

THE WORD AND WORK

“FOR ME.”

Not my works can earn salvation,
Nor my efforts set me free;
Lost—what act of mine could save me?
Nothing I can do or be,
Grace of God and love of Jesus—
These have done it all, for me.

Not my gold can buy salvation,
From its debt my soul to free;
Naught can purchase my redemption,
Priceless still that gift must be;
By His blood, on Calvary flowing,
Jesus paid it all, for me.

Not my penance wins salvation,
Nor avails to set me free;
Naught that I can bear or suffer,
Though my body burned should be.
Penalties my sins demanded:
Christ has borne them all, for me.

When I take His great salvation,
Then from sin He keeps me free,
For He comes to dwell within me,
All my life henceforth to be;
Since He rose, o'er death triumphant,
As He died, He lives, for me.

On the Cross the work was finished,
All I need to make me free;
For my sin to gain my pardon,
My great Substitute was He.
Not my dying, not my living,
But His death, His life for me.

—ANNIE JOHNSON FLINT.

WORDS IN SEASON.

R. H. B.

THE FINAL AIM OF THE GOSPEL.

“The end of the charge,” says the apostle, “is love out of a pure heart and a good conscience and faith unfeigned.” (1 Tim. 1:5). The whole end and aim and fruitage of the gospel and the work of God’s grace for us and in us is *love*, a love which springs out of a pure heart and out of a good conscience and out of “faith unfeigned.” All God has done for us was in order that we may have that true love. If we fail of that all has failed. Even though we had, or, rather, if we could have, the unfeigned faith,

the good conscience, the pure heart, but had not the love, the whole would be a failure. The one object in a fruit-tree is the fruit. Planting, care, nurture, the tree itself, is necessary, but only in order that there may be fruit. If there is no fruit, all is a failure. If there is no love all has failed.

VITAL HERESY.

These three things must be observed :

1. That the one great and final aim of the Christian faith is love.

2. That that love is born in us by the great love of God wherewith He loved us. (1 John 4:19).

3. That the love of God is brought home to our hearts through the gospel, both in doctrine and experience. We learn of it and obtain the benefits of it through the gospel.

It follows that any departure from the gospel that would nullify and detract from the love of God is vital heresy. If God did not first love us; if He did not so *love* us as to give up His own Son for us (which was the utmost He could give and includes every gift, Rom. 8:32); if His Son, representing the Father, did not for love's sake die in our stead, for our sins, and give His all to the last drop of His blood that we might live; if God does not extend to us the salvation He thus purchased, freely, not for aught we have done or merited—then the love of God is discounted, and its glory is clouded; and such a mutilated gospel cannot generate that intended love in our hearts.

TAKING THE LOVE OUT OF THE GOSPEL.

It would be Satan's chief endeavor to rob the gospel of its essential message of God's pure love, and thus to deprive it of its love-begetting power. If Jesus Christ was not God's own Son, God of God, the love of God is clipped down to a shred. If He sent a creature (though it had been His chiefest creature) to redeem the creature it is still a benevolent scheme, but the vital self-giving love is gone out of the story. If it was not God Himself who in the Person of His Son took our burden of guilt upon Himself and bore its judgment on our behalf, there is no real atonement, and the message of love is crippled. Hence the strong language used in the New Testament against those who deny the teaching of the Deity of Jesus Christ, and those who deny that "Jesus Christ cometh in the flesh," and that *Jesus is the Christ*—the Gnostics of ancient days, and the Satanic and Anti-Christian cults of our day—Spiritism, "Christian Science," New Thoughtism, Theosophy, the "Unity" cult, the various Psychology cults, Russellism, etc., in opposing which the gospel is fighting for its very existence. (See 1 John 2:22; 4:2, 3; 2 John 7). These all, however widely varying in details of doctrine, deny the Deity of Jesus Christ, and deify man—thus at once denying man's extreme and terrible need, and God's supreme Sacrifice. The attack is centered upon the Love element of the gospel, that essential manifestation of love to the uttermost on God's part, by which alone the Divine love can be created in us,

and without which all fails of its object. Also all the doctrines of self-salvation "by works of righteousness which we did ourselves," by law observance, and human merit, vitally affect the story of the love of God and render God's free abounding grace void, thus disabling the love-imparting power of the gospel.

LOVE IN THE CHRISTIAN LIFE.

But we have known and we have believed the love that God hath in us. We love because He first loved us. For herein is love, not that we loved God, but that He loved us and gave His Son to be the Propitiation for our sins. And God commendeth His own love toward us in that, while we were yet sinners, Christ died for us. Beloved, if God so loved us we also ought to love one another. (1 John 4:9, 10, 11, 16, 19. Rom. 5:5, 8). The love of God is shed abroad in our hearts through His Spirit which is given unto us. May we realize it and may that love of God become in us a well-spring of love to flow forth unto our brethren and unto all the world.

SIGNS OF THE TIMES.

Wars (of which the greatest of all history has been the "world war" of 1914-18); famines (of which the most terrible have been the Chinese and the yet worse Russian, within the last ten years); pestilences (of which the most extensive in area and number of victims has been the world-wide "influenza" which arose in 1917-19); earthquakes (of which the most violent and destructive on record have been that of Kan-su, Western China, and that of Tokyo, 1920 and '23); world-wide preaching of the gospel, re-nationalizing of the Jew and the Gentile heel lifting from Jerusalem; the manifest "perilous times" (2 Tim. 3:1-15) and the "falling away" in Christendom (2 Thess. 2); modernistic teaching tending to deification of man; unrest among the nations; efforts at world-wide leagues and federations; general presentiment of a world-crisis inconceivably fearful ("men fainting for fear and for expectation of the things which are coming on the world"); national hatreds, class hatreds, race hatreds, and incalculable forces straining on a weakening leash—such are some of the signs of the times, and such is the outlook of our day. "Jehovah, thy hand is lifted up, but they see it not!"

But it was not said to Christ's redeemed ones that they must wait till such "signs" have transpired before they should look for their Lord's return. Some of them are "things that shall come to pass" which those who watch and pray shall "escape." (Luke 21:36). Some of them will come to full fulfilment after the saints are taken up (1 Thess. 4:16) and before the Lord comes in glory *with them* (Rev. 19:11f). But if even now we see those things taking shape, how near is the time! "When these things *begin* to come to pass, look up and lift up your heads; because your redemption draweth nigh." (Luke 21:28).

MUSSOLINI AND THE POPE.

Much interest has been aroused over the recent news of the signing of an agreement between the Italian government (which in these days means simply Mussolini) and the Pope. There is a

deep significance in this affair, especially to the student of God's prophetic word. Mussolini himself is a significant figure, and is today attracting more attention than any other one man. In that forceful, self-willed, autocratic personage, the ancient Roman power seems to be stirring itself in an attempt to raise its head again among the nations of the earth. The avowed ambition of Mussolini to restore Rome's ancient dominion and glory, and perhaps to figure as its new latter-day Cæsar, is well known. Whether he will be able to achieve such a thing or not, the mere attempt is in itself significant. The fourth beast of Daniel 7, which is generally understood to stand for the last, the Roman, world-power, re-appears in Rev. 13; and is spoken of as the beast that "was, and is not, and shall come" (Rev. 17:8)—language which declares that this beast has a re-appearance after a period of non-existence. And this restored beast (like the fourth beast of Daniel's vision) meets its doom by a supernatural judgment and intervention from on high. (Rev. 19:20). This revived Roman empire is the final world-power, in which Satan, the "prince of this world," does his last utmost against the rightful Sovereign, the King of kings and Lord of lords (Rev. 13:2, 7; 19:19); and it shall be broken without hand.

It is no wonder therefore if by many the doings of Mussolini are regarded as *a sign of the times*. Not that Mussolini will necessarily succeed, and will be the head of the revived Roman power; but for the fact that such things are on foot today.

The recent compact between Mussolini and the Pope in which the Pope is restored to temporal power, and the "canon law of the Roman Church obtains recognition in the whole kingdom of Italy, adds further significance to the situation. For in Rev. 17 there is a scarlet woman riding the Beast. This woman is called "the harlot", and the name she bears on her forehead is "Mystery Babylon the Great, the mother of the harlots and the abominations of the earth." She is in every respect the counterpart of the pure virgin (2 Cor. 11:2)—the bride, the Lamb's wife. (Rev. 21:8). If the latter is the true church (as no doubt all will admit) then is the harlot the false church, and she has generally been so recognized. Now this harlot in some way gains control of the world power. She rides the Beast. He supports her weight and is directed by her. But that is for a time only. At last the Beast, weary of the imposition, casts her off and utterly destroys her. (Rev. 17:16, 17). That will be the harlot's judgment. The beast has not made its appearance as yet; nor has the corrupt religious system signified by the harlot perhaps assumed its final form. But the renaissance of the autocratic civil power in Rome under Mussolini, and the latter's subservience to the Romish church, are foreshadowings of coming events.* Will the new church-state enter the league of nations?

*The striking resemblance of the harlot to the Roman ecclesiastical system brought out in trenchant words by W. G. Moorehead printed in March Word and Work under head, "The Scarlet Woman."

Thus, almost overnight is added another to the remarkable list of the "signs of the times." In these ominous days of ours the people of God ought more than ever to be watchful, waiting, praying and doing. The Coming of the Lord draweth nigh!

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

ABSTRACTIONS.

Human philosophy deals largely in abstractions—good and evil, beauty, sublimity, liberty, hate, love, laws of mind or of nature, etc. Abstractions have no real existence. Goodness does not exist in itself: it exists only in some person who is good or does good. Sin is always the attitude or the act of a personal being. All love proceeds from a lover, and hate from a hater. Evil does not float impersonally in space. There is no such thing as "a principle" of anything, nor a "power that makes for righteousness," detached and impersonal. Life is found only in some living being—it does not exist itself, independently. Death is a mere negation: it comes in when life departs, as darkness falls where light goes out. Yet neither can death be except in the case of some being which once had life.—The thinking of men runs into abstractions; the teaching of God's word traces everything back to concrete existence and to *personality*—a personal God from whom all truth and good and love goes forth; a personal Devil who does evil and induces others to do it.

