

# WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE  
WHOLE COUNSEL OF GOD.

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## NEWS AND NOTES

From Montgomery, Ala.: "We have just closed a meeting at State Prison with 25 additions."—S. T. Butts.

To those who lack back numbers of the Bound Volume: one copy each of 1917, '19, '21, and '25 are now available; \$1.75 each.

Delayed from Abilene, Tex.: "Among the many good things of 'Lecture Week', Carl Etter's lesson on 'Theory versus Practice' was one of the best. He and his good wife are preparing to go to Japan as bearers of the 'good tidings.'"—Chas. R. Brewer.

"Brother Spaulding is doing fine work at Jasonville, Ind."—E. E. Kranz.

From Greenville, S. C.: "Everything moving along very well. Hopeful of a good year."—G. F. Gibbs.

Will those ordering song books by telegram kindly follow with prompt remittance? Song books are cash, yet we never hold up telegram orders; but payment is expected unless arrangements for time has been made.

From Pulaski, Tenn.: "We are expecting a great meeting in April. Pray for us, and for Brother E. H. Hoover, who is to do the preaching."—Maurice Clymore.

"I have a good farm, 145 acres by deed, but I believe it will measure 160 acres, 8-room brick house, 100-foot barn, new cement silo, all kinds of fruit, plenty of blue-grass, timber, water, building stone—everything. It is one and one-half miles north of Milford, Ohio. Good road, rural mail delivery. I feel that my working days are gone, and will sell for \$15,000. Out of this amount I will give a tithe, \$1,000 of the amount direct to the preaching of the gospel." Address Allen H. Kemp, Loveland, Ohio, Rt. 3.

From Valdosta, Ga.: "Our school, the Georgia-Florida Bible College, is progressing nicely. The local brethren have responded excellently in recent move to finance the operation of the school."—G. B. Dasher.

"The Ebenezer Church-house (near Harrodsburg, Ky.,) was well filled every night of our week's Bible Study. The interest was equal to a Revival Meeting, and perhaps more lasting good was done. This church has now established the good custom of two meetings a year: one—the Bible Reading—chiefly for saints; the other—the Revival Meeting—chiefly for sinners."—E. L. Jorgenson.

The Word and Work has in stock a number of excellent tracts, published to sell almost at cost, for the sake of the Cause. Some of them have sold by the ten thousands, and are especially suitable for use during or preceding protracted meetings. A notice of your gospel meeting may be printed on a space left blank for that purpose. In thousand lots, we print this notice without extra charge. A quarter will bring a sample set of seven best tracts.

From Jacksonville, Fla.: "We have had some good meetings here of late. Fifteen or twenty have been added to the fellowship during the past month. On March 6 we had our record attendance at the Sunday Bible Study, 23 being present."

From Toronto: "We wish to report the baptism of two young men on last Sunday night. We are having excellent attendance and interest at our prayer meetings, and the Friday night class in Isaiah has been blessed abundantly. Some new pupils have recently been enrolled in our Bible School. Largest audience Sunday night since we came here last September."—H. L. Olmstead.

From R. A. Zahn, Moundsville, W. Va.: "We have been here more than our three month's scheduled stay, and are now open for local work or meetings. We have been having fine interest in our graded Bible class work, which has been inaugurated since we came here. Also splendid attendance at regular preaching services."

From Amite, La.: "Fires were comfortable yesterday and today. Strawberry season is on, preaching is being done principally on Sundays. We hope to put in one meeting between strawberry and bean season, the last of April. The little congregation at Brother White's home, started last Fall, shows a bit of zeal and earnestness. Our bulletins are worth much to the local work."—A. K. Ramsey.

From New York: "We are asking all the preaching brethren to announce from their pulpits our location in New York, which is 226 West 58th Street; to ask members everywhere to write their friends our location, urging them to attend our services; and to ask members to write T. W. Phillips, Jr., 414 West 120th Street, Apt. A6, the addresses of their friends who are members of the church and who live in our city. We believe there are scores of members here who have not learned our location, and we think this the best way of finding them.

"Second, we want every preacher to take the responsibility of raising ten dollars each for our building fund. We feel that ten dollars can be easily raised, and will work a hardship on no one. A location in our city will be very expensive, but we must have a house to best do our work. After we get a church edifice, we feel we can do the work that needs to be done here, and we will then have to ask no more for assistance. When we do get a building, it will be fully protected with the restrictive clause. Send all help to Geo. M. McKee, 1991 Broadway, New York."—T. W. Phillips.

"New Year found me at Hazlehurst, Ga. Four baptized and three families promising to meet for worship; Jan. 16 to Feb. 6, at Lacoachie, Fla., nine were baptized and eight found with a promise to meet for worship. Feb. 9 to March 1, at Zephyr Hills, Fla., six were baptized and four found with a promise to meet for worship. March 6, at Eagle Lake, Fla., began a meeting to continue indefinitely. All in Florida wanting a tent meeting during the year address me, Box 147, Palatka, Fla.

"A chemist gave me this formula for waterproofing a tent in the cheapest and best way: Three pounds of paraffine wax, one and one-half gallons of paraffine oil, melt wax, mix with oil and bring to a boil; pour into three and a half gallons of gasoline, mix well and apply while hot with a broad brush. It works well."—J. Madison Wright.

Longfield Ave., Louisville, is holding a good two-weeks' meeting, with a different preacher every night. Burnett Ave. (colored) ran one week by that method and is continuing with M. Keeble preaching. The Highland church begins a protracted meeting April 3, Virgil Smith preaching; John Von Allmen and Stanford Chambers conducting the song services the first week, and E. L. Jorgenson the second week.

## SCHEDULE OF SONG RALLIES.

In the alphabetical hymnal,  
"Great Songs of The Church."  
(Conducted by the Compiler)

St. Louis, Monday night, March 28.  
Springfield, Mo., Tuesday night, March 29.  
Oklahoma City, Wednesday night, March 30.  
Thorp Spring, Tex., Thursday and Friday nights, Mar. 31-  
April 1.  
Gunter, Tex., Saturday and Sunday nights, April 2, 3.  
Celtic Church (Sherman) Sunday morning.  
Abilene, Tex., Monday and Tuesday nights, April 4, 5.  
Oklahoma City, Wednesday night, April 6.  
Morrilton, Ark., Thursday night, April 7.

The purpose of these services for Praise and Practice is to lead all who attend a little more deeply into the riches of their hymnal, and into the true meaning of worship in song.

All brethren in reach of these churches are invited.

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## SIGNPOSTS FOR PREACHERS.

1. Keep in mind that your sermon is for the hearer's good, not for your satisfaction only.
2. Don't forget that the way to benefit your hearers is to interest, instruct, move and constrain them.
3. In order to interest them, make it attractive, to instruct them, make it plain, to move them, fill it with feeling, to constrain them, clothe it with divine authority.
4. Make the introduction short and attractive—arresting.
5. Bring out the thoughts and show the march thereof in logical order.
6. Remember that the arguments are the walls and roof. Illustrations are pictures and windows.
7. Study the audience and advance at the rate of the average hearer's comprehension. Remember that you have thought out the sermon before, the hearers have not. (You should have). Don't "shoot too high."
8. Keep moving toward the climax. Don't reach it too quick. Don't shut off steam two hundred yards before you reach the station. Rush right on in and then stop.
9. Remember that the present-day capacity for sustained attention is small, therefore the preacher cannot afford to waste words nor time. Everything should count. Stay on the subject. Let nothing distract.
10. Many without prompting do not translate principles into practice. The preacher should at least try to start them doing this. One good way to do is to take the lead. "Practice what you preach."—U. R. Forrest, in *Firm Foundation*.

**"THE PLEA FOR PRIMITIVE CHRISTIANITY."**

H. L. OLMSTEAD.

How often and with what earnestness have we heard this phrase pronounced from the pulpit and class rooms of our churches! How often have our eyes beheld it upon the printed page! We have heard it defined and have read volumes upon this interesting topic. "The Ancient order of things," "The restoration of the New Testament church with its Doctrines, Ordinances, and Fruits," are synonymous or explanatory terms. Just what, after all, do we mean by such a plea? Would we or would we not be satisfied to practice just what the plea means when all that is merely incidental and local, or matters of mere expediency, are eliminated and only that which is vital and essential emphasized? In a plea of this nature just what should be particularly stressed and what should not?

First of all Christ Himself should be stressed, in His Eternity, Deity, Messiahship, Saviorhood, sacrifice and suffering. Christ in His claims, His offices, His work, past, present and future. Taking the apostles of the Lord for an example on this point, sermon by sermon in the book of Acts, what do we find? Peter's pentecostal sermon begins, "Jesus of Nazareth"—approved of God, wonder-worker, put to death according to the predetermined plan of God, and raised from the dead. Vs. 22-24. Jesus the Lord and Holy One, the predicted Ruler of the seed of David. Vs. 25-31. Jesus raised to God's right hand, the Giver of the Holy Spirit, the final Conqueror of all foes, both Lord and Christ. Vs. 32-36. In His sermon in Acts 3, Christ is preached as the Glorified Son, the Holy, the Just, the Prince of Life, the Suffering, Slain, Risen Savior. Vs. 12-18. He is in the heavens, the Prophet whom all must hear or else be destroyed, the Fulfiller of the Abrahamic covenant and the Blessor of all. Vs. 20-26. In Peter's address to the Sanhedrin the name of the crucified Jesus, now risen from the dead, is honored and He is preached as the Head of the Corner (Acts 4:8-12), and His is the only Name whereby we must be saved. Again in Chapter 5:29-31 the apostles witness to the resurrection of the exalted Prince and Savior.

