

Feb. 24, 1933

THE WORD AND WORK

THE THREE PRAYERS

"Lord, help *me*,"—so we pray,
"Help me *my* work to do;
I am so ignorant and weak,
Make me more wise and true."

"Lord help me to do *thy* work,"
We pray when wiser grown,
When on the upward way
Our feet have further gone.

"Lord, do *Thy* Work through me"
So when all self we lose;
His doing and His work, and we
The tools His hand can use.

—Selected.

WORDS IN SEASON

R. H. B.

SAVED AS BY FIRE

A brother writes requesting an explanation of 1 Cor. 3:15—"If any man's work shall be burned he shall suffer loss; but he himself shall be saved, yet as through fire."

The difficulty generally felt as to this scripture is that it indicates that a man's work may be found worthless in that day, yet he himself be saved. Most of us, though believing that salvation is by grace through faith, understand that our works are the test and proof of our faith; that faith apart from works is dead, and a dead faith does not save; that in Christ Jesus nothing avails but "faith working by love," and the Lord estimates us according to our works (Rev. 2 and 3). Now it would seem that if a man's works were worthless it would be proof that his faith and love were not of the right sort, not genuine and true; and so he could not be saved.

This reasoning seems conclusive; but as is often the case, the conclusion is not valid because it failed to take account of all possibilities. True, if a man's work is worthless because his *faith* was worthless he cannot be saved. But a man's faith in the Lord may be genuine, and his love toward the Lord Jesus true and wholehearted, and yet it may be possible that for some misapprehension and blunder his work may be spoiled; so that the motive was there, and the will and the heart was right, but through some failure of judgment or method his work (and he *did* work) was lost. That is not an impossible contingency, nor a rare one. The apostle would have us look carefully that such a thing may not happen; for

it is a *loss*, a great and serious one, although the man himself may be saved. The expression "yet as by fire" may mean one of two things: either that he will be saved by the skin of his teeth, as a man may escape out of a burning building, as for example Lot was saved out of Sodom, though all he had went down in the ruin of the doomed city; or else it may mean that the man himself must stand the fire-test and if his faith is proved to be the real gold he will be saved.

The context of 1 Cor. 3:15 refers primarily to preachers' work. Whoever builds on the great Foundation Paul laid (nothing else can be considered as work for the Lord at all, 1 Cor. 3:11)—let him see that he builds well; that his work is not superficial and slipshod, that the material he builds in, is good and solid—not wood, hay, or stubble, but gold, silver, costly stones. There is much miserable work done along that line. But the principle extends to every sort of work a man may do in the Lord.

OBLITERATING DISTINCTIONS

No clearer, sharper distinctions could be found anywhere than those which Paul draws between *Law* and *Works* on the one hand, and *Faith* and *Grace* on the other; or the definite opposition between "the righteousness of God" on the one hand which is God's free gift, and one's own righteousness which some attempt to achieve for themselves. These things are set in sharp contrast in Paul's gospel. In Paul's teaching they are incompatible and mutually exclusive.

Now indeed men can (and some do) go to work and obliterate these lines of distinction until there is no distinction left, and those contrasted items, which enter deeply into the question of our salvation, are so confused and confounded as no longer to be separated and recognizable. For example—"grace" and "works" stand in contrast as opposite principles of salvation. (Rom. 4:4, 5 and 11:6; also Eph. 2:8-10.) But let us assume that the strong contrast does not suit some one's idea of how the thing really ought to be. He therefore picks about for passages that speak of works—they are many—and he manipulates the subject in such a manner as to wipe out the difference, until grace is no more grace. For God gives us the soil, the sunshine and rain, the seed, the life and power to cultivate it and so, though a man works for his bread in the sweat of his brow, it is all of grace. Everything is grace—works too; and by this mode of reasoning these two things are so washed into one another that grace no longer means anything in particular. Again, in Paul's teaching the law and the gospel stand in vivid contrast. But someone comes along and contrives to show that the gospel is only just another law, "the law of faith," the new law, or whatever you would call it, differing from the other law only dispensationally. So after all we are under the law, which leaves us

wondering why Paul really said anything about the matter at all. Again, we are saved by *faith*; and Paul contrasts that principle directly with the principle of *works* (Rom. 4:5). But our friend discovers that after all faith is itself a work, and that James preaches justification by works; and that so faith is really works and vice versa. So another line of demarcation goes down in dustclouds of obscurity. Or that righteousness of God, which is God's free gift (Rom. 5:17) revealed through the gospel, and reckoned to a man apart from works (Rom. 4:6)—why, do we not read in Ps. 119 that "all thy commandments are righteousness"? So after all it is a righteousness attained to by our works, and which every man builds up for himself by commandment-keeping; which is exactly the opposite of what Paul says (Rom. 10:5; Phil. 3:9). So down goes another fence.

Such mishandling of the word of God is extremely common; and the consequences, I fear, must show in impoverished Christian lives of brethren who have never received anything better than that "spirit of bondage again unto fear," and have never known what it is to serve God "in newness of the spirit." (Rom. 7:6; 8:15.)

Now whenever God makes a contrast in His word, and separates two things, putting them into marked contradistinction, one against the other He means for us to keep those things separate and distinct in our minds, and not to mix them up. If what God has joined together no man should put asunder, so what God has put asunder no man should try to put together.

This may be a good place to mention a little book, "*The Way of Salvation*," by K. C. Moser, published by the Gospel Advocate Co., Nashville, Tenn. It is a very fine exposition of these matters of salvation by faith, grace, and on "the righteousness of God" revealed in the gospel. Brother Moser splendidly sets forth the clean-cut contrasts and teaches some much needed truth.

THE SURE WAY TO LIGHT

The disposition to obey God clears the darkened vision, and enables a man to recognize the truth. "*If any man willeth to do his will*"—God's will—that is the attitude. Follows the promise: "*he shall know of the teaching.*" What is it he shall know about it? He shall know (says the Lord Jesus) where the teaching comes from—whether the message is from God, or whether it is a counterfeit, the work of a pretender or imposter. The Jews professed to be in a quandary. They did not know, they said, whether Jesus was the Spokesman of God or not. "We know that God hath spoken by Moses; but as for this man, we know not whence he is," they said to the Blind Man. (John 9:30.) "Why herein is the marvel," replied the Blind Man, "that ye know not whence he is, and yet he opened mine eyes. . . . If this man were not from God he

could do nothing." It is important to observe here that Jesus carried credentials. He showed them signs, many. "If I do not the works of my Father believe me not." But somehow they could not be convinced. "Though he had done so many signs before them, yet they believed not on him." (John 12:37.) Evidence was necessary in its place; but now it was not more evidence they needed. They had had proof enough. What they did need was a will to do God's will. Hence this weighty saying from the lips of the Lord Jesus: If any man willeth to do his will, he shall know of the teaching whether it is of God, or whether I speak from myself." (John 7:17.)