MR. RICKARD AND DR. TORREY.

As this is being written, the newspapers announce the death of Tex Rickard, ex-saloonkeeper, gambler and promoter of prize fights. To this event over two and one-half full pages were devoted by the *Examiner*, leading morning paper in Los Angeles.

A few weeks ago a man lay dying in Berlin, Germany. Daily dispatches reporting his condition were given front-page publicity in the city newspapers. His main distinction was marriage to and separation from a screen star.

Not long before, Dr. R. A. Torrey died, a great Christian preacher, evangelist, author and educator, under whose worldwide ministry hundreds of thousands had been brought to accept Jesus Christ and to live a life of righteousness. If the passing of Dr. Torrey was given any notice in the newspapers, this writer did not discover it.

If you are surprised at this peculiar blindness of the world to the worth and work of a great servant of God, read what the Apostle John says about the Master whom Dr. Torrey served: "He was in the world, and the world was made by Him, and THE WORLD KNEW HIM NOT" (John 1:10). The WORLD is still blind.—*King's Business.*

THE WORD AND WORK

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

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NEWS AND NOTES.

From Glenmora, La.: "Interest is growing in the mid-week Bible classes, especially in the one for young people. We are thankful and take courage."—J. Edward Boyd.

From Pampa, Texas: "The work here is picking up. Our audiences are increasing every Sunday, and we have additions nearly every Sunday, an average of about two a week. John M. Rice and Ben M. Taylor are to be here in May."—C. C. Merritt.

Second Baptist Church, Chicago, selects "Great Songs of The Church," 500 copies, after thorough comparison.

From Lynnville, Tenn.: "Will you please say in The Word and Work that I shall have some time from the local work here for meetings this year, that those whom the Lord may move to use me may communicate with me here at Lynnville."—K. C. Spaulding.

From Newport, Ark.: "Closed at Harper, near this place, last night. Song service ably conducted by Brother McGuire. Beginning at Johnstown next."—Walter W. Leamons.

The Editor's new series on Revelation—beginning next month!

From Jerry City, Ohio: "We were disappointed in not getting the man we had engaged to hold our meeting, so Brother G. D. Knepper is doing the preaching, and we are surely hearing some good sermons. Four baptisms last Lord's day, and one since."—A. H. Whitacre.

E. H. Hoover began a meeting with Fifth and M St., church, Louisville, March 25.

The excellent article from the pen of Chas. M. Neal which appeared in our February issue, "The Lord's Supper and The Thousand Years," is now obtainable from this office, in a neat tract, free in any quantity.

From Gary, Ind., (delayed report): "Two more have obeyed, a woman and her son. Six baptisms since Jan. 1. We think this is good, considering this hard field."—L. H. Albright.

The entire line of Gospel Advocate Lesson Helps may be ordered from this office.

We have a few remaining copies of Glenn's Church Directory, 50c each.

Four hundred copies of the Editor's January article, "The Warnings of Jesus Christ," are for sale in tract form at 1c each.

J. F. Smith is to be in a meeting with Highland church, Louisville, latter part of April.

The Editor's article in this issue, "World-Conversion," is of very practical importance. Read it—and pass your paper on.

Brother Boll begins a meeting at Greenville, Ala., on April 7.

We have found a most remarkable article, scriptural and scholarly, on Israel and Prophecy. It appeared, with introduction by A. Campbell, in *The Millennial Harbinger* in 1860, and will be reprinted in this magazine next month. Watch for it.

At added expense the beautiful hymnal, "Great Songs of The Church," has been made yet more beautiful. The round-note edition (green cloth binding) is now stamped on back and sides in gold. 65c each in any quantity.

From Dallas: "Brother Edward V. Wood, son of Dr. E. V. Wood, preached at our Hebrew Mission, Friday evening. That young man, endowed with intellectual faculties, presented a most vivid, deep, spiritual and gripping message. It was a sublime and holy hour, and left a profound impression. Thrice blessed be God's holy and excellent name. May the Eternal One motivate and actuate hearts to offer up supplications for the Dallas Hebrew Evangelical work."—Stephen D. Eckstein.

The Word and Work is now "of age"—past twenty-one years old! Did you read Brother Chambers' paragraph, "Time to Celebrate," last month? One brother sends a gift of 21 dimes (in check form); another sends a club of seven names, with 7 dollars, and hopes to make it 21. An Indiana Sister wants to join our Kentucky Sister in giving \$2 per month. Calgary sends another gift. Pray with us for more such helpers.

Recent quantity orders for the alphabetical hymnal, "Great Songs of The Church": Urbana, Ill., Atlanta, Ga., Los Angeles, Calif., Montrose, Mo., Howe, Texas, Abilene, Texas, Levelland, Texas, Mt. View, Okla., Chattanooga, Tenn., (St. Elmo), Littlefield, Texas, Winnipeg, Man., Springfield, Mo., (Madison and Broadway), Jerry City, Ohio, Christoval, Tex., Ruskin, Nebr., Chillicothe, Tex., Jacksonville, Fla., Regina, Sask., Chicago, Ill., (Second Baptist Church), Pampa, Tex., Pekin, Ind., Lawton, Okla., Albuquerque, N. M.

"THE ETERNAL GOD REVEALING HIMSELF."

"AN URGENT NEED."

To the present time approximately 1400 copies of "The Eternal God Revealing Himself" have already been placed in the hands of Jewish people throughout America. This was given out as free missionary literature. Some very favorable responses have been received from quite a few of the recipients of the book with expressions of appreciation and assurances that they would read it. These expressions are very encouraging. The printing bill, together with the cost of wrapping and mailing the books which have been distributed, was over \$4300, which bill has been reduced to a little over \$800. This balance is past due. In order that it may be met at once I am making the special offer of \$2.75 per copy (\$1.00 discount). As further inducement to you, I will sell two copies at \$4 with the understanding that the second copy is to be given as free missionary literature to the Jews.

If it be possible for you to take a copy of the book for yourself at \$2.75 and the additional one for distribution at the very nominal cost of \$1.25, you will be assisting me very materially in my effort to get the Gospel into the hands of as many Jews as possible. Please consider this matter prayerfully and, if possible, help in this work.

David L. Cooper.

Here is an opportunity to secure this excellent book at a figure within the reach of some who could not pay full price. It will do double good to buy it now.—Pub.

WORLD CONVERSION.

R. H. B.

As sure as God's word is the prospect of a converted world. God swears by it, "As I live, and as all the earth shall be filled with the glory of Jehovah." (Numb. 14:21) "The knowledge of Jehovah shall cover the earth as waters cover the sea." (Isa. 11:9) Some day the curse will be lifted and thorns and thistles cease. Some day will see the full answer to the prayer taught by the Savior: "Thy will be done on earth as it is in heaven."

The missionary effort of the church however small in its scope and accomplishment, is in line with the plans of God and in accord with the Lord's will and commandment. "For who hath despised the day of small things?" "Blessed are ye that sow beside all waters and send forth the feet of the ox and the ass"—the patient, humble toil of the seed sowers (Isa. 32:20; Zech. 4:10). If the promise of an overwhelming, sweeping victory of God in the future should cause us to slack up in our present work because of its difficulty and comparative unsuccessfulness, and to fold our hands on the excuse that "the Lord will do it in His own good time," we would be reckoned among the unfaithful servants. For he that is unfaithful in a very little is unfaithful also in much. The self-sacrificing, ill-requited labor of the missionary today is an important factor in the ultimate plan of God. "What have we to do with results?" said Henry Carey;—"we have our marching orders from the king." This is our task now. With more faith in God and faithful work the church could immeasurably increase the scope and success of "foreign missions." The church must face the obligation—not to bring every man to Christ, but to bring Christ to every man. Only so can we fulfill the Lord's command and fill our place.

World conversion, however, will not be attained by the present missionary effort. Both the Scriptures and the facts in the case demonstrate that much. The conversion of the world waits for another development—namely, *The conversion of Israel*. At the present time they are out of favor, rejected of the Lord, and the casting away of them has brought a special and great privilege to Gentiles. But the gifts and the calling of God—the gifts which He bestowed on them by promise to their fathers and their calling as a nation to be His mighty factor of salvation in all the world—God has never repented of nor abandoned. As concerning the gospel they are at this present time enemies, but as touching their national election they are beloved for their fathers' sake. Now if their failure and loss has resulted in riches of blessing to the Gentiles how much more of good and blessing will come to the world when as a whole the nation of Israel is restored to favor! "For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead." (Rom. 11:11-15, 28).

Israel is yet to play a mighty part in God's gracious plans

for the world. When God blesses them the ends of the earth shall hear and shall turn to Jehovah, and all the kindreds and tribes shall fear Israel's God (Ps. 67). The kings and rulers will gather together to be the people of the God of Abraham (Ps. 47:9). Paul the great apostle to the Gentiles knew that. His almost superhuman toil for the Gentiles was all done with a view to Israel. He magnified his office as apostle to the Gentiles hoping all the while that by that means he might provoke his kinsmen according to the flesh to jealousy and might save some of them. And what reason for such anxiety to save them especially? He answers, "For if the casting away of them is the reconciling of the world, what will the receiving of them be but life from the dead?" (Rom. 11:12-15).

"Is not one soul as good as another in the sight of God?" While a Jewish missionary spoke of the importance of converting Jews, a noted preacher in the audience scribbled these words on a slip of paper and sent them up to the speaker. "Yes," answered the speaker, "all souls are precious alike to God. He 'so loved *the world*.' But just because He loves all the world the salvation of the Jew is most important. If 'by their fall salvation is come to the Gentiles' and if it is written that 'their loss is the riches of the Gentiles,' how much more will their salvation mean? 'What shall the receiving of them be but life from the dead?'" Therefore, the work among the Jews is *concentrated mission work*. It is the most direct road to the blessing of all the world.

