capital makes a man idle for lack of means to work with. He is therefore "slothful." He is "wicked" for hiding the capital, "slothful" because it is hidden and to his Lord he is "unprofitable." Here is a trinity of very bad words. (Verses 26, 30).

#### REWARDS ARE FOR SERVICE.

There is a great deal of confusion in the minds of many in regard to salvation and rewards. Some in their confusion have thought that salvation is a reward for service. There are a few simple things to know and to remember which will clear up much of the confusion.

Salvation is a free gift and is a present possession. (Rom. 6:23; Eph. 2:8-10; John 3:36; 5:24; 6:47).

Reward is pay for service and awaits the coming of Christ for distribution. (Luke 19:17; Rom. 4:4; 2 Tim. 4:7, 8; Rev. 22:12). The Lord has salvation to give to the lost, and reward for the faithful service of the saved. Unfaithfulness regarding service may lose one his soul as shown in Matthew 25:24-30. In the fourth chapter of John salvation as a gift and reward for service are both set forth—Salvation as a gift, 4:10-14; Reward for service, 4:35-38.

#### THE DISTRIBUTION OF REWARDS.

The principle upon which rewards are distributed varies in several respects. Of one thing we can be sure, the service we render is not profitable to the Lord. (Luke 17:10). Even the rewards given (so far as being in return for profits to the Lord) are all of grace. There is a principle shown by John and illustrated by Paul which is worthy of our attention. John says (1) "Because we keep his commandments" and (2) "do the things pleasing in his sight." (1 John 3:22). Before each servant there is always the possibility of making unusual and unrequired effort with the high and holy purpose of being "pleasing in his sight." Paul, in 1 Cor. 9:13-23, shows how this principle may operate. Instead of asking, "Do I have to do this to be saved?" we ought to be saying, "Am I permitted to do this to please my Lord?" Space does not permit more than a suggestion regarding three

scriptures that deal with different phases of reward. In Matt. 25:14-30 rewards are distributed according to faithfulness with which we serve. In Luke 19:11-26 rewards are distributed according to the amount of service rendered. In Matt. 20:1-16 rewards are distributed according to the spirit in which we serve.

### QUESTIONS FOR CLASS USE.

1. With what subject does our lesson deal?
2. What is the difference in salvation and reward? (Notes.)
3. Does the Lord pay us because our service profits Him? (Matt. 20:1-16, and Notes.)
4. To whom is our service profitable? (Study Matt. 25:40; Acts 9:1-5; 2 Cor. 9:12-15).
5. Can a man please God beyond the keeping of His Commandments? (See 1 John 3:22 and Notes.)
6. What trinity of bad words are connected with the one-talent man? (Verses 26:30 and Notes.)
7. How could you take away "from him that hath not?" (Verse 29 and Notes.)
8. Who are reckoned with first? (Matt. 25:14-30 with 25:31-46; also Luke 19:15-26; with 19:27).
9. Where must Judgment begin? (1 Pet. 4:17).
10. Where must all Christians appear for the judgment of their deeds? Rom. 14:10; 1 Cor. 5:10.)

## SECOND LORD'S DAY LESSON OF JUNE

Lesson 10.

June 8, 1930.

### JESUS IN THE SHADOW OF THE CROSS.

**Golden Text:** He went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.—Matt. 26:39.

**Lesson Text:** Matt. 26:31-46.

31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am raised up, I will go before you into Galilee.

33 But Peter answered and said unto him, If all shall be offended in thee, I will never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35 Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38 Then saith he unto them, My soul is exceeding sorrowful, even

**Study Questions and Brief Comments.**  
Verse 31. Where was He at the time? (Leaving the Upper Room). What did He tell His disciples? What does "offended" mean? (Caused to stumble). In accordance with what prophecy? (Zech. 13:7). Did the Lord Jesus believe in those Old Testament prophecies? (See Luke 24:44).

Verse 32. When would He go before them to Galilee?

Verse 33. Which one thought himself stronger than the rest of the disciples?

Verse 34. What did the Lord tell him he would do?

Verse 35. What did Peter answer? Did he mean that? (Certainly). But what had he failed to take into account? (See v. 41). Did the rest say the same?

