

FEBRUARY, 1932.

# THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor and Publisher*  
*One Dollar a Year*

(In Clubs of Four or More, Seventy-five Cents)

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

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## A MISUNDERSTOOD SUBJECT

The following is copied from the Author's Preface:

"We need to enlarge our conception of God's word. That the kingdom is here and that we are in it, is true, for God has so told us. That the kingdom is to come in world-wide manifestation and glory and authority is equally certain for Old and New Testament combine to declare it. If anyone cannot reconcile these things he can yet accept them both upon the authority of God's word. And brethren who are minded to let the Scripture utterances on both sides of the question stand in their own fair light, and who are unwilling to bow their necks to any doctrinal yoke that would demand the expunging of such portions of God's word as may seem to favor the one side or the other are not to be condemned as heretics or evil-doers. Let us rather open our hearts to admit all the kingdom teaching of the Bible. We shall not go astray in so doing.

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## THE PLACE

(Hebrews 4:14-16)

There is a place where thou canst touch the eyes  
Of blinded men to instant perfect sight:  
There is a place where thou canst say, "Arise!"  
To dying captives, bound in chains of night;  
There is a place where thou canst reach the store  
Of hoarded gold and free it for the Lord;  
There is a place—upon some distant shore—  
Where thou canst send the worker or the Word.  
There is a place where Heaven's resistless power  
Responsive moves to thine insistent plea;  
There is a place—a silent trysting hour—  
Where God Himself descends and fights for thee.  
Where is that blessed place—dost thou ask, "Where?"  
O soul, it is the secret "PLACE OF PRAYER."

—Adelaide A. Pollard.

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## WORDS IN SEASON

R. H. B.

### THE NIGHT ALSO IS THINE

It was night when the 74th Psalm was written. The beloved city lay in perpetual ruins. The enemy had roared against her. Ruthlessly, as men lift up axes upon a thicket of trees, had they broken down the carved work of the temple. They had set the sanctuary on fire and profaned God's dwelling place down to the ground. All the synagogues of the land had they burned. And from God there was no word. Heaven was silent. There was no prophet, and none to tell them how long. The darkness was deep and hopeless.

But the psalmist has a word:—"Yet"; and that backed by another:—"God." "Yet God is my King, working salvation in the midst of the earth." It is a great faith that can sing such a song in the night, and can assert God's power and government in the face of destruction and desolation. But listen to his inspired logic. "*The day is thine; the night also is thine.*" Was it not God who in the beginning made them both? And to the light He called, "Day!"; and to the darkness he called, "Night!" And He appointed "the greater light to rule the day, and the lesser light to rule the night. He made the stars also." Is not the night His as well as the day? The time of gloom, of misfortune, of disaster, of sickness, of want, of bereavement—is it not in His hand as well as the brighter times of peace and blessing? So if it is *His* night, and He is

master of it—why should I fear? “Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God for I shall yet praise him, who is the help of my countenance and my God.”

“Ye fearful saints, fresh courage take:  
The clouds ye so much dread  
Are big with mercy and will break  
In blessings o’er your head.”

#### BRASS AND CYMBALS

While standing against instrumental music in Christian worship, because it is unscriptural and unspiritual, and forces separation between those who demand it on the one hand, and those who believe it to be displeasing to the Lord—while *rightly* standing against this thing and its principles, we must guard against another sort of “instrumental music” which is not rarely offered to the Lord even by some who zealously guard against the introduction of such a thing as the organ. It is a music(?) which, as the notes of harp or pipe, is the voice of “things without life.” (1 Cor. 14:7). “If I speak with the tongues of men or of angels, but have not love, I am become *sounding brass or a clanging cymbal.*” (1 Cor. 13:1). And that is the acme of empty worthlessness, as God looks at it. So take *love* out of the heart and out of the worship, and what remains of our singing, praying, preaching, is only a brazen noise, a bad sort of “instrumental music.” We cannot worship God with organ or pipe, with brass and stringed wood, seeing He can accept only spiritual worship. Nay not even mouths and throats can worship Him, if that be all. It must come from within, “Singing and making melody with *your heart* to the Lord.” But the heart devoid of love is dead. As a graphophone cannot worship God though it speak ever so piously or sing ever so melodiously, so neither can a loveless Christian. Instrumental music, blatant, cold, discordant is all the Lord hears from such.

#### FOLLOW AFTER LOVE

Wherefore, “Follow after love.” (1 Cor. 14:1.) Make it the chief aim and object, even as it is the chief thing in the Lord’s sight. Not to the disregard of other things, to be sure. The brethren are right who say that love must battle, that error must be met, and that discussion, and on occasion even controversy is needful. Love is indeed not soft, nor lazily tolerant. It is firm and zealous for the truth, seeing that only truth can bring good. Nevertheless, love *suffereth long*, and is *kind*. Love also envieth not, nor does it vaunt itself, nor is it puffed up. Love is humble and lowly. Love does not behave itself unbecomingly, nor in action, nor in speech. Neither is it self-seeking, nor quick to take offense and to resent insult or injury; nor sharp to pick on deficiencies and failures of others. It takes no malicious delight in the follies and wrongs com-



mitted by any, but it is heartily glad when some good thing is done and said. It puts up with much; it is all-confident and all-hopeful; it is all-patient. Such is the nature of love; and it ought to be manifest *specially* between brethren in Christ (for "by this shall all men know that ye are my disciples.") With all our contention for sound doctrine and for "the faith once for all delivered to the saints—above every thing get love and hold it fast—lest all our work and worship turn out to be but empty noise, as of sounding brass and clanging cymbals, in the ears of God.

#### PROPHECY AND OUR TIME

The peculiar character of our times call for a renewed and faithful study of God's prophetic word. If "the time is at hand," then "blessed is he that readeth and they that hear the words of the prophecy." (Rev. 1:3.) "When *these things* begin to come to pass, look up and lift up your heads; because your redemption draweth nigh." (Luke 21:28.) What things is He speaking of? Nation rising against nation and kingdom against kingdom; great earthquakes, famines, pestilences, and great celestial portents and prodigies; upon the earth distress of nations in perplexity; men fainting for fear and expectation of the things that are coming on the world. (Luke 21:10, 11, 25, 26.) When ye see these things *begin* to come to pass, He says,—*then*, THEN is the time to look up and lift up our heads; for the time of the great redemption is nigh.—If that applies to our day (let him that readeth judge) God would certainly want us to see and know it; and as certainly it would be the devil that would want to hide the fact from our eyes, and would use every means possible to cover up and to turn our attention away from it.

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"There is a steady process of self-exaltation as our race progresses in its knowledge of the material world. At first man ignorant of the forces of nature fears them and deifies them and worships them; but as knowledge increases he learns to regard them as physical forces to be used by him for his own good. He exalts himself above nature, he is its lord to rule over it; and this not as a prerogative given to him by God, but in his own right as his conquest. With this increase of power and knowledge is a gradual diminution of the sense of sin and of dependence, and the growth of the spirit of self-deification. That which has been in the decay of paganism, takes place again in Christendom—the apotheosis of man."—S. J. Andrews.

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"Progress forever rests upon the discovery of fundamental truth. That is the keynote of every advance whether physical or spiritual. It has always been so. It always will be so . . . proof supreme of the everlasting value of truth for truth's sake."—Story of Chemistry.

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

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

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

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

VOL. XXV.

FEBRUARY, 1932.

No. 2.

## NEWS AND NOTES

Pray for the missions in China and Japan. And remember First Timothy, two, one.

"I started work with the Ormsby Ave. Church in Louisville, on July 1, 1931. Since that time the Sunday School has grown from 57 to 116, there have been 18 additions and four reconsecrations. The new year started well with three additions the first Sunday night, one of them being for baptism. Attendance and interest is unusually fine; chairs have to be used at all morning services. We are expecting the Lord to accomplish a greater work in and through us this year than ever before."—Sterling L. Yeager.

Gallatin, Tenn.: "Sunday School had 226 last Lord's day. House crowded every Sunday morning; Sunday night attendance better. Fine young people's class on each Sunday night. Some additions by membership recently. Fellowship with missionaries and other financial obligations are all being met so far."—H. L. Olmstead.

From Austin, Texas: "The membership of the Southside Church of Christ has a little more than doubled during the past year, for which we are thankful. Pray for us."—G. B. Dasher.

From Cynthiana, Ky.: "We are moved and settled to work locally with the Salem church. What a fine set of people! True blue and of sterling Christian worth. They showered us a 'carload' of things to eat, for which we were truly thankful. The young people of the church are showing good interest in their meetings and work."—Wilson Burks.

