

FEBRUARY, 1931.

# THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

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## IN THIS ISSUE

The "Words in Season," first two pages, deal with that victorious, fruitful life that flows out of the vital union of Branch and Vine. There follow four independent paragraphs. The last is a fine lesson outline.

Was the entire primitive church mistaken? Even Encyclopedia Britannica testifies that it was solidly pre-millennial. Read the article beginning on page 42.

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# THE WORD AND WORK

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## WORDS IN SEASON

R. H. B.

### CHRIST WHO IS OUR LIFE

To say that Christ gives us life is true as far as it goes; but the statement is insufficient. Christ *is* our life. If He only gives us life He is indeed a wonderful Friend and Benefactor, but there is no vital or necessary connection between Him and me, further than that. But if He Himself is my life—that means a union and a vital bond between Him and myself. And this the word of God teaches. We are *in Christ*, He in us. “Christ in you, the hope of glory”. For this very purpose did He ascend on high “that He might fill all things”—i. e. that He might enter into spiritual union with His people. For the church “is his body, the fullness of him that filleth all in all” (Eph. 1: 23; 4: 10). And this is true not only of the church collective, but of each and every member of it. “Know ye not as to yourselves that Jesus Christ is in you? unless indeed ye be reprobate.” (2 Cor. 13: 5.) “Know ye not that your bodies are members of Christ?” “He that is joined unto the Lord is one spirit.” (1 Cor. 6: 15, 17.) He therefore is our life because He dwells in us and we in Him, and because we are joined to Him in the bond of a vital union. We have no other life than His, and must recognize no other. (Rom. 6: 11.) This important truth is set forth with special fullness in three passages:

- (1) The allegory of the Vine and the Branches, John 15.
- (2) The teaching of Galatians 2: 19, 20.
- (3) The teaching of Ephesians 3: 15-19.

### THE VINE AND THE BRANCHES

Of these the similitude of the Vine and the Branches is the simplest and most easily understood. The Lord Jesus said to His disciples, “I am the Vine, ye are the branches.” What the vine is to its branches that is what He is to us. Our relation to Him is as that of branches to the vine. Now it is evident that the branch has no independent life of its own, but the life of the vine is the life of the branch. The vine lives in the branch, and the branch’s life is the vine. So is our relation to Christ. “For ye died, and your life is hid with Christ in God. When Christ who is our life shall be manifested then shall ye also with him be manifested in glory.” (Col. 3: 3, 4.) The purpose of this union is that we should bear fruit through Him—that His life and His power working in us may enable us to bring forth fruit unto God; yea, that He may bear *His* fruit through *us*. (Compare Rom. 7: 4 and Col. 1: 29.)

**"CHRIST LIVETH IN ME"**

The notable passage in Galatians is quoted here in full:  
 "For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: And that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave himself up for me."

This is strong and clear. It is Christ that lives in him. His own personal life was terminated in effect on the cross, when Christ died; in actual fact when he accepted Christ as Lord, and was joined to Him (baptized into Christ, Gal. 3:27.) Thenceforth he acknowledged no other life than Christ living in him. The channel by which this life enters and is constantly communicated, is *Faith*.

**CHRIST INDWELLING**

In Ephesians 3:15-19 the apostle is praying for the brethren that they may be "strengthened with power through his Spirit in the inner man"; and that so Christ may be dwelling in their hearts by faith. We must guard against the utterly wrong inference (sometimes promulgated) that there is no real, actual indwelling, but that Christ dwells in us "*by faith*": as though we only believed and imagined a thing that is not really true. He means that *through faith* Christ dwells in our hearts. This indwelling of Christ through the Holy Spirit has for a further result that "being rooted and grounded in love" they become "strong to apprehend with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge"; and that so they "may be filled unto all the fullness of God."

**"SINCE JESUS CAME INTO MY HEART"**

It is thus—though our outward man is perishing—that the life of Jesus is manifested in our mortal flesh. (2 Cor. 4:12.) It is the superior law and working of this "spirit of life in Christ Jesus" that makes us free from the power ("the law") of sin and death which works in our members. That is the open secret of a truly Christlike life, which is the Christ-life in us manifesting itself against the darkness and sin of this world. And only this life prevails; only by the power of it can we overcome. Let us therefore reckon ourselves as dead through Christ and alive in Him with *His* life. Behold He stands at the door of our hearts and knocks, and would come in and sup with us. Let us open the door to Him!

"What a wonderful change in my life has been wrought  
 Since Jesus came into my heart,  
 I have light in my soul which for long I had sought  
 Since Jesus came into my heart."

**PERILS OF DEBATE**

In a recent issue of the "Scholastic", a school magazine, the following points well worthy of our serious consideration, are presented in the argument against "*Debating as Conducted.*"

1. That the debaters feel themselves contestants in a combat, not participants in an intellectual discussion.

2. That the objective of debating at present is not arriving at truth but winning cups or medals.

3. That debaters use strategies to avoid meeting the issues that the audience has assembled to hear discussed.

In addition to this, five points are listed on the proposition that "Debates as conducted inculcate vicious habits."

1. The debater acquires habits of trickery and strategy.

2. The debater learns to be sophistical in his reasoning.

3. The debater becomes a cocksure person who is interested not in arriving at issues but in proving his point by admitting nothing.

4. The debater learns to make sweeping generalizations not supported by evidence.

5. The debater learns to argue against his convictions for a trophy or for the glory of "winning."

If these perils were confined only to school-debates we would not be concerned; but, alas, they are too characteristic of religious controversy also, which above all things ought to be conducted in the love of the truth and in the fear of God. Free and full discussion of all issues and questions that arise among professing Christians is only helpful and in no wise objectionable, if conducted in honesty, fairness, kindness, and with a view to arriving at *the truth*. And among brethren such discussion should be an important means to mutual helpfulness in spiritual enlightenment and growth.

\* \* \*

**SATISFIED DESIRE**

"Delight thyself also in Jehovah  
And He will give thee the desires of thy heart."

Here is a promise upon a condition. The promise is very broad; the condition very simple. Thy heart's desire! What is it you desire in your heart? I am now not even asking what you *ought* to desire, but what *do* you desire? Your desire may be a wrong one, selfish and unworthy. But there is something behind it. The question is, Why do you desire it? Of course because you think it will bring you satisfaction and happiness. Let us assume that you are asking for a stone. Very well—God knows your hunger, and what you are hungering for. He interprets your desire. You are ask-



ing for the stone because you think it is bread. *He* knows that it isn't, and that the stone would only disappoint you and make you more unhappy than before. What you really want is the bread. The stone looks like a loaf to you. He gives you the loaf, and at first it may look like a stone. "If ye then being evil know how to give good gifts unto your children, how much more will your Father in heaven give good gifts unto those that ask him?"

But look at the condition. "*Delight thyself in Jehovah.*" Take pleasure in Him. Put Him first. Make it your object to please Him. Cultivate friendship with Him. Consider Him, consult Him. Work for Him and with Him. Set your love upon Him. If you do that, in the nature of the case, your outlook will change, and your desires also. Your eyes will clear up and you will yourself be able to discern between loaves and stones. You will begin to want the real things—not the tinsel but the gold; not the tawdry paste jewels, but the genuine diamond. And God will give you the desires of your heart.

What is it that you want? Happiness, of course; but rather that which causes happiness and the foundation of it. First of all *peace*. And then love. Then the thing which is above all rubies—wisdom. And that childlike spirit of trust. And the gift of all gifts, to obtain which for you the Lord Jesus went to the Father—the Spirit. Are there other things, on the outside? They will shape up for you. But your soul will at last find its all in God. Then you will have the desire of your heart and be satisfied.

\* \* \*

#### "ROSE-PETALED ANDY"

The thousands listening in on "Amos'n Andy" have followed with amused disgust the fortunes (misfortunes, rather) of poor, weak, worthless, spineless, characterless Andy. They understand quite well why the poor fellow is always in trouble and always getting deeper into it. Andy is the perfect example of what the Bible calls a "fool." He violates every law of wisdom, and runs counter to all good sense. Yet it is not entirely due to lack of brains. Andy isn't very bright, but it crops out all along that he really knows better. He simply doesn't want to think or to consider or face a difficulty. Present inclination, present ease and comfort, present appetite—these outweigh all other considerations with Andy. Reason and conscience don't get a chance to be heard. The line of least resistance is always Andy's choice. And though he be brayed in a mortar with a pestle he learns nothing from experience. The most amusing thing is Andy's offended attitude. When the inevitable crash comes he feels himself wronged. The world is using him badly. He can't understand why everything is coming on *him*. Of course he admits that he

made "a mistake." When he is so hemmed in by facts that no further excuse or alibi is possible, he says, "I'se wrong, *all* wrong." But that is a small matter. His friends are to blame—"Now,—that's a fool for you!"—everybody is to blame and everything. He has\*been duly warned. Many cart-loads of caution and good advice have been dumped into his foggy mind, as into Bunyan's slough of despond, and with no more result. But he sees no reason why he shouldn't be allowed to do as he pleases and everything come out all right. His heart is sore and chafed against the injustice of this old world and everybody in it.

There is surely a multitude of Andys—many more than we would think. Many who boast intelligence and abilities are but Andys in a larger way. They pursue a selfish, self-willed course, and when their crash comes, as come it must, they comment bitterly upon the world and even blame God. "Would you punish a man forever for a wrong he had done you?" asked Will Durant of a friend. The answer was an oath-punctuated negation. "Then what right have you to think God less decent than yourself?" replied clever Will. These are your Andys. They think they ought to be left alone to pursue their own course, to violate the will of God and the laws of the universe, as they choose and as they please, against all light and warning, and when they hear of heli they want to blaspheme the God who has done all to keep them out of it. Surely one touch of nature makes the whole world akin.

