

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)

Entered at the Louisville, Ky., Post Office as second class matter.

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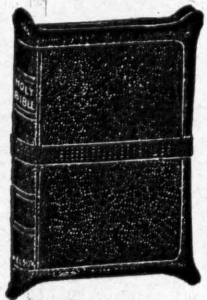
knowing the scriptures, nor the power of God.
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THE WORD AND WORK

"REST IN THE LORD"

"In quietness and in confidence shall be your strength."

Who yields his will to God's good pleasure,
And hopes in Him, what'er betide;
To him is grace in ample measure
Through every time of need supplied.
Secure shall his foundation stand,
He hath not built upon the sand.

To God thy whole desire confiding—
Oh, rest thee in His sovereign will;
His grace is for thy good providing,
Though sorrow's draught thy cup may fill.
He who thy captive soul hath freed,
Hath pondered well thy present need.

Think not, when furnace fires are round thee,
That God hath left thee to their rage;
Say not, "Doth wealth or power surround me,
His praises should my lips engage."
The rolling years are fraught with change,
Each sorrow hath its fixed range.

Give thanks and pray, whilst onward pressing
In wisdom's path with purpose true,
And heaven shall send thee showers of blessing,
Rich mercies every morning new.
The feeblest saint who trusts the Lord,
Hath present help and sure reward.

—George Neumark.

WORDS IN SEASON

R. H. B.

IF CHRIST CAME BACK

He will never again come into the world as once He came, of course, unknown, unrecognized, to be despised and rejected of men. He came then among His own, the people which God had separated from the nations, and for centuries had taught and disciplined; and they that were His own received Him not. They were an intensely religious people. The Pharisees were extremely scrupulous in law-observance, and had refined the items of religious practice down to niceties which would put any of our modern sticklers to shame. It would

seem that they fairly lived for the law and the prophets and the temple and all the ordinances, "earnestly serving God day and night." Yet when Christ came they knew Him not. In fact His presence roused them to the fiercest antagonism. He violated all their little religious traditions and taboos. He ignored their shibboleths. He trampled upon several of their cherished prejudices—as when He deliberately chose the Sabbath to perform His cures, even telling one man to go to Siloam and wash, and another to carry his pallet on the Sabbath, and letting His disciples pluck wheat. He associated with publicans and ate with the sinners. He never voiced any admiration or even appreciation of their great rabbis and lawyers and rulers. He never inquired after their accepted standards of orthodoxy nor tried to square himself with them nor showed them any deference. Among other things he had driven out the money changers and traders from the temple which was unwarranted interference and incidentally affected the income. In the eyes of the leaders Jesus was a demagog, a religious mountebank, a trouble-maker, having a strange power over the masses, possessing some sort of preternatural power, probably demoniacal, and withal obsessed with an insane self-exaltation—giving himself out to be some great one, even blasphemously professing Himself to be the Son of God, making Himself equal with God. They counted Him as a deceiver, and believed that He would plunge the nation into ruin. When finally He denounced the leaders in the hearing of all the people, and characterized them as hypocrites, liars, children of the devil, serpents, a generation of vipers, who should in no wise escape the damnation of hell—well, what more needs to be said? Their subsequent attitude and course was quite natural, and such as might have been expected.

SINNERS ABOVE ALL?

Perhaps the Lord might say to some of us, "Think ye that those Jews who nailed their Christ to the cross were sinners above all men that ever lived? I say unto you, Nay; but except ye repent ye shall all in like manner perish." Those were not bad men, as we commonly use the term. Many were in the main kindly dispositioned, benevolent, moral, some pious and of good intentions, after a fashion desirous of pleasing God and thinking they were doing so. What was wrong with them? Why did they not recognize Jesus? Why did they oppose Him?

In the first place it was but an instance of the old conflict between the flesh and the spirit; the seed of the serpent and the seed of the woman. He was spiritual—they were carnal. They were of the world, He was not of the world. There is always a hiss and a splutter when chemical opposites are mingled. Of such sort is the antagonism between the Spirit of God and the spirit of the world, however "religious" it may be. Then despite all their letter-knowledge of the scriptures,

and all their worship and law-observance, they did not know God. "They that handle the law knew me not," He complained even back in Jeremiah's day (Jer. 2: 8). Somehow the law got in between them and God. "They obeyed the law," as one said—"they did not obey God." Their fear of Him was a commandment taught by rote. They did not see *Him* in it—they saw in it only certain precepts and instructions. They did not perceive the Heart back of it all—the goodness and truth, the love, the mercy, the holiness. They did not catch the lineaments of the Face that haunted the pages of the Old Testament. They did not understand. As we say, "They could not see the woods for the trees."

"A man that looks on glass,
On it may stay his eye;
Or if he pleaseth, through it pass,
And thus the heaven espy."

So it transpired that, scriptionaries though they were, they knew not God. "My Father glorifieth me; of whom ye say, that he is your God; and ye have not known him." (John 8:54, 55.) If they had known the Father they would have recognized His Son; and if they had known the Son they would have known the Father also. But such was the distortion of God in their mind that Jesus, His Son and perfect image, was repugnant to them, and they hated and resented His ways.

A FALSE RELIGION

Again, their religion was not the God-given religion of the Old Testament. Just as men have always done—the will and ways of God being too high for them—they had formed a religion suitable to the flesh while yet seeming to be God's religion, adding traditions here, glossing over the truth here—in short, a fleshly compromise and counterfeit of the true faith. "Did not Moses give you the law, and yet none of you doeth the law?" "Except your righteousness exceed the righteousness of the scribes and Pharisees," said the Lord Jesus to His disciples, "ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). Now the righteousness of the Scribes and Pharisees consisted chiefly in outward performances which left the heart untouched and unsurrendered to the will of God. They scrupulously tithed mint, anise, and cummin, but slighted the weightier matters of the law, justice and mercy and faith and the love of God. (Luke 11:42.) They cleansed the outside of the cup, and inwardly they were full of extortion and excess. What wonder that the Lord Jesus' ways jarred and contrasted with theirs, and that His life and teaching was a torment to them, and that His exposure of their shams and hypocrisies filled them with a murderous Cain-hatred. For of all men the fleshly religious are the worst and most devil-ridden.

HOW COULD THEY BELIEVE?

With all this went a pride and pretense which made it impossible for them to change or to learn. They must save

their faces though they lose their souls. They must prop up their claims of being alone right and having the full knowledge of everything worth knowing. "We know" was their big word. "Are we also blind?" asked one of them. "If ye were blind"—honestly, confessedly blind—replied the Lord, "ye would have no sin. But now ye say, *We see*—your sin remaineth." (John 9:41.) "How can ye believe," He said to them on another occasion, "who receive glory one of another, and the glory that cometh from the only God ye seek not?" Ah yes—that *prestige* of theirs! that "glory of men"! How could they afford even to seem to listen to the Man of Nazareth? And yet—it was almost impossible not to do so—there was such power, and winsome goodness and purity in Him. "Even of the rulers many believed on Him," but for fear of the Pharisees they dared not confess it, lest they should be put out of the synagogue—"for they loved the glory that is of men more than the glory that is from God." (John 12:42, 43.) "If I had not come and spoken to them," said the Lord Jesus, "they had not had sin; but now they have no excuse for their sin." "If I had not done among them the works which none other did they had not had sin; but now they have both seen and hated, both me and my Father." (John 15:22, 24.) So they had had a glimpse of the Light, and turned away from it to their own evil way, and unto deeper darkness and blindness. That is the judgment that came into the world.