Verse 36. At what place did Jesus stop with His disciples? What order did He give the disciples? Where was He going?

Verse 37. Who were the three He took with Him? To what other place had He taken them once before?

unto death: abide ye here, and watch with me.

39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.

43 And he came again and found them sleeping, for their eyes were heavy.

44 And he left them again, and went away, and prayed a third time, saying again the same words.

45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Arise, let us be going: behold, he is at hand that betrayeth me.

(Matt. 17:1, 2).

Verse 38. What did the Lord tell them about Himself? What did He want them to do?

Verse 39. How far forward did He go from there? (Luke 22:41).

What did He do? In what posture did He pray? What were His words? What cup? (The cup of His sufferings). Did He insist on this?

Verse 40. What were the three doing when Jesus went back to them? What did His question show? (Sadness and disappointment).

Verse 41. What great admonition did the Lord give them? Does that apply to us all, now and always?

Verse 42. What was His prayer the second time?

#### NOTES ON LESSON 10.

##### MATTHEW 26

The lesson covers the whole of Matt. 26. It tells (1) of the anointing of Jesus by the woman in the house of Simon the leper. The woman is not named here, but in John 12 we learn it was Mary, the sister of Martha and Lazarus. (Distinguish this carefully from the instance in Luke 7:36f). (2) Judas' bargaining with the chief priests. (3) The Passover in the Upper Room. In the course of the meal the Lord foretells the betrayal and points out the traitor. (4) The Institution of the Lord's Supper.

Following our printed lesson, (1) The Arrest of Jesus. (2) Peter's attempt to defend his Master with the sword. (3) The disciples all forsake Him, as He had predicted in v. 31. (4) The Trial before Caiaphas. (5) Lastly, Peter's threefold denial of his Lord.

It is hardly possible to take up this whole eventful chapter in class; but each student, as well as the teacher, should get a comprehensive view of all these events in connection with the printed lesson.

##### TEACHING POINTS

**The Lord's Faith in the Scriptures.** "For it is written." (V. 31). Because so it was written, so it will be. (Comp. Matt. 26:54; Luke 24:44).

**Peter's Self-Confidence.** It was not confidence in God's keeping, but in his own principle and resolution that made Peter so sure that he would never be offended. (Prov. 28:26). Note what the Lord said in answer to Peter's assertion and Peter's reply. Also v. 41.

**Peter, James, and John.** The three that went up with Jesus into the Mount of Transfiguration, now were to witness His utmost anguish of soul. **Gethsemane.** The Lord's agony. His thrice repeated prayer. Compare Luke's account, 22:39-46.

**Time to pray, not a time to sleep.** Verse 41, and the Study Questions on verse 45.

Sketching the whole of Matt. 26. Read the whole chapter, and the notes.

(Use Study Questions for Class).

## THIRD LORD'S DAY LESSON OF JUNE

Lesson 11.

June 15, 1930.

## JESUS ON THE CROSS.

**Golden Text:** Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.—Heb. 12:2.

**Lesson Text:** Matt. 27:33-50.

33 And when they were come unto a place called Golgotha, that is to say, The place of a skull,

34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

35 And when they had crucified him, they parted his garments among them, casting lots;

36 and they sat and watched him there.

37 And they set up over his head his accusation written, This is Jesus the King of the Jews.

38 Then are there crucified with him two robbers, one on the right hand and one on the left.

39 And they that passed by railed on him, wagging their heads,

40 and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

41 In like manner also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.

43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44 And the robbers also that were crucified with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness over all the land until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, said, This man calleth Elijah.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

**Study Questions and Brief Comments.**

Verse 33. What does Golgotha mean? Verse 34. What kind of drink did they offer Him? What was that for? (To stupefy and make insensible to pain). Would He drink of it?

Verses 35, 36. What did they proceed to do? What is crucifixion? What did He say at that time? (Luke 23:34). What did the crowd do?

Verses 37, 38. What was the accusation set over His head? Was it true? Was He worthy of death for it? Who were crucified with Him?

