

# THE WORD AND WORK

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## WORDS IN SEASON.

R. H. B.

### A NEW YEAR'S RESOLVE WORTH MORE THAN GOLD.

Of all New Year's resolutions none could be better and more productive of blessing to us than to set aside a time—a regular time, daily, a *little* time if pressed, more time if possible, for a bit of Bible study and communion with God in prayer, every day. The important thing is that this be done with a real purpose, not formally and in a perfunctory manner. Five minutes spent with God in the morning, if they be really spent *with God*, will change the whole day for you. This done for the year will have an amazing result. It will deeply affect our daily life, our spiritual attitude, and transform our lives. It will bear fruit in good works, and fill us with new life and interest in the service of the Lord.

Some will endeavor to read the Bible through in the course of the year. That is very good. In this issue you will find a schedule of readings to that end. Others more limited in time will desire to pick up a little of the word, so much as they profitably can, for meditation and strength along the way. Such may begin with Matthew and carry the Psalms along, as they go through the New Testament.

### THE BIBLE STUDIED AS OTHER BOOKS.

There is a sense in which the Bible should be studied as all other books—with intelligence, with thoroughness and earnest application, using good sense, discriminating as to who it is that speaks and who is spoken to, what about, and when. Seeing the revelation of God is couched in human language, its meaning must be determined according to the laws of language and not in any arbitrary way. The Bible should not be used irrationally, nor in a superstitious fashion, as though some magic value inhered in the book, as in charms and hocus-pocus. God deals with us as with reasonable beings, and addresses our intelligence; and we must approach the Book in keeping with this fact.

### THE BIBLE NOT AS OTHER BOOKS.

But in a very important sense the Bible cannot and must not be studied as other books. The very fact that it is the word of God requires a radical difference in our treatment of it. Paul thanked God that the Thessalonians received his message “not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.” (1 Thess. 2:13). Such an attitude would profoundly affect the manner of our approach to the Bible and the nature of our study. If it is God's word we must open our inmost hearts to it. We must come to it with humility and great reverence. (“To this man will I look, even to him that is poor and of a contrite spirit, and that *trembleth at my word.*” Isa. 66:2). I would study it as in the sight of God who

spoke it, who meant it for me, and whose eye is upon me while I read. I would study it with love, for God is love and spoke in love. I would study it with confidence as to its truth and with expectation of blessing, for He gave it for blessing. I would take it to be meaningful beyond all my conception, for if it embodies *God's* mind it transcends all human power of comprehension. Yet I would feel assured that, seeing it was meant for me, I can get the lessons from it He meant me to have, and at any one time the special light and help I need just then. And I would take it to heart to trust in it and obey it gladly. These things and others necessarily follow when one receives the word of God as the word of God. And this is fundamental to true and profitable Bible study. We could not and must not approach any other book in such an attitude, but no one has ever come to grief through giving the Bible his whole-hearted reverence and submission.

#### **"COME AND SEE."**

If any man is not assured that this Book is the word of God let him "come and see." Let him come to the Book itself with earnestness and sincerity. It deserves a candid and painstaking examination more than any other book in the world. We cannot pass it by—we must look into it. If it is what it claims, it is our incalculable interest to know it; and if its claims are false we ought to know. This is a matter we cannot leave unsettled. If it were a writing informing us of our right to a million dollar inheritance and how we may obtain the same, I suppose all of us would go into it from every angle and would not grudge the time and labor to get all the certainty out of it. If it were a matter involving our physical life or death, we would deem it worthy of the most earnest investigation. How much more in view of the eternal issues that are staked in this book! If it is God's word I must know it and I must know what it says and means!

#### **THE KEY TO CONVICTION.**

There is a standing challenge for any man and all men in John 7:17. It is this: "If any man willeth to do his [God's] will, he shall know of the teaching, whether it is of God or whether I speak from myself." That is to say that if a man will approach the teaching of Christ in readiness to obey God's will just as soon as it is determined to be God's will, to him shall come the sure conviction as to whether this Jesus be an impostor or truly the Son and Messenger of God. This is absolute, and applies to every man. If any man fails of the conviction he has either failed in this honest attitude of willingness to do God's will, or he has neglected to the loss of his own soul to inquire into the matter at all. This spirit of willingness to do God's will is an eye-opener, enabling us to discern and see which way the truth lies. And for those who already believe, this attitude is necessary to an understanding of God's word.