From Gainesville, Fla.: "Bro. Barney Morehead was with the congregation here yesterday in the interest of missions and we enjoyed him very much. The building was filled to capacity at the night service."—Wm. Halliburton.

From Wheeler, Texas: "We are proud of the way the work is doing here. Better attendance Sunday and a better feeling with regard to future of the work than at any time since I came. These are fine people and I love to work for them and with them. Much success to the Word and Work."—J. Scott Greer.

From Dallas, Tex.: "The Lord continues to bless the work at Mt. Auburn. He has given us favor with the people and some increase in interest. One baptized last week, and a child of God returned to Him last Sunday. Remember us when you pray, that this work may be such as to glorify God and that our hearts may be humble before Him, that His Spirit may dwell in us and fill us.

"Bro. J. F. Smith spoke at Mt. Auburn last Thursday night and proved a blessing to us all. He does my soul good.

"My new address is 620 Grandview, Dallas Texas."—Frank Mullins.

From Indianapolis, Ind.: "I was pleased to receive the shipment of 'Great Songs of The Church' promptly and in perfect condition. We were all highly pleased with the books."—William S. Wood.

Quantity sales of the alphabetical hymnal, "Great Songs of The Church" since last report: Williamson, W. Va.; Wheeler, Texas; Paducah, Ky.; Washington, D. C.; Salem, Ind. (College Hill); Nashville, Tenn. (Trinity Lane); Indianapolis, Ind.; Rockford, Ill.; Detroit, Mich. (Lockmoor); Louisville (Fifth and M); Fisherville, Ky.; Nashville, Tenn. (David Lipscomb College); Montgomery, Ala. (Chisholm Church).

From Long Beach, Calif.: "The church here is taking some definite steps for doing work which will no doubt mean much to their growth. Some of them are thinking of becoming missionaries in the near future.

"I hope Word and Work is supplied for the coming year. No doubt the Lord will stir the hearts of His people to send out the word again this year as He has done in the past. You have our prayers and good will toward that good work. May our Heavenly Father continue to bless you in your good work and make you great blessings throughout this year."—E. A. Rhodes.

From Camp Taylor, Ky.: "At Kentucky Ave. Church, on Jan. 10, we had by far the largest Sunday School we have ever had—188 present. December 21 we had a business meeting to organize our work for the coming year. Almost every member was present and almost every member was given some definite job to perform either in our Sunday School, personal work campaign, or weekly newspaper project. According to our plans, the entire community of 750 homes gets our newspaper each week and a personal visit by a worker once a month. Our house has been practically full at all services for the past two Sundays. Since December report we have had one addition by baptism, and two by membership."—Jonah W. D. Skiles.

We have left three copies of the 1931 Bound Volume; also one each of 1916, 1918, 1919, and 1921. \$1.75 each postpaid.

The Lord's Day Lessons appearing in this paper each month are available in Quarterly form—and always ready early. They cost 7c each, 25c the year if paid in advance.

"On the first Sunday of the year we had a fine crowd at Bohon, both morning and evening. I preached at Willisburg third Sunday."—Wilson Burks.

We are not always able to acknowledge renewals by letter. Your address tab shows when the time has been set forward.

David Lipscomb College, Nashville, has just acquired 200 copies of the latest edition of the alphabetical hymnal, "Great Songs of The Church." They were among the early purchasers of the original edition.

Be sure to read the editor's timely article in this issue, "The Freedom of Simple Christians." This is the article promised last month, under the title, "What Is a Christian?"

Brother B. H. Murphy, Bookdealer, 401½ Church St., Nashville, Tenn., makes the following announcement: "I buy, sell, or exchange good used books. Religious books wanted especially by or about the old Pioneer Preachers. 30,000 volumes in stock. If you want good religious books real cheap write for price list."

From Tennessee Orphan Home: "Up to Nov. 1, 1931, we admitted 44 new children, and since Nov. 1, 2 more making 46; 55 children were returned up to Nov. 1, and 6 since, making 61; 103 children placed up to Nov. 1, during the preceding twelve months and 12 since, making 115. We have admitted since Nov. 1, 1917, 864 children. We hear from those in family homes frequently and they are getting along as well as could be expected. The kindness and help given to the Home by the many friends is appreciated by all connected with the Home."—John W. Fry.



"The Louisville churches have just closed a most enjoyable week of song, in which L. O. Sanderson of Springfield, Mo., was our leader. Eight congregations joined in the eight-night effort, with one meeting in each place, at small expense to each participating church. Large attendance every night—in most cases capacity crowds. Brother Sanderson did his work well, and endeared himself to our people."—E. L. Jorgenson.

"Since last report I have baptized five at Limestone, one at Atkins, and five at Dover, Ark. Have some time for meetings."—Walter Leamons.

Brother Janes is now on a Missions Promotion trip westward and southward. Pray for him in his great unselfish work.

#### WORDS OF ENCOURAGEMENT

"I enjoy the Word and Work very much. It is really food for the hungry souls. May God bless you. If there only were more hungry souls!"—Laura Semmens, Washington.

"I still esteem very highly the carefully prepared, full-freighted, scriptural articles appearing month after month in Word and Work. May our Father continue to bless you all in this work, and supply the needed funds to continue its publication."—H. L. Richardson, Canada.

"May the Lord of all abundantly bless and guide you in all His way and work.

"Yes, I come quickly. Amen, Come, Lord Jesus.'" C. C. Merritt, Texas.

"We trust that The Word and Work and its workers will have a prosperous and happy New Year."—A. E. Firth, Canada.

"May this season be a prosperous one to you and may the reading of your magazine in 1932 open the eyes of many Christians to the truth of our Lord's soon return and the necessity of procuring oil for our lamps now. My prayers are with you."—Ella Arnot, Mich.

"I have taken The Word and Work ever since it started when Bro. Chambers was editor in New Orleans. I got the first issue that was published. Have never missed one since. I know money is very scarce but we feel that we just cannot get along without it, as it gives us faith and strength when we need it."—G. W. Young, Ky.

"May 1932 be the best year in the history of The Word and Work for its usefulness and circulation. May God's blessing rest upon all who have a part in making this paper is my prayer."—Asa Baber, Ky.

"There is so much to contribute to, and so many of one's family, friends, and brethren out of work that I hesitated about renewing this year, but it is such a spiritual help I don't believe I can do without it. My prayer is that you may continue the good work."—Frank W. Brooks, Tenn.

"I enclose \$1 for my renewal to Word and Work. I cannot afford to be without it. It is a pleasure to know the deficit isn't as large as I feared. I am sure the Lord's hand is in it all."—G. B. Dasher, Texas.

"I had written you that I could not renew for the coming year, but you sent me the January number and the conversation between Andrew and Ben convinced me that I should."—Flora B. Reynolds, Michigan.

#### BOOK NOTES

THE TASK OF THE CHRISTIAN CHURCH, a World Survey. 142 pp.; Cloth; \$2.00 World Dominion Press, 113 Fulton St., New York, N. Y.

What an enlightenment to sit down with these pages and travel over the world to see what remains to be done in giving the knowledge of God to all men everywhere! And what interesting incidents—such as the Korean preacher who during a year's imprisonment for a political offense brought a hundred prisoners to Christ, and the little girl who brought 418 children to Sunday school in a year. Good reading. D. C. J.



## THE FREEDOM OF SIMPLE CHRISTIANS

R. H. B.

If in the midst of the multitude of religious bodies and denominations, which make up the professing Christendom of our day, a number of men should rise up professing themselves simply *Christians*, and as not identified with any sectarian body whatsoever, but as belonging only to the one church of the New Testament, it would be proper and right to ask them a few pertinent questions. On what ground do you try to distinguish yourselves from the various bodies and denominations around you? By what right do you appropriate to yourselves that universal, non-sectarian name "Christian"? Are you standing on such a free, broad, universal Christian ground that the simple name "Christian" describes you and your position? If so, what is your position and in what respect does it differ from that of the various denominations? And by what right do you claim to belong to the very New Testament church itself, alone, in contrast with all the denominational world?

These are fair questions and demand a fair answer. It is evident that no man has the right to call himself simply a Christian if he belongs to some peculiar and distinctive clan or sect. Nor can he honestly and honorably claim to be simply a member of the church of Christ, if in reality he is an adherent of a sectarian body. We must know therefore what constitutes a man simply a Christian, and how a man may rightfully claim to belong simply to the New Testament church.

