

MARCH, 1932.

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 FACE OF THE SKY

Israel, unchanged, in unbelief,
Turns wistful toward "The Pleasant Land."
The fig tree, putting forth its leaf,
Shows that summer is at hand.

*In this the eyes of faith discern
A sign that Christ will soon return.*

The world perplexed and torn with strife,
Its anxious rulers pale and dumb,
Seeks in the pleasures of this life
A vain escape from wrath to come.

*In this the eyes of faith discern
A sign that Christ will soon return.*

The churches, neither hot nor cold,
Deny the faith that once they knew;
Seducing spirits, growing hold,
Declare the Word of God untrue.

*In this the eyes of faith discern
A sign that Christ will soon return.*

But there are some of God's elect,
In spite of silence and delay,
Who, like a longing bride, expect
The coming Bridegroom any day;

*In this the eyes of faith discern
A sign that Christ will soon return.*

—F. W. Pitt.

WORDS IN SEASON

R. H. B.

THREE WORDS FOR THE TIMES

Three items out of the story of Elijah carry their lesson to our hearts with peculiar force and application. It is a three-fold lesson of faith.

1. "And it came to pass after a while that the brook dried up." (1 Kings 17:7.) The brook was Cherith, and Elijah had been sent there to hide himself. "And it shall be that thou shalt drink of the water of the brook." But in the course of the great drought the brook dried up. Can we imagine Elijah's human feeling when day after day he saw his water-supply shrinking to an ever narrower, thinner streamlet? Then came a morning when he could not gather even so much as one cup of water more from its sandy bed. What now? What next? Elijah had no orders from God, and knew not whither to turn. Out beyond the protecting rock and jungle was the famine

and king Ahab searching the country to wreak his wrath on Elijah. What can he do? Thus does the Lord sometimes allow us to be driven unto a blind alley, as it were, and lets all visible help and sustenance vanish that our hope and trust may be in Him alone.

2. "*Arise, get thee to Zarephath . . . behold, I have commanded a widow there to sustain thee.*" (1 Kings 17:10.) This was, at last, God's answer to the situation. But what sort of answer is that! A widow? In those Eastern lands the word "widow" was the synonym of poverty and helplessness; and that even in normal times. Now it was famine. "I have commanded a *widow* to feed thee!" If the Lord had said, "A rich man," or some great and powerful person, who could command the remnants of the fast-failing resources of the drought-stricken lands—that might have seemed reasonable. We could have *seen* how God could do that. But a widow? That looked as impossible as getting water out of the dry Cherith itself. Thus, sometimes, when God's help does come, it comes in a shape so barren and unpromising that we cannot set our hope upon it. Again we are cast on God alone.

But Elijah went to Zarephath as Jehovah had ordered. He did not perish by the way, nor did the king's blood-hounds overtake him as he passed through. There he saw a widow gathering sticks. First he asks her for a drink; and as she goes to get it for him, he asks for a morsel of bread also. "As Jehovah thy God liveth," she answers, "I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die." Desperate straits indeed! And now comes the third item.

3. "*Make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and thy son.*" (1 Kings 17:13.) Make *you* a cake? And *first*? Will not that consume what little stands between me and my child, and starvation? Who are you? How can you make such demands? How do you expect me to surrender my all with no earthly prospects of anything more when this is gone? To be sure the prophet had told her that the jar of meal would not waste, nor the cruse of oil fail till the day on which Jehovah would send rain on the earth. But why trust in that word? Well, there was doubtless some good ground to believe that the word was Jehovah's—if *she were minded to trust and obey*; or, if she were minded to refuse, there were several fine, "sensible" reasons to justify a refusal—just as with us, and always. The poor widow trusted blindly, she risked (as men would say) all her life, and Jehovah kept faith with her; the jar of meal did not give out, and the oil failed not through all the weary months of the famine.

That was a "depression" beside which our bit of hard

times is not worthy the name. But many of God's people have clean forgotten that "first." Nay—they first cut off their offering and sacrifice to the Lord before anything else. But this is a special time to trust Jehovah and to put His portion *first*. For the Lord God of Elijah still lives.

But are not his ways wonderful—and peculiar? Why not present the widow with a storehouse full of meal to last her through the famine, and a vat full of oil? Why always just a handful of meal left in the jar, and a few drops of oil in the cruse? Ah, we have it! Was it not lest she trust her full barrels and cruses, and look to them rather than to Jehovah? For He wants to be all our help alone. "O Jehovah of hosts, blessed is the man that trusteth in thee!"

* * *

FOSSILIZATION

A fossil is a thing that was once alive, or was formed from once-living substance, which after death became *petrified*, that is, was turned to stone. A fossil is lifeless. It cannot move or grow or change its condition. It is hardened and senseless—a mere form without life or power! Now there are human fossils also—men who have really ceased to live, though still existing, whose minds and hearts no longer function, who no longer grow, or go on, or can take in further truth. They have learned what they have learned, once; then the door was closed, and now their thought moves only in the circling track of mechanical repetition of the same bit of truth, long since become lifeless in them; or in the same rut of error, never questioned. The old prophet said of them, "he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44:20.) In the shape and impress their mind took long ago they solidified, and such as they are they are and evermore shall be. It is a mistake to call such men orthodox, or safe and sound. Orthodox means "right-thinking," but these do not think at all, except in the worn habit-channel of long accustomed cerebration. "Safe" they may be—they certainly never have disturbing ideas; but after all, they are not *sound*, for true soundness comes only in going on in Christ and in the exploring of Him. It is worth the while and the pains to keep alive and grow (for all living things grow) in grace and in the knowledge of the Lord Jesus Christ. It is good for us to go back to the Word often (to *all* the Word), with minds swept clean of all we think we know, and to learn again and anew at the feet of Jesus like unto little children. But be sure that it is *to Him* that you go, and that you do not drink at any and every fountain. False progress is as fatal as petrification (2 John 9). But *in Him* are all the treasures of wisdom and knowledge hidden. "As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and grounded in your faith as ye were taught, abounding in thanksgiving."

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

Again the publishers of The Word and Work venture to include in the month's mailing list some hundreds whose subscriptions are now in arrears. We have hoped that by giving them time to renew they would be able to continue, both for their own blessing, and to help us in this critical year. Shall we be disappointed in this? Please look at the date tab on your wrapper: it shows your expiration month.

From Johnson City, Tenn.: "The work here is making very good progress, and we are all encouraged. Much success to your most excellent paper."—E. H. Hoover.

From Santa Rosa, Calif.: "We are thankful to announce that the Fifth Street and E Street congregations are again back at E Street worshipping together. It has been over four years since the separation. Pray God we may all live to the glory of God."—Mrs. J. A. Brittell.

From Dallas, Texas: "Our hearts were made happy indeed on receipt of your letter, Brother Jorgenson, suggesting the possibility of your being with us for a while in a meeting this summer. Brother Boll also says that, Lord willing, he will come. I know not why God's wondrous grace to us has thus been shown. We humbly rejoice and lift our hearts in thanksgiving, and shall endeavor by earnest prayer and labor to express our gratitude yet more as we look forward to such a season of refreshing and blessing from the Lord.

