

AUGUST, 1931.

# THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor and Publisher*

*One Dollar a Year*

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# THE WORD AND WORK

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## THE UPPER ROOM

FLORENCE FREEMAN WING

While gathered in the upper room  
With Christ the Lord that day,  
They heard His gentle loving voice  
In tender accents say:  
"Eat this my flesh and drink my blood—  
Thus oft remember me thy Lord."

We think how blest were those who lived  
With Him and heard his voice,  
Who saw His kind and mighty deeds  
And how they might rejoice!  
But even yet a humble home  
May he a blessed Upper Room!

We too may eat the Bread of life,  
We too may drink the wine,  
May hear and heed His words today,  
Obey His voice divine.  
For where His Own meet in His Name  
They may His peace and blessing claim.

For though He is so great and high,  
And man of low degree,  
He says, "I will come in and sup  
With him, and he with Me."  
Oh what a bounteous heavenly feast,  
With Christ our Master as our guest!

God grant that when He shall appear  
In glory in the skies,  
We all in robes of spotless white,  
Transfigured may arise;  
With glad rejoicing may we come  
To dwell in Thy blest Upper Room!

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### STABILITY IN PRAYER

Do you know how to *pray through*, to pray undaunted, to pray to the end, until souls are delivered? Spurgeon said: "Knock at mercy's gate, but wait till it opens to you. Too many prayers are a sort of runaway knock, for they are not attended with expectant waiting upon God."

If there ever was a day when, in spite of all the talk about prayer, and the sermons on prayer, and the books on prayer, men *needed to pray and go on praying*, this is the day.

# WORDS IN SEASON

R. H. B.

## REAL RELIGION

What after all, with all our zeal for truth and contending for the faith and interest in the church and Christian work—what we want and what we are aiming at (though sometimes it seems that we clean forget it) is a religion that will really save us. We do want a sure ground of salvation, not just something to allay our fears and prop up our hopes until the judgment thunders too late to awaken us to the fact that we are lost. We really, if we are rational, do not want any make-believe profession, or a false reliance, however attractive. To be deceived and doped into pleasant dreams which rude reality will at last shatter is the last of our desires. Yet if scripture-warnings indicate anything, multitudes of religious people are given over to just such things, and are riding for a fall. It is good for us to stop and ask ourselves just what we are depending on and what our real aim is. "The merchant who took an inventory in time was saved from bankruptcy."

## WHAT SORT RELIGION?

There are some kinds of religion that *will not save*. I am not now speaking so much about soundness in doctrine—that has been stressed enough. Let us assume that you have come in in accordance with the gospel and that you belong to the church, and that you have all the fine points down just right. Granted that, the question is still in order, is your religion of the real sort? Will it save you? On what do you rely? Will your anchor hold? On what, finally, do you rest your hope of being accepted with God?

## RELIGION THAT CANNOT SAVE

1. Nothing that is *merely* outward will ever do you any good. No name, no profession (be it ever so correct), no church-membership, baptism, communion-observance, or any merely outward performance will count for anything. God looks deeper. These things are very important in their right relation, but are not of any value in themselves alone. "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, hut of God." (Rom. 2:28, 29.) The application to our case of the principle set forth in this scripture is too plain to require any comment.

2. A religion that gives you comfort and security while you are living in sin, and your heart unsundered to the will of God, is false and worthless. If somehow you feel that your religion gives you license to sin a little as you go along, you may rest assured that you are on a false foundation. Such

religion cannot save. There are, for example, many estimable people and Bible scholars who have adopted the "once-in-grace-always-in-grace" view, sometimes called the doctrine of "the eternal security of the believer." Perhaps the intention of those who formulated this teaching was to stress God's keeping of His own—a very important and precious doctrine; but if so, in this endeavor they have gone beyond the rightful bounds, and have taught a doctrine which is too often so understood and applied by the ranks of the people as to make one of the worst delusions in the world, fostering carelessness and carnal security. Especially unfortunate are the painful efforts made by partisans of that teaching to explain away the solemn warnings of God's word in order to leave the impression that there is no such danger of slipping away as the Bible implies. By such methods anything whatever could be "proved" or "disproved." But not only the "once-in-grace-always-in-grace" people are in peril of finding security in a careless walk—there are others who think that by soundness in doctrine, zeal for the cause, gifts of money, church-attendance, and the like they can make up for their self-willed way and the sins in which they habitually live. That is a terrible mistake.

3. A religion which is only a scheme to *get by* is a false religion. There are not a few whose conception of Christianity is that it is some sort of spiritual graft or pull by means of which, by hook or crook, they can escape judgment. They do not know God, neither do they realize that He is righteous and above-board in all His doings; that He will by no means clear the guilty nor connive with sinners to save them on some fictitious basis. He is the God of reality, of truth as well as of grace.

4. A religion that cannot abide the test of God's judgment cannot save. What God evermore demands is righteousness. The righteousness of faith so freely bestowed on us through Christ (Rom. 5:17) issues in corresponding character and life. And though God graciously cleanses the failures and short-comings of His people, He ever looks for those "fruits of righteousness" in them. For every man must be judged impartially by his works: those out of Christ on their merits, whose sentence is certain condemnation; those in Christ, because their works are the proof of their faith and love (Gal. 5:6) and the evidence that God's grace was not bestowed upon them in vain. (1 Cor. 15:10.)

5. Finally, a religion that does not rest in the gospel, in God's grace, the sacrifice of Christ, the perfect love of God which is back of it, and the free promise to faith—is of no value. For nothing else can save us, and nothing else can win our heart to Him. Whatever this faith and love may prompt us to do in the way of obedience and self sacrificing work—

we do not look to *that* to save us, nor can we boast in anything but the cross of Christ. The legalist may use the verbiage and trimmings of the gospel but his religion is in no wise different from that of the Law. (For the law is not of faith, but be that doeth its precepts shall live in them. (Gal. 3:12; Rom. 10:5.) That is a state of servile bondage from which we must first be delivered before we can live unto God. (Gal. 2:19.) The man who, however scrupulously, tries by his good works and service of God to build his own ladder to heaven will for evermore fail and feel himself condemned. Neither can he ever know that he has done enough to keep out of hell; nor can he have any assurance of his salvation. The only assurance that any of us can have is one that is based outside of ourselves and outside of our own merits, namely in the Lord Jesus Christ, who Himself is "made unto us wisdom from God and righteousness and sanctification and redemption; that according as it is written, He that glorieth let him *glory in the Lord.*" (1 Cor. 1:30, 31.)

