

JANUARY, 1932.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor and Publisher

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We announce for the February Word and Work a remarkable article by the Editor entitled, "What is a Christian"—touching a sore need of the church at the present time. It deals especially with the rising peril of sectarianism within and points out the true ground of simple New Testament Christianity. It is a word for the times. Do not miss it. Be sure to renew in time to get this issue! And join us in prayer for funds that it may go out free to a preacher-list of two or three thousand names.

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ADDRESS ALL ORDERS

THE WORD AND WORK, LOUISVILLE, KY.

THE WORD AND WORK

UNCHANGING FAITH

Some one asked Luther, "Do you feel
That you have been forgiven?"
He answered, "No; but I'm as sure
As there's a God in Heaven."

"For feelings come and feelings go,
And feelings are deceiving;
My warrant is the Word of God,
Naught else is worth believing.

"Though all my heart should feel condemned
For want of some sweet token,
There is One greater than my heart
Whose Word cannot be broken.

"I'll trust in God's unchanging Word
Till soul and body sever;
For though all things shall pass away
His Word shall stand forever."

W. M. Cazamanske

WORDS IN SEASON

R. H. B.

SPIRITUAL SUICIDE

Fatalism is spiritual suicide. When a man says, "There is no use" and surrenders to the power of evil he cuts himself off from God's help and salvation. "I thought I might as well quit—there was no chance for me." No, my friend, that is *never* true. Your statement is a denial of God's goodness and grace. It gives the lie to Christ's mission and power to save. To be sure, to such a man, if he continues in that attitude, doom *will* come with all the certainty of inexorable fate; but in that case it is he who brings it on himself. God's door is never shut while it is called today—not till the man himself shuts it against himself. "Jehovah has forsaken the land and has given us up," said the elders of Jerusalem (in effect)—"so we may as well worship idols." (Ezek. 8:12; 9:9.) And that was their last and bitterest affront to God. When the Lord called for mourning and repentance, they made a big feast and said, "Let us eat and drink for tomorrow we die." Very well, answered the Lord—"this iniquity shall not be forgiven you till you do die." (Isa. 22:12-14.) "The fathers ate the sour grapes": they said in Ezekiel's time, "and the children's teeth are set on edge." God repudiated the implied charge at length. (Ezek. 18.) "Behold our transgressions and our sins are upon us and we pine away in them; how then can *we*

live?" said despairing Israel. But Jehovah's message was, "Say unto them, As I live saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:10, 11.)

Let no sinner while he lives, Judas-like cut off his own chance and hope by despair. For the Lord is ready to forgive and His lovingkindness endureth forever.

A WEIGHTY ARGUMENT

In one of the volumes of the old Millennial Harbinger there is a conversation (or perhaps an imaginary dialog— I do not recall which) between a Christian and a venerable Jewish rabbi. The Christian asks why the Jews, if they are God's people, have suffered so greatly throughout the many centuries of their history. The rabbi replies that "whom the Lord loveth he chasteneth," and that Israel's sufferings always came upon them from the hand of God. "What was the cause of Israel's captivity?" "The scriptures declare that it was due to the sin of idolatry." "Was that a very great sin?" "It was the greatest they could commit," answered the rabbi. "Was that the reason the punishment was so fearful?" "Undoubtedly." "After their return from the captivity did they go back into idolatry again?" "No, never again," said the rabbi. "The description Josephus gives us of the destruction of Jerusalem by the Romans represents that destruction as more awful than the former, when Nebuchadnezzar took the city; and how the nation was driven out and scattered over all the world. Is his account substantially correct?" The rabbi admitted that is was. "Was not that the greatest judgment that ever fell on your people?" "It was." Then the sin that called forth such a judgment must have been a very grave and terrible one, even greater than idolatry?" "It would seem so." "What was that sin?" The rabbi did not profess to know. "If Jesus of Nazareth was truly their Messiah and the Son of God, and they rejected and crucified Him—would not that account for that catastrophe and the age-long rejection and affliction of that people since?" The rabbi does not answer—Have the leaders of Israel ever considered this unanswerable question?

DEPRESSION TRIUMPHANT

Those brethren in Macedonia—notably those of Philippi—how the grace of God worked in them, and what strange exotic flowers and fruit sprang from it! For this is ever the glory of the grace of God that it triumphs over natural impossibilities. To call forth blossoms out of dry desert sands, and to make roses to bloom in barren wastes of eternal snow—such like feats are God's joy and glory. And in Macedonia God

got Him renown. It was hard times there. The depression was worse than it is among us. There was *poverty* among the saints—*deep* poverty. And there was *affliction*, *much* affliction. Now out of their great affliction sprang forth “abundance of joy,” and out of their deep poverty, “riches of liberality”! Can you beat it? They gave—according to their power, nay, beyond their power; and first of all they gave their own selves. That made the rest of the giving easy. And it seems that even Paul was staggered at the amount they had gathered for the saints. He must have refused at first, for it goes on to say that they were beseeching him with much entreaty to accept the gift. (2 Cor. 8.) And the Lord had it written in His word for an everlasting remembrance, that countless thousands and many generations might read and see what the grace of God will do in the midst of adverse circumstances.

FOUR REMEDIES FOR THE HARD-TIME SPIRIT

Four things, four specific remedies for a time of trouble or depression may be gathered from this story of the Macedonian brethren, so casually told. They are as follows:

1. Joy. Not gloom and despondency. They had abundance of joy in much proof of affliction. The joy of the Lord was their strength. In these trying days people are studying the faces of Christians.

2. Liberality. You don't have to be rich to be liberal. The richer you are the harder it is to be liberal, and the stingier in proportion are your gifts apt to be. There never was grander munificence than that of the widow of Zarephath; nor more princely liberality than the poor widow's who dropped two mites into the treasury. Wise economy is generosity's handmaid. But avoid that “poverty-complex”. In time of scarcity God's people are royal givers.

3. Peace. Freedom from anxiety. For if their minds had been burdened with care and their hearts consumed with worry they would never have been able to give. The Divine antidote for anxiety is found in Matt. 6:24-34; and especially in Phil. 4:6, 7.

4. Faith in God. His good promise, more dependable than a U. S. banknote, secures those who trust Him and venture out on His word. “My God shall supply every need of yours according to his riches in glory in Christ Jesus.” (Phil. 4:19.) The Philippians took that seriously and at face-value; and it banished all fear.

. . .

“THY KINGDOM COME”

The question is asked whether it is proper for us today to pray “Thy kingdom come.” There are some who say *No*, *positively not*. Their reason is that the kingdom was established on Pentecost, and is here now; and that to pray “Thy kingdom come” is to deny the present existence of the kingdom

of God. All we can now pray for (they conclude) is that the kingdom may spread.

We agree that the kingdom exists now, and believe that those who are in the church are in the kingdom. (Col. 1:13.) But though the argument is sound the conclusion is not. Even though the kingdom was established on Pentecost, and though it is here now, that fact does not preclude the prayer "Thy kingdom come." For, whatever position a man may hold, he must concede that the kingdom has not as yet come in the sense that the earth is full of the knowledge of Jehovah as waters cover the sea, and the will of God is done on earth as it is in heaven. There is progress in the course of the kingdom. For "so is the kingdom of God as if a man should cast a seed on the earth" and forthwith it proceeds to grow, "first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe straightway he puts in his sickle, for the harvest is come." Now the blade in the parable surely represents the kingdom and so also does the ear. But the real and final issue, the ultimate fullness and fruition of the kingdom is reached in the maturity and harvest. Up till then it is still coming; but when that hour is reached it has truly and fully come. So that the prayer "Thy kingdom come," looks forward to the final triumph, and is by no means out of date as yet.

But there is a further word yet to be said concerning this matter. The kingdom, though here, is also yet to be manifested in the earth in power and glory. Even those who would strenuously deny that, must and do admit that in some sense the kingdom is yet future. They themselves tell us that there is "a kingdom of glory," and they speak of "the eternal kingdom," as a yet future state and place, into which the faithful are yet to enter (Acts 14:22; 2 Pet. 1:11.) It is certainly proper then to pray for *that*, as a consummation devoutly to be wished for, for in that sense the kingdom is not here yet. And, mark it well—it is not that we are to go to *it*, as though it were in some distant "far-away land" but that kingdom is to *come*. "When ye see these things coming to pass—" the celestial signs and portents, heralding the coming of our Lord—"know ye that the kingdom of God is nigh." (Luke 21:31.) This passage can by no sort of exegesis be made to apply to the establishing of the church. It has reference to a glorious manifestation in connection with the coming of Christ. Again, we read (Rev. 12:10, 11), "*Now is come* the salvation and the power and the kingdom of our God, and the authority of his Christ." When is that? It is when Satan is cast down, when God's people shall have overcome him by the blood of Christ and by the word of their testimony, and by having freely surrendered their lives. Now that did not happen on Pentecost, and cannot have reference to the establishment of the church. The "salvation" spoken of is not that in the past, but that which is to come, "ready to be revealed in the last time" (1

Pet. 1:5); and the authority of Christ is that which he openly assumes and exercises when He comes to take vengeance on His adversaries (2 Thess. 1:8) and when (at the sounding of the seventh trumpet) it is proclaimed that "the kingdom of this world is become the kingdom of the Lord and of His Christ," and that He has finally "taken his great power and did reign." (Rev. 11:15-17.)