"Brother J. E. Blansett has just undergone a very serious operation. He is doing nicely, but will likely be in a sanitarium at least two weeks longer."—Frank Mullins.

"At the Kentucky Ave. Church, Camp Taylor, Ky., we have had one baptism since last report. On January 17 our Sunday School reached a new high mark of 199 present. Each week we are distributing in the homes 1500 copies of a four-page newspaper carrying our announcements and religious news. L. O. Sanderson was with us on February 2 for a Community Hymn Sing. More than 300 were present and we had to use the school auditorium to accommodate the crowd."—Jonah W. D. Skiles.

From Trinity, Texas: "The work is progressing here. Have my Sundays filled, but could arrange for a few more meetings. I know a well qualified young lady school teacher who is offering her services. She is a devoted Christian and has an influence for good with the young people wherever she goes. If interested, write."—W. W. Leamons.

From Oklahoma City: "I think our work is growing in the grace of God. We are planning for C. C. Merritt to hold a meeting here in June."—Earl C. Smith.

From Gary, Ind.: "There were two inspiring services at Central yesterday. A young woman responded to the invitation and was baptized in the afternoon. Attendance, 92, with a number of outsiders present."—Carl Thomann.

East View church, near Louisville, protracted gospel meetings Feb. 15-28. Klingman, Skiles, and Boll preached once each, and Wm. Greenaway the rest of the time.

From Wheeler, Texas: "The meeting began here yesterday with very good attendance. We are anxious to be just Christians, and help many others to be, as we have opportunity to teach and help them."—J. Scott Greer.

"Until I find a better one, I want to say I think 'Great Songs of The Church' the best song book in the brotherhood. I think you caught a more nearly correct idea of what a really good song book must be."—Leonidas Holland.

"Song books received in good shape. Very much pleased with them."—Lucile Lea, Johnson City, Tenn.

Born to Bro. and Sister H. C. Winnett, Miami, Fla., a daughter, Naomi Ruth, weighing 8 pounds.

Four interesting Song Rallies, in or near Louisville, were held during the past month, led by E. L. Jorgenson. They were at Borden, Sellersburg, East View, and Parkland—usually with capacity attendance. Brother Jorgenson is just now in three Song Rallies one night each at Linton, Dugger, and Summerville, Ind.

Word and Work Lesson Quarterly, for Second Quarter, now ready, 7c each. Notes and questions on the International Lessons, by the editor of this magazine.

Bro. and Sister Zahn have been laboring for some time with a small band of Christians in Ft. Pierce, Fla. They make no request for publicity, but friends who can will do well to have fellowship in their work of sacrifice in the needy Florida field.

Studies in Stewardship, by J. V. A. Traylor, will stimulate the grace of giving, so needed in these times. Price \$1 the copy, from this office.

The Main St. Church, Winchester, Ky., begins a gospel meeting, March 27, with Boll and Jorgenson as preacher and singer.

We have brought out a little pamphlet of children's songs, consisting of the last fourteen numbers in "Great Songs of The Church." It will be found convenient in children's class rooms, or in the children's drill during protracted meetings, or wherever it is impossible or inadvisable to put the larger book into the hands of the little ones. They are offered so cheaply that every child may have one: 5c each, 50 for \$1.

From Wheeler, Texas: "Our meeting here, the writer preaching, closed Sunday night a week ago. Sickness and bad weather hindered greatly. There were no additions but a good interest throughout."—J. Scott Greer.

Have you introduced the Word and Work literature to your minister, the leaders of your Bible school, or to the many friends of Missions at home or abroad? Here is an open door of service and usefulness. Ask for free sample copies.

From Cynthiana, Ky.: "The meetings at Bohon church are well attended morning and night. A general fine feeling of fellowship exists among the members there."—Wilson Burks.

From New Orleans: "Almost every Lord's Day in New Orleans we have visitors from other states. Recently a sister was in the city on business over the week-end. Not knowing the location of the church here, she had it telegraphed to her from Nashville and the following morning was among the first arrivals for Sunday School."—J. Edward Boyd.

From Wheeler, Texas: "The church is highly pleased with the books and of course I am. I have examined a number of song books and have never found one on the spiritual and scriptural level with 'Great Songs of The Church.' The more I use it the more I like it!"—J. Scott Greer.

This office can still furnish one of the Victor records, "Riches of Love," and "Songs of Adoration," price \$1 by insured mail.

PORT HURON CHURCHES UNITE

Claud F. Witty

Port Huron, Michigan, is a city of some thirty-five thousand inhabitants, located about fifty-five miles north of Detroit. For a number of years there has been a small Christian church and a small Church of Christ meeting in different parts of the city. Being acquainted with some of the members of each congregation, I shared, with others, the opinion that the two congregations could be united.

Accordingly I made a number of visits to Port Huron and discussed the matter both privately and publicly with the members of each congregation. Beginning Thursday evening of last week we conducted meetings each evening until Sunday, when the union was consummated. The members of the Christian church, without an exception, agreed to the removal of the instrument and every other thing that separated the two congregations.

The congregation will meet in the building at Tenth Street and Union Avenue, and different brethren from Detroit will preach for them until a suitable man can be located there.

In the sermon Sunday morning I referred to the pleasure and beauty of brethren dwelling together in unity, and the prayer of Jesus that His disciples might be one that the world might believe. I then insisted that in matters of faith there must be unity, in matters of opinion, liberty, and in all things, charity. Knowing as I do the members of the united church, I am sure there will be harmony and love in the future and a strong church will be the result.

WORDS OF ENCOURAGEMENT

"May God's richest blessings rest upon The Word and Work and upon those who make it possible. It is one journal that stands for the only 'creed' on which all Christendom can (if they would) and ought to unite, Viz: 'Jesus is the Christ, the Son of the living God.' And believing that, all ought to labor together to honor that Name, instead of party names."—W. H. Crain, Texas.

"Can't afford not to have The Word and Work."—Mrs. M. P. Stalcup, Texas.

"The article entitled, 'Freedom of Simple Christians' is the finest thing I have ever read along that line. I wish everybody could and would read it and appreciate the spirit of it."—J. Scott Greer, Texas.

"I enjoy the paper very much and find that I am lost without it."—Ann Hodgkin, Ky.

"I have been a reader of The Word and Work since 1928. I enjoy it very much. May God bless you and help it to grow."—Mrs. Frances R. Burris, Indiana.

"We love The Word and Work. I think it the best paper in the world."—Mrs. D. H. Neil, Tenn.

"I still appreciate your worthy publication. May you be prospered of the Lord so as to continue issuing it steadily!"—H. L. Richardson, Canada.

"I think The Word and Work is doing a wonderful lot of good. The article, 'Freedom of Simple Christians' in this month's issue is especially timely and I trust helpful to all. May your efforts be blessed even more abundantly in the future."—Mrs. E. H. Grimes, Ky.