Had the professing church understood this all along, the record of history might have been quite different. It is not so certain that these long centuries would have intervened before the coming of Christ. It might possibly have been hastened. As one has expressed it,

"The restless millions wait
The dawning of the Light that maketh all things new.
But men are slow and late:
Have we done all we could? Have I? Have you?"

Professed Christendom has notably failed in its attitude toward the Jew. There was little or no such solicitude in their hearts as Paul felt, and no such faith as to the extreme importance of Jewish conversion as that which inspired the efforts of that great servant of Jesus Christ, to whom the gospel was ever "to *the Jew first*." It was Paul that warned the Gentile contingent in the church especially not to boast themselves against the branches—the Israelites who were in Christ, nor against the branches who because of their unbelief were broken off from their own olive-tree, that the Gentiles, wild olive branches, might be grafted in. "If thou boastest, thou bearest not the root, but the root thee." And "be not high-minded, but fear." And Paul assures them that the hardening of Israel is both temporary and partial and will finally be lifted, and that Gentile Chris-

tians need to know this fact "lest they be wise in their own conceit." Well, "wise in their own conceits" they have become long since, and "high-minded" too, and they have exalted themselves boastfully against the branches, and have not feared. Through centuries they have spurned and scorned and persecuted the Jew, and have driven him away instead of seeking and winning him.

"The darkest and saddest page of the church's history," says W. G. Moorehead, "almost from the death of the last of the Apostles, John, down to this 20th century, is this not only obstinate neglect of the Jew, but contempt for him, and hatred, and spoliation, and expulsion, and attempted extermination by the so-called Christian nations—persistent and unexampled antagonism and brutal persecution! From the time when the Fourth Lateran Council under Pope Innocent III. (A. D. 1215) decreed that no Jew should appear in public without a conspicuous badge on his garments, thus making him the target for malice and outrage by a brutal Gentile populace, down to the Anti-Semitism of continental Europe, and the dreadful Pale of Settlement of Russia, of our own day [written in 1902], the story is one of rapine, tyranny, and blood for the covenanted people of God."

This evil attitude toward the Jew and wicked mistreatment of him by professed Christians has raised a barrier between the Jews and the gospel which is exceedingly difficult to overcome. They naturally suppose that the corrupt church of the past as well as the present, the Romish and Greek Catholic bodies represent "Christianity"; and nothing is more hateful to Jewish eyes than the cross that gleams from the cathedral domes of those perverted religions. It has become to the Jew the emblem of all that is execrable and vile, the symbol of hate and iniquity; while in the images and icons of those cults they rightly recognize the equivalent of the heathen "abominations," i. e., idols. At the hands of some "Protestant" systems also Jews have been mistreated and maligned. It is small wonder that the mere mention of Christ creates a feeling of antagonism which sometimes reaches the point of frenzy. Unfortunately, too, many Jews do not discriminate and regard all the Gentiles as "Christians." The bloodguilt of the Jew's perdition lies at the door of a false and faithless Christendom.

But those who know and love the Lord will, like His servant Paul (Rom. 9:1-3), sympathize with the Lord Jesus in His wondrous sorrowing love for the marvellous God-created nation of which as concerning the flesh He sprang, and who are even now "beloved for the fathers' sake." Us it behooves to pay the great debt of love we owe by kind, patient, self-denying soul-winning, soul-winning gospel work among them for Jesus' sake. Nothing is more difficult, nothing requires more God-given wisdom, nothing pays bigger. There ought to be more, not less, of all other missionary efforts both home and foreign, but *much* more of that which we have almost neglected, special missionary work among Jews. In Dallas the noble, steadfast, self-sacrificing Stephen D. Eckstein has for years and under many discouragements, both by opposition and neglect, continued in this faithful work in Israel. And the Central Church of Christ of

Nashville, Tenn., has added to its many good activities which it carries on in the name of the Lord this also that they have established a Jewish mission under the direction of Brother Lewis, a convert, I believe, of Brother Eckstein, and who is doing a fine work. Brother D. L. Cooper is engaged in Jewish work in Los Angeles, and lately has published a book ("The Eternal God Revealing Himself," reviewed and commended in February Word and Work) which is much worth while to Gentile readers, and to the Jew is vital, and which ought to be given widest possible circulation. Are we neglecting the greatest work and opportunity of all?*

OUR SPIRITUAL RESOURCES.

How great is our heritage! We have entered upon large possessions! Will we be true and faithful stewards in our Master's house? We can do all things "through Christ who strengthens us"; "Our sufficiency is of God." Our responsibilities are great but we are of good courage for God himself has said, "I will never leave thee, nor forsake thee." We have:

God Most High, possessor of heaven and earth, as our own Father;

Jesus Christ His Son, as our own Lord and Savior, and elder brother;

The Holy Spirit as our Helper, our Comforter, and our Guest.

God's Holy word "as a lamp to our feet, and light to our pathway";

The greatest message that ever graced the lips of man—a living message to a dying world—the good news of the kingdom—the gospel of our salvation.

The church of the living God—with her ever-increasing fellowship, spiritual worship, mutual edification, loving service and sympathetic ministry to the needs of others, all in hallowed association with the sacred feast of the "Lord's Supper" which we celebrate "In remembrance of Him," "Proclaiming His Death," "Till He Come." What a sweet Memorial! What a wonderful proclamation! What a "blessed hope"! How fortunate we are to begin every week in such close communion with our Lord and Savior Jesus Christ!

And we have prayer. "What a privilege to carry everything to God in prayer"! Let us take as our Golden Text the words found in Phil. 4:6-7 and, by the grace of God, make it our own rich experience.

—From a circular letter of G. A. Klingman, minister, to the membership, Washington, D. C.

*In this article all discussion of the Second Coming of Christ and any possible connection it may have with the conversion of Israel has been purposely avoided, so that the one point here set forth may stand out. Let the views concerning Christ's Coming be what they may, it can not affect the lesson here presented.

UNFEIGNED LOVE AND RIGHT CONDUCT.

(Romans 12:9-21)

J. EDWARD BOYD.

After his brief discussion of those special endowments of faith which the members of the body of Christ may have (12:3-8), the apostle turns his attention to those important principles by which Christian conduct should be regulated. The limits of these articles forbid more than a brief notice of each. Quotations are given in the words of Mr. Weymouth's translation; the reader may compare these with the versions in general use.

"Let your love be perfectly sincere." A short time before this he had written, "The greatest of these is love." This is the fundamental principle; the others are subordinated to it. And love should be genuine, unfeigned, not a mere pretense, as in the case of Ananias and Sapphira. "Regard with horror what is evil." Our attitude toward evil should not be that of mere outward restraint; it should be that of intense loathing, as indeed it would be if we could only see it as God sees it. Nor should it be a mere negative attitude; we should "cling to what is right." "As for brotherly love, be affectionate to one another; in matters of worldly honor, yield to one another." Brotherly love is not to be cold charity; it should be warm, emotional, a heart-felt interest which is ready to give place to the other. From such love springs true courtesy.

"Do not be indolent when zeal is required. (The apostle is not speaking of secular "business" here, as the A. V. seems to suggest). Be thoroughly warm-hearted, the Lord's own servants, full of joyful hope, patient under persecution, earnest and persistent in prayer." The Christian should ever be conscious of his position as a "servant of the Lord," serving with zeal and earnestness. The hope of future glory should keep his heart continually filled with joy, enabling him to bear tribulation with quiet endurance. Though his petitions long seem unanswered, he should not cease to pray.

"Relieve the necessities of God's people; always practice hospitality." Such is a practical manifestation of love. Those members of the body who are able should supply the needs of their less fortunate brethren. Hospitality is a virtue to be cultivated. "Some have entertained angels unawares." "Invoke blessings on your persecutors—blessings, not curses." A difficult thing to do? To be sure. But "the Spirit helpeth our infirmity." There was Jesus on the cross—"Father, forgive them." And Stephen, while being cruelly stoned, with perhaps his last breath—"Lord, lay not this sin to their charge."

"Rejoice with those who rejoice; weep with those who weep." Sympathy, not only in sorrows, but in joys also. This is the more difficult because of covetousness and the disposition to envy another's good fortune. "Have full sympathy with one another. Do not give your mind to high things, but let humble

ways content you (or, associate freely with humble brethren). Do not be wise in your own conceits." The church is no place for selfish ambition. Much trouble has been brought about by those of the Diotrefes type, who love to have the pre-eminence. It is he that humbleth himself that shall be exalted. He is greatest who serves; and he is worthy of highest honor who does not despise the lowly.

"Pay back to no man evil for evil." Retaliation has no place in the Christian's conduct. "Take thought for what is right and seemly in every one's esteem." Give no needless ground for suspicion of wrong-doing. It is not so much a question of one's personal reputation—that, of itself, is of little moment; but care should be exercised that the progress of the Gospel be not carelessly hindered. Paul himself was at that very time a splendid example of this principle; he did not want to assume the full responsibility of taking and administering the contributions of the churches for the poor saints in Judea. (2 Cor. 8:19-21; 1 Cor. 16:3-4). "For we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men."

"If you can, so far as it depends on you, live at peace with all the world." A big price to pay for peace—sometimes; but it is worth it! Of course principles of righteousness must not be sacrificed. But let no responsibility for trouble rightly rest on you. Few church troubles could survive in an atmosphere of this sort! "Let there be no strife, I pray thee."