So we may with good assurance look forward to such a glorious day and pray in confidence and hope concerning it, saying "*Thy kingdom come!*"

THEOLOGY AND MORALITY

Blot out the first eleven chapters of Romans. Begin with the twelfth. Begin with what some commentators would call the practical portion of the epistle. What then? The practical has become the impracticable. You can not expunge the theology of Romans and maintain the morality. Neither can you make the end of the fifth chapter the starting point in the Epistle to the Galatians and ignore the previous chapters. Why? The first five chapters contain the root. The rest of the epistle is but the culture of the fruit.

The epistle to the Galatians is a passionate appeal and warning to people out of whose minds the primary truth was fading, and in whose lives moral enthusiasm was declining. They had begun their religious lives in the power of the gospel of grace and its great truths had energized them with healthy moral passion.

We are able to stand firm, strong, and irresistible only when our loins are "girt about with truth." If we forget the truth, the soul loses its vigor, sinks into moral laxity, becomes sluggish and limp.

It is true in the history of the visible church that, when the great doctrines of grace were dethroned, the passion for holiness was chilled.

The same thing is true today. When we exalt the fundamental truths of the gospel, moral enthusiasm will abound. When we stress the great doctrines of grace, under the power of the Holy Spirit, consciences will be quickened, the sense of sin will be revived, the chilled passions for holiness will be re-kindled and reinflamed. A theology revitalized under the Spirit's guidance will create a re-empowered and unimpaired morality. You may expect a great revival in your congregation when your minister preaches a series of expository sermons on the Book of Romans or the Epistle to the Galatians.—*Evangelical Christian*.

We could bind up, for those who may require them, bound volumes of *The Word and Work*, one each: 1926, 1928, 1930.

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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No. 1.

NEWS AND NOTES

Governor Lafoon of Kentucky is extending 30 days of grace to motorists for license renewal: So are we!—for subscription renewal. This gives our friends time to get up their clubs. But **please** renew or let us know before another mailing! Your wrapper shows when your time is out.

"Three added to the Strathmore church the last two weeks. Expecting and praying for more."—A. E. Firth, Toronto.

From Jacksonville, Fla.: "The Edgewood Ave. meeting of this city continues to bear fruit. Five confessions this week, which brings the total baptisms up to 23. Also one at Palatka last week, where seven were added in the meeting in October. Pray for me. God bless you all on the Word and Work staff. My prayer for you is the prayer of Jabez."—H. N. Rutherford.

From Oklahoma City: "The work is going fine. I think it is the best that it has been since we started it. The Dallas meeting was without any baptisms, but some of the brethren felt that the church was helped much."—Earl C. Smith.

"From Akron, Mich.: "I desire the name and address of brethren living in Saginaw or Bay City, Mich. Saginaw is a city of approximately 90,000 people, Bay City, 50,000. Both industrial cities. They are only a few miles apart, and both within an hour's drive of Akron, my home town. I will gladly do all I can to have worship started in both places."—C. B. Clifton.

From Route 6, Jacksonville, Fla.: "We have 68 in Sunday School and we feel that the Lord is doing a great work in the community through the church. This is a difficult community to labor in, but we thank God for the interest and pray that it may continue to grow."—F. E. Wilson.

From 2127 Farnam St., Davenport, Iowa: "The 'Cantral' church of Christ, 613 Capitol Building, Chicago, Ill., in 'the loop' is a convenient place for Christians to go, when in or going through Chicago. They are glad for anyone to visit them. I spoke for them on Dec. 20."—Clyde Copeland.

"Had joyful meetings at Berea, near Sullivan, Ind., Thanksgiving vacation time. A brother and sister were renewed and their wedded companions were baptized."—Stanford Chambers.

From Linton, Ind.: "Through the good will and hearty co-operation of the Brethren of Jasonville we were able to have a good meeting there. The meeting closed after 17 days of effort with 20 responses to the invitation, 14 for baptism, 5 for renewal, and one came from the Christian church. All seemed to enjoy the meeting and we hope that lasting good was done.

"Song Rally Week, Louisville Churches, Jan. 27 to Feb. 4. L. O. Sanderson of Springfield, Mo., for years Director of Singing at Harding College, will be here to help us. We will be one night each in the different meeting houses, so far as time permits, and singers and interested brethren are asked to follow around. Brother Boll suspends night classes for the week."—E. L. Jorgenson.

"The work at Linton continues to move along nicely, with a fine spirit and feeling in each service. During the year with the work of home forces there have been 17 baptisms and 5 have placed membership with us. I hope the Word and Work may have a good year for 1932."—E. E. Kranz.

From Abilene, Texas: "The meeting at Nashville, Ark., closed with 50 additions in all. There were between 30 and 40 baptisms, several reclaimed, several from the Christian Church, and several others by membership."—O. E. Phillips.

From Nashville, Tenn.: "I am giving the greater part of my time to the work with Park Circle here in Nashville. Thus far our work has been attended with most encouraging success. The three years at Lynnvillle will remain among the sweetest, richest recollections of our lives—so lovely of character were the brethren there. My studies in Peabody College continue to provide both profit and pleasure. I have my major in the field of religious education and my minor in history."—Kenneth Spaulding.

From Springfield, Mo.: "A Cablegram from South Africa states that Sister Reese has undergone operation for tumor. She was doing fairly well under the circumstances, and we appeal to friends of these missionaries and their work and any other who could be interested in them, to forward offerings to L. O. Sanderson, 913 E. Madison, Springfield, Mo."

"I have recently visited in the home of Sister U. G. Wilkinson and am writing in her behalf. The brethren know of the work and sacrifice of Bro. U. G. Wilkinson, who passed away seven years ago. Sister Wilkinson has no children and no income. She trusts the Lord's people and says they have never failed her. She would appreciate an order for his books, a box of fruit, or any offering sent her. Her address is Box 592, Comanche, Okla."—Sister E. Carpenter.

From Gary, Ind.: "We enjoyed three fine services on Dec. 20 at 539 Broadway. Bro. Long from Cornell Ave. congregation, Chicago, gave a splendid sermon in the afternoon. There were 5 additions. One placed membership, 4 were baptized. Attendance gradually increasing and the interest in Bible studies is growing keener."—L. H. Albright.

This office acknowledges receipt of a beautiful and interesting Directory of West Side Central Church, Detroit, Claude F. Witty, Minister. There are approximately 600 names on the roll.

Late December missionary rallies in Tennessee addressed by B. D. Morehead: Whitleyville, North Springs, Monterey, Cookeville, and Galatin.

"The work at Wheeler is in better shape now than it has been for a long time. All have a mind to work. Please pray that the Lord will give me wisdom in leading them aright, and that I may always look to Him for guidance."—J. Scott Greer.

Representative brethren, 54 in number, from 23 churches in and around Louisville, met in conference in the dining room of the Brown Hotel, on December 7. Fifteen preachers were among the number. These meetings will perhaps be monthly, for conference and inspiration.

From Chicago: "Any brethren moving to Gary, Ind., will find two faithful congregations: Glen Park, 3949 Massachusetts St., and the Central church at 539 Broadway."—H. S. Dougherty.

A union Thanksgiving Service was held this year at Highland Church, Louisville, where Bro. Klingman ministers. Bro. Boll addressed the meet-

ing on the theme, "Thanksgiving", and the following hymns were sung: "Praise the Lord, Ye Heavens Adore Him," "When All Thy Mercies O My God," "Let Every Heart Rejoice and Sing." The latter was sung by a chorus of men, all of them songleaders.

From Lexington, Ky.: (belated news): "Bro. Rowe spent two or three days here the past week visiting, and he spoke for us Wednesday night. Bro. T. W. Phillips spoke Friday night. They both gave us fine messages which were much appreciated."—J. L. Morrison.

From Sinde Mission, Africa: "Two of our white orphan children have been among the number recently baptized. Also Iris Cook Merritt.

"There is much unemployment on this side of the ocean, but missionaries find more to do than ever."—Mrs. Geo. M. Scott.

Dec. 13 to 20, Parkland Church, Louisville, held revival services, addressed, one night each, by the following brethren: G. F. Gibbs, R. H. Boll, E. L. Jorgenson, S. L. Yeager, Claude Neal, D. H. Friend, Stanford Chambers, J. D. Boyer.

A. E. Firth sends this note for publication: "Send three nickels for stamps and wrapper and in return get free copies of the CHRISTIAN MONTHLY REVIEW (a Canadian paper) for three months, with news of the Lord's work at home and abroad. This paper is set for the propagation of the Faith once for all delivered to the saints. You will like it." Address, 659 Pape Ave., Toronto, Canada.

From Dugger, Ind.: "Over one hundred Dugger disciples agreed to be earnest co-workers with God in a home talent gospel meeting. The meeting continued for twenty-two nights. Extra chairs were used the third night and several nights the main auditorium was too small for the crowds and a side room was added. Twenty-one of the twenty-seven responses came the last week. Most of the accessions were adults. The atmosphere was charged sufficiently to have reached double the number of souls had not Satan had such a firm grip upon their hearts.

"Every preacher should insist in beginning a protracted meeting that each true Christian promise solemnly before God to be a co-worker by consecration, prayer, personal work, and regular attendance. It remains to be seen what a hundred Christians wholly on fire for the Lord can do in the salvation of souls.

"Bro. David Squire recently conducted a meeting at Bro. Chambers' home church, Shiloh, with 19 additions."—Julius R. Clark.