### WHEN IS A MAN JUST A CHRISTIAN?

A Christian (if he is just that and nothing else) is a man who belongs to Jesus Christ—one who has accepted Him as Lord, Savior, and as the Christ, the Son of the living God. And of course, that means as the *only* Lord and Savior and Christ. Such a one is therefore wholly and exclusively committed to Christ for everything. From Him alone he has his life, in Him alone he rests his hope. From Him alone he takes orders; from Him alone he receives light, instruction, truth, guidance. He has no other spiritual authority; no other master, rabbi, teacher. The Lord Jesus is the one only source of light and truth to him; and Christ and Christ's word is his only Standard and Criterion. The word of Christ's inspired messengers, the apostles, is to be expressly included in this statement as being Christ's; but all outside and human authority, and all merely human standards are expressly excluded.

Now if one who confesses Jesus as Lord does at the same time acknowledge other lordship and authority in spiritual matters, he ceases to be *simply* a Christian. He is then of a special kind and stripe, according to the kind of alien authority to which he owns allegiance. He is, as it were, a "hyphen-

ate" Christian, one whose loyalty is divided, and whose obedience to Christ is limited and modified by the human overlordship to which he is subject. His allegiance to man's creed and authority makes him an adherent of the particular sect and party which adopts those particular human standards. And in all fairness and honesty he should not pass as a simple Christian, but should adopt some appropriate human name by which he can be known or distinguished.

#### WHAT IS THE CHURCH OF CHRIST?

The church of Christ in the New Testament sense is the aggregate (local or general) of baptized believers who own allegiance to the Lord Jesus Christ alone. By their very name and charter they are a free people—free from all men. They are not under any yoke of human masters or human creeds. The bond that holds them together is their common faith in Christ, their all in all, and their common love toward Him and one toward another. They are directly responsible to their Lord for all they do and say. "To his own Lord he standeth or falleth." (Rom. 14:4, 8, 9.) Under Christ they also have mutual responsibility one toward another. If in their study of God's will and word they come to different conclusions (as may well happen) they mutually correct, counterbalance, and supplement one another in fellowship and brotherly love. Thus they grow together into the unity of the faith in the knowledge of the Son of God. This is a great part of their schooling and discipline. For in personal study of the word differences of view will arise; and if love abounds they will be mutually helpful. Instead of setting up, each his own findings as standards, and splitting into factions and sects, these Christians will help one another to apprehend the word of the Lord more perfectly. They will also bear with one another in mistakes and misapplications; and unless it be for some error that destroys the very foundations of the faith itself, or by the intrusion of something that necessarily causes disruption, this bond of loving fellowship is held sacred and inviolate by them. And, to be sure, such a thing as an attempt on the part of any to dominate the faith of the rest, or any move to assume arbitrary authority over their brethren and to threaten and intimidate them into submission is not so much as to be named or thought of.

Regardless of any relative merits of any questions involved in any particular controversy—this is a matter of *principle*. It is fundamental. The very existence of the undenominational church of Christ depends on that. Any belief, though it were truth, if it is imposed upon men by human pressure and authority, loses its virtue. (Isa. 29:13.) The imposition of a human creed darkens spiritual vision, stifles faith, stunts spiritual growth, brings men into bondage, and makes simple New Testament Christianity impossible.

## THE UNITY PLEA

It may be urged, however, that unity must be maintained, and that therefore disturbing teachings must perforce be excluded. This principle has its measure of truth, but can with the greatest ease be abused and turned into a weapon of spiritual tyranny. This false unity-plea is really the genesis of all authoritative human creeds. They were all "unity" measures at first; and they have all been the fruitful cause of division and sectarianism. "You must cease to teach this or that, or there will be division," say some reputed leaders. And straightway they themselves see to it that there is division. They will have *their* way, and *their* doctrine, or nothing. If a man will not submit he must be marked and avoided (Rom. 16:17, 18) because, forsooth, he is causing division. Now if any man can distinguish this from creed-making, and see any difference between this sort of procedure and the way of the sects he must have a better microscope to detect fine lines than the rest of us possess. That is not the way of unity: it is the exercising of arbitrary jurisdiction over the minds and hearts of God's people; it is the imposition of a human yoke. Nay, already it is altogether a fault in us if the honest presentation by a brother of what he has found (or, say, what he thinks he has found) in God's word should cause "trouble" in the church. Why should *that* cause *trouble*? Unless there were some in power who are intolerant of having their own views called in question, and who would like to have their own findings regarded as the final authority. To be sure, if the offending brother had denied the Lord Jesus Christ, or the inspiration and authority of the Scriptures, or if he had rejected the Gospel, or if he had claimed for himself some special right to depart from the word of God, or if he had tried to form and lead off a faction, or had tried to introduce some practice which would force a separation among God's people—we must needs deal with such a one according to the instructions of Rom. 16:17, 18. But if it is merely a case of some thinking that they have the very last word on Bible truth and wishing to cast out any who differ with them—it ought to be obvious that such are assuming pope-ship over God's heritage, and that they do not know and perhaps have never known what New Testament Christianity is.

## NON-ESSENTIAL DOCTRINES

Again it is argued that if trouble is caused over *non-essential* doctrines, say, about matters of prophecy, such doctrines ought to be suppressed. We can be saved without them. It is not necessary to bring them up at all. It is mere wantonness to stir up trouble over such matters. No one knows or can know anything about it at any rate, they think, and every man should keep his ideas on prophecy to himself.

This specious and fallacious reasoning seems to have



weight with some. They do not see that it finally rests on the authority of men who presume to lay down to their brethren what is, and what is not, necessary, and therefore what is, and what is not, to be taught. It would be strange if a Christian, having the word of God in his hands, needed somebody to define for him what part of it is necessary and what superfluous; and what can be understood and what cannot; and what should he taught and what should be left off. Surely no sectarian leader would wish any wider concessions than that, and any man given that right would have no difficulty in constructing a human creed for the church. What part of God's word is unnecessary? What is the irreducible minimum of essential doctrine? Perhaps only a few verses—say fifty, or a hundred? And shall we discard all the rest then, if some one challenged it, lest it might cause trouble? And what if the man who sorted out the essential from the non-essential made a mistake? Is any part of the word to be set aside as valueless? Granting, however, that a man could be saved without a knowledge of Bible prophecy—ought not that to be the best reason for mutual tolerance on the subject? But with strange perverseness some will make that very thing an excuse for intolerance. A man is worthy to be condemned, say they, if he raises differences over doctrines that are non-essential. Of course if he raised differences over things that are *essential*, he would *have* to be condemned and cast out. It comes then to this, that if you dare to differ with certain powers that he—if it is on a non-essential, out you go, because it is non-essential; if it is on an essential—out you go, because it is essential. If you differ with them at all then on any thing whatever—out you go. No sect on earth, Rome herself not excepted, is more creed-bound than that.

#### VIGILANCE AND LIBERTY

“For freedom did Christ set us free: stand fast and be not entangled again in a yoke of bondage.” This admonition applies especially to those who would be simply Christians. Here also it is true that eternal vigilance is the price of liberty. And here, too, it is true that,

“They enslave their children's children  
Who make compromise with wrong.”

Now liberty is not license. We do not advocate individualism and self-will. The free Christian will feel all the more responsibility to consider his brother's interest, to weigh well his speech and guard his teaching, because of his liberty; for through love we must be servants one of another. But watch we must for evermore; for on one pretense or another, under one cover or another, comes the danger of thralldom to man's creed. The high position of the simple Christian and of the undenominational church must be zealously maintained against all encroachment of false authority and against the spirit of sectarianism.

## IS IT EASY, OR HARD, OR IMPOSSIBLE TO LOVE AS GOD COMMANDS US?

EARL C. SMITH

In the very nature of the case it can not be hard to love. It is either easy or impossible. There are two ways of living, not three. By one way of living, it is easy to love; by the other way, it is impossible. If it seems hard to love one that hates and persecutes us, it is because we want to live two ways. We can not live two ways. (Matt. 6:24.)

The Lord talks of these two ways of living in Rom. 8:3-17 and Gal. 5:16-24. One way is by the flesh; the other is by the Spirit, God's Spirit. The "flesh" is about the same as the "self" (cf. Matt. 16:24.) The flesh is not and cannot be subject to the law of God, Rom. 8:7. Anyone who makes any provision for the flesh to live after it cannot fulfill the royal law. (Rom. 8:8; 13:14.) Whoever has not emptied himself (Phil. 2:5-8) cannot love his neighbor as himself. The best the flesh can do, however refined it may be, is "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like." (Gal. 5:19-21.) Where these are, love cannot be.