#### THE TRUE RELIGION

What then is true religion? It is neither circumcision nor uncircumcision but a new creature (Gal. 6:15). It is "love out of a pure heart and out of a good conscience and out of faith unfeigned." (1 Tim. 1:5.) It is not really a "religion"—it is simply a faith—faith in a Person, even "the Son of God who loved me and gave himself up for me." (Gal. 2:20.) And that is the faith that purifies the heart (Acts 15:9) that works by love (Gal. 5:6) and that overcomes the world (1 John 5:4, 5). Its outward forms and works of obedience spring from within—the hidden man of the heart. It stands in the power of the Spirit, Christ dwelling in the heart by faith, and bearing His fruit in the life. (Phil. 1:11.) It is in constraint of the love of Christ, by which we no longer live unto ourselves but unto Him who for our sakes both died and rose again. (2 Cor. 5:15.) By it we have peace with God, access and standing in grace, and rejoice in hope of the glory of God. (Rom. 5:1, 2.) And the incentive of that hope inspires us to begin right here and now to realize our destined likeness to the Son of God and to purify ourselves even as He is pure. (1 John 3:1-3.) Such religion casts out all fear.

#### THE INTEREST OF THE UNIVERSE

Among celestial beings and the spiritual existences of the universe there is the keenest interest in the affairs of men. There is something going on here that absorbs the attention of supernal created intelligences. The way and destinies of men are being watched by countless eyes; and we have the word of our Lord for it that if even one individual (though he be the poorest and least of men) repents, there is joy in heaven a-

mong the angels of God. It is wondrous, a heart-breaking, soul-entrancing drama that is being enacted upon this poor little earth of ours—a work of God such as ear never heard (“which things angels desire to look into,” (1 Pet. 1:12), a deed of God that astonished all heaven and hell (“for God so loved the world that he gave his only begotten Son”). How the innumerable hosts of angels must have wondered and marvelled, yea, and the principalities and powers in the heavenly places, when they beheld the Lord of glory in His humiliation and death on man’s behalf! What is the interest of those evil forces under “the prince of the powers of the air,” the leader of the “spiritual hosts of wickedness”? (Eph. 2:2; 6:12.) And what is the explanation of the contest, fierce as it is strange, between the powers of good and evil to obtain the ascendancy over man? What does it all mean? What is man that God is so strangely mindful of him, and that for the love of him He did such fearful things? Why does He even yet send forth those wonderful beings, His angels, bright and radiant with power and undying life, on our behalf? (Heb. 1:14.) And why does He entrust only to the highest princes of heaven the charge of His “little ones” on the earth? And why the deep interest in us all of the spirit realm of the universe? (Matt. 18:10.) There is mystery behind our existence. God is working out vast plans that somehow center in man, headed up in Jesus Christ His Son, Himself man and Mediator between God and man. We understand but the outskirts of His ways and purposes. Some day when the work is done there will be joy without measure for some, and unfathomable regret and sorrow for others.

### WORDS OF ENCOURAGEMENT

“I sincerely wish and pray for the fullness of the blessings of our Lord upon this year’s publication and circulation of the Word and Work.”—Dr. E. V. Wood, Texas.

“I pray God’s blessing upon all the writers and readers and co-workers of your magazine.”—O. C. Nicks, La.

“The paper is so fine.”—Mrs. Roy R. Cecil, Tenn.

“I believe we have no better religious magazine.”—W. J. Johnson, La.

“Word and Work for April is greater than great.” C. C. Merritt, Texas.

“I surely have enjoyed reading your publication.”—J. L. Newman, Mich.

“The Word and Work is always full of good and helpful things that do one’s soul good.”—H. N. Rutherford, Fla.

“I like the Word and Work very much.”—Mrs. Jno. Salmon, Ky.

“I like it very much and wish you every success in your efforts to save souls through The Word and Work.”—G. G. Stewart, Canada.

“No better paper published than The Word and Work and I trust that it may continue in the good work it is doing.”—Mrs. A. N. Edwards, Kentucky.

“I consider it one of the best papers published.”—Laura E. Oldham, Oklahoma.

# THE WORD AND WORK

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

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

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## NEWS AND NOTES

From Oklahoma City: "We closed a 22 days' meeting Sunday night. Billy Mattox preached and did fine. There were 11 baptized and one restored to Christ. Billy is a promising young preacher. He is earnest, humble, and conservative. He has a natural ability as a speaker and leader, and, I think, a good heart."—Earl C. Smith.

From Texarkana: "I am here at Walnut and 12th St. church, preaching for the months of June, July, and August."—Jesse Z. Wood.

D. H. Friend baptized 2 at Fifth & M St. church, Louisville, on Sunday, July 19.

The church at Borden, Ind., began a meeting on July 26, with G. F. Gibbs preaching.

From Lancaster, Ky.: "Bro. Jackson, of Lebanon, Tenn., closed a very fine meeting at Stanford on July 12. The preaching, singing, and interest were fine. Four were baptized Lord's Day morning. A number from the congregation here attended.

"We expect to begin a meeting on August 2. Bro. J. W. Shepherd will be with us, with Jack Curry to lead the singing."—Earl N. Broaddus.

From West Point, Tenn.: "I started a tent meeting here yesterday with good audiences and interest. There is only a small congregation here, but we are hoping for something better."—J. M. Hottel.

From Amite, La.: "I preached yesterday morning at the Amite church. Am at present in a meeting with the Big Creek church about 6 miles out from Amite. Thus far 3 have been baptized. There is good interest, indicating the Lord is working with us and the truth is finding favor with the people. Bro. Ramsey is doing a great work in this community, a work that must be seen to be appreciated. Besides his regular work with the church at Amite, he takes care of several outlying churches and is constantly on the alert for opportunity to establish other congregations. He surely is a patient, faithful servant of God.

"I closed a 12-day meeting at Palmetto just before coming here. The Lord blessed us in the work and added 16 to the 16 whom I left last year, and who were still faithfully going forward. Of the 16, 11 were baptized (4 of this number were Catholics) and 5 baptized believers came from the denominations to be Christians only. I believe that this fine harvest is largely due to the faithful work of Bro. W. J. Johnson, of Glenmora. He has been visiting this small group of disciples once a month during the winter months under the most adverse weather and road conditions, and he deserves commendation and credit by the grace of God that was in him, for the good meeting we enjoyed."—Frank Mullins.

"Your paper is good! May it continue long."—B. J. Franklin, Calif.

Bro. Boll's tent meeting at Portland Ave., Louisville, continues with good interest.

"We certainly do want to commend 'Great Songs of The Church' for use in all work and worship. In our opinion it is the best that can be had. We very much appreciate the privilege of using it."—W. L. Mead, Abilene, Texas.

"The two weeks' meeting at Buntin's Store, Tenn., under the oaks, near Halltown Baptist church, resulted in large and interested audiences, six baptisms, and their resolution to meet for worship. Any wishing meetings during September, address us at 2816 Osceola Ave., Columbus, Ohio."—J. Madison and Earnest M. Wright.

"The Nonesuch meeting closed with 8 responses—6 baptisms and two by letter. A fine spirit was shown throughout. Brother Jack Curry led in singing during the last week, and did fine work."—Wilson Burks, Harrodsburg, Ky.