MY SHEEP HEAR MY VOICE

That is always the judgment. I wonder how it would fall out with us? If Jesus came among us as He did among the Jews—if His presence reproved us as it did them and if He stepped on some of our prejudices and went counter to our ideas—if He came humble, lowly, loving God supremely, representing Him perfectly—would we recognize Him? Would we receive Him? Would we love Him? I tremble at the thought. What place would He find in the religious profession of our time? But now as then *the sheep* would receive Him. "My sheep hear my voice," He says, "and I know them, and they follow me, and I give unto them eternal life." Lord make our hearts right before thee! Grant us to know Jesus our Lord and to love Him above all!

* * *

LETTING GOD HAVE HIS SAY

One of the difficult things is to let *God* teach us. We come to the Book with a mass of preconceptions and pre-possessions in our minds. We are apt to catch ourselves reading, not so much to see what God has to say, but, subconsciously or even consciously, trying to shape His word to our own ideas. Some of us have it so well settled how things ought to be that our ears and hearts are closed when God tries to tell us how they really are. Some folks "have learned what they learned

once," and that's the end of it. Henceforth only those passages are really important which lend color to our views; and the passages that clash with us are "difficult" and have to be "explained." If scripture differs with our doctrine (some seem to say)—so much the worse for the scripture. Really they are not so much coming to be taught by the Bible, as to teach *it*. If that were true of sectarians and creedists only we might think it natural to their attitude; but among those of us who profess naught but God's word as the standard of truth and doctrine, the same human weakness is found. We must guard that point. It is not easy to give God a clean page to write on. It is not easy to lend Him our ears and to let Him shape our conceptions. Many and various motives subtly crowd in and influence our thoughts. But to come with a child's heart, to hear, to be taught, to learn, to receive from Him—to let His word tell its own message; to let the hard things stand as they are until we see His explanation; to believe all his statements; to submit our hearts and minds to His leading and correction continually, bringing every thought into subjection to the authority of Jesus Christ—that is love of the truth, and there is nothing more blessed than that. Nothing brings us more peace and light. No man has ever gone astray by that nor come to grief by such wholehearted faith. The Bible is the one book a man may commit himself to without fear.

THE THINGS TO SEE TO

"The end of the charge is love out of a pure heart and a good conscience and faith unfeigned" says the Spirit through Paul. (1 Tim. 1:5.) The chief end and object, then, of everything that pertains to the Christian teaching, is *love*—love coming out of a pure heart, a good conscience, and faith unfeigned; for the real love can't come any other way. So love is the principal thing, the aim and object of all; and the "pure heart and good conscience and faith unfeigned" are of prime importance because they are the prerequisites of love. Everything else is secondary and subservient to these. Now when a Christian loses sight of these prime things, he is like a traveller who forgets where he is going. He wanders about to no profit. He walks and runs and gets no where. Like a sailor who has lost his bearings and has neither compass nor star to guide him, he is hopelessly adrift. John says that such a one is "in the darkness and walketh in the darkness, and knoweth not whither he goeth." (1 John 2:9.)

"From which things some having swerved, have turned aside unto vain talking." (1 Tim. 1:6.) All their ado and loud discussions are just so much of "sound and fury signifying nothing." It is good to stop and ask ourselves what we are really driving at. And if we have lost sight of the true goal, let us by the grace of God start anew, and put this foremost: "Love out of a pure heart and a good conscience, and faith unfeigned."

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

R. H. Boll, Editor-in-Chief.

Address Business Letters simply, The Word and Work, Louisville, Ky.
(Office, 1045 Everett Avenue)

Subscription: \$1 a year; Clubs of Four or More, 75c each

VOL. XXIII.

DECEMBER, 1930.

No. 12.

NEWS AND NOTES

Hundreds of subscriptions to The Word and Work expire with this month. While each renewal costs but little, the failure of the many to respond is like a "run" on a bank: it ruins us! Do it now! Four names, or four years for \$3. Our readers of 1929, who failed to renew for 1930, will receive this issue as a sample, and as an urgent request to renew for 1931. Thanks.

Our hearts go out in tender sympathy to Brother and Sister Kranz, of Linton, Ind., whose youngest child left them, following an accident, a week ago.

New readers to whom this issue may come as a sample should know that only once a year do we take up so much space in advertisements. Walk down the aisles of this magazine! You will find holiday gifts suitable for every member of the family.

From Chattanooga: "On Oct. 17 H. L. Olmstead closed a splendid meeting with Central Church, Chattanooga, Tenn. His preaching was most excellent, crowds were large, interest good. Three were added to our number.

"On Oct. 29 I closed a good meeting at Doyle, Tenn. Six were baptized.

"On Nov. 12 I closed a fine meeting at Sherwood, Tenn. Twenty-three were added: eighteen by baptism. W. C. Cooke led song service.

"The first of November I began my sixteenth year's work with Central Church, Chattanooga. Large Bible school and church attendance yesterday (Sunday). Three placed membership with the church."—E. H. Hoover.

From Selkirk, Ontario: "My dear husband is not any better. He is able to sit up two or three hours each day, but that tires him out. We value Word and Work highly."—Mrs. H. M. Evans.

From Horse Cave, Ky.: "We have indeed been having some spiritual feasts in the series of meetings being conducted by Brother Olmstead, with Bro. Allen leading the song service. 'Great Songs of The Church' came just in time to be used in the meeting."—Perne Smith.

We have the beautiful "Scripture Text Calendar," for 1931, at 30c each, four for \$1.

From Toronto: "It was so good to hear Bro. Boll again. Seemed like the feast of good things we enjoyed last spring when Bro. Jorgenson gave us those soul-stirring sermons. Bro. Boll gave a talk to adult classes of Bathurst St. church on Sunday morning, on the 23rd Psalm, and many have told me since that they will never forget it. It was just so good, our hearts were overflowing."—Mrs. Leona Chittick.

The double-faced Victor quartet record ("Riches of Love," and "Songs of Adoration") may be ordered from this office, at \$1 each by insured parcel post. The record makes a suitable gift.

It has been the publisher's custom to make a simple statement, each December, of the amount of our accumulated financial shortage, that interested friends may know and pray and—if possible—share in raising the needed amount. We are so thankful to be able to report a smaller year-end deficit than usual! Two hundred dollars, besides the expected holiday business, would be sufficient to close the year 1930 with all due accounts paid. We are so happy in the prospect of going on, in these times when the need of the printed message is so great.

The National Ave. Church, Springfield, Mo., begins a "Song Revival," E. L. Jorgenson leading, on Tuesday night, Dec. 2. The meetings are to continue over December 10.

The price on the Jameison, Fausset, and Brown one-volume commentary on the entire Bible has been reduced to \$3.50, postpaid.

From Glenmora, La.: "The work in this section is very encouraging. Interest improving at all points. Bro. Rose of Houston conducts our meeting in December. Two placed membership with us last Lord's Day."—W. J. Johnson.

Please let us know at once if you want your "name in the pot" for the 1930 Bound Volume, \$1.75 postpaid. Bound in cloth and fully indexed.

From Salado, Ark.: "Since last report I have preached at Prewit, Walnut Corner, Croft, Beech Grove, Jackson College, and Delaplaine, all in Green Co., Ark. I am still very busy in mission work in the Ozarks. Owing to crop failures local support is no longer available. If brethren in more favored sections will give to support this work it will be prayerfully used."—Walter W. Leamons.

Please send in orders for class Helps for first quarter, 1931 at once.

Our commentary on The Revelation will be ready for holiday delivery. The book has been carefully revised and is greatly improved over the original book issued some years ago. The price is 50c each, \$4 the dozen.

From Dallas: "Closed a meeting at Kleburg, Texas, on Nov. 15. Having no congregation there to start with, we left a church of thirty-four members, to keep house for the Lord. Two were baptized; seven transferred; twenty-five reclaimed. And the end is not yet."—J. E. Blansett.