From Albion, Nebr.: "We laid away the earthly body of Brother Henry Hiles yesterday. He fell asleep in Jesus suddenly, Dec. 23. This takes another one of Roselma's elders. Brother Houtz felt very sad. A very large audience at the funeral. I had charge of the service.

"The work here is growing. I cannot do all that should be done, along with my secular work."—F. S. Spaulding.

From Lakewood, Ohio: "By way of introducing myself, I am the youngest son of J. Madison Wright, well known preacher of the gospel for forty years. The church of Christ at Columbus, Ohio, ordained me as a preacher of the gospel Dec., 1930. Since then I have actively engaged in the work of the Lord. Just recently I became interested in the cause of Christ in Cleveland. I realized the need of more churches in so large a city. After visiting members who for some reason or other have become negligent in attendance, I have rented a hall and organized Cleveland's fourth congregation, meeting at 1472 W. 25 St., V. F. W. Building. I have caused no division nor have I taken members from any other congregation.

"I am writing this letter in the hope that you will be kind enough to aid us in the new undertaking. Would you please advertise the meeting in your paper, as well as ask your subscribers to help financially. My address is 2236 Richland Ave., Lakewood, Ohio."—M. D. Wright.

See Additional News and Notes, page 18.

LACKING PROPHETIC INSIGHT

STANFORD CHAMBERS

Said Jesus to the Pharisees and Sadducees who came to try him, asking a sign from heaven, "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times." Thus did these men come in for the rebuke of the Lord Jesus. Demanding a sign from heaven, they betrayed the fact that they did not recognize a sign from heaven already before their eyes. Had not Isaiah said, "Therefore the Lord himself shall give you a sign: behold a virgin shall conceive, and bear a son, and shall call his name Immanuel"? And Jesus in their very midst was that sign, and they knew Him not. These men had no prophetic insight. "O foolish men, and slow of heart to believe all that the prophets have spoken!" The signs of the times are interpreted by what the prophets have spoken. How otherwise, if any can tell?

Back of this inability to interpret was responsibility for an attitude. Back of these leaders' eye-trouble was a serious heart-trouble. Physician at hand, he could profit them nothing, for they neither realized their condition or need nor who He was. "Ye cannot discern the signs of the times." Jesus must therefore weep over Jerusalem, because knowing not "the day of their visitation," they must suffer the indescribable consequences of the judgments of God falling upon them as they did fall A. D. 70! "O Jerusalem, Jerusalem, that killeth the prophets!" Though they had the word of prophecy made the more sure unto them they gave no heed thereto "as unto a lamp shining in a dark place," and that day came upon them unawares! And O could they have but known! Could they have but discerned the signs of the times!

Beloved, there is the same *lack* of prophetic insight today. Acknowledged on every hand: "Don't ask me about the prophecies; I don't understand them. Nobody does. Witness the contradictory interpretations." There is that same *attitude*. "No prophecy for me." Don't waste time on the prophecies, stick to the Gospel. And there is that same *unbelief*. "All things continue as they were from the beginning of creation." "Don't be preaching impending judgments to me, there have been calamity howlers preaching this pessimism all along, and I for one don't want to hear it." And so on.

Brethren, there is a "day of visitation ahead," a day when the judgments of God will fall upon this world in such retribution as has never been known. "As a snare shall it come upon all them that dwell on the face of the earth." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." "Wherefore exhort one another," etc. Of all men who should "Cry aloud, and spare not"; of all who should as watchmen on the wall give warnings and exhort to "supplications that ye may prevail to escape all these things

and to stand before the Son of man," who should it be but they who profess to speak where the Scriptures speak? for the Scriptures have spoken on these things. And in view of the present distress, the falling away now on, the boastful lawlessness, the moral degeneracy, the God-defying blasphemy, who can say that that day is not due? Trembling lays hold upon one who contemplates what it would mean to vast numbers of members of churches of Christ should "these things" but "begin to come to pass" in this generation! "Where there is no vision, the people perish." The prophets would give vision, but the people have been led by their guides to believe that the prophecies are sealed, and alas! many are without the vision!

Beware of false prophets, to be sure. Beware of false interpretations; beware of guesses and speculations; beware of fanciful theories; amen, amen. But beware, also, of any attitude discouraging interest or faith in what the prophets have spoken, or taking heed "as unto a lamp shining in a dark place." What if we have failed to enter into that light ourselves, and those who are entering or seeking to enter we hinder! Who would, in God's presence, want to face the fact of having tried to laugh the whole thing out of court—this matter of discerning the signs of the times? Who will stand justified for reasoning from premises of abuse to conclusions of non-use? And who, upon the Great Physician's diagnosis, would enjoy having it pointed out that his blindness to vision was due to the condition of his heart? God forbid it.—*Christian Leader*.

THE NEW BIRTH

"Blessed be the God and Father . . . who begat us again." "Begot again." One of the phrases peculiar to the Christian vocabulary. It is not to be found in systems of thought alien from the Christian faith. It is not to be found in the vocabulary of any of the modern schools which are severed from the facts and forces of the Christian faith. The emphasis of *their* teaching gathers round about terms of quite a different order: *culture, training, discipline, education, evolution*. Christianity is not lacking in these, but goes much deeper. You cannot by culture develop the thorn-bush into a laden vine. If we had only to do with perverted growth, the trainer and the pruner might twist the crooked straight. . . . This dogmatic declaration smites the pride of man in the forehead. It lays him and his counsel in the dust. . . . Men are familiar with the word "Educate"—the alien word is "regenerate." They know about "reform"—the new word is "transform." They understand "organize", but not "vitalize." They have almost made a fetish out of "moral growth"—the alien word is "new birth."—J. H. Jowett.

LOVING OUR NEIGHBORS

EARL C. SMITH

The Lord's commandment that includes all of our duty toward our fellowmen is "Thou shalt love thy neighbor as thyself." (Rom. 15:8-10; Jas. 2:6; Gal. 5:14.) Regarding this there are two questions: "what is love"? and "who is my neighbor?" God has not undertaken to define either of these. Children, because of their lack of experience, define by giving an example. And we define things for children in the same way. God knew our utter lack of experience and He used the child's method of defining for us; He gave us an example. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Man has never loved without God's help, for God is the source of all love. (1 John 4:7; Gal. 5:22.)

Love always manifests itself by giving. But there is much giving that is not done by love. Sometimes givers have an axe to grind, but love never does. Love always gives her life. She lays down her life for the one she loves. She lays her life out in service. She does her utmost, to the last breath, to the last bit of nerve energy, to supply the need of the one loved. Love reserves nothing for self, but lays everything on the altar of service. (See John 3:16; Rom. 5:5-9; Gal. 2:20; Eph. 5:1, 2; 1 John 3:16-18; 4:9-11; Rev. 1:5; and Matt. 19:16-22.)

Our neighbor is the man who needs us. (Lk. 10:25-37.) If he is as black as jet and needs us he is our neighbor. If he is on the other side of the earth from us and needs us he is our neighbor. If he hates us unto death and needs us he is our neighbor. (Matt. 5:43-45.) If anyone needs us, simply because he needs us, he is our neighbor. The fact that Jesus died for a man is sufficient reason for us to lay our lives out to the last heart-beat to supply his need. (Rom. 1:14, 15; 2 Cor. 5:13-15.)

So then whoever would obey the "royal law" (Jas. 2:8) will be ready to lay down his life to supply the need of any man who needs what he can do for him. Love will ask only one question about a man: Does he need what I have to give? If the Lord had never spoken the "great commission" it would be just as binding on us to the end of the age because of the old, new commandment which we have heard from the beginning. (1 John 2:7-11; 3:11, 12.)

Whoever is "filled unto all the fulness of God" (Eph. 3:19) loves his neighbor as himself. No one else can or does.

Oklahoma City.

"With patient mind thy course of duty run:
 God nothing does nor suffers to be done
 But thou wouldst do thyself, couldst thou but see
 The end of all events as well as He."

THE TRUE CATHOLIC CHURCH

D. M. PANTON

Disruption has been a constant cancer in the Body of Christ. The unity made in heaven is broken into fragments on earth. At this moment (for example) there are four separate bodies of Quakers in the United States, nine distinct Presbyterian bodies, fourteen Baptist, fifteen Methodist, and eighteen Lutheran. In Brethrenism, constant rupture—rupture, we had almost said, on principle—has marred one of the most powerful weapons for good forged in our dispensation: there are cities in England where there are fifteen and more divisions of brethren. And it is one of the worst portents of today that, just as the Church of Rome is climbing back into power, it is the Evangelical groups which are sundering. The Evangelicals of the Church of England, itself on the brink of a vast disruption, have broken into hostile camps; division threatens to drive a wedge through the heart of "Keswick"; a sharp fissure is cleaving the ranks of the American Fundamentalists; and the Salvation Army has narrowly escaped (if it has escaped) a huge schism. Nor, probably, is there any local assembly around the globe which has not in it the seeds of violent disruption.