#### **THE KEY OF HUMILITY.**

To enable us to understand God's word there is a preparation far more indispensable than that of the intellect or the knowledge

of grammar and Greek (valuable though these be)—namely *humility*. To the proud God will show little or nothing. "The haughty he knoweth from afar." A puffed up scholarship is immeasurably farther from the truth than the humble babe. "God *resisteth* the proud, but giveth grace to the humble." He will not open His word to the self-conceited, the man of pretense, the self-righteous man, to the boaster, to those who pride themselves in their ability and knowledge and "set all others at naught." The Scribes and Pharisees, leaders and scholars of Christ's time, were as a rule entirely too wise and learned to see the truth when it was presented to them. "I thank thee O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight." (Matt. 11:25, 26). This explains, among other things, why "so many able men differ", as people are wont to say.

#### LIKE-MINDEDNESS WITH GOD.

In every human writing a certain amount of likeness and congeniality is presupposed, if the reader should at all understand the writer. To be sure a man can get *some* of the import of another's language even if he is wholly out of rapport and sympathy with him. He can still analyze and grammaticise, and tell the structure of sentences and the definition of words. But he will not grasp the real purport of the other man's writing, and here and there will misunderstand badly. So, those who would go on in God's word must fall in with His point of view. Now God speaks in righteousness and in love. The man who pursues evil will either change his way at the hearing of the word, or else he will walk in deepening darkness. He will never understand more than, as it were, the husks of things; for sin darkens the spiritual vision. And if a man loves not he walks in darkness, and the darkness has blinded his eyes and he knows not what he is about, though by men he be esteemed a great Bible scholar. (1 John 2:9-11).

#### SPIRITUAL INSIGHT AND UNDERSTANDING.

In fact, *spiritual understanding* is something more and deeper than mere intellectual apprehension. Any man, for example, can see the figures delineated in a painting, and perhaps name and analyze the colors used. But that is not understanding it. It requires somewhat of an artist's spirit to understand an artist's work. We have heard even blind people talk well of things they knew nothing about—light and forms and beauty and color. Thus there are men who talk of Biblical facts and doctrines with considerable correctness who neither know what they are saying nor do they understand. Now "everyone that loveth is begotten of God and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:7, 8). And if a man knows not God, neither can he know God's word. Seeing they see, but they do not perceive; hearing they hear and do not understand. "Why do ye not understand my speech? Even because ye cannot hear my word." (John 8:43). The world's doctrine does not fail to

strike a responsive note in them ("they are of the world: therefore speak they as of the world, and the world heareth them." 1 John 4:5); but the Shepherd's voice hear only the sheep. "And the sheep follow him for they know his voice; and a stranger will they not follow for they know not the voice of strangers." (John 10:4, 5). "If therefore thine eye be single thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. But if the light that is in thee be darkness, how great is the darkness!"

"OPEN THOU MY EYES."

There are then a number of things that enter into an understanding of God's word *besides* the intellectual grasp of its language: a willingness to do God's will, humility, a sympathetic attitude toward God, love, sincerity, a single eye, a good conscience. If in no other way, the Holy Spirit, indwelling and enabling us to bring forth the fruit of the Spirit (Gal. 5:19, 20), would thereby become the Interpreter of God's word to us, for the Spirit brings us into a likeness of mind and character with God, that so we may get His thoughts and meaning. And it is manifestly proper to pray, as did the psalmist of old, "Open thou mine eyes that I may behold wondrous things out of thy law." (Ps. 119:18). "For this cause I also . . . cease not to give thanks, making mention of you in my prayers, that the God of our Lord Jesus, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him, having the eyes of your heart enlightened. . . ." (Eph. 1:15-18).

STUDYING JEREMIAH AND ROMANS.

As this goes out the second term of the Portland Avenue Winter Bible Classes is beginning. During the six weeks (Jan. 2-Feb. 15, 1929) we study Jeremiah in the Old Testament and Romans in the New, on alternate days. This will be one of the most profitable seasons possible. Every book of the Bible has a peculiar value of its own, which no other book in the sacred volume can supply.

In Jeremiah, just before the great catastrophe, the fall of Jerusalem and the Captivity, God makes His last plea to His faithless people. He has formed and chosen for Himself a fit instrument to deliver this final plea: a man of tenderest feeling, but of awe-inspiring strength of character. Jeremiah suffered the greatest agony in the delivering of his message (so terrible were the warnings and judgments he must announce) but with unswerving faithfulness he fulfilled his task. Jeremiah has fitly been called "the man with the bleeding heart and the iron hand." In no other of the writings of the Old Testament do we find such tears, such stern denunciations, such warnings, such wounded love, such yearning, such pleadings with backsliders. In Jeremiah we get a look into the heart of God. Another peculiarity of this book is that it affords the completest inside view of a prophet's life. Here we learn more than anywhere else how an Old Testament prophet prophesied and worked and felt and endured, and how he preserved his message for us.

