

APRIL, 1932.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

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THE WORD AND WORK

“BEHOLD, THE BRIDEGROOM!”

The Bridegroom from his chamber goeth forth,
Resplendent as the Sun;
O Bride, arise, and put thy jewels on,
The desert journey done.

The joy of God's high city peals afar,
Through portals open wide;
All Heav'n awaits the shining marriage train,
The Bridegroom and the Bride.

Sel.

WORDS IN SEASON

R. H. B.

THE CHRISTIAN'S ONE ARTICLE OF FAITH

The Christian believes but one thing:—that Jesus is the Christ, the Son of the living God. In this is all his faith comprehended. He has but one Lord:—Christ. He has but one Master and Teacher:—Christ. He has but one Light:—Christ. He holds but one truth:—Christ, Christ, who Himself is the Truth. He feeds upon one food:—Christ, the Bread of life. As Israel behind the blood-marked doors, in the night of their deliverance ate the passover-lamb, so the Christian feasts now upon Christ. For him to live is Christ; and Christ is his wisdom, righteousness, sanctification, and redemption. He is also the Christian's one and only Hope. To the Christian the Lord Jesus Christ is all in all.

THE RIGHT KIND OF PREJUDICE

Prejudice is a baneful thing when it runs in the wrong direction. But there is a prejudice that is good and necessary. Prejudice is pre-judgment. The Christian has one all-inclusive faith and one all-exclusive prejudice. His faith is summed up in Jesus Christ, his Lord. His prejudice excludes without examination everything that is not of Him. Any light that offers him guidance which is not *His* light; anything that promises help, comfort, blessing, hope; anything that bids for his faith and devotion which is not Christ and of Christ, the Christian rejects on sight. This is his love of the truth that he refuses all that is not of the truth. In his Christ are all the treasures of wisdom and knowledge hidden. (Col. 2:4.) His whole progress consists in exploring the treasures of wisdom and knowledge that are in Christ. The Christian is not broad-minded, as the world counts broad-mindedness. He does not look into any and every thing that comes along to find some “good” in it; nor does he profess to “accept truth, no matter

where it comes from." Aware of his inability to judge the plausible utterances of unbelief and worldly wisdom on their merits, and knowing himself to be no match for the shrewdness and cunning of Satan, he cleaves to his one sure source of truth. He looks intently at every thing that is presented to him, he scrutinizes it carefully, but always only from the standpoint of his exclusive commitment to Christ. The Christian is exceedingly narrow. He looks out upon all things through one narrow slit; and that is this one question, "Is this of Christ?"

OUR LOVE OF THE TRUTH

Frequently a Christian's intelligence and intellectual honesty and love of truth is appealed to by the claims of unbelief, whether under the guise of reason, science, progress, scholarship, philosophy or what not. Rather than to enter into the merits of any matters, however, that are hostile to the claim of Christ upon me, I would prefer to go back, if necessary, and satisfy myself anew and again as to the foundation on which my faith rests—that Jesus is the Christ, the Son of God. And, reassured on that, I would reject summarily all that does not proceed from Him. Not until one were forced to abandon *Him* (which can never be) should one consent to set out on the vain and futile task of the world's blind "truth-seeking," and gleam-chasing, which never has, never can, lead to any goal, because there is neither standard of truth nor ability of discernment in man's heart. "It is not in man that walketh to direct his steps." "Take heed," says the apostle, "lest there shall he anyone that maketh spoil of you by his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fullness of the Godhead bodily. And in him ye are made complete." (Col. 2:8-10.)

THE TEST AND MEASUREMENT OF ALL THINGS

This exclusive loyalty to Christ determines the Christian's attitude to, and estimate of all religious teachings, books, and teachers. All authors and preachers who do not without question acknowledge Jesus Christ, at full-face value of all His claim, and the Book He endorses, as Divinely inspired, are excluded to begin with. Time is too short to follow up the labyrinthine thoughts of men who, having neither chart nor compass, are "ever learning and never able to come to a knowledge of the truth." "Did you ever read the works of William Ellery Channing?" asked a preacher. I had not. "You ought to read him—he's full of fine thoughts." "Wasn't Channing a Unitarian?" I asked. "Yes, but he taught much truth." "He can't teach me *anything at all*. A man who is not on that Rock knows nothing aright, can teach nothing aright. Even his truths are in wrong setting and all he says is tinged and tainted by his fatal fundamental error."—This principle gov-

erns the faithful Christian in all his outlook. He can hear and consider and discuss with much patience and on equal terms with those whose faith and loyalty is centered in the Lord Jesus Christ; even then, however, carefully examining whether the scripture-teaching they point out is rightly used and applied. But with anyone or anything that gives not Him His rightful place, we have no common ground. We are Christians. We have subscribed our hearts, lives, and destiny to Him, as God's Son, our Lord. In Him we have all things. Apart from Him we have nothing and know nothing, who is the sum of all God's wisdom and love to usward. "As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving." (Col. 2:6, 7.)

* * *

"SEVEN DEADLY SINS OF MODERN LIFE"

A recent book of this title lists the "seven deadly sins" on the front cover as follows:

- "Policies without Principles.
- "Wealth without Work.
- "Pleasure without Conscience.
- "Knowledge without Character.
- "Industry without Morality.
- "Science without Humanity.
- "Worship without Sacrifice."

It is not a bad sum-up of the causes of the world's present plight; and so long as these causes continue to operate no true betterment is possible. Whatever relief may come can be only temporary and palliative. In the meanwhile the impending ruin steadily gains upon us.

The last of the above list means *unreality* in religion, even where religion is professed. For it must be clear that worship without sacrifice is a hollow farce. *Our* Sacrifice is indeed that which God has brought on our behalf—the all-sufficient offering of His Son. But that, when truly received in turn calls forth our all. We are thenceforth no longer our own—we have been bought with a price; and all we have and are belongs to Him who loved us and gave Himself for us.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine,
Demands my heart, my life, my all."

* * *

"IF THEREFORE THINE EYE BE SINGLE"

There are three things which every Christian, the preacher especially, must be free from, namely, *The Love of Praise*, *the Fear of Man*, and *the Desire of Gain*. For these three things affect *the eye*. If one's eye is single his whole body is full of

light; but if the eye is obscured by bad motives within, the body is full of darkness. And if the light that is in thee is full of darkness, how great is the darkness! The three things above mentioned certainly do cloud the spiritual vision, subtly influence our thoughts, and pervert the judgment. It was the love of praise that made the Pharisees hypocrites ("for all their works they do to be seen of men"). The ambition that goes with that—the seeking for prestige and honors—stood in the way of their believing in Christ. (John 5:44.) It was the fear of man that prevented the rulers from confessing Him (John 12:42.) It is the craving of gain that makes one a man-pleaser, a man-fearer, and a compromiser, and blinds him to the issues of righteousness. Such a one cannot see or know the truth, nor will or can he really teach it to others. His only standard will be "Expediency." He walketh in darkness, and knoweth not at what he stumbleth, because the darkness hath blinded his eyes.

There is a sense in which the preachers and teachers are the eyes of the churches. (Comp. Isa. 29:10); and the congregations are under their influence. When the eye is evil the people are in darkness. The denominations of Christendom and indeed the church at large, are greatly swayed by the leaders. The church of Christ is not an exception. How important therefore that these leaders be free from the love of gain, the love of praise, and the fear of man! May the Lord give us men who love Him alone and supremely!

STRANGE

Because of an expression used in one of his missionary reports by our brother Boyer which gave them occasion, some have raised a loud protest of late. The remark was evidently misunderstood by those critics. Brother Boyer is as far as any of those brethren from believing or teaching that the Holy Spirit is poured out on unbelievers. He believes like the rest of us that in the conversion of sinners the Spirit works mediately, through the preached word. That is why he is in Brazil just now!

That the Holy Spirit is poured out on Christians is declared in Titus 3:6. Also some faithful brethren have been known to apply the language of Zech. 12:10 where it speaks of the pouring out of "the spirit of grace and of supplication," to Christians. More than that Brother Boyer did not mean. Of this we speak with assurance because we know the man, and his attitude toward God's word. But what he said gave occasion to those who know how to seize an occasion. They did not stop to make any inquiries. They did not write and ask Boyer whether he meant what his words might seem to imply. In approved fashion they fired away while there was a chance and left inquiries for later.