"We are certainly happy over the news that Miss Jones is coming to teach our children."—Harry and Pauline Fox, Japan.

From Seattle: "The writer and family left Texarkana June 2. Assisted in 12 days' meeting at Shamrock. Motored through Colorado, Utah, Idaho, and Washington, into Vancouver, B. C. Found some noble saints at Pocatello and Caldwell, Ida., near Hermiston, Ore., Seattle, and Nooksack, Wash. Spent one week in Vancouver. Spoke at Twelfth St. one evening and 5 evenings at Blundell. Scheduled to speak at Puyallup, Wash., Portland, Ore., and spend 10 days at Cottage Grove, Ore., before passing into Calif. Great interest stirred among a few in the Northwest. An open door is before us for a great work. I am offering my services the remainder of my days in this needy field. If it pleases the Father, I hope soon to return."—J. Emmett Wainwright.

From Lurton, Ark.: "Beginning Aug. 29, Bro. W. W. Leamons will engage in debate Mr. W. S. Tucker, Materialist, at Deer, Ark. No brethren in that community. Let us support this good work by sending to Bro. Leamons, care Postmaster, Deer, Ark."—John Hallums.

"Brother S. S. Sutton, for many years an elder in the church, had the misfortune to fall and break a thigh. This, coupled with his age (82) renders him entirely an invalid. There is not an established congregation at his home, Red Rock, Ark., but the Postmaster there will verify the statements above. His grand-daughter is caring for him, and she needs assistance. Brethren, please send an offering to Miss Connie Sutton, Red Rock, Ark."—Mary Williams.

The church at Fisherville, Ky., is rejoicing in the results and uplift of H. L. Olmstead's strong preaching in a recent meeting. Eight confessed Christ, among them one or two for whom most earnest prayer had gone up to God. E. L. Jorgenson assisted in singing, and is now with Olmstead at Locust Grove church, near Franklin, Ky.

"On July 12 the Antioch congregation near Frankfort, Ky., closed a two weeks' series of meetings. Bro. Chas. M. Neal of Winchester did the preaching. Good preaching, good, interest, 9 responses, 4 being for baptism. The persistent efforts of this congregation to hold up the gospel at home and their regular fellowship with Bro. Johnson in Brazil are proofs of their sincerity of faith."—Tona Covey.

"May Word and Work continue to live and carry the glad tidings to every one that is thirsting for the simple gospel"—Mrs. C. A. Lewis, Kentucky.

S. H. Hall and L. O. Sanderson were in a fine meeting at National Avenue Church, Springfield, Mo., at last report.

## **A WORD TO CHRISTIAN FARMERS**

STANFORD CHAMBERS

Farmers are short of cash. They are not the only ones. But farmers concerned about giving have an advantage over others in that they have something to give besides money. Preachers do not eat money. The bulk of what the true Gospel preacher receives goes for things the farmer produces: vegetables, fruit, grain, milk, butter, eggs, and meat. Farmers can give these. Congregations composed of farmers, by exercise of a little foresight and frankness with the preacher (and the preacher's wife) as to needs, with just a tiny bit of system mixed in, can keep all these wants supplied even in times of stress without hardship on any. Some money can and must be given, and travel and clothing expenses can thus be amply provided for. Thus God's messenger can continue unhampered in the great work on behalf of the great Cause dearer to the true church of Christ than any thing else on earth.

This simple plan is practical. All it needs to prove itself so is just to be given a trial in practice. One farmer raises more of one commodity than he can use or profitably sell. Another raises more of something else, and so on; thus a serious problem is easily solved. And since a majority of churches of the simple New Testament type are to be found in rural communities, the farmer brethren hold the key to the solution. Hardly will they be justified, therefore, if there is a diminishing of the Lord's work. Apply the plan to the orphan home and it will not want; apply it to the Bible school and no poor hoy unable to pay board will need to go uneducated; apply it to the home preacher (whether you get to hear his preaching or not) and he can give himself to his ministry, and not have to turn to secular employment. As to the missionaries there will be at any time, if the grace of liberality abounds, enough money to take care of those already gone forth and those who are ready to go as well.

---

### **"HOW TO UNDERSTAND AND APPLY THE BIBLE"**

The first paragraph (given herewith) of this exceedingly useful tract, suggests in the best way the helpful nature of this 24-page pamphlet which R. H. Boll wrote some years ago and which has just been reprinted.

"Anyone who willetth to do God's will and is therefore anxious to know God's ways is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way."

The price is 10c each, 25 for \$1. Order from The Word and Work.

## **THE KIND OF WORKS PRODUCED BY FAITH**

EARL C. SMITH

In the eleventh chapter of Hebrews, the chapter of the triumphs of faith, we find what faith does in a person. "By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents. . . . These all died in faith . . . having confessed that they were strangers and pilgrims on the earth. . . . And others had trials of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and holes of the earth." Faith will take you out of your settled home and make you a sojourner in a strange land. It will take your friends who speak comfortably and encouragingly to you and give you in their stead mockers and revilers and scourgers and stoners. Faith will take off your silk dress and put on sheepskins and goatskins. Faith will put you in jail and even take your life. It will take you off of your velvet carpet and put you into a tent, or cave, or hole of the earth. It will take you out of your own land of plenty and put you in the deserts and mountains. Faith will take you out of your automobile and put you on an ox cart or a donkey. In short faith takes this world and this life away from you and gives you the sure hope of one infinitely better. Perhaps it doesn't do any one of those particular things hut it always does that kind of thing.

Faith doesn't drag you into anything against your will, hut if you have faith you choose to suffer with Christ; for, "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season;" "and others were tortured, not accepting their deliverance." Not only so, hut the choice of faith is not made hesitatingly and in sorrow hut with joy: "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name."

---

### **"THE CHURCH I FOUND AND HOW I FOUND IT"**

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

Order from **THE WORD AND WORK, Louisville, Ky.**

## OMINOUS WORLD CONDITIONS

### THE WORLD SLIPPING FROM GOD

Science now recognizes that the earth is in a state of constant quaking, moving slightly to and fro in its interior masses. This oscillation culminates in some sudden slip or great slide, which results in wrecking cities; changing the face of the earth and destroying thousands of lives. It would seem from seismic study that this process is accelerating, and it can but result in some not distant day in a world-wide shock to all the earth. This coming unparalleled earth shock must fulfill the words of Revelation 16:18, 19, of an earthquake surpassing all that ever occurred in the history of men.

Is not this slipping of the earth a picture of what men see in the moral world? President Hoover calls it a "subsidence of the foundations." Men are slipping from their former recognition of God and of the moral law. The masses of men in Christendom felt formerly the presence of God, the influence of His authority, and the awfulness of His threatenings. But now for multitudes there is no hell, no moral law, not even a God. The Almighty has departed from men, He never existed. Denial of the supernatural and of all accountability is the fashion of the day with millions of men and women. With God gone and law wiped out and no reckoning to be made to anyone, responsibility towards other men vanishes. The door is open to the wholesale indulgence of passion and every form of lawlessness. The world is preparing for the deluge; the shock of a disaster unequalled in any former age. Christianity is losing force, heathen religions are weakening, Islam is disunited and decaying, and the world is rushing towards the precipice.

