

NOVEMBER, 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.

THIS ISSUE

When a man-made creed, written or unwritten, becomes the standard of soundness and test of fellowship among brethren in Christ, the status of the church is changed from that of a free New Testament church to a creed-bound human sect. This insidious peril, now threatening to destroy the congregations of Christ, is exposed in this issue and the Divine remedy pointed out.

Once before, for four successive months, we ventured by faith to send *The Word and Work* to an extra list of 2000 preachers. The response was good—both in gifts to cover the extra cost and in letters of appreciation from many brethren. Again therefore, by faith, without human means at hand, moved by a conviction that of all issues our preaching brethren must have this one, we send it to them all.

Read Boll's "Manifesto," Olmstead's "What Shall We Preach?" and Chambers' "The Latest Creed." Read brethren, and tell us if it be not right and good to build the church of God—no man's party and no man's sect, but "the house of God, which is the church of the living God, the pillar and ground of the truth."

If among those who read there be any who can find a dollar bill (75c in clubs) for the 1933 subscription, they will receive our December number free.

—Publisher.

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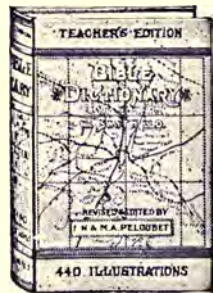
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THE WORD AND WORK

THE BURIAL OF MOSES

By Nebo's lonely mountain, on this side Jordan's wave,
In a vale in the land of Moab, there lies a lonely grave.
And no man dug that sepulcher, and no man saw it e'er:
For the angels of God upturned the sod, and laid the dead man there.

That was the grandest funeral that ever passed on earth;
But no man heard the trampling, or saw the train go forth;
Noiselessly as the daylight comes when the night is done,
And the crimson streak on ocean's cheek grows into the great sun—

Noiselessly as the springtime her crest of verdure weaves,
And all the trees on all the hills open their thousand leaves—
So, without sound of music or voice of them that wept,
Silently down from the mountain crown the great procession swept.

Perchance some bald old eagle, on gray Bethpeor's height,
Out of his rocky aerie looked on the wondrous sight.
Perchance some lion stalking still shuns the hallowed spot,
For beast and bird have seen and heard that which man knoweth not.

Lo, when the warrior dieth, his comrades in the war,
With arms reversed and muffled drum, follow the funeral car,
They show the banners taken, they tell his battles won,
And after him lead his masterless steed, while peals the minute gun.

Amidst the noblest of the land men lay the sage to rest;
And give the bard an honored place with costly marble dressed.
In the great minster transept, where lights like glory fall,
And the sweet choir sings, and the organ rings along the emblazoned wall.

This was the bravest warrior that ever buckled sword;
This the most gifted poet that ever breathed a word;
And never earth's philosopher traced with his golden pen
On the deathless page, truths half so sage, as he wrote down for men.

And had he not high honor? the hillside for his pall;
To lie in state while angels wait with stars for tapers tall;
And the dark rock pines, like tossing plumes, over his bier to wave;
And God's own hand in that lonely land, to lay him in the grave—

In that deep grave, without a name, whence his uncoffined clay
Shall break again—oh wondrous thought—before the judgment day,
And stand with glory wrapped around on the hills he never trod,
And speak of the strife that won our life through Christ the incarnate God.

Oh lonely tomb in Moab's land! Oh dark Bethpeor's hill!
Speak to these curious hearts of ours, and teach them to be still.
God hath his mysteries of grace—ways that He cannot tell;
He hides them deep, like the secret sleep of him He loved so well.

Mrs. C. F. Alexander.

This issue contains three articles, one from each of three editors, of great and unusual significance.

WORDS IN SEASON

R. H. B.

WHERE THE EMPHASIS BELONGS

We are apt to emphasize overmuch man's part in the religion of Christ. There is a natural reaction from a theology that tends to eliminate man's part altogether; yet it is not good to allow ourselves to be swept to an opposite extreme. We should endeavor to keep balance, to preserve the proportion and the emphasis the Bible places upon God's and man's part respectively. And a little quiet examination of the word of God will show that the bulk and the emphasis of the scripture turns vastly upon God—who God is, and what God has done, does do, and will do; and while man's responsibility is absolutely essential in its place, and must not be ignored, yet the place and space assigned to it, especially in the gospel, is comparatively small and very much subordinate, so that, after exercising all his share, man has no whit to boast of, no claims to recognition, but receives all from God freely, as a gift, by grace, and God alone is glorified. For that reason, if the two evils be compared, the extreme that exalts man's agency in salvation and gives God's comparatively little emphasis is more hurtful and results in a much more inferior Christianity than the opposite error. We are not obliged to choose between two errors. It is important that we study our Bibles with special regard to this point, and assign to God and man, God's part and man's part, their true relative importance.

GOD'S PART AND MAN'S PART

The Bible makes much of God, little of man. According to it, man is great only in proportion as he is connected with God. In and of himself, he is poor, miserable, blind, naked, ruined, helpless. In the plan of salvation, what man can do, though indispensable in its place, is of no intrinsic worth and merit. God prepared the Feast; the man, invited, comes and sits at the table. God gives; man sets himself in a receptive attitude, takes, enjoys; and in turn, through the very blessing bestowed on him, becomes a blessing to others. God saves him and works in him both to will and to do his good pleasure; man, with reverence and awe, works out that which God worked in him. (Phil. 2:12, 13.) Note how the apostles represent it—how completely the part which God performs overshadows man's side of it. "Ephesians," for example has six chapters: the first three are taken up with the exceeding great things God did for us; the latter three are full of loving exhortation and admonition how we ought to walk; and those instructions depend for their force and basis purely on what preceded, on what God did. For it was God that chose us, called us, blessed us with all spiritual blessings, whose exceeding great power worketh for us that believe; it is He who raised us up from the dead when we were dead in trespasses

and sins, children of wrath even as the rest; who made us nigh in the blood of Christ when we were afar off and without God and without hope in the world. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Eph. 2:8-10.) And so in all the epistles. Even James who makes a specialty of man's part, does not do so without basing it on the all-important part of God, from which all of man's acceptable work derives its origin. (James 1:17, 18; 2:5.)

WHEN GOD IS GIVEN HIS PLACE

When a man receives the overwhelming supremacy of God and God's part in salvation, it has a wonderful effect on him. It humbles him: it makes him deeply thankful to God; it fills him with joy; it gives him unshakable confidence, for now the reliance of his hope is shifted from himself and what he can yet do, to God and what God has done and can yet do. He will minify—yea, forget—self, and count it out of the transaction; he will magnify God. His efforts thenceforth will be directed not so much to self-discipline, but to drawing nearer to God and cleaving to him with purpose of heart, which results in the highest and truest self-discipline; the mortifying of the flesh and bearing the fruit of the Spirit. All boast will be taken out of his mouth, and in the place of boasting will be praise. This sort are never braggarts; never self-conceited, loud-mouthed, overhearing ranters. They cannot preach self; they must proclaim Christ. They will not be cold and bitter and despairing of others, for the love and power God manifested toward them gives them assurance that he is abundantly able to save others, be they ever so weak and evil. Nor will they detract from aught God requires us to do; but they will esteem it a privilege to follow faithfully God's directions, as a hungry wanderer would be glad of the privilege to follow the steps that lead into a home and a banquet hall provided for him. This is the happy gospel of grace that delivers us from ourselves and makes God our all in all.

IN LOUISIANA

Here comes a letter from Brother Sidney Mayeux, one of our faithful, earnest brethren from among the French Catholics of Louisiana. It is an appeal, but not for himself. So long as he has his two hands he will work like any two or three men to make his living and that he may have something to give to the great needy work of Christ in Louisiana. But he calls for help, if any can and will, for Bro. W. J. Johnson's automobile. He has to meet a note for \$200 on it, or lose it. And if he loses it he can not go out on his faithful work to Cypress Creek and Bayou Jacque and other outlying points from ten to forty miles distant, to preach the word of

the Lord. The church at Glenmora, Brother Mayeux reports, will make a special sacrifice to make a gift toward that car. And those folks do sacrifice! They are in great earnest. Brother Mayeux wonders if perhaps some readers of the Word and Work may even in these hard times be willing and able to help in this? If so write to Sidney Mayeux, Glenmora, La. It will not be misplaced.

A FIELD AND A MISSIONARY

Since I have said this much I would like to say a little more, though I do so by no one's request: Brother Mayeux ought to be sent as missionary among his people, the French of Louisiana. He is an ideal man for the purpose, willing and able and sacrificing, and full of faith and good works. He is not sitting back waiting for somebody to send him: he *goes*. But his going is sadly limited by the necessity and holy obligation he feels to labor that he may provide for his own and live honorably in the world. Here also is a great missionary field, as needy and promising as any of the good and worthy of our foreign fields—not more so, but also not less so. And there is an opening, and a good man to fill it. What can be done in this matter? Write to us about it, if you can see anything that can be done on your part.

A NOBLE OLD SERVANT OF CHRIST

In Long Leaf, Louisiana, about three miles from Glenmora, lives Brother J. M. Mason—one of the finest old brethren and of venerable servants of the Lord I have ever met. No—this is not an appeal, this time: I just want to tell our readers about him. He needs no help, and is always ready to help others as his little means makes possible. Brother Mason is too little known outside of the little circle of his work and influence. Within it he is well known and greatly and deservedly beloved. He is an old man now, white of hair and beard, and reminds one forcibly of that great, good man of God, James A. Harding in his latter years—both in appearance, and in fire and in sympathy and tenderness and love toward God and man. He has done a world of faithful service in his day, and still preaches (and with power) wherever he can and may. It is a strength and encouragement to us to know of such men, lest sometimes we grow pessimistic like Elijah.