. . .

#### OUR LORD'S BEATITUDES

The Beatitudes pronounced by our Lord Jesus Christ present a wonderful theme for thought and study. I find sixteen in all, as follows:

(1) The seven well-known Beatitudes of the Sermon on the Mount (Matt. 5: 1-9) and two more on those who are persecuted for His sake (vs. 10,11).

(2) The blessing on those who find no occasion of stumbling in Him (Matt. 11: 6, and parallel in Luke 7: 23).

(3) The blessing on the seeing eyes and hearing ears (Matt. 13: 16, and Luke 10: 23).

(4) Blessed ("yea, rather blessed" than to be His mother) those who hear the word of God and do it (Luke 11: 28).

(5) The servant whom the Lord at His coming finds "*so doing*" (Matt. 24: 46).

(6) The servants whom the Lord when He cometh shall find *watching* (Luke 11: 37, 38).

(7) "If ye know these things blessed are ye if ye do them (John 13: 17).

(8) "Blessed are they that have not seen and yet have believed" (John 20: 29).

# THE WORD AND WORK

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

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

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(Office, 1045 Everett Avenue)

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## NEWS AND NOTES

"It was a great meeting, held in the Highland house, Louisville, and addressed by Brother Benson of China on Monday night, Jan. 26. The meeting had been called as a union prayer service, but when the brethren learned that Brother Benson was to be in Cincinnati on Lord's Day, they urged him to come down and address the union gathering. Standing room was at a premium, and the chairman reported twenty congregations represented. Brother Benson's work in China and the Philippines has been crowned with success, and his address was highly appreciated.

From Dugger, Ind.: "Work here seems to be improving this year. We have adopted the Portland Ave. plan of giving out 'On Time' cards to all on time in the Bible school. I doubt if we have started on time since I have been here until then. We have now started on the dot for three Sundays. 59 were on time the first Sunday; 90 the second; and 119 the third. Our attendance is also increasing. We sent out a financial bulletin last week and as a result had a much larger crowd Sunday than usual and about a third larger offering. Conditions are bad around here, yet our current expense offering was \$61.95."—J. A. Clark.

A notice from Detroit, received just as we go to press, requests that names of Christians known to be living in Ypsilanti, Ann Arbor, or nearby Michigan towns, be sent to Brother A. W. Hastings, Dearborn, Mich. The churches of Detroit are co-operating in the opening of a new and promising work at Ypsilanti. The meetings are at 3:30 Lord's days in Starkweather Hall.

Brother Hastings adds: "The Dearborn church is developing into a strong, working congregation, with prospects of a great future."

Bro. J. F. Smith, who is in the field in the interest of missions, and *The Word and Work*, has been recently at Dugger, Linton, Jasonville, Clay City, Bethsaida, Spencer, and Bryantsville—all in Indiana. About February 1 he goes down the "Ellen N" from Louisville to Nashville. Invitations may be sent to him care this office. He is meeting with a fine reception and good response.

From Springfield, Mo.: "The first union monthly singing in Springfield is a part of history, and I am glad to say that it was a great success. The Johnson-Dale meeting house was crowded to capacity, even with 50 extra chairs in the aisles. Bro. E. K. Caldwell had charge of the program. I assisted in every way possible. The next place of meeting will be Turner-Ramsey Ave.

We have the chromatic pitch pipe at \$1 each. Regular price, \$1.50.

"Our work is progressing rapidly. The last Sunday of 1930 brought us three additions, and we closed the year determined to do more in 1931. The first Sunday of the year added more to our forces—five



grown people. Then on the second Sunday of the new year we had four additions. We want to give God all the glory through the church."—L. O. Sanderson.

Unfortunately the first forty copies of our new Revelation book proved defective in that the cover was not properly attached. This has been fully corrected, and any who received a defective copy will be supplied in duplicate upon request.

Many good clubs are being renewed, and we are very grateful. We hope that none will drop out. The January and February magazines are being sent out to all year-end delinquents, in confidence that they will not want to do without the good things that are planned for the current year.

The East View church, near Louisville, enjoyed a good "Song Revival," on the three nights of Jan. 28, 29, 30.

From Lewisburg, Tenn.: "We are having wonderful crowds at church. Our Sunday School attendance averaged over 300 (that was the smallest number) for the month of January."—Leslie G. Thomas

The Cornell Ave. Church, Chicago, invites all brethren in reach to the "Song Revival," conducted by E. L. Jorgenson, on the nights of Tuesday, Wednesday, and Thursday, Feb. 17, 18, 19. Come! The fellowship of these meetings is most enjoyable and strengthening.

From Austin, Texas: "I am preaching regularly for a new congregation in South Austin. We have just finished our new building. The work seems to be progressing nicely."—G. B. Dasher.

"The Churches of Christ of Birmingham will join in broadcasting a song service over Station WAPI, 1140 Kilocycles, on Sunday, Jan. 25, Feb. 1, Feb. 8, and Feb. 15, at 10:30 to 11 P. M., Central Standard time. We will sing from 'Great Songs of The Church.'"—I. M. Crum.

From Hundred, W. Va.: "I received the song books in good shape. Thanks for your promptness. The church here seems to be going along very nicely. We have about 200 members at this place. Bro. Horace Taylor begins a meeting for us Feb. 15."—Dr. J. S. Church.

From Rosie, Ark.: "I am in touch with a young evangelist who has time for some meetings."—Henry Owens.

From Salado, Ark.: "Sister Nannie Morgan is thankful for financial aid received in December. Her health is some better. Help is still needed."—Ethel Honey.

A preacher of several years experience, and a school teacher of experience wishes to locate a school where he can have Christian associations and Christian environment and where he can preach Lord's Days in mission points or where there are brethren. He holds first grade state certificates in Arkansas, Mississippi, South Carolina, and Virginia, and is also eligible to teach in Georgia. Satisfactory references furnished. Please address him through the Word and Work office.

From Chattanooga, Tenn.: "The paper continues to be fine and dandy, just full of good things for the person with an appetite for spiritual things.

"Work with Central church is moving along very well. The church is taking out from 16 to 20 baskets of food every week to the poor in the city."—E. H. Hoover.

K. C. Moser, whose booklet, "Studies in Romans" has been favorably reviewed in these columns, offers to devote all proceeds from further sales to foreign missions. Fine! That means the reader can have this excellent help on Romans for 25c given to missions—postage perhaps excepted.

O. S. Boyer writes: "After much deliberation and planning we decided it was better to translate the W. W. Lessons, just as they are, for use here in Brazil. May God bless you abundantly in continuing to supply this richly spiritual teaching for the church."—Some of the missionaries in other fields do the same.

Correspondents will simplify our work and enable us to handle business more accurately if they will:

1. Renew in the same name invariably, or mention the change.
2. In sending subscriptions, state whether new or renewal.
3. Order quarterlies and other lesson helps a month in advance if possible. Standing orders are most satisfactory. Advise us of any change a month in advance.
4. Return all bills with remittances. This applies to Renewal Statements particularly.

From Montgomery, Ala.: "I was called away from Veterans' Hospital, because of my wife's illness, and will be here for some time, I believe. Since my return home we have had two more precious souls to be buried in baptism. My brother-in-law and his wife both were buried, and are now walking in the newness of life.

"May this year be a plentiful one in the vineyard of the Lord to you all."—T. Nakane.

Only a few copies of the 1930 bound volume remain. \$1.75 each.

The publishers of "The Truth", of Sneads, Fla., ask us to announce the Cowan-Harper discussion on the communion cup. 10c each.

From Weslaco, Texas: "I have not written Word and Work in quite a while. I have been trying to get well and to find an honorable way to make a living. The Lord has been good to me in leading me to pleasant places. I am feeling good. I now have a home, and my home will produce our own living in the finest country I ever saw."—John E. Dunn.

Our little pamphlet of children's songs—the 14 best songs of this kind available—may be had at 5c each, 25 for \$1.

Three copies are in stock of the great book, "George Muller of Bristol", by Arthur Pierson, at \$1.50 each.

## "THE REVELATION"

Fully indexed by topics and scriptures at top of each page  
By

R. H. BOLL

The writer's aim has been to be faithful to the Word, above all; just and true in his presentation, and undogmatic in his conclusions. His object was to point out facts and features, rather than to teach and dogmatize; and to direct the reader's eyes to what is actually said and written more than to explain and comment. He says nothing upon his own authority but has endeavored to place everything before the reader, that he may see, examine, and judge for himself.

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**FROM TWELVE TO THIRTY**

STANFORD CHAMBERS

At twelve Jesus felt and confessed that He "must be about the things of" His Father. (Marginal reading). Found of His earthly parents, He returned with them to Nazareth and was subject to them. Did He then cease to be about His Father's business? By no means. He was still in God's will and order, and therein the "things of the Father" are always to be found. He was about His Father's business in that carpenter shop, rendering useful service to others, and at the same time sanctifying honest toil and making it honorable. He was about the things of His Father in that home and that despised Nazareth. At the synagogue every sabbath day, "as his custom was," he sought and found satisfaction for His soul in the sacred writings, the law of God, on which He could "meditate day and night." Thus He profitably spent the eighteen intervening years, until there came, in the days of John the Baptist, that call from the Father to enter that larger sphere of His Father's business. He waited for His call. When the call came, how quick to obey!