### THE BREAKDOWN IN THE CHURCHES

Unbelief is rotting the strength of the churches. Rationalism and Modernism, both deadly enemies of the truth, have entered stealthily, have gained a wide footing, have sought the seats of power and today largely control the official activities of all great denominations. We know of none unaffected by their subtle influence. The result is evident on every hand; prayer meetings gone—or turned to dances or smokers; revivals lacking; audiences dwindling; receipts of missions drying up while vast sums are wasted on sumptuous architecture in churches and "temples." ("Israel hath forgotten his Maker, and buildeth temples," Hosea 8:14). The great lost world cries out for God and His salvation, and the churches sit in smug contentment with themselves, forgetful of the Divine command. In our land in 1928, 531 persons reported incomes of one million dollars each and upward. Many of these people are church members. Were they so lost to God and His

suffering world that no ten could be found to save the disastrous situation in foreign missions? . . . The immoral debauch resulting from wealth and the love of wealth is eating out the public conscience, our police and courts of justice become linked up with the underworld while lying, perjury and continual defeat of justice make men shudder at thought of what the end will be.

The neglected family altar cries to God for restoration. The craze for pleasure, for money, for fashionable dress (or undress) and the growing restlessness under restrictive law are all weakening the moral fiber where any is left in millions of our people. Just when America is most able to help the world with her wealth and the world is crying for aid, we are weakened beyond comprehension by unbelief, decay of conscience, loss of the consciousness of God and by entanglement in the whirlpool of worldliness. And what is true of America is true in its measure of all Christendom.

#### THE SHADOW OF WORLD JUDGMENT

A great darkness is spreading over the earth, the darkness of judgment. It will be a judgment by war, famine, pestilence, earthquake and other horrors. The multiplying inventions of men in the conquest of the earth, the sea, and the air, are all hastening the crisis. Satan seizes upon them, manipulates them to his own deadly purposes and deceives men into glorying over their achievements to the ignoring of God. It is said that the nations of Europe are far better prepared now for war than in 1914. Unemployment is preparing the minds of millions for the deadly teachings of Communism. The Russian peril is imminent, Russia spending millions to spread her foul propaganda over all the earth. With France fearful of war, Germany growing stronger daily and cherishing revenge in the minds of millions, with Italy restless for empire, the Old World is shaping the stage for such a stupendous conflict as never was waged in all her history. Islam burns to shake off the control of the West. The color races are wakening to new visions of wealth and power when they shall have become free from foreign shackles, and thus are getting ready for alliance with Russia and Germany for a contest against the rest of the world. How soon these millions will be moving God only knows. But their rising will mean that Jehovah has risen to "shake terribly the earth."

Meanwhile exiled Israel longs for home and rest. Her destiny will be decided on the field of Armageddon, after she has endured the great tribulation. Her rejected Lord will rescue her in mercy from all her foes and plant her in the Holy Land. And our Majestic Christ with His triumphant Church will take over the dominion of all the earth.—*Editorial, Jewish Missionary Magazine.*

## HIS HOUR

A. S. HERRON

The seventeenth chapter of John contains probably the only complete prayer of our Lord on record. In no other place in scripture do we find one of the prayers of Jesus described in its fullness from start to finish. It is also interesting to note that out of the 26 verses contained in the prayer of John 17 the first five lines are for himself. He says, "Father, the hour has come: glorify thy Son." (His hour.) It is instructive to note how Jesus expected this prayer of His to be answered. The manner in which He should glorify God was known to Him. How was the petition answered? "Father the *hour* is come; glorify thy Son that thy Son also may glorify thee." In these words lie both the petition and its answer. How significant the expression "The hour is come." We find it running throughout the gospels. At the wedding in Cana of Galilee when the wine had failed the mother of Jesus said to Him, They have no wine. Jesus answered her, Woman, what have I to do with the? *Mine hour is not yet come.* Again on another occasion His brethren came to Him and said, "No man who does the work you are doing and desires to be known remains in a small place like Nazareth; go up to Jerusalem now; it is the feast time and the multitudes are there. Show thyself at the feast." But Jesus came not into the world to advertise Himself. The prophet had said of Him, "He shall not cry aloud, nor cause His voice to be heard in the streets." In other words He shall not advertise Himself. Satan tried to get Him to do that when he asked Him to cast himself down from the temple and so dazzle the worshippers by such a feat. But He refused then, and so He refuses to grant the request of His brethren here. Jesus replies, No, I go not up yet, you may go, "I go not yet for my time is not yet fulfilled;" which is equivalent to "*mine hour is not yet come.*" Jesus came into the world to glorify not Himself, but the Father. When the Pharisees sent officers to arrest Jesus they were not able to carry out their orders for, as the scriptures tell us, "His hour was not yet come" and so the officers returned to the Pharisees and reported their inability to lay hands on Him.

It seems that Jesus had before Him all during his earthly ministry one supreme hour, and towards that hour He was ever wending His way, and from which He never swerved no not for a moment. "I came to cast fire upon the earth and what do I desire if it is already kindled? but I have a baptism to be baptized with, and how am I straitened till it be accomplished." It would seem as though Jesus at times was swept onward by the consciousness of that hour which lay constantly before Him. What was the *hour* towards which Jesus was constantly moving and for the fulfillment of which

He set His face steadfastly? It was the hour Abel saw when God made provision for his approach through the slain lamb. It was the hour that Abraham saw when with uplifted hand he was about to slay his son and God provided instead a ram, for a sacrifice. Thus Abraham saw Christ's day and was glad, and the gospel was preached before unto Abraham. It is the hour the Jew saw daily in the sin offering, and particularly on the great day of atonement. It is the hour Isaiah saw in prophetic vision when in that wonderful 53 chapter he portrays Christ as being wounded for our transgressions and bruised for our iniquities. It is the hour Zechariah foresaw when he portrays the nation as looking upon "Him whom they had pierced." It was the hour of the cross, of Calvary, of Golgotha, where they crucified Him. That Christ's hour was the cross is clear from His own words in the 12th chapter of John. It was to this hour that Jesus was looking when He offered this wonderful prayer. It was Calvary that lay in the path before Him and filled His vision. This God-man is beseeching the Father that as He goes up to the cross He may so conduct Himself that men will come to see the righteousness of God and the great love of the Father in it all. He would have men see God in Christ reconciling the world unto Himself.

He will climb the slopes of the rugged hill and by the surrender of His life He will bring light out of darkness, love out of hate, and life out of death. And that cross which heretofore had been a symbol of shame and degradation will henceforth become by His sanctifying it an emblem of Divine love and self-sacrifice, and the sons of men shall forever sing its praises.