THEY KNOW HIS VOICE

The disposition to do God's will opens the ear, and enables the soul to recognize the Shepherd's voice. This is universally true. If a man seeks to justify himself in his sin and self-will, his intellect is darkened. That no doubt explains the bulk of the prevalent atheism and of other current forms of unbelief. You may confidently stake everything on this word of Jesus. "If any man willeth to do his will," he will come to know whether the Bible is the word of God, whether the Scripture is inspired of God, whether its portions are genuine and authentic. The sincere will sharpens the vision. It is true also that Bible study with a false motive misleads. If people study to sustain their preferences and prejudices, or if they search the scriptures to find excuse for avoiding some unpleasant step or duty, or if their object in Bible study is to save their faces, or to comfort themselves in their disobedience—the very Bible itself may become an instrument of deception to them. Yet even so (such is the marvel of God's mercy) the truth sometimes forces itself upon even an unwilling mind; and (such is the marvel of human perverseness) it may even then be disobeyed when it is clearly discerned. (See John 12:42, 43.) This is the gravest condition into which a man can fall.

A. CAMPBELL ON THE HOLY SPIRIT

(Titus 3:15)

"Thus and not by works of righteousness he has saved us. But this pouring out of the influence, this renewing of the Holy Spirit is necessary as the bath of regeneration to the saving of the soul and to the enjoyment of the hope of heaven, of which the Apostle speaks. . . . All that is done for us before regeneration, God our Father affects for us by the word, or the gospel as dictated and confirmed by his Holy Spirit. But after we are thus begotten and born by the Spirit of God, —after our new birth—the Holy Spirit is shed on us richly through Jesus Christ our Savior; of which the peace of mind, the love, the joy, and the hope of the regenerate is full of proof; for these are among the fruits of the Holy Spirit of promise of which we speak."—*Christian System*.

NEWS AND NOTES

Heartened by the loyalty of friends and by the magnificent cooperation of coworkers everywhere we press on and take courage. Thanks, thanks, to all who have renewed, and to those who have sent clubs of subscribers by fours, by fifties, and as high as seventy-five! And praises to Him whose we are and whom we serve that The Word and Work stands this day completely out of debt!

D. L. Cooper and Wallace Cauble have three nights of this week at Portland Ave. church, Louisville, in the interest of world-wide Jewish evangelization. Brother Cauble concluded a helpful meeting in Parkland church recently.

A few more classes could still be supplied with the W. W. Lesson Quarterly for first quarter—the editor's Questions and Notes on the Uniform Lessons. And let us know now of any changes in standing orders, please.

Of our year-end expiration list, less than 200 names remain unrenewed. They will receive this issue also. A silver quarter each three months will keep you on the list; or a dollar bill at our risk for the year; better still, \$3 for a club of four. We will need you and you will need the spiritual things that are in store for 1933. Renew!

This issue is also late, but not as late as January. We are working back to get on time again! But those who must have the Lord's Day Lessons on time, always, should subscribe for the quarterly—25c.

Jonah W. D. Skiles, the energetic and "practical" preacher at Camp Taylor church, is delivering a series of sermons on "What the Bible Tells Us About the Future." Yes—we cannot go ten steps in practical duties without talking about the future. Stop talking about the future and you stop the whole works. For we are saved by hope (Rom. 8:24); and all hope concerns the future.

"Brother J. W. Shepherd will soon publish David Lipscomb's Commentary on Romans. It will be a book worth study, and this office can handle orders.

Brother Boll's request class, held in Highland Library (10 to 11:30 Thursday mornings) continues to pack the room with eager Bible students.

From Miami: "Please change my address until further notice from Horse Cave, Ky., to 1909, N. W. 1st Ave., Miami, Fla.

"I am laboring for a few months with the Central Church in this city, worshipping at 363 N. W. 4th St. Had an encouraging start last Lord's Day. Visitors in the city are invited to worship with this congregation."—Willis H. Allen.

From Johnson City, Tenn.: "The work here is making very good progress. We had largest Sunday Bible classes last Sunday ever—118. The church attendance also continues good. Offerings hold up very well, but this church is not able to support its own work yet. Our outside help has fallen off near half this year. We are trusting the Lord to raise up other helpers of this work. There are fourteen counties near me in upper East Tennessee with no church of the simple old type. Seems this condition ought to stir up other parts of this state. Word and Work continues fine. The Lord bless the paper. Pray for us."—E. H. Hoover.

We can start 60 more subscriptions with the January number, and so keep clubs within the year.

We have McCaleb's book, "On The Trail of The Missionaries," \$2. Attractive terms to agents.

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 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.

This is a good time to read Chas. Neal's book on prophecy, "Light in a Dark Place." It is free to those who request it, for one new subscription to Word and Work.

"Studies in Romans," by K. C. Moser. See Words in Season, p. 27, for editor's estimate of this fine booklet. 40 pages and cover, large type, 25c each. Suitable for class or individual use. To read it is to rejoice in the wonderful provision of God for sinners in Christ Jesus our Lord. Order from this office.

From Cynthia, Ky.: "The Lord blessed us with two good services at Ebenezer church, on preaching day in December. A man of about 55 years of age made the good confession, and was baptized. Beginning in March my third Sundays will be used at Mt. Zion church near Mackville. I hope God will give me opportunity there to be of service."—Wilson Burks.

You can renew with stamps, coin, currency, check, or money order—and by the quarter (25c) if necessary.

From Ada, Okla.: "One baptism and one restoration the past two Sundays. We are pressing on winning souls for Christ."—Dan J. Ottinger.

Announcement of David Lipscomb College Lecture Week—Jan. 30 to Feb. 3—reached us too late for Jan. news.

We have one copy of Bound Volume for 1918, \$1.50. The 1932 volumes are sold out. By request, a few more may be made up soon. Last call!

Harding College Canning Co., Morrilton, Ark., offers to deliver communion grape-juice anywhere, prepaid, for the price at point of delivery. These brethren operate the cannery to give employment to students, and guarantee a product equal to the best. Why not help Harding College when it costs nothing to help? Write them for particulars.

Quantity purchasers of the alphabetical hymnal, "Great Songs of The Church" since last report: Ogema, Sask.; Abilene, Texas; Hammon, Okla.; St. Catherines, Ont.; Russellville, Ala.; Logansport, Ind.; Toledo, O.; Van Horn, Texas; El Paso, Texas (Montana and Raynor St. congregation); Dallas, Texas, (Peak & Main).

From Lexington, Ky. "Crowds are interested in the simple way of the gospel here in Lexington. All services are well attended. Two baptisms in January."—H. N. Rutherford.

From China: "This leaves Bro. Wright and me well and happy in the Lord's work. Several have been blessed by the Gospel here. We have the Lord's Supper every Sunday and the people give liberally to the collection. A few soldiers who are Christians attend our meetings."—Chas. E. Gruver.

From Dallas: "Brother Earl C. Smith is here with us in a meeting at Mt. Auburn. Good interest and God is blessing us with some of the richest lessons I have ever heard. Much good is being done to the church; all seem to be drawn closer to God. We are thankful indeed for the goodness of God that has brought to us this faithful, humble servant of God, who preaches Christ and Him crucified with power and tenderness."—Frank M. Mullins.

From Johnson City, Tenn.: "Will you please announce through your paper that I would like to sing for meetings during the months of June, July, and August. I prefer work in Texas as I expect to be in Abilene after June 1. My address there will be 2143 S. 5th St., Abilene, Texas. For recommendation you may write to Bro. E. H. Hoover of this place."—D. W. Conley.

"Brother D. E. Mason, of Fayetteville, Tenn., begins meetings with West End church, Birmingham, Ala., the twelfth of March."—Mrs. J. Paul Hanlin.