"The Word and Work has always been a great help and comfort to me and I should hate to miss a single copy."—Mrs. Essie Haizlip.

LATE WORD FROM CHINA

GEORGE S. BENSON

Word has just arrived from Brother Oldham saying that two doctors insist that Sister Oldham must leave China not later than May. Her health has been poor for a long while. It now seems that a general collapse is feared. This makes it urgent that funds be raised to bring Brother Oldham's family home at once.

However, Mrs. Benson and I must arrive at Canton, China, before they can leave. This necessitates the raising of a double travel fund. Approximately \$2,000 must be raised. We wish to acquaint friends of the China work with the emergency. It presents an opportunity for all who can to give needed assistance. We not only wish to ask readers of *The Word and Work* to assist us in this matter financially, but we want you to pray that God will fully supply this need and that all funds will be fully in hand before the sailing date.

A LESSON IN ECONOMY

There is one lesson which the depression should teach us. When business was good and prices were high many people bought right and left, rushing needlessly into debt, seemingly with the idea that all things would continue as they were. Then came the slump. Incomes have decreased and now with diminished resources the buyers must continue to pay for their former purchases at the high prices of former years. The better plan—that which we believe should be followed when possible—is to get the money first and then buy. In that case a period of depression will not hurt so keenly, and we shall better be able to abide by the apostolic injunction to "owe no man anything." But will we remember the lesson next time?—J. Edward Boyd.

THINKING OF GOD

I think about God
 Yet I talk of small matters:
 Now isn't it odd
 How my idle tongue chatter
 Of quarrelsome neighbors,
 Fine weather and rain,
 Indifferent labors,
 Indifferent pain,
 Some trivial style
 Fashion shifts with a nod?
 And yet all the while
 I am thinking of God.

—Gamaliel Bradford

A LETTER ABOUT BAPTISM

R. H. B.

There is among some very fine and devoted religious people, and among preachers and Bible-teachers whose sincerity and general Bible-knowledge is not to be questioned, a great misunderstanding concerning the place and significance of Christian baptism. The misconception seems the more a hopeless one because it seems to be due to some sort of blinding prejudice (I speak in lowliness and kindness)—an apparent unwillingness to consider the teaching, to study it, to listen, to learn. They judge hastily concerning this subject and upon superficial data; nay—they have judged already, and set the whole question aside by an *a priori* verdict. If spoken to about it they are instantly on guard, and will not enter into the matter, for they do not want “controversy.” They can rarely be induced to take it up thoughtfully, patiently, and to give fair, free consideration to what the Lord has said concerning it. They are apt to turn away abruptly from one who, however kindly and humbly, broaches the subject; and to turn a very cold shoulder upon anyone that teaches it, be he ever so faithful to the word of God—not to say *because* he is faithful. That is a serious evil. They may not realize that such an attitude is unfaithfulness toward the Lord Jesus Christ, and a rebellion (sometimes it may be, unconsciously, the very last citadel of rebellion) against His authority. Perhaps the chief significance of baptism lies in the utter *sub* mission (the “obedience of faith”) which baptism requires, to the will of Christ.

Here we print a letter from a great and able man, a preacher widely known and heard, which was written in answer to a question on baptism.

Answering your question about baptism. As far as the question of baptism is concerned I always refuse to go into it because God Himself tells us it is secondary. In Hebrews the sixth chapter, verse twelve, He tells us to leave the ABC's, including questions about baptism, and go on to more important things. Paul thanks God—of course, he was inspired by the Holy Spirit in his thanks—that he had baptized none of them, with one or two exceptions. Simon the magician was baptized by Philip and yet was a lost soul. The thief on the cross was not baptized at all but was saved.

The Bible tells us there is one baptism. This is evidently the baptism of the Holy Spirit. This happens at the identical moment of the new birth. One is baptized with the Holy Spirit into the body of Christ—the Church. The outward manifestation of this is water baptism. The form in which this is administered amounts to little. It is possible to receive water baptism of any kind without having been born again and without being in the body of Christ, as illustrated in the foregoing paragraph, and it is possible to be in the body of Christ, born again, without having been baptized. It is a sign of obedience, however, and I believe every believer should be baptized as a witness. I, personally, follow the foremost Greek scholars of the world in believing that the word “baptizo,” while it has one meaning which means “to plunge,” does not necessarily mean immersion, and I practice sprinkling myself, although this a point that is very secondary.

Donald Grey Barnhouse.

It is simply inconceivable that a man of such intelligence and knowledge of the Scriptures as the author of this letter possesses could write such things as these. There is surely some blinding influence behind it. May I not, in the meekness and gentleness of Jesus Christ, point out some of the most evident misconceptions? It may be my words will come under the eyes of him who wrote the letter, and of others who think and talk as he does, and may he used of God to help them see and correct their error.

1. I know of no place where God says that the question of baptism is secondary. "The baptism of John, whence is it?" said our Lord to the scribes:—"Is it from heaven or from men?" Not from men it was, but from heaven. If that much was true even of the inferior and preparatory baptism of John (and they who rejected it rejected the counsel of God against themselves, Luke 7:30)—is it not much more so in respect of the baptism which Christ commanded in His great commission, which is backed by His absolute authority? (Matt. 28:18-20.) Baptism is not from men—as though it were some mere custom devised and agreed upon by men, a thing which may be changed, or set aside at pleasure: it is from heaven. It is therefore not secondary or unimportant. "It is a *sign* of obedience," says Mr. Barnhouse. Nay, *it is obedience*; and to slight it and to induce others to think lightly of it, is disobedience toward our Lord Jesus Christ.

2. The "first principles of the doctrine of Christ" in Heb. 6, of which, Mr. Barnhouse says, baptism is one, and which we are to leave behind, that we may press on to perfection—were certainly not unimportant, nor secondary in their place, nor were they to be *left* in the sense of being slighted or abandoned. The builder leaves the foundation, but he evermore builds on it. The child leaves his ABC's and his multiplication table, but they enter continually into all his higher studies. So we do not abandon "repentance," nor "faith toward God," nor the teaching of "eternal judgment." These things, though listed among the first principles of the doctrine of Christ, have permanent value. So also has the teaching of baptism. In Rom. 6:3, 4, 17, 18; in Gal. 3:26, 27; in Col. 2:12 and 3:1, it enters into the profoundest Christian truth.

3. "Paul thanks God that he had baptized none of them, with one or two exceptions." Mr. Barnhouse here refers to 1 Cor. 1:14-17. But what conclusion does he mean for us to draw? That all the Corinthians were not baptized? That would be contradicted by Acts 18:8; also by 1 Cor. 1:13, the verse just preceding, in which Paul himself appeals to the testimony of their baptism, that they were baptized, not in Paul's name, but in Christ's. He *personally* baptized only one or two. Others could attend to that. But it was attended to without delay or exception. Paul was glad now (in view of the party spirit in Corinth) that he himself, personally, hap-

tized so few, lest any should say that the Corinthians had been baptized into his name. The apostle is as far as possible from discounting the importance of Christian baptism.