In the cross of Christ I glory,  
 Towering o'er the wrecks of time,  
 All the light of sacred story  
 Gathers round its head sublime.

#### PHILIPPINE MISSION NOTES

A congregation of thirty disciples now meets four times a week at Calapan, Mindoro, as the result of our labors this year. Not my own labor, but that of the two brethren whom I have taught in times past. The meeting which resulted in this new congregation was conducted by our native brethren. They are now working among the members of the three congregations in Mindoro, which meet regularly, trying to develop them in the knowledge of the Lord. Soon we shall call the preaching brethren to Manila for a six weeks' study of the New Testament. Brother Mason reports one baptized at Pinamalayan during May.

H. G. Cassell.

We have prepared for mailing an envelope containing one each of the five Boll tracts now in stock. Besides, the envelope contains a copy of "Dawn Doctrine" by Neal, and Bro. Long's good 14-page pamphlet, "How May I Know the Bible is from God?" This sample set of tracts may be had for 25c, stamps or coin.

## ON FOREIGN FIELDS

### MISSIONARY NOTES

DON CARLOS JANES

A hundred thousand souls a day,  
 Are passing one by one away  
 In Christless guilt and gloom,  
 Without one ray of hope or light,  
 Their future dark as endless night,  
 They're passing to their doom.

Within a decade, the missionary population of India has increased 30,000,000. \* \* "We have another church of Christ in Korea with 31 members."—*S. K. Dong*. \* \* Sister Bixler reports the young Bixler doing nicely. \* \* Please *pause* (note the word) and consider: There is not as much missionary support money as some would like and there is great need for more workers. Truly there should be a man to work with Bro. Cassell in the Philippines; reinforcements for Brazil; more workers in Africa; missionaries for India, etc. And there are numerous volunteers. Shall they be sent?

With much regret, we hear that Bro. Sherriff has had a relapse and has had to return to Cape Town. Remember he is an old man who has labored diligently and sacrificially for the Lord and please pray that his body may be healed and all his needs suitably met. \* \* The publishing work of Bro. Benson in China has grown rapidly and for their mailing of the *Oriental Christian* and the Chinese magazine, they need an addressing machine; cost about \$100 delivered, and a good investment. Be line to help them get it. \* \* Brethren will do well to use the missionaries now at home as freely as possible and especially the non-giving churches. Do the generous thing and invite them in to talk it over. You are missing much if not having fellowship with the workers on foreign fields—where the needs are the greatest and the helpers the fewest. \* \* Two men willing to go to India. Shall they go? Bro. and Sister Simpson are ready to go to Africa when the means are available. Send gifts to John Hargesheimer, Sellersburg, Ind. \* \* "Will you please help me," says Bro. Dong, "to have a young couple from America to help me in the work here?" \* \* A well commended family in view for Africa. Do you want the heathen to benefit by their service? \* \* Very successful preacher and devoted wife want to go to the field for they believe they are more needed there than here. Do we send them? Some other persons want to go, but—but what? In brief we are putting the cost of 1000 missionaries daily in our garbage pails, viz. in waste. Following the Bible means the faithful acceptance of all responsibilities it teaches.

## HONG KONG MISSION

I write very little for *The Word and Work* for two reasons. I have little time for writing, and I know there is always plenty of material better than anything I can write waiting for space. My thoughts are with you just the same, and I enjoy reading the paper very much, and like to think of the few months we spent in Louisville before coming to China.

The boys played a trick on me by giving me the mumps so I am compelled to take a week's rest. Thought I had mumps when a child, and have been exposed many times, and nursed Victor through about a month ago. Then David had his turn and I took from him.

The work is going on about as usual. Here in Hong Kong I find far more than one man can do and every night have to go to bed realizing much work is still undone. Miss Mattley came down from Kwong Sai the last of May as the American Consul thought best due to the uncertain conditions brought on by a new civil war that is threatening China at present. She is a great help to the work in caring for the children, has Sarah Elise in her home next door, and has made over several suits for the boys. By taking turns one of us can be away every night. I do not know how we will get along when she is able to return to Kwong Sai but will leave that with the Lord. If He cannot touch the hearts of some couple to come and live and work with me He can work it out some other way.

The workers in Kwong Sai report conditions quiet and good opportunities but do not have such large crowds as when a foreigner is there to attract attention. Miss Wong, Miss Mattley's companion, did not wish to leave the work so stayed on and is doing some very effective work in Heng Chow among the women and children. Pray for the native workers and Christians that they with us may grow in grace and knowledge of the Lord Jesus Christ.

We must have more missionaries early this fall. Who will set their sails this way about the middle of September? You need not fear the war as it will likely be settled before you get here. If not you can study language a few months here in Hong Kong, a British colony, and at the same time be a help to this work while getting real experience.

E. L. Broadus.

## BRAZIL MISSION

Mark Boyer is in our house sick with typhoid fever, but is doing well. There are many cases in this city. Mark's has been very light until this date.

Things are opening up better in Crato for we are having more opportunities to speak personally with some persons. The Devil is blinding their hearts but we trust in the power of God to take away the veil from many in due time.

Sr. Victor arrived from Matta Grande with my animals last week. He is going to spend some time doing colportage work in Ceara. We have another colporteur over in Parahyba and another in Pernambuco. We as yet hardly know what the full value of this work is. It is a kind of experiment. We plan to give the workers three or four months' training out of the year and let them devote the rest of the time to itineration work.

Virgil F. Smith.

**SECURE OR RENEW A CLUB OF FOUR NOW.** *The club rate of 75c is also the agent's rate. Collect from three friends at \$1 each, and your own is free.*

# 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 AUGUST

Lesson 5.

August 2, 1931.

### PHILIP'S MISSIONARY LABORS

**Golden Text:** They therefore that were scattered abroad went about preaching the word.—Acts 8:4.

**Lesson Text:** Acts 8:26-40.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had come to Jerusalem to worship;

28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah.

29 And the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?

31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

32 Now the passage of the scripture which he was reading was this,

He was led as a sheep to the slaughter;

And as a lamb before his shear-er is dumb,

So he opened not his mouth:

33 In his humiliation his judgment was taken away:

His generation who shall declare?

For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36 And as they went on the way,

### Study Questions and Brief Comments

**Verse 26.** Who was Philip? (See Acts 6:5; 8:5.) (On the success of Philip's work in Samaria see Notes.) Who was sent to Philip? With what message? Was there any explanation given further?

**Verse 27.** Did Philip promptly obey? Who was coming down the road? What was the Ethiopian's official position? In what country? Where had he been? For what?

**Verse 28.** What was he doing while traveling along in his chariot?

**Verse 29.** Who next takes a hand in the situation? To whom did the Spirit speak? What did he say to Philip?

**Verses 30, 31.** What did Philip hear as he approached the chariot? What question did he ask the eunuch? Turn to the passage the eunuch was reading and see why Philip asked the question. (Isa. 53:7, 8.) What answer did the eunuch give? Was he anxious to learn?