The other way of living is this: "I (the self, the flesh) have been crucified with Christ; and it is no longer I (the self, the flesh) that live, but Christ liveth in me." (Gal. 2:20.) Who can imagine that it was ever hard for Christ Jesus to love even us who were His enemies. The way to love is to "be filled with the Spirit," and "walk by the Spirit," and "by the Spirit put to death the deeds of the body." Love is possible and easy because it is not of men but "is of (out from) God." (John 4:7.) If God can have what He wants in us spiritually, namely, to fill us with Himself, then He can have what He wants in us morally, namely, that we love Him supremely and our neighbor as ourselves; otherwise He can not. Christians are like live wires. The wire's power all comes from the power house. So a Christian's power all comes from the indwelling God. (Eph. 3:14-19.) But the live wire carries *all* the power of the power house; and a Christian carries *all* the power of God. We reach out our empty hand, the faith hand, and receive God, even all His fullness; then we reach out our full hand, the love hand, to our neighbor, those who need, and give them what we have, even God, all His fullness. We can not possibly give any more than we have. If the flesh ever gives it has an "axe to grind." (Phil. 2:20, 21; Gal. 4:17, 18.) What God is saying to us is, "Get out of My way and I will save you and some others through you." His word to us is "Yield." (Rom. 6:12-14, 19; R. V.) Give God a chance; He will do the rest. He will not break His way in. We must

open our closed, empty hands. Perhaps we should say we must open our closed eyes and closed ears for they are God's doorways into our hearts. If the empty hand is ever opened to Him the full hand cannot be closed to the needy, for no hand, filled of God, can keep shut. No heart full of God can fail to love, even as God loves, for "God is love."

Oklahoma City.

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## WHAT ABOUT STEPHANAS?

STANFORD CHAMBERS

The house of Stephanas "set themselves to minister to the saints." They were not "authorized" to do after their manner, for they had helpers. Some one could have charged that it was establishing a wrong precedent, calculated to do harm; that already his work was becoming a little "hub" around which benevolent activities of Christians was beginning to revolve, and that would detract from the church. Admittedly it was a good work, only any Christian should know that no endeavor of ours, however good in itself, or however zealous the endeavorers, is ever to be allowed to rob the one divine institution of its glory.

Stephanas would meet up with a storm of protest and criticism were he to attempt to carry on his little "society" (which it was not) in our day, for we have learned how to be "loyal." And many would stand aloof from helping, lest their loyalty be questioned and they be suspicioned as "New Progressives." It would be useless for Stephanas to hope to meet the argument, for long since it has been concluded and decreed that the argument is unanswerable. He could even rest assured of being held responsible for driving a wedge to the dividing of his brethren.

Again, the church at Corinth set a wrong precedent—if Stephanas was wrong. They used Stephanas, the head of this "human endeavor," as a channel through which to send, and that to such a one as the Apostle Paul! Drifting already! And Paul caught in the drift! for without one word of correction he speaks of his need as supplied and his spirit as refreshed! And what is more, Paul endorses this individual work of Stephanas and exhorts us to "be in subjection unto such, and to every one that helpeth and laboreth." And again, "acknowledge ye therefore them that are such." We must choose, then, between Paul's instruction and our so-called loyalty. If we hold by such "loyalty" we can be a united people with a vast portion of our members belonging to the "Society of Folded Hands," the rest not seriously protesting. Shall we then reject the example of Stephanas and the word of Paul that we may keep our tradition? At least we may thus escape the charge of "drifting."



## “AS HIS CUSTOM WAS”

J. EDWARD BOYD

In giving an account of the return of Jesus to Nazareth, Luke relates that “He entered, *as his custom was*, into the synagogue on the Sabbath day.” What a flood of light this simple statement sheds upon the life of our Lord. It was His *custom* to attend the synagogue worship each Sabbath day. He could be counted on to be there. To be sure He could worship God in the forest or on the mountain—and He often did so; but when the time came for His people to assemble for the regular weekly worship, He was there with them. Can it be said of *you* that last Lord’s day you entered, *as your custom is*, into the house of God to worship with His people? Or that, “as the custom of some is,” you forsook the assembly, perhaps for pleasure for yourself or to please another. Put Christ first.

\* \* \*

Good people sometimes display amazing stupidity in the use of their tongues. They will repeat some remark when they should know that it is calculated to stir up strife. They should remember the scripture, “Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth.” Also that Jesus said, “Blessed are the peacemakers.” If we must talk, let us say the things that make for peace and tend to edify one another. Watch the tongue.

\* \* \*

“There are hypocrites in the church.” And because of them you stay away and refuse your fellowship in the work and worship of the church? In our schools are doubtless some who are not making honest efforts to secure an education, trying to gain credits by other means than diligent study. Shall others on that account refuse the benefits of an education? O foolish one! Know ye not that by your own faith ye are saved, and not by the weakness and unfaithfulness of others? Your duty is to help save those hypocrites and other sinners, and you can not do so by being unfaithful yourself.

\* \* \*

### IN WHAT IS YOUR DELIGHT?

A good index to a person’s character is to be found in the answer to the question, “In what does he find his greatest delight?” “What gives him the greatest pleasure?” Is it the vulgar jest that so readily falls from the lips of the ungodly? Is it in the frivolities of the evil world? The Psalmist, when speaking of the righteous man, who keeps himself from the company and counsel of sinners, says of him, “And his delight is in the law of Jehovah, and on His law doth he meditate day and night.”

New Orleans, La.

## SOME PROPOSED TESTS OF "LOYALTY"

KENNETH C. SPAULDING

Denominationalism is subversive of the best interests of God's people. An inquiry as to its real nature, will be of superlative value if we apply its discoveries faithfully and courageously to ourselves. Let us approach the question from the positive and negative sides, to ascertain both what it is and what its antithesis is.

*The Tell-tale Marks of the Denominational Spirit are:*

1. Devotion to any part of divine truth to the exclusion or neglect of all or any of the remaining. In the realm of vision we speak of distortion; so is the effect upon the Word when its natural distribution of emphasis is ignored.

2. Inclination to esteem one teacher or spiritual group of teachers the peculiarly favored repositories of truth, disdaining any or all other, some of whom may with equal or greater devotion and sincerity apply themselves to prayer, to study and to labor.

3. Substitution of personal wish for explicit instruction of the Lord. This is always an unmistakable evidence of having cast off the Master's yoke. A common variation of the attitude is to be observed in cases of fierce insistence upon some external requirement that one may less awkwardly deny Jesus His claim to all.

4. Replacing earnest faith and hope and love with organization, perfunctory accomplishment and emphasis on the *outward* rather than on the *inward*.

5. Any indication, either avowed or implied, that Jesus is not He Whose is the inalienable right to Lordship—for Whom, in Whom, and through Whom, are all things.

6. Religion that has acquired an admixture of the aims and hopes of the world, that is to say, the present age, and which does not look for its vindication and reward principally in a coming age.

*Udenominationalism is evidenced by:*

1. The holding sacred of nothing but the sum-total of the truth of the Word of God, but earnest insistence upon that as the only light upon the great issues of life. I recall an incident related to me by the son of a man who had labored arduously and with conspicuous success in the ministry of the Word. Someone in speaking to him said, "The things for which your father contended are sacred." "No," was the quick reply, "nothing for which my father contended is sacred but the truth."

2. Uniform high esteem for all who from the heart serve the Lord in preaching the message of Jesus. Recognition of the fact that one has much in common with every man who regards Jesus as Lord despite any error he may have or may

be engaged in, reflecting that all of us do find ourselves compassed with infirmity.

3. Making Christ the undisputed master of one's life—not formally, but actually, so that one is His voluntary servant in all the experiences, pleasurable or painful, through which He may call him to pass.

4. A faith which recognizes that its motives, desires and expectations are forever separated from those which move men who anticipate finding in this life all the proper objects of desire. The Christian must not love either the world or its things since he may not do so and expect to have his life hid with Christ, stedfastly awaiting the revealing of glory in Christ's great day of glory.

Nashville, Tenn.

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## STUDYING THE BIBLE

DON CARLOS JANES

A thousand times and more the Bible has been praised in highest terms. Many of the most eminent names of history—perhaps most of them—are connected in some way with the Bible. Such names, for instance as those of Milton, Burns and Scott; Victoria, Gladstone, Adams, and Lincoln are favorably related to the Bible. As literature, we are told it is unsurpassed; as history, we look upon it as the only absolutely dependable and strictly unbiased narrative of the events it records; and as doctrine, we hold it is the only and alone sufficient rule of religion. And yet how dumb we are as to its contents and teaching! How little this most priceless Book is read and studied even by the average Christian! Some do not know if a book is in the New Testament or recorded on the pages of the Old. Perhaps many would take a quotation from the book of Zedekiah as seriously as one from Zechariah or Zephaniah. Do you know Christians who give no evidence of even reading the Book daily, to say nothing of studying it? Do you read it, often? Have you read it through? Have you a general idea of what each book contains? Have you ever observed how non-committal the majority are in a Bible class? At school, pupils who know want to answer; in the Bible school the great backwardness found in many places suggests that they do not know. Well, aside from the great solemn need for studying the Holy Bible, there is the wonderful joy and pleasure from perusing its pages with an open mind and hungry soul. Have you ever tried reading something from a good commentary each day in connection with your daily reading? It's a bit like having an exceptionally good teacher at hand to offer a comment now and then. Try it a week or two.