The standard annual commentaries on the International Lessons, such as Peloubet's, Tarbell's, and Elam's, may be ordered from this office at regular prices. We also handle subscriptions for Sunday School Times, \$1.75, and for all well-known church papers. The entire Gospel Advocate line of class helps may be ordered through this office at regular prices.

From Franklin, Ky.: "Since last report I have held meetings at Central Church in Chattanooga, Tenn., Bear Wallow, Ky., and here at Franklin. Fellowship and work with E. H. Hoover and the Central Church, was greatly enjoyed. Also had the pleasure of meeting the preaching brethren and members of the other congregations in Chattanooga. Bro. E. Gaston Collins of Portland, Tenn., led the singing for us here, and preached twice during the meeting. His work was greatly appreciated by all the church. Bro. Willis Allen, who labors with the Bear Wallow church, led the singing there and the good congregation holds him in high esteem. All of these were short meetings, yet in each meeting there were baptisms, restorations, or some by membership."—H. L. Olmstead.

Those contemplating the purchase of Victor Radio or Phonograph instruments are advised to communicate with Copeland Music Co., Lockney, Texas. They can make you a good price on records and instruments and they are in position to ship to any point in America.

The beautifully bound hymnal, "Great Songs of The Church," makes a good gift book. It means something to place the four hundred and fifty finest hymns and songs extant, alphabetically arranged, in the hands of a musical friend. They are enriching to mind and heart indeed. Price, cloth, 65c; blue manila, 50c; leather \$3.75.

A STUDY IN HARDENING OF HEARTS

R. H. B.

"Thou wilt give them hardness of heart, thy curse unto them." (Lam. 3:65.) Without a doubt the greatest curse that can befall a human being on the earth is that of hardness of heart. It closes every avenue of hope. It shuts the door of repentance—for he whose heart is hardened will not so much as consider repentance for a moment. It comes upon the mind like a form of insanity, making the man capable of flying in the very face of the Almighty as it were, and defying Him, and of undertaking a course which only a little reasoning would show him is self-destructive.

This doom is always self-inflicted. It comes first by way of rejecting light, such as one has, be it little or much, and going against the known will of God. By and by the light ceases to shine—nay, rather, the eye becomes insensible to it. Little by little the ear ceases to hear the call—as an oft disregarded alarm clock finally fails to waken. Little by little the conscience becomes numbed and does not register against sin. Gradually, sometimes very slowly, sometimes more quickly, the heart is hardened by the deceitfulness of sin.

In the word of God we have many examples and much warning against this awful thing.

THE HARDENING OF PHARAOH

The classic example of the hardened heart is the case of Pharaoh; and even in this case God acted in longsuffering and not arbitrarily. It was not until Pharaoh had himself chosen hardness six times that God finally in judgment hardened him. Even after that, once more Pharaoh was given a chance, and again hardened his own heart, after which God steps in and hardens *him* five times successively. Here are the passages:

Exod. 4:21 and 7:3 are predictive—God telling Moses beforehand what in the end He will do. For God knows Pharaoh's attitude.

Exod. 7:13, 14. The magicians duplicate Moses' first sign, and Pharaoh's heart "is hardened." (No Divine agency indicated.) God showed His hand in contrast to the work of the magicians, but Pharaoh ignored that evidence.

Exod. 7:22. The sorcerers duplicate the turning of water into blood. Although God's sign is unmistakably superior, Pharaoh's heart "is hardened": he chooses to believe *against the evidence*.

Exod. 8:15. The plague of the frogs. The magicians likewise produce frogs. But Pharaoh finds no comfort in their performance. He begs for relief, which is granted. The plague being lifted, Pharaoh deliberately "hardened his heart," and against clear knowledge sets himself to oppose God's power.

Exod. 8:19. The plague of the lice. The magicians

themselves give up, saying, "This is the finger of God." But Pharaoh's heart "was hardened."

Exod. 8:32. The plague of flies. Pharaoh compromises; but when relief comes he again breaks his promise and deliberately hardens his heart. (This is the second time *that* phrase is used.)

Exod. 9:7. The murrain of cattle. Pharaoh's heart "is stubborn"—("heavy." Note the marginal rendering in R. V. all along.)

Exod. 9:12. The plague of boils. The boils are on the magicians also. Now for the first time it says that *Jehovah hardened Pharaoh's heart*.

Exod. 9:34, 35. The plague of the hail. On promise to let the people go Pharaoh obtains relief; but again breaks his word, and once more (but now for the last time) it is recorded that *he hardened his heart*, and that (as a consequence) his heart was "stubborn."

From this point on five times in succession it is stated that *Jehovah* hardened Pharaoh's heart: Exod 10:1, 20, 27; 11:10; 14:4 and 8. This was in just retribution, and ended in a frenzy of stubbornness amounting to madness. God knew the man beforehand, of course. Nevertheless God did not presume upon His foreknowledge (He never does that) but gave Pharaoh a full fair chance. Moreover, He was patient with him, giving him time and ever clearer and clearer light. It was not until Pharaoh had himself wrought out his own status beyond recall, that God made the statement concerning him which Paul quotes in Rom. 9:17. (Compare Exod. 9:16.) The passage is much misunderstood. The idea in Exod. 9:16 is not that God had brought him into existence as a hardened being, or even raised him to the throne of Egypt as such, in order to show His power in him; but that God could have destroyed him long before, but instead had caused him to stand after he was hardened, so that He might manifest His power against his opposition. "So then he hath mercy on whom he will and whom he will he hardeneth"—never arbitrarily, however, but always for good and sufficient reason. For He hath no pleasure in the death of him that dieth.

But we must not conclude that the hardening of Pharaoh's heart was a purely natural process, due to his own action alone. It was so up to a certain point. After Pharaoh had reached that limit a supernatural agency steps in. Then *Jehovah*, in righteous retribution, hardens Pharaoh's heart, though He may still use seemingly natural means to do it. It is still thus, and always; and the rule works both ways, for he who desires and chooses righteousness also will be supernaturally empowered thereto (comp. Eph. 3:16) just as one that chooses evil will by God's judgment fall into the hand of evil powers. (Note the instance of Judas, John 13:27.)

Other Cases of Hardening

Other instances of hardening illustrate this same solemn truth. Let us take a look at them.

There is Sihon, the king of the Amorites, whose judgment has long been overdue (comp. Gen. 15: 16). Israel desiring to pass through his land approached him with a fair and friendly petition to be permitted to do so. But Sihon not only refuses but gathers his armies to smite unoffending Israel—"for Jehovah thy God hardened his spirit and made his heart obstinate that he might deliver him into thy hand." (Deut. 2: 30.)

Then there were the Canaanites in Joshua's day, whose cup of wickedness was full and overflowing (Deut. 9: 4.) With one remarkable exception, "There was not a city that made peace with the children of Israel. . . . For it was of Jehovah to harden their hearts to come against Israel in battle, that he might utterly destroy them." (Josh. 11: 19, 20.)

The wicked sons of Eli would not hearken to their father's remonstrance and warning—"because Jehovah was minded to slay them." (1 Sam. 2: 25.) Hence their hardened attitude. It was this same attitude that foretold the near destruction of Amaziah, king of Judah. When the prophet came to him with a message of reproof from God, the king haughtily said to the prophet, "Have we made thee of the king's counsel? Forbear: why shouldest thou be smitten? Then the prophet forbore and said, *I know that God hath determined to destroy thee*, because thou hast done this and hast not hearkened unto my counsel." (2 Chron. 25: 14-16.) Hardening is the forecast of doom.