"The Thief on The Cross"—now in tract form, 2½c in any quantity. It is a precious tract to have at hand for sinners who come to your door, or whom you may touch elsewhere.

From Lexington, Ky.: "Interest here is steadily increasing. It makes me happy to see the young people being trained for future usefulness in the church.

"Brother and Sister Rutherford are tireless workers and I thank the Lord daily that He put it into their hearts to come."—Jessamine C. Smith.

CONTROVERSIAL QUERIES

R. H. B.

A correspondent sends us a number of items which he thinks should be given answer to in *Word and Work*. They are as follows:

1. Does the editor of *Word and Work* refuse fellowship to those who oppose him?

Ans. No. The editor of *Word and Work* refuses fellowship to no faithful brother in Christ. We may differ in many, even important matters; but so long as we stand upon the One Foundation as Christians agreed on what makes a Christian, and agreed in congregational practice, so that we can worship together, we can and should tolerate one another, and even through our differences be of help one to another in brotherly love.

2. Does the editor of *Word and Work* charge all who oppose him with being a "creed-bound sect"?

Ans. No. But if some who differ and oppose set up their own views as the standard of sound doctrine for the brotherhood, and "mark" and ostracise those who do not either subscribe to those views, or else keep still—they are in so doing constituting themselves a creed-bound sect. That is too plain to need argument.

3. Does the editor of *Word and Work* believe or teach that the church was an "afterthought" and "mistake"?

Ans. Of course not. The church was born in God's eternal purpose, before the foundation of the world. (Eph. 3:10, 11.)

4. Does the editor of *Word and Work* teach that Jesus is now "a kind of figure-head, like the king of England"?

Ans. Of course not. Jesus Christ is now on God's right hand. His authority, sovereignty, Lordship, and power is supreme and universal. He is even now ruling the universe and working out His plan according to His own sovereign will. The present situation on the earth where "our Lord is still rejected and by the world disowned; by the many still neglected and by the few enthroned"—continues only by His sufferance until such a time as He comes to judge His enemies and reward His servants.

5. Does the editor of *Word and Work* believe that "all the disciples have taught in past years relative to how the Holy Spirit performs His work is to be discarded"?

Ans. The editor of the *Word and Work*, such as he is, stands only for the word of God. He is not primarily interested in anything that may or may not have been taught by men in years past on any question. He does not even profess to know all that "disciples" may have taught on the subject of the Holy Spirit's work. Certainly their voices have not been in unison on this subject. But he stands committed to teach foursquare all that God has spoken concerning the Holy Spirit's work, in conversion or otherwise; and that without human qualifications or philosophical explanations as to the "how."

He believes the Holy Spirit works in the conversion of sinners, instrumentally through the Word. He believes the Holy Spirit makes His abode in the child of God, the living temple. He believes this because the Bible says so, not because someone else has or has not taught it.

* * *

Another friend writes us expressing fear that the Word and Work may be participating in "denominational principle" because it appeals to the beliefs and teachings of such men as Campbell, Lard, Barclay, Creath, Challen, W. T. Anderson, David Lipscomb, J. A. Harding, Dr. Brents and others "in confirmation of its belief and teaching." But our friend got the wrong impression. We do not appeal to those great men as *authority*: the word of God is the only and all-sufficient authority, and *it stands* regardless of who agrees or disagrees with it. Nor do we quote the writings of those brethren *for confirmation* or in justification of what we believe. We referred to and quoted those writings to show that those great brethren believed and taught *some of the same things* which are today being controverted and condemned by some; *yet no one in their day rose up to "mark them," condemn them, ostracise them, disfellowship them.* Those noted and able men of former days seem to have had a much fairer grasp on some points of the prophetic teaching of God's word than some who today deem themselves criterions of sound prophetic doctrine. More than that, they had a clearer knowledge of the non-sectarian position of simple Christians and of the New Testament church. So they spoke freely what they found and believed the scriptures to teach and though some differed, none condemned or attempted to forbid them.

ACTS OF APOSTLES

We consider the fifth book of the New Testament one of the most interesting and important books of the Bible. It is almost universally conceded to be written by Luke, and is manifestly connected with the "Gospel" written by the same author. It is, in fact, a continuation of the record Luke had formerly written Theophilus. Its place in the arrangement of the New Testament is a logical one, coming as it does immediately after the four records of the life and work of Christ. In those records we see Christ purchasing the church with His own blood; in the Acts we see the church, so purchased, rising into actual existence. First, it appears among the Jews in Palestine, next among the surrounding Gentiles, then gaining and spreading until it reaches and gains a footing in the great capital of the ancient world. This book is also closely connected with the epistles, which follow it, and throws much light upon them. For, without the historical circumstances found in the Acts, many statements in the Epistles would be hardly intelligible.—Willis H. Allen, in *Horse Cave Bulletin*.

THE VIEW-POINT OF THE REVELATION

EARL C. SMITH

The thought that the Revelation is a book to be avoided, not to be studied and taught, is an impudence worse than a son putting his fingers into his ears when a good father wants to talk to him. We are writing for those who want the blessing of those who read and keep the things that are written therein. (Rev. 1:3.)

The most important question for those who would understand the book is: Is the main part of the prophecy yet to be fulfilled? As for ourselves we are satisfied that it is yet unfulfilled, for three reasons:

1. Our first reason for thinking that the Revelation is yet unfulfilled is that the simple import of the language has to be trimmed or twisted to make it fit anything we know in history, whereas if it is yet unfulfilled it can be left to stand simply for what it says.

2. Chapters four and five give us the setting for what follows. That is, the predictions of these two chapters must be fulfilled before those of the following chapters. This is clear from the fact that the body of the following chapters is included in the seven sealed book, and the seals can not be broken until Jesus takes them from the Father's hand. But the Lord does not take the sealed book until the twenty-four elders are seated on thrones and crowned. And the elders will not be crowned until Jesus comes and receives His saints unto Himself. (1 Pet. 5:1-4; 2 Tim. 4:8; Rev. 22:12.) Therefore we conclude that the Revelation from the fourth chapter to the close must wait to be fulfilled when Jesus comes and takes the church up to be with Him. (1 Thess. 4:13-18.)

3. Our third reason for believing that the Revelation is yet unfulfilled is the title of the book which is stated in its first line: "The Revelation of Jesus Christ." Now the phrase, "the revelation of Jesus Christ," everywhere else in the New Testament refers to the second coming of Christ. (See 1 Cor. 1:7; 2 Thess. 1:6-10; 1 Pet. 1:7, 13; R. V.) If then this phrase is used consistently the Revelation is a book concerning the second coming of Christ and is therefore yet unfulfilled. In the fourth chapter we see that He has come and has taken his redeemed ones up and crowned them; in the nineteenth chapter we see Him coming with the army of heaven and putting down all rebellion on earth; and in the twentieth chapter He is reigning with His redeemed ones. All that is predicted between the fourth and twentieth chapters will take place between the time that our Lord takes His saints from the earth and the time that He reigns with them. So the second coming of Christ, or revelation of Jesus Christ, covers a period of years as His first coming did. Just how many we cannot say definitely, but certainly long enough to include a period

of three years and a half which is mentioned several times between the fourth and the nineteenth chapters. Now this may not be in accord with your former ideas in regard to the second coming of Christ, yet if our conclusions are warranted from the facts, it would be better, would it not, to adjust your ideas to the facts?