"Do not be revengeful, my dear friends, but give way before anger; for it is written, 'Revenge belongs to me; I will pay back,' says the Lord." Vengeance is not of itself wrong, but it does not belong to man except as God delegates it to him. And not only has He not delegated it to His church; He has expressly refused to permit her to exercise it. God has His instruments of vengeance (Rom. 13:1-4); but the Christian has a higher calling. Taking vengeance would interfere with his real business. Let God attend to that. And as for the Christian, "On the contrary, therefore, if your enemy is hungry, give him food; if he is thirsty, quench his thirst. For by doing this you will be heaping burning coals of fire on his head. Do not be overcome by evil, but overcome the evil with goodness."

Glenmora, La.

SHAWNEE HOUSE, LOUISVILLE, BURNS.

The meeting house of the Shawnee Church of Christ in Louisville was ruined by fire on Sunday morning, February 10. The little congregation is planning at present to rebuild if possible. They have shown a fine spirit. None want to give up. The lot owned by the church is well located in a needy field. This is, indeed, a missionary work—planting a church in a new field. The work needs the encouragement and fellowship of the saints of the Lord who are interested in putting churches in new fields, and especially in this emergency when the very existence of the work is at stake. We believe God will overrule all to his glory. Services are now being held in private homes.

Claude Neal, Minister.

4035 Michigan Avenue.

DO WE KNOW GOD?

O. S. BOYER.

"O righteous Father, the world knew thee not, but I knew thee." Of course the world knew some things about the Father, but they did not know the Father. We know that we know something about God but do we know Him?

Before me through the open door of my room I can see a more beautiful scene than any man could ever paint—a very long, green slope covered with spineless cactus, orange trees, banana plants, palms, mandioca and much other tropical growth. The whole is full of life—full of God. Though His throne is in the heaven, yet the heaven of heavens cannot contain Him and He is always here giving life to all animate things—yes, continually giving us life.

"And Enoch walked with God." He realized that "in Him we live and move and have our being." He was conscious of that presence. He did more than pray to Him and read His Word as we do. He realized God's quiet, searching, wooing presence and gave him a place in his heart. If we realize we are working all day long right with God we will live a life continually pure and will continually desire to accomplish His will.

"These things will they do because they have not known the Father." Oh, that my neighbors might know God! We say, "They would not treat father so if they knew him." That is what causes our deepest sorrow, to know they do not understand father when he wants to really befriend them. And our neighbors do not know our other Father. That is why they talk against Him and against us as His children. With His help I will forever give my life to make Him known to them.

Why is it God's children have almost no world-wide missionary zeal? I can testify that they know almost nothing of the horrible need of the almost unlimited field. But it is not enough for them to see the field as the missionary sees it. They need to be acquainted with Him who loved the whole world (John 3:16) so much that He gave His Son for all of it. It is because they do not know the sympathy of His great heart and His power to save to the uttermost. No one can be long in the very presence of God without a realization of His urge to go with the Gospel.

No one can really picture the contrast between God's children of the United States at ease in their riches of body and soul and the lost heathen in their deep poverty of body and soul. And if ever the church were to be brought to such a realization she would stand before the magnitude of the work as helpless as a babe. But if she could be brought to the knowledge of God which the Lord Jesus had she would know there is unlimited power in Him—that He is really the Almighty. She will then go out with no fear of famine, nor of nakedness, nor of peril, nor of sword, nor of stammering tongue, nor of things present, nor of things to come. Our trouble is in not having a personal, practical knowledge of God.

When you talk with God thank Him for the recent gift of the Johnsons for this "neglected continent," which is only one of the dark places of earth. And ask Him to send many more—*you*, if it be His will; for there are here more towns and villages without a worker or a Bible than we can even imagine.

Paulo Affonso, Alagoas, Brazil.

THE CHRISTIAN LIFE.

HOW TO MAKE A SUCCESS OF IT.

BY R. A. TORREY.

There are two classes of persons who start out in the Christian life: those who make a complete or partial failure of it, and those who make a complete success of it. The question at once suggests itself: "Is it possible to point out a plain pathway, in which any one who will, can walk and following which will make success *absolutely sure*?" I believe it is. I believe that God's Word gives a few simple instructions which if followed will make success in the Christian life a certainty.

There are seven steps in the path marked out in the Bible.

1. *Begin Right.* What a right beginning is we see in John 1:12, "But as many as *received Him*, to them gave He power to become the sons of God, even to them that believe on His name." Receive Christ. *Take Him as your Saviour* who died for your sin. Trust the whole matter of your forgiveness to Him. Rest upon the fact that He has paid the full penalty of your sin. 2 Cor. 5:21, "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Gal. 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." It is in this first step that many make a mistake. They try to mix in their good works, as a ground of salvation. They think if they are good God will forgive them, because of Christ's death *and their goodness*. *Take Him as your Deliverer*, the one who will save you from the power of sin, who will quicken you when dead in trespasses and sins. Don't try to save yourself from the power of sin. Trust Him to do it. *Take Him as your Master.* Don't seek to guide your own life. Surrender unconditionally to His lordship over you. Say, "All for Jesus." Many fail, because they shrink back from this entire surrender. They wish to serve Jesus with half their heart, and part of themselves, and part of their possessions. It is a wretched life of stumbling and failure, this life of half-hearted surrender. It is a joyous life all along the way, the life of entire surrender. If you have never done it before and wish "to make a success of the Christian life," go alone with God, get down on your knees, and say: "All for Jesus." Say it very earnestly; say it from the bottom of your heart. Stay there until you realize what it means and what you are doing. It is a wondrous step

forward when one really takes it. If you have taken it already, take it again. Take it often. It always has fresh meaning and brings fresh blessedness.

Taking Christ as your master involves obedience to His will, as far as you know it in each smallest detail of life. This is one of the most essential conditions of receiving "the Holy Ghost, whom God hath given to them that obey Him." Acts 5:32.

2. *Confess Christ openly before men.* Matt. 10:32. "Who-soever therefore shall confess Me before men, him will I confess also before my Father which is in heaven." Rom. 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The life of confession is the life of full salvation. It is when we confess Christ before men that He confesses us before "my Father in heaven," and that the fullness of His blessing comes. It does not mean that we are to confess Christ just once, as for example, when we unite with the church, but constantly. The one who would make the largest success of the Christian life should seize every opportunity of confessing Christ before men—in the home, in shopping, at work, in the church, everywhere. I once heard a wise old preacher say, "If we make a good deal of Christ, He will make a great deal of us." How many backsliders fell away from Christ at this point! They went to a new city, or a new place to work, and neglected to confess Christ, and now they are back in the world.

3. *Study the Word.* 1 Pet. 2:2, "As new born babes, desire the sincere milk of the word, that ye may grow thereby." The Word of God is the soul's food. It is the nourishment of the new life. One who neglects the Word cannot make much of a success of the Christian life. All who get on in the Christian life are great feeders on the Word of God. Here many fail. Ask any backslider, "Have you fed on the Word daily?" I never have found one that could say that he had.

Two points on Bible reading are: first, read for food for your own soul; second, read a great deal on your knees. The Bible has become in some measure a new book to me since I have taken to reading it on my knees.

4. *"Pray without ceasing."* 1 Thess. 5:17. The one who would succeed in the Christian life must lead a life of prayer. That is easy enough if you only set about it. Have set times for prayer. The rule of David and Daniel, three times a day, is a good rule. Ps. 55:17, "Evening and morning, and at noon will I pray, and cry aloud: and He shall hear my voice." Dan. 6:10, "Now when Daniel knew that the writing was signed, he went into his house: and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Begin the day with thanksgiving and prayer—thanksgiving for the definite mercies of the past, prayer for the definite needs of the present day. Stop in the midst of the bustle and

worry and temptation of the day for thanksgiving and prayer. Close the day with thanksgiving and prayer.

Then there should be the special prayer in special temptation—when we see the temptation approaching. Keep looking to God. "Pray without ceasing." It is not needful to be on our knees all of the time. But the *heart* should be on its knees all the time. If "Satan trembles when he sees the weakest saint upon his knees," let us keep him trembling all the time. We should be often on our knees, on our faces, literally. This is a joyous life, free from worry and care. Here is the point (neglect of prayer) where many fail.

There are three things for which the one who would make a success of the Christian life must especially pray: first, for wisdom, "If any of you lack wisdom, let him ask of God." Jas. 1:5; second, for strength. "They that wait upon the Lord shall renew their strength," Is. 40:31; third, for the Holy Spirit, "Your heavenly Father shall give the Holy Spirit to them that ask Him." . . . You should with each new emergency of Christian work pray to God for a new filling with the Holy Spirit. Acts 4:31.

5. *Go to work for Christ.* Matt. 25:29, "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away, even that which he hath." Note the context, and you will see that this means, those who use what they have will get more, and those that let what they have lie idle will lose even that. The working Christian, the one who uses his talents, whether few or many, in Christ's service, is the one who gets on in the Christian life here, and who will hereafter hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Find some work to do for Christ and do it. *Seek* for work. If it is nothing more than distributing tracts or invitations to meeting do it. Always be looking for something more to do *for* Christ, and you will always be receiving something more *from* Christ.

6. *Give largely.* Prov. 11:25, "The liberal soul shall be made fat." 2 Cor. 9:6, 8, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. And God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work." Success and growth in Christian life depends on few things more than upon liberal giving. A stingy Christian cannot be a growing Christian. It is wonderful how a Christian man begins to grow when he begins to give. Give systematically. Set aside for Christ a fixed proportion of all the money or goods you get. Be exact and honest about it. Don't use it for yourself under any circumstances. A tenth is a good proportion to begin with. Don't let it be less than that. After you have given your tenth you will soon probably learn the joy of giving free-will offerings in addition to the tenth.