Verses 39, 40. What did the passers-by do and say? Was it a very public place? (John 19:20). What supposed saying of His did they throw up to Him? Had He really said that? (John 2:19). How did they challenge Him to prove that He was the Son of God? Why did He not do it?

Verse 41. Who else mocked Him? What were the chief-priests? the scribes? (Copyists of the scriptures; therefore men well versed in the scriptures, and looked up to as teachers.) What were the elders of the Jews? (Overseers; rulers). Did they mock a suffering, dying man?

Verse 42. What did they say? Was that true? On what condition, did they say, would they believe on Him? If He had done so could we have been saved? What held Him to the cross? (His love for us).

Verse 43. Of what else did they make fun? (Jesus' trust in God). What old prophecy was fulfilled by this? (Ps. 22:6-8; also Ps. 69:7, 20, 21).

Verse 44. Did both the robbers continue in that attitude toward Him? (Luke 23:36-43).

Verse 45. About what time did this darkness fall? What time was that? (Noon). How long had Jesus been on the cross then? (Mark 15:25). How long did the darkness continue?

Verse 46. What cry did Jesus utter? (See also Psalm 22:1). About what hour?

Verses 47, 48. What did some of the bystanders think? What did one of

49 And the rest said, Let be; let them do? Of his own accord or at us see whether Elijah cometh to Jesus' request? (John 19:28, 29). save him. Verses 49, 50. What did some of the

50 And Jesus cried again with a loud voice, and yielded up his spirit. rest say? How did He die?

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NOTES ON LESSON 11.

**THE CRUCIFIXION CHAPTER**

The lesson covers the entire 27th chapter of Matthew: The remorse of Judas (vs. 3-10); the trial before Pilate (vs. 11-25); the mocking and scourging by the soldiers (vs. 26-31); the crucifixion and death of our Lord (Printed Lesson) and the details and supernatural demonstrations connected with His death (vs. 51-56); the burial by Joseph of Arimathea (vs. 57-61); and the setting of the guard at the tomb (vs. 62-66).

**THE WORD OF THE CROSS**

The power of the gospel lies in "the word of the cross" (1 Cor. 1:18) as followed by the resurrection (1 Cor. 15:1-4). The death of our Lord and Saviour Jesus Christ differs from every other death. It was representative—on behalf of all mankind. (Heb. 2:9). It was propitiatory—a sin-offering for all the world (1 John 2:2). It was substitutionary ("vicarious") for He took our place. "He bore our sins in his own body, on the tree;" He "suffered for sins once, the righteous for the unrighteous, that he might bring us to God" (1 Peter 2:24; 3:18). "Jehovah hath laid upon him the iniquities of us all" (Isa. 53:5, 6). "Him who knew no sin" God "made to be sin on our behalf;" and He "redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is everyone that hangeth on a tree." (2 Cor. 5:21; Gal. 3:13). None but the Son of God, Himself without sin or blemish, could do that; and only the Love that gives its all would have done it.

"See from His head, His hands, His feet,  
Sorrow and love flow mingled down—  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"

**THEMES FOR TEACHING**

**The Cross and Crucifixion**—What it was: the shame, the pain, the slow lingering torture unto death, the curse (Gal. 3:13) connected with it. Yet this was what God's Son must assume for us that we might live. So it was foretold (Ps. 22:16) and by the Lord Jesus Himself (John 3:14; 12:32, 33).

**The Inhuman Reproaches and Mockings**—heaped upon Him, not only by the mob, but by the religious leaders.

**The Darkness and the Seven Words.** Three hours the Lord hung upon the Cross in the light; then fell a mysterious darkness that lasted three hours. Seven times did He speak: three times in the light, four times in the darkness. What He spoke during the light period concerned others; the words spoken in the darkness concerned Himself. Here they are: I. In the Light: (1) Luke 23:34; (2) John 19:26; (3) Luke 23:43. II. In the Darkness. (1) Matt. 27:46; (2) John 19:28; (3) John 19:30; (4) Luke 23:46. —Perhaps the cry spoken of by Matthew and Mark (Matt. 27:50; Mark 15:37) was distinct from these; an inarticulate voice, not a cry of distress, but a shout of victory.