“No life can be high in its purpose and pure in its strife,
And all life not be higher and purer thereby.”

Twenty-five million—25,000,000—Bibles were sold in 1931 according to quotation in the Santa Rosa Independent. “Despite the sale of popular books the Bible is still the best seller and occupies a position unique in the world of literature. Most men who attain prominence in public life frankly admit that the Bible was the best literature they ever read and the most influential for good.” A. B. Tenney, in *The Educator*.

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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NEWS AND NOTES

Select your Holiday Gifts from ads in this issue: Bibles, books, the De Luxe hymnal, subscriptions to W. W. Sunday School Times, other papers and magazines, religious or secular, etc. Even gifts would help us close the year clear!

H. L. Olmstead's great article in this issue follows well upon the Editor's paragraphs of last month, particularly the paragraph, "Here's my Hand." Olmstead and Boll—both able warriors with the mighty pen—wrote these strong articles, taking strikingly similar positions, without consultation or knowledge of each other's purpose. Do not pass Olmstead's article by!

From Gary, Ind.: "We value 'Great Songs of The Church' more and more with each practice meeting. It is a grand book."—L. H. Albright.

From Dugger, Ind.: "The Dugger church enjoyed a soul-stirring revival the latter part of September. Brother Maurice Clymore of Pulaski, Tenn., was with us. The meeting was launched with our annual Home Coming. Charles M. Neal and Elmer Beck were present that day. Brother Neal spoke, and Bro. Beck conducted the singing at the morning service. We had great crowds from the very start, using extra chairs at most every service. On three nights we used all available space (including the platform) to seat the crowd. On four mornings each week we had a devotional hour for prayer and Bible study. We had a record attendance of 246 at Bible school one Sunday. Have had over 200 for four Sundays straight. Our children's Bible drill averaged about 60 each evening. During the meeting 22 were baptized, 4 restored and 2 placed membership. Brother Clymore preaches a Christ-centered message. He has many friends in this community."—J. R. Clark.

From Ada, Okla.: "I closed Dallas meeting early to come here. I am preaching and teaching in the church here, as they assist me through State school. Five responses past 3 Sundays, 3 by letter, 1 restoration, and 1 baptism."—Dan J. Ottinger.

"A Bible Reading begins October 31 and continues until the entire Bible has been read through. 7 P. M. to 10 each week-night at the home of J. Madison Wright, 2816 Osceola Ave., Columbus, Ohio. Free as the air. All wishing to attend from a distance can arrange for board."—J. Madison Wright.

From Linton, Ind.: "I had an enjoyable visit with the church at Utica, Ind., on Sunday, Oct. 23. Work here goes along nicely."—E. E. Kranz.

From Harry Fox: "Four of the children and I are enrolled at David Lipscomb Bible School and daily enjoy our studies, sitting at the feet of able and godly teachers there. We are deeply grateful to God and to friends who have helped make it possible for us to benefit by these special opportunities, for our future usefulness and responsibilities in Japan."

Brother Boll has just closed a double meeting at Lawrenceburg, Tenn., preaching at "Salem" in day time, and to very large crowds at night in the spacious new house of worship in town. Often a thousand people, and at times capacity attendance of 1200, heard the messages. High interest, 25 baptisms, and a number of restorations.

From Gallatin, Tenn.: "The latter part of July I conducted a meeting at the Union Hill school house near here with 9 responses, all for confession and baptism. Brethren meet regularly here and they are faithful Christians.

"Next I preached several nights at another school house in a community where there are a large number of non-church members. Had good hearing and interest. One of our boys here, Raymond Head, led the singing.

"On Aug. 14 I began a meeting at South Side church in Abilene, Texas, where Brother J. H. Mead has labored so long and the present home congregation of Brother O. E. Phillips. There were 22 responses. I believe, 14 for baptism. Two classes daily and a class in Ephesians part of the time, and from one to three prayer meetings each day.

"On Aug. 29 I began at Nashville, Ark. Two services daily. Extremely hot weather and meetings in the surrounding territory hindered our attendance somewhat. There were 4 baptisms, 9 responses in all, and what looked to be a real reviving among the membership. The brethren have a new, commodious and well-located plant. Present business conditions with some debt, holds them back from a full program of Christian activities, but they have the vision and are pressing on.

"We had a fine meeting here at Gallatin. Good crowds, good preaching by O. E. Phillips. 25 baptized, 10 by restoration, membership and from denominations."—H. L. Olmstead.

We can again fill orders for Conybeare and Howson's "Life and Epistles of Paul." \$2 is the new price on this great volume.

From Greenville, Ala.: "The meeting at this place started last Sunday morning. A little boy about twelve years of age made the good confession and has been baptized. I am staying in the home of Bro. and Sister S. A. Frazier who were our most faithful member at Pulaski several years ago. They mean very much to the congregation here.

"The meeting at Dugger, Ind., resulted in 22 additions during the two weeks I was there with them. Bro. Clark preached two nights after I left and five more responded. Bro. and Sister Clark are doing a great work at Dugger. The Dugger congregation has a mind to work, and co-operates splendidly with the preacher.

"Eight responded to the invitation extended during the meeting at Beech Hill congregation near Pulaski, Tenn.

"Bro. B. D. Morehead had some splendid missionary meetings among the congregations of this county in September."—Maurice Clymore.

From Texarkana, Tex.: "Though I have never met you personally it has been a great joy to have the fruits of your labors in the form of 'Great Songs of The Church' at my disposal. The church here bought your books just before I came here. There is nothing more important in the church now than an educational program and education along the lines of spiritual work and worship is the greatest need of all. 'Great Songs of The Church' is a real hymn book. I have worked with the church here to build the singing. We have learned a number of fine songs but have enough for ten year's work yet at the same pace we are going, and there are plenty of old, familiar songs to use while the others are being learned. I want to see 'Great Songs of The Church' in as many churches as possible.

"Thanking you for your great contribution to spiritual worship, I am sincerely yours."—Andy T. Ritchie, Jr. (From letter to E. L. J.)

From Grapeland, Texas: "My brother, W. W. Leamons of Trinity, Texas, is conducting a meeting near here. His meeting at Genoa, Ark., resulted in four baptisms and three restorations."—Gertrude Leamons.

Do not overlook Brother Armstrong's urgent appeal, on page 286. How wonderful if Harding College could be put out of debt for good, right now! It is a great opportunity.

Abilene Christian College, and Harding College each ordered 200 copies of the alphabetical hymnal "Great Songs of The Church" in October. All the Christian colleges use it and have used it for years: Why?

Sellersburg, Ind. holds Song Rally Saturday night, Nov. 12. Borden furnished a full house for theirs on Oct. 8.

At this writing H. L. Olmstead is in a fine meeting at Franklin, Ky., E. L. Jorgenson assisting in song. Large attendance despite two other revivals in the town; powerful scriptural and really undenominational preaching. Seven confessions and one restored to date.

The air and newspapers are carrying just now the "Report of Appraisal Commission," regarding present conditions on mission fields, Albert L. Scott, chairman. It is a mixture of truth and error, and the cloven foot of the destructive criticism is evident throughout. "Evangelism" and "Doctrine" are shoved aside and all emphasis laid on economic betterment.

From Basil, Kan.: "Ten baptisms at our mission church at Belmont, Kan., in the last two weeks. They were all pupils of our vacation Bible School of last August. We are having fine mid-week Bible classes now. Our regular Sunday services are encouraging."—J. F. Smith.

From Glenmora, La.: "On October 3, Brother L. W. Hinson of Hohenwald, Tenn., entered a discussion with S. O. Oliver, Baptist, of Opelousas, La. It continued eleven nights. Good feelings were manifested throughout. Each disputant endeavored to support the faith that he represented. Their positions in regard to the scriptures demonstrated the advantage of being just a Christian. Brother Hinson did not have to twist the scriptures to make them fit. The discussion closed on Friday night. Brother Hinson went to Woodside to finish his meeting and I filled my appointment at Bayou Jacque where the discussion was conducted."—W. J. Johnson.

Wallace Cauble, with Murray Cauble as singer, has just closed a great meeting at Waterford, Ky. In all, 84 persons "came forward," 30 of them for baptism. The others came for renewal, or to stand with those who have separated themselves from all denominational entanglements, to be simply children of God. We rejoice in the power of the Word at Waterford.

From Lexington, Ky.: "The meeting at Sugar Creek was fine. Crowds best for years, a fine fellowship with those good brethren there and several were obedient to the faith."—H. N. Rutherford.

The West Side Mission of the Portland Avenue church, located at 3008 Rowan St., is showing some growth as the reported attendance—26 in Bible Class on Oct. 16 and 40 on Oct. 23—shows. Different brethren preach for them on Sunday afternoons.

Give us your orders for next quarter's, or next year's, class Literature: cards, quarterlies, annuals, wall charts, etc. We handle our own, Gospel Advocate, Union Gospel Press, and Standard lines.

"By far the finest hymn hook I have ever got hold of."—R. A. Lee, Harriman, Tenn. ("Great Songs of The Church.")

Please send in your renewal to Sunday School Times before Dec. 10. Our price, \$1.75.

Brother A. B. Barrett has sent us a good printed outline, "The Bible Properly Divided," which may be had from the author, Bowling Green, Ky., or from this office, at 10c each. The outline classifies the Law, History, Poetry, and Prophecy of the Bible.

Get a copy of Moser's excellent booklet, "Studies in Romans," 25c.