GRACE

Now it is a golden truth that God has put into our hands a sevenfold unity whereby, even if the worst happen, any believer can keep his catholic integrity; and this unity lies embedded in something infinitely more difficult to attain and to maintain than fact or doctrine. Unity is buried deep in heavenly grace. "With all lowliness and meekness, with long-suffering, forbearing one another in love, *striving*"—for it will require the utmost effort, and constant self-abnegation—"to *keep* the unity of the Spirit in the bond of peace" (Eph. 4:2). Unity is the fruit of ripeness of character: the battle for unity is won or lost in the heart ere ever it reaches the intellect or the church. While on all explicit declarations of Holy Writ there can be no yielding, and God asks for no surrender of principle or sacrifice of truth, a vast sphere remains where loving concession and mutual tolerance not only make a much more powerful church, but create one of life's sweetest joys. The epigram of Meldensius has survived, because it has deserved to survive, many centuries: "In essentials, unity; in non-essentials, liberty; in all things, charity."

ONE BODY

Assuming, therefore, such a background of grace, seven facts—doctrines as well as facts, but facts before they were doctrines—create our unity; and he who maintains the seven can under no circumstances be in God's sight a disruptionist, or a schismatic. The Holy Spirit begins with the cardinal fact creating unity: "There is *one body*." Every reborn soul, with

no other qualification whatever, is automatically and organically in the Church, exactly as a limb is in the body when it is born: God *makes* this unity at conversion, and all we can do is to *keep* it afterwards: race, color, language, rank, gift, temperament—all are lost in a new creation, a living, throbbing organism. Therefore negatively, as a glass eye or an artificial limb is no part of a body, so every Christless soul, whatever ritual may have been performed over him, or whatever his general moral character, we must refuse as a fellow-limb because he is *not* a limb; and positively, so long as we keep an open Table and an open fellowship to all believers, solely because they *are* fellow-limbs, so long “schism in the body” (1 Cor. 12:25) is impossible to us; it is a sin which can never be laid to our charge. For the Holy Ghost, laying the Church’s foundation, lays down only positive, never negatives: “*separation from evil*”—meaning, thereby, separation from unscriptural believers—He nowhere commands: *association* with all, everywhere, who constitute the “Body,” is the huge, underlying bedrock of the Church.

ONE SPIRIT

Penetrating past this living mass is a unity beneath the quivering flesh: “and *one Spirit*.” The Holy Ghost, being lodged in each, is lodged in all: “there are diversities of gifts, but the *same Spirit*” (1 Cor. 12:4): one Spirit not only quickens, but informs, every limb; and therefore unity is inevitable in proportion as the Spirit has sway in each, and in all. Every impulse of the Spirit must be toward unity, because there is only *one Spirit*: He cannot, suicidally, lead against Himself. An Indian pastor remarked recently, “Were it not for the vigilance of the Western shepherds, the Indian sheep would, some fine morning, all be found in one fold.” “Church unity is not a compromise, but an incorporation” (Eadie). *Ubi Spiritus, ibi Ecclesia*.

ONE HOPE

The Holy Spirit next passes to outlook: “even as also ye were called in *one hope* of your calling.” As emigrants clustered on one deck, bound for the same new land; as joint-heirs of a great inheritance, speeding together to it by express train; as travellers to a City in which we must live as one for ever: “begotten again to a *living hope*” (1 Pet. 1:3), it is natural for us to be one; and the sharper our severance from the world, the more we are hated as aliens, the closer we shall be driven towards all separated saints, and the more intense will be our community of feeling. There are not *two* heavens to which we go.

ONE LORD

The middle unity, the central hinge, appropriately, is “*one Lord*.” As we enter the Church, Jesus is our Savior; but the moment we have crossed the threshold, He is our Lord. “*One*

Lord," and therefore excluding all other Lords—such as the Pope: one Head, and therefore with no universal president on earth, not even in Paul's lifetime: one Teacher, and all we brethren—therefore our Lord's theology can never be superseded: one *thinking* Head, and therefore the closer we all are to Christ mentally, the closer we shall be to one another, in doctrine, in judgment, in discipline, in conduct. Thus by our very refusal of all other lordship—Papal or Royal—we are consolidating, not dismembering, the body of Christ.

ONE FAITH

Growing out of one Lord is "*one faith.*" There is *one* faith, among all, for all are justified in exactly the same way, and that *by* faith: it is a faith which is in all, and which is in each: a faith, therefore, not in a multitude of doctrines, on which there may be infinite divergence, but that faith in saving essentials which *makes* a Christian, and so is in *every* Christian. The same faith is in the most gigantic intellect, and in the tiniest believing child, within the Church of God. Having this common fountain of living trust, we obey the same Scriptures, pray the same prayers, sing the same hymns, preach the same Lord.

ONE BAPTISM

Faith is confessed in "*one baptism.*" No historical record of infant baptism occurs before Tertullian, in the second century; while the Greek Church has never known anything but immersion: the one baptism, therefore, is believers' immersion; and all later ritual as a *second* baptism invalidating the "*one baptism.*" Baptism engulfs all believers in a common grave, and resurrects all into a common life. "For as many of you as were *baptized* into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are *all one* in Christ Jesus" (Gal. 3:27). All emerge from the ritual tomb One Man.

ONE FATHER

The final unity lands us in the source and fount of all unity: "*one God and father of all.*" We begin at the palpable circumference—the Body scattered throughout all the world: we close at the secret centre—generating Deity in heaven: "who is over all"—as a canopy of protection; "and through all"—as a dynamic of service; "and in all"—the Church heaven's indestructible outpost, the unstormable citadel of Deity.

UNITY

So the seven unities are seven obligations to unity. We are able to make the Church's unity one of the master-passions of our life. For there could be no more golden truth for an age of disruption. He who believes the sevenfold unity, who practises it, who preaches it, who suffers for it—that man may be excommunicated by every sect in Christendom,

and outlawed by the Christian organizations of the world, yet nevertheless in himself he embodies the Church Catholic, and, in whatever storms of disruption the Church of God may founder, in the great day he will be found guiltless of schism. "I pray that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17:21).

WHAT OF THE DEPRESSION?

J. EDWARD BOYD

(Two similar "prescriptions"—this and the paragraph in "Words in Season"—were written entirely independent of each other!)

The depression is still with us. Some profess to see signs of encouragement. Others are pessimistic. The end is not in sight. The situation may continue until the Lord takes away His church. Meanwhile, what should we do about it?

1. We should be thankful. We yet have blessings. No depression can take away the saving power of Jesus' blood, the joy of Christian fellowship, the prospect of His return, nor the hope of immortality and eternal glory.

2. We should be trustful. It is a weak faith indeed that trusts in fair weather, but not in stormy; in the brightness of day, but not in the darkness of night. Such conditions serve to test faith; may ours prove genuine. Trust God.

3. We should set our minds on things above. If financial adversity causes us to think less of material and more of spiritual things, it will have served a good purpose.

4. We should be liberal. Love demands it. Faith makes it possible. We should not wait until the return of prosperity to give. That is the way of unbelief. Give now. See the Lord's word to Israel (Mal. 3:7-12). They were not to wait until prosperity returned to bring their tithes; the return of prosperity awaited that. Now is a good time to lay up treasures in heaven. There will be no depression there.

ABLE TO SAVE IN ANY CASE

Your foes may be as numerous as the devils in Hell, strong and wily; but He will save. Your temperament may be as susceptible to temptation as an aspen leaf to the wind; but He will save. Your past years, by repeated acts of indulgence, may have formed habits strong as iron bands; but He will save. Your circumstances may be most unfavorable to a life of victory; but He will save. Difficulties are naught to Him; the darkness shineth as the day. If there be, therefore, perpetual failure in your life it cannot arise from any weakness or impotence in the mighty God, but from some failure on your part.—F. B. Meyer.

ADAM CLARKE ON SPIRITUAL WORSHIP

The following is from a sermon by Adam Clarke, LL. D., F. A. S., etc., etc., on "The Worship which God requires from Man", found in volume I. of a book of discourses published by B. Waugh and T. Mason, for the Methodist Episcopal Church, at the Conference office, 14 Crosby Street, New York, J. Collord, Printer, 1832:

Discussing the text, "They that worship him must worship in spirit and in truth," Adam Clark Says:

"*In spirit*," must necessarily be opposed to that shameless farago of senseless rites and ceremonies, by which some apostate or fallen churches have encumbered and disgraced the church of Christ. The Greek and Roman churches have each contributed their mortal share to the contamination of the pure worship of God. Saints and angels,—in the numerous hosts of which are many names of saints never sanctified and of angels never created,—have engrossed the affections, while they have distracted the attention of millions of silly men and women, who leaving the word of God, have taken for divine revelations, the commandments of men: and thus, have made the word of God of no effect by their traditions. There is scarcely a place of worship on the whole continent of Europe, where a person who has properly contemplated the divine nature and is acquainted with his Bible, can witness an act of worship worthy the majesty of God; or any religious act that can be termed reasonable service. The Church of Rome especially, in every country where it either prevails or exists, has so blended a pretended Christian devotion, with heathenish and Jewish rites and ceremonies: two parts of which are borrowed from pagan Rome, the third, from the Jewish Ritual ill understood, and grossly misrepresented, and the fourth part from other corruptions of the Christian system. Nor is the Protestant Church yet fully freed from a variety of matters in public worship which savour little of that simplicity and spirituality which should ever designate the worship of that infinitely pure Spirit who cannot be pleased with any thing incorporated with His worship, that has not been prescribed by Himself, and has not a direct tendency to lead the heart from earth and sensual things to heaven, and that holiness without which none shall see the Lord. The singing as it is practiced in several places, and the heathenish accompaniment of organs and musical instruments of various sorts, are as contrary to the simplicity of the gospel, and the spirituality of that worship which God requires, as darkness is contrary to light. And if these abuses are not corrected, I believe the time is not far distant, when singing will cease to be a part of the divine worship. It is now, in many places, such as cannot be said to be any part of that worship which is in spirit and according to truth. May God mend it!