**The Prophecies which Foretold His Death.** See the Study Questions, and read Psalm 22 and Isa. 53.

**The Meaning of the Cross.** See Notes on "The Word of the Cross." (For Class use the Study Questions).

## FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 12.

June 22, 1930.

## THE RISEN LORD AND THE GREAT COMMISSION.

Golden Text: Go ye therefore, and make disciples of all the nations.—  
Matt. 28:19.

Lesson Text: Matt. 28:1-10, 16-20.

1 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3 His appearance was as lightning, and his raiment white as snow:

4 and for fear of him the watchers did quake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him; but some doubted.

18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

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

Study Questions and Brief Comments.

Verse 1. When did Jesus rise from the dead? (Note). When did Mary Magdalene and the other Mary come to the tomb? (Mark 16:1, 2).

Verse 2. When did the earthquake occur? (Note). What took place at the time of the earthquake? What was done by the angel?

Verses 3, 4. Describe the angel. What effect did his presence and work have on the guards?

Verse 5. How did the angel answer the fear of the woman? What did he know?

Verses 6, 7. Was Jesus there? What had taken place? Had he foretold this? (Mark 9:31; 10:33, 34). What two significant words are found in these verses? ("Come" and "Go"—"Come see the place" and "Go quickly and tell.") Was there anything significant about the place? (John 20:3-8 and Notes). What did the angel tell them to tell the disciples?

Verses 8, 9. What did the women do? Who met them? What did they do? What had he forbidden earlier in the day? (John 20:16-18).

Verse 10. What did Jesus tell the women to do? (The same as was told them by the angel. Ver. 7). When had this Galilee meeting been appointed? (Matt. 26:32).

Verse 16. Where did the eleven disciples go? Had Jesus appointed a certain place in Galilee?

Verse 17. Did Jesus meet them at the appointed place? What did some do? What did others do?

Verse 18. What important announcement is made in this verse? What is the one exception to this broad statement? (1 Cor. 15:25-28). Has the fact of this statement been fully consummated?

Verse 19. As the beginning of this great work what does Jesus command to be done? Will you read this commandment as recorded by others? (Mark 16:15, 16; Luke 24:45-49). Upon whom does this commandment now come? (1 Tim. 3:15; 2 Tim. 2:2).

Verse 20. What is the second part of this commission? What does Christ

you: and lo, I am with you always, promise? How long is this commission unto the end of the world. mission to last?

### NOTES ON LESSON 12.

#### DEATH, BURIAL AND RESURRECTION

These are the fundamental facts of the gospel (for the gospel is founded in facts, not in a theory)—“that Christ died for our sins according to the scriptures; that he was buried; and that he hath been raised from the dead on the third day according to the scriptures.” (1 Cor. 15:1-4.)

His death was for our sins. “Jehovah laid upon him the iniquity of us all.” (Isa. 53:6). “He bore our sins in his own body on the tree.” (1 Pet. 2:24). He gave His life as “a ransom for many.” (Matt. 20:28). No matter how beautiful Christ’s life, how perfect His example, how lofty His teaching, if He had not died for us, we would have been left in sin and eternal condemnation. For “apart from the shedding of blood there is no remission.” (Heb. 9:22).

His burial stands between His death and His resurrection, confirming the reality of both. The scriptures foretold that they would make “his grave with the wicked, and with a rich man, in his death.” (Isa. 53:9). He was consigned to a burial with criminals, but he was laid in a rich man’s grave. Note the following important facts about Christ’s burial.

1. His body was not turned over to Joseph of Arimathea until Pilate had investigated and made sure that He was dead. The spear-thrust in His side, and the flowing forth of the blood and water was the final proof and certainty of His death.

2. It was a new tomb in which He was laid, in which no man had ever been laid. Only the body of Jesus was there.

3. A stone closed the mouth of the tomb. The stone was so great that it was beyond the ability of the women who came on the morning of the first day to anoint his body to roll aside. They wondered who would move it for them. (Mark 16:3).

4. By request of the Jews the tomb was sealed with the Roman seal (to break which meant death) and guarded by Roman soldiers. “Make it as safe as you can,” said Pilate to them; and they did so.