Here then we have good example. "Let each man abide in that calling wherein he was called." Engaged in honest toil one can be about the things of the Father and therein bring glory to Him. Let the carpenter build for God. Let the farmer farm for God. Let the merchant keep shop for God. "Brethren, let each man, wherein he was called, therein abide with God." The attitude, aim, and motive determine. If, as with Jesus, our *oughts* become *musts*, and our *musts* become "*I wills*", there need be no worry as to whether our lives will bear fruit or our spheres be enlarged. With an ear to hear and a willingness to obey we may with patience and confidence bide the time till there comes His call.

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**"SAFEGUARDING SPEECH"**

Some one was commenting on the fact that the young people in two families in the church—evidently similarly situated—turned out radically different in their attitude toward religion. The sons and daughters in the one family joined the church and entered heartily and happily into Christian service. The children of the other family ceased to attend church as soon as they were allowed to do so. Though they lived respectable lives, they were different toward the church. Indeed, they had been known to say that there was nothing worth while about religion. Late in life the mother of these said: "The trouble was that we were continually finding fault with the preacher and our fellow churchmembers. It was only after the harm had been done that we began to pray for our children and for the church."—*The Sower*.

**THE COMING OF CHRIST—IS IT “PRE-MILLENNIAL”?**

R. H. B.

To commit oneself to a foregone theory about the coming of Christ (such as “pre-millennial” or “post-millennial”) and then proceed to bend the Bible to that theory, is not the part of a true Bible student or a sincere seeker after God’s truth. On the other hand, if the Bible teaches anything about a millennium and that Christ will come either before or after the millennium, then to ignore the Bible teaching on the subject on foregone grounds would also be wrong, and unworthy of a faithful Bible student. To a Christian who is not bound by a creed or theory and who is concerned only to learn the mind of God, such a question is not one to be settled by a previous whole-sale discrediting of something we may choose to call “a theory,” but by a candid and careful examination of the word of truth. I have repeatedly seen statements, such as one I noted recently by a much esteemed brother, who says in effect that he is neither pre-millennial nor post-millennial nor millennial in his views of the Lord’s return. He means by that no doubt that he has not found the Bible to teach anything about a future millennium, nor about any pre-millennial or post-millennial coming of Christ. That is a point worth looking into. Let us see then whether the Bible tells anything of a “millennium” and what is the relation of Christ’s coming to it.

**IS THERE TO BE A “MILLENNIUM”?**

First of all let us ask whether according to the scriptures there is to be a millennium. We are quickly reminded that the term “millennium” is not in the Bible. Well, “millennium” means “a thousand years,” just as “century” means “a hundred years.” If the Bible speaks anywhere about a period of a thousand years, then “millennium” is in the Bible. Such a thousand-year period is mentioned six times in Rev. 20: 1-6. So, whatever we make of it, undeniably *the Bible speaks of a millennium*. That much is sure and certain, and not open to dispute. But we’ll waste no time in striving about words. When in a conversation on baptism a gentleman informed me that the term “immersion” is not in the Bible I answered—“Then I’ll not insist that you should be *immersed*. If you will simply follow the action described in the Bible—go to the water, down into the water, be buried with Christ in baptism and raised with Him, your body being ‘washed with pure water,’ and come up out of the water—we will say nothing about immersion. In like manner we shall not insist on a *millennium*. Just so we agree (as we must) that there is coming a time when all nations shall come to the Lord (Ps. 86: 9); when the knowledge of the Lord shall cover the earth

as waters cover the sea (Isa. 11:9); when the will of God shall be done *on earth* as it is in heaven (Matt. 6:10); a "restoration of all things whereof God spake by the mouth of his holy prophets that have been from of old" (Acts 3:21), when the curse shall be lifted and thorns and thistles shall cease, and the creation itself shall be delivered from its travail and bondage of corruption (Rom. 8:18-24); a time when the kingdom of this world shall become the kingdom of the Lord and of His Christ (Rev. 11:15); when there shall be abundance of peace till the moon shall be no more; when Abraham's seed shall be heirs of *the world* (Rom. 4:13) and "the meek shall inherit *the earth*", and the saints of the Most High shall possess the kingdom "under the whole heaven" (Dan. 7:24)—that is enough: we shall not speak of the millennium—only of that glorious age to come will we speak.

#### THE QUESTION OF CHRIST'S RETURN

Since then there is to be such a blessed time as that (for there has not been such an era in the past—it is certainly yet to come)—when, with reference to that period, will Christ come? Will He come before it and Himself usher it in? That would be what is meant by the "premillennial coming" of the Lord. Or will He not come till after that era has come and gone? That is what is meant by the "post-millennial" coming. These terms in themselves are not worth striving about; but the question whether the Lord will come before that blessed era or after it is of more far-reaching importance. There is no attempt in this inquiry to fix any time for His coming so far as date is concerned. The question is, Does the word of God teach that we should be looking for Christ *now*, that possibly he may come now; and that we should be living in watchful expectancy of His return *now*; or does it teach that we need not expect Him till that glorious era (usually referred to as the "millennium") shall have dawned upon this poor old sin-cursed world, and that it shall have to run its course before Christ can come; or, indeed, does the Bible say anything about it, one way or another? I believe it does. I believe the old Book teaches, and in no uncertain fashion, that Christ's return is to be expected in this present time, and looked for with earnest watchfulness. I believe that the old Book teaches that Christ comes before that happy promised era, and that that era cannot be till He does come. If the Bible tells us that, we can know. If not, not. If we can know that much, then that much we should know; for certain serious practical consequences hang upon the teaching in either case. It is not a question of pre- or post-millennialism, or of theories and speculations, nor a matter of date-setting, but simply of whether we shall believe and accept what God has spoken. This is the clear-cut issue. Let us not befog it.



## WATCHFUL WAITING

No one will deny, I think, that the duty of earnest, constant watchfulness and expectancy of Christ's return is enjoined upon the church. The matter is stressed and urged in almost every book of the New Testament. The unsophisticated reader of its pages will not fail to see that the Christians of the apostolic day regarded the coming of Christ as *imminent*.\*

The argument has been made that the coming of Christ was "not at hand in Paul's day," citing 2 Thess. 2:2 in proof. Well then Paul could not have lived in James' day for James says "The coming of the Lord *is* at hand (Jas 5:8). The Christians of that day waited and watched for it ceaselessly, earnestly, intently. The terms used in the original testify to the fact. On 1 Cor. 1:7 the Expositor's Greek Testament translates,—"*While you eagerly await the coming of our Lord Jesus Christ.*" On Gal. 5:5—"this verb [wait] expresses *eager expectation* rather than the attitude of patient waiting attributed to it in our versions." On Phil. 3:20—"the compound [apekdechomai, to wait for] emphasises the *intense yearning* for the parousia [the coming]." On Heb. 9:28—"an allusion to the re-appearance of the Highpriest after the solemn ceremonial on the day of atonement, to the *anxiously waiting people*." (These comments are all taken from the Expositor's Greek Testament, a well-known, scholarly work, which certainly cannot be accused of bias toward "pre-millennialism.") But this was precisely the attitude the Lord enjoined on them. This earnest, constant joyful expectation, and the urgent requirement for readiness, constitute the *practical end* of the doctrine. Now *any view or theory that destroys the practical aim of a doctrine is false*. The "unfaithful servant" formulated such a theory in his mind. He said in his heart, "My Lord delayeth his coming." The result was a relaxing of his watchfulness—familiar enough among us—a slipping back into self-indulgence and into an over-bearing attitude toward fellow-servants. Any doctrine that removes the coming of Christ to the future, or which destroys the peculiar hope and incentive it holds for the Christian is false doctrine.

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\*That is another word not worth fighting over—if anyone has a better one, let's have it. By imminence we do not mean immediacy. We mean by it what James meant when he said, "The coming of the Lord is at hand"; and "Behold the Judge standeth before the doors." (Jas 5:8, 9). We mean what the Lord meant when He said, "Be ye also ready, for in an hour when ye think not the Son of man cometh"; and, "Watch therefore for ye know not the day nor the hour." (Matt. 24:42, 44; 25:13.) If then we can not be sure that He will **not** come at any given time; nor do we know what day or hour He **will** come; and if we must therefore be watchful and ready at all times—that makes up the conception of imminency. If any other word will better sum up this idea of constant possibility, we'll just drop the term "imminent," and use whatever term may best describe the impending and ever-to-be-expected event.

## NO MILLENNIUM TILL CHRIST COMES

The prophetic foreview of the progress of the age, as given us in God's word, leaves neither room nor possibility of such an era of universal peace and blessing before Christ comes. There are no promises of improvement, but many predictions of growing corruption and departure for the time ahead, till He comes. Wolves shall enter in among the flock; yea, from among the shepherds themselves shall some arise "speaking perverse things to draw away the disciples after them?" (Acts 20: 29, 30.) "The Spirit saith expressly that in later times some shall fall away from the faith . . ." (1 Tim. 4: 1.) "In the last days grievous times shall come . . ." (2 Tim. 3: 1, etc.) "The time will come when they will not endure the sound doctrine . . ." (2 Tim. 4: 3, 4.) "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8.) "As were the days of Noah, so shall be the coming of the Son of man." (Luke 17: 37.) The whole of this evil age is marked by a gradually deepening general corruption and apostasy. The "mystery of iniquity" was already working in Paul's day, and would continue to work so until the restraint would be removed, when it would break forth in the "Man of Sin." (2 Thess. 2: 1-11.) The whole creation groans, God's people also with it, until the resurrection and revealing of God's sons. (Rom. 8: 19-24.) The tares of Satan's sowing adulterate the word of God's wheat till the harvest (Matt. 13.) All that live godly in Christ Jesus continue to suffer persecution and opposition; and God's people have no abiding city at any time during the age, but go forth with Him without the gate, bearing His reproach. (Heb. 13.) Till the King comes back the servants of His household administrate the pounds among a hostile population. (Luke 19: 11f.) So the age is throughout of the same character, deepening in iniquity as the end draws nigh. Nowhere during "the age of this world" which is ruled over by Satan, is there room for the promised age of world-wide blessing. If there is to be such a happy time it must necessarily come after the Lord's return. Therefore have we every reason to look for His coming any and every day.