The first martyr, Stephen, leads his hearers step by step to the Holy One of Israel, and with dying lips testifies to his presence at the right hand of God. Acts 7:52-56. Philip preaches "Christ" to the people of Samaria and "Jesus" to the Ethiopian Eunuch (Acts 8:5; 8:35, while the great apostle to the Gentiles begins his Christian life by straightway preaching Christ in the synagogues as the Son of God. Acts 9:20. At the second use of the "keys of the kingdom" by Peter (Acts 10:34-48), Christ is preached as the Giver of Peace, anointed with the Holy Spirit, the Healer of the oppressed, the Doer of good, the dead and risen One, the ordained Judge of the living and dead, by whose authority the remissions of sins is promised to faith.

Paul's first recorded sermon (Acts 13:14-43) is all about

Jesus, the Savior of Israel, raised from the dead, the Fulfiller of Israel's hope and the Justifier of those who believe. So at Derbe, Lystra, Iconium, Phillippi, Berea, Thessalonica, Athens, Corinth and finally at Rome, it is *Christ*. It is by His authority that we are to repent, on Him we are to believe, and into His name we are to be baptized. With the record of Acts before us it is clear that a plea for primitive Christianity stresses the Christ Himself.

The terms upon which the salvation was to be enjoyed were announced, though not given the place that the preaching of Christ Himself is given. The verses in Acts which state these are Acts 2:38; 3:19; 10:43; 13:38-39; 16:31; 17:30; 22:16. Other passages give the record of the doing of these things, e. ., Acts 2:41; 8:12, 13; 9:18, and many others. In addition to the terms the preachers of primitive Christianity also declared to their hearers the benefits and blessings to be derived from submitting to the terms: sonship, remission of sins, eternal life, the gift of the Holy Spirit. Any plea for primitive Christianity which omits either of these is not a true plea.

It is just here however that New Testament Christianity and the modern plea for primitive Christianity are seen to diverge. Churches with their bishops and deacons were formed (Acts 14:23-28; 20:17-38; Phil. 1:1, et al). Men of wisdom, faith, and the Holy Spirit were chosen to direct the churches, that the doctrines of Christianity might be known and its fruits realized by the churches. For after all, primitive Christianity means the *life of Christ reproduced* in the members of the body of Christ. As the means by which this result is to be achieved there is a doctrinal development in the epistles not found in either the gospels or Acts. The book of Acts but *begins* to explain the meaning of the great facts and sayings recorded in the gospels. Not until we come to the epistles do we begin to comprehend our relationship to God and its deeper spiritual meaning. A plea for primitive Christianity which does not stress the great doctrines developed there and educate the churches in the meaning of grace, faith, fellowship with Father and Son, atonement, power for service, vital union with Christ, the prospect of Glory and the indwelling spirit will be as untrue to a plea for primitive Christianity as if it had omitted to preach Christ or to announce the terms of salvation to sinners. The book of Revelation is another book which is for "the churches" (Rev. 22:16); and, in a way which no other book does, it sets the mind of the Christian upon the glory that shall be revealed and shows the instability and final end of all human arrangements, thus separating us from union with the present order of things.

Too often a plea for primitive Christianity has fallen short of the spiritual education necessary to produce a *practical* Christianity. The works are not forthcoming because not sufficiently motivated. The devil is well pleased with little fruit or no fruit.

He is even pleased with "service" and "works" of a kind which spring from self-effort, and leave Christ and the Holy Spirit out. A plea for primitive Christianity which tends to stress only the return to certain forms is at best a poor substitute for the Christianity of Christ, the vital, living, spiritual thing which reproduces His life in us. At this point we are often confronted with the spectacle of men contending for things and against things in their "New Testament Plea" which are entirely irrelevant and purely incidental and which in no way effect the authority of Christ or the vital effect of his doctrine upon the life. Baptism and the Lord's Supper are both things clearly ordained of the Lord Himself to as well as the apostolic order of church polity. They are not mere incidentals, but all have their proper and vital place in the churches and in the plan of our Lord. However, where or by whom I should be baptized is incidental. The manner of the observance of the supper and the time of day is incidental. Those who contend for some special manner which they feel they find in the example rarely, if ever, contend for the universal example of the New Testament of celebrating it at night. The example of *when* it was done is considered as an incidental and correctly so. The example we have in teaching by one person on every occasion is another. Teaching may be done many ways so long as that which is taught is the right thing. The method is incidental. We have an example of churches appointing a man to travel with Paul (2 Cor. 8:19) in the matter of collecting funds for the poor, yet no one contends that this example should be universally followed. It was an expedient and a good one for the time and occasion, but who would contend it was *the* New Testament way against any other that might be used. For instance sending by mail or selecting a committee of three instead of one. Paul's "order" in first Corinthians 16:1, 2, was an expedient which for a general practice cannot be improved upon. It was done that there might not be any collections when he came. The much-needed fund would be ready when he arrived. However the inference is that he would have collected it after he arrived if it had not been ready. This example, however, is in some places raised to the place of a vital doctrine and any other method is considered unscriptural. Consequently it is stressed in the plea for primitive Christianity. At the same time, the example is that the collection was for the poor saints; yet but few will contend that it should be confined to such a use. Ordinarily such gifts will be used for missions, local preaching, janitor service, coal, church building, etc. Giving is a commandment, but the method is incidental.

Two evils at least grow out of these and other like contentions. First, the "Plea" is brought into disrepute in the minds of people who think they easily see the inconsistency of contending for one example and refusing another. In the next place, when one becomes zealous in his contention for that kind of Christianity, he is liable to lose sight of the great vital themes which really

produce the fruit of primitive Christianity; and at the same time this work will tend to build up a sect of like spirit and spiritual vision. There are many things practiced today for which there is no example, much less precept, which we find very expedient and helpful. Invitation songs, Singing Evangelists, Annual Meetings, Christian Schools, Inviting sinners to "come forward" in evangelistic meetings, Dismissing with prayer, Broadcasting services, Stock Companies for printing Christian literature, Officers' Meetings, Budgets, Envelopes, Pledges, etc., etc. These and many "such like things we do" without definite New Testament example, and without feeling that we violate the plea for Primitive Christianity. Let us beware lest we shall find ourselves losing sight of that which is real and vital!

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### **"ONLY IN THE LORD."**

STANFORD CHAMBERS.

As the world comes more and more to disregard the sacredness of the marriage relation and to consider it an experiment and often as a joke there is the more reason for the people of God to proclaim and exemplify the Bible doctrine on the subject. Marriage is not a "mere experiment", nor indeed a joke, but an institution of divine origin and subject to divine law. He who made both male and female said, "For this cause shall a man leave his father and mother and shall cleave to his wife: and the two shall become one flesh. What therefore God hath joined together, let not man put asunder." This observed and there can be no divorce evil—an evil which, of course, is not supposed to exist in the church of the Lord Jesus Christ. But, alas, many in the church have become conformed to the world in this as well as in other matters.

"Only in the Lord" is a Bible injunction for Christians on marriage. "Free to be married to whom she will: only in the Lord." (1 Cor. 7:39). "Have we no right to lead about a wife that is a believer?" (1 Cor. 9:4). The Bible does not contemplate such a thing as one in Christ marrying one out of Christ, but "only in the Lord." Christians are to marry Christians only; "Be not unequally yoked with unbelievers."

I am writing this chiefly to say that if Christian parents would earnestly teach their children to marry "only in the Lord", and if children would receive such instruction and marry "only in the Lord" a vast amount of trouble and grief would be spared themselves and the church of God—matters of some import I warrant. Will Christian fathers and mothers make this a subject of earnest prayer? and will not every Christian, young or old, who contemplates marrying hold fast this Scriptural teaching and marry "only in the Lord"? Do it for Jesus' sake.

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One new copy of a very useful book for teachers and speakers is on our shelves; regular price \$2.25; our price, \$1. It is Fernald's "Connectives, Conjunctions, Adverbs, and Relative Pronouns."

## THE PROMISE OF THE COMFORTER.

R. H. B.

"I will pray the Father and he shall give you another Comforter, that he may be with you forever." (John 14:16).

These words were spoken by the Lord Jesus on that last night before His death, His disciples being gathered around Him in the Upper Room. Judas had gone out into the night; and to the eleven He now spoke more freely. "I go" He told them; and "I come again." (John 14:2, 3). There would be a period of absence; and He goes on to explain the necessity of that absence. "Because I have spoken these things unto you sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go I will send him unto you." (John 16:6, 7).

For above three years the Lord Jesus had been with them, and during that time *He* had been their Comforter. He had taught them, led them, helped them, warned them, rebuked them, consoled them, directed them. Now He is to go away, and what shall they do? "Lord to whom shall we go?" one of them had said a long while before. (John 6:68). Jesus had become indispensable to their life. How could they let Him go? How could they do without Him? Another Comforter? Alas, how could another fill the place of Jesus with them?— They did not want another; they wanted Jesus only and Him forever. Yet He speaks of going away and sending another. How could such an exchange be "expedient" for them, and how could the coming of that other Comforter be more essential to them than the personal presence of the Lord whom they loved? Yet so it was. He must go that that other Comforter may come. If Jesus does not go that Comforter cannot come—and the gain of the Comforter's coming would outweigh the temporary loss of the Lord Jesus' personal, visible presence. Who is that other Comforter that can thus more than fill the Lord's place during His absence? And indeed how could *Another* do that?

### THE OTHER COMFORTER.

In the deeper sense this Other is really not another. He is another but not a different one ("*allos*" in the Greek, but not "*heteros*"). It is not a Stranger who would come to supplant Jesus in their hearts, or to turn their attention away from Jesus to himself. It will be as if the Lord Jesus' inner self had come to them. For all that the disciples had seen in the Lord Jesus, and all they had heard from Him was really a manifestation of this Other Comforter—the Holy Spirit. He had rested upon and dwelt in Jesus Christ without measure. In all He said and did, Jesus was actuated by the Spirit. In His life the mind and way of the Spirit was seen and known; and the character of Jesus was but the exhibition of the mind of the Spirit, whose fruit is love, joy, peace, longsuffering, kindness, goodness, meekness, self-

control. The Holy Spirit was therefore, no Stranger to the disciples, for in the Person of Jesus they had long known Him. "Ye know him, for *he abideth with you*, and shall be *in you*." (John 14:17). It was to secure this latter benefit—that the Spirit should come to them to *dwell in them* as He dwelt in the Lord Jesus, and in them do His gracious work, that so Jesus' other Self (if we may dare to use such a figure) might dwell in their very hearts, and that through the Spirit Jesus Himself might dwell in them, yea and the Father also with the Son, make His abode in them (John 14:23)—it was for that Jesus went into heaven, there in the Presence of God to obtain that unspeakable Gift for us.