What strikes me as strange is that in the case of a man

whose whole life is one continual love-sacrifice to his Lord, who sold his little earthly possession and paid his own way to the mission field, where living on a mere subsistence, he gives himself freely day by day in the ministry of the word to souls in darkness bound, amid hardships and persecutions, sacrifices and sufferings such as none of his critics ever faced for the Lord, some are so willing and ready on slender grounds to crucify such a man as a heretic. There seems to be no such thing as knowing a tree by his fruits in the eyes of some. But others, no doubt, are able to grasp the situation better, and know how to weigh such a matter more fairly. Meanwhile Boyer goes on in Brazil, through perils of rivers and perils of robbers, through evil report and good report, full of the Holy Spirit, continuing to do his faithful work, looking the while for that blessed hope and the appearing of our great God and Savior Jesus Christ. I am persuaded that none of these things will move him.

(P. S. Here is Brother Boyer's complete paragraph:

"An hour each afternoon was given over to believing prayer and thanksgiving, confession of sins, and surrender to the Lord. Almost every one took part, and the Holy Spirit was poured out and his work was manifested in the hearts of some of the most hardened unbelievers. We had not yet seen such a shaking of unbelief since coming to Brazil."

Let the reader judge for himself whether Brother Boyer said or meant, as one critic makes him to say, that "it was poured out upon the 'most hardened unbelievers,'" or whether another construction which his language would easily bear is the correct one—namely that those hardened sinners were shaken through the preaching of those spirit-filled missionaries!—E. L. J.)

A QUERY ANSWERED

Please give in *The Word and Work*, at an early date, all the information available on what "feasts of charity," Jude 12; 2 Peter 2:13, means. It is argued on one side that "feasts" being plural cannot mean the Lord's Supper, and as there are no other feasts connected with Christianity, it must refer to spiritual feasts of love, association, study of God's word, and such like things.

"It is argued on the other side, that the word feast is used for the Lord's Supper, 1 Cor. 5:8, (10:16-29; 11:17-34), and the sinful characters spoken of in each of these chapters were the spots spoken of in their feast, and that the word feast was not used in the New Testament to mean anything else than literal eating and drinking. And Jude's epistle was general, addressed to many, who would all have the Lord's Supper on the same day, the word is used in the plural to include all places."—Columbus Bible Class.

According to the testimony of church-histories and encyclopedias the "love feasts" mentioned in Jude and 2 Pet. point back to a custom in the primitive church of a meeting of the church for a common, social meal, in connection with which the Lord's Supper was celebrated. Such a custom seems to have existed in Corinth (1 Cor. 11.) The apostle, however, disparaged the social meal feature, as leading too easily to various abuses, and sets before them the simple, pure pattern of the memorial supper of the Lord. ("What, have ye not houses to eat and drink in?" "If any man is hungry let him eat at home.") While the custom was practiced and tolerated, it did not have explicit apostolic sanction.—R. H. B.

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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 Whitewright, Tex.: "I am making special study of the Gospel of John as a basis for sermons for the summer. I have been amazed at what I have found. It seems that I'm walking with God in the garden. It is marvelous, this 'Behold thy God' gospel! I think I shall study it for a while as though it were God's only revelation of Himself."—C. C. Merritt.

From New Orleans: "Bro. Morehead's lecture was interesting and inspiring. I think he is doing a work that is needed and doing it well."—J. Edward Boyd.

From Nashville, Ark.: "I am now doing field work in the interest of foreign missions. Brother and Sister Frank N. Ellis of Meaford, Ontario, Canada, also Sister Sinclair and I, are going to Argentina, South America in the near future. The past week I visited the church in the following towns in Arkansas: Hope, Prescott, Gurdon, Glenwood, Camden, and Smackover. We need the co-operation of the brotherhood. Will you pray for us?"—Dryden W. Sinclair.

From Trinity, Texas: "Two baptisms as a result of meeting at Rock Creek. Yesterday I preached at Prairie Point to a large audience."—W. W. Leamons.

From Chicago: "I spoke for the Central Church of Christ at the Hall, 613 Capital Building, Corner State and Randolph Sts., yesterday. This is a small band of Christians, but they have a mind to work and the work is slowly growing. Brethren, pray for this work."—N. W. Copeland.

"We had a fine meeting at Bohon church yesterday. Crowd large and spirit good. I think everybody will be coming now when spring really comes."—Mrs. J. E. Burton.

From Hillsburgh, Ont. "We have good meetings at Erin; and have begun meetings for the young people on Friday nights. Good showing last Friday night. May the good Lord still bless your efforts."—H. L. Richardson.

The Highland Church, Louisville, has just closed a week of interesting gospel meetings with different local brethren preaching once each: Klingman, Boll, Chambers, Reader, Jorgenson, and Friend.

Bro. G. P. Bowser is now in a meeting at Burnett Ave. church, (colored), Louisville. He has been spending time at Fort Smith, Ark., where the work among the colored people is very encouraging at present.

We acknowledge receipt of directory from West End Church, Birmingham, Ala., Cecil B. Douthitt, Minister. The directory lists a group of ten simple churches of Christ in that district.

The season of summer meetings will soon be on. Prepare with a stock of song books and good tracts. Send 25c for our set of sample tracts.

A. E. Firth sends this note for publication: "Send three nickels for stamps and wrapper and get in return free copies of the Christian Monthly Review, a Canadian paper with news of the Lord's work at home and abroad for three months. This paper is set for the propagation of the Faith once for all delivered to the saints. You will like it. Address, 659 Pape Ave., Toronto, Canada."

The Indiana Song Rallies (Dugger, Linton, Summerville) announced for last month were postponed until May, 10, 11, 12.

Boll and Jorgenson are now in a meeting at Winchester, Ky.

The Word and Work is pleased to handle subscriptions or renewal orders to any standard paper or magazine, religious or secular, at the regular rates: Literary Digest, Reader's Digest, Etude, Woman's Home Companion, Ladies Home Journal, Delineator, The Motor and Out-Door Magazines, Farm, Stock, and Poultry magazines, etc., etc.

A GOOD RADIO SERVICE

The following program was given over radio from Springfield, Tenn., on Sunday, March 20, by a chorus of young people from Gallatin Church of Christ, directed by Brother H. L. Olmstead. The program is different, sweet and simple, and others may wish to follow its general outlines. The metrical psalms used are all in "Great Songs of The Church."

Program

1. The program opens with the brief chant, "Let the words of my mouth," after which the minister will lead in prayer.
2. Frank Shaw will read Psalm 117 and then the chorus will sing an arrangement of the same Psalm.
3. Raymond Head will read Psalm 121 and then the chorus will render a metrical version of the same Psalm entitled, "Unto the Hills."
4. Jack Smith will read the twenty-third Psalm and then the chorus will sing, "The Lord is my Shepherd."
5. "Consider the lilies of the field how they grow; they toil not neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." (These words will be sung.)
6. Two songs, "I shall be like Him," and "Never grow old" will conclude the program. The last number is dedicated to our friends at the Church of Christ Home of the Aged, 1500 Eastland Ave., Nashville, Tenn.

BOOK NOTES

THE TASK OF THE CHRISTIAN CHURCH, a world survey. Thomas Cochrane, Editor. 144 pp., cloth \$2, World Dominion Press, 113 Fulton St., New York City.

While some sections of the earth have hundreds of missionaries to the million population, others have less than two missionaries to the million. This recent survey endeavors to exhibit the task that remains in giving a saving knowledge of Jesus to the myriads of perishing people for whom he died. The same press issues a line of very valuable publications on the indigenous church.—D. C. J.

FOLLOW THOU ME. George W. Truett, Ray Long and Richard R. Smith, Inc., New York. Price \$1.00

This is a new volume of sermons by the author of "A Quest for Souls," fifteen in number, evangelistic in character, delivered for the most part during a series of evangelistic meetings in Nashville, Tenn. The sermons are unpartisan, generally quite free from error, calculated to stimulate trust in the Lord, in His power to make alive, in the all-sufficiency of His atoning blood, in His gospel as the power of God unto salvation, and in His power and purpose to care for His people. The last of the series was delivered to preachers and will amply repay the preacher who reads it.