**Verses 32, 33.** What was the passage which the eunuch was reading? (Read also preceding verses. Isa. 53:4-6.) What is meant by the question in verse 33? (They took away all right and justice from him.) What else is shown in verse 33? (The fact that he was put to death.)

**Verse 34.** What important question did the puzzled reader ask of Philip?

**Verse 35.** How did Philip answer this question? Whom did he preach to the eunuch? Was this scripture a good one to begin from? Why?

**Verse 36.** What shows that Philip in preaching Jesus to the eunuch must have referred to baptism? What did the eunuch say when he came to a certain water? What did Philip answer? (See Notes on the omission of

they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?

38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he

verse 37.)

**Verse 38.** How is the baptism described? If baptism is a burial (see Rom. 6:4 and Col. 2:12)—was it natural that they had to go **down** into the water?

**Verse 39.** What happened when the two came up out of the water? How did the eunuch go on his way? What did he have to rejoice about?

**Verse 40.** What is further told us of Philip's work? Where do we hear of Philip once more? (Acts 21:8, 9.)

preached the gospel to all the cities, till he came to Cæsarea.

### NOTES ON LESSON 5

#### PHILIP'S WORK IN SAMARIA

Among those who were scattered abroad in the persecution which arose in Jerusalem after the stoning of Stephen was Philip, one of the seven men who had been selected to wait on tables in chapter 6. This Philip went down to Samaria and preached Christ unto them. This statement sounds easy and natural to our ears but it was a tremendous step in its day. There was a great religious and racial barrier between the Jews and the Samaritans (see John 4:9) and for several reasons it was an almost desperate undertaking for this refugee Philip to carry the gospel into Samaria, but God blessed this labor and attested Philip's work with great works of power. (comp. Heb. 2:4.) As a result great multitudes heard, believed, and obeyed the Gospel of Christ. The episode of Simon the Sorcerer which is mentioned in Acts 8:9-13 and 18-24 is full of interest and meaning to us today. The apostles at Jerusalem, amazed no doubt to hear of a work like this going on in Samaria, sent Peter and John. When Peter and John came they not only approved of the work, but themselves prayed for the new converts of Samaria that they might receive the Holy Spirit—evidently, as the context shows, meaning the miraculous gifts of the Holy Spirit, such as are described in 1 Cor. 12. For when the apostles laid their hands on the Samaritan brethren those extraordinary powers came upon them so that Simon the Sorcerer and indeed all that looked on could see that by the laying on of the apostles' hands the Holy Spirit was given.

#### THE OMITTED VERSE

The Revised Version omits from its text verse 37 and gives it in the margin as follows: "And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." This verse is not found in some of the ancient manuscripts but if it is an interpolation it is a very ancient one because ancient authorities do contain it. Evidently without it there is a gap in the narrative and it might well be that some early reader of the manuscript put in the margin by way of explanation just what he thought Philip would have said to the eunuch under the circumstances. For from the beginning that was the one confession of faith that was demanded of every one who desired to be a Christian. (Comp. Rom. 10:9, 10.) Even if this be an interpolation it is not a corruption or a misleading addition to the truth, but it is in harmony with all else in the scripture; and the very fact that it was inserted at such an early time goes to show that this was the usual confession made by those who, in the earliest times desired to be baptized.

(USE STUDY QUESTIONS FOR CLASS)

## SECOND LORD'S DAY LESSON OF AUGUST

Lesson 6.

August 9, 1931

### SAUL CONVERTED AND COMMISSIONED

**Golden Text:** I was not disobedient to the heavenly vision.—Acts 26:19.

**Lesson Text:** Acts 9:1-9, 17-19; 1 Tim. 1:12-14.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,

2 and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3 And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

4 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest:

6 but rise, and enter into the city, and it shall be told thee what thou must do.

7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and did neither eat nor drink.

17 And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18 And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19 and he took food and was strengthened.

1 Tim. 1:12 I thank him that enabled me, even Christ Jesus, our Lord, for that he counted me faithful, appointing me to his service;

#### Study Questions and Brief Comments

**Verse 1.** Who is here mentioned for the fourth time in the book of Acts? (Saul.) What is his attitude toward the disciples of the Lord? For what did he go to the high priest? (See verse 2.)

**Verse 3.** On what errand was he going to Damascus? How far had he gone on his way? About what time of day was it? (See Acts 26:13.) What sudden thing happened?

**Verse 4.** How did it affect Saul? Did it affect his companions the same way? (See Acts 26:14.) What did he hear? Where did that voice come from? What did it say?

**Verse 5.** What was Saul's reply? What did the voice answer?

**Verse 6.** Why did he tell him to go into the city? (See Acts 22:10.) What should be told him there? Why did not Jesus himself tell him what to do? (The Lord Jesus committed that work to his disciples on earth.)

**Verse 7.** What is told us of the men that journeyed with Saul? Did they hear the voice? Did they see any man?

**Verse 8.** When Saul rose up from the earth what did he find? How did he get into Damascus?

**Verse 9.** What is said of him after he get into Damascus? (Read omitted verses, 10 to 16, aloud in class.)

**Verse 17.** Who was Ananias? Who had sent him on this errand? What did he do to Saul? For what did he say the Lord Jesus sent him?

**Verses 18, 19.** What immediately happened to Saul? What did he do at once? Who had told him to do that? (See Acts 22:16.) What shows that his grief and darkness of soul was then ended?

**1 Tim. 1:12.** Who appointed Paul to Christ's service? Did the Lord Jesus count him faithful? Did Paul prove to be faithful?

**Verse 13.** What three things did Paul say he was before he became a Christian? Why did he obtain mercy? Was his ignorance an excuse? But

13 though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;

14 and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.

did the fact of his ignorance and unbelief modify his guilt?

**Verse 14.** What does he say about the grace of our Lord Jesus? (Comp. Rom. 5:20.) What shows that this grace was not wasted on Paul? (1 Cor. 15:10.)

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### NOTES ON LESSON 6

#### THE CONVERSION OF SAUL OF TARSUS

If causes are measured by effects—that was a vast and terrible thing that occurred on Damascus road, that changed a man's life utterly and for ever, and was at the bottom of his wonderful life-work for Christ, the effects of which have been felt all down through the centuries and until now. The importance of that event is evident from the fact that it is related three times in the book of Acts, once by the historian, twice by Paul himself. The essential facts are as follows:

1. That Saul was wholly set against the faith in Christ, and was with great energy persecuting Christians; and was on that errand at the time.

2. A great light above the brightness of the noon-day sun suddenly burst forth from heaven. The light fell on Paul and on those who accompanied him; and all fell to the earth.

3. Saul heard a voice from heaven, saying, Saul, Saul, why persecutest thou me? All heard the sound; Paul alone understood what the voice said. The voice spoke in Hebrew.