## A PRACTICAL DOCTRINE

The practical power of God's prophetic teaching in general and of the doctrine of the constantly-to-be-expected coming of Christ is far-reaching. Every virtue and every grace is enforced in view of the glorious event impending, both by way of hope and warning. "And now, my little children, abide in him, that if he shall be manifested, we may have boldness and not be ashamed before him at his coming." (1 John 2: 28.) "We know that if he shall be manifested we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself even as he is pure." (1

John 3: 2, 3.) "Wherefore girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience not fashioning yourselves according to your former lusts in the time of your ignorance: but like as he who called you is holy, be ye yourselves also holy in all manner of living." (1 Pet. 1: 13-15.) And there are many other passages in which the ever expected coming of the Lord is the great argument and exhortation to unworldliness, love, self-control, watchfulness, faithfulness, diligence, good works, prayer—in short to all the good will and work of the Lord. Much of the zeal and earnestness of the primitive faith was due to that "blessed hope," while modern Christendom owes much of its sad indifference to the neglect of this teaching concerning Christ's return. It is an intensely practical doctrine, and an important feature of the gospel.

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Lest anyone should think the Biblical teaching on the "Millennium" as above given is a "*modern conception*" we subjoin here an extract from the coldly impartial *Encyclopaedia Britannica, Eleventh Edition; Article "Millennium"*.

#### BRITANNICA NOTES ON THE PRIMITIVE BELIEF

"Faith in the nearness of Christ's Second Advent and the establishment of his reign of glory on the earth, was undoubtedly a strong point in the primitive Christian Church. In the anticipations of the future prevalent among the early Christians (c. 50-150) it is necessary to distinguish a fixed and a fluctuating element. The former includes (1) the notion that a last terrible battle with the enemies of God was impending; (2) the faith in the speedy return of Christ; (3) the conviction that Christ will judge all men, and (4) will set up a kingdom of glory on earth. To the latter belong views of the Antichrist of the heathen world-power, of the place, extent, and duration of the earthly kingdom of Christ, etc. . . . But even here certain positions were agreed on in large sections of Christendom. Amongst these was the expectation that the future kingdom of Christ on earth should have a fixed duration—according to the most prevalent opinion, a duration of one thousand years. From this fact the whole ancient Christian eschatology was known in later times as "chiliasm"—a name not strictly accurate, since the doctrine of the millennium was only one feature in its scheme of the future.

". . . Justin (Dial. 80) speaks of chiliasm as a necessary part of complete orthodoxy, although he knows Christians who do not accept it. A philosopher, like Justin, with a bias towards an Hellenic construction of the Christian religion, should nevertheless have accepted its chiliastic element is the strongest proof that these enthusiastic expectations were

inseparably bound up with the Christian faith down to the middle of the 2nd century. . . .

"After the middle of the 2nd century these expectations were gradually thrust in the background. They would never have died out, however, had not circumstances altered, and a new mental attitude taken up. The spirit of philosophical and theological speculation and of ethical reflection which spread through the churches, did not know what to make of the future. To a new generation they seemed paltry, earthly and fantastic, and far-seeing men had good reason to regard them as a source of political danger. But more than this, these wild dreams about the glorious kingdom of Christ began to disturb the organization which the church had seen fit to introduce. . . ." (See further discussion in same article about the Alogi, the Montanists, and Dionysius, Bishop of Alexandria, who attempted to get rid of the book of Revelation. As to Eusebius and Dionysius "mysticism and political serenity between them gave the deathblow to chiliasm in the Greek Church.")

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## **GOD'S MESSAGE TO MAN**

W. J. JOHNSON

We are made to rejoice on account of the nearness we have to each other. Proper utilization of material things has brought this enjoyment. The many developments of the present day have broken down barriers and brought us within seeing and speaking distance of each other. Furthermore they bear out the truthfulness of the statement in the beginning of God's message to man, "Let us make man in our own image, and give him dominion over the earth and every living thing therein." This statement conveys to us the highest and noblest origin of our existence, and gives to us the exalted place which we so imperfectly fill because of sin.

Notwithstanding the shameful condition to which the evil influence of sin brought us, God, being rich in mercy and lovingkindness, manifested His interest in saving us from the power of evil and death, and in giving us a home that is more beautiful than this earth affords. To this end He has spoken and asked an audience.

His message is recorded in the Bible—a book which those who have learned the great principles set forth therein treasure as the most valuable of all messages. Truly its qualities are unique and marvelous.

It is the book for all people of every class and distinction. The unlearned understand it, and the learned study it with increased interest in the things concerning our origin, our fall, the plan of our redemption, and our destiny. For upon these



subjects its Author speaks with authority and not as man speaks.

The language of the Bible makes us feel that it is for us, regardless of our nationality—Americans, Europeans, Asiatics, Australians, Africans. Furthermore, people of every class and distinction recognize its power to analyze the life and character, and to guide in reformations that lead to peace, joy, and happiness. Men of every vocation—lawyers, statesmen, judges, rulers, teachers, writers, scientists, business men, and farmers—find its value inestimable. The troubled and grief-stricken find comfort and consolation in its promises. They who hunger and thirst after righteousness satisfy themselves at its inexhaustible supply of food and water of life. Hence these remarkable qualities impress us with the wonderful love and wisdom of God in giving to us a message so uniquely fitted to our needs.

These qualities, imparted by its Author, are unique. They are more far-reaching in power, beauty, and sublimity than all the combined qualities of man. Furthermore they are evidence that God has spoken and demands that we give audience to His words. As it is written, "Give ear, ye heavens, and Jehovah will speak, and let earth hear his words." (Deut. 33:1.) And again, "Give ear, O heavens, and hear, O earth, for Jehovah hath spoken." (Isa. 1:2.) He not only calls upon us to hear: He urges upon our attention His message with promised blessings, "Blessed is he that readeth, and they that hear the words of the book of this prophecy, and keep the things that are written therein." (Rev. 1:3.) Turn to Deuteronomy 4:1-9 and read. You will observe that under the dispensation of law the Jews were urged to hear and do His commandments that they might live and possess the land promised their fathers. Let us now turn to Hebrews 2:1-4 and note the emphasis placed upon the message for the dispensation of grace: "Therefore we ought to give the more earnest heed to the things that we have heard lest haply we drift away from them. For if the things spoken through angels proved steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation? which having at first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his will."

As under former dispensations He forbids any changes of His word. Paul speaks thus: "If we or an angel in heaven preach unto you any other gospel than that we have preached unto you, let him be anathema." (Gal. 1:8, 9.) Furthermore He instructs us, "Give all diligence to show yourself approved unto God, a workman that needeth not to be ashamed hand-



ling aright the word of truth." (2 Tim. 2: 15.)

Let us now note the main divisions of the Bible—the Old Testament and the New Testament. These two divisions are expressed by the Holy Spirit in the following words: "God having of olden times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us through his Son." (Heb. 1: 1, 2.)

Since the New testament is the portion of God's message which came to us through Christ, it more directly concerns us. For this reason let us proceed to note what is spoken therein.

The first four books of the New Testament show clearly Christ's mission to earth, and His commission to His disciples just before His ascension. In Matthew 28: 18-20 He authorizes His disciples to teach all nations—make disciples—and baptize them into the name of the Father, and of the Son, and of the Holy Spirit; and to teach them to observe all things that He taught them. And in Mark 16: 15, 16 He commands them to go into all the world and preach the gospel to every creature, and makes a promise to all who hear, "He that believeth and is baptized shall be saved." In the commission He promises repentance and remission of sins in His name. (Luke 24: 47.) Also He gives them the keys of the kingdom that they might bind and loose sins (Matt. 16: 19; John 20: 22, 23.) But according to Galatians 1: 8, 9 (and Rev. 22: 18, 19) no angel in heaven, the apostles, nor any one else, can change the message nor supplant it with some other teaching; for it is "once for all" given to the saints (Jude 3).

The time that the disciples began preaching the gospel, marks the beginning of the present dispensation—the dispensation of grace. For then the grace of God appeared offering salvation to all men. So let us carefully note when this dispensation began. When Jesus instructed the disciples to go into all the world testifying that He is the Christ, He told them to abide in Jerusalem till they were endued with power from on high. (Luke 24: 49.) In this connection read Acts 1: 4, 5: "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence."

When Jesus ascended to heaven the disciples went from the Mount Olivet into Jerusalem, and abode there. "With one accord they continued steadfastly in prayer." Matthias was chosen to fill the place vacated by Judas, who through transgression fell. "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as the rushing of a mighty wind, and it filled all the house where they were sitting. And there ap-

peared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2: 1-4.)

The multitude of devout Jews of every nation under heaven, seeing the Holy Spirit upon the disciples, and hearing them speak in their own language the wonderful works of God, marvelled. But some accused the apostles of being drunken. Then Peter stood up with the eleven, vindicated themselves of the charge, and preached unto them Christ Jesus. The climax of this discourse was reached in these words, "Let all the house of Israel know assuredly that this Jesus, whom ye crucified, hath God made both Lord and Christ." His speech pierced the hearts of many and caused them to ask, "Brethren, what shall we do?"

This question concerning salvation is here asked the first time under the present dispensation. And Peter's answer shows his use of the keys in binding and loosing. Guided by the Holy Spirit he said unto them, "Repent ye and be baptized, every one of you in the name of Christ unto remission of sins and ye shall receive the gift of the Holy Spirit."