THE FUNDAMENTAL FACTOR

K. C. SPAULDING

Every item of new knowledge produces a peculiar effect and adjustment of all other knowledge. What then must be the influence of great, comprehensive conceptions upon ideals, attitudes and general habits?

In a general way there are two attitudes to be taken. One is unspiritual, earthly and attached to outward performance; the other, spiritual, other-worldly and concerned about certain great driving forces in religious behavior. These two attitudes have been always in evidence and are eternally unreconciled. One is the flesh, the other the Spirit.

Let a man accept the ever-living Jesus for what He claimed to be, granting Him the unrestricted right to do as He may choose, to lead where He will, to teach what He will teach by whatever means, and that man, though he be the normal, self-ish, unhappy earthdweller, will gravitate evermore in the direction of the beauty and holiness of his Lord.

On the other hand, let a man accept all the "sound doctrine" that bigoted orthodoxy can prescribe; let him tithe his mint and rue and anise: the outcome will be the ever-reappearing Pharisaism. Its fanatical zeal finds final expression in excommunication of those who cannot pronounce shibboleth, in burning at the stake, and—in crucifying Christ.

Outwardly, religiously, both men may practice similar things; the factor which has produced the infinitude of variation is that which is here described.

THE LAND OF ISRAEL

"A land which Jehovah thy God careth for." Deut. 11:12. "This is an arresting description of the Holy Land; and the place it occupies in the world geographically and historically is equally remarkable. As to location is central. Granted the realization of complete civilization in all the other lands, with accompanying perfected means of intercommunication, it would be better suited than any other place on earth for the seat of world-wide government. Under such conditions, thither would the tribes go up easily; and in the intellectual and spiritual light of its capital city, all the nations of the earth might walk; and into it send their glory and their honor. Its history is covered by the naming of three names, Abraham, Moses, Jesus; these three forming a sequence in the Divine

movements therein. Its climate varies from Alpine cold on Hermon, to tropical heat in the region of the Dead Sea. It is a land of abounding water. Its soil is fertile, especially in Bashan and Sharon, and is capable of supporting a large population if properly cultivated. The vicissitudes of its conditions have been very varied, and have had distinct relationships with the spiritual conditions of its inhabitants. In the light of Biblical reference, and of its own history interpreted by such reference, it is impossible to think of it without reverence. It is the land for which God careth. He makes it fruitful or barren. That is its story in the past. There can be no doubt in the mind of the students of these Holy Writings that it will yet be the earthly center of the Kingdom of God. On the slopes of Olivet the feet of the King shall yet actually stand, and from the City of the Great King, the law shall yet go forth, in obedience to which man shall realize the highest of life."—G. Campbell Morgan.

IF IT SHOULD BE

If 1933 should be the year in which our Lord fulfills His promise and comes again, and if this fact were made known to all God's people in a supernatural way, what would be the result? It is hard to give a complete answer to this question. There would be the greatest awakening. As it was with the wise virgins, there would be an arising and trimming of lamps as never before. The worldliness into which so many of God's children have drifted, by which they have been dragged down to the level of those who are "lovers of pleasure more than lovers of God," would at once be ended. There would come a great repentance, a great self-judgment, self-surrender and turning to the Lord. Furthermore, we should witness a revival in activity, in service for God in every direction. The Gospel would be preached as never before. The Truth would be circulated on the largest scale and in the quickest possible way. There would be prayer meetings such as the Church has never known before.

But should these results not be with us without such a supernatural revelation? Is it not enough that the Lord has told us in His Word that He will come, and that He will come suddenly? Are our solemn significant days not evidence enough that His Coming for His Saints must be at hand? No year since our Lord was here ever closed like 1932, and no year ever opened like this new year. Surely God speaks loudly to all of us. We do not know when He comes. We do not know if this new year will be the time. But if we really believe that He is coming and that He may come at any time, we shall witness amongst ourselves as His people the things stated above. The Lord graciously revive us all and give us zeal and courage as never before.—*Our Hope.*

DAVID LIPSCOMB ON "THE RESTORATION"

Query: "What are the **times of restoration** and the **all things** spoken of by the prophets in Acts 3:20, 21? You can perhaps help me and others to better understand."

Ans. "Jesus had been to earth and returned to heaven. Heaven must receive him until "the times of restoration of all things." Then "the times of restoration of all things" must be when Jesus returns again to earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken and destroyed when man, the ruler, rebelled against God. That destruction of the world's relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briers, thistles, thorns grew in the material world, as in the spiritual. Sickness, death, mortality afflicted the material world. When man rebelled against his Maker, the under-creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroys them. Disorder in the laws of the material world came as the result of man's sin against his Maker. When Jesus comes again, the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe."—*Queries and Answers*, p. 360.

VERNAL D. EDWARDS

On Lord's Day morning, January 8, the spirit of Brother Vernal D. Edwards left his body and went to be with the Lord. He had been a member of the church of Christ for a number of years and at the time of his death was elder and leader of the Bible class work at the church at Linton. He was always at his post of duty and very enthusiastic in all of his labors in the church. He was a firm believer in the Word and in prayer, and noticeably zealous in all of his work. Though he was but little more than forty-four years of age, measured by the breadth of his influence, he lived a large life in a few years. An unusually large crowd gathered to attend the funeral which was conducted at the church by the writer.

Edward E. Kranz.

H. H. SCOTT

Saturday, January 7, marked the passing of one of God's faithful servants, H. H. Scott, 1811 Jackson St., Monroe, La. It would have been hard to find one who loved the church of the Lord more. As Brother Bass remarked, "I do not recall having been with Brother Scott at any time but that the burden of his conversation was about the church." "Out of the abundance of the heart the mouth speaketh."

Brother Scott was a man of strong convictions, and none stronger than that God's church should be kept pure and holy in the midst of a wicked and perverse generation. He was willing to suffer for this conviction—and did.

He is survived by two sisters and his widow, Sister Scott, who sorrows but not as the rest who have no hope." Being a consecrated Christian herself she finds comfort and peace in Him.

The church has suffered a great loss but yet shall continue to be blessed by this man's work of faith and labor of love who "being dead yet speaketh"; for the influence of his life will long be remembered to God's glory.

Frank M. Mullins.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Famine!! * * "It is against the will of God to use concerts and bazaars to get money for God's work."—*J. W. Claassen*. * * Bro. Scott is a fine co-worker.

There is prolonged famine in Brazil. * * They are calling for a married couple in the Gruver-Wright field. * * Nineteen more baptisms in Brazil. * * Fellowship and companionship of American brethren would help us a lot."—*H. G. Cassell*. Let us send Bro. Rodman. * * "I am usually interrupted a number of times while writing letters."—*Addie Brown*. * * It takes almost as long for one missionary to get a letter from another in Brazil as to get word from the U. S.