### THREE PERSONS—ONE GOD.

For where the Spirit is there is also the Father and the Son; and though distinct in Person, the Spirit is never separate nor different. It is not three Gods that we know, but the Father and the Son and the Holy Spirit, in the inmost essence of their Divine Character and Being, as ONE. We see not the Spirit as a Being distinct and different from the Father and the Son: the Spirit does not direct attention to Himself but sets forth the Lord Jesus, and the Lord Jesus, in turn, does not alienate our attention and regard from the Father, but He came to reveal the Father to us, and that so through Him our worship may be to the true God. So the Spirit reveals the Son, and through the Son we know the Father. God is One. Jehovah is indeed a jealous God, and His glory will He not give to another. But the Father, the Son, and the Spirit, distinct in person, one in Being, character, and mind, and purpose, are a unity: what the Father does the Son does and the Spirit, and vice versa. Nor could we know or deal with the Spirit or the Son without at the same time dealing with the Father. Since Jesus Christ is the "image of the invisible God" (Col. 1:15), the "very image of his substance" (Heb. 1:3), the Father's full and perfect Representative (so that whosoever has seen Him has seen the Father, John 14:9) it follows that all faith in Him, all obedience and homage to Him, goes to the Father. The Son never does or speaks anything upon His own, private initiative, but He utters only what He has seen and heard from the Father (John 5:19; 14:10). So likewise the Spirit does not seek to set forth anything distinctive and peculiar in Himself, or to bring us a message of His own, but to bring us the Son, and through Him the Father. "I have yet many things to say unto you, but ye cannot bear them now," said the Lord Jesus to His disciples on that last evening. How were they to learn these needful things which He had not told them? Answer: "When he, the Spirit of truth is come, he shall guide you into all the truth: for *he shall not speak from himself*, but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. *He shall glorify me*, for he shall take of *mine* and declare it unto you." And when Jesus says "mine," "my things," He means the things of the Father. "All things

whatsoever the Father hath are mine: therefore said I, that he [the Spirit] taketh of mine, and shall declare it unto you." (John 14:12-15).

But to turn from this digression—this Spirit who had been with them, whose way and power they had beheld these years of their association with Jesus, who had shone forth through all the Savior's words and deeds and conduct, with whom they had thus become acquainted ("ye know him, for he abideth with you"), this Spirit should be *in them*. In order that this might be, the Lord Jesus must leave them. It must be a vast benefit indeed that could compensate for the loss, even temporarily, of the personal presence of the Lord.

#### THE PROMISE TO ALL CHRISTIANS.

Some have thought that since only the apostles were addressed in that Upper Room only the apostles were meant, and that the promise given them did not apply to the rank and file of common Christians, or only indirectly. But the apostles were nothing more than "common Christians"—brethren in the Lord, to whom indeed a very special and exclusive function was committed: they were to be witnesses of His resurrection; also they were to be the original, infallible, inspired proclaimers of the gospel—but aside from what pertained to this function which was exclusively theirs, nothing was said to them that does not apply to every one of us. Evidently the indwelling of the Spirit was intended to be shared in by all Christians; and we learn that actually He dwelt in the hearts of all who became God's children through the gospel. To the church at Corinth Paul writes, "*Know ye not*" (for it was a fact commonly known, and should have been understood by them)—"*Know ye not that ye [the congregation at Corinth, collectively] are a temple of God, and that the Spirit of God dwelleth in you?*" (1 Cor. 3:16). He dwells also in each Christian individually. "*Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.*" (1 Cor. 6:19, 20).

Clearly, then, the Lord Jesus meant that the Holy Spirit should be given to all His own, as an indwelling Spirit.

To the very important questions that are commonly raised concerning the indwelling Spirit—Who has the Holy Spirit? How does a man receive the Holy Spirit? How can a man know that the Spirit dwells in him? What is the effect of the Holy Spirit's indwelling, and what does the Spirit do for us?—we will seek an answer in future articles, as the Lord permits.

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"Delight thyself also in Jehovah and he will give thee the desires of thy heart. Commit thy way unto Jehovah; trust also in him and he will bring it to pass. And he will make thy righteousness to go forth as the light, and thy justice as the noonday. Rest in the Lord and wait patiently for him.

**FEEBLE MEMBERS.**

J. EDWARD BOYD.

"Nay, much rather, those members of the body which seem to be more feeble are necessary." (2 Cor. 12:22). This is a truth often forgotten or overlooked, even by the feeble members themselves. Much honor is bestowed upon the great and the mighty, the skilled leaders and directors of large enterprises; little thought is given to the humble toilers, men with pick and shovel, or saw and hammer, who make possible the success of these undertakings.

A laborer, standing outside the Cologne Cathedral, overheard a traveler admiring the beauty of the structure. "Yes," said the workman, "it's a fine looking building, and took us many a year to finish." "Took you!" exclaimed the tourist. "Why, what did you have to do with it?" "I mixed the mortar, sir," he replied proudly. The work of constructing the Panama Canal is said to have depended largely upon six spiders. The webs which they spun were used for dividing into sections the lenses of the surveying instruments, that the surveyors might make no mistake. Nothing else suitable could be found.

Thus it is in the Lord's work. There are in the church those of great ability, men who are in places of leadership and wide influence, and who are accomplishing "great things for the Lord"; then there are those of small power, in humble and obscure situations, whose service receives little notice. Yet how important is that service! And how much may depend upon it!

When Jonathan conceived the idea of attempting his bold exploit against the Philistines, he said to the young man who bore his armor, "Come, and let us go over into the garrison of these uncircumcised: it may be that Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few." And this young man, whose name we do not know—who is known to us merely as Jonathan's armor-bearer—promptly replied, "Do all that is in thy heart: turn thee, behold, I am with thee according to thy heart." (1 Sam. 14). Thus they went. These two, and a great victory was won. We may never know how much it meant to Prince Jonathan to have the hearty support of this young man; but always the Jonathans need the help and encouragement of their armor-bearers. Much may depend upon it.

The Apostle Paul labored more abundantly than they all, and the fruits of his labors have abounded through the centuries; but what shall we say of his many helpers and co-workers in the gospel? We do not know how much it was worth to him, and to the Lord, to have the faithful service of a Timothy and a Titus, the ministrations of Stephanas, Fortunatus, Achaicus, the fellowship of the Philippians and of their brave messenger, Epaphroditus, the comfort of Mark and Justus, the bold sympathy

and encouragement of Onesiphorus, who "was not ashamed of my chain." Yes, and he would not forget those faithful women, Phoebe, Euodia, Syntyche, and others, who labored with him in the gospel.

"Those members of the body which seem to be more feeble are necessary." Our place may be obscure, our efforts unnoticed, our ability small, yet how needful it is that we serve faithfully, as we have opportunity! Let us take courage and press on.

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### CHILDREN OF GODLY PARENTS.

John Bunyan in "The Life and Death of Mr. Badman" enumerates the following advantages that the children of godly parents have.

1. "They are the children of many prayers. They are prayed for before and prayed for after they are born. And the prayers of a godly father and mother do much.

2. "They have the advantage of what restraint is possible from what evils their parents see them inclined to. And that is a second mercy.

3. "They have the advantage of godly instruction and of being told which be and which be not the right ways of the Lord.

4. "They have also those ways that are good commended unto them and spoken well of in their hearing.

5. "They are kept from evil company, evil books, from being taught the way of swearing, lying and the like, and from mocking at good men and good things. And this is a very great mercy.

6. "They have also the benefit of a godly life set before them, doctrinally, by their parents, and that doctrine backed with a holy and godly example."

This is certainly worthy of serious consideration. "What advantage shall I give my child?" Well, the first and greatest you can give him is a godly Christian father and mother. And if you have lacked in this, it would not be a bad motive, nor unacceptable to God if, for your children's sake, you turn to the Lord with all your heart today, if by any means it may yet be time to retrieve the failures of the past.

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### ELLA D. BARBOUR.

From far-away California has come the sad message of the passing of Sister Ella D Barbour, wife of Brother K. M. Barbour. One could not be associated with her long without being impressed by her saintly character and high ideals.. She was a keeper at home—and how well she served in that God-appointed sphere! For many years she had suffered greatly; yet it was a rare thing for Sister Barbour's place at church services to be vacant. Patient, kind, grave, always eager to learn more of God's truth, ready unto every good work, she was a helper of many.

J. Edward Boyd.

## THE NEW TESTAMENT FINANCIAL SYSTEM.

DON CAROS JANES.

In looking into the question of the scriptural support of the work of God on earth it is desirable to consider in the first place the manner in which the workers went to the field. We know that the original apostles were ordered to the ends of the earth by him in whom was vested "all authority." Their marching orders were given before the church was established. "An angel of the Lord spoke unto Philip" directing him on the journey which brought about the conversion of Queen Candace's treasurer. Acts 8:26. The Lord Jesus appeared unto Saul on the road to Damascus to appoint him "a minister and a witness" (Acts 22:16) and some years afterwards the Holy Spirit directed that he and Barnabas be separated for the work whereunto they had been called. Acts 13:2. The language seems to be addressed to certain prophets and teachers and the response is with prayer, fasting and the laying on of hands, which we are not required to believe was a secret or private service, as it is quite likely the church was convened when this solemnity occurred, and it is commonly said that Barnabas and Saul "were sent out by the church at Antioch." However it is written, "So they, being sent forth by the Holy Spirit (which is not inconsistent with the former idea), went down to Seleucia." vs. 4).