4. Saul asked the Glorious One who spoke to him, "Who art thou, Lord?" He answered, "I am Jesus whom thou persecutest." Whereupon the Lord sends him on to Damascus for further instruction.

5. When Saul rises from the earth he is blind from the effect of the Light. His companions lead him by the hand into Damascus.

6. At Damascus he secludes himself and remains three days without food or drink.

7. A man, a Christian named Ananias, is sent to Saul by the Lord Jesus, and explains his errand to Saul making reference to his vision on Damascus road, lays his hands upon Saul (on which Saul receives his sight), and exhorts him to be baptized without tarrying. Paul obeys, and afterward is comforted.

Many attempts have been made by the enemy to discredit and to deny these facts; but so public and manifest are the facts, and so sure the testimony, that they can neither be denied, nor can they be laid to illusions. A prominent deist of the 18th century (Lord Lyttleton), is reported to have started out to make an attack on Christianity on the grounds of the story of Saul's conversion. But such was the force of the evidence he found that he himself was converted and wrote a strong treatise (still extant) proving the truth of Christianity from Saul's conversion.

#### THE MIRACULOUS FEATURES OF SAUL'S CONVERSION

The conversion of Saul stands by itself. No one was ever converted in such manner before him, nor has any one since. But all the miraculous and extraordinary features were for a certain purpose, namely, to make him "a minister and a witness" of the things he had seen (Acts 26:16-18)—that is to say, to make him **an apostle** (1 Cor. 9:1; 15:8)—an apostle specially to the **Gentiles** (Rom. 11:13). In all other respects his salvation was according to the Lord's common rule and pattern: faith and repentance and baptism (Acts 22:16).

(USE STUDY QUESTIONS FOR CLASS)

## THIRD LORD'S DAY LESSON OF AUGUST

Lesson 7.

August 16, 1931.

### SOWING AND REAPING

**Golden Text:** Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

**Lesson Text:** Gal. 6:1-10.

1 Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man thinketh himself to be something when he is nothing, he deceiveth himself.

4 But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor.

5 For each man shall bear his own burden.

6 But let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

9. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

### Study Questions and Brief Comments

**Verse 1.** What, even in case of a man's being overtaken in a trespass, should be done? What kind of brethren only are fitted to do that? (Comp. 1 Cor. 3:1-3.) In what sort of spirit must it be done? What must they watch against? (Comp. Jude 23.)

**Verse 2.** How should they fulfil the law of Christ? What is the law of Christ? (John 13:34, 35.)

**Verse 3.** What does he say of any man that thinks himself too high or too great to do that?

**Verses 4, 5.** What should every man be chiefly concerned about? (To examine carefully his own work.) If a man's work is good, does he need to get glory by comparing it with the work of his neighbor? What must each one do?

**Verse 6.** Is everyone that is taught under obligation to his teacher? What must he share with his teacher?

**Verse 7.** Can a man cheat or deceive God? What shall a man certainly reap?

**Verse 8.** If a man sows to the flesh, what will he reap? What is it to "sow to the flesh"? (Comp. Eph. 2:3; Rom. 8:13.) What is it to sow to the Spirit? (Gal. 5:16, 22.) What shall they reap?

**Verse 9.** What is the essential thing? (Not to faint.) When will the harvest come?

**Verse 10.** What should we work? When? Should we take every opportunity we can possibly take? To whom should we especially do good?

(USE STUDY QUESTIONS FOR CLASS)

## FOURTH LORD'S DAY LESSON OF AUGUST

Lesson 8.

August 23, 1931.

### A GOSPEL FOR ALL MEN

**Golden Text:** There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him.—Rom. 10:12.

**Lesson Text:** Acts 11:5-18.

5 I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending,

**Study Questions and Brief Comments**  
**Verses 5, 6.** Who is speaking here? Where? Why is he telling this? (See

as it were a great sheet let down from heaven by four corners; and it came even unto me:

6 upon which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven.

7 And I heard also a voice saying unto me, Rise, Peter; kill and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth.

9 But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.

10 And this was done thrice: and all were drawn up again into heaven.

11 And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me.

12 And the Spirit bade me go with them making no distinction. And these six brethren also accompanied me; and we entered into the man's house:

13 and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;

14 who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

15 And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

16 And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.

17 If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

18 And when they heard these things they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

Notes.) Where was Simon Peter? What was he doing at the time? What did Peter see in his vision? Where did the sheet come from? What was on the sheet?

Verses 7, 8. What did he hear? How did he answer to the command? What did he mean? (See Lev. 11, esp. vs. 43, 44.)

Veræ 9. What did the voice reply? Where did this voice come from?

Verse 10. How often was this done? What happened at the end?

Verse 11. What happened just then? To whom had they been sent? From where and from whom? (See chap. 10.)

Verse 12. Who spoke to Peter about this? (Comp. 8:29.) What did the Spirit say to him? (10:19, 20.) Did Peter go? Whom did he take along for witness? Into what man's house did they enter? (Cornelius'.) Was that "lawful"? (10:28.)

Verses 13, 14. What did Cornelius tell Peter? What sorts of words did the angel say Peter would speak to him?

Verse 15. Did Peter give him those words? (10:34-41.) What sudden, unexpected thing occurred when Peter began to speak? How did the Spirit fall on them? To what occasion had he reference? (Acts 2:1-4.)

Verse 16. Of what did this occurrence remind Peter? When did the Lord say that? (Acts 1:5.) If this had been a common and frequent thing, would Peter have been reminded of the "beginning" and of the Lord's original word? (No: the way Peter speaks of it, nothing like that had ever happened before but that one time.)

Verse 17. Did Peter feel that he had a right to oppose this manifest action of God? If he had refused to receive and baptize these Gentiles would he have resisted God?

Verse 18. Did this silence and convince the Jewish brethren? What great truth dawned on their minds? What did they mean by saying, "God granted repentance" to the Gentiles? (God gave them the right and privilege to turn to Him and be accepted.)

#### NOTES ON LESSON 8

##### BETWEEN THE LESSONS

Our last lesson in Acts was Lesson 6, and dealt with the conversion of Saul—a big preparatory step to sending the gospel unto all the Gentile

world—for Saul (afterward Paul) was called to be the "apostle to the Gentiles." (Rom. 11:13.) Now God takes another big step: the first Gentiles are actually brought in. The Divine Wisdom moved carefully in this, for a terrible barrier was to be surmounted. First, God used Peter for this, an Israelite tried and proved of unquestioned loyalty both to Christ and to the Law, and first spokesman of Pentecost. As if to raise Peter to the highest point in the sight of all, God gave him special power and success just prior to this crisis. (Acts 9:32-43.)