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Reliable Bible Study Helps and commentaries obtainable through  
The Word and Work.



## REMEMBER THESE "NEVERS"

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers. (Heb. 11:6). Never ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask Him, for Christ's sake, to forgive you and to make you what you ought to be (John 4:24).

2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. Doubtless much backsliding begins with the neglect of these two rules (John 5:39).

3. Never let a day pass without trying to do something for the Master. Every night reflect on what the Lord Jesus has done for you, and then ask yourself, "What am I doing for Him?" (Matt. 5:13-16).

4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and seek God's blessing upon it (Col. 3:17). If you can not do this, the thing is wrong (Rom. 14:23).

5. Never take your pattern for holy living from other disciples, or argue that, because such and such people do so and so, you may do likewise (2 Cor. 10:12). You are to ask yourself, "How would my Lord and Master act?" and strive to follow Him (John 10:27).

6. Never believe what you feel, if it contradicts God's Word. Ask yourself, "Can what I feel be true if it is contrary to God's Word?" If both can not be true, believe God, and make your own heart the liar (Rom. 3:4; 1 John 5:10, 11).—*Selected.*

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### JOHN E. DUNN

On January 8, there passed away from our midst the beloved John E. Dunn, a good man and a great, and a faithful, earnest servant of the Lord, widely known in the church of Christ. It was when he was a student in the Nashville Bible School under J. A. Harding, on my entrance of the school, that I first met him. I remember quite well Brother John E. Dunn's kindness and loving interest and regard for me in those days. The estimate I formed of him then I have never had occasion to change; but through the years I found him to be always the same highminded, clean, conscientious Christian gentleman, and, more than that, even a true, warm-hearted brother in the Lord. He was a strong preacher; and he preached not in the pulpit alone, but in every home. He could gather the members of a household around him and hold their interest for hours while he talked and taught and discussed the things of Christ with them. I have never seen just his equal in this respect. And in every community where he labored he did a great good work. He really won people to the Lord. He brought them to repentance, he shamed them out of their wrong ways, he led them to trust in Jesus Christ their Savior. And he won the love, and the high regard of the people among whom he worked. He died too early as we would think (he was 65 years old) but it was God's time, and there are no regrets, although we mourn his loss. He rests from his labors and his works do follow him.

R. H. B.

**MOOREHEAD'S MISSIONS PROMOTION WORK****Report for January, 1932.**

Alabama churches visited: Rogersville, Pleasant Valley, Huntsville, Alabama City, Anniston, Birmingham (three churches), Montgomery (two churches).

Florida: Jacksonville, Gainesville, Pensacola.

Louisiana: New Orleans, Amite.

Texas: Port Arthur, Houston (three churches), Beaumont.

I will spend most of February in the lower Rio Grande Valley. The first twenty-five days in January, I had twenty-five meetings. Fine responses and some promises to fellowship mission work monthly.

Brother Harry Fox reports a house-to-house canvass of six or eight thousand homes during December, in the community surrounding the King Bible School. The work was largely done by the students. Watch the papers for their interesting experiences. Their supply of printed matter and New Testaments was completely exhausted.

Miss Christine Jones, who teaches children of the missionaries, is well spoken of by the parents of the children. She is doing a very important work which gives the children educational advantages. Who knows but that some of these children, reared in Japan, will become efficient workers. They will be better prepared for real efficient service than their parents, as they will know the people. A school in Japan for missionary children will encourage some to go with children. God's blessing upon this work!

During 1931, B. D. Moorehead encouraged forty-six churches to do regular missionary work. He visited two hundred and fifty in the interest of the missions. It is estimated four thousand simple churches of Christ have never been called on by returned missionaries and are not doing missionary work.

"First, I thank God that your faith is spoken of throughout the world." Paul greatly complimented the people of Rome on making the above statement.

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**LOS ANGELES MEXICAN MISSION****James D. Morgan**

I am writing about the Mexican mission where Brother Mateo Alvarez deMolina, a Spaniard, labors with the Mexicans of East Los Angeles. He is doing a good work, having converted eight souls since the churches of Christ undertook to sustain him and his mission about October 7, 1931. I am asking you to do all you can to help pay the rent of the mission, help some of the needy, and have enough to live on.

Brethren, the Lord does not expect all of us to go and preach the Word, to give our lives to the work of the ministry at home or in the foreign lands, but he does expect and will require of us that we keep the faith, worship Him in reverence, pray fervently, and work with our hands to have to give to the work of the Lord, visiting the sick and needy, the orphan and the widow, keeping ourselves unspotted from the world, and sustaining the ministers, evangelists, and missionaries at home and abroad who deny themselves and devote their time and strength to teaching the lost the way of salvation.

Brethren Ijams, Saunders, Wade, and Witty know and believe in Brother deMolina, and I am well known of these and Brethren S. H. Hall, Foy E. Wallace, Ernest Beam, G. W. Riggs, and others. Please favor us with a check or money order, large or small, monthly, or as you can, and the Lord will bless you and we will thank you.

Make all checks or money orders to James D. Morgan, 3233 Lanfranco Street, Los Angeles, Calif., and I will report same in paper or give a personal report.

James D. Morgan.

# ON FOREIGN FIELDS

## MISSIONARY NOTES

DON CARLOS JANES

Some folks have accounted those who do the right thing (missionary work) in the wrong way as dis-loyal, even "digressive." What is the Lord's designation for those who know the right way to do the right thing and yet do not do nor even attempt to do it? \* \* Two baptisms at Naam Heung, China, about Nov. 1.

Every man has a better right to hear the gospel once than any man has to hear it a thousand times to the exclusion of the one who has never heard. \* \* Bros. Rhodes and Benson are looking forward to being back in Japan and China before many months. \* \* Harry Fox reports two baptized at Ota in December. \* \* A popular criticism of missionary societies is the enormous cost of getting the money to the field, which probably is a great exaggeration. The chief wrong of a missionary society is not that it costs money to run it, but rather that it is a competitor in the Lord's field ("the world") which He has given to "the church." God made the church essentially missionary. \* \* Through Virgil Smith, we hear of 5 baptisms in Brazil.

B. D. Morehead and wife are carrying their valuable services into Texas. They will do good anywhere they have opportunity. The non-contributing (omissionary) churches especially need to meet them. \* \* "Evangelize or fossilize." \* \* Several persons are interested in going to the field—more than this writer can secure travel money for. Let others exercise their responsibility in the kingdom of God. \* \* Writer is co-operating with Sellersburg and Wychwood churches in getting the Simpsons off to Africa. \* \* Economy does not deprive us of any needful thing, but prevents wasteful spending—and so gives us more for missions. \* \* Sixteen baptisms in Bro. Fujimori's work in 1931 is a good report. \* \* Jesus endured those painful hours on the cross "for every man." We keep that awful experience from being of any value to men to the extent to which we keep the gospel away from them. \* \* Geo. Johnson tells about 4 baptisms in December. \* \* There was a time when the Christian group among which most readers of this paper flocked averaged  $2\frac{1}{2}\phi$  a year to preach the gospel in heathen lands, where the needs are the greatest and the helpers are the fewest; and we were perhaps saying more about being "loyal" then than now. \* \* Are Christians "loyal" to Christ if they know He wants them to meet on the Lord's day and they won't do it, or that He wishes them to "break bread" weekly and won't do it, or that He wants the gospel given to the heathen and they won't do it?



**BIXLER LETTER**

We are ever thankful for your prayers, fellowship and interest. The work goes on about as usual. Omiya was greatly disappointed at Bro. Rhodes' delay again. Bro. Chinone is very ill at present with stomach trouble, possibly cancer. The work here has received encouragement by Sister Kennedy's coming. She held 3 women's meetings, 3 consecutive days—one at Omiya and two out this way. Attendance about 25 to 35 respectively.

Our meetings last Sunday were not so well attended but we were surprised by Bro. Etter and Bro. Harry Fox coming in for worship. Today attendance about 16. One of the young men preached a fine sermon on Love for the Word of God. He was baptized May 12; is helping in 2 of our 5 Sunday Schools.

We have had 40 callers today on their return from a shrine. Busy life is this mission life. We're glad.

Ibaraki Ken, Japan.

Orville Bixler.