Ten Christian families can be kept alive in Brazil till crop time for a dollar a day. Let the dollars come quickly and plentifully. * * A relative sent the Browns a washing machine and "it is so much help." * * Bro. Garrett needs some sort of conveyance. * * Bro. Cassell left 14 at one place to develop in the Lord and carry the work themselves. * * There are enough Christian boys and girls where these notes go to get out and raise the balance of Bro. Rodman's support in dollar units made up of dime parts. * * The Short family were tied up with the Garretts for five weeks by a siege of measles. * * Bros. Benson, Oldham and Broaddus have engaged extensively in publication work in China and it has counted. The issuance of McGarvey's Acts in Chinese is a notable work. * * When we waste in any of the numerous forms which are so common, and when we spend unwisely, we would do well to know that some of the faithful missionaries have been on one meal a day and not even then having the proper food. * * Bro. Scott began his plowing near Kalamo with 26 oxen—but they are African oxen in the African climate. * * Fifty in school, 5 baptisms (21 for the year)—that's Dow Merritt's report in brief. * * The Chinese poppy, Bro. Wright says, grows about four feet high and opium is made from the juice secreted in the head of the plant. * * Missionaries frequently ask for prayer. That is the most we can do for them—and all can unite in this part of the service. * * Bixler went away back in the mountains where the preaching to about 80 assembled in a home lasted from 5:30 till 9, which shows *interest*. * * A swarm of locusts estimated at 40 miles in length passed Bro. Brown's field. * * E. L. Broaddus had perhaps the largest audience in the history of Camp Taylor church when he recently gave his illustrated lecture there. In early February, he visited Borden, Martinsburg and Sellersburg, Ind., and is due at Pekin at the end of the month.

LETTER FROM BROTHER GARRETT

We need someone to work among the white people all over South Africa as well as Rhodesia. About 8000 whites in Salisbury. Class distinction is much greater here than in America.

At last we are trying to start work among the Mashona people. It is really a pioneer work, as heretofore we have done nothing in this language in Salisbury. I know times are hard in which to undertake new work but the future is not ours. All we have is the present. We must work today, while it is called today, for the night cometh. It will take about \$12 per month at the present rate of exchange to do this new work. Our aim is to make it self-supporting as soon as possible.

I am sending Goliath to Umswezwé the last of the week. I should go myself and would if I had a way to go. This is one of our chief difficulties, getting around to other places with the gospel. For this we need a car and funds for traveling expenses. If we had the money we would make some trips out to the places that have been asking us to come for so long. It seems hard to turn down call after call, but we can not do otherwise at present.

The Government will not allow work to be carried on among the natives unless it has European supervision and this means that the missionary must visit it at least occasionally. And that reminds me of something I wrote in a letter under date of June 27—"Yesterday after services were over a man stood up and immediately I recognized him. It was the third time he had been here within the year. Each time he has begged and pleaded for the missionary to come to his village, over 100 miles away. Each time I have had to tell him, 'I cannot go.' A number of Christians are there and this time he said, 'The people are being scattered because we cannot have meetings.'" "And when he saw the multitudes, He was moved with compassion for them, because they were distressed and scattered. . . . Pray ye therefore that He send forth laborers into His harvest."

Six were baptized at Umswezwé on the first Sunday in October. The little church there is doing quite well. They built a meeting house late last year by permission of the owner of the mine compound. Then in January they had to leave it and build another—which they did in the true Christian spirit.

Three were baptized the last Sunday of October here. One of them is an excellent student in my Bible class and I have hopes of his becoming a good worker. All three of these were reached by a member who lives near them (eight miles from here). In fact most of our conversions are the result of private teaching by the different members.

Our expenses this month (Nov.) were nearly double our income. As to clothing for the children, Dolly says, "Dewitt, Sr., is the only boy she has that needs clothing." Ormsby clothes Junior, and the Sisters at San Benito, Texas, clothe Cecil, and Robert Leon inherits what they do not wear out. We are expecting another addition to the family in February. Do not forget to remember us and especially Dolly in prayer. We will need \$500 between now and the 15th of February.

Your faithfulness in fellowship with us in these trying times is a source of great joy and thanksgiving on our part unto God. While Christianity is an individual matter yet the whole body, each member of it, must function properly to be well pleasing unto Him, and leaving a church without any responsibility in supporting the preaching of the gospel will foster covetousness in the church. As Paul said to the Philippians, "I thank my God upon all my remembrance of you—for your fellowship in furtherance of the gospel from the first day until now"; and we remember you daily in prayer.—Dewitt Garrett.

Those desiring to have fellowship in the work of Brother Garrett may send their offering to me and I will forward. If possible have the offerings reach me by the last of each month.

716 Grandview, Dallas, Texas.

Frank M. Mullins.

STARVATION IN BRAZIL



O. S. Boyer

"Five walked over 200 miles over the dry, hot desert to attend the meetings in Matta Grande. The Matta Grande church met for six-teen nights before the meeting began. At other times during the day groups of men and women and children were praying, some even passing the whole night in prayer, (Lk. 6:12.) * * * Catholics stoned the Christians in the dark. The day following five of them appeared for the prayer hour saying they had been hit and some were still with the marks."

"Because of the drought, the baptistry could be filled only with great difficulty. * * *

There are 10 families in Matta Grande that many days do not have even a scanty meal per day. * * * For a little over a dollar a day all 10 families can be kept alive until another crop can be raised. We have planned work for them rather than making a direct gift of the money. If any in the States see fit to help the suffering of these beloved brethren could be greatly diminished. * * * Many times have we been put to shame by the fervor of our Brazilian brethren in contrast with our coldness."—O. S. Boyer

We feel confident that the many readers of the foregoing will readily give (sacrifice if need be) the needed dollar a day until another crop is made to keep 10 Christian families alive. Yea, surely the many thousands who read this will do much more than a dollar a day, so we inform you that Brother O. T. Rodman who has had six years' experience in the Philippines is now being hindered from going out there as a missionary for lack of \$46.00 per month needed for his personal support. He is urgently needed in that field and if we are not advised to the contrary whatever comes in response to this notice above \$1.00 per day will be applied toward his support. The travel money is in sight. Let us have famine relief for Brazil immediately and we shall begin sending as soon as it begins coming. Address 1046 Dudley Avenue, Louisville, Ky.

Don Carlos Janes.

The love that draws thy soul to God
Consumes thy sins as wrath;
The fire that burns away thy dross
Lights up thy heavenward path.

GRUVER REPORT

Receipts for year 1932:

January \$67.28; February, \$46.51; March, \$39.23; April, \$35.02; May, \$40.79; June, \$42.62. Total (from Florida) \$271.45. From other sources approx. \$12.00. Grand total \$287.45.

By my own request I have received no money from the churches of Florida for last half of the year. Neither have I received any statement.

It has been my custom to request the treasurer to send money to me only on request, every two or three months. I do this because of fluctuating rate of exchange and unstable political conditions. I have recently written Bro. McGehee, the newly appointed treasurer to send funds, as we may "TANG" a new house soon. "TANG" is a time lease with a queer custom that after the lease expires, say five years, the entire amount of lease money is returned to the renter. But the entire amount of the lease must be paid in advance. If the lease money is not returned the renters still control the house.

Our soldiers are leaving here, I hear. Perhaps the recent developments in Manchuria are responsible.

Ningsinhsin, Hopei, N. China (via Kaoyi).

Chas. E. Gruver

MATTLEY LETTER

Mr. Chan, the man who was recently at Wan Chai, is now in the Baptist Hospital at Canton. For fifteen years he has had trachoma and never done anything for it. The doctor says he is not certain what can be done now but unless something is done he will go blind. For twenty-two years he worked with the British navy so speaks English very well. When we opened our chapel there he began attending but although believing and wanting to be a Christian, was so confused by the many denominations that he did not know which one to join. One night after I had explained to him what it meant to be just a Christian he decided to be baptized. He is far from being an ignorant man and has a very nice family. His wife and son seem interested and we hope will soon follow his good example.