Peter called this day of Pentecost "the beginning" (Acts 11: 15). From then the church is spoken of as in existence. And a brief record of the work of the disciples is given in the remaining portion of Acts. It shows the Lord's way of preaching the gospel to the world—making disciples, baptizing them, and of setting churches in order.

The epistles and Revelation were written to instruct believers, and to encourage them to abide in the teachings of Christ, that unity and peace may be enjoyed on earth and that victory over the enemy of righteousness, and happiness in the presence of God, may be attained forever.

### **THE FEAR OF GOD**

What the present generation lacks more than all else is the fear of God, which is that respect for His authority and profound reverence and recognition of His majesty, the submission due Him, that dread of offending Him, that deep soul-respect for God in His position, His character, His rights that make men feel that His will must be done first of all and above all, at any and all cost. This is a fundamental, indispensable thing, which the flippant, the careless, thoughtless, lawless generation of our day lacks. And I mean not the world only, but professing Christendom; yea, and in too large a measure it is true of the church itself that "there is no fear of God before their eyes." (Rom. 3: 18.)

It is an *awful* lack. "Know therefore and see that it is an evil thing and a bitter that thou hast forsaken Jehovah thy

God, and that *my fear is not in thee*, saith the Lord, Jehovah of hosts." (Jer. 2: 19.) Only the bitter result can at last declare how bitter a thing it is to be devoid of the fear of Jehovah. Where there is no fear of Jehovah there is no obedience—only self-will and self-pleasing. Thus it is in the churches of Christendom at large where work and service is dictated by the will and whim of man, and worship is according to human taste and preference—for will-worship has ever been the mark of the carnally religious. And where there is no *obedience* there is no acceptableness. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will* of My Father who is in heaven. Many shall come unto me in that day and say unto me, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, *I never knew you*; depart from me, ye that work iniquity."

The fear of the Lord is the beginning of wisdom. Whatever there may be that is called wisdom, if it be not founded and grounded in the fear of God it is not wisdom; and the same is true of religion.

R. H. B.

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#### HETTIE JONES BYRD

Saturday, Jan. 10, marked the passing of one of God's dear children—one of those of whom it is said, "Precious in the sight of the Lord is the death of his saints." In their "house by the side of the road" near Harrodsburg, Ky., like that other house in Bethany, dwelt the brother and two sisters, the children of Brother and Sister S. H. Jones. Brother Jones, one of the best of men and one of the most powerful of preachers, with his faithful companion, passed to his reward some years ago. This "house by the side of the road" has been the shelter of homeless orphans, a refuge for the troubled, and a house of light and joy for their friends and neighbors. Always a place where the ministers of Christ found welcome and congenial companionship. "Miss Hettie," as she was familiarly called, was a woman of bright mind, possessed of great energy, and was firm of faith and purpose—yet the law of kindness was on her tongue, and her ability to make and keep friends was unusual. Her loyalty to her friends and unselfish devotion to their interests was a marked characteristic of her life. For many years she followed the profession of teaching and was among the best in her chosen work. At the time of her death she was a teacher in the McAfee High School. But it was as a Christian that she shone the brightest, untiringly active, thoroughly in earnest, liberal to the full extent of her means, truly "a helper of many and of me also." She wielded a great influence for Christ in her large Sunday School class at Ebenezer, as well as in the schoolroom and the community. She came, through her work of faith and labor of love to be one of the most beloved women of her county. She was a friend of missions and lover of God's word and loved her Lord's appearing. With the words "I am so happy" on her lips she entered into the rest which remains for the people of God.

This is the faith of the brother and sister with whom she lived, and the faith of her other brother, his wife and children, for all are God's children, and with their tears I mingle my own and join them in the Blessed Hope which was hers as well as ours.

—H. L. Olmstead.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

DON CARLOS JANES

Still "Greater Things for God" in 1931. \* \* Bro. Brown believes the school room the greatest missionary opportunity at Kabanga. \* \* "I am getting on fine."—*Sarah Andrews*. \* \* Are you still praying for that teacher of children in Japan? \* \* Last letter received from Sister Broaddus says she was cared for in the hospital "like royalty."

All Christians should know Luke 10:2. \* \* Sinde mission, Scotts and Reeses, report 40 baptisms in October and November. \* \* "There are no hard roads for those who are travelling with the Lord for He makes them smooth."—*Geo. Johnson*. \* \* Bro. Dong has baptized his wife and 19 others in Korea. A missionary family to assist in the work there should be sent as quickly as possible. \* \* Pray for Virgil and Ramona Smith in their new Brazilian field.

The Missionary Emergency continues; the flow of special money to meet outstanding drafts should also continue. \* \* Would be happy to hear of recruits for Brazil."—*Virgil Smith*. \* \* Bro. Gruver expressed desire for a couple to reach China this year. \* \* What good woman will go over and help Sister Mattley? \* \* Because of peculiar financial conditions abroad, in one day writer remitted mission funds by check, N. Y. draft, International money order, American Express money orders in dollars and same in foreign currency. \* \* Brother Classen reports 200 conversions in his African field. \* \* Please add something to gifts to supply doors for the church and school at Sinde to keep out the winter winds. \* \* If 1,000 diligently sought to get *others* to give to missions and in 30 days enrolled 1,000 individuals and churches averaging \$5 a month, it would result in \$60,000 additional money per annum which would help immensely. The estimate is moderate; the result, an easy possibility. Work on it with determination. It is better to get four to join you in sending \$5 than to give \$5 yourself. \* \* Let churches which can hear E. A. Rhodes, Max Langpaap, B. D. Morehead, and Geo. Benson, now home from the field, avail themselves of the opportunity. \* \* Don't waste waste materials—lesson picture cards, wall rolls, bandages, out-grown or discarded (usable) clothing for children or adults. \* \* In about a minute, writer saved a missionary \$9 on a recent purchase. Every month he saves the cause of missions perhaps \$15 to \$50 on merchandise bought, cost of cashing checks abroad, transportation and postage. No charge ever for sending funds to the missionaries. We send letters too.



## BANDITS CAPTURE THE SMITHS

It all seems even yet only a horrible dream. But Brother and Sister Smith were surprised, taken prisoners and held two hours for ransom by the bandits led by the Brazilian "Jesse James," commonly known as "Lampeao."

Since the revolution the soldiers called to the capitol have not returned. The bandit gang took advantage of this to come back to their old haunt. The first news of them came yesterday from Jatoba 75 miles away. They were headed in our direction after murdering several and committing many other outrages.

As our houses would have been the first attacked, I went to tell Bro. Smith. You can imagine my feelings when I found the house closed and was informed they had gone out with their buggy on the very road where "Lampeao" had so suddenly appeared.

My first impulse was to dash down the road and warn them before they had reached the bandits. But when I had come out of the front gate I saw much excitement in front of our house. Mrs. Boyer and our teacher, with a paper in hand, were running toward me. It was apparent at once that the Smiths had been captured by these bandits who are reported to respect neither woman nor child.

The last vestige of doubt was removed when I read the following in the undeniable handwriting of Bro. Smith: "We are prisoners of Lampeao. He demands \$550 for our liberty. We are with the crew in the 'fazenda de Jose Malta na Volta.' Do what the Lord leads you to do. We were traveling in the buggy when we met them. Virgil F. Smith."

With a prayer at once to God I felt a peace in my heart beyond all understanding. I knew of only about \$30 in the houses of all three of us missionaries. Would he accept so little without hewing down our brethren in a rage? As to that we felt assured no one could do against the Lord's servants more than He had already determined.

Then friend after friend arrived offering all the money at his disposal, and I was sorely tempted to do a thing we have not done in almost twenty years, namely, go into debt. But looking to the Lord to keep us, as He has so wonderfully in every emergency (praise His name) we delivered the money to the impatient messenger with the following note in Portuguese: "Coronel Virgulino Ferreira: We are sending all we have—to the last cent—also what our children have. We are keeping nothing to make the market tomorrow. We are sending a little over two hundred mil reis. We ask you to excuse us for not having more. O. S. Boyer."

Many who read this can imagine the joy that came anew to us when we and several of the Brazilian brethren, immediately after the departure of the man with our money, knelt in our bedroom asking God to give our brethren boldness in proclaiming Christ Jesus to that gang of desperadoes.

Almost two hours after our prayer service the glad shout went up in the street announcing the arrival of the Smiths—the horses had been taken but both our loved ones were safe and sound in every way. How we rejoiced at the news that Bro. Smith had been given, as we and they had prayed, opportunity to preach Christ to "Lampeao." And imagine our surprise when Bro. Smith held up half of the ransom money that had been returned to him before being released. The power of the Gospel seemed to prick the heart of this man who but an hour before had cut the throat of a man and afterwards cut off his tongue. We heard later that "Lampeao" murdered eight the same day he released the Smiths.

It is impossible to relate all that impressed me in the many interesting things the Smiths had to tell. The custom of these bandits is to brand every woman with a hot iron below the knee if the skirt is short. If the hair is bobbed she is severely beaten in the palm of the hand with a heavy paddle. Thank God our sister lives close to God and easily passed all these tests. Even when asked for her rings she presented her ring-



less fingers. The bandits were adorned with three or four rings on a finger and many on their hats and neck scarfs.

Please do not let any feel that we are writing this that financial aid be sent to us—we have never lacked one good thing. But it is right that you should know how our Lord has and is fulfilling His every promise. The wonder with us is not how He can sustain two children in the power of several depraved wretches, but how He can support thousands of children every moment and in every part of this great globe.