4. Simon the magician (Acts 8) was baptized, "yet was a lost soul." What bearing has this? Does our friend mean that Simon had never been saved? To be sure if he was insincere in his faith and baptism he was not saved. But that would not be the point. Moreover Mr. Barnhouse does not know that—unless he should take the position that a truly believing and baptized child of God can never again fall into any sin. Peter did not say to Simon that he had never been right. The word "still" so often interpolated (as though Peter had said, "Thou art *still* in the bond of iniquity, etc.") is not there. And what has all this to do with the question of the importance of baptism? There is nothing in that whole account that could discredit the value of baptism.

5. "The thief on the cross was not baptized at all but was saved." Even if that were granted, how could such an example—the case of a man nailed to a tree—furnish an excuse to those who could walk about free, to forego baptism? But the case of the thief belongs to the yonderside of the covenant line. The Death had not taken place (Heb. 9:17, 18), the Spirit was not yet given; Christian baptism had not yet been commanded.

6. "The Bible tells us there is one baptism. This is evidently the baptism of the Holy Spirit." May I ask how this is *evident*? It is perfectly evident that the baptism commanded in Matt. 28:19 is the baptism to be performed by men, therefore has reference to the baptism of water. Also that the baptism in Acts 2:38 and Acts 10:48 and 19:5—every instance where baptism is said to be "in" or "into" the name of the Lord Jesus—was water baptism, is perfectly evident. Some have tried to evade the force of this by drawing arbitrary dispensational lines, as though what applied to them does not apply now. But I trust Mr. Barnhouse is not one of those. Moreover the baptism practised in the case of the Eunuch (Acts 8), Lydia and the Jailer (Acts 16), was the baptism in water. So is that referred to in Rom. 6:4, for in it alone are we both buried and raised, and in it only do we *obey the pattern* (Rom. 6:17, 18). If there is but one baptism shall we then disobey this command of the Lord Jesus in order that we may receive the baptism of the Holy Spirit, which was not a command at all, but a promise? Or shall we trust and obey?

7. Finally—and for this I cannot at all account—Mr. Barnhouse declares that the foremost Greek scholars of the world say that though the word "baptizo" has "one meaning" which means "to plunge," it does not necessarily mean immersion. My investigation of this point and search in all the lexicons I have consulted is that the Greek scholars and lexicographers are a unit in giving the word the one meaning

of "plunge, dip, immerse, overwhelm," *never* "sprinkle" or "pour." I fear Mr. Barnhouse has not made any personal research on this point and is speaking on second-hand information. Or perhaps he refers to some scholar's private opinion, rather than their official statements? But the undivided testimony of Greek scholarship is that the word "baptizo" which the Lord Jesus and his inspired apostles used for "baptize" means simply "to dip, to plunge, to immerse." If it has secondary and remote meanings and figurative uses, as most all words have, these are all always based on its clear fundamental meaning. I should like to present Mr. Barnhouse with a copy of Shepherd's Handbook on Baptism, in which the testimony of practically all Greek-English Lexicons is given.

The conviction grows upon me that the minds of many excellent people have been blinded upon this subject—a subject which is set forth in utmost plainness in the word of God; and that to their own incalculable hurt and loss. It may be that a mistaken conclusion based on the doctrine of the grace of God has something to do with it. Perhaps they think of baptism as a work, something aside from and superadded to faith, by which a man attains to salvation; and therefore they abhor it as though it might make void the grace of God. Perhaps the false teaching on this point by Rome (which made a "sacrament" of baptism) and other religious bodies, is in part responsible for this evil impression. Baptism, however, is not a work—no more so than the blind man's washing of his eyes in the pool of Siloam (John 9) or Naaman's dipping himself in the Jordan (2 Kings 5). Not as much so, for the Lord does not allow a man to do even so much as baptize himself. It must be done for him. He simply yields to it. Baptism has no sacramental value; nor is there any virtue in water to save. But by faith we are saved; and baptism is both *the God-appointed test* and the expression and evidence of faith. It is not something different from faith and added to it, but it is faith, because it is included in it. (See Gal. 3:26, 27.) In the words of J. M. Stiffler, in his commentary on Romans, "Faith so far is not one thing and baptism another; they are the same thing. The faith that accepted Christ in Paul's day was the faith that showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Believers were baptized into Christ or they were not considered to be in Him." (Comm. on Rom. 6:4.)

Would that Mr. Barnhouse and all others that respect the Lord Jesus Christ might see this, and that no good man would ever again say aught to belittle and discredit our Lord's appointment and command of baptism, but would rather urge every one that has not done so to be buried with Christ by baptism into death that he may be raised with him to walk in the newness of life!

SPURGEON IN THE PULPIT

(From Pierson's Biography of Spurgeon)

"We had been seated but a few moments when the preacher walked forward and raised his hand to invoke divine blessing. A more unclerical looking man you could scarcely imagine as occupying a metropolitan pulpit. But when he began to speak the physical was forgotten in the intellectual and spiritual. I have known many people who were good-looking until they opened their mouths; Mr. Spurgeon becomes good looking when he opens his.

"The service was lengthy but not long; plain but interesting, and Mr. Spurgeon's method of lining out the psalms and hymns is primitive but effective. The music is led by a precentor, without choir or instruments. One part of the audience follows another, out of time, like a duck dragging a lame leg. Nevertheless I have never heard such singing. It was like a great wave of praise surging up against the pillars of the throne of God. No matter how refined your ear, all offenses against the laws of art were forgotten in the impression of music in which there was much devotion. In comparison with it, all the splendid swell of the grandest organ, all the finished culture of the costliest quartette are a parody of worship.

"Mr. Spurgeon's praying was marvellous. I have heard from others more pathetic confession of sin, more fervent supplication, more importunate intercession, but never before such adoration. He seemed to stand before God's throne and see His glory, to feel His power, wisdom and goodness smiting us with insufferable blinding splendor.

"The reading of the Scripture occupied half an hour and was interspersed with short, pithy, helpful comments which served to make the meaning plain and practical. Before he came to the sermon we had received a blessing. Everything had been conducted as though it was intended to bring God near. There was no hurrying over preliminaries, as though to sing, to read the Word, to pray were mere forms by which the sermon is approached. Each part of the service was itself a sermon and produced definite spiritual impressions and results.

"The sermon was preached indeed—it was the text expanded.

"Whatever may be the secret, Mr. Spurgeon has practically solved the problem: how to bring the multitude to the house of God. He is a prince among preachers. He is not a mere machine for talking or marrying, baptizing, and burying people. He evidently aims to bring God's thoughts down to the minds and hearts and consciences of men. Nothing impressed me more than his simplicity and his entire freedom from all artificiality or affectation. He bends every power

and purpose to reach and mould men for newness of life. How puerile some of the criticisms of this great man seem. He is the most effective preacher of the century and I rejoice to see a man who dares to know only the grand theme of 'Jesus Christ and Him crucified' and have such a place filled with thousands of hearers."

"KINGDOM," IN DANIEL 2:44

EARL C. SMITH

To interpret Dan. 2:44 as referring to the beginning of the church violates three generally accepted principles if interpretation.