7. *Keep pushing on.* Phil. 3:13, 14, "Brethren, I count not

myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Forget that which lies behind; press on to the better things that lie before. "Press on toward the goal unto the prize of the high calling of God in Christ Jesus" (R. V.). Forget the sins which lie behind. If you fail anywhere, if you fall, don't be discouraged, don't give up, don't brood over the sin. Confess it instantly. Believe God's Word. 1 John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Believe the sin is forgiven; forget it, press on. Satan beguiles many a poor soul here. He keeps us brooding over our failures and sins. He even makes us think this is humility, as if it were humility to doubt God's Word and make Him a liar by not believing the sin is forgiven and put away, when He says it is.

Forget the achievements and victories of the past and press on to greater. Here Satan cheats many of us out of the larger life. He keeps us thinking so much of what we have already obtained and makes us so contented with it and so puffed up over it, that we come to a standstill, or even backslide. I have seen this in many individuals and many churches. "How well we have done!" they think. Our only safety is in forgetting those things which are behind, and pressing on. "Excelsior!" "Higher!" should be the soul's persistent cry. Press on! There is always something better ahead. You may have received a second blessing, or a twenty-second, but there is still something better until we "come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13.

Young Christian friends and older Christians, the road to certain success in the Christian life is plain enough. Shall we take it? The truths of this tract are familiar; but are you practicing them? Read the tract over often and see if there is not some point at which you fail. If you find there is, correct your mistake *at once*.—Copyright, 1894, by A. W. Hyde.

"I walked a mile with Pleasure
She chattered all the way,
But left me none the wiser
For she had all to say.

"I walked a mile with Sorrow
And ne'er a word said she,
But, oh, the things I learned from her,
When Sorrow walked with me."

—Robert Browning Hamilton.

"It is better to go to the house of mourning than to go to the house of feasting."—Eccl. 7:2.

ELAM AND LARIMORE.

In ripe old age, after a long life of usefulness and useful to the end, T. B. Larimore departed to be with Christ, "which is very far better." The life and work of T. B. Larimore is so well and widely known that we need not burden an obituary with it. No doubt he was the best known of all the preachers of the church of Christ. Someone has said that if we would be a help and a blessing to others we must live our own life. This Brother Larimore did if ever a man did it. Always kind, always gentle, but always entirely immovable in his purpose, he went his own chosen road and did the thing he believed to be wise and good. He testified (and no one that knew him would ever doubt his perfect and transparent truthfulness) that he *never* did a thing he knew to be wrong. "I have made mistakes, and they have been many and marvellous, but I never knowingly did anything wrong." Coming from almost any other man we might question such a statement, but when Brother Larimore says it we cannot but believe that great, strong, gentle, humble soul. Thus he pursued the even tenor of his way, walking in the light, loyal to God and to His word, and at peace with himself and, so far as in *him* lay, with all mankind. He probably preached more sermons and baptized more people than any of the preachers of the primitive gospel from Campbell's day to the present. He was a man greatly beloved and greatly honored, and many thousands bless his memory for the blessing which God brought into their lives through him.

Only four days before Brother Larimore's death another great land-mark character passed, "leaving a lonesome place against the sky," when E. A. Elam was gathered to the saints that went before. His was a strong character, tenacious, unconquerable. Many years he preached and taught and wrote, indefatigably and with great ability and power, and fought many a hard battle for right and truth, a mighty man of valor for the Lord, faithful and loyal and held in high esteem in thousands of hearts for his work's sake. Brother Elam was a good friend and brother to me, as doubtless he was to many others. We thank God for such good servants whom He called and equipped and used for incalculable good, and for all they have meant to His church and to us.

R. H. B.

FORD FUND.

Slowly but steadily the "Ford Fund" grows—to equip the indispensable, indefatigable Don Carlos with a means of locomotion, new legs for his labors! Gifts and pledges now stand at about \$450. Many appreciative individuals have had a part, some sending "once and again." A few churches also, of their own accord, have sent checks. All gifts have been acknowledged directly by letter. \$200 additional will deliver the machine at the door of one of the worthiest homes in the land! E. L. J.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Brother A. B. Reese, wife and son Boyd sailed from New York, March 15 at 1 A. M., for South Africa by way of England. ** Bro. McCaleb was in the Philippines Feb. 18, ready to go to Mindoro with Bro. Cassell. ** It is both a duty and a privilege to carry the gospel to the heathen lands.

Stirring times at Bro. Morehead's station with his dwelling, the church house, and residence for his helpers all under construction at once. ** "Bro. McCaleb's visit was a great blessing to me."—*N. B. Wright*. ** Sister Scott reports 138 baptisms at Sinde and outstations by Bros. Short, Scott and helpers in 1928. Two more recently immersed. ** "Some places along the way have been hard but by the blessing of God and due care I am keeping up well."—*J. M. McCaleb*. ** A single woman or a man and married couple to work with Sister Mattley and the Broadduses in the interior of South China are desired. ** "Lots of people when they get nearly past our house stop and listen to the hymns that some of us may be singing."—*Mrs. O. S. Boyer*. ** "Seven were baptized here on the 11th of February, six of them were out of our Tuesday night girls' class. Two more on Feb. 25." *Bess Wheeler Rhodes*. ** "Bro. McCaleb is a wonderful man and his life is full of rich experiences. His visit was very valuable to us all. So glad he came our way." *George S. Benson*.

The day school at Sinde last year had an enrollment of around 100; 3,537 treatments were given the sick. There are about 60 acres under cultivation. ** Bernard Wright finds Chinese hard but interesting. A co-laborer is expected to join him this summer. A married couple is also needed in the Peking district. ** "Bro. McCaleb is a fine old gentleman. I was glad for the privilege of knowing him better." *Ethel Mattley*. ** Through Bro. Short and others, some hymns in native tongue and some primer lessons have been printed in the States and sent to Africa. ** Sister Mattley has revised a Chinese primer and prepared two tracts. ** 1400 bread wrappers, many bandages, and a number of other articles have accumulated for the missionaries, and those who care to assist in forwarding these may send postage contributions to Word and Work or to the writer of this page at 2229 Dearing Court. ** Bros. Oldham and Benson will locate in Canton and open work, literary, evangelistic and educational. ** Hettie Lee Ewing and Brothers Yanai and Tashiro have arrived in Los Angeles and begun special studies. ** Bro. Fujimori thinks it to the advantage of the work to move the Sawara chapel to another location and should not be delayed for lack of funds. ** Continue to remember Sister Andrews and Bro. Desha, our sick missionaries.

** Bro. Hiratsuka has baptized four from Sister Cypert's mission. ** There will be seasons of refreshing at Bro. Morehead's station this summer when Bro. Winnett, the new missionary arrives and the other missionaries gather for Bible study with Bro. S. P. Pittman, of Nashville.

BRAZIL LETTER.

(A most interesting extract from a personal letter.)

"So far as I know, if I were back at Portland Avenue today and had it all to decide over I would decide to come to this field. So far as I can learn, there is no field in the world more needy. The only little doubt I have is concerning the Indians of interior Brazil. I am sure the Lord would give us physical strength to endure that work too, if it were His will for us to work there. And he would give us that language too as He is giving us Portuguese. But we feel that the Lord has led us here; and in every circumstance that is disagreeable we have the assurance always that this is the place where He wants us.

There is opportunity everywhere we go to teach people to read. And there are plenty of orphans to take care of, plenty of colportage work to be done, plenty of opportunity to teach Bible classes, plenty of opportunity to sing songs (Brazilians know almost none, but love to learn and sing our songs and listen to them with great interest—a great way of getting the gospel before them), a great deal of opportunity to care for the sick and suffering and talk to them of Jesus at the same time, a great opportunity to teach publicly, women can always find women and children to teach. Can you imagine what it would be like to talk to a man that had never read one verse in the Bible and did not know a Bible from any other book? Could you imagine what it would be like to attempt to have a meeting where the people had never attended a religious service like ours and did not know how to conduct themselves—many not knowing to remove their hats? It is very hard for me to realize even yet that things are as they are. It will not do for one to refer in his sermon to the Prodigal Son or to Abraham, for it would take a whole hour to tell them about them first so they could know what one is talking about. In other words, it takes very simple and plain teaching for these people are densely ignorant of all these things. And one must not think they have their hearts wide open to receive the truth as many of them have only one desire: to defend their idea of Catholicism or of Spiritualism; and they often deride us openly and persecute us. But that is no serious drawback as it takes persecution to get the people interested.

We have baptized seven in Pedra, all in the face of bitter persecution. The owner of the factory sent an official around to question everyone that attended our services and threatened to turn them out of their homes and from their work if they did not forsake us. But almost all declared that they were ready to give up jobs and houses and everything else to serve the Lord. We expect to baptize several of them soon. The priest put all the children under oath not to attend our services and billed the town with a bulletin warning the people against us. But all this only served to give the people more interest in us. One young woman that wanted to be baptized came back and told us she wanted to be baptized without the people knowing it as her mother and father said she would have to leave home if she was baptized. But we read the Bible carefully to her and showed her that she could not serve Christ secretly, but that she must leave and forsake everything in order to be His disciple. After a prayer with her asking God to give her strength and special help in facing persecution and obeying Him she returned to her house. When the hour came for us to go to the river for baptism she went along. But when we returned that night her mother sat in the doorway to their home and said her daughter could never enter that house again. The mother said this before quite a lot of the neighborhood that had gathered around. We received her into our home very happy, although she was at the same time trembling like a leaf. She has since been received back into her home. Others faced almost the same thing. One

young man bids fair to grow into a great worker for the Lord—all the other six are women.

Here in Paulo Afonso where we live and where we have worked as our center, Brother Smith has baptized seventeen. One recently died after a very short surrendered life to the Lord. But that life and his death were great sermons that will certainly bring forth much fruit yet.

Another one of those baptized, a young woman, was beaten by her mother who said she was going to kill her. She fled and was afraid to return. She has been happy in the Lord all along and the mother is relenting somewhat now.

One great thing you can do from now on is to pray for the work here.



COMING HOME IN JUNE.

Will You Help Her?