—S. C.

AN EXPERIENCE TO BE TOLD

STANFORD CHAMBERS

To be baptized is not to merit salvation. One might be dipped seven times in Jordan, or seventy times seven, and, even if it were thus commanded, it would not establish meritorious grounds of salvation; neither would confession, though it should go so far as to offer the body to be burned; no more would faith, even though it were "faith so as to remove mountains." Saving merit is not to be found in any man's faith, his confession of faith, his obedience of faith, his walking by faith, his works, his service, his fruits, or his character. "Salvation is of the Lord." "By grace are ye saved . . . not of works." "Not by works of righteousness . . . but of his own mercy." "The free gift of God is eternal life through Jesus Christ our Lord." Salvation is all of grace, and in no wise of debt.

But faith is the condition of the effectual working of grace. "By grace are ye saved through faith." It is that faith in the heart that the saving grace responds to; or, it is that faith in the heart that responds to the offered grace. Faith receives, appropriates, and retains that which it receives. By faith one conceives seed in the heart from which is brought forth a new creation, a new creature. That seed contains the life-germ of the righteousness of Christ. By faith the heart receives Christ, and God, therefore, can "be just and the justifier of him that hath faith in Jesus."

The faith that brings such results, however, is not dead or inert. In responding, receiving, appropriating, faith is a living, moving, acting something, expressing itself in the divinely approved way. Abel's faith by which he reached God's respect was a faith that offered. There was not redeeming merit in his act or in the faith back of the act. The merit was in Him whom Abel's "by-faith" sacrifice symbolized. By faith's doing, Abel came out of self and his own reasoning or wisdom, and in the divinely appointed way appropriated the righteousness of God on his behalf. It was not meritorious nor of himself—it was *faith's* doing. Enoch's faith was a walking-with-God faith. Noah's faith was an ark-building faith. Abraham's faith was an obedient faith. Moses' faith was a pass-over-keeping faith. Israel's victory-winning faith was a Jericho-encompassing faith. "Not of works" by which they ever boasted; boasting in every case was excluded.

Both time and space would fail to tell of the many other Old Testament saints, of Naaman and others, and see faith's doings as opposed to the will or reason of man. Coming to the New Testament the faith story continues the same. In the healing of the man born blind, of the ten lepers, of the woman with the issue of blood, and in the many other recorded cases we see faith reaching out an empty hand to receive what the Lord had to bestow. So, likewise, when we come to the stories

of conversion under the Gospel and the Holy Spirit's direction. On Pentecost, "they then that received the word were baptized; and there were added unto them in that day about three thousand souls." At Samaria, "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." The Ethiopian hearing Jesus "preached unto him," confessed his faith and was baptized, after which "he went on his way rejoicing." Saul of Tarsus, a repentant believing soul, arose and was baptized, "calling on the name of the Lord." Cornelius and his house, upon whom the Holy Spirit fell as Peter preached the word of salvation, "were baptized in the name of Jesus Christ." Lydia, "whose heart the Lord opened to give heed . . . was baptized, and her household." The jailor, to whom Paul preached the word, "took them the same hour of the night and washed their stripes and was baptized . . . and rejoiced greatly with all his house, having believed." "Many of the Corinthians hearing, believed, and were baptized." So the story runs. "Ye are all sons of God by faith in Jesus Christ. For as many of you as were baptized into Christ did put on Christ." Of all the saints, anywhere, everywhere, it could be written that they had "their hearts sprinkled from an evil conscience, and their bodies washed with pure water."

Dear reader, can you relate the same as your experience? If not, then why? No difference as to whatever other experience you may have had, do not be satisfied if you can not relate this experience which the New Testament Christians could, every one, relate, and which the Bible itself relates to them. It is the heaven-ordained experience of being saved by grace through faith. Such is your privilege.

"SOWING IN THE MORNING"

Mrs. M. L. Jordan

The different types of soil in the Parable of the Sower are well represented by the children in the Sunday school. Alas, there is much stony ground, many children quite indifferent no matter how interesting we try to make the lesson. Then there is the seed that falls by the wayside and is devoured by the birds of the air. Some children are very attentive at times, but are easily attracted to other things. We often feel that our work is in vain, but no! What inspiration in the upturned faces of those who are eagerly listening and trying to grasp the lesson! Surely here is good ground.

We must not be discouraged if there are no apparent results, not many children confessing Christ as Savior, but we must hope and pray that some thought or work may sink deeply into some little mind and life—the seed sown on good ground—and bring forth much fruit in later life.

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

"By this shall men know that ye are my disciples, if ye have love one for another." The true badge of discipleship is love for all other disciples. It is also a badge that is always in sight, easily detected and dependable as a mark of discipleship.

It is the privilege of the renewed mind and heart (the converted man) to give a living demonstration of the perfect will of God in human action. The photographer makes a proof of your picture for your inspection before you are bound to accept and pay for the photograph. Surely the unconverted man has a right to see a sample of the Christ in your life (Gal. 2: 20). We sing beautifully and preach eloquently about that life: beloved, it is up to us who claim discipleship to give out a fair sample—deeds and words that are real proof of the beauty of holiness that is to be found in Christ.

"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." I ought to be glad that it is my privilege to go among men and exhibit the excellency of my Savior's love and uplifting power. If the religion of Jesus Christ is a purifying, uplifting force that puts a new order of life into people who embrace it, surely it is great that God's children may show forth its excellency. But it would be very sad indeed if the Christian's life should slander the Lord that redeemed them from sin.

There's a sweet old story translated for man

But writ in the long, long ago:

The Gospel according to Mark, Luke, and John—

Of Christ and His mission below.

Men read and admire the Gospel of Christ,

With its love so unfailing and true;

But what do they say, and what do they think,

Of the Gospel "according to you"?

'Tis a wonderful story, that Gospel of love,

As it shines in the Christ-life divine:

And oh, that its truth might be told once again

In the story of your life and mine!

You are writing each day a letter to men—

Take care that the writing be true.

'Tis the only Gospel that some men will read—

That Gospel "according to you."

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).—Selected.

THE KINGDOM THAT JOHN AND JESUS PREACHED

EARL C. SMITH

If, when John and Jesus preached "the kingdom of heaven is at hand," they meant by "kingdom" something entirely different from what their hearers meant when they used that phrase, and if they never explained that they did not mean by that phrase the same as their hearers meant (we have no record of such explanation), they violated the most fundamental principle of pedagogy: namely, to speak in the language of the listeners. "It is commonly assumed by the universal sense of mankind that unless one designedly put forth a riddle, he will so speak as to convey his meaning as clearly as possible to others. Hence that meaning of a sentence which most readily suggests itself to a reader or hearer, is, in general, to be received as the true meaning, and that alone." . . . "It was surely no purpose or desire of the sacred writers to be misunderstood. Nor is it reasonable to suppose that the Holy Scripture, given by inspiration of God, is of the nature of a puzzle designed to exercise the ingenuity of the reader."—Terry. It is not only pedagogically wrong but it is also morally wrong in such important matters to use a word or phrase to mean what one knows his hearers do not mean by it, unless explanation of the discrepancy is made. If John and Jesus meant the church when they said "the kingdom of heaven" and they knew their hearers did not have any such understanding of that phrase, how could they expect their veiled message to lead the people to repentance? If Jesus had persisted in that sort of vain talking, not only while he lived with his apostles but for the forty days after His resurrection, so that they never understood Him (Acts 1:3-6), then He would not deserve the title, "Teacher." (Matt. 23:8.)

"If the soul be taught to view events as gradually moving on toward a glorious future for the closing years of the gospel here below, it cannot but be thrown off its guard and exposed to a loss of discernment in its desire after such a consummation, instead of being called to watch as during a long sad night, and to judge each new move and measure, as good soldiers in an enemy's land."—W. Kelley.

MRS. ELIZABETH BURNS

Sister Burns became a member of the Portland Ave. Church about six years ago. During the short time of her sojourn with us she won the respect and love of all who knew her, by her faith and love and zeal. She was humble and patient in her last illness, but throughout she expressed herself as having a desire to depart and be with Christ. So on Feb. 28, in her seventy-eighth year, she fell asleep in Jesus. We hope to meet her among those who are Christ's at His coming.