In this connection, it is a significant fact that a certain worthy but anonymous brother "was appointed by the churches to travel" in the matter of the great collection for Palestinian famine relief (2 Cor. 8:19) and it seems sound reasoning to conclude that if two or more congregations may unite in appointing a brother to an important work, a single church might set apart a suitable man or suitable men for a similar undertaking; and this is confirmed by 1 Cor. 16:3, which says: "Whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem."

The Jerusalem disciples "were all scattered abroad throughout the region of Judæa and Samaria, except the apostles," by the "great persecution against the church" which arose the day Stephen was stoned. Acts 8:1. And these Christians "that were scattered abroad went about preaching the word." v. 4. In the third epistle of John, we read of brethren who "for the sake of the Name \* \* \* went forth taking nothing of the Gentiles." v. 7. It is not said that they were sent, but we are told that they *went*. Titus, "being himself very earnest" "went forth unto the Corinthians "of his own accord" to raise relief for the poor in Palestine. 2 Cor. 8:17. In conclusion, the Scriptures make two things very clear: (1) That all Christians in process of time "ought to be teachers" (Heb. 5:12; Acts 8:1-4; Rev. 22:17); and that "as we have opportunity" we should "work that which is good toward all men, and especially toward them that are of the household of faith." Gal. 6:10.

Coming now particularly to the matter of finances, it is plainly written: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." 1 Cor. 9:14. This is clearly the Divine plan. "For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn." 1 Cor. 9:9. "For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire." 1 Tim. 5:18. The preacher has a right to forbear working. The soldier does not go to war at his own charges. The man who sets out a vineyard, eats of the grapes, and the man who feeds a flock of goats partakes of the milk of the flock. "He that plows ought to plow in hope, and he that threshes, to thresh in hope of partaking. 1 Cor. 9:10. It is not therefore a great matter that those who sow spiritual things among us should partake of our carnal things. v. 11. Indeed they have "this right" even as the priests who served at the altar had "their portion with the altar." But a man may forego this "right" of support and Paul not only made it his aim to preach where Christ had not been previously named (Rom. 15:20), but gloried in making "the gospel without charge, so as not to use to the full (his) right in the gospel." This doctrine, the great apostle very fully sets forth in 1 Cor. 9, and there are numerous sidelights on the subject in other portions of the record.

Knowing now that the natural and normal thing is for the worker in God's church to be maintained by his brethren, let us pay some attention to the matter of personal support. In Acts 18:1-4 we have a small-sized, but well-drawn pen-picture of this subject. Paul went from Athens to Corinth and found a Jewish couple who had been expelled from Rome by the imperial decree of Claudius; and because his trade and theirs was the same "he abode with them, and they wrought", labored with their hands at tentmaking. "And he reasoned in the synagogue every Sabbath." To the elders at Ephesus, Paul could say: "Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." Acts 20:34, 35. "We toil, working with our own hands." 1 Cor. 4:12.

The New Testament reveals something on the subject of individual gifts made directly to the person who is to profit by them. Lydia, immediately upon her conversion, invited Paul, Timothy and Luke to lodge in her home saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there." Acts 16:15. And so urgent was she that "she constrained" them to accept her hospitality. Paul wrote to Philemon to prepare him a lodging (v. 22), which seems a case of accepting an individual gift. The beloved Gaius did "a faithful work in whatsoever (he) did toward them that (were) brethren and strangers withal: who (bore) witness to (his) love be-

fore the church," and John says: "Whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles." 3 John 5-8. This appears to be direct, individual giving. When Paul tells Titus to "Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them" (Tit. 3:13) we have further teaching on this subject. Paul rejoiced "at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part (He preached "the gospel of God for nought" to the Corinthians. 2 Cor. 11:7) they supplied." 1 Cor. 16:17. They may have made personal gifts, or they may have been bearers of congregational gifts. Seeing a brother in need when you have the means to relieve his need constitutes an occasion for giving (1 John 3:17) just as the good Samaritan on the Jericho road, seeing a fellowman in need at once acted upon his commission which the occasion gave him by mercifully dressing the wounds, carrying the poor victim to the hotel, and becoming financially responsible for his care. Luke 10:25-35. The Roman captain of Capernaum, out of his love for the Hebrews, made them a gift of a meeting house (Luke 7:5) which is much along the line of the conduct of the Maltese barbarians of whom Paul says they "honored us with many honors; and when we sailed, they put on board such things as we needed." Acts 28:10. It is not said that these people had been converted during Paul's enforced visit to their island.

In the next place, let us pay some attention to the matter of support from the church. While we may agree that Barnabas and Paul were sent forth by the Antioch church at the direction of the Holy Spirit, we shall not be able to cite a passage showing that they bore the expenses of his trip. On his second great tour from Antioch, Paul established the church at Philippi and from there he went to Thessalonica where he tarried two or three weeks and made some converts. The new church at Philippi immediately co-operated with the missionary in this work as we are informed in Phil. 4:15: "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again to my need." And we read that these Thessalonian brethren became an exemplary church. "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth." 1 Thess. 1:8. Continuing his tour, Paul went to Beroea and Athens and then to Corinth. In Athens some converts were made and in Corinth (where the preaching cost them nothing) a well-known congregation which included Crispus, the ruler of the synagogue," "and many of the Corinthians" was started. At a later period, the missionary wrote of the monetary side of his work in their city informing them that he "robbed other churches, taking wages of them that (he) might minister

unto (them).” To continue his language we have these words: “When I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia (supposably Silas and Timothy. Acts 18:5), supplied the measure of my want.” 2 Cor. 11:9. Philippi and Thessalonica were Macedonian congregations and it should have weight with us to see them promptly taking up the support of Paul early in their experience as Christians. They did not wait till they had housed themselves and paid off the debt, but about ten years after Paul started the work in Philippi he wrote these commendatory words: “I thank my God upon all my remembrance of you. \* \* \* for your fellowship in furtherance of the gospel *from the first day until now.*” Phil. 1:3, 5. (But there was a period when they “lacked opportunity.” 4:10).

That the apostle expected financial assistance or its equivalent when he planned to visit Corinth is evidenced by his words: “I was minded to come unto you, \* \* \* and of you be set forward on my journey unto Judæa.” 2 Cor. 1:15, 16. What would we think of a preacher today who would send us word that he planned to stop a while with us and bless us with good and true words and by us be helped on to New York or St. Louis? If the preacher sending the word were a true Paul, it would be very well indeed. This, i. e., support by the church, seems to be the ideal when circumstances permit. The church is the acme of the Savior’s constructive work on earth. The family existed long before Jesus came, even from the days of Adam. It was primarily an institution to “multiply and replenish the earth.” Gen. 1:28. It is not the family, but “the house of God, which is the church of the living God” which Heaven has made “*the pillar and ground of the truth.*”. 1 Tim. 3:15. Let us all understand distinctly that *it is the church* that is charged with the great, serious, solemn responsibility of upholding the truth, of spreading the gospel among all men. It is made on those lines and with Paul, let us all heartily say: “Unto him that is able to do exceeding abundantly above all that we ask or think, \* \* \* *unto him be the glory in the church and in Christ Jesus unto all generations forever and ever.*” Eph. 3:20, 21. This spoils all talk about glorifying God through missionary societies of human making. Giving cash through the church and paying it out from the church tends to shift the glory from the human giver to the Great Giver and to his ever-blessed Son, and to his blood-bought church. There is nothing better than this when circumstances permit. Indeed there is nothing else so good.

“But whoso hath this world’s goods, and beholdeth his brother in need,” is not expected to say (if the case is urgent), “I will bring it before the church,” but is, by inference at least, expected to open his compassion to him, the very thing “the love of God” would prompt. 1 John 3:17. Does not James also indicate that “If a brother or sister be naked and in lack of daily food” (Jas.

2:15, 16) we should relieve the need without delay? The good Samaritan's example is commendable.

But it should be borne in mind that on the part of the preacher, *evangelism* rather than *support* is the main thing. Let the preachers all bear in mind that if individuals or congregations do not bear their expenses it is highly scriptural for the preacher's hands to minister to his necessities and to them that may be with him. Acts 20:34. And it will be well to remember that the prince of missionaries knew what it meant to be imprisoned, to be beaten, to be shipwrecked, to endure sundry perils, to be in "hunger and thirst, in fastings often" and "*in cold and nakedness*" (1 Cor. 11:23-33) but he did not know the first thing about resigning or quitting. It took a Roman's sword passing between his had and his throbbing heart to stop him; and by the providence of God, even that did not stop him, for, beloved, Paul is more alive, more widely read, more potent for good this very hour than any day he ever lived and walked among sinful men.

And it should be carried in the mind of the members of God's church with much vividness that when they allow worthy, consecrated workers, true laborers in God's vineyard, to suffer lack of food, clothing and other necessities of life that they thereby automatically advertise their own lack of "the love of God" (1 John 3:17) to use a scriptural term; that they lack "religion" to use a more modern but very expressive word. We do ourselves no honor to belittle our pocketbooks and talk about being "few" and "poor" and all that. If we are few, it is much our own fault. If we are poor may it not often be due to lack of wisdom or lack of industry—things we should have no pride in advertising? But we are by no means so few as might be thought and we are far from being "as poor as Job's turkey." Our holdings in stocks, bonds, etc., would make an immense total. The needless and unconsecrated jewelry we wear has no small value. The money cost of our tobacco and cigars, etc., is not insignificant. While we can have so many good homes, so many well-stocked farms, so many automobiles, and so many of the desirable though unnecessary furnishings for our homes, we can *if we will* have large sums for God and the church of the First-born. We imperil our standing before the court of heaven when we "withhold more than is meet," and we endanger our own financial standing for this "tendeth only to want." Prov. 11:24. It is very poor economy that consists in cutting down our contributions to God, especially when we consider that he controls every line of prosperity. Let us study the question of Mal. 3:8 with the words which follow in the next several verses, for our giving is much less than it could and should be.