Israel's Hardening and Rejection

Very sad is the story of Israel's progressive hardening. The great prophecy of it in Isaiah's commission (Isa. 6: 9-13) is three times applied to the people in the New Testament—each time at a notable crisis. (Matt. 13; John 12; Acts 28.) "That which Israel seeketh for," says Paul, "that he obtained not. Wherefore? Because they sought it not by faith." (Rom. 9: 32). "But the election obtained it, and the rest were hardened; according as it is written, *God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this day.*" (Rom. 11: 7, 8.) This was not arbitrary. The tears of the Lord Jesus as He lamented over Jerusalem and her children testify the unutterable sorrow of God over His people. Of the Gentiles it was said, "I was found of them that sought me not;" but of Israel—"All the day long did I spread out my hands unto a disobedient and gainsaying people." They had light upon light; opportunity after opportunity. But with the rejection of it, with their deliberate preference and choice of darkness, the retributive hardening must

inevitably follow; and with the hardening comes judgment and destruction. Israel's hardening is limited as to time and extent: it never involved the whole nation—there was always a remnant according to the election of grace (Rom. 11: 2-6): it is "a hardening in part." Neither is it for ever, but "until the fulness of the Gentiles be come in." (Rom 11: 25.) Some day, in the furnace of their affliction, Israel will be turned from ungodliness and forego her unbelief. Lord hasten the day! It will mean much for all the world. (Rom. 11: 15).

In The Last Days

But once more—there is a hardening, long deserved (though the longsuffering of God still waiteth as in the days of Noah) hanging over the world. It is the "strong delusion" that is coming upon those who received not the love of the truth that they might be saved. "And for this cause God sendeth them a working of error that they should believe a lie, that they all might be judged who believe not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 10-12.) It seems rather plain that the world has entered the penumbra of that awful shadow.

What then shall we say to these things? For my part nothing would seem more dreadful to me than this curse of hardness of heart. Let us keep our conscience tender, our eyes open to the light, our ears to God's reproof and admonition. "Today if thou shalt hear his voice, harden not thy heart." Repent. Confess your sin. Turn back to God. Buy the truth and sell it not. Obey—whatever you know to be God's will, do it. Pray. Read the Book daily with a tender ready heart. Cleave to the Lord Jesus Christ with all the purpose of the soul. So shall you be kept from that hardness of heart by the grace of God. But—and I say this for those who think and feel themselves hardened already, and are grieving over their state—there is grace abounding in Christ. Come to Him. If you *will* you *can* no matter what has happened; and if you do you will be received. "Him that cometh to me I will in no wise cast out"—and that regardless of everything else. Take Him up on that!

A HOLIDAY SUGGESTION

STANFORD CHAMBERS

What a splendid Christmas gift would Word and Work be to that friend or son or daughter! Neat in appearance, wholesome in its teaching, readable, interesting, and who knows what good it might do? Try out this suggestion and see what satisfaction you may get from doing so. What an amount of missionary work could be done in this way if each reader of Word and Work would follow this suggestion for just one of the Christmas presents given!

THE APPEAL OF "EVOLUTION"

SAMUEL FLETCHER

At the foundation of every system of religion lies the great question of origin of the physical universe and man's relation thereto. Man's mind is so constructed that it must have an explanation of that question, and the explanation he accepts, whatever it be, becomes the basis of his religion.

Closely related to the subject of the origin of man and his environment (the physical universe) is the question of man's moral and spiritual being. For the human mind demands also an explanation of the remarkable fact that men wherever found give themselves habitually to actions which their own moral sense condemns, actions which those who indulge in them are swift to judge and punish when committed by others.

Again every system of religion must needs have also an explanation for the striking fact that man somehow became possessed of a moral sense and judgment far in advance of, and indeed directly opposed to his moral character. In other words man is God-conscious whether he is aware of it or not. From this beginning which forms the ground work of the entire Divine revelation, the Bible proceeds to unfold in great detail—first the prophecy before the event, then by history contemporaneously and subsequently—the divine plan of Redemption. The Bible deals with the whole case of man's origin, of man's relation to the universe and to God, of his depraved moral condition, and of his ultimate recovery through a Divine work revealing the love of God, His almighty power, wisdom and inflexible righteousness.

But the Bible doctrine concerning the condition by nature of the entire human race is most repugnant to the pride and arrogance of man, whose unwillingness to acknowledge the truth about himself and whose love of admiration and applause (however undeserved) are notorious. For the Bible does not present a flattering picture of man. On the contrary it describes man in the most un-compromising terms, to wit, as a rebel against the majesty and throne of God, as born in sin and shaped in iniquity and filled with all unrighteousness and as deserving of God's condemnation even if judged by the standards and principles which men set up themselves and which they apply in judging one another (Rom. 2: 1, 2; 2 Sam. 12: 1-7). Therefore man's heart is predisposed to the acceptance of any doctrine contrary to that of the Bible whereby he may account for the conspicuous facts of his moral condition, his hatred of his fellows, his readiness to speak evil of them and even to do them injury, to gain some advantage for himself, his idolatries, his diabolical, detestable selfishness, etc., to the end of the dark chapter. From this it is easy to perceive how it is that evolution as a doctrine finds such ardent defenders and numerous adherents.

What particularly commends evolution to the unrepentant and unregenerate heart is that it offers an explanation of man's origin, and of his moral condition which not only accords with his good opinion of himself but which quiets his conscience as to the whole question of sin, and even makes his fears of judgment to become a subject of ridicule. For evolution presents man to his own admiring mirror, not as a perishing creature lost and undone, but as a conquering hero; not as a fallen being, but just the reverse, a being in process of development from a lowly origin, and despite all obstacles in his pathway, to as yet unexplored and unimaginable heights of perfection, splendor and glory. As for man's moral delinquencies and depravity evolution accounts for them to the satisfaction of the unrenewed hearts, by viewing them as the relics of his supposed brute ancestry. Evolutionists do not attempt to account for the remarkable fact that man wherever found is endowed with moral sense, utterly at variance with his moral nature, an endowment whereby he is able to draw fine distinctions. In other words, man is equipped with a conscience. This fact alone is fatal to any evolutionary theory as to man's origin, his present potentialities or future state.

F. W. SMITH

Again has death taken one of the noted, able, prominent men from among us. Brother Smith was a man of very unusual ability, a strong writer and speaker, who for many years devoted his talents and powers to the preaching of the work and the defense of the faith, both in the pulpit and as a writer and editor of the Gospel Advocate. The Word and Work desires to express its appreciation of this great and able man and brother in Christ, and its regret and sympathy at his departure.

—R. H. B.

A BEREAVED CHURCH

The church at Tom Bean, Texas—one of those congregations of Christ, faithful and beloved, which has for many years stood as a bulwark of the faith—has within a few months suffered unusual and irreparable loss through the death of some of its strong and faithful members. The readers of Word and Work will remember the recent obituary of Sister Lelia Parrish. Shortly after her death Brother R. H. Eatherly, one of the older members of Tom Bean, a brother-in-law of Sister Parrish, departed, and at almost the same time Brother Alford Lackey—"Uncle Alford" as he was affectionately called—a brother greatly beloved and honored, who for many years was the sweet singer in the church. Not long after Brother Wilbur Miner, one of the younger members of the congregation, one of its pillars of strength, fell asleep in Jesus after but a week's illness. Several others had passed away in the earlier months of the year. Thus has this good church been weakened and bereaved. These have gone before, and those who remain will feel it the more incumbent upon them to hold up the work of the Lord at Tom Bean; and may it please the Lord to raise up from among the youth strong and true men and women to fill its ranks, that that faithful congregation perish not from the earth, but continue to the glory of God and the blessing of man.

—R. H. B.