1. "The literal or most usual meaning of a word, if consistent, should be preferred to a figurative or less usual signification."—Lockhart. "It is an old and oft-repeated hermeneutical principle that words should be understood in their literal sense unless such literal interpretation involves a manifest contradiction or absurdity."—Terry. Now to interpret "kingdom" in Daniel 2:44 in its literal and usual sense does not involve any contradiction or absurdity nor is it in any way inconsistent with the rest of scripture.

2. "If a word be repeated in close connection with its former occurrence, its meaning should be regarded the same, unless the nature of the case forbid."—Lockhart. In Dan. 2 the word "kingdom" is repeated a number of times. It is conceded by all that in most of the instances it refers to a reign over the inhabitants of a section of the earth. We are yet to find a real reason why the nature of the case forbids that meaning in every instance in the chapter.

3. "The form and meaning of a prediction must be studied in the light of the prophet's situation."—Lockhart. "Especially important is it for the exegete to transfer himself in spirit to the times of an ancient writer, learn the circumstances under which he wrote, and look out upon the world from his point of view."—Terry. "The meaning of a sentence which most readily suggests itself to a reader or a hearer, is, in general, to be received as the true meaning, and that alone."—Terry. Now, in this scripture Nebuchadnezzar is the hearer, and it is said, "God . . . hath made known to the king Nebuchadnezzar what shall be in the *latter* days." If Nebuchadnezzar did not understand that God referred to the church when He said "kingdom," then "kingdom" does not refer to the church in that passage. That passage must be interpreted from the point of view of Daniel and Nebuchadnezzar and not from our point of view. It seems impossible that Daniel or Nebuchadnezzar could have understood "kingdom" to mean the church; especially so when we consider Eph. 3:4-6. Whatever Nebuchadnezzar understood by the word kingdom is the correct meaning in Dan. 2, for God made him to *know* it.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

"Then said he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Matt. 9:37, 38 * * Bro. Herman Fox makes occasional evangelistic trips to the mountains. * * "It is a tough place and a tough time but if a young couple has the faith to come I believe they could begin work the first year in the language."—*Chas Gruver*.

"The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Luke 10:2. * * Sister Garrett does her own baking which takes up the spare time of one day a week. * * "Prospects are the best we have ever had for a fruitful year of evangelization."—*Virgil Smith*. * * A missionary who has waited long overtime for recruits to occupy his field must return without them unless volunteers are forthcoming very soon. * * "We have about 64 children in our Sunday school."—*S. K. Dong, Korea*.

Since our blessed Savior twice commanded his disciples to pray the Lord of the harvest to send laborers into his harvest and since the need is far greater now than it was then and since we profess to be a scriptural people, prayers that the Lord will stir up and send out many more faithful workers are in order. * * Though John Sherriff is not young and doesn't use a typewriter he is an excellent correspondent. * * "There are enough hard things when you are certain this is the place He wants you."—*Ethel Mattley*. * * A box of clothing material arrived but the missionary was unable to take it out of the post office for a week and later the same missionary sold some of his clothing to buy milk for the baby. This sad and humiliating experience is as unnecessary as it is disgraceful. * * "We were twenty-one days without mail."—*O. S. Boyer*. * * The Bixlers have a great deal of company. * * "The native brethren here are missionary minded."—*Dewitt Garrett*. * * A missionary is compelled to pay about six hundred dollars a year for a dwelling which is not suited to his needs. Will a few churches make proper arrangements for a loan without interest returnable in monthly installments so he can have such a house as his needs require? Ask us for particulars. * * One of the main reasons why we do not fellowship a large group of zealous brethren is because they do missionary work (the right thing) through societies (the wrong way) instead of "through the church." Now, what shall we do with a large group of brethren (ourselves) who do not do the right thing (missionary work) in any way nor even attempt to do it?

BOYER LETTER

(We have no sounder or more faithful worker on any field, home or foreign, than O. S. Boyer, of Brazil. There, without promise of subsistence he and his family labor on, to save men and women for God; to build up no human sect or party but the body of Christ. They are worthy of the unbounded confidence of faithful disciples everywhere. Let us follow on with them to their new field in partnership and prayers.—E. L. J.)

We have sold everything except what we could get into our trunks and are awaiting a truck to take us to Garanhuns. We suppose it did not get here yesterday because of swollen streams.

We ask you to pray that we grow not weary in this new field. No one has ever worked the towns inland from Camocim. We are not sure yet as to where we shall establish our headquarters. However if we do not remain in Camocim we think it will be easy to have our mail forwarded from there to us.

Hope to send you a report of our visit to this new field as soon as possible. Johnson is to stay in the Matta Grande field. The Christians are being left to look to the Lord for everything here and we already see a great improvement in things. We hope to work to join on to the field of Smiths on the other side. We shall probably be on the water five or six days sailing from Recife with about the same baggage that we sailed with from New York almost five years ago. Looking back over the time we have spent here and the way God has taken care of us and directed us makes us even more willing to enter this new field than we were to come here.

Ruth's health is much improved and the rest of us seem to have perfect health.

Camocim, Ceara, Brazil.

O. S. Boyer.

BRAZIL MISSION

We arrived in Crato after having spent two months in Pernambuco and Alagoas. We enjoyed very much the trip and especially the seventeen days of special meetings in Matta Grande which were blessed by the Lord in a great way. Since coming back I have made one journey and expect to begin another tomorrow.

Sr. Lorenzo, one of our native preachers, arrived here Saturday. He suffered some persecutions in a small place in Pernambuco. As he began the service in a country house three armed men entered saying they had come to kill all. They at once put out the light and all but the preacher were able to get out of the house. It being dark he was able to hide in a corner until he also had a chance to escape through the door. Before leaving, however, the invaders struck him a few times with poles. The boxes of books which he was bringing were not so fortunate, the majority being torn into scraps. The loss was about thirty dollars worth of books including some of the best of my English collection. The police immediately took charge of the persecutors who perhaps like Paul were very sincere in their belief that they were serving their God. After being arrested they became very humble offering to pay damages. Sr. Lorenzo accepted nothing choosing rather to leave it with them and the authorities.

Virgil F. Smith.

SINDE MISSION

Six have been baptized in Livingstone since the Work started there. Last Sunday I baptized 3 here; and 12 are to be here next Sunday to be baptized. Some are waiting in a village about 60 miles away. Walking

is the only way to get there at this time of the year. Should have a tent so that we could go even now.

I started in the Native school January 4 with 40; second day there were 50; third 60, and now 70 and more are coming. I am trying to put in full time as a teacher so that possibly we may be able to draw a grant from the Government.

We have many boys from the northwest, about 100 miles away and they are begging me all the time to go there to carry on a work. For three years now this has been the case, so at last after much consideration, talk and prayer I have written for permission to go there and look over the ground, and if suitable start a work. I feel sure it would result in hundreds being baptized.

Margaret has had a remarkably quick recovery from her operation. She was in the hospital 18 days. The Lord more than met us in all our petitions and has been exceedingly gracious to us. The people, brethren, have been so sympathetic and helpful in this sore trial.