R. H. B.

THE HOLY SPIRIT'S INDWELLING

The following article is taken from that memorable, well-known work, "The Gospel Plan of Salvation," by Dr. T. W. Brents. That sturdy old preacher insisted that according to the word of God the Holy Spirit does actually and literally dwell in each individual Christian. He refers to the Spirit throughout by the neuter, "it"; but in the light of this article the reader will see that Dr. Brents did not think of the Spirit as merely an impersonal force, but as the intelligent, powerful, all-knowing Spirit. Just so, a man refers to his own spirit as "it," without at all denying its personality. This article by Dr. Brents is a good enough answer to some of the shallow effusions on the subject appearing from time to time in the current press.

Editor.

Having seen that the Spirit dwells in the body or Church—that the disciples are builded together for a habitation of God through the Spirit, and that the church is the medium through which the Spirit's power is exerted for the conversion and salvation of man, we come now to consider the relationship it sustains to each individual member of the body. Before leaving the disciples, Jesus said unto them: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." (John 14:16, 17.) There are several very important matters in this quotation, for which we will have use as we proceed; but at present, we are here to see that the Holy Spirit was promised as an abiding guest and comforter to the disciples, and as such was to dwell with, and be in them forever. That this was not a figurative, but a literal in-dwelling of the Holy Spirit in the disciples is plain, from the fact that when the Spirit came, as promised, "they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.) It will scarcely be said that the disciples were only figuratively filled with the Holy Spirit on the day of Pentecost. Nay, it was literally in them, as the Saviour promised them it should be. Then, are we to believe that it was literally in them as an inspiring monitor, but as a comforter only figuratively? If not and it was literally in the apostles to inspire them, we can see no reason why it should not be as literally in them as a comforter. And if it dwelt literally in them as a comforter, and as such was to abide with them forever, we conclude that it must dwell in the disciples *now as literally as it was in them.* . . .

But as a comforter, was it designed for the apostles alone? If so, why did Jesus promise that it should abide with them forever? They could not live here forever; nor can we conclude that Jesus intended to promise them the Holy Spirit as a comforter forever, meaning that it should go with them into the future state: for He assures them that there they should again be with Him. "I go," said He, "to prepare a place for

you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3.) While clothed with humanity, Jesus was not omnipresent, and hence, could only be with and comfort His disciples in a single place at one time.

As to the apostles alone, this would not have made another comforter necessary, for He could have kept them with Him; but when the time came for them to go into all the world and proclaim the gospel to every creature He could not, as son of man, be in Jerusalem, Rome, Corinth, Philippi, Samaria, and other places at the same time; hence it was expedient, in this respect, as well as others, that He should go away and send another Comforter, even the Holy Spirit, who could dwell with, and be in every disciple, any and everywhere until He should come again. There is a remarkable similarity in the style of the Savior when He promised the Comforter to the disciples, and that of Paul in his letter to his brethren at Rome. He says: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:9-11.) That this passage is applicable to Christians now is admitted by all; how strikingly similar the phraseology to that used by the Savior. He says: "He dwelleth with you and shall be in you." Paul says: "If so be that the Spirit of God dwell in you." "If the Spirit of him that raised up Jesus from the dead dwell in you;" "Shall also quicken your mortal bodies by his Spirit that dwelleth in you." What can this language mean? We can not say that God will quicken our mortal bodies by His Spirit that dwelleth figuratively in us; and to say that He will quicken our mortal bodies by His Spirit that dwelleth metonymically in us would be no better. Nor will it do to say that God will quicken our mortal bodies by His disposition that dwelleth in us. To our mind, the passage admits of one interpretation, and only one; namely, that the Spirit of God—the Holy Spirit—dwells literally and really in every Christian, and by it God will re-animate his body in the great day. With this agrees the teaching of Paul, when he wrote to the disciples at Corinth. He says: "What! know ye not that your body is the temple of the Holy Ghost which is in you?" (1 Cor. 6:19.) He here manifests astonishment that they should not ever keep this thought before them. And again: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) Had Paul been seeking to impress the disciples at Rome and Corinth, with the fact that the Spirit did really dwell in each of them, we know not how he could have se-

lected a set of words better calculated to convey the thought than those he employed in the passages quoted.

Thus far we have not approached our position by any process of reasoning, but by positive declaration of Holy Writ. "The Spirit dwelleth in you" has met us everywhere. Upon such scriptures there is not much room to reason, and here we could well afford to rest this position. But we think we can arrive at the same thought by a process of reasoning altogether satisfactory, even in the absence of direct testimony. Paul more than once likens the church to the human body, an example of which may be found, 1 Cor. 12:12-27, to which the reader is referred; we can only transcribe a sentence or two. Addressing the disciples, he says: "Now ye are the body of Christ, and members in particular." The blood freighted with the pabulum of life must freely circulate in all the members of the body, great and small; and should such circulation cease in any member, death and disintegration of such member must inevitably follow, and unless it is separated from the body all must perish. Even so, "the body without the spirit is dead." (Jas. 2:26.) If the Spirit ceases to dwell in and vitalize every member of the church or spiritual body, spiritual death to such a member is inevitable; and if the circulation cannot be restored, painful as the operation may be, the amputating knife must be used, for "when one member suffers all the members suffer with it." As it is "better for one member to perish than for the whole body to be cast into hell" (Matt. 5:29, 30), sacred as the relationship may have been, a separation must take place. Are we not here taught that the presence of the Spirit in the Christian is indispensable to the maintenance of Spiritual life?

Again: Jesus illustrated the relationship his disciples sustained to Him by a vine and its branches. See John 15:1-7. Said He: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." As every branch must maintain its connection with the vine, so that the sap may circulate from vine to branch and keep it alive, even so must every member of the church or body of Christ maintain his connection with the body, so that the Spirit circulate in and keep him alive, lest "he be cast forth as a branch and is withered; and men gather such, and cast them into the fire, and they are burned." So the Lord taught, and so we believe.

But we are sometimes told that the Spirit dwells in us simply by its teaching received through the inspired Word; hence all that is meant by it is that we are well instructed by the Spirit. When Paul told the Romans that God would quicken their mortal bodies by His Spirit that dwelt in them, did he only mean to teach that God would reanimate their sleeping dust by the instructions they had received from the Spirit? If this be all, then we see not why the world can not

receive it. An infidel may be as wise in the Scriptures as the most devoted disciple. It took a man mighty in the Scriptures to meet Mr. Owens in debate upon the authenticity of the Bible, and yet it will scarcely be contended that the Holy Spirit dwelt in his infidel heart. Every man who is adopted into the family of God must be taught by the Spirit before he is adopted; but the Spirit is given to him because he is a son, and not to prepare him for adoption or make him a son. If the reception of the Word of truth be all that is meant by the reception of the Spirit, then Paul's rule is reversed, and every man receives the Spirit, not because he is a son, but that he may become one. Yea, Jesus was mistaken when He said: "The world can not receive it," because they must receive its instruction while of the world, and before entering the church, kingdom, or body, as certainly as hearing precedes faith and faith precedes obedience. . . .

But How Do Persons Receive The Holy Spirit?

Suppose we acknowledge ourselves incapable of answering the question at all; what then? *Does it follow that we must repudiate a plainly taught fact, because we can not comprehend and explain the philosophy of it?* For just such a crime Zacharias was made dumb and not able to speak, until the fulfillment of the words which he refused to believe, because he could not see how he and Elizabeth were to be blessed with a child when both were well stricken in years. *When God speaks, the man of faith believes, whether he can or can not explain the philosophy of what He says.* Hence, we are prepared to believe that the Holy Spirit dwells in God's people, whether we can or can not explain the manner of its reception, because He says, He will quicken our mortal bodies by His Spirit which dwelleth in us. But we would not have the reader suppose the Bible a blank, even on this subject. Paul says: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5.) By this we learn that the Holy Spirit is given to the disciples. But how is it given? This is the troublesome question. Well, it is either given mediately or immediately—through means, or without means. Jesus once said: "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.) Here we are taught that the Father gives the Spirit to such of His children as ask Him for it; but we are not told how He gives it to them. He gives us bread, and taught His disciples to pray for it, yet He gives it through means and not otherwise; hence we may find that the Father has provided a system of means by which to convey the Holy Spirit to His children. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2.) Two thoughts are here implied:

First, that the Galatians did not receive the Spirit by the works of the law.