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British churches of Christ averaged \$2.88 apiece per annum while their American brethren gave about 6c a year to foreign missions.

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

"Things are again looking dark in China."—*George Benson.*

\*\* Receipts for Bro. Sherriff's great African work in January were \$427.18, leaving a balance of \$1.33 February first.

"The day your letter came we received twelve letters from America. I nearly fell over, I was so happy."—*Sarah Fox.* \*\*

Several persons due to arrive from the mission field this year.

\*\* "They say twenty-eight days more from here."—*George M. Scott,* Newport News, Va., March first, *en route* to Africa. \*\*

Bro. McCaleb writes Bro. and Sister C. L. Etter to come to Japan, the sooner the better. They will be valuable additions to the missionary company. \*\* Harry R. Fox has recently visited Lancaster and Lexington. Orville D. Bixler was at Palmyra recently.

\*\* Some of the needs a half a million brethren are having opportunity to supply is a house for Sherriff's new mission, another for the Scotts and one for the Lawyers; a dipping tank to kill ticks; a cheap hospital for Bro. Merritt; travel money for perhaps the largest number of outgoing missionaries we have ever seen in any one year. A house will cost \$1,000; hospital, \$500; dipping tank a few hundred. There are single churches that could take one of these items and enjoy the experience.

"I am hoping and praying for the best."—*Ethel Mattley,* as civil war progresses in China. \*\* Part of Bro. Benson's experience in his survey of an inland section of China: An old lady

"asked some questions about the gospel of Christ, and then begged for some one to teach them the way of life." \*\* "When the Moreheads went to Bro. Rhodes' place, I took their Bible students and the Sunday evening Bible class on top of three classes of my own with study in the Bible with Bro. McCaleb three times each week and my daily attendance to the language school."

—*Hettie Lee Ewing.*

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## SINDE MISSION.

Brother Lawyer has been granted a lease on the mission site up North in an unoccupied territory.

Brother Short's personal receipts, and the accustomed gifts for Sinde Mission, have fallen way below the mark. I need a building and equipment for a small hospital.

A new mission school with 39 natives attending has been opened.

A dipping tank for the health and comfort of our cattle and the native cattle ought to be built.

A place to keep the sick and neglected old and blind people would be an example of a nobler treatment of these people.

And whether or not the bore dust keeps coming down into our beans and soup and on the beds—that depends on getting a ceiling for our two rooms.

Gifts for an increasing work have decreased and allow for no building. For the last five or six months they have averaged \$10 below running expenses. Send all money to Tona Covey, Morrilton, Ark.

# The Lord's Day Lessons

The Scripture Text used in these Lessons is the American Standard Revised Version, copyright, Nelson & Sons.

## FIRST LORD'S DAY LESSON OF APRIL

Lesson 1.

April 3, 1927.

### PETER BECOMES A DISCIPLE OF JESUS.

**Golden Text:** Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

**Lesson Text:** Mark 1:14-18; 29-31.

The lessons of this quarter concern Simon Peter: his life, work, and writings. But the life of Peter is of importance only because of the Lord's dealings with him. The real subject of our study therefore, is our Lord Jesus Christ in His wonderful dealings with this, his servant and disciple.

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel. 16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon, casting a net in the sea; for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to be become fishers of men. 18 And straightway they left the nets, and followed him.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick with a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

**Verse 18.** What did they immediately do? What other two men were called right after that? (James and John. See verses 19, 20).

**Verse 29.** Where was this? (At Capernaum. See Mark 1:21-28). On what day of the week? (On the Sabbath. V. 21). What home did Jesus visit? Who went along?

**Verses 30, 31.** What was the nature of the sickness? Did they bring the case to the Lord's attention? What did He do? What of the fever? What did she do as soon as she was restored?

**Questions for Study of Lesson Text.** Verses 14, 15. Where did Jesus go? When? What "John" is this? (See v. 4). How was he "delivered up," and by whom, and why? (Mark 6: 17). Why did Jesus now go to Galilee? (Matt. 4:12). What did He do there? What did He preach? What had John been preaching? (Matt. 3:1, 2; Acts 19:4). What "gospel" was this? (See Luke 3:16; 4:43).

**Verse 16.** Had these two men met Jesus before this? Read John 1:35-42. According to this passage who first brought Simon into contact with the Lord Jesus? Was not this one of the greatest things Andrew ever did? What did the Lord say to Simon at this first meeting?

**Verse 17.** What was the occupation of Simon and Andrew? What were they doing at the time when Jesus called them? To what new and higher work did He call them? Who would make them fishers of men? On what condition?

### TEACHING POINTS.

1. On the Lord's First Meeting with Simon. See John 1:35-42. John the Baptist's testimony caused two of his disciples to go after Jesus. That

was "the beginning of a friendship that never ended." One of these two was Andrew. He sought his brother Simon and brought him to Jesus. What a great act that was! How much it meant for Simon, and for all the world. May not anyone of us bring another to Jesus?—Note that the Lord Jesus immediately gave Simon the surname "Cephas," which is the same as "Peter," "Rock," or "Stone." He was no rock as yet, but the Lord laid hold on him to make him one.

2. **The Call of Simon and Andrew.** This was the special call to follow Jesus to be trained for the future work of apostleship, and to be "fishers of men." Closely related is the incident of Luke 5:1-11. Read that in connection.

Note first, that the Lord called them from the active work of their own business. The Lord has no place of service for idlers who sit around waiting for something to come to them. He called Moses and David from the keeping of sheep (Exod. 3; 1 Sam. 16); Gideon at his work "beating out wheat" (Judg. 6:11); Elisha from following the plow (1 Kings 19:19); Amos from his work as herdsman and dresser of sycamore trees (Amos 7:14).

Note, secondly, that only Jesus could make them fishers of men; and He only on condition that they "come after" Him, which means to follow Him.

3. **The Lord's Visit to Simon's Home.** It is a blessing to any home when Jesus enters there. (Does He still come into homes? In what way? How can we have Him in our home? Isa. 57:15; Matt. 18:5). What blessing came to that home that day?

4. **The Healing of Simon's Wife's Mother.** She lay sick of a fever—a "great fever" Luke tells us (4:38); dangerously ill, and probably she was not conscious nor able to exercise any faith in the matter. They told him of her ("besought him for her," Luke 4:38). He standing over her, rebuked the fever, took her by the hand, and raised her up; and the fever left her. Then she arose and waited on the guests.

The various diseases and afflictions of the body portray like inward conditions (not necessarily in the same person, of course). There is a spiritual leprosy; a spiritual blindness, deafness, paralysis, and death. There is also a fever—of passion, hate, ambition, lust, greed, envy, jealousy—that burns in men's hearts. The Lord Jesus can heal men of these. (How does He do it? By forgiveness, cleansing, new life and power). Not until they are freed from such fever can men rise up to serve Him. When people are in no mind to listen or to care, we can yet beseech the Lord for them, and bring about favorable opportunity for them. The sickness of the soul cannot, like bodily affliction, be cured by Omnipotence alone: man must believe and respond to the saving Word.

#### QUESTIONS FOR CLASS USE.

1. About whom are the Lessons of 12. Into whose house did Jesus go in this Quarter? v. 29?
2. What point in Simon Peter's life is taken up in this lesson? 13. Who went along?
3. Had Simon met with Jesus before the time referred to in our lesson? 14. Who was sick at Simon's house?
4. When? Read the passage (John 1:35-42). 15. How did Jesus learn that?
5. What was Simon, and his brother Andrew doing now? 16. What did He do for her?
6. What was their occupation? 17. What did she do immediately after she was healed?
7. What did the Lord Jesus say to them as He passed by? 18. Can I also become a fisher of men?
8. What invitation did He give them? 19. Would the Lord Jesus come into our home also?
9. What did He promise to make them? 20. Can men and women be healed from worse sorts of fever than this?
10. On what condition would He make them fishers of men? 21. What reference did Peter afterward make to something that happened here? Read Matt 19:27-29.
11. Did they promptly accept?

## SECOND LORD'S DAY LESSON OF APRIL

Lesson 2.

April 10, 1927.

## PETER'S LESSON IN TRUST.

**Golden Text:** Be of good cheer; it is I; be not afraid.—Matt. 14:27.**Lesson Text:** Matt. 14:22-33.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. 24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking upon the sea, they were troubled, saying, It is a ghost; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. 30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

## Questions for Study of Lesson-Text.

Verse 22. When and where was this? (See Notes).

Verse 23. Where did Jesus go after dismissing the crowd? Why did He go up into the mountain to do this? (Did Jesus have to pray? If so why? Think on this.)

Verse 24. Where were the disciples during this time? Why was the boat "distressed"?

Verse 25. When is "the fourth watch of the night"? (From 3 A. M. to 6 A. M.) In what strange manner came Jesus to them?

Verses 26, 27. What was the effect when they saw Him? How did He comfort them? What comfort in the fact that it was Jesus?

Verses 28, 29. What did Peter say to the Lord? Why did he think that Jesus could enable him to walk on the water? At Jesus' word of command, could and did Peter walk on the water? What can we do at Jesus' bidding that we could not do of ourselves? (Anything He commands me).

Verse 30. When and why did Peter begin to sink? Did he need to be afraid of the wind and the waves? What only was necessary? (Heb. 12:2). To whom did he appeal in his need? (Cp. Heb. 4:16).

Verse 31. Did the Lord Jesus leave Peter to this deserved predicament? For what only did He blame Peter? It not this the only cause of a Christian's failure?

Verses 32, 33. What change came when Jesus entered the boat? (Comp. also John 6:21). Did all this make a deep impression on them that were in the boat? What was their conclusion?