We are tempted to forget that we live and move and have our very being in God. So we do praise the name of Jehovah for the way He manifested Himself today to us, to the bandits, and to the whole town. We count the things from which we generally shrink back as the very sweetest and best of all our lives.

Matta Grande, Alagoas, Brazil.

## A DAY AT HUYUYU

Dewitt Garrett

I tried to take a day off today so I could write letters and rest up a bit for the trip tomorrow, but first one thing and then another demands attention. First, I had to get some boys (natives) started to work. Used the sledge hammer for a little bit on some granite stone that I wanted for an outside fireplace; then I weighed out the day's rations of mealy meal for the boys, and the week's rations for the ones that have families. I then began looking around to see what lumber I needed, breakfast came at eight o'clock, followed by scripture reading and prayer. Back to work at nine. Got our lumber items together and then searched through piles to find prices and get the most economical timber. And before I realized it, it was late in the afternoon. I have only a faint memory of lunch, but I suppose it came at the usual time—one o'clock.

Brother Sherriff had promised us his brick office and two pole and grass rooms that they lived in when they first came here. However, they did not wish to give up one of the rooms as they were using it for a medicine and storage room, so Bro. Sherriff said he would build two more rooms on to the one we were living in, and that has been done. He had built another room for an office on to the back of the room we are living in, so it is now a four room cottage, the two back rooms having a lean-to roof—one of them being his office, the other our kitchen. I would like to have a covering over the concrete, but we can't afford it now. It would cost \$60 to cover both floors, and we are not buying anything unless the Lord has supplied the money beforehand to pay for it. I am going to town tomorrow to get a few things more that we will have to have to start housekeeping. Bought a medium-sized cook stove the last time I was in town. It and the pipe (5 joints and 2 elbows) cost \$75. So far we have no bed, no chairs, or anything else except what we brought. We are certainly thankful that we brought what we did. The tools have certainly been a God-send to me—couldn't have done what I have had to do without them. Started using them the first day after we arrived and have used some of them every day and a good many nights as well. We hope to get settled real soon, and I am expecting to get started on language study the first of the year, the Lord willing.

Pray for Bro. Sherriff. He and Sister Sherriff are at Cape Town for his health's sake.

We are all well. Remember us before "the throne of grace," that God may use us to save many souls, that the native Christians may become awakened to their responsibilities as children of God, that they may indeed be filled with the Holy Spirit.

South Rhodesia.

NOTE: Send all gifts for the Garretts to Frank Mullins, 664 N. 26th St., Louisville, Ky.

## PHILIPPINE MISSION NOTES

H. G. CASSELL

It seems hard for a lot of people to get the Philippine Islands located in their minds. Many seem to think they are down near Cuba or Porto Rico. This lack of geographical consciousness is indicative of more than one thing. The fact that so many people do not know the location of foreign countries is evidence of their lack of appreciation of the rest of the great world in which they live. And also, of their lack of interest in the people beyond their immediate circle of friends.

The Philippine Islands are not near Cuba. It is six hundred miles south-east of Hong Kong, China, to Manila, the capitol.

There are over twelve million Philipinos. They belong to the brown race, have public schools, many private schools and some universities. For three hundred years they were under Spanish rule, which is equivalent to saying they were under the rule of Rome.

When America came to the Philippines in 1898 Rome lost her control and the way was opened for other religious bodies to do mission work. In 1927 Brother George Pepperdine, a member of the Southwest Church of Christ of Los Angeles came to Manila and saw what ought to have been seen in 1898. At once they began to look for some one to send here to preach the gospel. Work was commenced in June, 1928, and has been carried on ever since.

Our work here can be carried on in English while we are learning the language of the people, as the schools have been conducted in English for thirty years. Most of the preaching should be done in the various dialects of the people, but we can teach and train men to preach by use of the English language, and we are doing all we can to that end.

It requires time and patience to do this kind of work, and death and other things enter and take away some when we have spent time and labor upon them. But God has brought some to us who have shown themselves worthy, and they are making progress in their studies. But we need helpers. In addition to the teaching of classes we need to do much writing so as to get literature before many that cannot be reached in person. But all this takes time, strength and sacrifice, and when all of it falls upon one family it is far too much for them to do quickly. We have prayed the Lord to send us laborers to help and we believe He will send them when it is His pleasure. We realize we know not how to pray as we ought, but we are trusting the Spirit to make intercession for us.

The need for faithful men able to teach others is one of the greatest that exist in the church at the present time. There is a need in America, and the need for teachers in other countries is such as to stagger the mind of those who have seen and know. I am not talking about school teachers, but such teachers as Paul had in mind in 1 Cor. 12 and Eph. 4; such as Luke mentioned in the following: "Now there were at Antioch, in the church that was there, prophets and teachers, . . .". And we need them to do this kind of work: "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; . . ." Acts 11: 26.

I baptized a man 38 years old one day this week who had formerly preached for the Presbyterian church, and he is eager to learn more about the Bible and the church. He is a teacher in a Chinese school, speaks good English, has studied law, and when he learns the Bible he will be able to preach the gospel. Such men are coming to us in answer to our prayers, and should bear fruit in time.

There are many places where we can pitch our tent and hold meetings as soon as the brethren understand the gospel well enough to present it to the people. Paul said to Timothy, "the sacred writings . . . are able to make thee wise unto salvation through faith which is in Christ Jesus." That is what these people need to know. Will you help us, first, with your prayers second, in directing the attention of others to the needs, and then with anything else God has given you?

## FIRST LORD'S DAY LESSON OF FEBRUARY

Lesson 5.

JESUS THE GREAT PHYSICIAN

Feb. 1, 1931.

**Golden Text:** Surely he hath borne our griefs, and carried our sorrows.—Isa. 53: 4.

**Lesson Text:** Luke 4: 38-44; 5: 12-16.

Luke 4:38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him that he should not go from them.

43 But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of Galilee.

Luke 5:12 And it came to pass, while he was in one of the cities, behold a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him.

14 And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went

### Study Questions and Brief Comments

**Verse 38.** Where was this? (Capernaum.) From what place did Jesus come? Into whose house did He go? Who was sick there? How was His attention called to her?

**Verse 39.** How did the Lord cure her? What did she immediately do then? When He comes into a home, is it not always to bring some help or blessing? How can we have Jesus in our home?

**Verse 40.** What happened at sunset? Why did they bring their sick to Him? Why did they wait till sunset? (The sabbath closed at sunset. See v. 31.) Did He fail to heal any?

**Verse 41.** What testimony did the demons whom he cast out bear? (Comp. v. 34.) What did they know about him? Did the Lord Jesus accept their testimony? Comp. Paul's attitude, Acts 16:16-18.

**Verses 42, 43.** Where did he go at daybreak? What for? (See Mark 1:35.) What did the multitudes want of Him? On what ground did He refuse to stay with them?

**Verse 44.** Is there much ground covered in these few words?

**Luke 5:12.** What sort of man came to Jesus? How did he come? What confidence did he express in his plea? (That Jesus was able to do this. Comp. Matt 9:28, 29.) What only "if" was there? (If Jesus would be willing.)

**Verse 13.** Was he willing? How did He show forth His willingness and His power?

**Verse 14.** What charge did He lay on the man? Why did He want him to keep silent? (Lest He be crowded by multitudes.) What only should he do to prove his healing?

**Verse 15.** Did the man obey the charge? (See Mark 1:45.) How much did the report of Him spread? What (in self-defense, as it were) did the Lord finally do?

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abroad the report concerning him: and great multitudes came together

to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.

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NOTES ON LESSON 5

JESUS THE GREAT PHYSICIAN

This is the theme of the Lesson; and in the printed text we see Him performing many cures. But was that His chief business? Or is He the Great Physician in a higher sense? (See Luke 5: 31, 32.) Bodily healing was always incidental, never an end in itself, but done for a sign, an illustration of His power, and to show what He could do for the souls and spirits ruined by sin, some leprous, some paralyzed, some fever-stricken, some blind, deaf, lame, and otherwise diseased. And to heal the spirit is the more important thing. He often avoided the concourse of people who wished to be healed (although freely willing when asked) and once He answered to a request, wearily, as it were, "Except ye see signs and wonders, ye will in no wise believe." But often the Lord still helps even in material troubles and in bodily sickness, not by miracle, but in answer to prayer, just as truly, though not in such an open and spectacular way.

THE GOLDEN TEXT

This text from Isaiah 53, a prophecy of Christ, reads literally, "Surely he hath borne our sicknesses and carried our sorrows." (R. V. margin.) It has therefore become a favorite proof-text with Divine Healers of every sort. And, of course, the scripture means what it says, and must on no account be denied or tampered with ("for the scripture cannot be broken," John 10: 35). And because in that connection the prophet speaks of Christ's atoning death, it is claimed that Christ died for our bodies as well as for our souls. That is a fair conclusion. The mistake comes in when this is pressed to mean that the Lord died in order to patch up the various and sundry disorders in our present perishable bodies. And that is a false conclusion, proved false by both scripture and fact. What the Lord Jesus has wrought on the cross for our bodies will be seen in that Day. For "we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." For He "will fashion anew the body of our humiliation and make it like unto his glorious body." (Rom. 8: 23; Phil. 3: 20.)

BETWEEN THE LESSONS

The lesson-text leaps over eleven verses of Luke—the miraculous draught of fishes—the key-note of which is, "At thy word I will let down the nets;" and, "Fear not, from henceforth thou shalt catch men."

The rest of chapter 5 (after verse 16) is also passed over. Here we have:

1. The healing of a palsied man, borne of four. Vs. 17-26.
2. The calling of Matthew Levi; and the feast he made for the Lord at his house. Vs. 27-32.
3. The criticism about fasting, and Jesus' reply. Vs. 33-39.