## AS FOR "ROMANS."

*Romans* is the heart of the New Testament. Here is the gospel—not in its primary first announcement to sinners (we get that mainly in "Acts") but the gospel more explicitly laid out for Christians—the Holy Spirit's teaching of the New Covenant—of justification, of holiness, of God's far-reaching purpose, of the way of the Christian life. It is considered the most profound of the New Testament (though they are all beyond our final fathoming) but it is not mysterious. It requires application, but no other book repays careful study more richly. Christians need to read and re-read it often, lest they forget the gospel and slip down the easy incline to the law. Chrysostom had Romans read to him once a week for fear he might forget its all-important lessons. Next to Galatians Martin Luther fairly lived in Romans. "Isn't Romans revolutionary?" wrote a friend. Indeed it revolutionizes our whole life and outlook. In it (says James Denney, *Introd. to "Romans," Expositor's Greek Testament*)—

"He is stating the case of the gospel against the law—against all that is pre-Christian, infra-Christian, and anti-Christian. . . . Nothing so conclusively proves its necessity as the fact that it so soon ceased to be understood. . . . It is not easy to realize that religion begins absolutely on God's side; that it begins with a demonstration of God's love to the sinful, which man has done nothing, can do nothing, to merit; and that the assurance of God's love is not the goal to be reached by our own efforts, but the only point from which any effort can start. It is not easy to realize that justification, in the sense of an initial assurance of God's love, extending over all our life, is the indispensable presupposition of everything which can be called Christianity. It is not easy to realize that in the atoning death of Christ and the gift of the Holy Ghost there are the only and the adequate securities for Christian morality; that the only good man is the forgiven man, and that he is good, not because he is under law but under grace."

The same writer says, with equal force and truth, that "the controversy [in this epistle] is not so much with definite adversaries at work in Rome as with those principles and instincts in human nature" which (as he expresses elsewhere) always tend to draw us down from the high level of the gospel to the lower level of law-religion. The true spirit and meaning of the gospel, he justly declares, "always requires to be re-discovered again."

How true that is only he can witness who has measured in his own life and experience the uplift that came to him from the epistle to the Romans.

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"What is the secret of your success and of your power?" I once asked the late Dr. J. Wilbur Chapman. Never can I forget his reply: "I find that I have power just in proportion as my soul is saturated through and through with the Word of God."

When my mother was a little child she followed her mother from room to room as she did her housework reading aloud to her from the New Testament. She remembered distinctly her mother telling her that when she was eight years of age she had read the Testament through eight times.—*Selected.*

# THE WORD AND WORK

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

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## NEWS AND NOTES.

An abundance of Missionary manuscript that had to go in this time, and the long Strossmayer Speech (concluded) crowded out Neal's special study, "The Lord's Supper and The Thousand Years"; and also the first article in the Editor's new series on *The Book of Revelation*. Both, however, are in hand and ready, and will appear next month. Let's add a thousand new names by that time, by solicitation, or as gift subscriptions! And can we not have all renewals in also by then? Examine the date on your address tab; and renew now so as not to miss a single number.

From Glenmora, La.: "You will note the change in my address. We came down here last week and are by now getting to feel somewhat settled. I am to preach for the Glenmora, Forest Hill, and Iota congregations."—J. Edward Boyd.

We make it our aim to deliver *The Word and Work* each month before the first Sunday. Sometimes, with or without excuse, we fail in this, especially to far Western points. Those who want the Editor's Notes on *The Uniform Lessons* without fail should send 25c for a year's subscription to our *Quarterly*.

From Pampa, Texas: "The Lord has blessed our work here. There have been over 40 additions since we came here. The most of them were by membership and restoration; three baptisms. Yesterday was a day of appreciation and thanksgiving. Such splendid attention and interest. And God helped me much. Two were added. Our young people's meeting is very interesting."—C. C. Merritt.

From Lynnville, Tenn.: "The church here has been kind to us in every way. In many instances they have put themselves to considerable trouble on our behalf—unasked, of course. The response, especially at the Lord's day morning meeting has been very gratifying. On Thanksgiving I preached at the church, the community in general responding to attend the service. One Sunday in the months I am with the brethren at Stiversville. The outlook there is far from discouraging.

"We carried with us from Toronto the fragrance of many kindnesses done in a manner thoroughly sincere and Christian. God grant that the help and stimulation given may have been in something like an equal proportion."—Kenneth C. Spaulding.