The second head contained in this proposition, is, This infinite Spirit should be worshipped IN TRUTH.

We have already seen that this may be considered as partly applying to the cessation of Mosaic rites and ceremonies, which were shadowy representations of the Truth that was to be fully revealed under the gospel dispensation. But truth here, must have a farther meaning. . . . It is not merely sincerity, in opposition to show and hypocrisy; meaning what we say, and doing what we promise; but it implies also the directions received from God's truth, Divine revelation:— which on this most important subject, tells us there is no name given under heaven among men, whereby they can be saved, but Jesus Christ: and the voice from heaven says, this is my beloved Son, in whom I am well pleased, HEAR HIM! Now, when we hear Him, we hear,—no man cometh unto the Father but by me: and, whatsoever ye ask of the Father in my name, he will give it unto you. Hence we learn, that all worship must be directed to God through Christ. It is through His worthiness, and sacrificial merit alone that we can come to God, or be heard by Him. It is through his blood that we have an entrance to the holiest: for in, or through that blood, we have redemption: and to be redeemed from death, and saved from our sins, is the grand end of all acts of religious worship. Never were words better calculated to express this sentiment than those in the following collect: "Blessed Lord, who has caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience, and comfort of thy holy word we may embrace and ever hold fast the blessed hope of everlasting life which thou has given us in our Savior Jesus Christ." Amen."

Without prayer there can be no worship; as no man can expect to receive spiritual help, unless he pray for it; and if he receive not spiritual help, he cannot worship God in the spirit. And we may add, unless he acquaint himself well with the truth, the holy scriptures, he cannot pray as he ought; as without their direction, he cannot know his wants, nor those promises which ensure the blessings which he needs; he must therefore at all opportunities, hear them read, preached and expounded:—read them himself with the deepest attention and seriousness;—mark every portion that is suited to his state, whether it be a threatening or a promise:—learn, to know himself, his God, and his redeemer; his interest and his duty by all such hearing, reading, and marking: and he must inwardly digest the whole, so that they shall become a species of nourishment to his soul, that he may grow in grace, and in the knowledge of his Lord and Savior Jesus Christ. . . . Being thus always prepared, he may wait upon the Lord without distraction, and under the influence of the Spirit, and the direction of the Truth, worship in the beauty of holiness."

ANDREW PERRY

The news of the sudden taking away of our Brother Andrew Perry, who was struck by an automobile and killed on his way to a meeting, Lord's day evening, Nov. 29 comes with a shock. We have no doubt of Brother Perry's preparation to go at any moment, but, of course, he would not have made choice of this manner of departure. Why our Father permitted it, we do not know now, but "sometime we'll understand." "The will of the Lord be done."

I owe much to Brother Perry. He got me on the floor for my first effort in the Lord's assembly. He helped me into much light. He interested me in "the sure word of prophecy." He baptized a sister of mine long since gone home, and other relatives. No one who knew Bro. Perry will say that he was not interested in the great Cause, and everybody knows he was a good man. For him "to die is gain" whatever the manner of his putting off the earthly tabernacle. May God grant a full measure of the needed help and comfort to the wife and family left behind that every one may meet him over there.—Stanford Chambers.

ADDITIONAL NEWS AND NOTES

From Amite, La.: "On Nov. 29, I closed a fine meeting near Stringtown, Miss. Fourteen were baptized into Christ. There were only three sisters on the ground at the beginning. Sister Dreher was an inspiration to the meeting. Her faith and zeal are commendable. Rain hindered the progress of the meeting. Brethren at Greenville and Leland attended when weather permitted.

"Bro. C. M. Sitman was in a meeting at Amite when I left home. He is a fine young man, who would like to locate where he can be of service."—A. K. Ramsey.

From Johnson City, Tenn.: "You may say our work here is moving on real well, crowds and interest growing every week."—E. H. Hoover.

A card used by Bro. Hoover states that the Johnson City church is "an independent congregation of New Testament Christians, and advocates the old-fashioned (apostolic) way of work and worship."

We can still supply The Word and Work Lesson Quarterly (7c) for first quarter, 1932. Also any other good standard line of help to Bible study on the market: Gospel Advocate line, Union Gospel Press line, Standard Publishing Co. line, Peloubet's, Sunday School Times, etc.



J. F. Smith, father of Earl C. and Virgil F., who takes the field (Southwest) at once in the interest of missions, and representing our publications. Readers in Arkansas, Oklahoma and Texas—write him and invite him! There is no financial obligation. He will bring you a pure and unadulterated blessing, and you will be glad he came your way! Address or wire him, care of this office.

Brother Smith is a wise, enthusiastic, agitator for missions, home and foreign, and regardless of what worker you fellowship, or what line of Christian activity takes up your mind and gifts, his heart-talks will definitely set it forward. He will carry samples of Bibles and other books, especially featuring Brother J. M. McCaleb's delightful book, "On The Trail of The Missionaries."

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Missionaries born on the field in 1931 were Robert Leon Garrett, Orville Dean Bixler, Jr., and David George Johnson. * * November 29, 1930, Bro. Dong baptized 20 in Korea; Sept. 21, 1931, he immersed 31 and formed a second congregation. He has 80-100 present in the mission he hopes will soon grow into the third church. * * Think of generation after generation of a whole city passing on without a gospel witness."—*N. B. Wright*. * * And think of thousands of congregations meeting Sunday after Sunday and never praying or even thinking of the millions out where the needs are the greatest and the helpers the fewest. * * "Hope to make this a home where missionaries can come and rest."—*Emma Sherriff*. * * The brethren very generally would give to missions if they were taught. Excellent brother visited a certain church forty years and never taught them to do the last commanded wish of the Lord Jesus. * * "We are very well, thank God."—*O. Fijimori*. * * Does it make any difference if the babies and helpless old people on a fourth floor of a burning building he rescued or not? Well, then does it make any difference whether the gospel is preached to every one for whom it is intended?

"It is marvelous how well the pupils memorize without a book."—*W. N. Short*. * * Counting generously, the adult missionaries number 56, the children are 56 in number also. * * This group of disciples has about one out of each hundred of its preachers on foreign fields—"where the needs are the greatest and the helpers the fewest." * * "There certainly is plenty to do."—*Clara Kennedy*. * * A few missionaries are omitting some important writing, a fault they should overcome. Donors, treasurers and inquirers, as well as kin deserve something from you. * * The preacher who is afraid to promote missions lest it cut his income is not honoring Christ. * * A few churches have reduced their offering or ceased to send. If they will just give the value of the wastage from the table, tobacco, confections, cosmetics, etc., we'll be mighty glad. Writer would far rather have what the brotherhood waste each year than have what they give to missions. * * "I have nice plants and young fruit trees (Nov. 10) ready for the ground."—*Alice Merritt*. * * Present urgent needs of the work are a couple for Mindoro Island; couple for Manilla; one or two couples for Broaddus' field; a woman or two with Sister Mattley; a couple for Canton and another for N. China. suitable couple with Dong in Korea; more workers in Africa; one or two couples for Brazil; a man or couple for India. And this is not mere sentiment. Some of these have been called for repeatedly.

A TRIP INTO INNER MONGOLIA

To the north of China proper lies Inner Mongolia, which is composed of the three Provinces of Jehol, Cahar and Suiyuan. Fewer missionaries have gone to this section and the need there challenges faith.

I met a family in Peking who were from Suiyuan, the north-western province. I was glad that an opportunity was afforded to visit that part of the country. It was my privilege to speak to the church there and in the street chapel which was opened six days of the week. In addition to getting a much needed rest from excessive study and the hot weather of Peking, there was opportunity to study the needs of the northern field.

The friend and I made an inland journey of 50 miles on a topless bus. Because the driver tried to take too large a portion of the population, plus an armed guard and a lot of baggage on a weak tire, we had three blow-outs. The last one occurred two or three miles from a certain village. We walked in and tried to keep within a safe distance of the mounted guard (the magistrate's wife was along, hence the guard). Hot water was plentiful in the inn. Our supper consisted of millet soup, in which, after eating a portion, we found a number of dead flies. The bed was a K'ang, made of brick. This bed was almost "as hard as a brick," for we had very little bedding with us. The result of this first night in a Chinese inn was an up-set stomach for two days.

The Charhar city of our visitation is a prosperous walled city. It lives, however, back in the middle ages. The population is said to be seven thousand souls. Between this place and Kalgan lies a larger city. It also is without a minister of the Word.

Impressions

Here and at numerous other places are people enduring their existence without one word of Life unless we who believe in the Lord take it to them. It is a sad and solemn thought to realize that generation after generation of a whole city passes on without a gospel witness in their midst. How long must this continue? Along the railroad we saw sparsely populated districts. Here it is difficult to reach all the people, but their need of Christ is just as great.

The Need

Soon after arriving in China I was surprised to learn of the great number of missionaries in this country. There seemed to be no place not covered (except those far back in the interior). This, however, is not the case. I know of opportunities where four or five families could be placed and their work would not overlap. I know definitely about these places and there are many others where the need is appalling.

"Pray ye therefore the Lord of the harvest, that he send forth laborers into His harvest."

After praying, can you not come or go?