A LABORER IN GOD'S HARVEST

R. H. B.

No man can ever do any faithful and earnest work for God without being criticised and condemned for it. The only way to avoid the censure and opposition of men is to do nothing; but then we shall have trouble with the Lord, and that is worse. So make up your mind to it that in proportion to the earnestness and worth of your work you will be attacked and evil spoken of by somebody. For years I have noticed here and there censorious remarks about our Brother Janes. Some have accounted of him as a "one man missionary society," and some as a self-constituted secretary and manager of missions. It has been freely said of him that he profited financially on funds sent in for missions; and even that he had bought himself an automobile out of missionary money; that he usurped rights and authority not belonging to him over the churches and missionaries, and what not. None of which things are true. But it is quite natural, and a compliment to Janes' work, that such reports should be circulated. For he has been the most unselfish, untiring, undaunted and persistent servant of God I know of. It is mostly due to his efforts that there is as much missionary spirit in the churches of Christ as there is, and all the missionaries have been helped by his indefatigable labors. For years he worked (yea, toiled) day in, day out, without any compensation and as little recognition. He never paid himself one cent out of any money sent to him for missions. In fact he furnished postage, stationery, etc., out of his own means—means slender enough. He went out periodically, on trips among the churches, with his stereopticon and slides, stirring up interest in the missionaries and the work of missions. And the churches would give him a collection for the missionaries, but rarely thought they of Brother Janes! So he sacrificed and labored and bore burdens uncomplainingly, if only he might advance the work of God in foreign fields. The automobile, which he uses in this work, as some of the Word and Work readers may recall, was rustled up for him by friends who knew of his need and his work—without his knowledge or request. Of late, chiefly through the zeal of some Detroit brethren, Brother Janes has received some regular support. But his work goes on as always. Here is a partial list of his activities:

Funds received, receipted, forwarded economically and on time. Accounts kept. Monthly tabulation of funds. Special missionary collections obtained; donors' letters sent on; new donors enlisted. Missionaries' receipt letters posted; their bills paid for them.

For the missionaries Bro. Janes buys rail and ship tickets at lowest figures, and secures refunds, clergy-permits, or rates without permits. He has routed them so as to save, as in one

instance, \$291 on a family of three. Clothing secured for missionaries' children, typewriter supplies at cost. Articles, drugs, bandages, solicited or bought, and shipped, goods ordered as directed. Picture cards, wall rolls, etc., sent.

New missionaries were sought. Missionary copy prepared for the papers from missionaries' letters. The little paper, "Missionary Messenger" published. He aided in getting up special missionary issues of some of the papers; published several books and pamphlets. He maintains and manages, in conjunction with Brother McCaleb, a building fund for the missionaries. He stirs others to help in keeping the great work to the fore; encourages missionaries to write for the encouragement of others.

It is a perpetual, unceasing round of toil and steadfast purpose to further this great and supremely important work of God. Let us thank God for such a helper and worker, and let us get behind him and share with him in this greatest of enterprises, to spread abroad the gospel of Christ in all the world.

EMERGENCY—UNPARALLELED SITUATION

Several missionaries have been receiving short support—some less than expenses; Bro. Merritt has not received cost of his house by \$875; Virgil Smith and wife had flu and were charged \$100 for transportation back to base; Lillie Cypert must have \$1,000 for a kindergarten (begun) or lose the work; Benson's travel funds lacking; John Sherriff lacking means to go to Cape Town to recover from terrible rash; also out for donkeys killed and wagon worn in hauling Huyuyu supplies; Ethel Mattley had typewriter stolen and trunk lost in sinking boat; E. L. Broaddus escaped drowning by climbing boat's flag pole, but lost trunk, 2 boxes, 2 suit cases, Victrola, typewriter, 2 rolls of bedding, etc., by sinking boat and robbers; \$580 unpaid steamship fares; Sister Beach robbed just before sailing; \$747 for missions tied up by bank closing; \$3,000 in missionary drafts for previous 3 months involved.

Credit with steamship company must be maintained unimpaired by immediate satisfaction of their demands. To prevent outstanding drafts being returned to the missionaries, (possibly with protest fees added) and to preserve their ability by airmail to N. Y. at once. Urgently pressing needs require immediate, practical co-operation of many brethren and churches—the absolute, immediate requirements being above \$2,000. Send what you can by first mail to Don Carlos Janes, 1046 Dudley Ave., Louisville, Ky., and then move for additional funds as quickly as possible.

*R. H. Boll, D. H. Friend, Geo. A. Klingman, Tona Covey
Don Carlos Janes, Stanford Chambers, E. L. Jorgenson*

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Pray for laborers in the great harvest! Does your congregation pray for the missionaries? * * Sister Cypert embarked Oct. 28 for the U. S. * * Sister Oldham has not been so well as could be wished of late. * * Bro. Benson is studying in Chicago for greater usefulness in the China work. * * Herman Fox is still suffering from his old trouble. * * Sister Andrews is happy to be back in Japan. * * The missionary children there are still in need of a teacher. * * Those who like to provide clothing for either adults or children on the field may obtain information by addressing the writer of this page at 1046 Dudley Ave., Louisville, Ky. * * "I surely need the Lord's hand to guide me now as I've never needed it before." *Emma Beach*. * * "Everything is going along pretty well.—L. T. Oldham.

Good books, good used clothing, picture cards, wall rolls, and bandages can be used on the mission field. Shipping directions and suggestions gladly given, but ship nothing to the writer without first inquiring as it would perhaps be postage wasted, the rate being the same from here as it is from you, but let's send them many things. * * "Sister Bixler and I plan to go to Tokyo before Bro. McCaleb arrives and fix up his house and have a nice dinner the day he gets there. We will enjoy this much. I think nearly everyone plans to meet his ship. My, but we will be glad to have him back."—*Sarah Fox*. * * The commendable testimonials that have come to hand regarding Bro. McCaleb would make a sizeable pamphlet. The Lord bless him abundantly. * * Sister Beach was robbed of all her money except 19 cents on the way to the coast. Those who would help her bear the loss send to Wm. J. Campbell, Davis City, Iowa, or to the writer. * * Satan's Missionary Society—the Russian government with its plan of eliminating all religion. In one of the cathedrals, a picture of Christ has been desecrated by adding a pipe and cap; children are property of the state; and drunkenness is increasing rapidly. * * The Moreheads are soon to be on the home field. * * Let none economize in these hard days by cutting off from the missionaries. In the field of sacrifice, we can find a lot of money—in small amounts. * * Bro. Merritt has moved into his new house. * * Some discreet and thoughtful person can start missionary work in practically every church. The brethren at Blank would hear the writer on missions but they had "no money." One speech was delivered and \$9.40 were turned over with an offer of more. * * "Give and it shall be given unto you." * * Read and study 2 Cor. 9:10, 11. What do they say and *mean*?

LATE BRAZIL MISSION NEWS

O. S. BOYER

We began the month of September working as far west as Agua Branca, Pedra, and Jatoba, preaching in the open air and baptizing one.

Bro. Johnson also baptized one here Sunday. He came in a few days ago from his long motorcycle trip to the extreme north where he and the Smiths have together "spied out" the field. It is imperative that the brethren should know the real need of more workers.

Having sold our worn out, 26-model Ford, and having bought a good mule, we were off on the 23rd to visit again the places where we preached in August. In Olha d'Agua, just as I was about ready to preach, a great commotion was raised by the arrival of Brother Johnson on a motorcycle—most do not even know the meaning of "motocycleto." You can imagine our feelings when he handed us a telegram in Portuguese with this message: "If possible come to Queixada and get us with automobile.—Smith."

Jumping on behind Bro. Johnson we were in Matta Grande, forty miles away, in three hours. I do not care to make another such trip at night, over sandy, rocky and badly washed roads!

As a last resort we gave the priest of Matta Grande about \$100 to have his chaffeur bring the Smiths in his new Ford from the little village over 300 miles away. It is hard to understand how any combination of metal and rubber could endure such strain as that new Ford endured.