A DOCTRINAL MANIFESTO

R. H. B.

In view of recent utterances of some religious journals, some editorial, some otherwise, the editor of *Word and Work* feels impelled to state again and anew his doctrinal position and church-relationship. It appears that some editor and some other writers, and perhaps some other brethren, are not wholly decided as to whether they should any longer continue in fellowship with some of the rest of us who do not share their views of prophecy. In fact they are almost decided to sever relationship with the brethren who so differ, unless, of course, those brethren would come across and fall into agreement with their views; which views they seem to have set up for a standard of soundness and basis of fellowship. Now in order to clarify things and to make it easier for those writers and their friends to decide whether they can consistently fellowship with the brethren whose prophetic views are obnoxious to them, I thought good for my part to state my position, which is the only position and creed to which I can and will subscribe. I feel assured that the rest of the objectionable brethren (though I have not consulted any of them) will endorse the same position. To this position I shall be true; and if any of us must be rejected from fellowship on such grounds, I can see no other chance. They will just have to put us out!

I shall not, however, try to formulate any statement. I simply quote from my tract, "The Church I Found," published about ten years ago. In that tract I outlined what I still believe to be the simple, non-sectarian Christian position.

IN REGARD TO STANDARDS OF DOCTRINE

"How as a babe in Christ I conceived of the Christian's freedom in personal responsibility to his Lord—comes back to me in the remembrance of little casual disputes. On one occasion a man said to me, 'I know what you people believe on the intermediate state—I heard one of your preachers on it not long ago.' 'That doesn't signify anything,' I answered him; 'The preacher you heard may have been right, or may have been wrong. We are not bound to our preachers, nor by anything any man among us may say. Our only appeal is to the word of God.' That was a month or so after my baptism: I have had no occasion to alter my position on that matter. To this day I take it that no man or set of men, however learned, venerable, and good, can be **authority** to a simple Christian. If any man is so scholarly or so deeply versed in the Scriptures, it ought to enable him to point out and set forth that much more clearly what the Scriptures say on any matter in question. If he cannot do that his reputation is vain. It is certain that, for all his reputed knowledge and ability we will not take **his** word. When he can point out God's word on the matter, **so that I myself can see** that it is God's word, I accept it—not because that able brother pointed it out, but because it is God's word. To this day in my judgment the consideration that this or that great man taught thus and so, or that the editors of such and such a religious paper stand for this or that, or even that "**the brotherhood**" believes thus and so—weighs absolutely nothing so far as the determination of the faith of the humblest Christian is concerned. . . .

"Such was my understanding when I became a Christian; and such I conceived to be the position of the one and only Church to which I then subscribed or to which I ever expect to belong. To these principles I have never been unfaithful."

In accordance with this principle, I have never set up my findings in the Word of God as the standard of truth and test of fellowship for anyone, nor allowed anyone else's views to be set up as a standard for me.

I will quote a little further in order to help those militant brethren better to judge whether I belong to the church of Christ, and to their fellowship:

THE CREED QUESTION

"I do not belong to any 'Church of Christ' which stands on any other platform nor do I own any doctrine of any 'brotherhood' which narrows down, or superadds to this simple basis of faith any doctrines of men, or any creed formulated by men. As I would not subscribe to a human creed that contained error, or any tenet or article of faith contrary in my judgment to the word of God—so neither would I subscribe to any man's creed if that creed contained to the dot all I now believe, and all I understand the Bible to teach. I can accept no human creed, good or bad. The moment a Christian bows to a human creed he ceases to be a simple follower of Christ. An alien authority has intruded between him and his Lord; and his claim to be a member of the church of Christ requires the explanation that he belongs to that particular party which holds to such and such a creed as the authoritative expression of its faith. If a man thus bound to a creed should see occasion (as any living, growing, thinking man must) to correct past views, or to enlarge past conceptions, and to take in new truths from the storehouse of God, he would either have to shut his eyes to light, or break away from the old creed, and formulate a new one every time he made a step forward. Thus comes the multiplication of sects. But the true Christian is committed simply to the word of God in the sight of the Lord—all of it, and it alone, and that is his ultimate and only standard of truth and doctrine, in which lies boundless scope for his growth and progress, and correction."

Now if those brethren, over and above the fundamental statement of the faith, that Jesus is the Christ the Son of God, and the acceptance of the Scriptures as the Word of God and only authority in faith and practice—if in addition to this they demand that in order to fellowship certain beliefs of theirs on certain points of prophecy shall be accepted there is no alternative but they must exclude us from their sect; for some of us certainly will never subscribe to their human creed. *Of course* they think their creed is true and correct—I give them credit for honesty of conviction. But what creed-makers ever thought otherwise than that their articles of faith were the simon pure truth? Indeed they may have been for the most part and so far as they went true and correct. But I came out from an organization which set up a man-made creed; and I do not propose to belong to another of like sort. I quote again:

THE CHURCH I DIDN'T JOIN

"After all the writer has gone through, would he have to fear that while endeavoring to stand simply as a Christian, and to belong

only to the church spoken of in the New Testament, he might inadvertently have fallen in with a sect which, while calling itself by that good name stands upon something else than the whole inclusive and exclusive basis of the whole word of God? I cannot admit such a thought for a moment. When I say that I stand absolutely and foursquare upon the word of God, all of it and nothing but it—not any creed or theory of any man, either of my own or any other's, and that by that Word and with it I am content to stand or fall—I am declaring the fundamental position of the church of Christ, and of many thousands of simple Christians, my brethren in the Lord. If there be any organization that stands for less or more than this; if there be a party holding articles of faith and tenets of man's deduction and manufacture as a creed and standard of doctrine, written or unwritten—I do not belong to such a party-organization, let its name be what it may. If, for example, there is a body of religionists who, in order to fellowship and unity with them, would demand submission to tenets such as—that Daniel 2:44 was (or was not) fulfilled on Pentecost; that the church is (or is not) the equivalent of the kingdom; or that Christ will not come until the world is converted; [or that Christ now is, or is not, on David's throne]; or, perhaps, that certain portions of scripture (say, the prophecies) are not to be taught—or if taught not to be insisted on for what they plainly say and mean in simple, faithful acceptance of the inspired words—if, I say, there were such a body demanding submission to such or such like articles of faith, on pain of ostracism and excommunication from their brotherhood and fellowship—they do well to count me out; for indeed I belong to no such sect."

Now this ought to make the matter perfectly clear. If then those brethren insist that certain of us must subscribe to their views on prophecy (or else promise to keep silent on the subject) we must regretfully permit them to draw their line on us, and sorrowfully leave them to their human sect which they have formed and which they call "Church of Christ." But with the rest (who are many) who are merely simple Christians, I stand fully and whole-heartedly identified. May I quote once more from the same tract:

"But from the people who call themselves simple Christians—with whom also I am wholly at one in all understanding of all that is required to make a man a Christian, and in all matters of congregational practice; who stand upon the whole word of God, willing to test all things by that word alone, in brotherly fellowship with all who stand with them upon the same broad (and narrow) basis—from them I would not be severed or distinguished for any consideration, nor for all the world excluded from their Christian fellowship. To that following I belong; of that people I am one, though the very least and unworthiest. Were I cut off from them I should be at a loss indeed for I have no other plea than theirs, and nothing else to preach or teach, nor any sort of distinctive doctrinal principles to found a sect upon, even if I were capable of so evil a thing—which, please God, I am not."

Here I must rest my case. I should be sorry to see a contingent within the professing church of Christ forget their principles and degenerate into a creed-bound human sect. But for no fear or favor, nor for the sake of any specious plea for unity can I subscribe to anybody's creed or join their sect. So make up your minds, brethren, as to how it shall be,

WHAT SHALL WE PREACH?

H. L. OLMSTEAD

"I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and kingdom; preach the word; be urgent in season, out of season, reprove, rebuke, exhort with all longsuffering and teaching." 2 Tim. 4:1, 2.

One of the chief advantages in being a Christian only is the freedom one has to preach, believe and practice anything he finds in the Bible. No hermeneutical or exegetical gymnastics are necessary in the defense of his position because he is committed to nothing but what the word of God says. Hence the declaration at the beginning of this paper is not only solemnly and divinely mandatory, but all-sufficient and inclusive.

WHAT MEN DO

All along it may be seen from the Bible as well as in history and current religious practice, that men have been kept from preaching and believing exactly what the word says because they hold some theory or system of theology in the light of which the Bible is read, studied, preached and even practiced. The word of God should be allowed to speak for itself. God is worthy to be heard and full credence given to what He says. The unbelief of those who profess to be the friends of Jesus is nowhere more evident than in the matter of simply allowing God to speak for Himself. What God has said must be "explained," "harmonized," "spiritualized," "allegorized" and "interpreted." In this effort the word is flattened out, contracted, spliced here, sawed off there, so that it may mean more or less than God has said or just nothing at all or anything that is desired. When this is done these human interpretations and conclusions are given the place of the word of God and become, whether written or unwritten, the "articles of faith," to those who hold them and thus circumscribe and mark off the sect. To call such a body "The church of Christ" does not change the case in the least. The standard of faith for all true Christians is the word of God itself—what the *Bible* says—not men's positions on this question or that.

"SLOW TO BELIEVE"

"And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken"! (Luke 24:25.)

This scripture, while referring especially to prophecies, is also true of other portions of the word. Men are slow to believe for one reason or another. First, they do not take the right attitude toward either God or His truth. Truth must be loved or else God will send a delusion. (2 Thess. 2:10-12.) The things recorded in the Bible both of the past and for the present and the future transcend reason and are so contrary to experience that men explain them some way so as to fit

their reason or experience and their theories of creation, history, religion, and what they think the future should be.