**SALISBURY MISSION, S. AFRICA**

Dewitt Garrett

Due to Brother Sherriff's removal to Cape Town for his health's sake it was thought best for us to move into Salisbury while Brother Short and family remained at Huyuyu. A meeting house was an imperative need. Work had been carried on for about three years by a native teacher under Bro. Sherriff's supervision. Meetings were held in the teacher's hut until we came, when the increased attendance moved us out into the yard. Open-air meetings are fine during the dry season but hardly possible during the rains. At this writing a gentle rain has been falling for the past three days and nights. Brethren Sherriff and Short assumed financial responsibility for building materials and the latter came in for a time to help with the building. Flu, then a relapse, and later, an injured knee delayed the work; but a small meeting house, a two-room house for the native teacher, and the necessary out-buildings have since been completed, except cement floors. All are of brick with iron roofs. The native brethren have paid for all hired labor and about \$75 on materials—not bad for thirty-odd members whose wages range from 10c to 50c per day! I know one of them has given nearly a month's wages since the first of July. Material alone cost over \$750 and about one half of that is still unpaid.

Eight souls have been buried with their Lord in baptism and one who had been withdrawn from has been restored since the first of September. To the Lord be all the glory.

The Lord has most graciously preserved us in health and strength. He has not permitted us to go hungry for lack of food, and though we have been, and are, in straitened circumstances we believe it is for our good and for His glory and honor. We look to the Lord and to Him alone to supply our temporal needs, for he has promised: "I will never leave thee, neither will I in any wise forsake thee"; and though we may falter and stumble and make many mistakes, yet "He abideth faithful, for He cannot deny Himself."

We cease not to mention you in our prayers to God and ask that you join with us in praying for the following: That the people here may receive the Gospel with open hearts; that the Lord will raise up native evangelists to preach His word; that He will enable us to enter the fields where Christ has not been named; that He will thrust forth both men and money into His harvest; and that we all may joy and rejoice before Him in that day at the vast number of souls redeemed in darkest Africa through the blood of the Lamb.

There are three ways in which all children of God have the privilege of having fellowship and fruit in the work which God has committed

into our hands: "Go ye" (Matt. 28:1; Mk. 16:15; "Pray ye" (Matt. 9:38); and "Ye sent once and again unto my need" (Phil 4:16).

I shall be glad to forward funds for any who may wish to have fellowship and fruit in the work with Brother Garrett, having been requested by Brother Garrett's home church to act in this capacity.

620 Grandview, Dallas, Texas.

Frank M. Mullins.

## INTERIOR BRAZIL MISSION

O. S. Boyer

We have just had seventeen days of real spiritual feasting. The Smiths came on horseback from Crato over 300 miles away. Five came on foot from Floresta, well over 100 miles away, twenty miles of the trip being over deep hot sand. Several others walked shorter distances.

An hour each forenoon was given over to believing prayer with thanksgiving, confession of sins and surrender to the Lord. Almost everyone took part and the work of God was manifested in the hearts of some of the most hardened unbelievers. We had not yet seen such a shaking of unbelief since coming to Brazil.

Two hours of the afternoon were spent giving the interesting list of memorized Scriptures and in giving a practical application of each. The preaching service, after the singing class at night, completely filled the large new hall which the Brazilian brethren have prepared.

During the coming year each of us three missionaries hopes to work with a native brother in separate fields. But after several months of prayer we feel led to let every other worker go back to his former occupation where he can preach his message from the heart and not as an agent of a foreign movement, as many natives consider it, to dominate Brazil. For many other reasons this has become necessary. And above all we feel that it is more scriptural.

We have all felt led to make many other changes. The strongest churches are those we have left for long periods to trust in God. It is difficult for one that has never been out of the States to realize how poor and ignorant most of the Christians here are and they naturally trust in us for almost everything if we remain with them. We hope to leave every church in 1932 to work by itself many months at a time.

We have made plans to mail regularly well-chosen literature to a large list in the cities planned to be evangelized. The cities to be evangelized have no other opportunity of learning of salvation in Christ Jesus.

We have made plans also for a small monthly paper in Portuguese to be paid for by the Brazilian Christians. This little paper will give news of the progress of the work over our wide field and will also carry a monthly spiritual message for our Brazilian brethren.

The time and money spent on the Brazil Reporter is to be saved for needed work and the brethren in the States to be kept informed with the mimeograph and in various papers of the brethren.

Bro. Smith with an efficient native helper plans an intensive campaign in important Ceara towns. Bro. Johnson will probably evangelize with a native Presbyterian preacher he has baptized. There is a vast and untouched field with several cities of importance that lies between us and the Crato field. Bro. Johnson and I are to leave this week for a trip into this territory with the view of planning evangelizing there.

God has done exceeding abundantly above all that we have asked or thought for our work. We ask you to thank Him with us and to pray for the opening of this district that our fields may be connected.

Matta Grande, Alagoas.

From Ota, Japan: "During the month of December we suspended daily classes and took to the field, visiting over 6,000 homes of farmers in surrounding villages. We enter the New Year with resolutions to pray, study, and work more faithfully. Pray for us."—Harry Fox.

## FIRST LORD'S DAY LESSON OF FEBRUARY

Lesson 6.

February 7, 1932.

## THE SLAVERY OF SIN

**Golden Text:** Whosoever committeth sin is the servant of sin.—  
John 8:34.

**Lesson Text:** John 8:31-36.

31 Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples;

32 and ye shall know the truth, and the truth shall make you free.

33 They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-servant of sin.

35 And the bondservant abideth not in the house for ever: the son abideth for ever.

36 If therefore the Son shall make you free, ye shall be free indeed.

**Study Questions and Brief Comments.**

This is a very short extract from the 8th chapter of John. Study it in its connection. See Notes.

**Verses 31, 32.** To whom did Jesus say this? Had they begun to believe? (Comp. v. 30.) What is a **disciple**? (A pupil, a learner.) Were these truly disciples as yet? What must they do in order to become such? What shall the truth do for them? What is it to "abide" in His word? (To hold it fast, stay within its bounds, go on in it. Comp. Col. 2:6, 7.) What shall these know?

**Verse 35.** What proud reply did they make? **Were** they Abraham's seed? (See verses 37, 39.) Had they never been in bondage? (Often in their history, and at that very time. Spiritually also.)

**Verse 34.** What universal truth does a bondservant of sin? Is this a very bad sort of slavery?

the Lord here lay down? Who is a

**Verse 35.** What will the final fate of a bondservant (any sort of bond-servant) be? (Gal 4:30.) Who only will abide in the house for ever? Who are sons? (Gal. 3:26, 27.)

**Verse 36.** Who alone can set us free from our bondage? Can and will He do it perfectly?

## NOTES ON LESSON 6

## THE CONNECTION OF THIS LESSON

The seventh chapter of John was passed over entirely. In the eighth chapter runs an extended sharp controversy which begins with the great statement of John 8:12 ("I am the light of the world"). In v. 30 it is stated that "As he spake these things many believed on him." Among those were some whose faith was very shallow. It is to those that He spoke the words found in our lesson-text.

## THE SLAVERY OF SIN

The great theme of the lesson concerns the slavery of sin. When a man commits sin he falls into the power of sin. Its pull and appeal becomes ever so much stronger, until finally it gains complete mastery over the man. This is the most pitiful and hopeless state into which a man can sink. Such was the case when Jehovah beheld the wickedness of man before the Flood: that "every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5.) And of such a condition spoke the prophet when he said, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good who are accustomed to do evil." (Jer. 13:23.) "His own iniquities shall take the wicked, and he shall be holden with the cords of his sin." (Prov. 5:22.) He has woven his own net, and forged his own chains. Like Ahab he has **sold himself** to do that which is evil. (1 Kings 21:25.) "Keep back thy servant also from



presumptuous sins," prays David: "**Let them not have dominion over me.**" (Ps. 19:13.) Therefore: "Enter not into the path of the wicked, and walk not in the way of evil men. Avoid it, pass not by it, turn from it, and pass on." (Prov. 4:14, 15.)

### BONDSERVANTS

The bondage to sin does not exist only in the case of coarse, open sinners, such as the drunkard, the libertine, or the habitual criminal. These are indeed frightful and spectacular examples. But sin has other forms, more hidden and refined, but just as deadly; such as pride, envy, hate, enmity, covetousness, falsehood, hypocrisy, selfishness, and many other manifestations—for they are all manifestations of one and the same evil principle within. It is the slavery of sin, regardless of what sort of sin it is that enslaves them. Indeed all are in bondage to sin in some way, and none can be freed unless the Son of God makes them free. "God be thanked," says Paul to the brethren at Rome, "that whereas ye were servants [bondservants, slaves] of sin, ye became obedient from the heart unto that form of teaching whereunto ye were delivered, and being made free from sin ye became servants of righteousness." (Rom. 6:17, 18.)