N. B. Wright.

PHILIPPINE MISSION

From Mindoro, Philippine Islands: "One was baptized at Mambarao, Sto. Domingo, recently. Her husband was baptized about a month ago. They are young people of promise and are now studying to prepare for future usefulness. The church at Mambarao held a two-weeks' Bible Course recently. The Calapan congregation plans a Bible course in January, 1932."—H. G. Cassell.

THE FACTS

"By the value of souls, by the shortness of time, by the greatness of the field, do something definite for South America. If we fail, will not the millions rise and ask in the Great Day why we left them unshepherded."—Mrs. Karl Kumm.

THE LORD'S DAY LESSONS

FIRST LORD'S DAY LESSON OF JANUARY

Lesson 1.

January 3, 1932.

THE SON OF GOD BECOMES MAN

Golden Text: He that hath seen me hath seen the Father.—John 14:9.

Lesson Text: John 1:1-18.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made through him; and without him was not anything made that hath been made.

4 In him was life; and the life was the light of men.

5 And the light shineth in the darkness; and the darkness apprehended it not.

6 There came a man, sent from God, whose name was John.

7 The same came for witness, that he might bear witness of the light, that all might believe through him.

8 He was not the light, but came that he might bear witness of the light.

9 There was the true light, even the light which lighteth every man, coming into the world.

10 He was in the world, and the world was made through him, and the world knew him not.

11 He came unto his own, and they that were his own received him not.

12 But as many as received him, to them gave he the right to become children of God, even to them that believe on his name:

13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16 For of his fulness we all re-

Study Questions and Brief Comments.

Verses 1, 2. What other Bible-book begins with these words? How far back does this "Beginning" go? (See v. 3.) Who is this "Word"? (See vs. 14, 17; Rev. 19:13.) What two things are said of Him? Is He called God elsewhere? (Isa. 9:5; Tit. 2:13; Heb. 1:8. See also 1:18 R. V. marg.)

Verse 3. Through whom were all things made? Any exception to this? (Col. 1:16, 17; 1 Cor. 8:6.) Was He "made"?

Verse 4. What was in Him? As what does that "life" come to men? (As light. The light manifests and conveys the life.)

Verse 5. Where does the light shine? Is all the world in darkness? (Matt. 4:16 and last words of 1 Pet. 2:9.) Did the darkness perceive and take in the light?

Verses 6-8. Who came? Who sent him? For what? Was he the light? For what did he come? Why did God want all to believe? Would John's witness have been sufficient to enable all to believe?

Verse 9. What word descriptive of the light is used? (True.) To how many men does this light shine?

Verse 10. Had He been in the world all along? What relation did He have to the world? Did the world recognize Him? (Comp. v. 5.)

Verse 11. To what place did He come? (Into His own possession.) Did His own people receive Him?

Verse 12. What did He do for those who did receive Him? Who were they? (Those who believed on His name: that is those who accepted Him as that which He was.)

Verse 13. Of what are such children of God not born? From whom do they derive their birth?

Verse 14. What did the Word become? What does that mean? (Comp.

ceived, and grace for grace.

17 For the law was given through Moses; grace and truth came through Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

He than John? (Mark 1:7.) Why before John. Comp. John 8:58.)

Verse 16. From what Source do we all get our grace? (See Col. 1:19.) What is meant by "grace for grace"? (Grace on top of grace—more and more.)

Verse 17. What contrast here between Christ and Moses? Comp. v. 14.

Verse 18. Has any man ever seen God? (See Notes.) How can we get any knowledge of Him then? How close is the Son to the Father? (1 John 5:20.)

Phil. 2:8.) Where did He dwell? (Margin, "tabernacle.") What did that enable men to behold? What sort of glory? Of what was He full?

What is grace? (God's lovingkindness to the undeserving.) What is truth? (Righteousness and justice.)

Verse 15. What testimony did John bear to Him? How much greater was He than John? (He was

NOTES ON LESSON 1.

LESSONS IN THE GOSPEL OF JOHN

This quarter we shall be in John's gospel. In these studies we shall have a wonderful opportunity to get well acquainted with the Lord Jesus Christ, and through Him with the Father who sent Him. John gives us the highest picture of Christ. Matthew's gospel brings out more especially the kingship of our Lord; Mark sets Him forth as the great Servant; Luke emphasizes His manhood; but in John the Lord's intimate relation to the Father is set forth more especially. In John's gospel we see Jesus as the Son of God, of the same Being and Nature with the Father.

"Every book of the Bible has a key to it. You will find the key to the gospel of John hanging up by the back door." See John 20:30, 31.

CHRIST REVEALING THE FATHER

No man has ever seen God. The visions and appearances recorded in the Old Testament (as for example Moses, Exod. 33:20-23; the elders of Israel, Exod. 24:10; Isaiah, Isa. 6) were but reflections and manifestations of His glory. He Himself has never been seen, nor can be seen by man in his present state. ("Whom no man hath seen nor can see," 1 Tim. 6:16.) But the Lord Jesus Christ is Himself "the image of the invisible God," (Col. 1:16) "the very image of his substance." (Heb. 1:3.) He came into the world that by His words, His life, His death, and in all things, He might give us a perfect representation of God. To see Him is to see the Father (John 14:9.) So faithfully did Jesus represent the Father that those who believe on Him, and behold Him, do really believe on and behold Him that sent Him. (John 12:44, 45.) Only in Jesus Christ can we see and know the one, only true God. (1 John 5:20.) The only begotten Son (many very ancient manuscripts read, "the only begotten God") who is in the bosom of the Father (closer than any creature is or could be) who therefore knows the Father's inmost heart—"he hath declared him." So Christ is the exhibition and explanation of God.

TEACHING POINTS

The Aim and Purpose of John's Gospel. See Notes. Contrast with the other gospels. Note the key-text, John 20:30, 31.

The Uncreated Word. The Being who is here called the Word was not a creature: He Himself was not created, but he created and made **everything** that was made. (Col. 1:17.) The Word was God. He was of the same Nature, Being, and Character with the Father. He and the Father are in all things One. But it was through His agency that the

Father made the worlds. (Heb. 1:3.)

The Light of Life. The Life communicated through the Light (v.4). The darkness could not, and then would not receive it. How can men receive the light? (John 12:36.) What great privilege He grants to those who do receive Him. See verses 12, 13. Comp. John 3:5; Gal. 3:26, 27.

God Revealed Through Christ. See Note above. Why is He called the Word? A word is a self-expression, a self-revelation. In Jesus God spoke Himself out to men.

What is the Lord Jesus Christ to me? Do I believe in Him? Do I take Him for what He is and give Him His place in my life?

SECOND LORD'S DAY LESSON OF JANUARY

Lesson 2.

January 10, 1932.

THE FIRST DISCIPLES

Golden Text: Behold the Lamb of God, which taketh away the sin of the world.—John 1:29.

Lesson Text: John 1:35-39.

35 Again on the morrow John was standing, and two of his disciples;

36 and he looked upon Jesus as he walked, and said, Behold, the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 And Jesus turned, and beheld them following, and said unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

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

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

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

43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus said unto him, Follow me.

44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

45 Jesus findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the

Study Questions and Brief Comments.

Verse 35. What previous "morrow" was mentioned? (V. 29.) What testimony did John the Baptist bear at that time? (Read all of vs. 29-34.) Who was with Him this time?

Verse 36. What did John say? On whom was he looking when he said this? Why is the Lord Jesus called the "Lamb of God"?

Verses 37-39. Who heard John say that? Was it to John's earthly advantage to bear this testimony? What did the two of John's disciples do? What question did Jesus ask them? What did they ask Him? How came they to stay with Him that day? What time was "the tenth hour"? (10 A. M. by Roman count; 4 P. M. by Jewish. Probably the former is meant.)

Verses 40-42. Who was one of them? Who was the other one? (No doubt John, who never speaks of himself by name in his gospel.) What great thing did Andrew do? What did he tell Simon about Jesus? Where did he get that idea? (Vs. 33, 34; and the association with Him v. 39.) What did Jesus say to Simon?

Verses 43, 44. How did the Lord get Philip? From what town was he? Who else lived there?

Verse 45. To whom did Philip speak? What did he say to Nathanael? Was that correct? (John 5:46; Luke 24:47.)

Verse 46. What doubtful question did Nathanael ask? What good answer did Philip give him?

Verses 47, 48. What testimony did

prophets, wrote, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

Jesus give to Nathanael when He saw him coming? What surprised question did Nathanael ask? What was Christ's amazing answer?

Verse 49. Did it take much proof to convince this guileless, openhearted man? (John 7:17; 10:27.) What two things did Nathanael say about Jesus? Were both true of him? How many disciples in this lesson? Read also verses 50, 51.

49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

NOTES ON LESSON 2

"THE MEN WHOM THOU GAVEST ME"

This lesson shows how the Lord won His first disciples. This was the nucleus, and it appears that every one of these became apostles. (It is supposed that Nathanael is the same as Bartholomew in the list of the apostles.) Other disciples came in who were not numbered among the apostles. To all these the Lord Jesus referred in His great closing prayer as "the men whom Thou gavest me out of the world." (John 17:6.) These men came to him. "All that which the Father giveth unto me shall come unto me; and him that cometh unto me I will in no wise cast out." (John 6:37.)