Second, That they did receive it by the hearing of faith.

This question, then, is pertinent to our inquiry. We wish to know how the Spirit is received, and it is here assumed to have been received by the hearing of faith. But this is a queer sentence; what can it mean? Does hearing belong to faith? No; faith comes by hearing; hence hearing must precede faith; indeed, hearing may be where there is no faith. Then the apostle could not have meant by faith that confidence only with which we receive testimony. He must mean something more than that. In this chapter, as in many other places, he is evidently contrasting the Mosaic Law and its service with the gospel and its service; and the word faith, in the verse quoted, is the synonym of gospel, and comprehends the whole plan of salvation presented in the gospel. If we comprehend the message, we must notice the word hearing, for it must mean something more than the reception of sound. In the New Testament compiled by A. Campbell, from the works of Doctors George Campbell, Macknight and Doddridge, the passage is rendered, "The obedience of faith." We might quote many passages from the common version, where the word hear implies obedience, but a single example must suffice: "And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:23.) Certainly the word hear must be understood to mean obedience to the commands of Jesus. Collating these items, the account stands thus: the Galatians received the Spirit by obedience to the gospel, and hence, obedience to the gospel is the Father's appointed means of imparting the Holy Spirit to His children. Thus we see why it is that the world can not receive the Spirit; they do not obey the gospel that they may receive it. We have seen that it is given by the Father to His children; hence Paul said to them: "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father."

DANGER AHEAD?

A brother editor seems to think that there is danger of some starting a new denomination in the church. We have not noticed this particular danger, but there may be a danger of exalting a human creed and seeking to exclude those who do not submit to it. That would be to turn the church of Christ into a denomination.

But there are some of us who will go right on, believing in Christ and acknowledging no standard of faith except the faithful word. Those who draw a line on such draw it against themselves.

Late, unexpected orders have completely exhausted our surplus of Word and Work Lesson Quarterly for second quarter.

THE SIGNIFICANCE OF THE WORD "GO"

DRYDEN W. SINCLAIR

Have you noticed how anxious most of the Christians are to emphasize the latter half of the great commission? The "He that believeth and is baptized shall be saved," truly is a great part of the commission, but why do we leave off the first that says, "Go ye into all the world?"

Jesus came and spoke unto them saying, "All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you, and, lo I am with you always even unto the end of the world."

It would be well for us to notice the fact that Jesus was talking to those who were his followers; those who were his co-laborers and helpers. His commission was not given to those who did not believe, but to those who had accepted Christ for their Master. So the same burden that rested upon the shoulders of the faithful then rests upon our shoulders. The Church has ever been God's means of teaching his Word. He has placed an equal responsibility on each one of us. How then can Christians do so little toward carrying the gospel to the heathen for whom it was most certainly intended. Should we conclude the the Lord who created the heavens and the earth desired to bless one nation only? NO! When the radio was invented, it was taken into all the world. Yes! That which can bring messages from one part of the earth to another, found favor in the sight of men. But the Bible, which brings a message from God, is given very little consideration.

Brethren, it is time we were beginning to teach "*all things*," and when we do, the "Go" part of the great commission will not be left out so often. The following clippings are from papers printed in the interest of foreign mission work:

Toiling for worth that will perish,
Toiling with toys that decay;
Blinded by sin and by folly,
Singing from day unto day.
Sinner, just think of the wages
You for your sin will receive:
Turn to your dear loving Savior,
Humbly confess and believe.

"Does it make any difference whether babies and helpless old people on the fourth floor of a burning building, be rescued or not? Well then, does it make any difference whether the gospel be preached to every one for whom it is intended?"

"By the value of souls, by the shortness of time, by the greatness of the field, do something definite for South America. If we fail, will not millions rise and ask in the great Day, Why were we left untaught?"

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Have you any power greater than prayer? Then why not use this instrumentality more for a greater missionary endeavor? * * * "My mind is never at ease until I get the donor letters off."—*Sarah Fox*. * * * When the three Brazilian missionaries and the natives had their general gathering they had "seventeen days of real spiritual feasting."

You know what Matt. 9:37, 38 says? * * * Harry Fox and five helpers on bicycles in December visited at least 6,000 Japanese homes and placed 18,000 pieces of printed matter. * * * "Sister Kennedy is doing fine work."—*O. D. Bixler*. * * * More than 50 attended opening of the new Wright-Gruver work in Ningsin. * * * Word and Work, raising its voice every month for giving the gospel to the heathen, lives by subscriptions, book sales and gifts. Please remember this in placing your orders for Bible study supplies, hymn books, etc. * * * "I would like to be a self-supporting missionary."—*Geo. Johnson*. * * * Christine Jones has proven herself very valuable as a teacher of missionary children in Japan. * * * Sister Cassell, of Manila, has been in very poor health. Pray for her; for all the missionaries. Pray that they may be guided of God; that they may be full of the spirit and of wisdom; and that they may have decent support.

Luke 10:2 was not written merely to help make a book. * * * Some field reports: 1 baptized at Makundi about Nov. 1; 2 at Naam Heung same time; 2 young men at Ota Dec. 2; 5 by Virgil Smith reported in Nov.; 16 by Fujumori San in 1931; 4 by Geo. Johnson in Dec.; 3 in Salisbury, Jan.; 2 at Livingstone, Jan.; 13 in Naam Heung last year; 2 in Heung Chow for the year; 6 at Livingstone, Jan.; 1 at Kabanga, Dec.; 26 in Brazil last year; 2 by Harry Fox in Jan.; 2 in Livingstone by Bro. Scott first of the year. * * * When 21 days passed without any mail, Boyer said, "It seems like an age." * * * Suggestions to the editor of some special work in China and Africa carries the thought of delightful experiences among devoted men and women. * * * "Sister Reese has had an exceptional recovery."—*Ottis Scott*. * * * Bro. Dong is teaching the Koreans to sing. * * * "I spent six days north and west of Canton and found great opportunities everywhere."—*E. L. Broadus*. * * * The Rhodes family sails for Japan, April 6; the Bensons will soon be on the way to China and the Oldhams are returning as quickly after their arrival as possible. The Simpsons are waiting for remainder of the travel fund to send them to Africa. * * * Please pray privately and daily for the missionaries and for more missionaries.

JAPAN MISSION

A letter from Japan written February 16 reports three days evangelistic meetings conducted by three of our ten churches, services conducted at four places to large audiences. Four of the Bible School boys assisted in the meetings. The people marvelled at the speech one boy made. Brother McCaleb recently encouraged the rural work by visiting the missions.

Miss Christine Jones writes that ten children of our missionaries are doing well in the school which she went last year to teach. She reports five girls baptized in February at Bro. E. A. Rhodes' mission.

This work is possible because of your fellowship. May you never grow weary in this good work, but be encouraged by this fruit.

B. D. Morehead.

FROM MISS JONES

The sixth month of the children's school begins Monday. I am pleased with the progress made by the children during the past five months. These are good children, and I enjoy my work with them. Two little boys plan to enter school Monday. One was six last month and one is five and a half. They are anxious to start. In our school the Free and Treadwell Reader series and the Stone Arithmetic series are used. I made grade cards for the children on my hectograph.

We expect the Rhodes family to return to Japan about the last of March. Then two more pupils will be added to our school. The Japanese Christians here are anxious for them to return and so are the rest of us. We earnestly hope that the Japan-China war will not interfere with their coming.

Five girls were baptized here in Omiya this week. For some time they have been regularly attending Saturday night class for girls at the church. This class is conducted by Yaeko San, one of the finest Christian girls I have ever known. She has been a Christian for about four years. Her faith and zeal is much greater than the majority of Christian girls I have known in America, who have been under the influence of Christianity all their lives. One afternoon after school we went for a walk to the river not far from Omiya, and she showed me where she was baptized. She told me that she thanks God all day for blessing her so richly. And others will be as happy as she when they can be reached with the "good news."

Omiya, Japan.

Christine Jones.

THE BIXLER MISSION WORK

I have known and loved Anna Bixler for six years, and have never met a more compassionate, liberal soul than she.

Like the widow of Zarephath, she would divide her last morsel with a stranger, believing the "jar of meal would not waste, or the cruise of oil fail."