SOME EXAMPLES

Past Events. Man made from the dust of the earth, woman made from the rib of man, the story of the fall of man, the cursing of the earth, of man and woman. All these can be spiritually and allegorically explained. Yet notwithstanding any spiritual significance or application that may be made of them they are records of real happenings, and I may on the authority of God's word so declare. The flood, the tower of Babel, the call of Abraham, the deliverance from Egypt, the manna, the flowing rock, the wilderness wanderings, the stories of Judges—all if we let God have his say, will need no "fixing" by skilful sophists.

The whole history of Israel—God's wonders among them, His blessings and curses, their rejection of Christ and their dispersal—is all to be taken at full face value. Likewise the New Testament record.

Future Events. The same principle is to be followed. Preach what is predicted, believe what is predicted, and declare on authority of heaven that what God has promised He will perform and what He has prophesied will come to pass. Not something else but *that*—exactly what the Bible says. It may transcend reason, it may not be in accordance with our theories of the outcome of human history or religion, but give God a chance and let Him have His plain say. Why should it be judged incredible that God could do the very thing He says. Nor would it seem to be a lack of faith nor an evidence of disloyalty to God for a man so to teach.

THE WORD OF GOD WILL NOT MAKE FALSE IMPRESSIONS

"But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66:2.)

"At that season Jesus answered and said, I thank thee O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes." (Matt. 11:25.)

Let all preachers remember that "the secret of Jehovah is with them that fear him" and not nearly so much "explaining" will be necessary. How afraid some men are to allow God's word to speak for itself lest some one might misunderstand it. To the good and honest heart the word will leave no false impression. We are suspicious that many who believe they are "set in defense of the gospel" and are so quick to explain the meaning of scriptures are really afraid lest the simple, plain import of the Bible might not be in accord with their position on this or that. Hence it needs "explanation" or "construction" in order to fit in with the scheme of things doctrinal and otherwise which the explainer holds in his mind. This method closes the door both for the explainer and his hearers.

HUMAN CONCLUSIONS NO TEST OF FELLOWSHIP

Only what the Bible says can be a test of Christian fel-

lowship. Yet how quick we are to deny the Christianity of those who may not hold to our position on some point, or how easy it is for us to conclude that our conclusion on some point is *vital* and *fundamental* while that of our brother is *non-essential* or *speculative*.

One example of this will serve to illustrate. It is a matter of much debate and sometimes bitter controversy as to *how* the Holy Spirit works in conversion of sinners and in the sanctification of saints. First, if the Bible does not plainly say how He works or if the apostles never preached on "How the Holy Spirit Works," can any man's conclusions on this matter be taken as final or be made a test of fellowship? Would it not be more in accord with a "plea" for undenominational Christianity for all preachers to declare and for all Christians to believe all things that God says His Spirit does than to be speculating about how He does it? Would it not be far better to trust and desire the Holy Spirit to accomplish in us the work of God and the fruit of the Spirit than to be so concerned about how this is done. It is more than barely possible that people may go to heaven without knowing exactly all about how the Holy Spirit works! Of course if one is committed to some theory about how the Holy Spirit's work is done he must needs do a great deal of arguing, "harmonizing" and "explaining." Otherwise he can just let the word of God *come straight*.

ON TO UNITY (?)

It is a well known fact that the body of people known as the churches of Christ makes a plea for unity among God's people upon a "Thus saith the Lord." How consistent we have been in our plea and practice is only a question that only the actual facts of history can answer. However it is a well known fact also that in so seemingly important matters of congregational practice as the Eldership, its appointment and function, and authority, the work of women in the church, the employment of regular located ministers, the class method of Bible study with helps, co-operation in mission and benevolent work, relationship of congregations to colleges and orphan homes, there is no agreement, and many times estrangement and division.

Doctrinally there is disagreement on the proper subject for baptism, many contending that a knowledge of the design of baptism is essential, the question of the work of the Holy Spirit, the extent of the kingdom, and the full meaning of David's throne, the millennium and unfulfilled prophecy in general and on whether certain prophecies have been fulfilled, or not. If a difference in teaching either on those matters of congregational practice or doctrinal differences mentioned here or others like them is sufficient ground for division, ostracism and disfellowship, then what is the remedy?

Granting that they are not sufficient ground for division but are neither fundamental nor essential, but only academic, then we can still be brethren. However they still demand attention and remedy. In either case we ask what is the remedy? Each congregation and individual will have to decide *whether, which, or if any* of these questions shall be considered tests of fellowship, but only in the light of God's word. The case however demands attention no matter how we decide personally or congregationally.

THE REMEDY

Apostles, prophets, evangelists, pastors, teachers, have been given for the perfecting of the saints, work of ministering, building up the body, "till we all come to the unity of the faith." (Eph. 4:11, 12, 13.) Waiving entirely the question in this article as to whether these were inspired or uninspired in the entirety of the classes named, it is clear that the knowledge of the word of God leads to unity, not division. The wider our knowledge of the word of God if coupled with humility and obedience to what we know the more perfect will be our unity of understanding, though already we may be one in that we all possess the life of God through the Holy Spirit in our hearts. The recognition of the fact that Christ within makes us all one, might help us in seeing eye to eye many things that we now differ upon. *We therefore propose the following appeal and issue the following challenge:*

The Appeal

First. Throw to the moles and to the bats all skillfully constructed positions on this question or that. Cease to preach about *theories* of conversion, "Positions" on the work of the Holy Spirit, the setting up of the kingdom, the order of repentance and faith. Bury our theological systems and our articles of faith, written or unwritten, so deep they can never see the light of day and let us have a forthright ministry of the word itself.

Second. We appeal to all preachers to analyze their unmodified human statements of faith and the essentials of Christianity and if the word of God doesn't say it in so many words, for the sake of God's cause, don't make them essential or fundamental or a test of Christian fellowship.

Third. Let all teachers of the word in the interest of unity cease to crystallize or fossilize around certain positions or men or certain Biblical truths but let it all come *as it is written*. No unity of understanding can be had outside the whole body of revealed truth. We do not say unity of fellowship is impossible but in the interest of mutual understanding the whole body of revealed truth must be taught.

Fourth. Give to the churches more "book preaching," chapter by chapter and verse by verse, Old Testament and New. The stringing together of unrelated passages of scrip-

ture as proof texts of some theological position is not "preaching the word," and is not the way the message of God was revealed. Declare "the whole counsel of God"!

The Challenge

God and the times, not ourselves, challenge us to stand in our pulpits and let the people know what is in the word of God. They challenge us to let the people know what God says He has done and what He says He will do. They challenge us to declare to mankind what God says we must do. They challenge us to declare to mankind the history of what God says *has* come to pass and the prophecies of what He says *will* come to pass. No man who really is a Christian only need fear anything from such a course. All real Christians are willing to test their positions by *all* the Bible says— all that it actually and plainly says. No enlightened Christian demands that another's faith be tested by anything, no matter how plausible, the Bible does not actually say. We challenge all preachers to a *square deal for the Word of God* if they have to revise all the positions, theories, theology, and articles of faith they have ever known, or give them up entirely. The God of heaven and the times demand that the leaders in the whole church of Christ on earth gather their people around the word of God itself and actually *read* the Bible. Read it from the pulpit, all of it and let the people have their Bibles in their hands that they may know and believe what it says. It would be better food than much they hear. Let both leaders and people with humble hearts rely upon the help of God through prayer for understanding of the word of God instead of discrimination. Let all preacher-worship be laid aside and let our reliance for light be upon God and his word. Let the Holy Spirit be our teacher and let the Author of the Word have first place above human scholarship and brilliant men. It is the only way to unity and the only path to the honor of God. The moment one starts the study of God's word in the light of what either "we" hold as religious positions to uphold them or in the light of what others teach to oppose them he surrenders his right to the whole truth and loses the power to see it.

CUSTOMS IN CHINA

I am repeatedly asked if we have cows and mules in America. A man of higher class of society asked if we have the moon there. His servant asked me if "hell" is the country from which I came. Because of limited religious vocabulary of the people, I had asked him if he understood what "hell" is. The other day this question came: "Do you have bed bugs in your country?"

If the building were for sale and if the money were at hand, one could buy the Woolworth building with less "fuss" than it takes to buy a few dozen eggs from a hawker here in China.

Our windows are composed of paper pasted on frames. If the wind blows rain on them, they look as if they had been shot through with little cannon balls.

N. B. Wright.

THE LATEST CREED EXAMINED

Stanford Chambers

A new creed has come to light. That is, new in the prints, and so far as this writer knows, the newest. True, it is not labeled a creed, but to all intents and purposes is that, as human in origin, and sectarian in principle as creeds go. It is worthy of no more respect than the more ancient ones, and inasmuch as it has been attempted upon churches of Christ as a standard of orthodoxy and a test of fellowship it is worthy of only contempt by those who sincerely profess to stand for an unsectarian New Testament body and for its unity on the Bible and the Bible alone. Were it not for the fact that this new thing has been published in one of "our" papers and has received encouragement from some writers of a very "loyal" profession so that some have been influenced to feel the need of protection such as this creed-wall promises, we should consider it unworthy of the time and space required to comment thereon. From no liking for controversy, but from a sense of duty, is this review being made as an expose of some insidious opinionism posing as faith, and to solemnly protest this attempted sectarianizing of churches of Christ and bringing them under bondage to a self-constituted ecclesiasticism.