## NOTES ON LESSON 2.

## THE TIME AND PLACE.

It was immediately after the feeding of the five thousand, and on the other (the Eastern) side of the Lake of Galilee. The multitudes were so pleased at having been fed that they were ready to make Jesus their King (John 6:15). Prompt action was necessary. The Lord hurried His disciples off in a boat, and Himself sent away the multitudes. Then He went up into the mountain, where He could be alone with God, and there He prayed until near morning. Meanwhile the disciples labored hard, rowing against the contrary wind, and making little headway. In the fourth watch of the night (between 3 and 6 A. M.) Jesus came to them, walking on the water.

**Peter Walks on the Water.**

These lessons are especially concerned with the career of Simon Peter. The incident of today's lesson-text has been selected chiefly because of the part Peter had in it. A very remarkable part it was, and one that bears a supremely important meaning for us all.

When Jesus, drawing nigh to the boat, had reassured His frightened disciples saying, "It is I, be not afraid"—Peter spoke "If it be thou, bid be come to thee on the water."

1. The reasoning is sound. If He can do it, He can bid His disciples do it. If at His will the waters bear Him up, then at His will and command they will bear up His disciples. Whatever power and victory is manifest in Him we have part and share with Him in it (John 16:33). However such sharing is conditioned on our faith in Him.

2. Peter knows that only Jesus can bid him to walk on the water, and that he can walk on the water only if Jesus bids him come. "Faith" is not a confidence we work up in ourselves that we can do this or that, but a stepping out on the word of God. "Faith comes... by the word of God." (Rom. 10:17). Where there is no definite word from God, there can be no faith. When Jesus said, "Come," then Peter could trust in the word and act on it by faith—not before nor otherwise.

3. The power of God went out with the word, when Peter in faith acted upon it. The word of God has power because God is the One who speaks it. Its power does not lie merely in its meaning, in the information or intelligence it conveys, but in God who is back of it. If a mere man had spoken this same word to Peter, it would not have enabled Peter to walk on the water, no matter how strongly he believed in it.

4. The miracle was on God's side, not on Peter's. What Peter did was not miraculous. He only believed and obeyed. The miraculous effect was God's. It is always so when man acts in faith on God's word. Therefore it leaves no ground for boasting. (Rom. 3:27). A man's faith gives God a chance to work and to show His power.

5. The power to walk on the water was not in Peter, but in the Lord who called him. Peter knew this, but lost sight of the fact. So long as he looked to Jesus and trusted to Him the water upheld him. When he looked at the danger and became afraid he really for the time abandoned his faith in the Lord, and left Him out of account. But on his own resources he could do nothing. So he began to sink.

6. When Peter began to sink he appealed to his Lord for help. And Jesus immediately stretched out His hand and lifted him up.

7. The Lord's rebuke to Peter was not for that he lacked strength, or nerve, or will-power, or ability to walk on the water, but only:—"O thou of little faith, wherefore didst thou doubt?" Unbelief was the only cause of his failure, and the only blameworthy thing. So in our case. If any man fails it will not be because of lack of strength or character or personal power, but because of unbelief.

8. This whole episode is a picture of Christian life—into which a man ventures by faith in the Lord who called him—a supernatural life, a life that can be lived by the least and weakest who looks unto Jesus by faith; and failure is due only to unbelief. Remember also that the Lord heeds the cry of those who fail and lifts them up and sees them back to safety as He did Peter.

**QUESTIONS FOR CLASS USE.**

1. When did Jesus send His disciples away across the lake?
2. What did He do when they were gone?
3. Was the wind favorable to the disciples?
4. Did they make much headway?
5. How long did they labor and row?
6. When did Jesus come to them?
7. How did He come to them?
8. Why were they afraid?
9. How did Jesus re-assure them?
10. Who now spoke up?
11. What proposition did he make to the Lord?
12. Did Jesus take him up on it?
13. What word did He speak?
14. Does a command from the Lord

- Jesus guarantee us ability to do it?
15. Why was Peter now able to walk on the water?
16. In whom did He trust for support while he walked on the water?
17. When we step out on God's word can we trust Him to uphold us?
18. When and why did Peter begin to sink?
19. What did he do when he realized he was sinking?
20. Did the Lord delay long to help him?
21. What only did the Lord rebuke him for?
22. Did he sink any more after the Lord had raised him up?
23. What happened when the Lord entered the boat?
24. In what respects is Peter's walking on the water a picture of the Christian life?

## THIRD LORD'S DAY LESSON OF APRIL

Lesson 3.

April 17, 1927.

### PETER'S GREAT CONFESSION.

**Golden Text:** Thou art the Christ, the Son of the living God.—Matt. 16:16.

**Lesson Text:** Matt. 16:13-24.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? 14 And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. 15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he the disciples that they should tell no man that he was the Christ. 21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. 22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art a stumbling-block unto me: for thou mindest not the things of God, but

**Questions for Study of Lesson-Text.**  
**Verse 13.** Where was this? (Find it on map and notice location). What question did He ask His disciples? Was this an important question? Why?

**Verse 14.** Were the people agreed in their opinion? Were any of them correct? But did they all betoken a high respect?

**Verses 15, 16.** What question did He put to His disciples? Was that even more important? Why? Who answered promptly for himself and for all the rest? What was the answer?

**Verse 17.** Did Jesus accept this confession? Did He in turn confess Peter? (Comp. Matt. 10:32). Whence had Peter this knowledge and conviction? (John 6:45; Matt. 11:27).

**Verse 18.** What does "Peter" mean? (See John 1:42, Rev. Vers., and margin). Is the Rock on which the church is built Peter or Christ? (1 Cor. 3:11). See Note. What did the Lord say about the Church?

**Verse 19.** What did He promise Peter? For what use are keys? What would Peter's keys open to men? When did Peter use the keys? (To Jews, Acts 2; to Gentiles, Acts 10). What power did the Lord bestow upon Peter? What is meant by "bind" and "loose"? Who would back up Peter's word? How did Peter use this power? (See Notes).

**Verse 20.** What charge did the Lord lay upon His disciples? Was this meant for a perpetual or only temporary injunction? When did Peter begin to proclaim Jesus as Christ? (Acts 2:36).

the things of men. 24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

Can you think of reasons why the Lord?

**Verse 23.** What did the Lord say to Peter? Who was using Peter without Peter's knowledge? (Satan). What had Peter become to Jesus? What is a stumbling-block? Was Peter speaking in God's interest or for man's?

**Verse 24.** Not only would the Lord Jesus not refuse the cross, but what does He demand of His disciples? Can any man follow Christ and self both at the same time? If we follow Christ what must we deny? If we follow Self whom must we deny? Did the Cross seem very attractive to Peter? But see the two verses that follow (25, 26).

**Verse 21.** What new line of teaching did the Lord begin there and then? Was that very difficult for the disciples to understand? Why?

**Verse 22.** What did Peter dare to do? Peter would have tried to dissuade the

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### NOTES ON LESSON 3.

#### "UPON THIS ROCK."

Upon what "Rock" is the Church built? Rome insists that Peter is the rock, for that the name given him by Christ (Greek, *Petros*, a stone, a rock) signifies as much. But if the Lord had meant that, it would have been much plainer and easier had He said, "Thou art Peter and upon thee I will build my church." The Lord did not say that because He did not mean that. It was not upon Peter, the man, that Jesus built the church, but upon him only as identified with that great confession of which he was first spokesman and witness. In the same sense the church is said to be built upon the foundation of all the apostles and prophets, that is, upon the testimony of the original, inspired witnesses to that great fundamental truth upon which the church really stands: that Jesus is the Christ, the Son of the living God. "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11).

#### HOW PETER USED THE POWER TO BIND AND TO LOOSE.

Although Peter received the Keys of the Kingdom and power to bind and loose on earth, it was not a power to be exercised according to human will and judgment. It was not a power vested in Peter, but one that lay solely in the word which he spake as God's inspired apostle. He never used that power arbitrarily, to let in one man and to shut out another as it pleased him, or to hold one to his sins and to let another off, at pleasure. No—all his binding and loosing, and opening and shutting was done by the word which he spoke by the Holy Spirit. (1 Pet. 1:10). He never made men to depend on him or submit to him, but invariably pointed them to Christ, and to the gospel way of coming to Christ. (Acts 2:38; 3:19; 8:20-23). So likewise did all the apostles and inspired, preachers of the gospel. Yea, all that are in the church can by faithful use of that word which was originally given through the apostles, have the same power to bind and loose, that is to lay down the conditions of life and salvation. (Matt. 18:18).

#### WHAT WE LEARN CONCERNING PETER.

In this lesson Peter shows up both good and bad. The boldness, decisiveness and readiness of his confession indicated his whole-hearted faith, and qualities of leadership. The fact that he had conceived of this faith (that Jesus is "the Christ the Son of the living God") showed that he was "taught of God," for no man could have known that merely by his own natural power of observation and reasoning. Upon this confession, thus uttered by Peter, the Lord would found His church; and to Peter, because he thus promptly voiced it before all the rest. He gave the precedence, that he should be the opener of the doors of the kingdom, and the first proclaimer of the word of salvation "by the Holy Spirit sent down from heaven." (Acts 2:14, 36-40).

But if Peter was elated over this, he was to meet with a quick humiliation. The Lord Jesus now, for the first time, began to announce His impending sufferings, the cross and the resurrection. Peter was so displeased with that that out of love for his Lord, and perhaps some little concern for

himself, he dared to try to dissuade Jesus from following out the path of the Father's will! The rebuke he got was sudden and withering. "Get thee behind me Satan!"—not that Peter was Satan, but for the moment he was identified with Satan's purposes, and being used as Satan's tool, and the Lord Jesus instantly perceived it. That was an exhibition of the flesh, which clamors for ease and human glory and shuns the way of the Cross.

#### TEACHING POINTS.

1. This lesson (as all the series of this quarter) is to bring out facts and lessons from the career of Simon Peter. That purpose should be kept in mind.

2. At *Cesarea Philippi*—in the latter part of Christ's ministry; as far away from Jerusalem as the limits of the Land permitted (for they were rejecting Him there)—on the frontier of the great Gentile world.