From Pulaski, Tenn.: "The work here in Pulaski is in better condition at the present than it has been since I have been here. The outlook is rather encouraging, I think. There are signs of new life that attract our attention

quite often. There is more work being done at present than the church has ever done before. There is an increase in interest in missionary and benevolent work of late. Bro. Morehead was with us in October and opened the eyes of many in regard to missionary work."—Maurice Clymore.

From Linton, Ind.: "This completes our third year with the church. It has been a pleasant one; and with the Lord directing our efforts we feel that good has been done. Our prayer is that we may be able to do more next year."—E. E. Kranz.

From Portland, Me.: "I am enjoying this work so far, and can report good interest in the Genesis class."—Philip Bornwasser.

The elders of the church at Harper, Kan., send us an itemized report of all funds received, since the June report, for Brother Short's return from Africa. We should be glad to publish the list, but limits of space forbid; and besides, every donor knows that the Harper elders are absolutely trustworthy. They add:

"This report shows a shortage of \$405.80, which was borrowed so that Brother Short and family might reach this country before extreme cold weather. It is possible that mistakes have been made in reporting these funds. If so, we will be glad to correct any such, if the donors will write us. We wish to thank all who had a part in this work."—L. W. Babcock, Z. C. Thompson, John B. Mathes.

The Plotkin picture, "The Raising of Jairus' Daughter," is now obtainable from this office for \$1.

We can still supply schools with *The Word and Work Lesson Quarterly* for first quarter, 7c each, 25c per yearly subscription. Also, we furnish picture cards, papers, etc. All Helps published by *The Gospel Advocate* are obtainable through this office. Our own quarterly (*Brother Boll's Notes*) are in increasing demand continually.

Herman J. Fox of Japan, missionary, accompanied by E. L. Jorgenson, song leader, will leave Louisville about Feb. 3 for Florida, conducting one service each night along the way. After Jacksonville, they are to separate for missionary lectures and gospel meetings. Will southern churches wishing to hear Brother Fox's great message please write this office, or to H. N. Rutherford, 2125 Ernest St., Jacksonville, Fla."

The Scripture Text Calendar for 1929 is obtainable at 30c, 5 for \$1.40.

Elsewhere in this issue appears a Review of A. N. Trice's book on "Romanism." Attention is being called to it because of the excellence of this new work.

From Dover, Ark.: "As in most places, the Ozark country needs more gospel preachers. We are in a good meeting at Treat, Ark., with three additions at this writing."—Walter J. Leamons.

From Akron, O.: "Our work goes forward here. We had 13 additions in our recent meetings, and 4 since it closed."—C. G. Vincent.

From W. L. Brown: "Sunday, Dec. 9 was a very busy day for me. In the morning it was my happy privilege to be with the brethren at Hampton, Ark. In the afternoon I spoke at Locust Bayou, Ark., to another fine audience; then back to Camden, Ark., where I spoke at the evening service. The brethren at each place have had fellowship in helping us off to Africa to preach the gospel, for which we are very thankful to our heavenly Father."

From Omiya Hitachi, Japan: "The Lord is blessing the work here. There are now two workers with us and others helping. There are thirty-three in the kindergarten and we are having good attendance at three places where we have Sunday school. At one place the attendance is over one hundred. This is a new place and as a rule a new place has a large attendance at first. There are few inquirers at present, but we rejoice in that the faith, hope and love of the workers are growing, and all are serving gladly. Word and Work continues to bless."—E. A. Rhodes.

## THE WARNINGS OF JESUS CHRIST.

R. H. B.

A faithful and timely warning is a thing of precious value. Who can estimate the number of lives saved by the roadside signs, and by the flashing red-lights at the railroad crossings? To warn a man against some great danger is hardly a friendly act—it is just common humanity; and to refuse to do it would be criminal.

Jesus Christ was a good friend to us all. "The best Friend we have is Jesus." He was true, and faithful to God and man. He also knew what He was talking about, and had neither motive nor desire to deceive anyone, nor to trouble any one needlessly. He lived and died in the interest of others. Men who doubt every one else see good reason to have confidence in Christ. Now a great part of the teaching of the Lord Jesus consists of *warning*. He knew what men did not know, and He saw what they could not see. Just as you or I would warn the traveller in the fog of an open precipice ahead, so (and much more so) the Lord Jesus felt that He must press His warnings to us. To Him we are willing to listen. Here then are some of His solemn warnings.

### I. THE CERTAIN RESULT OF SIN.

"Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

"And if thy hand or thy foot causeth thee to stumble, cut it off and cast it from thee: it is good for thee to enter into life maimed or halt, than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out and cast it from thee: it is good for thee to enter into life with one eye rather than having two eyes to be cast into the hell of fire." (Matthew 18, verses 7 to 9).