This unlabeled creed has the peculiarity of appearing altogether in the interrogative form, a *catechism* of fifteen questions. Your answers determine your fate. No difference how sound you may be on other matters of faith if, according to the judgment of these creedists, you do not measure up on the fifteen articles, you are to be rejected from their synagogue and branded as unsound. Another peculiarity of this creed is that it deals in negatives, concerning itself with what you may **not** believe and teach. Instructions are laid down to the effect that each answer must be negative if one would qualify for fellowship within this creed-wall. Quoting: "An answer to the above questions will determine the question as to whether he ought to be marked . . . If he answers the above questions in the affirmative he must stand up and be marked." Shades of popery! *The reader will not fail to note that the matter embraced in the fifteen articles must be vitally important and in nowise "non-essential," else they would not be made a test of fellowship!

The list of questions is put in two groups: on the Holy Spirit, two questions, and on the kingdom thirteen. Having challenged this whole attempt at creed-binding, the challenge ignored, we now take the privilege of reviewing these fifteen articles one by one. As the kingdom question is rife at present among a number of scribes and teachers, we may as well begin with that group of questions.

Do the Scriptures teach:

1. That Christ has universal authority by right, but not yet in actual fact and act? You are to answer, No, if you would be acceptable.

Framed thus, just what would either a negative or affirmative answer mean? The wording of a creed should be clear. This is ambiguous, and therefore incompetent as a fellowship test. Jesus for it, He was given "all authority in heaven and on earth," and has certainly lost none of it since. Nevertheless, "we see not yet all things subjected unto him," (Heb. 2:8) and "the kingdom of the world" has not yet "become the kingdom of our Lord and his Christ." To recognize the fact that our Lord is not yet exercising "all authority" is in no wise to deny that He has it. So a wrong implication is on the very face of Article 1.

2. That we are in the vestibule of the kingdom now, but that it will come in its fulness at the second coming of Christ? Instructed answer. No.

Buncombe! No inspired or known uninspired teacher ever taught that there is a vestibule to the kingdom. That is chimney corner! Our present relation to the kingdom is clearly shown in such a passage

*We had this test attempted on us, but as we were not a candidate for fellowship in any sect, we ignored it as we do all human dogmatism.

as Col. 1:13. As to the mentioned "fulness," all that is predicted as to fulness, is not realized so long as "the mystery of lawlessness" continues to work as it does in direct opposition. Hence God's people are still under their instructions to pray, "Thy will be done on earth as it is in heaven." Pray in faith; "the man of sin," "he that opposeth and exalteth himself against all that is called God or that is worshipped," is yet to be put down. "Whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming."

3. That Christ will rule on David's throne in Jerusalem jointly with his saints over the nations of earth for a thousand years? Prescribed answer, No.

How much of what is included in this question must be negated? In the announcement of Rev. 11:15 it is stated, "he shall reign forever and ever." Isn't that long enough to embrace the thousand years? And does not the term, "the kingdom of the world," embrace enough to include all the nations of the earth? In the second Psalm the Son is instructed by the Father, "Ask of me and I will give thee the nations for thine inheritance." This inheritance He will share with all His "joint-heirs," and so His saints can rejoice that "theirs is the kingdom of heaven," and that as "the meek" "they shall inherit the earth." The "faithful-over-a-few-things" is assured, "I will make thee ruler over many things." (Matt. 25:21.) Certainly no creed-maker should forget that it is written, "He that overcometh . . . to him will I give authority over the nations." (Rev. 2:26.) The relation of all to David's throne is deferred till we reach a later question in which it appears again.

4. That the Millennium will be a time of world conversion? Prescribed answer, No.

How does the creedist know so much? And whether one accepted the opinion expressed by this "No," why should that affect fellowship? Our ears have heard that these modern makers are very much against the forcing of opinions! **Seriously, they do not mean their own.** By the term "Millennium" (a term objectionable to some) is meant the thousand years designated in Rev. 20, lying between the imprisonment of Satan and his loosing for a little time before going to his eternal doom. This is a time in which Satan is not deceiving the nations (v. 3). How can the creed-maker be so sure that his negative answer on this unfulfilled prophecy (the field that is taboo by his type of teachers) is the correct one? How does he know that it is not while Satan is unable to deceive the nations that "they shall beat their swords into plowshares and their spears into pruning-hooks"? (Isa. 2:4.) And if so, that would not be a bad form of conversion, from war and bloodshed, (which will continue as long as Satan, the prince of the powers of the air, the spirit that now worketh in the sons of disobedience, Eph. 2:2, continues to work) to a state of peace. And how does the creed-maker know that it will not be during this same imprisonment of Satan that "the knowledge of the Lord shall cover the earth as the waters cover the sea? That would be conversion in a measure by no means to be despised. That just such a glorious world-wide condition will be is certain, for "no word of God shall fail." And when could there be a more auspicious time than during Satan's incarceration? If not then, can the creedist, so sure of this "No" as to make it a test of fellowship, tell when such a conversion will be?

And let no one be deceived into thinking that such a time of prevailing peace can be while "the mystery of lawlessness" continues to work, which it does and will continue to do until "the lawless one," "he that opposeth and exalteth himself against all that is called God or that is worshipped," is dethroned and brought to nought. Note also, that his destruction (together with that of the false prophet) and the incarceration of Satan are in quick succession (Rev. 19:20-20:3).

Regardless of questions raised, some technical and some skeptical, such as, "How can these things be?" or as to what in detail this may mean or that (skeptics ask the same questions concerning things of the past)

there is clearly enough an order of events: (1) The mystery of lawlessness beginning to work in Paul's day, (2) Its continuing to work through the centuries and now, (3) The "lawless one" exalting himself. (4) The lawless one revealed and sent to perdition as Satan goes to the abyss for his long prison sentence. (5) Deceiving of the nations by Satan ended for the same time. (2 Thess. 2:1-11; Rev. 19:20-20:3 et al.) (6) Satan loosed for a little time for his final sifting of mankind. (7) Doom. Let the creed-maker give us the location of the prevailing peace and knowledge of the Lord foretold, the while he re-examines the ground of this negative.

5. That the Millennium will end in failure like all other dispensations? Prescribed answer, No.

More negative ambiguity. Does it mean that the "other dispensations" have been failures, or does it mean that the others have been failures and this one will not be, or just what is it negated? Surely, God has not been experimenting! No dispensation of God has been a failure only in the sense that **man has been a failure in every one**. God has been demonstrating to all that "it is not in man that walketh to direct his steps." Whether in Eden with a faultless heredity or in the thousand years of Satan's bondage, with excellent environment, all that many require to forsake the leadership of God is such a tempter as Satan presents himself to be. At the end of the thousand years when Satan is loosed many as dross are gathered out by him to be consumed, leaving only such as know and love their God. The Lord "shall see the travail of his soul and be satisfied." Men fail, but God never.

6. That Christ is on his Father's throne now, but then he will rule on David's throne? To be answered in the negative or else—!

By "then" is supposed he meant the thousand years of Satan's bondage. Is this a denial that Jesus is now on His Father's throne? How so in the face of such a plain passage as Rev. 3:21 as well as others? But again, is it a denial that He will rule on David's throne during the time Satan is in the pit? What could hinder his so ruling then? If Satan is not allowed to deceive the nations for that period, then God's order rather than sin's confusion will prevail, in order to which prevalence, doubtless David's throne will not be vacant. The creed-maker will not likely deny that Christ will rule on David's throne during the thousand years. If the real point in this test of fellowship is as to whether or not He is on David's throne **now**, it is resolved to a mere point of definition, the definition of David's throne. Allow David's throne to be identified as the Father's throne, and raise no question as to when or how the Father's throne became David's, and even yet the difficulty remains. Our Lord's predetermined relation to **David's kingdom** is foretold (Isa. 9:7) as well as to his **throne**. "We see not yet all things subjected to him," (even to man's representative, Jesus, Heb. 2:8) and David's kingdom is one of the "all things." But "the zeal of Jehovah of Hosts will perform this." (Isa. 9:7.) "A hardening in part hath befallen Israel until the fulness of the Gentiles be come in" (he would not have us ignorant!) but "God is able to graft them in again," even as "He will turn away ungodliness from Jacob." (Rom. 11.) David's kingdom is yet to be under subjection to and under the blessing of David's Son, who has been raised up and crowned for a purpose, not exclusive, of this.

This creed in operation would set at naught by a mere definition brethren who believe in **all** the rule that the Lord Jesus exercises, in every vestige of the rule **anybody claims** for Him, who rejoice in the thought that "all things" shall yet be "subjected to him," when "the kingdom of the world become the kingdom of our Lord and his Christ," and Satan, hurled from his throne as "the prince of this world," is forbidden to deceive the nations. A former article raised the question as to the part Jerusalem is to have in the thousand year's reign. Such passages as Isaiah 24, Jeremiah 30, Ezekiel 36 and 37 may shed some light on such a question. **Let these and other Scriptures be true though every creed a lie.**

7. That the professing church has virtually lost hope of the second coming of Christ? To be answered in the negative.

What makes that important enough for a test of fellowship? And is there no opinion forced in this negative? Hope is made up of desire and expectation. Some there are who neither desire nor expect His coming. Some may desire it who do not expect it. No hope there. Some expect it some time but express dread rather than desire. Hope is not the right name for that. How many do you hear hoping for Him to come? Perhaps this negative needs reconsidering. It would be bad were it to force a false opinion.

8. That Christ comes for his saints, returns to heaven, abides for a few years, then he comes with his saints; these are two stages of his second coming? To be answered, No.

An article quite composite! Is it intended to negative each of its several parts? Did not Jesus promise to come for His saints and "receive you unto myself, that where I am there ye may be also"? But again, will He not come "with all his saints"? (1 Thess. 3:13.) And is it not to be noted, in His coming for His saints, that before He reaches our soil the saints go to meet Him in the clouds? (1 Thess. 4:17.) Call it stages or not, here are the movements depicted by the inspired writer, connected with our Lord's coming, and it might prove quite beneficial to the adherents of this negative creed to consider this fact, noting also, that those caught up are to be ever "with the Lord," and since "Where Jesus is, 'tis heaven," the interval, whether of short or shorter duration, will be heaven for them. Is that the point of the fellowship test?