HOW THESE MEN WERE WON

How did the Father give these men to Jesus? The first two, through the testimony of John the Baptist. The next one (Simon) through the effort of Andrew, who was one of the first two. The next one the Lord Jesus Himself sought and called. This one, in turn, brought Nathanael to Him. Is the Father still giving men to Christ? By what means and through whose agency? (Comp. John 17:20.) Has God ever used me to bring anyone to Christ? If not, why not? Does the Lord's invitation in Matthew 4:19 ("Come ye after me and I will make you fishers of men") apply to me in any way?

TEACHING POINTS

The Witness of John the Baptist. First referred to in chapter 1:6-8. Note the purpose in 1:7. Then again in v. 15; and more fully, in answer to the Jerusalem delegation, in 1:19-21. Direct testimony one morning when he saw Jesus coming, 1:29-34. The next morning, as Jesus passes by, John bears witness in the presence of two of his disciples. What was the result? (1:35-37.) Once more John testifies to Jesus in this gospel: chap. 3:26-30. Read also John 5:31-36. (Why is the forerunner always called simply "John," and never, "John the Baptist" in this gospel? Think about that.)

The Lamb of God. Why that title for Jesus? What outstanding use was made of a lamb in the Old Testament—as in Gen. 22:7, 8, for example; or at the Passover? Notice the marginal reading on John 1:29 ("taketh away the sin of the world"—"beareth the sin of the world") and compare with Lev. 16:20-22, and Isa. 53:6, 7, and verse 11 last clause. In what New Testament book is the Lord Jesus 28 times referred to as the Lamb. See especially Rev. 5:6.

The Names and Titles of Christ in John 1. Quite a list of them.

The First Five Disciples. Granting that the unnamed one is John the son of Zebedee—what do you recall concerning him? What concerning Simon? Andrew and Philip mentioned but a few times—but what great thing did each of these do? Nathanael figures only once more, John 21:2.

The Central Lesson: Winning men to Christ. Personal influence; going after them; telling them about Jesus; bringing them to Jesus.

QUESTIONS FOR CLASS

- | | |
|--|---|
| 1. What testimony did John give of Christ? | 9. What did Jesus say to Simon? |
| 2. Who heard John give it? | 10. How did Jesus know him? (Comp. 16:30.) |
| 3. What did those two do? | 11. Who induced Philip to follow? |
| 4. What important question did Jesus ask them? | 12. After what man did Philip go? |
| 5. How long did they visit with Him? | 13. Why was Nathanael dubious? |
| 6. What was the name of one of them? | 14. What did Philip say to him? |
| 7. What did Andrew do? | 15. How did the Lord Jesus show His knowledge of Nathanael? |
| 8. What did he tell his brother Simon? | 16. Was Nathanael hard to convince? |
| | 17. What was Nathanael's good confession? |

THIRD LORD'S DAY LESSON OF JANUARY

Lesson 3.

JESUS AND NICODEMUS

January 17, 1932.

Golden Text: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Lesson Text: John 3:1-16.

1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the Kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born anew.

8 The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

Study Questions and Brief Comments.

Verses 1, 2. Of what sect was Nicodemus? What is said about the sect of the Pharisees? (See Acts 26:5 and 23:8.) What official position did Nicodemus hold? What is that? (Member of the Sanhedrin—the supreme council and court.) During what time did Nicodemus come to Jesus? (Comp. John 19:39.) What did he say he (and the other rulers) knew? What led them to this conclusion? Were they correct that far? But was that all the truth? (V. 16.)

Verse 3. What did Jesus say to Nicodemus? What is meant by being born anew? (A new beginning, as a new and different creature. Comp. 2 Cor. 5:17.) Why is that indispensable?

Verse 4. Did the Lord Jesus speak of going through natural human birth over again? Would that have helped anyone, or put them in better place before God? Why not?

Verse 5. How did the Lord Jesus express His meaning more fully? Does water have any place in that new birth? (Matt. 3:11; Acts 2:38; Col. 2:12; Gal. 3:26, 27.) Does the Spirit have anything to do with the New Birth? (Acts 2:38; Gal. 4:6; Tit. 3:5f.) Is the new birth absolutely necessary in order to entrance into

10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11 Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12 If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13 And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15 that whosoever believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

(God's inspired messenger.) Did he receive the witness of the prophets.

Verse 12. Of what had the Lord Jesus been telling them? Did they believe even the earthly things? What other, greater things did He have to tell them? (Heavenly things.)

Verse 13. Who only had ever been in heaven and came to earth to tell us of the heavenly things? What is meant by "who is in heaven"? (His home is there.)

Verses 14, 14. To what Old Testament incident does the Lord refer? (Numbers 21:4-9. Read that.) What is meant by "lifted up"? (See John 12:32, 33.) Why must the Son of man be so lifted up?

Verse 16. Why did God give His only begotten Son? Was it really necessary that God should give His Son? What benefit comes to men through this great gift of love? To all men? To whom only? (Consider Rom. 8:32 in connection with this verse.) How only can anyone escape perdition?

the kingdom of God?

Verses 6, 7. Of what sort was our first birth? (Of the flesh. By it we became fleshly human beings.) Can mere fleshly human nature please God? (Rom. 8:8.) What sort of birth is this new birth? (Spiritual. By it we become spiritual beings, children of God.) Is it strange then that the Lord Jesus said, "Ye must be born anew?"

Verse 8. What comparison does the Lord make? In what respect is one that is born of the Spirit like the wind? (Cannot be seen or traced except by "sound", that is, his manifestation, his new life, ways, and fruit. Eph. 4:24; 5:9.)

Verse 9. What question did Nicodemus ask? Did his question show that he had difficulty in accepting all this?

Verse 10. Should he, as the teacher of Israel, have understood that such a new life and nature was foretold and required?

Verse 11. Who is the "we" here? the people of Israel generally receive

NOTES ON LESSON 3

THE NEW BIRTH

The new birth is the beginning of a new life—not merely the old changed, but a new life from God and the new nature that goes with it. The old life and old self is thenceforth set aside. It must be put off and put to death, and the new must be given all control. This new life is given us in Christ. For "if any man is in Christ he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5:17.) And in Christ Jesus nothing counts except the new creature and his work. (Gal. 5:6; 6:15.) The being born of water and of the Spirit is that step by which men enter into union with Christ, the New Man. That which puts us into Christ, that is the new birth (Gal. 3:26, 27; 1 Cor. 12:13.) Begotten of the incorruptible seed (1 Pet. 1:23) and by believing on His Name (John 1:12, 13) the child of God comes out of the waters of death (Rom. 6:3, 4) into the new life of the Spirit. (Rom. 5:5; 8:15.)

BETWEEN THE LESSONS

The second chapter of John which does not appear in these lessons,

records Christ's first miracle, at Cana in Galilee. He was still with his mother and brethren. But after a brief stay at Capernaum, He goes to Jerusalem, and there He cleanses the temple. The last paragraph of chapter 2 shows that the Lord Jesus did many signs while at Jerusalem, and that many believed on Him in a superficial way. Nicodemus appears again in chapter 7:50 and 19:39.

QUESTIONS FOR CLASS

1. Where did Nicodemus stand (a) religiously? (b) socially? 14
2. When did he come to Jesus? 15
3. What did he say to Jesus? 15
4. What seemingly unconnected reply did Jesus make? 16
5. Was Nicodemus puzzled? 16
6. How did the Lord tell him more fully concerning the new birth? 17
7. Did He represent the new birth as necessary? 18
8. What only can the flesh bring forth? What the Spirit? 19
9. What comparison in v. 8? 20
10. How is one that is born of the Spirit like the wind? 21
11. Did all this seem possible to Nicodemus? 22
12. Should he have understood it? 23
13. Of what do God's messengers bear witness? V. 11. 24
14. Did men receive that witness? 24
15. Would they believe even earthly things? 24
16. Would they be likely to believe the heavenly things Jesus had to tell them? 24
17. Who alone had personal knowledge of heavenly things? 24
18. To what Old Testament story does He make reference? 24
19. Why must the Son of man be so lifted up? 24
20. How greatly did God love? 24
21. Whom did He love that much? 24
22. For what purpose was this sacrifice of love? 24
23. Do all men get the benefit of it? 24
24. Who only? 24

FOURTH LORD'S DAY LESSON OF JANUARY

Lesson 4.

January 24, 1932.

JESUS AND THE SAMARITAN WOMAN

Golden Text: Christ Jesus came into the world to save sinners.—

1 Tim. 1:15.

Lesson Text: John 4:9:26.

9 The Samaritan woman therefore saith unto him, how is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

14 but whosoever drinketh of

Study Questions and Brief Comments.

Verse 9. Read verses 1-8 in class.— Had Jesus asked the woman for a drink? How did she know He was a Jew? What was the situation between Jews and Samaritans?

Verse 10. If she had known certain things what would she have done? (Asked Him for living water.) If she had asked, what would He have done? What were those two things she did not know? (1) The gift of God; (2) who it was that had said to her, Give me to drink.)

Verses 11, 12. What expression of respect in her answer? What difficulty did she see? Was it conceivable to her that this stranger might have something better than "their father Jacob" gave them? Was Jacob their father? (No. See 2 Kings 17:6, 24.)

Verses 13, 14. In what respect is the water Jesus gives better than that

the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband:

18 for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22 Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24 God is a Spirit: and they that worship him must worship in spirit and truth.

25 The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things.

of any earthly well or fountain? Does this water completely and forever satisfy thirst? What more does it do? Compare John 7:37-39.