3. **The Two Questions:** (1) Who do men say; and (2) Who do ye say that I am? Why is that so important? (John 8:24).

4. **Peter's Confession.** What did it show in Peter? Was it bold? prompt? emphatic? decisive? Was the Lord pleased with it? Is He still pleased when His own confess Him openly and whole-heartedly? Matt. 10:32).

5. **Jesus' Acknowledgment and Endorsement of Simon Peter.** Had Peter reasoned this out? Had he learned it from man? How had this truth got into his heart? What did Jesus call him?

6. **The Foundation Rock and the Keys.** See Notes above.

7. **The Lord's New Teaching.** What did He begin to tell them now? Why was it necessary for Jesus to go the way of the cross? (John 6:38; Matt. 20:28).

8. **Peter's Attempt to Dissuade the Lord, and the Lord's rebuke of him.** What were his probable motives? Why did Jesus call him Satan? What did he mind?

9. **The Law of the Path.** What must all that would follow Jesus do?

For Class-Questions use the questions on the Lesson Text and those found under "Teaching Points."



## FOURTH LORD'S DAY LESSON OF APRIL

Lesson 4.

April 24, 1927.

### PETER AT THE TRANSFIGURATION.

**Golden Text:** There came a voice out of the cloud, This is my beloved Son: hear ye him.—Mark 9:7.

**Lesson Text:** Mark 9:2-10; 2 Pet. 1:16-18.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; 3 and his garments became glistening, exceeding white, so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses: and they were talking with Jesus. 5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. 6 For he knew not what to answer; for they became sore afraid. 7 And there came a cloud overshadowing them: and there came a voice out of the cloud,

**Questions for Study of Lesson-Text.**  
**Verse 2.** Six days after what? (After the incidents of last Sunday's lesson). Where did Jesus go? For what purpose? (Luke 9:28). Whom only did He take with Him? What happened while He was praying there? (Luke 9:29). What does "transfigured" mean? (Change of form and appearance). Did they witness it?

**Verse 3.** What are we told of His garments? (See also Luke 9:29 and Matt. 17:2).

**Verse 4.** Who appeared to them? Who was Moses? Who was Elijah? (For further details see Matt. 17:3 and Luke 9:30, 31).

**Verses 5, 6.** Who again was the first one (and only one) to speak? What

This is my beloved son; hear ye him. 8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves. 9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. 10 And they kept the saying, questioning among themselves what the rising again from the dead should mean.

2 Peter 1:16. For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. 17 For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: 18 and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount.

coming of our Lord Jesus Christ? (Comp. Matt. 24:30). How did he know that that was not a fable? When was he an eyewitness of His majesty? (See v. 18). Does this therefore refer to the Transfiguration?

Verses 17, 18. What did He receive from the Father on that occasion? What did the Voice say? From whence did the Voice come? Did Peter see and hear all that? When and where?

### TEACHING POINTS.

1. **The Purpose of the Transfiguration.** The Lord had just acknowledged Himself to be the Christ the Son of the living God. He had also begun to foretell His shameful sufferings and death, and His resurrection. The apostles were chosen to be His witnesses to the people; and it was important that their faith in Him should not fail through all the awful things that were coming. In the Transfiguration they saw Him in Divine honor and glory, and heard God's own testimony. This evidence was meant to fortify them for the coming events.

2. **The Inner Circle.** Did the Lord give all His apostles equal advantages? Who only was permitted to see beforehand His power and glory? But was the benefit of that for all the rest? (Comp. Luke 22:31, 32). Who belonged to this "inner circle" who were nearest to Jesus? What else were they permitted to witness? (Matt. 26:36, 37).

3. **The Transfiguration.** Luke tells us that Jesus went up into that mountain to pray. While praying the shape of His countenance became changed. His face shone like the sun. His raiment became exceedingly white and glistening. Two men appeared in glory, who somehow were instantly recognized to be Moses and Elijah. They conversed with the Lord Jesus concerning His decease (literally, *exodus*) which He was to accomplish at Jerusalem. (Matt. 17; Mark 9; Luke 9).

4. **Peter's Proposal.** Peter who had shrunk from the vision of the cross would have been well pleased to remain in this glory. When he offered to build three tabernacles, one for Jesus, one for Moses, one for Elijah, he made the mistake of ranking the Lord Jesus along with Moses and Elijah, who, however great they were, were only servants. Jesus was the Son and the Lord. Someone has said that Jesus took the three with Him into the mount in order to save them from Unitarianism (that is from the denial of

did he propose should be done? Did he realize the foolishness of his speech? (Luke 9:33). Does the Lord Jesus belong on the same level with Moses and Elijah? (Heb. 1:1, 2 and 3:3-6). Why did Peter think it was good to be there? Yet, were they also "sore afraid"? Why? (Comp. Dan. 10:7, 8; Luke 1:12; 2:9). What especially made them afraid? (Luke 9:34).

Verses 7, 8. When the Cloud overshadowed them what did they hear? Whose voice was that? What testimony did the Father bear to Jesus? What command did He attach to the testimony? When they looked up whom only did they see?

Verses 9, 10. What charge did Jesus give them? Compare the charge He gave them in Matt. 16:20. What puzzled them? Had they even grasped that He was to die? (Mark 9:31, 32). Did they have any idea of any resurrection beyond that in John 11:24?

2 Peter 1:16. Who says this? What had he made known to them?

What is meant by "the power and

glory"? (Comp. Matt. 24:30). How did he know that that was not a fable? When was he an eyewitness of His majesty? (See v. 18). Does this therefore refer to the Transfiguration?

Verses 17, 18. What did He receive from the Father on that occasion? What did the Voice say? From whence did the Voice come? Did Peter see and hear all that? When and where?

Jesus' Deity) by demonstrating to them that He was far above being merely a great and good man.

5. **The Cloud and the Voice.** The Cloud was light. Peter calls it "the Majestic Glory." It was no doubt something like the "Shechinah" of the Old Testament, the cloud of God's presence that rested upon the Tabernacle. They feared as the Cloud overshadowed them. Out of the Cloud came the voice of God, "This is my beloved Son: hear ye him." (Comp. Matt. 3:17; John 5:37).

6. **Jesus Only.** Moses, the mediator of the Old Covenant had disappeared and with him Elijah the great prophet and restorer; Jesus only was there when the Voice came. He alone is the object of our faith; Him alone must we hear. He is God's last and supreme Messenger, for whom all that preceded only prepared the way. That does not mean that the Old Testament is to be discarded, for He endorses it and urges it on our attention (John 5:39; Luke 24:44; 2 Tim. 3:15-17); or that the personal words of Jesus are of more weight and authority than those of His inspired messengers, the apostles. (John 13:20; 20:21). Their words (for they spoke by the Spirit) were His words. (John 16:12-14). But the Lord Jesus is our all in all from whom and through whom alone we receive all things.

7. **The Power, Coming, Majesty, Honor, and Glory of our Lord Jesus Christ.** Peter uses these five words in describing what he witnessed concerning the Lord Jesus "in the holy mount." The word for "coming" is "parousia" which is never used of His first, but always only of His second coming. Peter caught a vision of the future glory, power, and coming of Jesus, in that which he beheld in Jesus' Person in the Transfiguration.

### QUESTIONS FOR CLASS USE.

1. When was this? Six days after what?
2. Where did Jesus go?
3. Whom did He take along?
4. What happened in the Mount?
5. How did the Lord Jesus look?
6. Who appeared on the scene?
7. What did Peter propose?
8. What mistake lay in this proposal (aside from the absurdity of it)?
9. What came upon them then?
10. What was heard out of the cloud?
11. Whose voice was that?
12. What did it say of Jesus?
13. What command went with that testimony?
14. When they looked whom did they see?
15. What charge did Jesus give them as they came down?
16. What puzzled them about it?
17. Of what did Peter speak in 2 Pet. 1:16-18?
18. What did he say he was an eyewitness of?
19. What did the Father bestow on Jesus in the holy mount?
20. What do we learn of Peter in this lesson?



### 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.

# WORD AND WORK

## ACQUISITION OF THE LIVING MESSAGE LIST.

After four years of usefulness, that good weekly, *The Living Message*, ceases publication, and turns its mailing list of nearly two thousand names over to The Word and Work. At great sacrifice, burdened by old obligations, Brother Merritt, Brother Covey, and their helpers, have "carried on" until now, bringing blessing to many in measure that eternity alone will fully reveal. Their effort will stand as an example of heroic, selfless service, and of how very much can be done with little.

The Living Message has ever been of the same spirit with The Word and Work. It has stood for the *whole truth*, as against any fragmentary message. It has unceasingly declared the one gospel of salvation through the blood and merit of our risen Lord. "By grace . . . through faith" (Eph. 2:8). It has fostered the work of missions as the grand primary duty of the church. It has approached the Biblical emphasis upon the Messiah's Return, as a great motivating force in the Christian's life. It has advocated and exemplified the spirit of unity and brotherliness, as against divisive personalities in the papers; and it has made hosts of friends by its attitude of forbearance (Eph. 4:2, 3) in secondary matters, or—putting it better—in such matters as do not *directly* affect the "plan of salvation" or change congregational procedure. That it has been faithful in the real foundation matters—Inspiration and Authority, Deity and Resurrection, full obedience to Christ as Lord, this goes without saying.

These are the grand fundamentals for which The Word and Work also has stood for nearly twenty years.

We have reason to believe, therefore, that the friends of The Living Message will become our friends and helpers; that they will renew as their time expires, and that they will send us their orders for Bibles, Song Books, Tracts, Quarterlies, and general religious books and equipment. Perhaps some of them, together with present helpers who rejoice in this sudden enlargement of our borders, will want to have fellowship with us in the added expense of an enlarged circulation—at least through this first, most difficult summer.