9. That so long as Satan's throne is on the earth Christ is not exercising the government? Answer to be, No.

Can the reader be sure as to what the answer means? Is there a "catch" in the question? One thing is certain, that as long as Satan is "the god of this world," (2 Cor. 4:3) regardless of where his throne is, just so long "we see not yet all things subjected to Him," nor shall we until after He has brought to nought "the man of sin." "whom the Lord Jesus . . . shall bring to nought by the manifestation of his coming." (2 Thess. 2:8.) Which is in no wise to deny such governing as He is now doing.

10. That the second coming of Christ is pre-millennial and imminent? Prescribed answer, No.

The formulators are post-millennialists, according to that, and unless you are a post-millennialist, they cannot fellowship you! We are examining a post-millennial creed, gotten up as a wall of protection for a post-millennial sect, into which are to be forced brethren and churches of Christ! What "mystery of iniquity" is this? To it we shall "give place by way of subjection, no not for an hour."

This post-millennial theory is responsible for the formulating of this curious catechism as a new test of fellowship. It is to be known by its fruits in setting at nought "the brother for whom Christ died," branding him and casting him out as unworthy of fellowship, that is, unless he subscribes. The further fruit of making "of none effect" the words of the Lord Jesus when He said, "watch therefore: for ye know not on what day your Lord cometh." "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh." And the words of the apostle. "looking for that blessed hope," "wait for his Son from heaven." "look for a Savior," and many others. The post-millennial theory puts that event a thousand years off! Some more opinion! I challenge any man to show that a single prophet or apostle or New Testament congregation was post-millennial.

11. That the great commission is not for the Jews? To be answered in the negative.

Confessing inability to see the import of this article, suffice it to say that the apostles were executing the great commission in their preaching "repentance and remission of sins in his name among all the

nations, beginning from Jerusalem." (Lu. 24:47.) There is, in much of this, the tone of cross-examination. Just what is the implication of eleventh question?

12. That the last days are after the millennium? To be answered. No.

Again we ask, why such a question? Why determine fellowship by that? Is it more than a quibble? There were the "last days" in Eden. "Last days" before the flood. "These last days" closing out the Jewish age. The "last days" when the "perilous times shall come" will close out the present age. Hence the term is a fitting one for the closing of any period. Would the post-millennialist prohibit the use of the term to the post-millennial days? Consistently?

13. That the Jews will be nationally converted and restored to Palestine? Prescribed answer, No.

Is the turn on the word, "nationally"? The Jews have no national existence, and in that sense there will be no national conversion. But if this negative means that there is to be no grafting in again of the people that have been "broken off," then it makes that word of none effect which says, "God is able to graft them in again." (Rom. 11:23.) And again, "What shall the receiving of them be but life from the dead?" (V. 15.) See also verses 25-28 and following. Read again such passages as Jeremiah 30, Ezekiel 20 and 36, 37. It is to be feared that neither Paul nor any other inspired man who has dealt with these matters would be orthodox as measured by any post-millennial creed, much less by this one, so bunglesome in form as to require a quick revision. Changed in **form**, it will be none the less dangerously sectarian. Unchanged in **principle and purpose**, it will still be a "mystery of iniquity" working for the sectarianizing of all whom they can bring into bondage by this type of **post-millennial propaganda**.

Section on the Holy Spirit.

Do the Scriptures teach:

1. That the Holy Spirit in person is poured out on children of God separate and apart from the revealed word of God? Prescribed answer, No.

2. That the Holy Spirit dwells in the heart of a Christian separate and apart from the revealed word of God? Prescribed answer, No.

This sounds like cross examination again. This writer, too, believes that the Holy Spirit is not poured out on and does not dwell in the heart of a Christian separate and apart from the word. But there is a certain tone and emphasis in these two articles to warrant a bit of guarding as to the impression such answer might in such connection make. Is there an implication that the word is the Holy Spirit? Knowing that there are some who so hold, we hereby disclaim any sympathy with such idea. While avoiding a hurtful fanaticism on the one hand, we should, on the other, guard against quenching or grieving the Holy Spirit, but rather to appreciate the "Spirit which he made to dwell in us," walk "in the comfort of the Holy Spirit," rejoice that "the Spirit helpeth our infirmities," "maketh intercessions for us" as well as "quickens our mortal bodies," and to avail ourselves of the privilege of being "strengthened with power through his Spirit in the inward man," that we "may be filled unto all the fulness of God." "Be filled with the Spirit," "Whom God hath given to them that obey him." Would this be acceptable to our creedist: "And when through faith, repentance, and baptism, we have assumed him as our rightful Sovereign, by his Holy Spirit, in answer to our prayers, he works in us, and by us, and for us, all that is needful to our present, spiritual, and eternal salvation."—A. Campbell.

Just here we rest until we see, as we expect to see, a revised statement of the creed, the while we "contend earnestly for the faith once for all delivered to the saints," and for the New Testament creed as all-sufficient. Amen.

A TREE KNOWN BY ITS FRUITE

STANFORD CHAMBERS

As Brother Boll is away we may hope to get a word in like this without any blue-penciling. It is to say that the Portland Ave. church where he has labored for nearly thirty years is a simple New Testament kind of congregation rich in faith, abounding in love and good works. Scores are baptized every year. Stedfast observance of the ordinances of the Lord's house is emphasized in teaching and practice. Godly living is stressed. More poor are helped than in any congregation known to the writer, also more mission fields fellowshipped, and more home mission points established and encouraged. Three six-weeks' Bible courses are provided and made entirely free, with free lodging, every winter, and a day school is carried on with no tuition charge for children from first to twelfth grade inclusive, an accredited school of 135 pupils who receive Bible instruction daily from five consecrated teachers. And the prime mover in every phase of the good work is and has ever been R. H. Boll. This is not saying that the congregation is perfect, but without hesitation let it be said that there is positively no New Testament teaching or practice that is not emphasized, and no phase of the Lord's work near or far that is not prayed for and encouraged. The unity of the Spirit is a reality. Overflow crowds from the community attend the "revivals" in which the regular preacher does the preaching from year to year.

This is to say that a tree bearing such fruit is not to be clubbed. And if, where this same man of God labors in other fields there appears to be other than this good fruit, it comes from the clubbing. Somebody is responsible for it and is not the legitimate fruit of the tree, for at home is a living demonstration of what the teaching of this man will produce. This is not written for the praise of man (though "honor to whom honor is due"), but for the sake of truth and justice.

A VOLUNTEER FOR CHINA

"I am trying to get to Hong Kong to join Sister Mattley but old man Depression has held out on a ticket so far. I had hoped to be in China by the first of September. Reservations have been made again. Perhaps you will know of some one who would like to help send me. I have my support if I can once get there. The Lord's will be done. I wanted to speak to you about this when you were here, but you were so very busy that I hesitated."—Elizabeth C. Bernard.

Note: This is an extract from a personal letter. I met Sister Elizabeth in the Los Angeles meetings and was impressed with her interest in the Lord's work. Not only for the good she may do in China, but as a needed companion and helper to our faithful and efficient missionary, Miss Mattley, I am eager to see Miss Bernard on her way. Her address is 1442 W. 37th St., Los Angeles, or funds for passage may be sent to this office.

E. L. J.

GOOD NEWS ABOUT HARDING COLLEGE

J. N. Armstrong

On September 27, Harding College began her ninth year's work with 14 per cent gain in college students over last year's enrollment. 1930 saw an increase of 30 percent over preceding year, and 1931 a gain of 9 per cent despite the depression.

This year our students come from twenty states. More states are represented in our student-body than in any other college in the state.

As usual these young people are a fine group—we like to call them "hand-picked." They constitute a great environment and to live in it for nine months is a rare privilege and is worth all it costs to attend the institution.

Harding College is not only increasing her enrollment from year to year, but her friends are multiplying and she is growing in the confidence of the people everywhere.



There is such great need in the world for just such service as Harding College is rendering that the faculty, paid or unpaid, hopeless and hopeful, has known no defeat, believing that deliverance would come, that God would lead them out of the wilderness into a glorious Canaan.

Through these dark years thousands of dollars have been paid on the debts, yet in January 1932 there still remained two mortgages on the plant. One of these was \$10,000 and the other figures with interest \$88,035.98—in round numbers a hundred thousand dollars indebtedness.

Last May we satisfied the creditor to whom the \$10,000 was due and redeemed this mortgage clearing the plant of this plaster. This left the one and only debt against the College, \$88,035.98.

From a letter received by our board we take the following quotation:

"This is therefore to advise you that we will allow you to pay us \$17,500 in cash in full settlement of the obligation to us on condition and with the understanding that if settlement is not made by said date our offer to accept said sum in full settlement shall be ipso facto withdrawn and of no further force or effect."

To discount a debt even fifty per cent is not common, but to discount one eighty per cent looks too good to be true. But the company has said it "in writing." It is a chance of a life-time.

The offer will not be held out to us forever—only for this fall. If we do not meet the challenge now, the offer is automatically withdrawn and the opportunity is lost! Write your check today; make all checks payable to Harding College, Morrilton, Ark.

We are begging brethren to give, this time, till it hurts. Please do not lay this paper down until you make a resolution; till you say in your heart that you will give to free Harding College of debt and mortgages. Not a dime given in this campaign shall be paid on the debt of \$88,035.98 till we have the required amount to wipe out the entire obligation, the amount that cleans the slate, even \$17,500.