Then in chapter six, the following portions:

1. Pharisees' criticism of the disciples for plucking ears of grain on the sabbath day. Vs. 1-5.
2. Controversy about healing on the sabbath. Vs. 6-11.
3. Choosing of the Twelve after all-night prayer. Vs. 12-19.
4. Beatitudes and woes in Luke's sermon on the mount. Vs. 20-26.

TEACHING POINTS

**Concerning Simon's wife's mother.** Compare the accounts as given in Matt. 8: 14-17 and Mark 1: 30 with this. (Readers of Word and Work may recall a brief study of this in "Words in Season," October Word and Work; and the exquisite poem, "The Masters Touch," on first page of November number.)



**Christ's refusal to let demons testify for Him.** So also Paul in Acts 16: Why? Ought we to receive truth from any source? How did those demons know that He was the Christ and the Son of God? Through Satan, the head of the kingdom of darkness? (Matt. 12: 24-26.)

**The Leper's faith.** He believed Christ was perfectly able to handle his case and to cure him of the incurable disease; came to Him, presented his plea, and was healed. Is it important to believe He is able? (Rom. 4: 21; Heb. 7: 25.) Do I believe that He is able to handle my spiritual need, whatever it is? If I believe so, have I acted on this faith?

**The bearing of this lesson, its theme and Golden Text on the question of Divine Healing** (so-called). See first two paragraphs in the Notes.

#### USE STUDY QUESTIONS FOR CLASS

## SECOND LORD'S DAY LESSON OF FEBRUARY

Lesson 6.

Feb 8, 1931.

### JESUS THE WORLD'S TEACHER

**Golden Text:** As ye would that men should do to you, do ye also to them likewise.—Luke 6: 31.

**Lesson Text:** Luke 6: 27-42.

Luke 6: 27 But I say unto you that hear, Love your enemies, do good to them that hate you,

28 bless them that curse you, pray for them that despitefully use you.

29 To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.

30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 And if ye love them that love you, what thank have ye? for even sinners love those that love them.

33 And if ye do good to them that do good to you, what thank have ye? for sinners do the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High; for he is kind toward the unthankful and evil.

36 Be ye merciful, even as your Father is merciful.

37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: re-

#### Study Questions and Brief Comments

**Verses 27, 28.** To whom is the Lord Jesus saying this? (Comp. Matt. 13: 16.) What do in regard to our enemies? What to those that hate us? What to those who curse us? What for them who despitefully use us?

**Verses 29, 30.** What resistance should we put up to those who would do us a wrong or an injury? What in regard to those who would take advantage of us by asking or borrowing?

**Verse 31.** What is this rule often called? Why? Would it not solve most all of our social problems? (The Golden Rule is but a re-statement of "the second commandment," Matt. 22: 39.)

**Verses 32-35.** He mentions a number of virtues (three) that even sinners practice—ought we be satisfied with doing just that much? Why ought Christ's disciples do more? (They have more light, privileges and blessings.) What more should they do? What should their reward be? What should they prove themselves to be? What marks of their Father would they have? (Contrast John 8:44.)

**Verse 36.** How should they be merciful? Who is their Father?

**Verse 37.** Why should they not judge? Why not condemn? Why should they release?

**Verse 38.** What will come to him who truly gives? In what measure will the return come?



lease, and ye shall be released:

38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?

40 The disciple is not above his teacher: but every one when he is perfected shall be as his teacher.

41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see

**Verse 39.** What connection has this paragraph here? (1. The Lord Jesus who alone can see, is alone able to guide you. Therefore follow Him, not the blind. 2. You cannot guide or help anyone until you are cured of blindness and the beam removed from your eye.)

**Verse 40.** Can any man hope to get beyond his teacher? So if he has a blind teacher what point only will he reach in the end? (Blindness.) If he follows the true Teacher what will he be when perfected?

**Verses 41, 42.** Is one who has a beam in his eye fit to pick out the mote in his brother's eye? Will such folk be most likely to attempt it? What does the Lord Jesus say to them? Why "hypocrite"? (Because he pretends to a standard he does not practice.) What ought he do first?

clearly to cast out the mote that is in thy brother's eye.

#### NOTES ON LESSON 6

##### IS THIS LUKE'S RECORD OF THE "SERMON ON THE MOUNT"?

A comparison between the "Sermon on the Mount" as given in Matt. 5-7, and this sermon in Luke, reveals considerable similarity and also some notable differences between the two. Consequently some have contended that they are but two different records of the same sermon, and some that they are two different sermons, delivered at different times and places to different hearers. The question is not very important. On the one hand, it would not be strange at all if the Lord delivered the same or very similar sermons in closely related circumstances. On the other hand, if Luke's is the same sermon given by Matthew—"we may say that each Evangelist, writing under the direction of the Holy Spirit, made such selection of the Lord's words . . . as best to meet the wants of those for whom he wrote." (Andrews.)

##### OUTLINING THE LESSON

Taking up the whole sermon we may divide it as follows:

**I Beatitudes and Woes.** Vs. 20-26 (Not in the printed portion). Four beatitudes and four corresponding woes.

**II Concerning conduct toward our enemies, and all who do or would wrong us, and toward all men.** Vs. 27-38. This teaching is based on the new life and standing of Christ's disciples which they have through Him—namely as God's children. As such they must be like their Father in heaven; and if they did no more than others, all would be void and worthless. They therefore must (1) Love their enemies, and meet wrong and injury with blessing and intercession. (2) Not resist evil. (3) Not refuse to give or lend. (4) Practice the "Golden Rule." These things are contrary to human nature, but are according to the Divine nature. For God is love.

**III The necessity of being relieved of our own blindness and eye-obstructions before we can guide or help others.** Vs. 39-42.

**IV That men must BE right before they can DO right.** Vs. 43-45.

**V The necessity of obedience.** Vs. 46-49. This is illustrated by the

parable of the Two Builders.—(The latter part, vs. 43-49 is not in our printed lesson.)

#### THE TITLE OF THE LESSON

The title given to this lesson is misleading. The Lord Jesus is not "the World's Teacher." He came to save the world from its ruin; and the only word He has for the world is to teach it its need—its lost condition (for "the whole world lieth in the evil one," 1 John 5: 19) and to invite them to come to Him that they may have life. Those who have come, who have been saved, who have become children of God, them He teaches, and instructs in the ways of His Father. But He never tries to teach a thorn-tree how to bring forth figs. He never tries to teach the Prodigal how to behave himself in the far country. He must come home first. True, the world has adapted much of Christ's good teaching to its use and great advantage; but they neither obey it, nor can they. This teaching, as the sermon itself shows, is to children of God—those who have previously come to Christ and have been made new Creatures. If they do these things they make themselves manifest as being sons of the Most High, who walk in the ways of their Father. (Vs. 35, 36.) Verses 43-45 show that there must be a change in the tree before it can bear good fruit. A thistle does not become a grapevine by putting on grapes. But the good tree He prunes and disciplines to bring forth good fruit in ever greater abundance.

#### QUESTIONS FOR THE CLASS

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|---|--|
| 1. What is the title of this lesson?                              | the unthankful and evil?   |
| 2. Is that a good title? (Why, or why not?)                       | 13. Do His sons show the same?   |
| 3. What is the Golden Text?                                       | 14. What else does He tell us of God? (V. 36.)                           |
| 4. What is that usually called?                                   | 15. Why ought we to be merciful?   |
| 5. To whom is the Lord speaking?                                  | 16. Find four injunctions in verses 37, 38.                              |
| 6. Do all to whom Christ's word comes "hear" in this sense?       | 17. In what measure shall a man receive?                                 |
| 7. What does He teach concerning our attitude toward our enemies? | 18. What necessary qualification must a leader have? (V. 39.)            |
| 8. What (in general) toward all who do (or would) wrong us?       | 19. What happens when the blind lead the blind?                          |
| 9. What three things do even sinners do? (Vs. 32, 33, 34.)        | 20. What does the Lord say about moles and beams in eyes?                |
| 10. Ought Christians do more?                                     | 21. When only can one see clearly to cast a mote out of a brother's eye? |
| 11. Why?  |  |
| 12. What is God's attitude toward                                 |  |

### THIRD LORD'S DAY LESSON OF FEBRUARY

Lesson 7.

Feb. 15, 1931.

#### JESUS THE FRIEND OF SINNERS

**Golden Text:** Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Tim. 1: 15.

**Lesson Text:** Luke 7: 36-50.

Luke 7:36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

37 And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she

#### Study Questions and Brief Comments

**Verse 36.** Who had invited the Lord? Was that remarkable? Did He go?

**Verses 37, 38.** Who came in? What was she? What did she bring? Where did she stand? (The custom was to recline at meal.) What did she do at the savior's feet? What did her attitude and action show? (Peni-

brought an alabaster cruse of ointment,

38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.

41 A certain lender had two debtors: the one owed five hundred shillings, and the other fifty.

42 When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?

43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.

44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.

45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat

tence; gratitude; love.)

**Verses 39, 40.** Why did the Pharisee think Jesus was no prophet? Why was he sure that Jesus did not know what sort of woman this was? What did he think Jesus would have done if He had known? Did the Pharisee say that out loud? How did Jesus know what he thought? How did He "answer" the Pharisee?

**Verses 41, 42.** What is this parable called? (The parable of the two Debtors.) In what respect did the two debtors differ? (The amount they owed.) How did the lender deal with both? Did both need his forgiveness? What question does the Lord ask on this?

**Verse 43.** What was Simon's answer? Was it correct? How then could anyone tell those two debtors apart afterward? (By the comparative greatness of the love they show.)