"She stretcheth out her hand to the poor;

Yea, she reacheth forth her hands to the needy."

One of Brother Bixler's chief delights is to render assistance to the afflicted. The Japanese have learned to resort to the Bixler home for medical aid, for food and clothing, some having been brought into the kingdom through their kindness and sympathetic welcome.

One of the Christians brought his sick wife to them, where she was given every attention in their power, later dying in their home, leaving two small children. The baby, only a few weeks old, also sickened and soon passed away.

Yuki Chan ((Little Miss Snow) remained for several months, sharing all things equally with Dorothy and Jane, until the father took another wife. The step-mother was willing to care for her, and did as well as she knew to do, but when Yuki was stricken with pneumonia, measles, and whooping cough at the same time, fearing that he would lose this child the father again sought comfort and aid in the Bixler home. With the

help of the Lord, Brother Bixler was able to save her, after many long hours of constant vigil, when skilled, tender hands were required to soothe the raging fever, and to keep her little soul from soaring heavenward.

This is mission work. "Inasmuch as ye do it unto one of these least, ye do it unto me." Our Savior taught the example of using whatever we have, much or little, to the glory of God and to the service of fellowman. He visited the ill, and healed their diseases, he pitied the poor, and fed them; His great heart overflowed with mercy for the lost multitudes, and He invited them to come unto him, all to the one great end—saving of souls. His personal ministry on earth completed, He handed down to His disciples the opportunity, and privilege and responsibility of carrying on.

Christians at home, pray for the missionaries. Make a sacrifice, and send something for the work, and write messages of encouragement to them. (Letters 5c, cards 3c.)

Mrs. B. D. Morehead.

FROM MISS MATTLEY

In these hard times every dollar that comes is much appreciated and we do thank all of you who have had part in making this work possible and trust that you will continue to remember us both with your gifts and prayers. As you will see it is good to have a little extra money on hand, for last month I should either have had to go in debt or come up without the supplies I really needed. May the blessings of the Lord rest upon all His people and especially those who give towards the extension of His kingdom through the world.

Ethel Mattley.

HUYUYU MISSION

Last Sunday we went to the outstation and had a good service. Not many meet there, but the few need encouraging.

Another term of school is on in which I feel that we are having good interest in Bible classes. Very large crowds here on Lord's Days.

W. N. Short.

RHODES' SAILING

We now plan again to sail for the Orient on April 6. Trust that we shall get away this time. We have enjoyed our stay here at Long Beach. The Brethren have shown us much love and kindness, for which we thank the Lord and take courage.

E. A. Rhodes.

Greenville, Ala.

Dear Bro. Janes: For the church here, I enclose a check for \$10 and we will appreciate your getting this to Bro. and Sister A. B. Reese. We also enclose check for \$5 for your office expense, inasmuch as we are using you in forwarding mission funds we feel that we should help on the expense. Many thanks.

S. A. Frazier, Treas.

"South America is cursed with a baptized paganism which has hung like a millstone round its neck for centuries. Romanism, with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry of the most debased character; with its traffic in indulgences, and its exorbitant charges for baptisms and confessions, for the marriage of the living and the burial of the dead; with the gross and general immorality of its priesthood, has reached a depth of ignorance, superstition, and filth which can find no parallel in any other continent."—Charles Inwood.

FIRST LORD'S DAY LESSON OF APRIL

Lesson 1.

April 3, 1932.

GOD IN CREATION

Golden Text: In the beginning God created the heavens and the earth.—Genesis 1:1.

Lesson Text: Gen. 1:1-5. 26-31.

1. In the beginning God created the heavens and the earth.

2 And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 And God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30 and to every beast of the earth, and to every bird of the heavens, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so.

31 And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Study Questions and Brief Comments.

Verse 1. The Original Creation. How did the heavens and the earth come into existence? What does the word "create" mean? See Notes. Read Rev. 4:11.

Verse 2. The Ruin of the First Creation. (See Notes.) In what condition do we see the earth here? What covered everything? (The deep; the waters.) What was upon the face of the deep? What activity of God is mentioned?

Verse 3. The Six Days' Work. What was the first step of the first day's work? How did light come? How often do we find "God said," in this chapter? (Ten times.) Comp. Ps. 33:9; 2 Cor. 4:6.

Verses 4, 5. Was the light good in God's sight? Between what two things did God put a division? (Comp. 2 Cor. 6:14.)

Verses 6-25. Note the work of the second, third, fourth, fifth, and sixth days. In which days was twofold work done? What was the twofold work of the sixth day?

Verse 26. The Creation of Man. How did the creation of man begin? With whom did God hold consultation? (See John 1:1-3; 17:5, 24. Comp. also v. 2 above.) After whose likeness did He propose to make man? For what purpose? See Ps. 8.

Verse 27. (See note on the word "create.") According to what image and pattern did God create man? (The details of man's creation are given more fully in chapter 2.)

Verse 28. What were the items of the blessing which God pronounced on man? See Psalm 8 again.

Verses 29, 30. What was the original food appointed for man? (But see, later, Gen. 9:3.) What was the food of every living creature? (Note then: (1) there were no carnivora or parasites; (2) there were no poisonous plants.)

Verse 31. Did all God's work pass His inspection? Was it only good, or just barely good? What other day belonged to this cycle of creation? What did God do on the seventh day?

(The seventh. Gen. 2:1-3.) What

The first chapter of the Bible reveals some fundamental and highly important truths—concerning God, concerning man, concerning the origin of the universe.

WHAT DO WE LEARN ABOUT GOD?

1. **The beginning of everything is traced back to God.** He is the great First Cause, the Creator, and Maker of all things. We are reminded of this many times throughout the Bible. In the last book of the Bible we read: "Worthy are thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and **because of thy will** they were and were created." (Rev. 4:11.) "For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen." (Rom. 11:36.)

2. **The attributes of God** which are here revealed pervade the whole Bible. Being Creator of all He is also "God Most High, possessor of heaven and earth." (Gen. 14:19.) All things are His. He is "God Almighty." (Gen. 17:1.) All power belongs to Him. He is All-Wise, All-Knowing. He who made all eyes can see; He who made all ears can hear (Ps. 94:9. He who made all hearts can understand. "His understanding is infinite." (Ps. 147:5.) There is no searching of it. (Isa. 40:28.) He knows thoroughly that most inscrutable of all things: the human heart. (Jer. 17:9, 10; Ps. 139.) "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! (Rom. 11:33.)

3. **He is the Giver of all things.** "He giveth to all life and breath and all things." Seeing He created all things, and since He is Lord of heaven and earth, He dwelleth not in temples made by hands, neither is He served by men's hands, as though He needed anything. (Acts 17:24, 25.) "If I were hungry I would not tell thee, for the world is mine and the fulness thereof." (Ps. 50:9.)

4. **His goodness and His care** also are implied. (Ps. 145:9.) But **His love toward man** is revealed more especially in redemption, in the gospel of His Son, our Lord and Savior Jesus Christ.

WHAT DO WE LEARN ABOUT MAN?

1. **That man is distinct from animals.** God did not merely **make** man (out of animal life and substance already existing) but he **created** man. That means a new start, the bringing into existence of something that was not before. Note, too, how differently and solemnly God proceeded when God created man, as contrasted with the creation of animals. (See also Gen. 2:7.)

2. **Man was made in the likeness and image of God.** Not physically (for God cannot be represented by any material form) but in spiritual faculties and capabilities. This likeness still persists even in fallen man (Gen. 9:6) but is not truly realized until by new creation the character is brought into harmony with God, "in righteousness and holiness of truth." (Eph. 4:24; Col. 3:10.)

3. **Man was created for dominion.** God's original plan for man (v. 26) though thwarted by sin, is re-affirmed in Psalm 8. It is already realized in the Man Jesus Christ, who fulfilled in Himself all that God intended man to be (Heb. 2:6-10) and will be attained through Christ by all that are His, "the called, the chosen, and faithful."

ADDITIONAL POINTS

In verse 1 is the record of the original creation. How far back that was no man knows. The second verse depicts a scene of desolation and ruin into which the earth had fallen. (The Hebrew may properly be rendered, "The earth became waste and void"). The six days' work was a work of re-creation and renewal of what was already existing.