Ethel Mattley.

MOREHEADS AMONG THE CHURCHES—1932

167 churches visited; 195 addresses; 127 homes visited; 206 "On the Trail of the Missionaries" placed; 294 "Oriental Christian" subscriptions taken; 50,000 mission promotion leaflets distributed; 24,750 miles traveled.

Worked in interest of 14 missionaries. 46 boxes of food and clothing sent to them. Monthly reports made to the elders of my own home congregation. \$6,034.62 for mission work received; \$502.88 monthly average.

B. D. Morehead.

PHILIPPINE MISSION NOTES

H. G. Cassell

On the shore of a peaceful sea we brought the Naujan mission meeting to a close one morning in the autumn. Four times during the week we went to the sea to baptize and with the closing service there on the sandy shore the seventh man was brought into the heavenly family. As we rejoiced together there beside the sea we recalled how the Fathers had been baptized unto Moses in the cloud and in the sea but afterward were destroyed because they fell into unbelief.

Brethren from Calapan had done the work assisted by two small congregations nearer Naujan. These smaller congregations have not yet fully recovered themselves from innovations, but they show their willingness to learn the way of the Lord more accurately.

It is very important that I be kept able to travel and help these young churches to confirm them in the faith as Paul and Silas did. To do this I must have the assistance of brethren from the States as these people are too poor to provide more than their own expenses at present. We simply lay this on the hearts of those who are able.

Box 1981, Manila, P. I.

FIRST LORD'S DAY LESSON OF FEBRUARY

Lesson 6.

February 5, 1932.

JESUS CHOOSES THE TWELVE

Golden Text: I chose you, and appointed you, that ye should go and bear fruit.—John 15:16.

Lesson Text: Mark 3:7-19a.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa,

8 and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.

9 And he spake to his disciples, that a little boat should wait on him, because of the crowd, lest they should throng him:

10 for he had healed many; in-somuch that as many as had plagues pressed upon him that they might touch him.

11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he charged them much that they should not make him known.

13 And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.

14 And he appointed twelve, that they might be with him, and that he might send them forth to preach,

15 and to have authority to cast out demons:

16 and Simon he surnamed Peter;

17 and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder:

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon, the Cananæan,

Study Questions

Verses 7, 8. What sea? (Lake of Galilee.) What countries and cities were represented in this multitude?

Were these places near by? (Judæa and Jerusalem were at the other end of the Land; Idumæa was Edom's country, still further south. Consult the map.) Why had they come?

Verses 9, 10. Why did He have to resort to a boat? Who especially pressed upon Him, and for what?

Verses 11, 12. What were these "unclean spirits"? (Evil spirits in the demoniacs, that is, men who were possessed by demons. See, for example, Mark 5:1-8.) What did they invariably do? Did Jesus accept testimony and endorsement from them?

Verse 13. Where did He go? (Luke 6:12, 13, tells us when and for what purpose He went up into the mountain.) Whom did He call up there to Him? (Those whom He wanted. Comp. Golden Text.)

Verse 14. For what two things did He appoint twelve? What are they called in Luke 6:13 and Mark 6:30? What is an apostle? (See Notes.)

Verse 15. What special authority did He give them? (Comp. Luke 9:1.)

Verses 16-19. How many of them did He surname? What does "Peter" mean? (A rock, a stone.)

What does Boanerges mean? Who was Andrew? (John 1:40.) What do we know of Philip? (John 1:43 etc. and other references.) Who was Matthew? What notable thing do we recall of Thomas? (John 20.)

19 and Judas Iscariot, who also betrayed him.

NOTES ON LESSON 6.

APOSTLES

An "apostle" is one that is sent. That is the literal meaning of the word. Yet not a common messenger: apostles were representatives, such as, if sent to represent a king or a governor, would be called "envoys" or "ambassadors." Such was the authority which the Lord, after His resurrection, bestowed upon these men.

These twelve did the Lord choose, "whom also he named apostles."

(Luke 6:13.) They were selected by Him for a twofold purpose: (1) that they might be with Him, (2) that He might send them forth to preach: the former that they might by close association with Him see His works, hear His words, and learn His ways; the latter that they might carry His message and represent Him to men everywhere. It was necessary that they be with Him first, in order that afterward He might send them forth to preach. He sent them out during His ministry on a preliminary mission to "the lost sheep of the house of Israel" (Matt. 10); and after His resurrection, into all the world to teach all nations. (Matt. 28:18-20; Mark 16:15, 16.) This latter great work began with the day of Pentecost, from the time they were filled with the Spirit. (Acts 1:8.) They were clothed with the full authority of their Lord: to reject them was to reject Him. (Matt. 10:14, 40.)

THE TWELVE

We have four lists of the names of the apostles, one in Matthew (10:2-4); one here (Mark 3:16-19); one in Luke 6:14-16, and one in Acts 1:13. These give the names with some slight differences, but the men named in each list are the same. Here is the list:

Simon, whom the Lord surnamed **Peter, a Rock or Stone**. He is always the first-named. Of him we hear more in the course of the gospel-story than of any of the rest.

James and John, the sons of Zebedee, whom the Lord surnamed **Boanerges, Sons of Thunder**. These first three formed the inner circle, most directly associated with the Lord.

Andrew, Simon Peter's brother; whose one outstanding act was that he brought his brother to Christ. (John 1:40-42.)

Philip, whom the Lord Himself first found and called (John 1:43, 44) and to whom we have several references in the gospels.

Thomas, celebrated for his once doubting, but afterward firmly believing attitude. (John 20:24-29.)

Bartholomew, generally reckoned to be the same as "Nathanael of Galilee," who was brought to the Lord by Philip. (John 1:45-51.)

Matthew, also called Levi the son of Alphaeus, once a despised publican, who at the call of Jesus left his business and followed Jesus. (Mark 2:13, 14.)

James, the son of Alphaeus, Simon the Zealot, or the Cananaean, and Thaddaeus, who must be the same as **Judas, the brother (or son) of James**—three of whom we have no further notice (except that Judas once asked a question of the Lord, John 14:22.)

Judas Iscariot, the traitor. **Matthias** was selected to fill the vacancy after the death of Judas, and he was numbered with the Twelve. (Acts 1:21-26.)

The apostle **Paul**, formerly Saul of Tarsus, who did not belong to the circle of the twelve, was pre-eminently the apostle of the gentiles. (Rom. 11:13.)

SECOND LORD'S DAY LESSON OF FEBRUARY

Lesson 7.

February 12, 1933.

JESUS TEACHING BY PARABLES: FOUR KINDS OF HEARERS

Golden Text: Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.—John 15:8.

Lesson Text: Mark 4:1-10, 13-20.

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

Study Questions

Verses 1, 2. From what sort of pulpit did the Lord Jesus preach these parables? Did he have a large audience?

Verse 3. What was his first parable? What is the central figure in it?

2 And he taught them many things in parables, and said unto them in his teaching,

3 Hearken: Behold the sower went forth to sow:

4 and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it.

5 And others fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

6 and when the sun was risen, it was scorched; and because it had no root, it withered away.

7 And others fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

9 And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parables.

13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

16 And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy;

17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.