Again and again we asked the Lord to take the burden that kept returning upon our heart. Could it be that Bro. Smith was dangerously sick? or is it Sister Smith? or perhaps one of them had met with some accident on the road? or was it even possible that one of them had been wounded by a fanatical enemy?

After sixteen hours of marvelous driving over all kinds of paths and roads we were in Queixada enquiring for the "Americanos." Going hastily up to the door I called and received the feeble but joyous response of Sister Smith. Tears came to my eyes as I saw before me this faithful servant of the Lord so thin, barely able to walk, and just able to be out of her hammock. My tears increased when Bro. Smith soon put in his appearance, just as thin but now able to walk and to eat. At one time they thought he was dying.

Queixada seemed the most dreary, rocky, sandy, and abandoned place out in the middle of that great desert one has to cross to get to the cities north of Floresta. The telegram Bro. Johnson had sent Smith fifteen hours before we left M. G. had not arrived. It was with genuine joy that I learned from Smiths that they thought they could leave at once.

The first night on our return trip we asked and were gladly given permission to preach in front of the house where we were lodged in the little village of Jeritaco. Sister Smith remained in her hammock inside, but Bro. Smith stood up with me to sing. The whole population turned out and paid close attention to the message, and after dismissing all seemed loathe to leave.

About noon of the second day of our return trip we arrived in M. G. to meet a host of brethren and friends who were anxiously waiting to hear more from us.

We believe the Smiths had the flu. Some may think this field an undesirable one, yet my wife and I have better health than in the States. How we should pray that the Lord raise up many more like the Smiths ready to account their lives as of no account as dear unto themselves that they might accomplish the work the Lord has for them.

Bro. and Sister Smith are gaining strength rapidly and we feel sure you will watch for the report of their trip which they want to write as soon as possible. Half of the three months of the trip was spent in Floresta where six were baptized and the work left on a more permanent basis.

The whole church here had prayed without ceasing for the Smiths; and last night we all met for a wonderful thanksgiving and prayer service. Bro. Smith's speech, he being so weak physically and so powerful in the Spirit, stirred the whole audience. Pray with us that God put the same zeal and fervor in every member,

INTERIOR BRAZIL MISSIONS

O. S. Boyer

Recently Bro. Johnson preached at Matta Grande in the middle of the street in driving mist at night. "Brazileiros" are as afraid of rain as are "Norte Americanos", but the audience—a great part of which knew not Christ—remained through it all.

Today, as I write these items, Bro. and Sister Smith are in Floresta, over thirty leagues farther inland. They left Matta Grande a month ago on horse-back planning to be gone several weeks working in Floresta feeding the small but fervent flock, and evangelizing the city.

From Floresta the Smiths intend to go farther inland looking to God to lead in showing the best location for opening shortly a mission station. Each station should have a missionary in charge to evangelize the town and surrounding points, looking to God to establish congregations that in turn will send out native evangelists to establish other congregations.

Sister Johnson is doing a great deal of the work that it takes to get out the "Brazil Reporter." It is free to all who let us know they want it. A one-cent postal card is sufficient to let us know your address.

Mrs. Boyer is in our school teaching five days in the week taking the work of principal in the school. She enjoys this work as much as anyone, but should be free to do more of the necessary work among the women.

Sr. Mauricio Wanderly is our new Brazilian teacher who has already won a place in the hearts of all by his manifested fervor and love of the Lord in an undenominational way. The Lord has thus, at least for the present, solved our problem as to educating our children.

Sr. Manoel Pinheiro teaches and studies in the same school five days in the week. He spends his week-ends preaching Christ to the many open hearts several leagues out. Recently Bro. Smith visited one of these places twenty-five miles away, and ten of those our young brother taught publicly surrendered their lives to the Lord.

Sr. Toinho Barbosa studies in our school mornings, teaches in Cajazeira afternoons, and accompanies Bro. Manoel on week-end evangelistic trips. Having no horse of their own and ours generally being in use, these two young men often travel great distances on foot.

Practically every male member takes a public part. Besides this, much of the management of the church work in Matta Grande and Cajazeira has been put upon the Brazilian Christians that they might grow and that we might be able to do other work. Among those appointed for this work are three merchants of Matta Grande and one farmer of Cajazeira.

The print shop has turned out very little work as none are yet taught to print, and almost all the stress has been thus far laid upon oral work. This is a wide open door that God can yet enable His children to enter.

Within a radius of seventy-five miles of Matta Grande there are over a dozen important towns and villages and in none of them (except one) is there any work being done by others. In some of these places we have baptized some; and in some of them, so far as we know, the Gospel has never been preached one time. The writer expects to start out the coming week on a circuit of some 150 miles on horse-back, visiting ten of these towns, distributing tracts, selling Testaments, and preaching in the open air, in stores and in homes.

Our great desire is that we may be used of God in thoroughly evangelizing the country adjacent to each mission station. We are praying that other stations be opened one after the other, each time farther inland and close enough that all intervening territory can be covered. We do not know how many stations it will take to reach clear across unoccupied territory. One or two stations, we believe, can be opened shortly. We are asking God to raise up others so full of love for Him and for lost souls that they will be willing to leave loved ones and useless discussions, for this great work.

Matta Grande, Alagoas, Brazil.

FIRST LORD'S DAY LESSON OF DECEMBER

Lesson 10.

STEPHEN

Dec. 7, 1930.

Golden Text: They chose Stephen, a man full of faith and of the Holy Spirit.—Acts 6:5.

Lesson Text: Acts 6:7-10; 7:54-60.

Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought great wonders and signs among the people.

9 But there arose certain of them that were of the synagogue called the synagogue of the Libertines, and of the Cyrenians, and of them of Cilicia and Asia, disputing with Stephen.

10 And they were not able to withstand the wisdom and the Spirit by which he spake.

Acts 7:54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58 and they cast him out of the city, and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul.

59 And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

Study Questions and Brief Comments.

Verse 7. What does this verse tell? How did the word of God increase? (Bore fruit in salvation of souls.) Would the priests be easier or harder to reach? (The latter.)

Verse 8. Where was Stephen mentioned before? (See verses 1-6.) Here and in verses 3 and 5, find five things Stephen was full of.

Verses 9, 10. What did the men of these four synagogos do? Did Stephen seek dispute with them, or did they force it on him? Was Stephen afraid to meet them? What promise of Christ was fulfilled to him? (Luke 21:15.) What did they do then? (Read carefully the rest of this chapter.)

Acts 7:54. When who heard what? (The "council," or "Sanhedrin," chapter 6:12, 15, heard Stephen's speech.) What had he told them? (See Notes.) How were they affected? (Comp. Acts 2:37 and 5:33.)

Verses 55, 56. Filled with the Holy Spirit, what vision was revealed to his eyes? Where did he see Jesus? What did Stephen say?

Verses 57, 58. What did his hearers do in their fury? (Six items.) Why did they stop their ears? How did they go about to hush his voice for ever? Who is mentioned for the first time (but not for the last time, by any means)? In what connection? (Acts 26:9, 10.)

Verses 59, 60. What was Stephen doing when they were stoning him? What prayer did he address to the Lord Jesus? May we be sure the Lord did what Stephen asked? (Com. Phil. 1:23.) What else did Stephen request? Where had he learned that? (Luke 23:34.) What posture did he take?