Here the Lord Jesus warns against sin, as the most terrible thing of all. If anything would cause us to sin, get rid of that at any cost, even though it were as dear and precious to you as your hand or your foot or your eye. Better suffer anything than to have to face the retribution of sin. Better lose all we have and suffer every earthly pain, than to have everything and go to hell. Many will not heed this solemn warning but in the great Day it will be seen how true it was. Blessed are those who will listen to Jesus!

### II. THE SURE END OF A SELFISH LIFE.

This is set forth in the account of the Rich Man and Lazarus, Luke 16:19-31.

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father

Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torments. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

Some try to break the force of this by calling it "figurative" and a "parable." But on whatever pretext men set this faithful warning aside, be it known to all, the Lord Jesus told the truth, and whoever disregards it sins against his own soul.

### III. THE ONLY CHOICE A MAN HAS IS REPENTANCE OR PERDITION.

"Except ye repent ye shall all in like manner perish." (Luke 13:5). By nothing short of real repentance can a man avoid perdition. If he does not repent he will perish. If he does not perish it is because he repented. There is no third way. And nothing can take the place of repentance, neither gifts, nor membership, nor worship, nor good works. "Turn ye, turn ye, for why will ye die?"

### IV. THE SHUT DOOR.

"Strive to enter in by the narrow door: for many I say unto you shall seek to enter in and shall not be able. When once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord open to us; and he shall answer and say to you, I know you not whence ye are . . ." (Luke 13:24, 25).

Salvation must be obtained in its time, and the time is never to be put off. Later on is too late. "Today if ye shall hear his voice harden not your heart." "Behold *now* is the acceptable time; today is the day of salvation." This is the force of this earnest warning by our faithful and loving Savior.

### V. THE SURE OUTCOME OF DISOBEDIENCE.

"Every one therefore, that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." (Matt. 7:24-27).

Many build, and perhaps build beautifully. But only that house will stand which is built upon the rock-foundation of Christ's word. Every other building is on the sand and will go down when the great storm comes. "On what are you building my brother?"

Reader if you have followed these words of our Lord Jesus

you have been warned. This day the warning has come to you. These things are true. If you disregard them your blood is upon your own soul. So God charged His watchman of old.

"So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul." (Ezek. 33:7-9.)

Turn, then, and believe in the Lord Jesus Christ, who having died for our sins, and having risen from the dead, has all power in heaven and on earth, and is able to save to the uttermost every soul that comes to Him. Obey His gospel and follow Him!

#### THE INVITATION.

The Lord Jesus Christ not only warns. He "came to seek and to save that which is lost." (Luke 19:10).

"Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11:29).

#### "WHAT MUST I DO?"

"Believe on the Lord Jesus Christ and thou shalt be saved and thy house." (Acts 16:31).

"*Repent* and be *baptized* every one of you in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." (Acts 2:38).

### JANES' FORD.

Brother Don Carlos Janes is the most ceaseless, indefatigable and unselfish Christian worker that I have ever known, and one of the most successful and useful as well. He does things, and gets things done—for others, always for others. His name has become a synonym for Missions; he is the friend and helper of all the faithful missionaries—such a friend as they all need in the homeland. They believe in the utter unselfishness of his labors and the thorough scripturalness of his methods. His home congregation endorses him unqualifiedly; and so would a dozen or more other congregations in the same county—together with thousands of brethren throughout America who know of and appreciate his work of faith and labor of love.

Curiously enough, while brethren literally shower money upon Brother Janes, it is almost invariably for others (every cent of which he sends at his own expense), seldom for his own needs. And he would have it so—though many of us feel that he is himself truly a missionary, and that he should be sustained by gifts and freed of all temporal care. But just now some friends are eager to secure for his use a new Ford, or something as good. It is greatly needed. A little less than half the required amount has been received. Who would like to have a part, or additional part in this, and so share in Brother Janes' great work?

E. L. J.

## HOPE.

E. A. RHODES.

It is written in the Hebrew letter, "Now faith is the assurance of things hoped for." So hope is allied with faith; in fact, if there is no hope likely there will be no faith. And as faith is the *assurance* of things hoped for, so hope is the *expectation*, accompanied with a desire for those things.

Hope has a prominent place in the Christian's heart. And though it is preached on little, and cherished less, and sought after least of many of the New Testament blessings, yet it is one of the three great gifts of God that abide. (1 Cor. 13:13).