Verse 15. Had the Lord Jesus implied that He would give her that water for the asking? (V. 10.) Did she now ask for it?

Verses 16-18. How did He go about granting her request? What did He tell her of her past life? Must she have realized that this Stranger knew her?

Verse 19. What first step in the knowledge of Christ had she made? (Comp. John 9:17.) How was she convinced of that?

Verse 20. What question did the Samaritan woman put to Jesus now? Was it an important one for her?

Verses 21-23. What hour (did Jesus say) was coming? What contrast between Samaritan and Jew? Through what channel comes salvation? Had that hour already begun? What kind of worshippers does God seek?

Verse 24. What important revelation concerning God? What follows from the fact that God is Spirit? (The necessity of spiritual worship.) How must we worship Him? (Note.)

Verse 25. What did the woman say she knew? How did she know that? (The Samaritans had the first five books of the Bible.) What did they expect the Messiah (Christ) to do when He came? Were they right in this? (Heb. 1:1, 2; John 3:34.)

Verse 26. What amazing revelation did He now make to the woman? Was that His way of fulfilling the promise implied in v. 10? (See John 7:37, 38.)

26 Jesus saith unto her, I that speak unto thee am he.

NOTES ON LESSON 4

WORSHIP IN SPIRIT AND TRUTH

"God is a Spirit"—better, "God is Spirit," and to bring out the thought most truly, as the R. V. marg. has it: **God is spirit**. It is not intended to tell us **who** God is (that He is the **supreme Spirit**), but **what kind** of Being He is, that He is **spirit**. Not His personality, but His nature is spoken of. Elsewhere His distinctive character is set forth in a similar way: "God is love," and "God is light."

Since then God is spirit, man can make no physical approach to Him. No merely outward action or movement can bring us a step nearer to Him. It is in the spirit that we must draw nigh. And "in truth," also; which means not only in reality or **sincerity** (though that is of course included) but according to the truth revealed in His word, with a true

conception of His character and in the true way appointed by Him.

THE LORD'S LOVING WISDOM

The story of Jesus' dealing with the poor, sinful Samaritan woman is marvellous. His tact, His kindness and earnestness, and the glimpse it affords of the way of God's grace, is much worth our thoughtful study. In the preceding chapter He was dealing with one of the finest specimens of fleshly humanity, Nicodemus; while here He deals with a low individual of a low race. But to Nicodemus He said, "Ye must be born anew"; whereas to the woman of Samaria He offers freely the "living water" for the asking. Of course both utterances applied to both. Really, Nicodemus could obtain the living water, on the same terms as the Samaritan; and the Samaritan needed to be born anew as certainly as Nicodemus. But imagine what misleading impressions would have been created if He had said to the woman what He said to Nicodemus, and vice versa. The proud Jew would gladly have agreed that a Samaritan needed to be born again, but not such fine folk as himself; and if the Lord had offered the Jews the water of life freely it would have seemed only natural to him. But it was to the woman of Samaria the Lord offered the water; and to the Jew He said, you need to be born anew.

TEACHING POINTS

The Lord's Wondrous Condescension in dealing with sinners.

His Tact: how He won the woman's ear, and then her respect, and led her on and on to the truth.

The Living Water. Compare John 6:37-39.

Comparison of His Dealing with Nicodemus. (Notes.)

The Revelation concerning God.

True Worship. Not confined to localities. "In Spirit and in truth."
(What does that mean? Notes.) God **seeks** such worshippers. (Com. 2 Chron. 16:9.)

Christ's Revelation of Himself to the woman.

The Golden Text: What bearing has it on this lesson?

QUESTIONS FOR CLASS

- | | |
|--|--|
| 1. Where did Jesus see the Samaritan woman? | 13. What did He tell her first? |
| 2. How came He to be there? (vs. 1-8.) | 14. How did she perceive that He was a prophet? |
| 3. Who began the conversation? (V. 7.) | 15. What question about the places of worship did she put to Him? (V. 20.) |
| 4. What did the woman answer? | 16. What hour was coming? |
| 5. What did she need to know? | 17. Had that hour already begun? |
| 6. If she had asked, what would He have done? (V. 10.) | 18. Did the Samaritans worship intelligently? |
| 7. What objection did the woman see? | 19. Did the Jews know what and whom they worshipped? |
| 8. Who gave them that well? | 20. Where is salvation from? |
| 9. Was He greater than Jacob? | 21. What is God? (V. 24.) |
| 10. What did Jesus say of that water? | 22. How must He be worshipped? |
| 11. What did He say of the water He gives? | 23. What was the woman's opinion about Christ? |
| 12. Did she at last ask Him for it? | 24. What wonderful revelation did the Lord Jesus give her? |

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FIFTH LORD'S DAY LESSON OF JANUARY

Lesson 5.

January 31, 1932.

JESUS FEEDS THE MULTITUDE

Golden Text: *Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—John 6:35.*

Lesson Text: *John 6:1-13, 48-51.*

1 After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they beheld the signs which he did on them that were sick.

3 And Jesus went up into the mountain, and there he sat with his disciples.

4 Now the passover, the feast of the Jews, was at hand.

5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith to him,

9 There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

12 And when they were filled, he said unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness, and they died.

Study Questions and Brief Comments.

Verse 1. After what things? (See chapt. 5. If time permits it is helpful to take a glance at omitted portions of chapter.)

Verse 2. Why did the multitude follow him?

Verses 3-5. What probably accounts for the great multitude? What question did the Lord put to Philip?

Verse 6. For what did He say that? Was He at all worried or perplexed?

Verse 7. How much would it take to feed that throng? On how much for each did Philip make this calculation?

Verses 8, 9. Who told Him of the five loaves and two fishes?

Verses 10, 11. What orders did the Lord give? (Comp. Luke 9:14.) What did Jesus do with the loaves? How did He distribute them? (See Matt. 14:19.) How much did every one get?

Verses 12, 13. What orders did He give after all were filled? What lesson in that? (The righteousness of careful economy.)

(On omitted portion, verses 14-47, see Notes.)

Verse 48. What did the Lord Jesus say of Himself? Read also v. 35.

Verse 49. Had Israel ever had "bread out of heaven" to eat? (Neh. 9:15.) Did that bread really give life or did it only sustain life?

Verse 50. Did this Bread really come down out of heaven? (See vs. 38, 62.) For what did He come down?

Verse 51. What kind of bread does He call this? What does it do for the man who eats of it? How does a man eat of it? (V. 35.) How did He give His flesh for the life of the world? (Matt. 20:28.) (On the rest see Notes.)

51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which

50 This is the bread which com- I will give is my flesh, for the life
eth down out of heaven, that a man of the world.
may eat thereof, and not die.

NOTES ON LESSON 5

This miracle is recorded in all four gospels. We may infer that it holds a lesson of extraordinary importance. There are indeed a number of great lessons in it (for all our Lord's miracles are meaningful), but the most important lesson is that which is here drawn from it.

THE OCCASION OF THE DISCOURSE

We must pass by the nearer events—the Lord hurrying His disciples away across the lake (see Matt. 14:22, for the multitudes were as fire and the disciples themselves were tinder); His communing with the Father on the mountain-height alone, through most of the night; the distress of the disciples, rowing against contrary wind; the walk on the water (and the episode of Peter, Matt. 14). The next day the multitudes sought, and found Him at Capernaum. The Lord Jesus declared their unworthy motive to them: "Ye seek me not because ye saw signs, but because ye ate of the loaves and were filled." (Compare v. 2: even that had been a poor enough motive, but this was still worse.) Then the Lord Jesus began to tell them of a better Bread, which He had come to bring them. He Himself was that Bread.

THE SERMON ON THE BREAD OF LIFE

The great sermon was not one continuous speech. At first there was an exchange of question and answer, John 6:25-34. Then (in response to their request, "Lord, evermore give us this bread") He sets Himself forth as the true Bread of Life (35-40). Then (in answer to their stumbling at His claim to have come down from heaven) another short talk on the eating of this Bread (43-51). From this portion are the last verses of our printed text. Finally when the Jews strove one with another, saying, How can this man give us his flesh to eat?" He spoke more explicitly of "eating His flesh" and "drinking His blood." (52-58.) Then a few words to His murmuring disciples, and to the twelve (60-71). The effect of the sermon was that "many of his disciples went back and walked no more with him." (v 66.)

THE POINT OF THE TEACHING

Just as bread is surrendered to us for our use and consumption, and we appropriate it, taking it into our system and assimilating it, and as thus it becomes the sustenance of our life—so the Lord Jesus serves a similar, but higher, purpose, He gave Himself for us, to feed us and to live in us anew. In His death for us His life was released for us and became available to us. It is as if we ate Him, our Sacrifice, His flesh and blood given for us; and so eating we take Him and His undying life into ourselves, establishing the closest possible union with Him (v 56). The "eating" is not physical, it is spiritual. We receive Him and the virtue of His sacrifice by faith. "He that cometh to me shall not hunger, he that believeth on me shall never thirst." Since faith cometh through the word, it is the word of Christ that conveys Him to us, with all the merits and blessings of His sacrifice. Christ Himself comes to us through the gospel message. When we receive it in a believing heart, we necessarily receive Him, and He becomes our life. Therefore the Lord said, "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life."—Note that the Lord's Supper is not in view in this chapter. The Lord's Supper was not appointed in order to give life, but it is for those who have life as a memorial of the Lord's love and sacrifice.

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