NOTES ON LESSON 10

STEPHEN

Of Stephen's parentage or youth or conversion we know nothing. His Greek name would indicate that he was a Grecian (not a Palestinian)

Jew. At the first mention he is already a member of the large church in Jerusalem which began on Pentecost and his name heads the list of those seven who were of "men of good report, full of the Spirit and of wisdom," who were selected to see after the needs of the widows. Soon after that he became distinguished, for he "wrought great wonders and signs among the people." Doubtless because his influence had become so great, he drew the fire of the enemy. At first they tried disputation. This failing (for "they were not able to withstand the wisdom and the Spirit by which he spake") they brought false witnesses against him and arraigned him before the Sanhedrin; in answer to his accusation (Acts 6:13, 14), he made the great speech recorded in Acts 7. How this speech infuriated his hearers, and how they cast him forth and stoned him to death, and how wonderfully Stephen died, is told us in the printed lesson text.

STEPHEN'S SPEECH

Three things stand out in Stephen's speech in Acts 7:—(1) Stephen re-affirmed his unqualified faith in the Old Testament scriptures. (2) He showed that God was never confined to Jerusalem and the temple—that He revealed himself at various times and places, both in and out of the Land, as He saw good. (3) That Israel, with all their pretended loyalty to Moses, had from the first and all along been perverse and rebellious against God's appointments, and had now added the climax of their wickedness in the murder of the Righteous One. Stephen's speech was really God's indictment of Israel.

STEPHEN'S CHARACTER

Stephen was a fine example of a strong and true Spirit-filled Christian. He is especially noted as a full man:—full of wisdom and of the Holy Spirit; full of faith; full of grace and power. (Acts 6:3, 5, 8.) Think what kind of Christian life would follow from such inward fullness. Could we have such fullness? (Col. 1:19; 2:10; John 1:16. Also Eph. 5:18.) Mark his fearlessness, his trust, his Christlike kindness toward his enemies. This was the man chosen by his Lord to be the first martyr for the faith of the gospel.

SECOND LORD'S DAY LESSON OF DECEMBER

Lesson 11.

Dec. 14, 1930.

SAUL OF TARSUS

Golden Text: I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ.—Phil. 3:8.

Lesson Text: Acts 22:3-15.

Acts 22:3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

4 and I persecuted this Way unto the death, binding and delivering into prison both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there un-

Study Questions and Brief Comments.

Verse 3. (See the exciting circumstances under which Paul spoke these words, and where and when. Acts 21:27 to 22:2.) Of what nation was Paul? Born where? Educated where and under whom? How was he trained? What was his name in those days? (Saul.)

Verses 4, 5. What does he mean by "this Way"? (The Christian faith. Comp. Acts 24:14.) What was his attitude toward the church? How bitterly did he persecute it? On what errand did he go to Damascus? **Verses 6-8.** What happened on the road? Where? At what time of

to Jerusalem in bonds to be punished.

6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shown from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake unto me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus.

12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there,

13 came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him.

14 And he said, The God of our

day? How was Saul affected? (Comp. Acts 26:14.) What did he hear? What question did he ask? What was the answer from heaven? (See what more was said: Acts 26:16-18.)

Verse 9. What did Saul's companions see? Did they hear? (They heard the sound, but understood nothing. Acts 9:7.)

Verse 10. What did Saul want to know? Did the Lord tell him? Where did He send him?

Verse 11. How did Saul come to Damascus? Why was he led?

Verses 12, 13. Who came to Saul? Who had sent Ananias? (Acts 9:10-19.) What did he say to Saul?

Verses 14, 15. To what privilege and task had God chosen Saul? What God was this? Did Saul accept the task? (Acts 26:19, 20.) What important verse is left off here? (Verse 16. Read it out in class.) Why is this verse 16 so important? (It tells the one thing the Lord had said he must do, which the Lord Himself did not tell him, but sent him to Damascus to learn.)

fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.

15 For thou shalt be a witness for him unto all men of what thou hast seen and heard.

NOTES ON LESSON 11

SAUL OF TARSUS

He is first mentioned in Acts 7:38, where he lent his presence and assistance in the murder of Stephen. Then he is seen as a ravening wolf, persecutor of Christ's flock, the church even unto death. Not content to stamp out the faith in Jerusalem, his fiery zeal impelled him to hunt and hound them even unto strange cities. But while on this errand, on the road to Damascus the Lord Jesus appeared to him, and there occurred that great sudden conversion, recorded in our printed lesson. His salvation was not completed until from the lips of Ananias he learned what he must do (Acts 22:16) and in obedient faith, as he himself tells (Rom. 6:4) was buried in baptism and rose with Christ unto newness of life.—Now began that mighty, wonderful career, full of storms and such sufferings as perhaps no servant of Christ ever endured (2 Cor. 4:7-11; 6:3-10; 11:23-33). But, his warfare ended, his task accomplished, he could write with joy and peace in the Roman death-cell, "I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only but also to all them that have loved his appearing." (2 Tim. 4:7, 8.) Ah, faithful servant—how shall some of the careless easy-going, comfort and money-loving Christians stand alongside of thee in that day?

PAUL THE APOSTLE

Saul (whose name is suddenly mentioned as Paul in Acts 13:9, and never again Saul) received his apostolic office (an Apostle is a direct, fully authorized messenger and representative, and ambassador, of Jesus Christ) from the Lord Himself. (Gal. 1:1, 11, 12.) As an apostle he must also necessarily be an eye-witness of the risen Lord. It was for this that the Lord Jesus appeared to him. (Acts 26:16, 17; see 1 Cor. 9:1; 15:5-8.) He accounted himself as the very least of the apostles as to worthiness, because he had been "a blasphemer and injurious," and because "above measure I persecuted the church of God and wasted it." Nevertheless, by the grace of God he was what he was—truly an apostle of Christ, and in point of authority "not a whit behind the very chiefest apostle" (2 Cor. 11:5; 12:11) and in labors more abundantly than they all (1 Cor. 15:9, 10). He was more especially the apostle to the Gentiles (Rom. 11:13; Acts 22:18-21). Under Christ we owe almost everything to the labors of this devoted and faithful servant of the Lord.

(Use Study Questions for Class.)

THIRD LORD'S DAY LESSON OF DECEMBER

Lesson 12.

Dec. 21, 1930.

TIMOTHY

Golden Text: From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.—2 Tim. 3:15.

Lesson Text: 2 Tim. 1:1-6; 3:14-16.

2 Tim. 1:1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus,

2 to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day

4 longing to see thee, remembering thy tears, that I may be filled with joy;

5 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

6 For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

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

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

16 Every scripture inspired of

Study Questions and Brief Comments.

Verses 1, 2. Who is the writer of this letter? To whom does he write? In what sense was Timothy his child? (Comp. 1 Cor. 4:15.)

Verses 3, 4. Was the God whom Paul was serving the same God his forefathers served? Was Paul always in good conscience before God? (Acts 23:1.) Was he always right? (Acts 26:7f.) Did Paul pray for Timothy? How much? Was he much attached to Timothy? What did he remember? Are there always tears as well as joys in Christ's service?

Verse 5. What sort of faith did Timothy have? Who had the same sort of faith before him? Did Timothy inherit this faith from his mother and grandmother? (No, faith can not be inherited.) How then did he get it? (See v. 15 below.) Did his mother have something to do with that?

Verse 6. How had Timothy received a spiritual gift? (Comp. 1 Cor. 12:7-11; but rather, Eph. 4:11, 12.) What must he do in regard to it? How stir it up? (By diligent use.) Is that true of every gift of God? (Comp. the margin: "stir into flame," with "Quench not the Spirit." (1 Thess. 5:19.)

2 Tim. 3:14. In what must Timothy abide? Did he know from whom

God is also profitable for teaching, he had learned them? Does it make any difference where a teaching comes from? (See Notes.) From instruction which is in righteousness. From what source had Timothy received his teaching? (From the Old Testament

Scriptures and from the Apostle Paul.)

Verse 15. How long had Timothy known the holy scriptures? Who must have taught him? (See v. 5 above.) Is it any profit to a man to have known the scriptures from infancy? What are the O. T. scriptures able to do? Of themselves alone? (No, "through faith in Christ Jesus.")