Gifts for the purpose of helping Miss Clara E. Kennedy come home on a furlough are now in order. The Portland, Maine, church from which she went out, appointed the writer to receive and forward funds for her support.

It now seems to be my task to solicit funds for her return. Gifts large or small will be appreciated and properly acknowledged. Money should be in my hands by May 1.

WILL YOU HELP?

Send gifts to Chas. M. Neal, Winchester, Ky. Thank you.

RHODES LETTER.

Work moves along very well. Have had eight to turn to the Lord whom we trust will serve Him and wait patiently for His Son from heaven. This is extremely difficult to do in these days of "enlightenment." There is much interest among some of the young people now but very little manifested as yet among those of more mature age. We are praying for the Lord to open the hearts of those also who have responsibilities in the towns and villages around. There are several others also that are much interested in the salvation of their souls, and we are praying with hope that they may soon turn to the Lord. We hope also through the guidance of the Lord that we may soon have a chapel for the meetings and Bible study and kindergarten work. Many of the people in town are favorable toward Christianity but their hearts are far from accepting Him as their Savior. Please continue your prayers for this work. We ask also that you pray for Mrs. Rhodes' health. May our heavenly Father bless richly those who have set themselves to minister to the Lord's work and wait patiently for the revealing of His glory.

E. A. Rhodes.

Hitachi Omiya, Japan.

The Lord's Day Lessons

The Scripture Text used in these lessons is the American Standard Revised Version, Copyright, Nelson & Sons

THE USE OF THE LESSONS.

1. **Questions on the Lesson Text.** These questions with references given are designed to help the student to an understanding of the teaching of the printed text.

2. **General Questions for Study.** These are designed to call attention to the bearing of the text on the general scope and topic of the lesson.

3. **Notes and Teaching Points.** Teaching and suggestions and points to be brought up in the class, as the teacher may see good.

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.

FIRST LORD'S DAY LESSON OF APRIL

Lesson 1.

April 7, 1929.

THE MINISTRY OF ISAIAH.

Golden Text: Then I said, Here am I; send me.—Isa. 6:8.

Lesson Text: Isa. 6:1-8; 20:1, 2; 38:1-5.

1 In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.

2 Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory.

4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

Study Questions and Brief Comments.

Verse 1. Who saw this vision? (Isaiah). When? (See Notes on the lesson). Whom did Isaiah see? (See John 12:14). How did Isaiah see Him? Where? (In or near the Temple).

Verses 2-4. What is the description of the seraphim? What did they cry? How was the building affected by their cry?

Verse 5. What effect did this vision have on Isaiah? Why did he say, "Woe is me"? What made him realize his sinfulness so keenly? (Comp. Job 42:5, 6). Why was it such a terrible thing to see Jehovah? (See Judg. 6:22, 23; 13:22).

Verses 6, 7. What symbolic act did one of the seraphim perform? What did he say to Isaiah?

Verse 8. Whom did Isaiah hear? What did the Lord say? Is He saying that yet? What did Isaiah answer? Am I willing to say that? (Read the rest of Isaiah 6, and see the Notes).

Isa. 20:1, 2. When was this? (At the time of the Assyrian Invasion. In Isaiah's time Assyria conquered not only Ashdod, but Samaria also, and took all the kingdom of Israel cap-

8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

20:1. In the year that Tartan came unto Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it;

2 at that time Jehovah spake by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put thy shoe from off thy foot. And he did so, walking naked and barefoot.

38:1. In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live.

2 Then Hezekiah turned his face to the wall, and prayed unto Jehovah.

3. and said, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4 Then came the word of Jehovah to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

tive). What did Jehovah require Isaiah to do? What did that symbolize? (The impending humiliation and captivity of Egypt. See all of Isa. 20). Why did Isaiah show forth what was to become of Egypt? (Because Judah was looking to Egypt for help against the Assyrians).

Isaiah 38:1. Who was Hezekiah? (King of Judah in Isaiah's time). What message from Jehovah did Isaiah bring to Hezekiah?

Verses 2, 3. How did Hezekiah receive this message? What did he say to Jehovah? Was that true? (See 2 Kings 18:3, 5, 6.)

Verses 4, 5. Did Hezekiah's prayer make any difference? Why? (See James 5:16b and Psa. 50:15). What did God say to Hezekiah? Is our God a prayer-hearing and prayer-answering God?

NOTES AND TEACHING POINTS.

1. THE LESSONS AND THE LESSON.

Two great prophets, Isaiah and Jeremiah in their historical settings, take up our lessons this quarter. First comes Isaiah, and the present lesson is concerning his Call to the prophet's work, with a few additional verses touching his ministry.

2. WHAT IS A PROPHET?

"God having of old time spoken unto the fathers in the prophets . . . hath at the end of these days spoken unto us in his Son." (Heb. 1:1, 2). The prophet therefore was God's spokesman. "For no prophecy ever came by the will of man; but men spoke from God, being moved by the Holy Spirit." (2 Pet. 1:21). God put His words into the prophet's mouth (Jer. 1:9). A clear illustration of the meaning of the word is found in Exodus 7:1 and 4:15, 16. God said to Moses, "See I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet." "And thou shalt speak unto him [Aaron] and put the words in his mouth . . . and he shall be thy spokesman unto the people; and it shall come to pass that he shall be to thee a mouth, and thou shalt be to him as God."

By etymology the word "prophet" means a fore-teller, also a forth-teller. Foretelling future events was characteristic and distinctive of the prophet's message.

3. ISAIAH.

Beyond the fact that Isaiah was the son of Amoz (and we do not know who Amoz was) we know hardly anything else of him personally. We know Isaiah lived and prophesied from the days of Uzziah and Jotham, through the reigns of Ahaz and Hezekiah, Kings of Judah. (Isa. 1:1). For a picture of the times see 2 Chron. 26-32.

4. ISAIAH'S CALL.

(See the first eight verses of our printed lesson-text). Isaiah saw, in a vision, in the temple-precinct, God, high and exalted. When mortal man,

even the best of men, catches a glimpse of God in His holiness and glory, an overwhelming sense of his sinfulness comes upon him. (Comp. Job 42:5, 6). Isaiah felt crushed by the weight of his own unworthiness—not any special thing he had done, but what he was. But his distress was turned into peace and joy when he stood cleansed and forgiven in God's presence.

The forgiven man (and he only) can offer himself in service to God. So when God asked who would go for Him, Isaiah boldly pressed forward and said, "Here am I, send me."

5. ISAIAH'S MESSAGE.

So God gave Isaiah his commission as a prophet. Alas, his was not to be a happy, fruitful, saving ministry, but rather a hardening one. See Isa. 6:9-13. This passage is quoted in the New Testament, in three different connections, each time at a bad crisis; in Matt. 13:14, 15; in John 12:39, 40; in Acts 28:26, 27. John, referring to this very occasion and vision, declares that it was the Lord Jesus Christ's glory that Isaiah saw. (John 12:41). It is notable that Isaiah never forgot the initial impression of God's holiness. In his messages he speaks often of God as "the Holy One of Israel."

6. HEZEKIAH'S PRAYER.

Here is an instance in proof of the proposition that "Prayer changes things." If it be true that the length of a man's life is afore determined of God, we see here that, nevertheless, it is not so fixed and certain that by prayer it cannot be lengthened out. There are many walking about in health today who owe their lives to prayer.—God granted to Hezekiah a special sign, that he might know that he would recover and that the recovery was of God. (Isa. 38:7).

7. STUDY ISAIAH.

A little pamphlet published by Word and Work, Louisville, Ky., (10 cents) will be found helpful in studying the prophecies of Isaiah and Jeremiah.

QUESTIONS FOR CLASS USE.

(References to the Notes are given by number, as ¶1, ¶2, etc.)

- | | |
|--|--|
| 1. On what are the quarter's lessons? ¶1. | did Isaiah say that? |
| 2. What is the theme of this lesson? | 10. What commission did God give to Isaiah? ¶5. |
| 3. What was Isaiah's work and office? | 11. Why did Isaiah go barefoot and naked? (See Study Questions on Isa. 20:1, 2). |
| 5. In what year was Isaiah called? | 12. What message did Isaiah carry to King Hezekiah? |
| 6. Describe his vision. (See Text and ¶4). | 13. Did Hezekiah die then? Why not? |
| 7. How was Isaiah affected by the vision? | 14. Does prayer change things? |
| 8. How was he cleansed? | |
| 9. What is the Golden Text? When | |

SECOND LORD'S DAY LESSON OF APRIL

Lesson 2.

April 14, 1929.

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD.

Golden Text: Jehovah your God is gracious and merciful.—2 Chron. 30:9.

Lesson Text: 2 Chron. 30:1-9, 25-27.

1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah at Jerusalem, to keep the passover unto Jehovah, the God of Israel.

2 For the king had taken counsel, and his princes, and all the as-

Study Questions and Brief Comments.
Verse 1. Whom did Hezekiah summon to the Passover? (Had not "Israel" been carried captive then? Yes; but see the "remnant" in v. 6). Who had commanded the observance of the Passover? (God. See Exod. 12 and 13). Had it been faithfully kept? (No. See verses 5, 26).

sembly in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem.

4 And the thing was right in the eyes of the king and of all the assembly.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto Jehovah, the God of Israel, at Jerusalem: for they had not kept it in great numbers in such sort as it is written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto Jehovah, the God of Abraham, Isaac, and Israel, that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, who trespassed against Jehovah, the God of their fathers, so that he gave them up to desolation, as ye see.

8 Now be ye not stiffnecked, as your fathers were; but yield yourselves unto Jehovah, and enter into his sanctuary, which he hath sanctified for ever, and serve Jehovah your God, that his fierce anger may turn away from you.

9 For if ye turn again unto Jehovah, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

25 And all the assembly of Judah, with the priests and the Levites, and all the assembly that came out of Israel, and the sojourners that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27 Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven.