A. B. Reese.

HUYUYU MISSION

May we all fill this new year with greater faith, humility, zeal, service, love, peace, joy, and praise; that in and by it God's name may be exalted, and His cause extended.

The work on the mission continues, with large crowds each service. An average of sixty-five young people and children had a Bible class every school day last year. Village visiting is very interesting. Three baptized in Salisbury the other day, and three or more in Livingstone. Pray for us all. We are grateful to you for the help you have given us in any way. F. B. Shepherd of 2457 S. 2nd, Abilene, Texas, will forward any financial interest you want to have in this work.

W. N. Short.

KING BIBLE SCHOOL, JAPAN

Brother Harry Fox reports two young men baptized in January. One of them a brother-in-law of the city's leading merchant. Now four members of this family, including the father, are members of the church. He expects to come forward in a few days. He also reports 80 per cent attendance at Lord's Supper, which is unusual.

The card was written Sunday P. M. and states three of the boys out teaching Sunday School or preaching somewhere in the county. Not many American churches can make such a report. Special preparations were being made for evangelistic campaign of one or two days, and the brethren from E. A. Rhodes' mission were to assist. Brethren pray for this work. When will we get a compassion for lost souls?

B. D. Morehead.

"NOTHING UNUSUAL"

By Mrs. O. D. Bixler

(From private letter to Mrs. B. D. Morehead.)

I thought I would try to write some letters today and to myself wished no one would come. I also wished baby would be good.

Have finished three letters and have stopped about ten times. This has a tendency to make me lose interest and put my letters aside. Just now baby is asleep and my visitor has gone. I didn't want to let her in but I did and am thankful now. She is a neighbor woman and almost blind. She is poor and without a child of her own. Has a dear little adopted boy around four. As Orville has treated her little boy successfully several times and an infected knee for her, she came for medicine

for her eye. One is completely gone and the other very bad. I told her we would be afraid to treat her eye but if she would go to the doctor we would pay her bill. She is troubled for her husband may not let her take the time off. I might add that the husband was the cause of her infected knee too. Wives of Christian husbands have much to be thankful for. Then the woman looked at my sweater given me by Sisters of Murfreesboro, Tenn., and asked if I had anything warm I could give her. I have given about all I can spare but thought of a suit sent Pauline Fox by Sister Zahn. This was passed on to Dorothy but Dorothy is well cared for by Winchester, Ky., church. The woman thinks that if she can build up her body her eye will be better. I have promised to give her milk each day and trust by being kind and sympathetic that she may some day realize her great need of the One who can heal her soul.

PHILIPPINE MISSION NOTES

H. G. Cassell

Another year of work has come to a close in the Philippines. We did not do all we had hoped to do, but did what we could under the circumstances. One good congregation was established with 30 baptisms. The preaching was all done by Filipinos. I conducted one long and one short Bible course with the result that the brethren have a much better knowledge of Bible. I baptized four people last year and have baptized one already this year. I did very little evangelistic work during the year and outside of the long campaign at Calapan, Mindoro which resulted in the above mentioned congregation, the other brethren doing but little evangelistic work. They baptized several but I do not know the exact number. We are better prepared for evangelistic work and expect to do much more of it this year. Pray that the seed may fall into good ground.

MOREHEAD REPORT

Please find enclosed a summary of my work, also for Mrs. Morehead's, for 1931.

Entire year spent on mission educational campaign. Travel, 25,000 miles, visited two hundred and fifty churches, forty-six enlisted to do regular work. Received \$5,217.93. In addition to cash received, at least a month full time was given in behalf of other missionaries and the funds raised went directly to the missionaries, about \$800. My books showing all receipts and disbursements, now ready for a committee to audit.

I believe with the start made in 1931, and a favorable attitude towards missions, which now prevails throughout the brotherhood, at least one hundred additional churches can be enlisted in 1932, and three or four missionary families sent out.

Mrs. Morehead's work: About sixty meetings with ladies' classes. Sent more than one hundred boxes of food and clothing to missionaries. Seven missionary children were adopted by classes and churches to be supplied with clothing and in some cases special food. Three ladies on mission field adopted for clothing supply. Received in cash with which to purchase these boxes which she sent to the field, \$392.78. Besides this, several ladies' classes are sending boxes of food and clothing directly to the field.

I visited the following churches during February, all in Texas: Raymondville, Weslaco (twice), Mercedes, Ed Couch, San Benito (twice), Combes, Harlingen, Brownsville, Mission, McAllen, Corpus Christi, Houston, Milby Church, Central Park, and Central Church.

The number of the above churches promising to fellowship mission work on a monthly basis is quite encouraging. Churches taught to do mission work have a mission conscience, and it becomes a pleasure to them to have a part in the extension of God's Kingdom.

B. D. Morehead.

FIRST LORD'S DAY LESSON OF MARCH

Lesson 10.

March 6, 1932.

JESUS WASHES HIS DISCIPLES' FEET

Golden Text: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

Lesson Text: John 13:1-15.

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world he loved them unto the end.

2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him,

3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,

4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.

5 Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith unto him, He that is bathed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all.

11 For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them. Know ye what I have done unto you?

13 Ye call me, Teacher, and, Lord: and ye say well; for so I am.

14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's

Study Questions and Brief Comments.

On connection with preceding lesson see Notes.

Verse 1. Regard this verse as introduction to all that follows. When was this? What did Jesus know? Whom did Jesus love, and to what extent?

Verse 2. What supper was this? (See Notes.) What man was present there? What evil purpose did he have in his heart? Who had put it there?

Verse 3. What did Jesus know concerning Himself? Did He forget who or what He was?

Verses 4, 5. How many steps are marked in Christ's action here? (Seven) What place did He take with reference to the twelve? (Comp. Luke 22:27.)

Verses 6, 7. How did Simon Peter express his amazement? What answer did Jesus give him? Does that imply that there was some meaning in the action that Peter could not yet know?

Verse 8. What opposition did Peter try to put up? How did the Lord reply to that?

Verses 9, 10. How far did Peter's willingness go now? Was that necessary or required? What only does one that is bathed need? Had they all had their bath? Who alone was excepted? (See v. 11.)

Verse 11. What sort of bath and cleanness then was the Lord Jesus talking about—bodily or spiritual?

Verse 12. Did Jesus complete the task? What did He then ask them? Do we need to know first what He has done to us, before we can do the like thing for others?

Verses 13-15. What did they call Him? Was that right? If He then washed their feet, what ought they to do? For what purpose gave He them this example?

feet.

15 For I have given you an example, that ye also should do as I have done to you.

NOTES ON LESSON 10

THE LAST SUPPER

There is no valid ground for supposing either that this was not the Passover supper recorded in the other gospels, or that the Lord ate the Passover a day earlier than the people generally. Three facts show that this is the same last supper spoken of in Matt., Mark, and Luke: (1) In all alike Judas is pointed out as the traitor and goes out on his errand; (2) In all alike Peter is forewarned that he would deny his Lord thrice before the cock should crow that day; (3) the connection of chapters 13-18. As for the other supposition that Jesus ate the Passover before its proper day—that is without foundation, and in the nature of things would have been impossible. The expression in John 13:1, "before the feast of the passover" (see also John 13:29 and 18:28) are susceptible of a more natural explanation.