Hope is a great blessing to us. We are saved by hope. (Rom. 8:24). We rejoice in hope. (Rom. 12:12). We rejoice in hope of the glory of God. (Rom. 5:2). We have been begotten again unto a living hope by the resurrection of Jesus Christ from the dead. (1 Pet. 1:3). Jesus Christ is our hope. (1 Tim. 1:1). We look for that blessed hope and the appearing of the glory of the great God. (Tit. 2:13). Hope is also the anchor to our souls, and we must hold fast the glorying of our hope firm unto the end.

Hope is very important to us for it points us to the eternal. It helps us to see the great difference between the flesh and spirit; the mortal and immortal. We cannot begin to understand by words the great salvation that is to be brought to us at the appearing of our Lord from heaven; the glories that are to be revealed; the blessings of heaven; the pleasures at the right hand of God and what we shall be at that time. So our heavenly Father wants us to hope in these things, that is, to expect them; and with that expectation, to have a longing and a great desire for them. This is hope.

By way of self-examination.—Do I have any real expectation of the great salvation that shall be brought to me at the revelation of the Lord Jesus Christ from heaven? (1 Pet. 1:5, 13). And if I expect it do I fear meeting Him, or do I long for His return and desire it with all of my heart, praying that He may come quickly? (Rev. 22:20). Do I expect any glorious revelation of my Lord, and do I rejoice in it? Does my heart yearn for the blessings of eternity or do I seek mainly for the things of this life? Do I forget the pleasures of this life in looking forward and desiring and expecting the pleasures at the right hand of God? Am I ever filled with awe, yet at the same time thrilled with joy, in anticipation of the new body that I shall receive at the coming of my Lord Jesus Christ?

Yes, Jesus is our hope, our expectation and desire—the One altogether lovely. May our heavenly Father bless us in making our hearts glow with joy in anticipation, expectation and desire for our Lord from glory, He whom we love and who loves us, "Christ Jesus our Hope."

Hitachi Omiya, Japan.

## BISHOP STROSSMAYER'S SPEECH.

(Concluded)

(At the Vatican Council of 1870, Bishop Strossmayer, with a few others, opposed the dogma of Papal Infallibility with great ability and courage. The first part of his remarkable address appeared in our November issue. We can now supply the entire Discourse in a neat tract, suitable for distribution, at \$6 the hundred.—Pub.)

"I come now to speak of the great argument—which you mentioned before—to establish the primacy of the Bishop of Rome by the rock (*petra*). If this were true, the dispute would be at an end; but our forefathers—and they certainly knew something—did not think of it as we do. St. Cyril in his fourth book on the Trinity, says, 'I believe that by the rock you must understand the unshaken faith of the apostles.' St. Hilary, Bishop of Poitiers, in his second book on the Trinity, says, 'The rock (*petra*) is the blessed and only rock of the faith confessed by the mouth of St. Peter;' and in the sixth book of the Trinity, he says, 'It is on this rock of the confession of faith that the church is built.' 'God,' says St. Jerome in the sixth book on St. Matthew, 'has founded His church on this rock, and it is from this rock that the apostle Peter has been named.' After him St. Chrysostom says in his fifty-third homily on St. Matthew, 'On this rock I will build my church—that is, on the faith of the confession.' Now, what was the confession of the apostle? Here it is—"Thou art the Christ, the Son of the living God." Ambrose, the holy Archbishop of Milan (on the second chapter of the Ephesians), St. Basil of Seleucia, and the fathers of the Council of Chalcedon, teach exactly the same thing. Of all the doctors of Christian antiquity St. Augustine occupies one of the first places for knowledge and holiness. Listen then to what he writes in his second treatise on the first epistle of St. John: 'What do the words mean, I will build my church on this rock? *On this faith*, on that which said, Thou art the Christ, the Son of the living God.' In his treatise on St. John we find this most significant phrase—"On this rock which thou hast confessed I will build my church, since Christ was the rock." The great bishop believed so little that the church was built on St. Peter that he said to the people in his thirteenth sermon, 'Thou art Peter, and on this rock (*petra*) which thou hast confessed, on this rock which thou hast known, saying, Thou art Christ, the Son of the living God, I will build my church—upon Myself, who am the Son of the living God: I will build it on Me, and not Me on thee.' That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time.

"Therefore, to resume, I establish: (1) That Jesus has given to His apostles the same power that He gave to St. Peter. (2) That the apostles never recognized in St. Peter the vicar of Jesus Christ and the infallible doctor of the church. (3) That St. Peter never thought of being pope, and never acted as if he were pope. (4) That the Councils of the first four centuries, while they recognized the high position which the Bishop of Rome oc-

cupied in the church on account of Rome, only accorded to him a pre-eminence of honor, never of power or of jurisdiction. (5) That the holy fathers in the famous passage, 'Thou are Peter, and on this rock I will build my church,' never understood that the church was built on Peter (*super Petrum*) but on the rock (*super petram*), that is, on the confession of the faith of the apostle. I conclude victoriously, with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter and that the bishops of Rome did not become sovereigns of the church, but only by confiscating one by one all the rights of the episcopate. [Voices—'Silence, impudent Protestant! Silence!']