Four words are used in connection with the creation: "bara," to create; "asah," to make; "yatzar," to form; "banah," to build. The first means bringing into existence what did not before exist. No one ever **creates** except God. The second means to make something out of material already existing. The third is used in Gen. 2:7; the fourth in 2:22.—Three

times the word **create** comes in: (1) when heaven and earth were first brought into existence, v. 1; (2) when animal life is first introduced, v. 21; (3) when man is created, v. 27.

SECOND LORD'S DAY LESSON OF APRIL

Lesson 2.

April 10, 1932.

HOW SIN BEGINS

Golden Text: Watch and pray, that ye enter not into temptation.—
Matt. 26:41.

Lesson Text: Gen. 2:15-17; 3:1-8.

15 And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

16. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

3:1 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of

Study Questions and Brief Comments.

Verse 15. Read first Gen. 2:1-14. Is **work** a part of the original purpose, or did it come upon man in consequence of sin? (Comp. Gen. 3:17-19.) What was man's first occupation?

Verses 16, 17. Of what trees might the man eat? What was the one exception? What would be the sure penalty of disobedience?

(Read the rest of chapter 2.)

Gen. 3:1 What was the subtlest of all the beasts of the field? Was this serpent merely a beast? (See Notes.) Whom did he address? What was the seemingly innocent question he asked the woman?

Verse 2, 3. What was the woman's answer? Was her statement in v. 3 strictly correct?

Verse 6. Did the woman believe the serpent? On what did she now rely—on God's word or on her own eyes and judgment? What did she think she **saw**? Note: "she saw . . . she took . . . she gave." Consider the statement in 1 Tim. 2:14.

Verse 7. What was the first effect of the forbidden fruit? What did they at once do?

Verse 8. What did they do when they became aware of God's approach? Did they ever before feel the need of hiding themselves from Him? Can anyone hide himself from God? What is better? (1 John 1:9.)

By all means read the rest of the chapter.

Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

NOTES ON LESSON 2

Let us take the lesson under the heads: 1. The Temptation. 2. The Sin. 3. The Consequence.

I. THE TEMPTATION

1. It is notable that the temptation comes from without, through the influence and suggestion of an outside party, the Serpent. It did not at the first originate in the human heart. **Now**, indeed, a man is tempted "when he is drawn away by his own lust, and enticed." But the first thought of evil had to be aroused in the upright heart of man (Eccl. 7:29) through the agency of an evil one. See how that was again the case in the temptation of Christ, Matt. 4; only that in His instance all the efforts of the enemy to win some consent to his evil suggestions were in vain.

2. The "serpent" is here spoken of as one of the beasts of the field. It is plain, however, that this was not merely a beast. Either Satan took possession of the serpent, to use it as an instrument, or else he **took the form of**, and impersonated a serpent. Satan is referred to in the last book of the Bible as "**the old serpent**, he that is called the Devil and Satan." (Rev. 12:9.)

3. Eve allowed herself to be blinded and deceived. Satan's lie believed, resulted in unbelief toward God, and that in disobedience and transgression. Adam was not deceived. But he set aside God's command and followed his wife. (Gen. 3:18; 1 Tim. 2:14.)

II. THE SIN

Man's first transgression consisted in the setting up of his own will against God's will. He had plenty of light, and freedom; and that was the choice he made. This is the essence of all sin. The principle of sin reaches its fulness and climax in the "Man of sin," the "Lawless one," of 2 Thess. 1.

III. THE CONSEQUENCE

1. The sin of Adam affected the race of mankind that sprang from him in that death passed upon all men. (Rom. 5:12. Paul is careful to show in Rom. 5:12-19 that death is not due to every man's own sin, but in every case to Adam's sin, who sinned representatively for us all.) But though the consequence of Adam's sin has come upon all his children, his **guilt** has not. (Ezek. 18:20.) Never and nowhere are we told that any human being was condemned because of Adam's sin. If sinners are "dead in trespasses and in sins" it is because of **their** trespasses, wherein **they** walked. (Eph. 2:1-3.) It is important to note that.

2. Adam's sin created an unfavorable environment. He and all his posterity were excluded from the garden of Eden. The ground was cursed for his sake, and brought forth thorns and thistles. Labor and heavy toil must be man's lot. Human life became a bitter struggle. (Comp. Gen. 5:29.) Woman's life also became peculiarly painful.

3. Sin got such power over the whole race of Adam's descendants, henceforth, that every individual of them without a single exception became a sinner as soon as accountability was reached. (Rom. 3:10, 23.) It is evident that such a universal effect must be due to a deep cause which affects all mankind. The Lord Jesus, though of the family of Adam on Mary's side, represents a new beginning. He is the second Man, the last Adam, who acted representatively for us, as the first Adam did, but in righteousness. As through Adam we were ruined, much more in and through Christ are we saved. He was the woman's Seed that was sent to bruise the Serpent's head. (Gen. 3:15.)

"In Him the tribes of Adam boast
More blessings than their father lost."

QUESTIONS FOR CLASS

1. In what sort of place did the first man live? 2:9.)
2. What sort of place was the Garden of Eden? 5. What was God's command regarding one of these trees?
3. What task did God assign to the man? 6. Which tree was that?
4. What two trees in the garden are especially mentioned? (Gen. 7. What would be the penalty?
5. What was God's command regarding one of these trees? 8. What is told us of the serpent?
6. Which tree was that? 9. Was this a mere serpent? (See Notes.)
7. What would be the penalty?
8. What is told us of the serpent?
9. Was this a mere serpent? (See Notes.)

10. Did the temptation rise up of itself in man's own heart?
 11. To whom did the serpent speak?
 12. What question did he ask?
 13. What was the woman's answer?
 14. What suspicion did the serpent cast on God? (Gen. 3:4, 5.)
 15. Does he still pose as our friend and try to represent God as our enemy?
 16. Did the woman believe the serpent?
 17. Did she forsake the guidance of God's word?
18. What was she now guided by? (Her eyes and her own judgment.)
 19. What did she do?
 20. What was the first consequence?
 21. What other consequences followed? (Gen. 3:9-24.)
 22. Did any one ever gain anything by disobeying God?
 23. What is the wages of sin?
 24. What is the free gift of God? (Rom. 6:23.)

"I have labored for thee, O sin,
 With energy night and day—
 Now, what shall I have for my reward,
 And what is my utmost pay?
 "The wages of sin is death—
 All that is promised, you know;
 Nothing but death, eternal death,
 Bitter remorse and woe."

THIRD LORD'S DAY LESSON OF APRIL

Lesson 3.

April 17, 1932.

THE CALL OF ABRAHAM

Golden Text: Be thou a blessing.—Gen. 12:2d.

Lesson Text: Gen. 12:1-9.

1 Now Jehovah said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3 and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4 So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

7 And Jehovah appeared unto

Study Questions and Brief Comments.

Verse 1. (For what happened between this and preceding lesson see Notes.) Where was this? (v. 4.) Had God spoken to Abram once before? (Acts 7:2-4.) What did God command Abram? Had he ever seen that land? Read Heb. 11:8.

Verses 2, 3. What promise was attached to the command? How many items in the promise? (Seven.) What was God's ultimate purpose in calling Abram? (The blessing of all the world.)

Verse 4. On what reliance did Abram set out and go? (God's word.) Who went with him? What relation was Lot? How old was Abram then?

Verses 5, 6. To what land did they go? To what place in that land? Who had already occupied that land then?

Verse 7. What assurance that he was at the right place was given to Abram? What advance in the promise do you note here, over that in v. 1? What did Abram do here?

Verses 8, 9. To what place did he move next? Note the words of the movement and travel in vs. 4, 5, 6, 8, 9. Read Heb. 11:9. What is a sojourner?

Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8 And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, hav-

ing Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

9 And Abram journeyed, going on still toward the South.

NOTES ON LESSON 3.