THE FOOTWASHING

The action of the Lord Jesus in washing His disciples bears a twofold lesson: one obvious on the surface; the other contained in its inward spiritual meaning.

(1) It was an example of loving lowly service. One has summed it up under the title, "The Divine Humility coping with Man's Sin." The peculiar sin which the Lord met at that moment was the tendency to self-exaltation, which is always due to pride and lovelessness. At that very occasion the disciples had disputed which among them should be greatest (Luke 22:24) and the Lord pointed out to them that He was among them "as he that serveth" (v. 27). Peter recalls and applies it well in his first epistle (5:5). This is the true expression of brotherly love, and the way of fellowship and unity. (Com. Rom. 12:10; Phil. 2:3.) The spirit of loving humility, expressed in lowly service, is the remedy against pride, selfish ambition, strife, envy, and jealousy among God's people. We must follow our Lord's example in this.

2. That the foot-washing had also a deeper, a symbolical and spiritual, meaning is evident from the Lord's language to Peter in vs. 7, 8. Peter of course saw and knew what his Lord was doing outwardly—that He was humbling Himself, that He was performing the lowliest service, that He was washing His disciples' feet. All that Peter understood. But there was something more in it that Peter did not know. The Lord's foot-washing has a spiritual significance. There is a spiritual bath which one receives on coming to Christ (vs. 10, 11); but afterward there is need that the Lord should wash, as it were, our feet, of the defilement contracted in our walk through the world. (See 1 John 1:7-9.) Without this we can have no part (fellowship) with Him. In this point also we must do as He has done unto us. (Eph. 4:32; Gal. 6:1, 2.)

IS FOOTWASHING AN ORDINANCE?

There are some who make footwashing an ordinance, a ceremonial for public observance. In so doing the real service of humility and love which the Lord Jesus desired is lost. It is objected that the Lord's supper was instituted at the same time, and that it is publicly observed. But we have the apostles' teaching as to that (1 Cor. 11:23f) and the example that the disciples met on the first day of the week to break bread (Acts 20:27). We never read that they met together to wash feet. Footwashing is mentioned once after Pentecost, and then among private good works which a good woman may perform. (1 Tim. 5:10.) That is sufficient. Let us see that we follow our Lord's example and wash one another's feet—literally if and when we may have occasion; and always in the doing of the lowliest of service one toward another—especially toward those who are weak and need spiritual help.

USE STUDY QUESTIONS FOR CLASS

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SECOND LORD'S DAY LESSON OF MARCH

Lesson 11.

March 13, 1932.

JESUS COMFORTS HIS DISCIPLES

Golden Text: Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

Lesson Text: John 14:1-18.

1 Let not your heart be troubled: believe in God, believe also in me.

2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

4 And whither I go, ye know the way.

5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Study Questions and Brief Comments.

Verse 1. Have Christ's disciples any need of letting their hearts be troubled? What antidote and preventive of a troubled heart does He give? (Comp. Isa. 26:3.) Why the necessity of believing on Him, as well as on God? (See v. 6.)

Verse 2. Where is the Father's house? (Where Jesus was going. Vs. 12, 28; 16:28.) If that hope had been false would He not have told them? For what was He going there?

Verse 3. Seeing He has gone to prepare a place for them, what else will He just as certainly do? What will be one great purpose of the Lord's return? Where shall His people be thenceforth? (Comp. Jno. 17:24.)

Verses 4, 5. What did Jesus say they knew? What objection did Thomas make?

Verse 6. What is the way? What more is He than the way? Can any man possibly come to the Father except through Him?

Verse 7. If they had known Jesus, whom else would they have known? (1 John 5:20.)

Verses 8, 9. What made Philip say this? Who had been with Philip so long? Had he not seen Him? Why was that the same thing as seeing the Father? (John 1:18; Col. 1:15; Comp. John 12:44, 45.)

Verses 10, 11. What should Philip (and all the disciples) have believed by this time? In all Christ's words and works who was working in and through Him? (The Father.) What does He beg them to believe? Even if they did not take His word for it on what ground should they believe Him?

Verse 12. What promise to those who believe on Him? Would he be able to do as great works as Jesus? What more? Why could they be able to do this? What difference would His going to the Father make for them? (Comp. John 16:7f.)

Verses 13, 14. What promise con-

14 If ye shall ask anything in my name, that will I do.

15 If ye love me, ye will keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,

17 even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

18 I will not leave you desolate: I come unto you.

was an exhibition of the spirit.) (As seen in the person of Jesus.) What more intimate relation would He take toward them? (Comp. 1 Cor. 3:16; 6:19.)

Verse 18. Would the Lord Jesus leave them orphaned in the world? What would He do? How? (Through the Spirit; in person afterward.)

cerning prayer? Does that relate to the time and the work referred to in the verse preceding? Who will answer such prayer? Who will get the glory? What is it to ask in His name? (On His behalf; by His authority.)

Verses 15, 16. If they love Him, how will they show it? And what will He do? What will the Father do in answer to the Son's request? How long will that Comforter abide with them?

Verse 17. Who is that Comforter? Can the world receive this Comforter? Why not? Did the disciples know Him? (Yes, the whole life of Jesus) How did the Spirit abide with them?

NOTES ON LESSON 11

JESUS COMFORTING HIS DISCIPLES

Did they need comfort? What had happened to distress them? For one thing the Lord had intimated that He was about to leave them (16: 5, 6). He had also told them that one of their number would betray Him. He had told them that the Shepherd would be smitten and the sheep scattered abroad. To the one that was accounted the foremost and strongest of them, He had said that before cock-crowing he would thrice deny Him. The very Supper designed to be their sweet comfort in after years, filled them with strange forebodings and fears. The Lord Jesus does not desire the distress of His people; and though already under the shadow of His own terrible trial, He set Himself to comfort His own. (Recall John 13:1.) How wonderful this comfort, is seen in the fact that to this day the 14th chapter of John is the refuge and consolation of the sick, the sorrowing, the distressed, the helpless, more than any other chapter in the New Testament.

TEACHING POINTS

The Upper Room Discourse. (John 14-16.) Consider the following verses as indicating the purpose of the whole: John 13:1; 14:1-3, 27; 15:11; 16:33. Notice the promise of the Comforter, the Holy Spirit: 14:15-17, 26; 15:26; 16:7f. Also the emphasis on love. The talk with His disciples is followed by the great intercessory prayer of John 17.

Faith and Peace. "Believe in God; believe also in Me." To believe in God—His goodness, faithfulness, power, mercy, and love; and in the Lord Jesus (Col. 2:6, 7) is the preventive and antidote of heart-trouble. (Isa. 26:3; John 16:33.)