**Verses 44-46.** Taking Simon and that woman as the two debtors, which of them showed the greater love? How many contrasts does the Savior point out? (Three.) (But within each contrast lies another, yea, a double one. Can you see them?) If the woman and Simon are the two forgiven debtors, who would be the Lender that forgave both of them? (The Lord Jesus—and, back of Him, God.)

**Verse 47.** What was the conclusion of the matter? What proved that the woman was the greater forgiven debtor? When anyone has no conception of the greatness of his guilt and the free gift of mercy—how does it show? Do I love much or little?

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with him began to say within themselves, Who is this that even forgiveth sins?

50 And he said unto the woman, Thy faith hath saved thee; go in peace.

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#### NOTES ON LESSON 7

(In this lesson it is especially important to go carefully and thoughtfully over the "Study Questions.")

#### "HER SINS ARE FORGIVEN FOR SHE LOVED MUCH"

These words have been a ground of controversy—some alleging that by her deeds of love the woman won her forgiveness; others contending that the woman's love was the result and evidence of her salvation. There are expressions here that can be used on either side of the question.

It is very evident, however, that the woman did not come to win the Lord's forgiveness for herself by what she did, but that she was already full of love and gratitude when she came into the Pharisee's dining-hall. There must have been a reason for that; and the reason could have been no other than that she had realized God's love and forgiving mercy in Jesus Christ His Son, and was endeavoring to show her heart's boundless thankfulness and affection by anointing the Savior's feet with the best and most precious token she could bestow—the alabaster cruse of ointment—indeed a costly gift, but love never stops to count expense. The wetting of His feet and wiping of them with the tresses of her hair, and the kissing of His feet were not premeditated, but were the spontaneous expression of overwhelming love to Him who had showed her mercy. So her love revealed the fact that God's forgiveness had been bestowed on her. (See 1 John 4: 19.) This was indeed "faith working by love".

#### BETWEEN THE LESSONS

This lesson is taken from the end of the 7th chapter. Our last lesson closed with the 6th chapter. Those who are taking Luke straight through will go over the first 35 verses. There we have

1. The healing of the centurion's servant, vs. 1-10.
2. The raising of the young man of Nain ("the only son of his mother, and she was a widow") vs. 11-17.
3. The message from John the Baptist, and Jesus' reply to John. Verses 18-23.
4. The Lord's eulogy of John the Baptist, vs. 24-35.

#### QUESTIONS FOR THE CLASS

- |  |  |
|--|--|
| 1. What is the title of this lesson?     | 14. What was the parable?  |
| 2. What is the Golden Text?              | 15. What question did the Lord ask Simon?  |
| 3. At whose house did Jesus eat?         | 16. Did he answer it correctly?  |
| 4. Why did He go there?                  | 17. What contrast between his reception of Jesus, and the woman's demonstration? |
| 5. Who came in as they were eating?      | 18. What was the conclusion? (V. 47.)  |
| 6. What did she bring?                   | 19. What assurance did He give the woman?  |
| 7. Where did she take her stand?         | 20. Why did all the guests wonder?   |
| 8. How did the Savior's feet become wet? | 21. What had saved the woman?  |
| 9. How did she dry them?                 | 22. What connection has the Golden Text with this lesson?                        |
| 10. What more did she do?                |  |
| 11. What did the Pharisee think?         |  |
| 12. Did the Lord know his thoughts?      |  |
| 13. To whom did He address the           |  |

## FOURTH LORD'S DAY LESSON OF FEBRUARY

Lesson 8.

Feb. 22, 1930.

### JESUS BEARING THE GOOD TIDINGS

**Golden Text:** He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God.—Luke 8: 1.

**Lesson Text:** Luke 8: 1-15.

Luke 8: 1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,

2 and certain women who had been healed of evil spirits and infirmities: Mary that was called

#### Study Questions and Brief Comments

**Verse 1.** What sort of a journey did the Lord Jesus now undertake? What did He bring to the people? What is this "gospel of the kingdom"? See Matt. 4: 17; Luke 4: 18, 19. Who accompanied Him? Does this verse cover a long and strenuous period of labor?



Magdalene, from whom seven demons had gone out,

3 and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:

5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of heaven devoured it.

6 And other fell on the rock; and as soon as it grew it withered away, because it had no moisture.

7 And other fell amidst the thorns; and the thorns grew with it, and choked it.

8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be.

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.

11 Now the parable is this: The seed is the word of God.

12 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.

13 And those on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away.

14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 And that in the good ground, these are such as in an honest and good heart, having heard the word,

**Verses 2, 3.** Who else went along? What three are named? Were there others also? What did they do? (They contributed for His support.)

**Verse 4.** What was the occasion that called forth the parable?

**Verses 5-8. The Parable of the Sower.** What are the chief features of the parable? (The sower, the seed, the different kinds of soil, and the corresponding success or failure.) Mention the four kinds of soil. What resulted from the sowing in the first? What in the case of that which fell upon the rock? What in the case of the thorns? What in the good ground? What meaningful admonition does the Lord add?

**Verses 9, 10.** His disciples ask for explanation—will He give it to them? Does He give it to everybody? Why not? (See Matt. 13:12, 13.) What is this that is contained in the parables? (Mysteries of the kingdom of God.) What is a mystery? (A secret.) Note that a "mystery" is not some hard riddle, but something unknown till revealed. When the secret is revealed it may be very simple.

**Verse 11.** Here begins the explanation. What is the seed? (Therefore all results come through the Word of God.) Who is the sower? (Comp. Matt. 13:37.)

**Verse 12.** Who are "those by the wayside"? What is represented by "the birds" in v. 5? Who takes away the seed? What was the motive?

**Verse 13.** Who are those sown on the rock. How long only do they believe? What do they when temptation comes? (Comp. Matt. 14:17.)

**Verse 14.** What does the thorny ground represent? What three things choke them out? Do they not have any vestige of fruit? (Yes, but none perfected. Comp. Rev. 3:2.)

**Verses 15.** What is that in the good ground? (On the honest and good hearts, see Notes.) What do they do with the word they have heard? How do they bring forth fruit?

hold it fast, and bring forth fruit with patience.

#### NOTES ON LESSON 8

##### "HONEST AND GOOD HEARTS"

This phrase describes, not the character of the persons who have this "honest and good heart," but the attitude they take toward the word.



Thieves, liars, evil-doers of all sorts, and publicans and harlots, may belong to this class, and some highly moral and even religious people on the other hand, may not. The rich young ruler with all his virtues fell short; but Zaccheus the publican had that "honest and good heart." By the "good heart" is not meant a previously good man, therefore, but a heart honest to hear and good to receive the seed, which is the word of God.

#### FOUR KINDS OF SOIL

The seed falls "by the wayside;" "on the rock;" "amidst the thorns;" and "into the good ground." In the first it could not get in; in the second it got in, but could not get down; in the third it got in and down, but could not come up; in the fourth it got in and down, and came up and bore abundant fruit. But human beings are not helpless and inert like the soil; nor are they predestinated to be what they are: they can be one kind of soil or another, just as they choose. Hence the admonition to hear; and "Today, if ye hear his voice **harden not your heart.**" Men can give the word a favorable hearing, or they can turn it down; they can accept it half heartedly, with a mental reservation, or with all their heart; and on that depends their failure or their salvation as the case may be. How am I receiving the word? (Comp. 1 Thess. 2: 13.)

#### BETWEEN THE LESSONS

From this lesson to the next is the longest jump we have yet made in our study of Luke thus far. I count seventeen different items—six in the rest of chapter 8, and eleven in chapter 9, which are passed over, some of them quite important. Among these let us note especially the following:

1. The important answer when His mother and His brethren called for Him. Vs. 19:21. See also 11: 27.
2. The storm on the lake. Vs. 22-25.
3. The healing of the Gerasene demoniac. Vs. 26-39. Note especially verse 39.
4. The raising of Jairus' daughter, and, wrapped up with that, the incident of the woman who touched the hem of His garment. Vs. 40-56.

In chapter nine let us notice especially,

1. The mission of the twelve. Vs. 1-6.
2. The feeding of the 5,000. Vs. 10-17.
3. Peter's great confession, and teaching connected. Vs. 18-27.
4. The Transfiguration, and the healing of the demoniac boy at the foot of the mount next day. Vs. 28-43.
5. The beginning of the long last journey to Jerusalem. Vs. 51ff.

#### QUESTIONS FOR THE CLASS

- |   |  |
|---|--|
| 1. What is the title of the lesson?                               | fell amidst the thorns?  |
| 2. What is the Golden Text?                                       | 14. How did the Lord explain that?   |
| 3. Did that involve much work?                                    | (V. 14.)   |
| 4. To whom did the Lord speak the "parable of the sower"? (V. 4.) | 15. Where, finally, did some seed fall?  |
| 5. Who is the sower?  | 16. What does the good ground represent? (V. 15.)                                |
| 6. What does he sow?  | 17. Why did the Lord not give the explanation to all? (V. 10.)                   |
| 7. What is the necessity of sowing?                               | 18. What is meant by the "honest and good heart"? (See Notes.)                   |
| 8. Where did some seed fall?                                      | 19. What do the four kinds of soil mean? (Notes.)                                |
| 9. What became of it?   | 20. Are men passive and dead like the soil, or have they a choice in the matter? |
| 10. Who is represented by the "birds"?                            |  |
| 11. What happened to the seed that fell on the rock?              |  |
| 12. What did that mean? (V. 13.)                                  |  |
| 13. What became of the seed that                                  |  |

Will some reader be good enough to supply us back numbers of 1927 as follows: February, March, April, and May? Thanks.

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