As publisher, may I be pardoned for making the statement (referring, without their knowledge, to Brother Boll and our contributory colleagues) that The Word and Work has been very generally acknowledged a most ably edited magazine. It is held in much respect for its high order of journalism. It is strictly constructive in spirit; and that it is having some distinct (though not exclusive) part in a movement for greater spirituality, sorely needed, and now stirring among the churches, we have no

wish whatsoever to deny or try to hide. We thank God that it is so.

And now, the acquisition of *The Living Message* list brings to our columns a number of additional writers whose contributions have attracted much attention in that journal. Some of these are represented in this issue. We believe therefore that we are in position to give full "value received" to all *Living Message* subscribers, setting them forward at the rate of a year and half for a year, according to the difference in the subscription price. Will those who expire this month please renew promptly, as we do not carry delinquents?

All who have written for *The Living Message* are cordially invited to continue. True, our space is limited—perhaps the next step will be a larger paper! But short, fresh, well-written, constructive articles (never carbon copies of matter sent to other papers), *News Notes*, *Missionary Notes*, and the like, will be welcome always.

E. L. J.

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## THE LIVING MESSAGE CEASES.

C. C. MERRITT.

It is with regret that we write these lines. A number of us made earnest efforts to get the work established in Dallas, but to no avail. We have many friends, and all wanted to see the work succeed, but financial conditions are distressing in these parts, the worst, old settlers say, that they have ever seen. It would have taken about \$5,000 more than we were able to secure to start anew.

Some friends have lost money in this venture—Brother Covey and I much more than they all put together. We regret this not so much for the loss of the money, as for the loss of the opportunity of continuing the great good that was being done with the paper.

The Word and Work brethren have graciously agreed to take over our list, and fill out the time without expense to us. We were happy to find friends so willing to come to our relief in this way. It will cost these brethren a good sum to do this. We appreciate it very much; and we shall take it as a kindness toward us, and toward all our friends, if each of our readers will renew his subscription to *The Word and Work*.

All the Life Subscribers will be dropped from the list after a reasonable length of time, unless they renew in the regular way for the new paper. That they will do this is not asking too much, I hope, since these brethren are not obligated in this way to you.

The brethren responsible for the four-year life of the *Living Message* wish to thank all who have stood by us and helped as they were able. The paper cost us two to three thousand dollars a year above what we received on it from all sources. This will give some idea of the sacrifices that were made to keep the paper going.

May God bless you all!

# WORDS IN SEASON.

R. H. B.

## LOST FAITH IN COUNTERFEITS.

A friend of mine gave me a letter from a friend of his, and I was granted permission to use it in the Word and Work. The letter, coming from a man of more than ordinary intelligence, tells its own story.

Just received the two books by Boll, and thank you for your kindness. I will read these. It will be the first article of religious nature that I have read for years. I used to be intensely interested in the prophecies and at one time was a sincere Christian. The war came on; Russell's prophecies proved erroneous; the churches became the handmaidens of the politicians; the God of Love became the God of hatred. Instead of continuing to preach "love your enemies," they preached "go kill them." Now, since the war is over, they have re-discovered that God of Love somewhere; but I have been unable to see anything except a man-made God and a man-made Bible. If I go to church it is out of regard for preacher or a friend. Most preachers are sincere believers, as are many of the congregations. They are happy in their religious beliefs and we need the churches to maintain healthy morale among the nations, and I believe it our duty as citizens to give them whole-hearted support.

I hope that what I have said will not lessen your ardor. You have gained your own conviction; keep them, and just take it for granted that I have gone wrong. I should not have written the above, but feel it due you to be candid. I avoid any expressions on this subject as a rule, and my closest friends know nothing of my convictions.

It is very clear that the writer of this letter lost faith—*he thinks*, in the Bible and in religion, but he lost faith only in a misrepresentation of both. If he thought that Russell's theories were the teachings of God's word; and if he thought that the doings of the average denominationalism (especially in war-times!) was New Testament Christianity—no wonder he was disappointed. But the very existence of the spurious bears testimony to the real. There is yet truth to be had by those who want it. There is a God of love, too, the same yesterday and today and for ever, regardless of what men may say and do. And if the Bible were man-made it would certainly be the solitary monument of man's infinite greatness. Moreover, it would be *a lie* on the face of it; and we would be forced to the strange conclusion that a lie has done more good throughout the ages than all the combined truth and wisdom man has been able to scrape up.

The writer of that letter would regain his faith—or, rather, gain a new and better faith—if, brushing all preconceptions out of his mind, he would take up just the Bible itself, beginning with Christ, in the New Testament. It would be abundantly worth while to him, and to all who have been shaken and discouraged by human misrepresentations of God's truth.

## SHOULD A CHRISTIAN JOIN THE MASONS?

Sometime ago I received the following letter of inquiry from a very earnest young brother:—

I want to ask your advice if you have time enough to bother with my troubles. The question is this: "Is a Christian justified in joining the Ma-

sons?" And the circumstances are these: It happens that a number of the officers and men of my company are Masons. Recently our general manager and advertising manager have made application for admission to the order. I was approached on the subject. It was pointed out to me what a nice thing it would be for me to go in with them. I had considered such a thing before but had always turned it down, feeling that it might in some way interfere with my religious conscience. I gave them my objections, pointing out that as for charity I preferred to give through the church and to give God the glory; as for religion, I needed none other than that I had already found; the cost was of course a consideration and I was afraid it might take too much of my time away from my home and family. In fact about the only thing in favor of it was the one thing which drew me to it: **A companionship entirely aside from business with men I would like to know.** They, of course, presented their arguments against my objections: That while the Masons did some charity work (homes for orphans and aged) their principal object was education. As explained in their own words: "Masonry is a beautiful system of morals illustrated by means of symbols." They denied that Masonry in any sense stood in place of the church; quoting "And its (Masonry's) religion, if religion it may be called, is an unfeigned belief in the one true God."

The argument within my heart went like this: I am a member of a couple of professional societies. I am in them for the good, the business advancement I can get from them. Am I neglecting an opportunity for social intercourse with business men through a lodge of the Masons that I ought to avail myself of? And yet on the other hand, would Jesus be pleased with my action? Would He go with me there?

I would be so glad if you would help me to the right solution of this question. I personally feel that I want what I believe it offers, but more than that I want to do what is right.

Without any adverse criticism of the Masonic society as such, these questions were carefully answered, not according to human judgment, or in the light of this world's advantages or disadvantages, but according to the word of God. It was pointed out that the Christian was bought with the blood of Jesus Christ and did not belong to himself to do with as he pleases; that (as the letter rightly intimates) if a Christian has time or money for charity and the furtherance of "morals," it must be done so that Christ will get the credit of it, that in all things God may be glorified through Jesus Christ, as a member of the one and only society and institution which He founded, the Church. (Matt. 16:18; Eph. 3:21). We would doubtless be in sympathy with some of the aims and ideals of Free-Masonry; but whatever there is in it of religion, and of worship and ritual, is not that which God appointed, but is of man's will and design; nor is it offered upon the ground of the shed Blood of Christ (which is the only ground upon which worship is acceptable) but is, like Cain's, bloodless. But more direct even is God's specific order that we must not be joined together, yoked in fraternity, compact, common portion, concord and communion and fellowship with unbelievers—by which is meant (as the whole passage, 2 Cor. 6:14-18 shows) those who are of the world, who are not Christ's, who are not born again. But Masonry is just such a brotherhood-bond which would join a Christian to those who are not Christ's and that (in direct disobedience to the Lord's injunction, "Swear not at all") in oath-bound covenant.

About the same time the following clipping from the "Ma-

sonic Home Journal" (Louisville, July 1, 1926) was handed me. It was headed, "They are all Masons."

It cannot be too often stated nor too clearly put that Masons of the Jewish faith, followers of Mohammed, disciples of Confucius, devotees of Buddha, adherents of any religion in which the idea of one God is fundamental, are just as truly Masons as we ourselves. The time is past when Masons must be of the religion of the country where they have residence. Today Masons are everywhere privileged to worship God according to the dictates of their consciences. It was always the rule that a Mason must be a free man. In the sweep of the centuries it has become true that he is free not only in body but in his religious convictions. Thus a Mason is indeed "captain of his own soul."—New South Wales Freemason.

However desirable from the human point of view may be the association and fraternity with the men that compose the Masonic order, no soul redeemed by the blood of Christ, saved and set apart from the world can properly hold such fellowship.

#### TRUTH-SEEKING.

"You shall know the truth and the truth shall make you free." Thus quotes a Modernist in vindication of his wild-goose chase through the wilderness of man's philosophy and vain deceit, which he thinks is "truth-seeking." Alas—humanity has done that sort of "truth-seeking" always and never got anywhere. If the ages have proved anything it is that it is not in man that walketh to direct his steps. (Jer. 10:23). The Lord knoweth the wisdom of the wise that it is vain; and God hath made foolish the wisdom of the world. Given the best brains ever possessed by any people, and men of the mightiest intellects, the wisdom of ancient Greece ended in the absurdities of the sceptic philosophy. Socrates hoped only to lead men out of ignorance unconscious into ignorance conscious; and reckoned himself the wisest man in Athens only because the rest knew nothing but were not aware of the fact, while he knew nothing and knew it. And Plato, hardly second to Socrates, saw the impossibility of attaining to ultimate truth and longed for a teacher from heaven who might bring a sure word from God. But our modern popinjays jauntily set sail upon the unknown deep, despising both pilot and beacon light, and ignoring chart and compass, and call it "truth-seeking." For what have ye to go by after renouncing that sure word from God? And after what will you follow when once you have denied Jesus, the Light of the world? From such a quest for "truth," good Lord deliver us! The legitimate scope of your reason is to search and weigh the testimony whether Jesus is He; and that settled in the affirmative, it is ours to seek and know His word and will and follow that. But if in pride or blindness we negative that proposition we have no further guidance, but are doomed to vain wanderings, like those vagrant stars for whom the blackness of darkness is reserved for ever.

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"I am continually with Thee; Thou hast holden my right hand. Thou wilt guide me with Thy counsel, and afterward receive me to glory." Ps. 73:23, 24.