FROM EDEN TO ABRAHAM

A long step, covering nearly 2000 years! In the chapter of our last lesson (Gen. 3) we saw Adam and Eve shut out of Eden because of sin. In chapters 4 and 5 we have the story of Cain and his line traced down to the seventh generation; and the line of Seth (another son of Adam) traced to the tenth generation, to Noah. Then follows the story of the Flood (1656 years from the creation of Adam) in Gen. 6-9. God is making a new start with Noah's family. But again as men multiplied they fell away from God, and the judgment of the tower of Babel follows, Gen. 10, 11. Now God ceases to work with mankind as a whole and picks Him out a man for his purpose. The rest of Genesis and all the Old Testament deals with this man and his descendants; and the story runs on through the New Testament: the story of God's loving redemption-plan which began with the call of Abraham.

THE CALL OF GOD

God's call came to Abraham in his home in Ur of the Chaldees, where the common idolatry of that day and place was the only religion. (Josh. 24:2.) It was a call to faith, to separation, and to obedience. The first attempt at separation did not succeed completely, for Abraham's father and other members of the family went with Abram as far as Haran, a place in Mesopotamia, where they settled for a time. There Abram's father died; and there God spoke to him again. (Gen. 12:1-3.) On this new departure Lot accompanied him. But not many years after, in the land of Canaan, Lot separated himself from Abram.

Abram, with his family, was always only a sojourner in the land of promise, dwelling in tents, moving from place to place, a "stranger and a pilgrim." He waited for the inheritance of God. (Heb. 11:9f.)

The call of God comes to us also—not direct from heaven as it did to Abram, but through the gospel. (2 Thess. 2:14.) We also are called to separation (John 17:14; 2 Cor. 6:17.) It may involve painful estrangements from friends and even from loved ones. (Matt. 10:37.) He who responds to the gospel becomes a sojourner, a stranger and pilgrim. (1 Pet. 1:17; 2:11; Heb. 13:13, 14) and he also looks for an inheritance. (1 Pet. 1:4.) The principle of faith and obedience, as in Abraham's case, is the fundamental principle in the Christian life also.

QUESTIONS FOR CLASS

1. Where was Abram when God first called him? (Acts 7:2.)
2. Where is Abram at the beginning of our lesson? (v.4.)
3. What command did God give to Abram?
4. Where was he to go?
5. Had he ever seen that land?
6. Give Heb. 11:8.
7. Who went with Abram?
8. To what land did they come?
9. Was that the land of which God had spoken? (v.7.)
10. At what place did he stop first?
11. What people occupied the land
- at that time?
12. What did God say to Abram? (v. 7.)
13. Why, and to whom did Abram build an altar?
14. To what place did he remove next?
15. What did he do there also?
16. What did Abram become? (Heb. 11:9.)
17. What is a sojourner?
18. What was the faith and the hope that sustained him all the way? (Heb. 11:10.)
19. Are men still called of God?

- (2 Thess. 2:14.)
20. If they obey, from what are they separated? (See Notes.)
21. Do Christians also look for an inheritance like Abram did? What is that inheritance?
23. Have you heard God's call? Have you responded to it? Are you a sojourner in the earth? Have you an inheritance to look forward to?

FOURTH LORD'S DAY LESSON OF APRIL

Lesson 4.

April 24, 1932.

ABRAHAM'S GENEROSITY TO LOT

Golden Text: In honor preferring one another.—Rom. 12:10b.

Lesson Text: Gen. 13:5-15.

5 And Lot also, who went with Abram, had flocks and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar.

11 So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

13 Now the men of Sodom were wicked and sinners against Jehovah exceedingly.

14 And Jehovah said unto A-

Study Questions and Brief Comments.

Verse 5. Where had they gotten so much? (In Egypt. See Notes.)

Verses 6, 7. What situation now arose? Between whom was there strife? Who was there to see it?

Verse 8. Who took the first step toward peace? Why, did Abram say, should there be no strife between them?

Verse 9. What was Abram's generous offer to Lot? Who had first rights in that land, Abram or Lot? Who had the right to first choice? Did Abram waive his rights? Why could he afford to do this? (He was heir of God's promise.)

Verses 10, 11. Did Lot grab at the chance? What part of the land looked best to him? Did he take it? What is your estimate of Lot? How does Abram show up in comparison?

Verses 12, 13. To what place did Lot move his tent? What kind of place was Sodom? Where do we next find Lot? (Living in Sodom. Gen. 19:1, etc.) Was he a happy man there? (2 Pet. 2:7, 8.)

Verses 14, 15. Who "lifted up his eyes" in v. 10? Who tells Abram now to lift up his eyes? In which direction shall he look? What promise does God make him?

bram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward:

15 for all the land which thou seest, to thee will I give it, and to thy seed for ever.

NOTES ON LESSON 4.

ABRAHAM AND LOT IN EGYPT

Abram did not go to Egypt by God's direction: he went because there was famine. (Comp. Gen. 26:1-3.) It does not appear that God

spoke to Abram or gave him any guidance there. Moreover he put himself in a bad light before Pharaoh, and had cause to be ashamed. Read Gen. 12:10-20. Also the first four verses of chapter 13.

LOT'S CHOICE

The character of Lot is portrayed in a few brief lines.

1. **The trouble between the herdsmen.** It was Abram, not Lot, that took the first step to make peace. Note that.

2. **Abram's generous offer.** Abram proposes to lay down all his preference and his rights for peace's sake. That is the way of peace and love. Contrast James 4:1, 2.

3. **Lot's selfishness.** If Lot had been capable of appreciation and regard he would have said, "Uncle Abram, you are the older, I am the younger. You did not come with me; I came with you. All the rights and claims here are yours. You must take first choice." Would he have lost anything by it? But that was not Lot's way. He lifts up his eyes, and surveys the country and takes the best for himself.

4. **God takes up Abram's cause.** When we do right and deal magnanimously with our fellows for the Lord's sake, we can leave results to Him. Abram was one of the "meek", who are to inherit the earth. "Lift up now **thine eyes**," said the Lord to Abram: 'all the land you see I will give to you and to your seed for an inheritance for ever.' **One who is heir of God's promises can afford to deal righteously and generously with all his fellow men.**

5. **The consequence to Lot.** There is a curse on all that is selfishly gotten. "He that seeketh his life shall lose it; and he that loseth his life for my sake shall find it." In his greed Lot pitched his tent toward Sodom. But Sodom was full of vileness and sin. Next (Gen. 19) we hear that he lives in Sodom. He had no peace or happiness there (2 Pet. 2:7, 8.) He also lost all his wealth in the destruction of Sodom. (He had had a sharp forewarning of that in Gen. 14. Note Abram's noble action toward Lot there and again in Gen. 18.) It was only for Abram's sake that Lot and his family were saved out of Sodom at all. (Gen. 19:29.) Even so it appears that he lost some of his daughters in the catastrophe. (Gen. 19:14.) He lost his wife. (Gen. 19:26.) And he worse than lost the two daughters who escaped with him, who were full of the vile spirit of Sodom. Such is the end of those who live for selfish ends. (Phil. 3:19.) Their name goes down in darkness.

But Abram's path was "as the dawning light that shineth more and more, unto the perfect day."

QUESTIONS FOR CLASS

1. Where had Abram and Lot gotten all their great wealth? (See Notes.)
2. Why did a difficulty arise between their herdsmen?
3. Who lived in the land then?
4. Is it a disgrace when brethren fall out with one another?
5. Who made the first step and offer for peace?
6. What was the offer?
7. Was it a very generous offer?
8. Did Lot accept it?
9. What mean advantage did he take?
10. Who then championed Abram's cause? (Vs. 14, 15.)
11. What did the Lord say to him?
12. Where did Lot pitch his tent?
13. What is said of the men of Sodom?
14. Why then did Lot move to that neighborhood?
15. Did he gain anything by it in the end?
16. What did he lose? (See Notes.)
17. Did Abram lose anything in the long run?
18. What lesson is in this for us?

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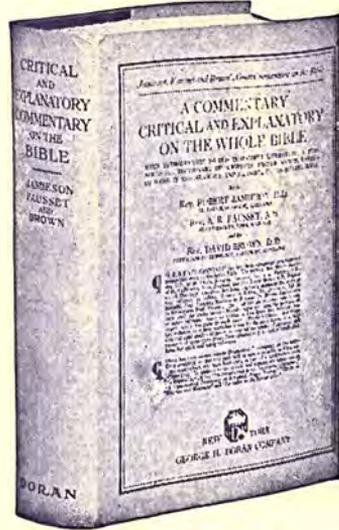
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