"No, I am not an impudent Protestant. History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor schismatic Greek nor Ultramontane. She is what she is—that is, something stranger than all confessions of faith of the Canons of the Œcumenical Councils. Write against it, if you dare! but you cannot destroy it, any more than taking a brick out of the Coliseum would make it fall. If I have said anything which history proves to be false, show it to be by history, and without a moment's hesitation I will make an honorable apology; but be patient, and you will see that I have not said all that I would or could; and even were the funeral pile waiting for me in the place of St. Peter's, I should not be silent, and I am obliged to go on. Monsignor Dupanloup, in his celebrated *Observations* on this Council of the Vatican, has said, and with reason, that if we declare Pius IX. infallible, we must necessarily, and from natural logic, be obliged to hold that all his predecessors were also infallible.

"Well, venerable brethren, here history raises its voice to assure us that some popes have erred. You may protest against it or deny it, as you please, but I will prove it. Pope Victor (192) first approved of Montanism, and then condemned it. Marcellinus (296-303) was an idolater. He entered into the temple of Vesta, and offered incense to the goddess. You will say that it was an act of weakness; but I answer, a vicar of Jesus Christ *dies* rather than become an apostate. Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his see. Honorius (625) adhered to Monothelism: Father Gratry has proved it to demonstration. Gregory I (785-90) calls any one Antichrist who takes the name of Universal Bishop, and contrariwise Boniface III, (607, 8) made the parricide Emperor Phocas confer that title upon him. Paschal II. (1088-99) and Eugenius III. (1145-53) authorized duelling; Julius II (1509) and Pius IV. (1560) forbade it. Eugenius IV. (1431-39) approved of the Council of Basle and the restitution of the chalice to the church of Bohemia; Pius II. (1458) revoked the concession. Hadrian II. (867-872) declared civil marriages to be valid; Pius VII. (1800-23) condemned them. Sixtus V. (1585-90) published an edition of the Bible, and by a bull recommended

it to be read; Pius VII. condemned the reading of it. Clement XIV. (1700-21) abolished the order of the Jesuits, permitted by Paul III., and Pius VII. reestablished it.

"But why look for such remote proofs? Has not our holy Father here present, in his bull which gave the rules for this Council, in the event of his dying while it was sitting, revoked all that in past times may be contrary to it, even when that proceeds, from the decisions of his predecessors? And certainly, if Pius IX. has spoken *ex cathedra*, it is not when, from the depths of his sepulchre, he imposes his will on the sovereigns of the church. I should never finish, my venerable brethren, if I were to put before your eyes the contradictions of the popes in their teaching. If then you proclaim the infallibility of the actual pope, you must either prove, that which is impossible—that the popes never contradicted each other—or else you must declare that the Holy Spirit has revealed to you that the infallibility of the papacy only dates from 1870. Are you bold enough to do this?

"Perhaps the people may be indifferent, and pass by theological questions which they do not understand, and of which they do not see the importance; but though they are indifferent to principles, they are not so to facts. Do not then deceive yourselves. If you decree the dogma of papal infallibility, the Protestants, our adversaries, will mount in the breach, the more bold that they have history on their side, whilst we have only our own denial against them. What can we say to them when they show up all the bishops of Rome from the days of Luke to his holiness Pius IX.? Ah! if they had all been like Pius IX., we should triumph on the whole line; but alas! it is not so. [Cries of 'Silence, silence; enough, enough!']

"Do not cry out, Monsignori! To fear history is to own yourselves conquered; and, moreover, if you made the whole waters of the Tiber pass over it, you would not cancel a single page. Let me speak, and I will be as short as it is possible on this most important subject.—Pope Vigilius (538) purchased the papacy from Belisarius, lieutenant of the Emperor Justinian. It is true that he broke his promise and never paid for it. Is this a canonical mode of binding on the tiara? The second Council of Chalcedon had formally condemned it. In one of its canons you read that 'the bishop who obtains his episcopate by money shall lose it and be degraded.' Pope Eugenius III. (IV. in original) (1145) imitated Vigilius. St. Bernard, the bright star of his age, reproves the pope, saying to him, 'Can you show me in this great city of Rome any one who would receive you as pope if they had not received gold or silver for it?'