### THE SON MAKES FREE

"Thou shalt call his name Jesus, for it is he that shall save his people from their sins." (Matt. 1:21.) He redeems us from the **guilt** of sin with His blood. (Eph. 1:7.) He also releases us from the **hold and claim** sin has on us (Rev. 1:5—"Unto him who loveth us and loosed us from our sins by his blood.") He redeems us from the "vain manner of life handed down from our fathers." (1 Pet. 1:18, 19.) The truth of the gospel reveals all this to us; and it is this truth that sets us free. The bondage of sin is described in Rom. 7:14-24, the deliverance in Rom. 6:3-6, 14, 17, 18. The deliverance is by faith in Jesus Christ. (1 John 5:4, 5.) That involves a sincere turning and repentance, and baptism, which is the obedient open acceptance of the gospel of the Lord Jesus. (Rom. 6:3, 4. This is obeying the form and pattern, Rom. 6:17, 18.) To these the Holy Spirit is given. By the power of the Spirit the power of sin in the flesh is broken. (Rom. 8:2, 8, 9, 12, 13.)

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### QUESTIONS FOR CLASS

1. What is the theme of this lesson?
2. To whom did Jesus speak these words? (V. 31.)
3. Are all disciples "truly" His disciples?
4. On what condition can they be?
5. What is it to abide in Christ's word?
6. What shall those who abide know?
7. What shall the Truth do for them?
8. Did they think they were in any bondage?
9. Do sinners generally realize they are in bondage?
10. What did the Lord Jesus tell them? (Golden Text.)
11. Are all that practise sin slaves of sin?
12. What will become of the bond-servant in the end?
13. Who only can abide in the house?
14. Who alone can make free?
15. What are we when the Son has set us free?

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## SECOND LORD'S DAY LESSON OF FEBRUARY

Lesson 7.

February 14, 1932.

## JESUS AND THE MAN BORN BLIND

**Golden Text:** I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

**Lesson Text:** John 9:1-11, 30-38.

1 And as he passed by, he saw a man blind from his birth.

2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?

3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 When I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay,

7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.

8 The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged?

9 Others said, It is he: others said, No, but he is like him. He said, I am he.

10 They said therefore unto him, How then were thine eyes opened?

11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.

**Read the intervening portion, vs. 12-29, in class. See Notes also.**

30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes.

31 We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.

32 Since the world began it was never heard that any one opened

Study Questions and Brief Comments.

**Verse 1.** What did Jesus see? Is it said that the blind man made appeal to Jesus for help?

**Verse 2.** What peculiar question did the disciples ask? Is all affliction due to sin? (In the general sense, yes; but not in each case to the individual's sin.)

**Verse 3.** Was this case due directly to sin in the man himself or in his parents? Why then was he so afflicted? (That God might show forth His great work in him.)

**Verse 4.** Who is the "we"? (He and His disciples.) What must we do? When must the work be done? Why? What kind of works? What is meant by that? (Works of God's will. Comp. John 4:34 and 17:4. Also Eph. 2:10; 5:17.)

**Verse 5.** Who alone and always is "light of the world"? When He withdraws Himself, what follows? (Darkness. Comp. 12:35, 36.)

**Verses 6, 7.** How did He go about opening the man's eyes? What orders did Jesus give him? Did he obey? What was the result? Was it the water of Siloam that did it? But if he had not done as Jesus commanded, would his eyes have been opened?

**Verses 8, 9.** Who first noticed and spoke about this marvel? What question did they ask? What did some think? What some others? Who settled the question?

**Verses 10, 11.** What did they want to know of him then? Was his answer clear, terse, and to the point?

**Verse 30.** Who said this? (The man who had been blind.) To whom did he say it? (The Pharisees, v. 13, 16; the "Jews"—that is, the leaders—vs. 18, 22.) What had they just said? (V. 29.) Why should those religious leaders have known whence Jesus was?

**Verse 31.** Is this a true statement? (Ps. 66:18; Prov. 28:9.)

**Verses 32, 33.** On what grounds did

the eyes of a man born blind.

33 If this man were not from God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God?

36 He answered and said, And who is he, Lord, that I may believe on him?

37 And Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

26.) What did the man say and do? (Heb. 1:6.)

this man believe that Jesus came from God? Was this a sound conclusion? (See John 3:2 and 15:24.)

**Verse 34.** What did they say to the man? If he was "born in sin" were not they also? What did they resent in him? (Consider Matt. 11:25.)

What is meant by "cast him out"? (V. 22.) Was this a great disgrace and punishment? (It was.)

**Verses 35, 36.** Who came to him when he was cast out? (Comp. Ps. 27:10.) What question did the Lord Jesus ask him? What depends on that? (John 20:31.) What did he answer? What must one know before he can believe on the Son of God? (Comp. Rom. 10:17.)

**Verses 37, 38.** How did Jesus answer his question? (Comp. John 4: do? Is it right to worship Jesus?

do? Is it right to worship Jesus?

#### NOTES ON LESSON 7

##### TEACHING POINTS

**The healing of the Blind Man.** Some were healed because they made appeal to Jesus; but this is one of the cases which the Lord Himself sought out and chose. Note **how** the blind beggar was healed. The command Jesus gave him; his trust and submission. Did the water of the pool open his eyes? Yet if he had not done as he was bidden would he have received his sight? Was his cure any less "by grace, through faith" because this condition was in it? Apply this principle to the gospel command of baptism.

**The Healed Man's Testimony.** Because he was a public character, his healing created a general sensation. Note how close the investigation was: (1) the neighbors and acquaintances; (2) the Pharisees; (3) the man's parents. Consider the man's own testimony throughout: was it clear? clean-cut? bold? decisive? The whole chapter should be read and studied to bring out this point.

**Faith Growing by Confession.** Mark the progress of his conception of the great Friend who had healed him: (1) "the man that is called Jesus," v. 11; (2) "He is a prophet," v. 17; (3) He is from God, v. 33; (4) He is the Son of God, vs. 35-38. Each step is made in a confession.

**The Character of the Blind Beggar.** What is your estimate of him? Was he simple? honest? straightforward? loyal, fearless? Did he make a "good witness"?

**The Last Three Verses of John 9.** These should not be omitted. "For judgment came I into this world that they that see not may see; and that they that see may become blind," said the Lord Jesus. How was that fulfilled in this case? The Lord made this blind man to see in two senses—both physically and spiritually. Note the Pharisees' reply: "Are we also blind?" "If ye were blind ye would have no sin"—answered Jesus. If a man is honestly blind and realizes and acknowledges it, the Lord will not hold it against him; but if he pretends to see, he will be held according to his claim.

**Work While It Is Day.** One of the most solemn lessons is embodied in verse 4. To each of us the Lord appoints a task, and it must be done now or never. Soon comes the night, when our chance to work is forevermore gone. Mark this: (1) The work must not be of our own device and choosing: it must be God's work, that which He appoints us to do



(Eph. 5:17; 2:10). There is much done that **seems** good, but is not after God's mind. (2) The work must be done while it is called today.—See how the Lord Jesus did this Himself: John 4:34 and 17:4.

USE STUDY QUESTIONS FOR CLASS

**THIRD LORD'S DAY LESSON OF FEBRUARY**

Lesson 8.

February 21, 1932.

**JESUS THE GOOD SHEPHERD**

**Gldeno Text:** The Lord is my shepherd; I shall not want.—Ps. 23:1.

**Lesson Text:** John 10:1-16

1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

11 I am the good shepherd: the good shepherd layeth down his life for the sheep.

12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them:

13 he fleeth because he is a hireling, and careth not for the sheep.

**Study Questions and Brief Comments.**

(On the connection of this lesson with preceding, see Notes.)

**Verse 1.** What is a sheep-fold? What is the difference between the fold and the flock? What unfailing mark of the thief?

**Verse 2.** How is the shepherd known? What is the door here? (V. 7, but see Notes.)

**Verse 3.** Has he any difficulty in gaining entrance? Who opens for him? How does he gather his sheep to himself? What does he do when he has called them?

**Verse 4.** What does he do when he has brought his sheep out? Does he drive them? By what are the sheep guided?

**Verse 5.** Will they follow a stranger? Why not? (Comp. v. 27.)

**Verse 6.** Did they get His point in the parable?

**Verses 7-9.** What does Jesus say He is? What of those who claimed to be the "Coming One" (Matt. 11:3) before Him? Did the sheep hear them? (Comp. v. 5.) What does he say of any man that enters in by the Door?

**Verse 10.** For what purpose does the thief come? For what did Christ come? How can we have life through Him? (John 20:31.) Can we also have it more abundantly? (Eph. 3:19.)