### CORNELIUS

In the next place God chose that the first Gentile to enter in should be Cornelius, a man noted for his piety, godliness, purity of faith and life, and kindness toward the Jews. The objection was reduced to a minimum in his case. To him God sent an angel, charging him to send to Joppa and call for Simon Peter, who should come and bring him and his household a message of salvation. Meanwhile God specially prepared Peter to receive the Gentile messengers when they came and grant their request. It was again God's wisdom that prompted Peter to take six brethren with him, that they might witness all that was said and done. Finally God Himself by an act of sovereign power, demonstrated to all present that these Gentiles were acceptable to Him. That settled the question forever. "Can any man forbid the water that these should not be baptized, who have received the Holy Spirit as well as we?" (Acts 10:47, 48.)

### THE EXCEPTIONAL CHARACTER OF THE CASE

The conversion of Cornelius was not a common sample or example of New Testament conversion. It stands by itself and unparalleled. Never before, nor ever again after, so far as we have testimony, did God send an angel to a man to direct him to send for a certain preacher of the word. Never before, except on Pentecost (and even that was under very different circumstances) did the Holy Spirit come down direct from God with open demonstration upon the company that was to be saved. Nor did that ever occur again in any case. We must guard against the misleading idea that this was in all respects a normal and regular instance of salvation, by which some would justify their expectations of visions and supernatural demonstrations. These extraordinary features were for a special purpose: namely, to convince all men that the Gentiles were also acceptable subjects of the gospel call.

### THE COMMON POINTS

There were however some points common to all cases of conversion. These are the things which enter into every man's salvation. In the case of Cornelius these are mentioned as follows:

1. The preaching of the gospel. (Acts 11:14.)
2. Faith. (Acts 10:43 and 15:9.)
3. Repentance. (Acts 11:18.)
4. Baptism. (Acts 10:48.)

The latter three are not to be regarded as separate and successive steps, but as the constituent elements of the one great step of acceptance and salvation.

### TITLE AND GOLDEN TEXT

Christ died for all; therefore the gospel must be for all. This was not understood at first, and for a time did not need to be understood. The gospel must go "to the Jew first." But when a certain point was reached God saw to it that it went out to the Gentiles. Jews and Gentiles are sinners alike, and must be saved alike. But all aside from this fact, Israel holds a peculiar position in God's plans (John 4:22) on account of which they come in for special notice and dealings from God. (Rom. 11.)

### (USE STUDY QUESTIONS FOR CLASS)

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## FIFTH LORD'S DAY LESSON OF AUGUST

Lesson 9.

August 30, 1931.

## THE MISSION TO CYPRUS

**Golden Text:** I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

**Lesson Text:** Acts 12:25 to 13:12.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

13:1 Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they proclaimed the word of God in the synagogue of the Jews: and they had also John as their attendant.

6 And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar Jesus;

7 who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

9 But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him,

10 and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou

**Study Questions and Brief Comments** (On intervening portions see Notes.)

**Verse 25.** What ministration was this? (See Acts 11:27-30.) Whom did they bring with them?

**Acts 13:1.** What sort of helpers did the church at Antioch have? How many are named?

**Verse 2.** What were they doing when the Spirit spoke to them? What did the Holy Spirit say? Had He called those two for a special work?

**Verse 3.** How was the order obeyed?

**Verse 4.** Why is it said that they were "sent forth by the Holy Spirit"? Where is Seleucia? (Little sea-port near by.) Where is Cyprus? (Island not far away.) Who had originally come from Cyprus? (Acts 4:36.) Trace these and other points mentioned on map.

**Verse 5.** At what place did they first preach? Who was with them?

**Verse 6.** What town on the far end of the island? Whom did they find there? By what other name did he go? (V. 8.)

**Verse 7.** With whom was this false prophet and sorcerer? What is said of the proconsul? (He was a man of good sense.) What desire did he have?

**Verse 8.** What effort did the sorcerer make?

**Verse 9.** What change of name here? Was Paul ever called "Saul" any more after this? (No.) What else told of Paul here? (Filled with the Holy Spirit.)

**Verses 10, 11.** What was this wicked Jew full of? What two things did he call him? (Comp. John 8:44.) What was he trying to do? What punishment did Paul announce to him? Was this to be temporary or permanent? ("For a season." Comp. Rom. 11:25.) Did this prophecy go into effect at once?

**Verse 12.** How was the proconsul affected by this?

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shalt be blind, not seeing the sun for a season. And immediately

there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

saw what was done, believed, being astonished at the teaching of the Lord.

12 Then the proconsul, when he

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### NOTES ON LESSON 9

#### BETWEEN THE LESSONS

The preceding lesson ended at 11:18, where the brethren in Jerusalem were convinced that God had deigned to accept Gentiles. The next portion (11:19-21) came in under Lesson 4. But look over 11:19-26. It tells of the formation of a Gentile church in the heathen city of Antioch, by the labors, first, of some of the refugees from Jerusalem, and then Barnabas and Saul, who held a year's "protracted meeting" there. It was there and then that the disciples were first called **Christians**—their new name, divinely endorsed. (1 Peter 4:16.) The rest of chapter 11 shows the fruit of the new life in the Antioch church toward the famine-stricken Jewish brethren (11:27-30). With that the present lesson begins.

A brief account, however, of the imprisonment and miraculous release of Peter, is inserted in chapter 12.

#### BEGINNING OF PAUL'S FIRST MISSIONARY JOURNEY

Our lesson marks the beginning of the first of Paul's missionary tours (of which the book of Acts gives us three, besides Paul's journey to Rome). We follow him as far as Cyprus, and through Cyprus, from Paphos to Salamis, that is to say, from one end to the other. He started with Barnabas—"Barnabas and Saul"; but long before the journey ended, it was "Paul and Barnabas." Paul had come into his own. He was being proved up till now—from now on he was "approved," and entered fully upon his work of apostleship, "to preach unto the Gentiles the unsearchable riches of Christ."

As we go on with these studies let us trace Paul's journeys on the map.

(USE STUDY QUESTIONS FOR CLASS)

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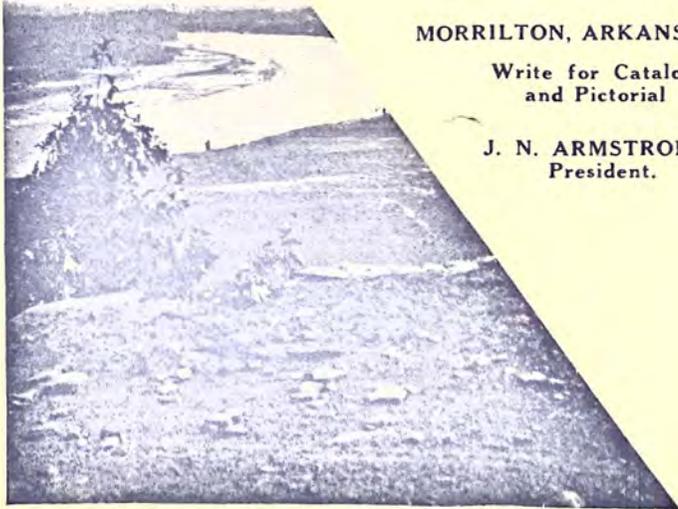
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