Verses 2-4. What was the regular time for the Passover? (14th day of the first month. Lev. 23:5). What right had they to keep it in the second month? (See Numb. 9:9-13).

Verses 5, 6. What decree was sent out? How far was it sent? Who was back of it? What was the appeal to Israel? (To turn to God). What hope was held out? See v. 9 also.

Verses 7, 8. Why did all that desolation come? What was the desolation? (Israel had been carried away captive by Assyria. 2 Kings 17). Why should they not be as their fathers and their brethren? What was their fathers' attitude? (Stiff-necked). How ought they now to act?

Verse 9. If these now had turned what might God have done for their brethren and children who had been carried away? On what attributes of God's character was this hope based? Was it correct? (Mal. 3:7; Joel 2:11, 12.)

Verse 25. Was there a response to Hezekiah's appeal? (Yes, a great response). Who was in the great assembly?

Verse 26. What effect did it have on them? Does willing obedience always bring joy? How long had this commandment been comparatively neglected?

Verse 27. What did the priests and the Levites do? How far did their prayer go? Why did it go that far?

NOTES AND TEACHING POINTS.

1. HEZEKIAH.

This was one of the best kings of Judah, or even the best. "He trusted in Jehovah, the God of Israel; so that after him there was none like him among all the kings of Judah, nor among them that were before him." (2 Kings 18:5). His reign and work are related in detail in 2 Chron. 29-32. In his days, in the sixth year of his reign (2 Kings 18:10) came the King of Assyria and took Israel (the ten-tribe kingdom) away captive. See the account of that in 2 Kings 17.

2. HEZEKIAH AND ISAIAH.

Isaiah prophesied during Hezekiah's reign. Isaiah's name appears several times in the history of Hezekiah, and four chapters of Hezekiah's history are embodied in the book of Isaiah (36-39). May not Isaiah's ministry have had much to do with the faithfulness of Hezekiah? Think about that. Read Isa. 1:18-20.

3. HEZEKIAH'S GREAT PASSOVER.

The present lesson tells how Hezekiah summoned all Judah, and sent messengers through all the desolated country of Israel to call the remnant that was left, to come and celebrate the Passover at Jerusalem as the Lord had commanded by Moses. (Read Exod. 12 and 13). For there had never been a full observance of it since the days of David and Solomon. Think on the following:

(a) Though they had failed in this, God had not abandoned them, but still dealt with them as His people. God is longsuffering and patient. Is that a good reason to continue in disobedience—or ought it to have the opposite effect?

(b) Though God had not cast them off for their non-observance of this solemnly commanded feast—may their failure to observe it have had something to do with their final downfall?

(c) Some seem to think that long time and custom make a disobedience right. Is that true? Is sin any less sin because it has long been practiced by everybody? Did Hezekiah do right in going back to God's word and digging up God's original will and commandment?

(d) Hezekiah availed himself of the second-month provision for the observance of the Passover which God had made in Numb. 9:9-13. But even then there were some that were not in condition to keep the Passover. Hezekiah pleaded for them that the Lord might overlook the fact that they ate the Passover "otherwise than it was written." And God was entreated of him. It was an emergency, a special situation, and God was considerate of them. (2 Chron. 30:18-20). Is that a good reason why anyone should be careless in doing God's will always as it is written?

4. THE JOY OF OBEDIENCE.

The result of their obedience was joy—such as they had not had in a long, long time. Glad, willing, whole-hearted obedience always brings joy to the heart. The converts of Pentecost (Acts 2:46); the Eunuch (Acts 8:39); the Jailer and his family (Acts 16:34); and all obedience rendered to the Lord by Christians always brings joy.

QUESTIONS FOR CLASS USE.

1. Who was Hezekiah? ¶1.
2. What sort of king was he?
3. Who prophesied in Hezekiah's time? ¶2.
4. What call did Hezekiah send out?
5. What was the Passover? (Ex. 12 and 13).
6. Had it always been kept?
7. What appeal did Hezekiah make to all the people? (Vs. 6-9).
8. If we return to the Lord will He return to us?
9. Was there a response to Hezekiah's appeal?
10. Who was assembled to keep the passover? (V. 25).
11. What came to the hearts of all the people at that time?
12. Why did they rejoice?

THIRD LORD'S DAY LESSON OF APRIL

Lesson 3.

April 21, 1929.

COMFORT FOR GOD'S PEOPLE.

Golden Text: As one whom his mother comforteth, so will I comfort you.—Isa. 66:13.

Lesson Text: Isa. 40:1-11.

1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem; and cry unto her, that her

Study Questions and Brief Comments.
Verses 1, 2. What does God say? Concerning whom does God say this? (His people, Israel). To whom does

warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.

3 The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain; 5 and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

6 The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field.

7 The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass.

8 The grass withereth, the flower fadeth; but the word of our God shall stand for ever.

9 O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!

10 Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him.

11 He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those

God give these orders? (To His spokesman, the prophet, and through him to others). What three "comfortable" things were they to speak and cry to Jerusalem? Have those three things become a fact even yet?

Verse 3. What voice is heard next? Whom does he address? (The people, Israel). What does he call on them to do? Who was this voice in the wilderness? (John the Baptist. Jno. 1:23; Luke 3:4-6).

Verses 4, 5. How shall the road be made? ("Level;" v. 3). What shall be done to the valleys? mountains and hills? uneven places? rough places? That work done what would happen? What makes it so sure and certain?

Verses 6, 7. What does this third voice say? What shall be cried? To what is all humanity compared? What becomes of grass and flower? Why?

Verse 8. Is what is said in verses 6 and 7 all the truth? What more is added in this verse? (See what Peter says on this, 1 Pet. 1:23-25).

Verse 9. Is there a fourth voice here? What message does it order to be sent to Zion? (Or see, R. V. margin, "O Zion that tellest good tidings" and "O Jerusalem," etc.) What is to be said to the cities of Judah? (Compare Isa. 35:3, 4).

Verse 10. How will their God come? Who will rule for Him? Who is "His Arm"? (Jesus Christ, His Son. See Isa. 53:1). What comes with Him and before Him? (Cp. Rev. 22:12).

Verse 11. What will God do for His flock when He comes?

that have their young.

NOTES AND TEACHING POINTS.

1. THE LATTER PART OF "ISAIAH."

As the Bible has 66 books, of which 39 make up the Old Testament, and 27 the New, so Isaiah has 66 chapters, and two distinct parts—the former portion having 39 chapters, the latter 27. Both parts are quoted about equally in the New Testament by Christ and His apostles, and they ascribe both parts to the one Isaiah. The standpoint, outlook and tone of the latter portion of Isaiah is different, and even its language is loftier. But the language itself bears certain striking marks of the same author, the prophet Isaiah.

2. THE VOICE OF COMFORT.

The lesson opens with the call, "Comfort ye, comfort ye my people." It was Israel and Jerusalem that was to be so comforted—but not before their discipline was over and had done its blessed work in causing them to return to God. The reference is to the time of Israel's repentance and restoration, for only then will her warfare be finished and her iniquity pardoned. Comfort given to a people in their sins and which leaves them in their sins is a false comfort and a destroying lie. "There is no peace, saith my God, to the wicked." (Isa. 57:21).

3. "PREPARE YE THE WAY OF THE LORD."

The 3rd to the 5th verse of our lesson is a prophecy of John the Baptist and his work as Christ's forerunner, of preparing a people for the Lord. We are told this in all the four gospels. John the Baptist prepared the way of the Lord by turning the people to repentance. What blocks the way for the Lord's entrance into our hearts? Sin, only and always. The "valleys," "mountains," etc., represent the sins that hinder the Lord's free access to the hearts of men. John was a mighty preacher of repentance as seen in Matt. 3:1-12, breaking the old stony hearts, "preaching the baptism of repentance unto remission of sins." Through the success of that work the pardon and comfort of Isa. 40:1, 2 was to come.

4. THE PROPHECY UNFULFILLED.

John the Baptist was that "voice" predicted in Isa. 40:3; yet his work did not accomplish what the prophecy contemplated. John's preaching caused a mighty stir in Israel, but his success was very partial and the result was comparatively small. On the whole John was rejected by the nation. (Matt. 17:11-13). The chief priests and the elders (Matt. 21:23-26); the Pharisees and lawyers (Luke 7:30); and the people in general (Luke 7:31-33) rejected him. "Every valley" was not filled up, nor was "every mountain and hill" brought low, nor did "all flesh" see the salvation of God, nor did God's comfort come to Israel then, nor was Jerusalem's warfare finished, nor was her iniquity pardoned, nor was her chastisement completed, (Luke 19:41-44). The people and the city, filled up their measure of iniquity in the crucifying of Jesus, and Jerusalem was given over to destruction and to be trodden under foot of the Gentiles until the times of the Gentiles shall be fulfilled. (Luke 21:24). But the day will come when Israel shall be saved and Jerusalem restored. (Rom. 11:26, etc.). It was to that day that Isaiah's prophecy of comfort looked forward.

5. GOD'S COMFORT.

God is the only Comforter. All true comfort comes from Him. Paul calls Him "the God of all comfort." (2 Cor. 1:3). Though Israel and Jerusalem have for the time failed of it, the comfort of God meanwhile comes to every individual who turns to Him in obedience to the gospel and is saved. And there is a greater comfort yet to come for His faithful ones when God shall wipe away every tear from their eyes. (Rev. 21:4).

6. ALL FLESH IS AS GRASS.

In contrast with "flesh," the fleshly humanity that withers away like grass and flowers, stands the word of the Lord which endureth for ever. Peter shows that men can be begotten unto eternal life through the word of the gospel. (1 Pet. 1:23-25).

QUESTIONS FOR CLASS USE.