Verse 16. (Get the marginal reading on this, and see Notes.) What is here stated concerning the scriptures? What is meant by "inspired of God"? (2 Pet. 1:21; comp. 2 Sam. 23:2.) For what four purposes is all of scripture profitable? What does each of these four items mean? Add verse 17—"that the man of God may be complete, furnished completely unto every good work."

NOTES ON LESSON 12

TIMOTHY

Timothy was a faithful young Christian, a convert of Paul, a resident in Lystra, the place where Paul had been stoned by the populace and left for dead. (Acts 14:19, 21.) His mother Eunice, a woman of unfeigned faith, was a Jewess; his father was a Greek (Acts 16:1-3). Paul desired him to go along with him. The Lord had led Paul's way to young Timothy through certain prophecies. (Tim 1:18.) By the laying on of the hands of the presbytery (that is, the eldership) he was set apart unto the work of an "evangelist," and a spiritual gift was bestowed upon him "by prophecy," in connection with this, and also by the laying on of Paul's hands. (1 Tim. 4:14; 2 Tim. 1:6.) So he became Paul's companion in travel and labor and persecution, an apprentice as it were, unto the ministry of the gospel—in which we may get a glimpse of God's most excellent way of a young man's preparation for the great work of the gospel. (2 Tim. 3:10, 11.)

Timothy's character was as true and pure as the faith which he proclaimed. "I have no man likeminded," Paul wrote about him to the Philippians, "who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that as a child serveth a father, so he served with me in the furtherance of the gospel." (Phil. 2:20-22.)

Paul's two letters to Timothy breathe the tenderest and most fervent love. He writes to him indeed as a father to an only beloved son, and pours out to him all the wealth of inspired wisdom, counsel, warning, encouragement. These two letters are a treasure-house to earnest preachers, young or old; and indeed to all Christians. The second epistle (from which our lesson-text is taken) is of special interest because it is the very last word we have from Paul. In it he solemnly charges young Timothy, in view of the coming grievous days that will mark the end of the age—days of moral and doctrinal corruption—to stand with all his heart for the pure word of God (2 Tim. 3:1f; 4:1f.) Symptoms of "the last days" existed more or less even in those days; but in our time are very prevalent indeed. The Timothys of this day may have to face the full brunt of them. "Wherefore watch ye." Paul's last charge to Timothy is deeply solemn and touching. (2 Tim. 4:1-8.)

NOTES ON THE PRINTED TEXT

(1) (2 Tim. 3:14, 15.) Timothy was assured of the truth of that which he believed, because he knew where he had learned it—partly from the Old Testament scriptures which he had been taught from infancy; partly from the inspired, God-accredited preaching of Paul. It makes a great difference where a teaching comes from. Take nothing from man as such; get all your light and truth from God. A faithful man can help us in pointing out truth in God's word; but we want nothing except what

we find there. (2) (2 Tim. 3:16.) The marginal rendering of the Revised Version is better. The word "scripture," according to its derivation means "something (anything) written." But in Bible usage that term is never applied to anything but God's written word.

QUESTIONS FOR THE CLASS

1. Who was Timothy? (Notes.)
2. Where was his home? (Notes.)
3. What was his mother's name? (v. 5.)
4. What does Paul say about those two women?
5. What had Timothy been taught from infancy?
6. What is said about all scripture?
7. What is all scripture good for?
8. With whom did Timothy travel?
9. How did he obtain a special gift?
10. What do we know of Timothy's character? (Phil. 2:20-22.)
11. What last solemn charge does Paul give Timothy in 2 Tim. 4:1-8? (Read.)
12. What in your judgment is the most important point in this lesson?
13. How does it affect my life?

FOURTH LORD'S DAY LESSON OF DECEMBER

Lesson 13.

Dec. 28, 1930.

Golden Text: Have this mind in you, which was also in Christ Jesus.—Phil. 2:5.

Devotional Reading: Matt. 5:3-16.

- 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 4 Blessed are they that mourn: for they shall be comforted.
- 5 Blessed are the meek: for they shall inherit the earth.
- 6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
- 7 Blessed are the merciful: for they shall obtain mercy.
- 8 Blessed are the pure in heart: for they shall see God.
- 9 Blessed are the peacemakers: for they shall be called sons of God.
- 10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
- 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.
- 13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men.
- 14 Ye are the light of the world. A city set on a hill cannot be hid.
- 15 Neither do men light a lamp, and put it under a bushel, but on the stand; and it shineth unto all that are in the house.
- 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

REVIEW

Which character of these we have studied in this quarter's lessons is notable for faith?

Of which one can it be said that out of weakness he was made strong?

Which one was an honest doubter?

How was a bad man saved and a "good" man lost?

Which was the greatest of the characters studied?

Give some facts about—

- | | |
|----------------------------|-------------------------|
| 1. Zacharias and Elizabeth | 6. The Rich Young Ruler |
| 2. Simeon and Anna | 7. Zacchæus |
| 3. Simon Peter | 8. Stephen |
| 4. Thomas | 9. Saul of Tarsus |
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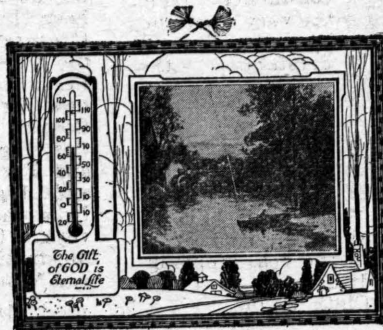
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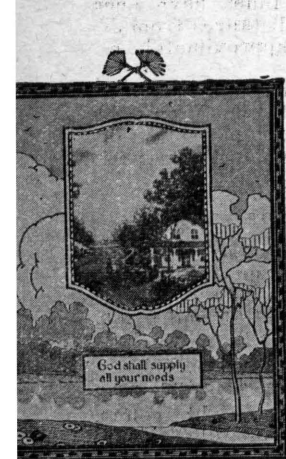
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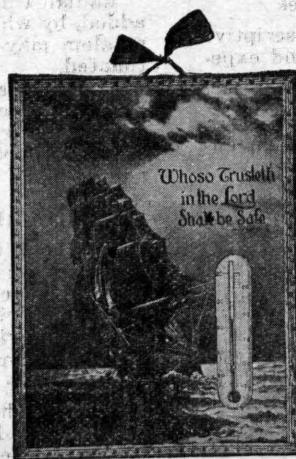
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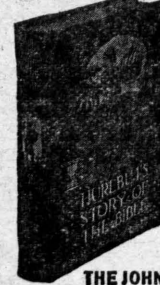
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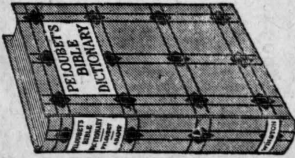
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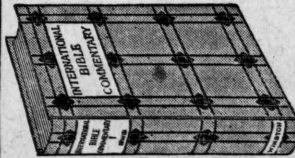
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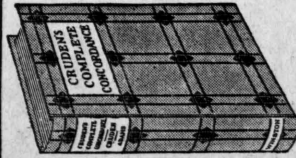
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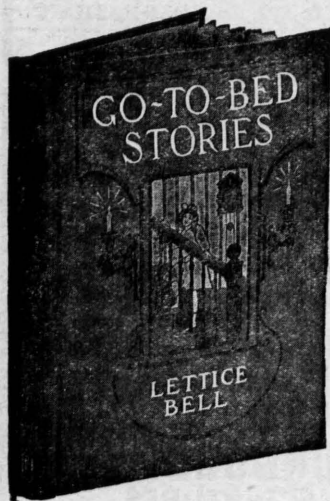
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