His resurrection was “the victory over death, hell, and the grave”—the crowning fact, without which the death and burial would have been only a failure. “If Christ hath not been raised, then is our preaching vain; your faith also is vain.” And, “If Christ hath not been raised your faith is vain; ye are yet in your sins.” (1 Cor. 15:14, 17). It was God’s seal of the acceptance of Christ’s work, the assurance of our acceptance through Him (Rom. 4:25), and of the resurrection of the dead in Christ and of all men, both just and unjust.

#### THE GREAT COMMISSION

The term “the great commission” is not scriptural in phraseology but it is scripture in fact. It was a commission; it was a great commission, and it was the great commission because it was so much greater than any that has ever been. It is the great commission because it was given by the Son of God with all authority. It is the great commission because it embraces “the whole creation.” It is the great commission because it is to last to “the consummation of the age.” It is the great commission because it brings salvation from sins. It is the great commission because it cost the blood of Christ to make it possible. It is the great commission because it leads into godliness which has the promise of “the life that now is and that which is to come.” (1 Tim. 4:8).

#### LOYALTY DEMANDS A MISSIONARY CONSCIENCE

The great commission was given by Jesus “unto the apostles whom he had chosen.” (Acts 1:2). During that generation the gospel was preached “in all creation under heaven.” The church was left in possession of “the faith which was once for all delivered unto the saints.” The church being “The pillar and ground of the truth” (1 Tim. 3:15) must needs preach the gospel to those who know it not. It is the duty of the whole church to give the whole gospel to the whole world.

We have a conscience about Baptism. We have a conscience about



meeting each Lord's day for communion. We have a conscience about the name of the church. We must have a conscience about this to be loyal. It would be well to develop a missionary conscience also.

#### QUESTIONS FOR CLASS USE.

1. How long was Jesus to be in the heart of the earth?
2. When did he arise from the dead?
3. Upon what do the great facts of the gospel hang? (1 Cor. 15:1-4).
4. Are there "many proofs" of Christ's resurrection? (Acts 1:3; 1 Cor. 15:5-8).
5. What was there about the place where the Lord lay which encouraged faith? (Matt. 28:6; John 3:5-8).
6. Who bore the first tidings of Christ's resurrection, and to whom were they sent, and with what message? (V. 7).
7. Why is this commission called "The Great Commission"?
8. Is the practice of the great Commission just as important as the eating of the Lord's Supper each Lord's day?
9. Where does the great Commission begin?
10. How far does it extend?
11. How long will it be in force?
12. Is the second part of the great Commission a part of the preacher's work?

### FIFTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 29, 1930.

#### REVIEW

Golden Text: Thou art the Christ, the Son of the living God.—Matt. 16:16.

Devotional Reading: Isa. 2:1-4.

1 The word that Isaiah the son of Amoz, saw concerning Judah and Jerusalem.

2 And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.

4 And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

#### THE LESSONS OF THE QUARTER

This Quarter's Lesson finish up the Gospel of Matthew which was begun with the first of the year. Would it not be well to take a survey now of the whole Gospel of Matthew?

1. Three introductory chapters 1-3.
2. The Temptation and beginning of His Ministry. Chapter 4.
3. The Sermon on the Mount. Chapters 5, 6, 7.
4. Signs and Sending of the Twelve. Chapters 8-10.
5. Beginnings of rejection, and the parables. Chapters 11-13.
6. Deepening rejection, the Confession, and Transfiguration. Chapters 14-17.
7. Facing toward Jerusalem. Chapters 18-21.
8. The last days in Jerusalem, and Olivet Discourse. Chapters 22-25.
9. The Passion and Resurrection. Chapters 26-28.

Note the Great Discourses in Matthew:

- The Sermon on the Mount (5, 6, 7).
- The Charge to the Twelve (10).
- The Parables of the Kingdom (13).
- About God's Little Ones (18).
- The Denunciation of the Pharisees (23).
- The Olivet Discourse (24, 25).

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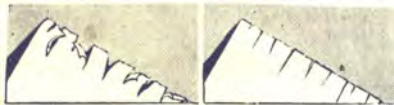
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