"SONGS FOR CHILDREN"

We have brought out a little pamphlet of children's songs, consisting of the last fourteen numbers in "Great Songs of The Church." It will be found convenient in children's class rooms, or in the children's drill during protracted meetings, or wherever it is impossible or inadvisable to put the larger book into the hands of the little ones. They are offered so cheaply that every child may have one: 5c each, 25 for 50c.

Order from

THE WORD AND WORK, LOUISVILLE, KY.

MISSIONARY NOTES

DON CARLOS JANES

"Now abideth faith, hope and love * * * and the greatest of these is love." * * * After five weeks of serious illness Bro. Brown carried his wife the long, wearisome journey to the hospital on gasoline at \$1.00 per gallon. At last word she had returned home.

Love is the mightiest force committed to man. "God is love." * * * Due to the revolution, money matters have been very uncertain in Brazil and Boyer and Johnson have given special directions for their funds. * * * Bro. Garrett who has suffered with an ailment of his heart spent five and a half days laying brick on the new Huyuyu church house. * * * When a missionary family opened a box labeled "Church Literature," they found the actual contents to be clothing which might have created a serious situation had the customs officials looked into it.

Poor men with an ardent love for tobacco have continued to smoke even in the depression. Good Christians with an ardent love for the Lord Jesus are still finding money for missionary gifts. * * * The sale of some lovely handpainted stationery assisted the Harry Fox treasury. * * * The mission study class at David Lipscomb college started off with a fine attendance and addresses from Bros. Ijams, Bell, and Fox. * * * Sister Johnson of Brazil hopes that Bro. R. S. King, Nashville, Tennessee, will not cease sending the picture cards and wall rolls. Bro. Bob will be happy to continue sending them to various missionaries as postage money may be supplied. * * * Lewis T. Oldham and Roy Whitfield had good experiences through Ohio, West Virginia and Kentucky. * * * Bro. and Sister E. L. Broaddus are visiting Michigan and Canada before a trip to Tennessee. * * * When Bro. Johnson came to the house of a man who had threatened to kill him if he entered, he was already in conversation when the man appeared "red hot" and Johnson calmly proceeded even after being shown the green switches in the corner for him. * * * Friends at Dickson, Tennessee, very generously outfitted Harry Robert Fox, Jr. * * * Bro. Bixler points out to the writer that when he visited that field in 1921 there was only one group of believers but if he were to revisit it he would find four missionaries and ten groups of disciples. * * * In a single month Bro. Morehead visited 20 churches with encouraging results. * * * One missionary has been driven to secular work and another has had to borrow because of invalid remittances through bank failure and another in debt upwards of \$200, etc. * * * "Thankful more than words can express," says Virgil Smith, "for your interest in us and your work. * * * Sunday morning consider the principle of love before setting aside your gift for missions.

SECOND LORD'S DAY LESSON OF NOVEMBER

(Note: Being late for the First Lord's Day Lesson in December, it is omitted here, but it appears in the Quarterly.)

Lesson 7.

November 13, 1932.

MAKING A LIVING

Golden Text: In diligence not slothful.—Rom. 12:11.

Lesson Text: Amos 5:11-15; Luke 19:16-23.

Amos 5:11 Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof.

12 For I know how manifold are your transgressions, and how mighty are your sins—who that afflict the just, that take a bribe, and that turn the needy in the gate from their right.

13 Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

14 Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say.

15 Hate the evil and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

Luke 19:16 And the first came before him, saying, Lord, thy pound hath made ten pounds more.

17 And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Thy pound, Lord, hath made five pounds.

19 And he said unto him also, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow.

22 He said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down,

Study Questions

Amos 5:11. From what book is this passage taken? Who or what was Amos? (Amos 7:14, 15.) What is God's charge against the rich traders who oppressed the people? What sort of exactions did they take? (Interest, usury, deductions.) Will God let them enjoy their unjust gain?

Verse 12. Though they hid their sharp transactions from man's eyes, who knew all? What were their transgressions? (Manifold.) What were their sins? (Mighty.) What three kinds of wrong are mentioned?

Verse 13. What sort of time is it when things like that happen? Why would prudent man keep silence? (The whole power of money, politically, commercially, industrially is behind all that. Also the sinners were past correction. Comp. Hos. 4:4.)

Verse 14. What is God's counsel to those who are willing to hear? (Comp. Isa. 1:16, 17.) In what sense shall such live? (Ezek. 18:21-23.)

Verse 15. In what direction only was there any hope? On "It may be"—comp. Joel 2:14.

Luke 19:16. From what part of the Bible is this passage? Who is speaking? What is this parable called? Can you give the first part of it? Has it anything to do with the subject of this lesson? (No—only by application.) What did the first servant say?

Verse 17. What was the Lord's answer to this? What reward was given him?

Verses 18, 19. What did the second servant say? What was his lord's response to him?

Verses 20, 21. What did another say? What had he done with his pound? What reason did he give for this course?

Verses 22, 23. What did the lord call him? On what ground would he judge this servant? What did the

and reaping that which I did not sow;

23 then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

servant say he knew? If he thought so, should he not have invested his pound all the more carefully? When does the Lord require His own with interest? (At His coming.)

—o—

NOTES ON LESSON 7.

THE THEME OF THE LESSON

There are many passages in the Bible which deal with the subject of making an honest living. Just what the two scripture selections printed in our lesson-text might have to do with the subject is not so plain. But see, for example the following:-

Eph. 4:28—"Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have to give to him that hath need."

Col. 3:23—"Whatsoever ye do, work heartily as unto the Lord, and not unto men."

1 Thess. 4:11, 12—"Study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing."

2 Thess. 3:10—"For even when we were with you, this we commanded you, If any will not work, neither let him eat. . . . We command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread."

Acts 20:34 "Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."

Titus 3:14—"And let our people also learn to profess honest occupations, for necessary wants, that they be not unfruitful." (R. V. margin.)

These are some of the New Testament passages. In the Old Testament, especially in the book of Proverbs, there is much instruction on this subject.

THE SCRIPTURE LESSON

The lesson text is made up of a quotation from the prophet Amos, who as God's spokesman denounced the selfishness, greed, and oppression of others, in matters of business and finance. As related to our lesson theme it would mean, "**Live and let live.**" Note God's great indignation against such oppression of the weak by the strong which is one of the commonest features in the modern struggle for existence also.

The second portion is a part of the parable of the Pounds. (Luke 19:11-27.) It has no obvious bearing on the lesson theme, unless perhaps it be the point that every man should put his every faculty and power to diligent use. But the parable was not meant to set forth that truth. It relates rather to the Christian's administration of the gift of Christ (Eph. 4:7), as faithful stewards of the manifold grace of God (1 Pet. 4:10), while our Lord, the "Nobleman" of the parable, is away in the "far country." When He comes back, having received the kingdom, He calls His servants first, holding account with them, and rewarding them with greater or smaller share in His rule and reign, in proportion to their faithful use of what He had committed to them. The servant who did not use his pound at all was deprived of it. But the enemies, the hostile citizens around, who would not that He should reign over them were slain. (Comp. 2 Thess. 2:7-9.)

"LABOR NOT FOR THE MEAT WHICH PERISHETH."

This lesson should be taken in conjunction with the Lord's admoni-

tion in John 6:27, "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you."—To make a living is right and important: no man who tries to side step that can live an upright, honorable life. But there are thousands who work hard and diligently day by day, for a living, while but few comparatively will put themselves out to find the salvation of God. We must put first things first. "Seek ye first his kingdom and his righteousness, and all these things [the necessities of life] shall be added unto you." (Matt. 6:33.)

QUESTIONS FOR CLASS

1. What is the title of the lesson?
2. From what books of the Bible are the two portions of the lesson-text?
3. Who and what was Amos?
4. What does he denounce here?
5. Is it the word of Amos or of God? (2 Pet. 1:21.)
6. Is the wrong Amos condemns a very common one?
7. From what parable is the other scripture portion?
8. Tell the main points in the parable of the Pounds.
9. What bearing has the Golden Text on the lesson?
10. Take up one by one each of the six passages given in the notes. What does each say and mean?
11. Read John 6:27.
12. What bearing has this passage on our theme?

THIRD LORD'S DAY LESSON OF NOVEMBER

Lesson 8.

November 20, 1932.

STEWARDSHIP OF MONEY

Golden Text: Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

Lesson Text: Deut. 8:11-14, 18; 2 Cor. 9:6-15.

Deut. 8:11 Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day:

12 lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 and thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage;

18 But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he swore unto thy fathers as at this day.

2 Cor. 9:6 But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

7 Let each man do according as

Study Questions

Deut. 8:11 Who is speaking? To whom? About what? (See Notes.) What must they (and we) be specially watchful of? How does the fullness of God show itself?

Verses 12-14. When is there special danger of forgetting God? What is meant by "thy heart be lifted up"? (Pride, self-sufficiency?) What had God done for them? Did they not owe everything, their very existence, to Him?

Verse 18. Why should they remember Jehovah? If they had the power to get wealth, who gave them that power? Why did He do it?

2 Cor. 9:6. Who is writing here, and to whom? (Paul to the church at Corinth.) What great law is enunciated here? Does it pay to skimp on seed?

Verse 7. Of what is he speaking? (Concerning Giving.) How shall a man give? Is it necessary to have a definite purpose? How shall he not give? Why not? What sort of giver does God delight in?

Verse 8. What is God able to do?

he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:

9 as it is written,

He hath scattered abroad, he hath given to the poor;

His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness:

11 ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

12 For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God;

13 seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all;

14 while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.

What will that mean to them? Note the word "abound"—used twice, once of God, once of them. What does "abound" mean?