Jesus Christ—the Way, the Life and the Truth. He is the way because He is the Door (10:7; Heb. 10:20), and the Mediator (1 Tim. 2:5; 1 Pet. 3:18). He is the life, because no man has or can have life apart from Him. (John 6:51, 57; 1 John 5:11, 12.) He is the Truth, because God's full truth came through Him (John 1:17) and He is Himself the embodiment of it. (John 18:37; Eph. 4:21.)

Jesus the Revelation of the Father. Because in all things He did and said just what the Father wanted done and said, and exactly what the Father Himself would have done and said. He was the living and perfect Image of God in human flesh. Through knowing Him they know God (John 1:18; 12:44, 45). There is a sense in which we do not know Jesus,

but only the Father whom He came to represent and reveal.

The Coming of the Lord. Note how perfectly the promise here answers to the later promise in Paul's teaching:

Christ's Promise (John 14:3)	Paul's Teaching (1 Thess. 4:16, 17)
"I come again"	"The Lord himself shall descend from heaven . . ."
"And will receive you unto myself"	"We . . . shall be . . . caught up in the clouds, to meet the Lord in the air."
"That where I am there ye may be also"	"So shall we ever be with the Lord."

The Promise of the Comforter. Verses 15-17. In order that the Comforter may come Jesus must go away. (John 16:7.) **The Son** prays to **the Father** and He sends **another Comforter**. Who is this other comforter? Will the Spirit leave them as the Lord Jesus did? The world cannot receive the Spirit. Why not? Why could the disciples receive Him? They had become acquainted with the Spirit by learning of Christ. In order to receive the Spirit one must have heard of and believed in Jesus (John 7:37-39) and obeyed the gospel (Acts 2:38; 5:32).

USE STUDY QUESTIONS FOR CLASS

THIRD LORD'S DAY LESSON OF MARCH

Lesson 12.

March 20, 1932.

JESUS DIES ON THE CROSS

Golden Text: Christ died for our sins according to the scriptures.—1 Cor. 15:3b.

Lesson Text: John 19:17-22, 25-30.

17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha:

18 where they crucified him, and with him two others, on either side one, and Jesus in the midst.

19 And Pilate wrote a title also, and put it on the cross, And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek.

21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary

Study Questions and Brief Comments.
Read notes for events since last lesson.

Verse 17. What did Jesus do? (Did He bear the cross all the way? Matt. 27:32.) What was the name of the place?

Verse 18. Was He crucified alone? What sort were the two that were crucified with Him? (Matt. 27:38.) How were the crosses arranged?

Verses 19, 20. What was the title written over Him? In how many languages? Was the cross in a public place where many read the inscription?

Verses 21, 22. What objection did the Jewish leaders bring? Did Pilate so much as consider it?

Verse 25. What was it the soldiers did? (See vs. 23, 24.) Who was standing by the cross?

Verses 26, 27. What did Jesus say to His mother? What to that disciple? What did He mean by that? Who was that disciple? (John.) Did he do accordingly?

Verses 28, 29. What did Jesus know? What did He say? How did

the Wife of Clopas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accom-

plished, they respond to His request. What scripture was so fulfilled? (Ps. 69:2.)

Verse 30. What was His last word? How is His death described? plished, saith, I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

NOTES ON LESSON 12

EVENTS SINCE LAST LESSON

After the Upper Room meeting the Lord Jesus with His disciples went out, across the brook Kidron, to the Mount of Olives, to a place called Gethsemane. There Judas found Him and delivered Him over to the servants of the high priest and the soldiers. They led Him first before Annas, then before Caiaphas (where Peter's denial took place; and, having been condemned by the Jewish court, they turned Him over to the Roman authorities. As early as permitted He was presented before Pilate. In none of the other gospels is the struggle Pilate had with himself and with the Jews, portrayed as it is in John. A profound impression was made on Pilate by the manner and personality of this great Prisoner. But, alas, the man was too weak to stand up for principle and conviction. He yielded to the pressure and sentenced Jesus to be crucified. (John 18: 1-19:16.)

TEACHING POINTS

The Crucifixion of our Lord. In the joint testimony of the four gospels we have a wondrous and awesome picture of the crucifixion and death of our Lord. John's account is brief. He does not tell of the darkness that fell for three hours. Of "the Seven Words" of Jesus on the cross, John gives us but three—the one spoken to His mother and the disciple whom Jesus loved, and, "I thirst," and "It is finished." Like the other gospels John says that Jesus "gave up his spirit"—not "he died" (though of course He did die). Why? Consider John 10:18.

Scripture Fulfilled. Two very notable fulfilments of prophecy come within our lesson: (1) that of vs. 23, 24, fulfilling Psalm 22:18; and (2) the fulfilment in Jesus of Psalm 69:21. (Read also Psalm 22:1, 7, 15, 16.) Further on in our chapter the piercing of His side (John 19:34, Zech. 12:10) and the fact that none of His bones were broken. (See Exod. 12:46 and Ps. 34:20.) These references and the predictions in Isa. 53 are profitable study.

The Death of Jesus. See Golden Text. Was it voluntary? (John 10:18.) What was its purpose? (Matt. 20:28; John 11:51, 52; Heb. 2:14.) On the cross the Lord Jesus bare our sins (1 Pet. 2:24. Comp. Isa. 53:6) and there was He made a curse for us that the blessing might come upon us. (Gal. 3:13, 14.)

See from His head, His hands, His feet,
Sorrow and love flow mingled down,
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

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FOURTH LORD'S DAY LESSON OF MARCH

Lesson 13.

March 27, 1932.

JESUS RISES FROM THE DEAD

Golden Text: But now hath Christ been raised from the dead, the firstfruits of them that are asleep.—1 Cor. 15:20.

Lesson Text: John 20:11-20.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.

17 Jesus saith unto her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God.

18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

NOTES ON THE FINAL LESSON

THE RESURRECTION

The final lesson of a quarter is generally the Review of all the quarter's lessons. The review lesson is very important, for it sums up and fastens on the mind the lesson of the lessons. We must not miss it altogether even this time.

But on the other hand, nothing could be more important than the Resurrection. That is the very cornerstone of the faith. Nothing else has saving value apart from the resurrection. "If Christ hath not been raised, then is our preaching vain, your faith also is vain . . . ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. (1 Cor. 15:14, 17, 18.) This then is the ultimate foundation-truth of the Christian faith, and on this pillar the whole house rests. The testimony to the fact of Christ's resurrection is a perfect bulwark, by which every possible objection and contrary theory is barred. The mystery of the open, empty, sepulchre, the bold testimony and devoted faith even unto martyrdom of the once timid apostles and disciples, the establishment of the church, the power of the Christian faith—has no other solution than that Christ has risen indeed.

THE LESSONS IN JOHN

It will be well now to glance back over the way we have come. We have studied lessons from the first, second, third, fourth, sixth, ninth, tenth, eleventh, thirteenth, fourteenth, nineteenth, and twentieth chapters of John. Let us take up the book and glance rapidly over these portions. Remember also the key text, John 20:30, 31.

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