18 And others are they that are sown among the thorns; these are they that have heard the word,

19 and the cares of the world,

Verse 4. Where did some seed fall? What became of this?

Verses 5, 6. Where did the second mentioned seed fall? What is meant by "rocky ground"? (Rock covered with a shallow layer of soil.) What came of this seed first? What next?

Verse 7. What is said of the third sort? Why was it a failure? Was the failure in any case due to the seed?

Verses 8, 9. Where was the seed a success? What three degrees are mentioned? What meaningful admonition did the Lord add?

Verse 10. Did the Lord give the interpretation to the multitude? Who only asked Him for explanation?

Verse 13. Does this indicate that the parable of the Sower is fundamental? If they did not know it, could they know the rest?

Verse 14. Who is the sower? What, is the seed? (Luke 8:11.)

Verse 15. What was meant by the birds' devouring the seed? How could Satan do this? (They "understand" it not—do not take hold of it nor appreciate its value and meaning. See Matt. 13:19.) Why does Satan do this? (See Luke 8:12.)

Verses 16, 17. What was signified by the seed sown on the rocky places? How do these at first receive the word? Do they endure long? What makes them stumble? Does more or less trouble always come because of the word? How should we be rooted? (Col. 2:6, 7; Eph. 3:17.)

Verses 18, 19. Who are the thorny-ground hearers? What three sorts of weeds and thorns are mentioned here? (Comp. Luke 8:14.)

Verse 20. Who are represented by the good ground? See also Luke 8:15.

and the deceitful of riches, and the lusts of other things entering in. choke the word, and it becometh unfruitful.

20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

NOTES ON LESSON 7.

THE PARABLES

This teaching by parables marks a new departure in the Lord's manner. The disciples came to Him wondering, and asking, "Why speakest thou unto them in parables?" Which shows that this was a new

and unusual thing. His answer reveals His reason for doing so. The multitudes had up till now had plain teaching, and they had not taken hold of it. Having eyes they saw not, having ears they heard not, neither did they understand. Therefore did He now veil His truth in parables. (See Matt. 13:10, 13.) To the disciples He explained and expounded everything (Mark 4:34) but to them who were on the outside it was not given to know the mysteries of the kingdom of heaven. The rejected light dims into darkness.

The two omitted verses of our lesson-text show this: "And he said unto them, Unto you is given the mystery of the kingdom of God; but unto them that are without, all things are done in parables, that seeing they may see, and not perceive; and hearing they may hear and not understand; lest haply they should turn again and it should be forgiven them." (Mark 4:11, 12.) But compare also v. 33.

TEACHING POINTS

Why Jesus spoke to them in parables. See Notes above.

The mysteries of the kingdom. What is a mystery in the Bible use of the term? A hitherto unrevealed truth, a secret. This then is new teaching concerning the kingdom. (Matt. 13:35, 52.)

The Parable of the Sower is important for the interpretation of all the rest. It is simple and fundamental. (Mark 4:13.)

The Sower. The Son of man; His apostles; all Christians who carry forth the good tidings. (Acts 8:4.) Take up here Eccl. 11:6 and Ps. 126:5, 6.

The Seed. "The seed is the word of God." (Luke 8:11.) Yet not any and every part of God's word, but "the word of the kingdom," that new teaching which many prophets and righteous men of old longed to hear, but heard not (Matt. 13:16-19)—the gospel. (1 Pet. 1:23-25.)

Four Kinds of Soil. In three the sowing is a failure. But it is not for any fault in the seed! It is the sort of reception it gets—rather the lack of true reception. In the first it is practically nothing; in the second, shallow and superficial; in the third, the heart is pre-occupied with other things, and the word has no chance. In the first it could not get in; in the second it got in but could not get down; in the third it got down but could not come up. But in the fourth it got in, got down, came up, and brought forth fruit. Note the prepositions used: "by the wayside"; "on the rocky ground"; "among the thorns"; "into the good ground."

The Wayside. Hard, impervious, indifferent, unappreciative. Note **Satan's interest and action.** What is he afraid of? See Luke 8:12. Only in the case of the wayside can he take away the word. Why?

The Rocky Ground. Shallow reception; quickly done for when a difficulty arises.

Thorny Ground. Note the three things mentioned in Matt. 13:22 and those in Mark 4:19. "No fruit to perfection." (Luke 8:14.)

Good Ground. Three kinds of that: that which brings forth a hundred-fold, sixty-fold, thirty-fold. He does not seem to count anything less than thirty-fold. Who are they? See Luke 8:15. Do not take the "good and honest hearts" to mean good people. The publicans and sinners may come under that head. This represents **attitude** toward the Word.

Personal Application. All four of these stand for the various attitudes men assume toward the Word. There is no necessity nor Divine decree implied. What sort of ground are you? By the grace of God you can be good ground from this day on and henceforward.

USE STUDY QUESTIONS FOR CLASS

This is a good time to read Charles Neal's book on prophecy, "Light in a Dark Place." It is free to those who request it, for one new subscription to Word and Work.

Sample set of six tracts (price 25c) is also free on request for one new subscription at regular price of \$1.

THIRD LORD'S DAY LESSON OF FEBRUARY

Lesson 8.

February 19, 1933.

JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM

Golden Text: The earth shall be full of the knowledge of Jehovah, as the waters cover the sea.—Isa. 11:9b.

Lesson Text: Mark 4:21-34.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand?

22 For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light.

23 If any man hath ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?

31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,

32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it;

34 and without a parable spake

Study Questions

Verse 21. What is the answer to this question? What did Jesus mean by the figure of the lamp? See Matt. 5:15, 16.

Verse 22. If the disciples had truth which was hidden from others (v. 12) was it given them for their own benefit and enjoyment only? For what was it given to them? See Matt. 10:27.

Verses 23-25. Have all men "ears to hear"? See Matt. 13:13, 16. If one has hearing ears should he use them? What use should they be careful to make of what they hear? Why? If they do so what will be their reward? If not, what their loss?

Verses 26-29. How does the kingdom of God come into existence? What is the first beginning of it? How is its growth described? How many stages are mentioned? When does the "man" who cast the seed upon the earth, again step in to take a hand in the matter? Why? What is the harvest? (The "consummation of the age," Matt. 13:39, margin. Comp. Rev. 14:14-16.)

Verses 30-32. Is the seed or origin from which the kingdom springs very small? How small? Is the ultimate end of it very great? How great? (Compare Dan. 4:20-22.)

Verses 33, 34. We saw one reason of His speaking in parables, in Mark 4:11, 12; what other reason is seen in this verse? Were they better able to hear the truth in this veiled and hidden form? But what did Jesus do for His disciples? Why? (V. 22.)

he not unto them: but privately to his own disciples he expounded all things.

NOTES ON LESSON 8.