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|---|---|
| 1. What is the title of the lesson? | Lord? |
| 2. Give the Golden Text. | 10. To what is all fleshly humanity compared? (Vs. 6, 7). |
| 3. From whom does all true comfort come? | 11. What only endures for ever? |
| 4. To whom was this comfort (in verses 1 and 2) promised? ¶2. | 12. Who shows that men can be begotten of the Word? ¶6. |
| 5. How can any man have it today? ¶5. | 13. What is the glad tidings mentioned in vs. 9, 10? |
| 6. What did the voice in the wilderness say? (Vs. 3-5). | 14. To what does that refer? Rev. 22:12. |
| 7. In whom was that fulfilled? ¶3. | 15. How will the Lord deal with His flock when He comes? (V. 11). |
| 8. How did John prepare the way of the Lord? ¶3. | 16. Have I the comfort of God? If not, why not? |
| 9. What blocks the way for the | |

FOURTH LORD'S DAY LESSON OF APRIL

Lesson 4.

April 28, 1929.

THE SUFFERING SERVANT OF JEHOVAH.

Golden Text: With his stripes we are healed.—Isa. 53:5.

Lesson Text: Isa. 53:1-12.

1 Who hath believed our message? and to whom hath the arm of Jehovah been revealed?

2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

3 He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

8 By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?

9 And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and

Study Questions and Brief Comments.

Verse 1. What is meant by that question? (That very few will believe, and few only will know the Arm of the Lord.) (John 12:38; Rom. 10:16).

Verse 2. Who will grow up before Him? (The "Arm of the Lord.") Who or what is this "Arm of the Lord"? (He is the suffering Servant of this prophecy, the Lord Jesus Christ). How will He grow up? Would we expect a tender plant and a root to grow up out of dead dry ground? Is He attractive and beautiful to the world's eye?

Verse 3. What attitude did men take toward him? Was His life one of pleasure and happiness? What does it mean when men hide their face from one?

Verse 4. What is the explanation of His wretchedness? How did men explain the cause of His sufferings?

Verse 5. What was the real cause of His sufferings? Why was He wounded? Why was He bruised? What is meant by "the chastisement of our peace"? (The chastisement that must be borne in order that we may have peace). What do His stripes mean to us?

Verse 6. What is true of us all? Which way did we go? Is our own way ever a good way? What did God do with all our iniquities? (Comp. 1 Pet. 2:24).

Verse 7. What very remarkable thing are we told here concerning this great Sufferer? Did He make any complaint or protest against the wrong done Him? (Comp. 1 Pet. 2:23).

Verse 8. Did His oppressors and false judges succeed in taking Him away? (i. e., putting Him to death). To whom was the death-stroke really due? Did any of His generation realize that?

Verse 9. With whom did they make His grave? (Cp. v. 12, "He was numbered with the transgressors.") At His death who provided for His burial? (A rich man—Joseph of Arimathea). Had He been guilty of violence or deceit?

Verse 10. Why then was He thus "bruised"? What did God do? (God made His soul an offering for sin)

he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

satisfy Him? How many will He justify? (Comp. Rom. 5:19). How will He do that? Is it necessary that we should know and believe in Him as our Sin-bearer? (2 Cor. 5:21).

Verse 12. What will Jehovah do for Him? (Assign Him a place with the great ones, and a share in the trophies of the mighty. See Isa. 52:13, 15.) What great portion and share was really given to Him? (Matt. 28:18; Phil. 2:8-11). Why did God do this? What was the reason of His death and what the nature of His work?

NOTES AND TEACHING POINTS.

(In this lesson especially be sure to go over the text and the Study Questions).

1. THE SERVANT OF JEHOVAH.

In Isaiah's latter prophecy; in chapters 41-53 the Servant of Jehovah appears. In some of the passages it is the nation, Israel, that is called by that name, as the connection shows. (Isa. 41:8-16; 43:1-10; 44:1-8, 21; 45:4; 48:30). In other passages where the term occurs it is an individual, distinguished from the people of Israel. This Servant, the one, real, true Israelite, suffers for the whole nation, and restores and saves it. (Isa. 42:1-12; 49; 50:4-6; 52:13-15). The Jew in his unbelief until yet tries to make these latter passages mean the nation. But a glance at the passages themselves shows that this Servant is not a nation, or a number of persons, but an individual, a Man, who stands in peculiar relation to the nation and to Jehovah. The nation is sinful, the Servant is sinless, and perfectly pleasing to Jehovah. He suffers for the nation's sins and bears their iniquities, even enduring death on their behalf according to the will of God. He is "cut off out of the land of the living for the transgression of my people [God's people] to whom the stroke was due." His suffering is not (as Israel's sufferings were) compulsory and unavoidable: the Servant suffers voluntarily, pouring out His soul unto death. In all their affliction Israel murmured, complained, resisted. The Servant opens not His mouth, but surrenders Himself unresistingly. All along He is in contrast with the nation—despised, rejected by them, wounded for "our" transgressions, bruised for "our" iniquities. When Isaiah says "we," and "our", he means the people of Israel, putting himself in with them. It was not Israel that was cut off out of the land of the living, but the Servant for them; yet He afterward lives and justifies many. The picture fits only One—Jesus Christ, the Son of God. To no one else that ever lived can this prophecy apply.

2. CHRIST'S DEATH FOR US.

The Servant of Jehovah died not only for the nation of Israel but for the whole world. (Isa. 49:5, 6; John 11:51, 52; Heb. 2:9; 1 John 2:2). This is the first of the three fundamental facts of the gospel (1 Cor. 15:1-4)—"that Christ died for our sins according to the Scriptures."

3. CHRIST OUR SINBEARER.

After reading this chapter and related New Testament passages (Rom. 5:12-19; 2 Cor. 5:21; Gal. 3:13; 1 Pet. 2:24) no one need be in doubt as to how Christ's death saves us. He suffered representatively for all (just as Adam had representatively sinned for all.) Moreover He took all our sin upon Himself and Himself bore our iniquities. He took our place that we might have His. Jehovah laid on Him the iniquity of us all. He was made sin for us that we might be made righteousness in Him. He was made a curse for us (for it is written, "Cursed is every one that hangeth upon a tree") that the blessing may come to us. He bore our sins in His own body upon the tree that we (having died to sin through His Person) might live

unto righteousness. More than this Love could not do. What if a man rejects this?

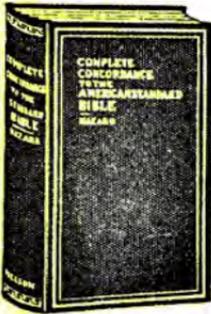
4. A SUGGESTION.

Read verses 4, 5, and 6 of this lesson to yourself, and in every place where the words "we," "our," "us" are found read your own name instead. Think what that signifies.

QUESTIONS FOR CLASS USE.

1. What is this lesson about?
2. Who is this Servant? ¶1.
3. What is the meaning of the question in v. 1? (See Rom. 10:16).
4. How was this Servant regarded among men? V. 3.
5. What was the reason for all His great suffering? Vs. 4-6.
6. What did Jehovah do? V. 6.
7. What was so remarkable in the Servant's conduct through all His suffering? V. 7.
8. To whom was all this due? V. 8.
9. What is told about His grave and burial? V. 9.
10. How was that fulfilled? Matt. 27:57.
11. How is His resurrection indicated in v. 10?
12. What is the fruit of all His travail and distress? V. 11.
13. What high place does God assign to Him? See 52:13-15. Phil. 2:5-11.

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giving the meaning of the name of the place as well as a description, so that where there are two or more places of the same name you can easily distinguish one from the other.

THE WORD AND WORK, LOUISVILLE, KY.

treasures of the Vatican. "No," was the reply, "nor can he say, 'In the name of Jesus Christ rise up and walk!'" The church is not of the world, even as her Lord is not of the world. She is bidden to set her mind on the things that are above, not on the things that are on the earth. For her glory she waits her Lord's returning. (Col. 3:1-4). The law of her path is laid down by Jesus Christ:—"If any man would come after me, let him deny himself and take up his cross and follow me." She is called into fellowship with her Lord—in His rejection now, in His glory when He comes again. (1 Cor. 1:9). For when He came to redeem us He suffered for us outside the gate, in the world's place of reproach and shame. "Let us therefore go forth unto him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come." (Heb. 13:13, 14).

"SOME TRUST IN CHARIOTS."

This is a day of great ado. Church leaders, preachers and others, are bidding for the world's admiration and patronage. Great things are being done—vast drives for human amelioration, big plans for world-evangelization. And we have learned the knack of combining the cross with worldly advantage, and making godliness a way of gain. Again we have gone after horses to Egypt and hired hosts from Assyria for the battles of the Lord. And when will the professing church learn that her power is only spiritual? They dote on men and money and prestige. They look to external means only. Only when the Lord lives in her and works through her (for "greater is He that is in you than he that is in the world"); only as she walks in fellowship with her crucified Lord can the church have any power at all. Like the vine that is of no earthly use except to bear fruit; like the salt which if it have lost its savor is good for nothing—so worthless is the church when she forgets her place and her calling. If we truly want to do great things in His Name, let us go back to Jesus Christ our Lord, and take up His cross. Let us build up on the inside, spiritually. Let us take the way of unworldliness, suffering, loss, rejection with Him, and seek His glory alone.

THE GLORY THAT IS TO BE REVEALED.

The church is a small thing in this age—she will never swamp the world. She is poor and ever will be. She will always be composed of a poor and lowly people. Those who scorn the fellowship of God's little ones (Matt. 18:10) must go elsewhere. For not many great or wise or mighty will be found in Christ, but many poor and babes and humble folk. But Christ is made to them wisdom, righteousness, sanctification, and redemption, and the whole universe waits for the revealing of the sons of God—that wonderful day when Christ's little ones shall shine forth as the sun in the kingdom of the Father. "When Christ who is our life shall be manifested, then shall ye also be manifested with him in glory." (Col. 3:4).