Verse 9. With what scripture does this promise accord? Where is that found? (Ps. 112:9.) Look over Ps. 112—of what does it treat? (The prosperity of the man who fears the Lord.)

Verse 10. Who supplies all the seed and bread? What two things will He do for them?

Verse 11. In regard to what shall they be enriched? To what end? In what will their liberality result? (Thanksgiving.)

Verse 12. What will the administration of the gifts from the Corinthian brethren mean to the Jewish saints to whom it is sent? What will it result in for God? Does our thanksgiving mean much to God?

Verse 13. For what two things will the needy Jewish saints "glorify God"? (For the Gentile brethren's faith in Christ, and for the liberality of their contribution.)

Verses 14, 15. What feeling would be raised in their hearts toward the Gentile brethren who sent them the liberal gift? To whom does Paul give thanks and for what? What is His unspeakable gift? (Rom. 8:32.)

15 Thanks be to God for his unspeakable gift.

NOTES ON LESSON 8.

THE LESSON THEME

The lesson-title is the Stewardship of Money. What is a steward, and what is stewardship? (1 Pet. 4:10; 1 Cor. 4:2.) The title implies that what a man has is not really his own: it is God's and has merely been put in your hands to be administered in His interest. You are not a master over your possessions then, but have been set over it as steward on God's behalf. Is that the way the matter really stands?

THE SCRIPTURE PORTION

The first part of the lesson text is from Deut. 8—an extract from Moses' farewell instructions to the children of Israel. They are about to go into the land of Promise. There they would enter into great plenty: they would find houses which they built not, wells and cisterns they did not dig, orchards and vineyards they did not plant. There, too, would come the danger of forgetting God. (Comp. Deut. 32:15.) Worldly possessions selfishly held and used, turn our hearts away from God.

The second scripture portion is from the heart of the New Testament teaching on Giving. 2 Corinthians 8 and 9, an exhortation concerning a contribution to the famine stricken Jewish saints in Jerusalem and Judaea. These two chapters set forth the motive, meaning and principle of Christian giving. Note esp. 2 Cor. 8:1-15 and the part of 2 Cor. 9 in our printed lesson.

THE GOLDEN TEXT

This "Golden Text" hits the bullseye. Every student and teacher should learn it by heart. What is "covetousness"? It is the love and greed for money and possessions, whether to hoard or to spend. The two Greek words translated "covetous" mean "loving silver" and "wanting more." Covetousness is called idolatry. (Col. 3:5.) Do you see why?

This saying of our Lord was called forth by a request from a by-stander—one of the few requests the Lord Jesus turned down: ("Teacher bid my brother divide the inheritance with me." To which He answered, "Man, who made me a judge or a divider over you?") Then He spoke the parable of the Rich Fool, who thought that because he had the wherewith to live on many years he would live many years. Truly "a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:13-21.)

QUESTIONS FOR CLASS

1. What is the title of the lesson? love?
2. From what book is the first part of our scripture-lesson? 13. What is God able to do on His part?
3. Who speaks there, and to whom, and when? (See Notes.) 14. Why does He give us "all sufficiency in everything"? (See v. 8.)
4. Of what does Moses warn Israel? 15. What is said of the righteous man? (V. 9.)
5. Is there a danger to forget God in prosperity? 16. What is said of God in v. 10?
6. What must they remember? (V. 18.) 17. What will this God do for them?
7. From what New Testament book is the second part of our scripture lesson? 18. What is the Golden Text?
8. Who speaks here? To whom? About what? (See Notes.) 19. Who spoke those words?
9. What does Paul say to those who sow sparingly? 20. What called forth this utterance of Christ's? (Notes.)
10. How should every man give? 21. What is covetousness?
11. How should he not give? 22. What does a man's life not consist in?
12. What sort of giver does God 23. What is stewardship? (1 Cor. 4:2; 1 Pet. 4:10.)

FOURTH LORD'S DAY LESSON OF NOVEMBER

Lesson 9.

November 27, 1932.

STEWARDSHIP OF LIFE

Golden Text: First they gave their own selves to the Lord.—2 Cor. 8:5.

Lesson Text: Mark 1:16-20; Acts 26:12-19.

Mark 1:16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they left the nets, and followed him.

19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets.

Study Questions

Mark 1:16. Who was passing along by Galilee shore? Whom did He see? What were they doing at the time? What was their occupation?

Verse 17. What did Jesus say to them? What promise did He attach to that?

Verse 18. Did they respond promptly? wholeheartedly?

Verses 19, 20. Whom did he see a little further on? What were they doing? Did He call them likewise? How did they respond? Is it a small thing for men to leave their liveli-

20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

Acts 26:12 Whereupon as I journeyed to Damascus with the authority and commission of the chief priests,

13 at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.

15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee;

17 delivering thee from the people, and from the Gentiles, unto whom I send thee,

18 to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision.

What promise attached to this turning? (Comp. Acts 3:19.) Have the "sanctified" an inheritance? How are men sanctified? What does "sanctified" mean? (Set apart for the Lord.) Where in Paul's writings do we find an echo of these words? (Col. 1:12-14.)

Verse 19. Could Saul have refused? Did he refuse? What did he do? (V. 20.)

hood and all they had? Why did they do it? (Comp. Heb. 11:8.)

Acts 26:12. Who is speaking here? (Paul.) What is he telling about? (His conversion.) When and where? (Before King Agrippa.) Read the first 11 verses of Acts 26. Where was he going? For what purpose? (Vs. 9-11.) What authority was backing him in this enterprise?

Verse 13. What occurred at midday? How bright was that light? On whom did it shine?

Verses 14, 15. How was Saul affected? His companions likewise? What did he hear? In what language did it speak? What did it say? In what sense was Saul kicking against the goad? (Acts 5:38, 39.) What did Saul say? What was the answer? How was Saul persecuting Jesus? (Comp. Matt. 25:40.) What Jesus was this? (Acts 22:8.)

Verse 16. What command did Jesus give him? For what purpose did the Lord Jesus appear to Saul? What is a minister? (A servant.) What is a witness? (Comp. John 3:11.) In what things had Saul seen Him? (In His glorious Person. 1 Cor. 9:1.) Was he to see still more of Him? **Verse 17.** To whom was Jesus sending him? To the Gentiles only? (No—to "the people" also, i. e. the Jews. Rom. 1:16.) Is it implied that there would be opposition and danger? (Comp. Jer. 1:8.)

Verse 18. By what means could he open their eyes? (See v. 20.) For what end? Are all the unsaved in darkness? Are they all in the power of Satan? (1 John 5:19.) From what must they turn? To what?

NOTES ON LESSON 9.

THE THEME OF THE LESSON

"Stewardship of Life" is the lesson-title. Last week it was "Stewardship of Money." When goods or money or anything is committed to you in trust to be administrated in the interest of another, you are steward over that thing, and responsible for the use you make of it. The preceding lesson taught that our money and possessions are to be held in stewardship for God. This lesson goes further: it shows that our very lives belong to God, and are to be used not for selfish ends but to His interests and glory. That means our bodies (Rom. 12:1), our time, our minds, our hearts, in short, ourselves. See the Golden Text. This

is the only true view of life, and only path to true usefulness and happiness.

THE SCRIPTURE LESSON

Again the scripture-text of the lesson is made up of two parts, but this time they are both from the New Testament. Both have reference to the calling of apostles, but are equally applicable in all circumstances and conditions. When the Lord requisitions our lives, we must drop all and be at His service. He comes first. The rule is that every man abide in the place and occupation in which he is called (1 Cor. 7:18-24) and in it live unto God and serve Him. But if it becomes clear that God would have him elsewhere and in some special work for Him (as missionary work, for example) we must put our lives and all at His disposal, just as the four fishermen, Simon, Andrew, James, and John, and Saul on Damascus road.

"FISHERS OF MEN"

Although the word, "Come ye after me and I will make you to become fishers of men," was spoken to the fishermen on Galilee when the Lord called them to apostleship, they are applicable to every Christian. For we must all "come after" Him; and all of us, according to our place and opportunity are called to be fishers of men. Here we learn **who alone** can make us fishers of men—the Lord Jesus; and on what condition He will undertake to make us such; namely, if we **come after Him**. Later He showed them that to come after Him involved self-denial and cross-bearing. (Matt. 16:21.) No man can come after Christ and at the same time live his life selfishly, seeking his own ease and pleasure and advantage. Many try that, but none ever succeed at it. "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will the Father honor." (John 12:25, 26.)

"PAUL, A SERVANT OF JESUS CHRIST"

If ever a man came after Christ and followed Him, it was this Saul, of whose conversion on Damascus road we learn in our lesson, who became the apostle Paul. And if ever a man was used of God to win souls to Christ, it was this self-same Paul. He truly held his life in stewardship for his Lord. Hear him! "**But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.**" (Acts 20:24.) Some of the things he suffered for Jesus' sake are listed in 2 Cor. 11; and the motive that drove him on (which is the motive for us all) is stated in 2 Cor. 5:14, 15. "For the love of Christ constraineth us . . . He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

HOW TO USE THE LESSONS

1. Go over the Lesson Text with the help of the "Study Questions." Answer the questions to yourself. Look up the references given.
2. The Notes give the setting and necessary information concerning the lesson. Now and then some important point is specially brought out in the Notes. In some lessons, teaching-points are suggested.
4. Questions for Class Use. These are simple questions suitable for use in the class, if the teacher prefers them to questions of his own.

The whole aim of this arrangement of these lessons is to lead student and teacher to study and think for himself, rather than to put all before him simply to be read off. It will be found that all personal search and effort pays greatly in increased interest and real blessing.

—And Bring Your Bible to Class—



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