THE GROWTH OF THE KINGDOM

The subject of this lesson is "The growth of the kingdom." The Golden Text points forward to the time when "the earth shall be full of

the knowledge of Jehovah as the waters cover the sea." It is implied that the kingdom will grow from small beginnings until it shall thus fill all the earth. However the growth of the kingdom is not by a steady outward increase, but by a process of gradual development culminating in a crisis. There was at first the very small beginning: Christ and His little circle of disciples. Then the sudden leap forward on Pentecost, and phenomenal increase during the next few years. The scattering of the Jerusalem church (Acts 8:4) led to wider expansion. In the latter years of Paul's life the gospel had been brought within the reach of all the then known world, and individuals out of every nation had come to Christ. But this initial outward spread was followed by a reaction. Departure and corruption entered, and in the centuries that followed the true people of God were mostly an insignificant little struggling remnant, time and again almost swallowed up in the floods of worldliness and false and nominal religion. Those who are truly Christ's are until yet but a small contingent, known only to Him ("the Lord knoweth them that are his.") Nor does the future hold out any hope of great increase, much less of worldwide expansion. In fact the very opposite is predicted. The "mystery of iniquity" which all along has been working (though under restraint) will finally break through and triumph, to be put down only when Christ comes. (2 Thess. 2.) In the last days grievous times shall come." (2 Tim. 3:1.) "When the Son of man cometh will he find faith on the earth?" (Luke 18:8.) "As were the days of Noah, so shall be the coming of the Son of man." (Matt. 24:37.) But all along a hidden development has been going on, and at Christ's coming, it will all be manifest. His saints shall shine forth as the sun in the kingdom of the Father. (Matt. 13:43.) Satan will be bound and imprisoned. (Rev. 20:1f.) The kingdom of the world shall become the kingdom of the Lord and of His Christ (Rev. 11:15) and He will reign with His saints. The parables of the growth of the kingdom must be interpreted in the light of these facts and predictions. Thus, like the Lord Jesus' own career, the kingdom passes through apparent failure, loss, and defeat, into the revelation of greatness and power. "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126:5, 6.)

TEACHING POINTS

The responsibility of light. (Vs. 21, 22.) It was not given to be selfishly kept. It must be given out. Have you any light that others have not? What are you doing by word and deed (Matt. 5:16) to let your light shine?

Take heed what ye hear. Whatever truth you learn from the Lord Jesus, hold it fast, use it, pass it on. To him who faithfully administers what he has, more shall be given. Those who try to keep what they have for themselves shall lose all.

Jesus, hold it fast, use it, pass it on. To him who faithfully administers (2) Follows a period of natural growth and development from stage to stage. (3) Finally a crisis: the harvest. The "man" who cast the seed on the earth in the beginning, and left it alone to grow, now steps in and takes a hand. On the harvest see Matt. 13:19 (marginal rendering) and Rev. 14:14-16.

The Growth of the Kingdom. In what sense it came from a very small beginning (like a mustard seed). Its ultimate end and greatness. See Rev. 11:15 and Golden Text. But consider the paragraph above on "The Growth of the Kingdom."

Our Part in it. Have we any share in this "growth of the kingdom"? Consider Ps. 126:5, 6. Our faithful work may seem small and of little effect. But it will count big in the final sum-up.

USE STUDY QUESTIONS FOR CLASS

FOURTH LORD'S DAY LESSON OF FEBRUARY

Lesson 9.

February 26, 1933.

JESUS SHOWS HIS POWER

Golden Text: For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.—2 Tim. 1:12b.

Lesson Text: Mark 4:35 to 5:8, 18-20.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side.

36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was filling.

38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?

39 And he awoke and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye fearful? have ye not yet faith?

41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

Chap. 5:1 And they came to the other side of the sea, into the country of the Gerasenes.

2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit,

3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;

4 because that he had been often bound with fetters and chains, and the chain had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.

5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

6 And when he saw Jesus from afar, he ran and worshipped him:

7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the

Study Questions

Verses 35, 36. At whose request did they start across the lake? Did He go with them?

Verse 37. Is the fact that we are doing Christ's bidding and that He is with us, a guarantee that there will be no troubles or storms? How serious was this storm?

Verse 38. How could Jesus sleep amid such turmoil and peril? (Ps. 4:8.) Were these men experienced sailors? Were even they frightened? What half-rebuking appeal did they make to Jesus? (Comp. Jonah 1:6.)

Verse 39. How did Jesus prove Himself to be the "Master of the sea"? Did the wind and the waves instantly obey Him? Who alone can do such mighty works? (Ps. 107:28, 29.)

Verse 40. What was His gentle rebuke to the frightened disciples? What sort of faith should they have had? (Isa. 26:3; Ps. 46:1-3.)

Verse 41. How were they affected by this? What great wonderment did they express? Who really was He?

Chapter 5:1-5. In what country did they find themselves when they landed on the other side? Who met Him there? How was this man afflicted? Where was his dwelling? What other remarkable things are told us concerning him? (Note also Luke 8:27, and the expression "exceeding fierce, so that no man could pass by that way," in Matt. 8:28.)

Verses 6, 7. What did this demoniac do when he saw Jesus? What did he call Jesus? What did he plead for? (Comp. v. 10 and Luke 8:31.)

Verse 8. What did He say to the demon? Was it only one demon? (V. 9.) How did the demons finally leave? (Vs. 10-14.) What change was seen in the wild man of the tombs? (V. 15.)

Verses 18-20. What request did the man now make? Was it granted? Why did not the Lord grant him the request? What sort of work did the

Most High God, I adjure thee by God, torment me not.

8 For he said unto him, Come forth, thou unclean spirit, out of the man.

18 And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.

19 And he seffered him not, but saith unto him, Go to thy

Lord have for him?

house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee.

20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

NOTES ON LESSON 9.

TEACHING POINTS

The theme of the Lesson: "Jesus Shows His Power." In what two realms did Jesus demonstrate his power? (Over forces of nature, and the spiritual forces of the realm of Satan.) Elsewhere we see Him as Master over every sort of disease, even over death itself. All things owned the sway of His power and authority. Recall other of His mighty works.

"Who then is This?" He did the works which no other man did (John 15:24) in proof of His Divine mission (John 5:36) and His Divine Sonship. "Whatsoever things the Father does, these the Son also doeth in like manner. (John 5:19.)

The Stilling of the Storm. Describe the circumstances. What did His disciples learn from this? If this storm was in His power are not all other storms likewise? And all other forces of nature? It would then be no longer necessary for them to be afraid of such things.

The Gadarene Demoniac. Whatever else we may or may not understand about this, one thing is clear: here is a case of terrible Satanic power and oppression. But the Lord Jesus is Master here also. And most especially through His death, Satan is a vanquished enemy so far as the Lord Jesus and His people are concerned.

The Golden Text. How does it bear on the subject? Just in this that the Lord Jesus is worthy of all our trust. Paul knew whom he was trusting, and that He was able to take care of all He is entrusted with. The goodness and power of our Lord Jesus guarantees that.

QUESTIONS FOR CLASS

1. What is the theme of the lesson?
2. What is the first part (vs. 35-41) about?
3. How did Jesus show His power in that?
4. Has He power over all the forces of nature?
5. What was Jesus doing while the storm was raging?
6. Does it still sometimes seem as though He were asleep when we are in trouble? (Is He really?)
7. What did the excited disciples say to Him?
8. How did He deal with the furious elements?
9. Was His word alone sufficient to still the storm?
10. What was His word of gentle rebuke to them?
11. What question did they ask themselves?
12. Who then is He who can do

"THE CHURCH I FOUND AND HOW I FOUND IT"

A most remarkable pamphlet. In it Bro. Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements. 5c each; 50 for \$1; \$15 the thousand.

THE WORD AND WORK, LOUISVILLE, KENTUCKY.