**Verse 11.** What does the good Shepherd do? Who is this good Shepherd? (Comp. v. 18.)

**Verses 12, 13.** Why has the hireling less interest in the sheep than the shepherd? (The sheep are not his own.) How does his indifference toward the sheep show? What does the wolf do? (Comp. Acts 20:29; Matt. 7:15.)

**Verses 14, 15.** Who is He? Does He know His own? (2 Tim. 2:19.)

14 I am the good shepherd; and I know mine own, and mine own know me,

15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd.

Do they know Him? How intimate is this knowledge? What does He do for the sheep?

**Verse 16.** What fold was this? (The Jewish fold.) Did He have sheep elsewhere also? (John 11:52; Comp. Acts 18:10.) What must He do regarding them? What shall they hear? What finally will there be? **Read verses 17, 18 in class.**

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### NOTES ON LEESON 8

#### THE ALLEGORY OF THE SHEEPFOLD

The figures used in this parable cannot be clearly fixed and determined. They must be taken in the indefinite, diversified and changing sense in which the Lord presents them. The door, the shepherd, the sheep, the fold, take on new meanings as the allegory progresses. In the main we may regard the "fold" as the Jewish fold. (Verse 16.) The door is that legitimate entrance into the sheep-fold which has the endorsement of God's word. Whoever comes not thus, and in that spirit of unselfish, faithful love (which is the spirit of Christ) but for private ends, is but a thief and a robber. The Lord Jesus is in one sense Himself the door; He is also the good Shepherd. The sheep, the true sheep, are those who will respond to the Shepherd's voice, and to no other, and they follow Him wherever He leads. He knows all His sheep by name and calls them to Himself. (See for a literal instance, Luke 19:5.) He has other sheep besides those of the Jewish nation; them also He must bring, and unite both in one flock under the one Shepherd. (Comp. Eph. 2:14-16.) The same thing is brought out in John 11:51, 52—"that Jesus should die for the nation, and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad." (Comp. Acts 18:10.) Note the contrast between the conduct of the good Shepherd on the one hand, and the hireling on the other; also between the purpose the thief has and the object of Christ's coming.

All this has a close connection with the preceding chapter. The cruel and heartless dealing of those leaders toward the poor man whose eyes Jesus had opened, marked them as false shepherds who cared not for the sheep.

#### TEACHING POINTS

**The Three Great Shepherd Chapters in the Bible.** They are Psalm 23, Ezek. 34, and John 10. Look them over. Ezek. 34 shows what a true shepherd should do. Psalm 23 describes the happy lot of the sheep whose Shepherd is the Lord. In John 10 the good Shepherd's extreme Sacrifice is set forth.

**Three Shepherd Titles of Jesus Christ.** He is the **Good Shepherd**, John 10:11, 14; He is the **Chief Shepherd** (as compared with the under-shepherds, the elders of the church.) 1 Pet. 5:4; He is the **great Shepherd** of the sheep who was brought again from the dead with the blood of an eternal covenant, Heb. 13:20.

**Marks of a True Sheep.** They hear the Shepherd's voice; they know His voice; they follow Him. A stranger will they not follow for they know not the voice of strangers. (John 10:4, 5, 27.) Such can never perish (John 1:28.)

**False Shepherds.** They do not enter the fold by the God-appointed entrance. They do not come by the way of Christ, by His word, with His message, in His Spirit. They are strangers: their voice does not sound like the Shepherd's. (Comp. Rev. 13:11; also John 8:47; and 1 John 4:5, 6.) They are thieves and robbers. They do not come for the good of the sheep, but to steal, and kill and destroy. They are out for their

selfish advantage. (Rom. 16:18.) Such were the false shepherds of Ezek. 34, the false prophets of Jer. 23 and Ezek. 13; and those against whom the Lord warned, Matt. 7:15f.—The "hireling" (John 10:12) is not to be classed with these: his fault is the lack of **whole-hearted** love and interest in the sheep.

**The Good Shepherd.** He knows His sheep, and His sheep know Him. He lays down His life for the sheep. He came that they might have life and have it more abundantly. He calls His own sheep by name, and leads them out of the old life and surroundings into the new. (2 Cor. 5:17.) He goes before them, they follow Him.

**Applications.** What bearing have these things on me? Can I be a real sheep? How? Will He be my shepherd? Can the promise of John 10:27-30 be true of me? Whom am I following? Is the shepherd's voice an all important thing to me? Where do I hear it? (In His word.)

#### USE STUDY QUESTIONS FOR CLASS

## FOURTH LORD'S DAY LESSON OF FEBRUARY

Lesson 9.

February 28, 1932.

### JESUS RAISES LAZARUS FROM THE DEAD

**Golden Text:** I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live.—John 11:25.

**Lesson Text:** John 11:32-44.

32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled,

34 and said, Where have ye laid him? They say unto him, Lord come and see.

35 Jesus wept.

36 The Jews therefore said, Behold how he loved him!

37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38 Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decay-

40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?

41 So they took away the stone. eth; for he hath been dead four days.

#### Study Questions and Brief Comments.

Read all the first part of the chapter carefully.

**Verse 32.** Who had said precisely the same words to Jesus a short time before? (V. 21.) What did Mary do when she saw the Lord?

**Verses 33-35.** What is said of Jesus? What caused this emotion? What question did He ask? What weighty statement in that shortest verse of the Bible? Did He not know what He was going to do, and how soon their tears would be turned to joy? Why then did He weep? Does He still sympathize? Comp. Heb. 2:17.

**Verses 36, 37.** What did the Jews notice? Were they right in the surmise they expressed in v. 37? But would they have even imagined such a thing as He was about to do?

**Verse 38.** (See the R. V. margin on "groaning" here and in v. 33.) What sort of tomb was it?

**Verse 39, 40.** Why did Martha object to Jesus' orders? How long had the body lain in the tomb? (V. 7.) How did the Lord answer Martha? Which comes first, seeing or believing?

**Verses 41, 42.** What did Jesus do first of all? Did He pray to be heard, or thank His Father for having been heard? Was there ever any exception to this? (Was Gethsemane an



And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

42 And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44 He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith

exception? Think on that.) Why did He say this in the hearing of the multitude?

**Verse 43, 44.** What then did He say? How did He say it? What happened? What will sometime happen? (John 5:28, 29.) Was this an instance of real resurrection? (Comp. 1 Cor. 15:52; Col. 1:18.) How was Lazarus clothed when he came forth? What did Jesus command to be done?

unto them, Loose him, and let him go.

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### NOTES ON LESSON 9

#### THE RAISING OF LAZARUS

This was the last and greatest of the seven "signs" in John's gospel. (Can you name the other six?)

Three times the Lord Jesus' power over death is set forth in the gospels: 1. The raising of the little daughter of Jairus (Luke 8:49-56). 2. The Widow's Son at Nain (Luke 7:11-15). 3. Lazarus at Bethany. In the first case the little girl had just been dead a few minutes. In the second, the body was being carried out to burial; the young man must have been dead some hours. But in the case of Lazarus four days had intervened, long enough for the body to be in a state of decay.

#### TEACHING POINTS

**The first part of the chapter.** The special friendship between Jesus and the Bethany family. The message concerning Lazarus' sickness sent to Jesus. He delayed two days—not because He was indifferent, but because **He loved them.** (John 11:5, 6.) Did Jesus know that Lazarus had died in the meanwhile? He knew it and was glad He was not there. Why? (Vs. 14, 15.) Martha comes to Him first. (V. 20.) Note what she said to Him, and His words to her.

**The Golden Text.** In what connection is this found? To whom was it spoken? What does He mean? He Himself is our resurrection-life; and all resurrection is bound up in Him? "He that believeth on me and liveth shall never die." Compare with that, John 8:51; Phil. 1:23; 1 John 5:11, 12.

**Martha's Good Confession** (Vs. 26, 27) Given in answer to the Lord's question, "Believest thou this?" (that is, "what I have just said to you?") It means that to believe in Him as the Christ, the Son of God, is to accept without question all He says. Have you made this good confession? (Rom. 10:9, 10.)

**The Sequel of this Miracle.** This miracle resulted in the breaking down of unbelief in the case of many (v. 45) and in the hardening of those who would not believe. The attitude of the chief priests and Pharisees goes past all reason, almost to the point of insanity. (Vs. 47-50; chap. 12:10.) Note what this miracle had to do with the "Triumphal Entry." (John 12:12-18.)

**Personal Thought.** Compare the Golden Text with Rev. 1:18. Do I believe this? Am I willing to commit myself for life or death into those Hands?

#### USE STUDY QUESTIONS FOR CLASS

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