"My venerable brethren, will a pope who establishes a bank at the gates of the temple be inspired by the Holy Spirit? Will he have any right to teach the church infallibility? You know the history of Formosus too well for me to add to it. Stephen XI. caused his body to be exhumed, dressed in his pontifical robes; he made the fingers which he used for giving the benediction to be cut off, and then had him thrown into the Tiber, declar-

ing him to be a perjurer and illegitimate. He was then imprisoned by the people, poisoned, and strangled. Look how matters were re-adjusted; Romanus, successor of Stephen, and, after him, John X., rehabilitated the memory of Formosus.

"But you will tell me these are fables, not history. Fables! Go, Monsignori, to the Vatican Library and read Platina, the historian of the papacy, and the annals of Baronius (A. D. 897). These are facts which, for the honor of the Holy See, we should wish to ignore; but when it is to define a dogma which may provoke a great schism in our midst, the love which we bear to our venerable mother church, Catholic, Apostolic, and Roman, ought it to impose silence on us?

"I go on. The learned Cardinal Baronius, speaking of the papal court, says (give attention, my venerable brethren, to these words), 'What did the Roman church appear in those days? How infamous! Only all-powerful courtesans governing in Rome! It was they who gave, exchanged, and took bishoprics; and horrible to relate, they got their lovers, the false popes, put on the throne of St. Peter.' (Baronius, A. D. 912). *You* will answer, These were false popes, not true ones: let it be so; but in that case, if for fifty years the see of Rome was occupied by anti-popes, how will you pick up again the thread of pontifical succession? Has the church been able, at least for a century and a half, to go on without a head, and find itself acephalous?

"Look now: The greatest number of these anti-popes appear in a genealogical tree of the papacy; and it must have been this absurdity that Baronius described; because Genebrardo, the great flatterer of the popes, had dared to say in his *Chronicles* (A. D. 901). 'This century is unfortunate, as for nearly 150 years the popes have fallen from all the virtues of their predecessors, and have become *apostates* rather than *apostles*.' I can understand how the illustrious Baronius must have blushed when he narrated the acts of these Roman bishops. Speaking of John XI (931), natural son of Pope Sergius and of Marozia, he wrote these words in his annals—'The holy church, that is, the Roman, has been vilely trampled on by such a monster.' John XII. (956), elected pope at the age of eighteen, through the influence of courtesans, was not one whit better than his predecessor.

"I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander XI., father and lover of Lucretia; I turn away from John XXII. (1319), who denied the immortality of the soul, and was deposed by the holy Œcumenical Council of Constance. Some will maintain that this Council was only a private one; let it be so; but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V. (1417) to be illegal. What, then, will become of the papal succession? Can you find the thread of it?

"I do not speak of the schisms which have dishonored the church. In those unfortunate days the See of Rome was occupied by two competitors, and sometimes even by three. Which of these was the true pope? Resuming once more, again I say, if you de-

cree the infallibility of the present bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any. But can you do that, when history is there establishing with a clearness equal to that of the sun, that the popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal popes have been vicars of Jesus Christ? Oh, venerable brethren; to maintain such an enormity would be to betray Christ worse than Judas. It would be to throw dirt in His face. [Cries, 'Down from the pulpit, quick; shut the mouth of the heretic!']

"My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history cannot be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of papal infallibility. You may proclaim it unanimously; but one vote will be wanting, and that is mine! Monsignori, the true and faithful have their eyes on us, expecting from us a remedy for the innumerable evils which dishonor the church: will you deceive them in their hopes? What will not our responsibility before God be, if we let this solemn occasion pass which God has given us to heal the true faith? Let us seize it, my brethren; let us arm ourselves with a holy courage; let us make a violent and generous effort; let us turn to the teaching of the apostles, since without that we have only errors, darkness, and false traditions. Let us avail ourselves of our reason and of our intelligence to take the apostles and prophets as our only infallible masters with reference to the question of questions, 'What must I do to be saved?' When we have decided that, we shall have laid the foundation of our dogmatic system firm and immovable on the rock, lasting and incorruptible, of the divinely inspired holy Scriptures. Full of confidence, we will go before the world, and, like the apostle Paul, in the presence of the free-thinkers, we will 'know none other than Jesus Christ, and Him crucified.' We will conquer through the preaching of 'the folly of the Cross,' as Paul conquered the learned men of Greece and Rome; and the Roman church will have its glorious '89. [Clamorous cries, 'Get down! Out with the Protestant, the Calvinist, the traitor of the church.'] Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool. I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. [Renewed cries, 'Anathema, anathema, to the apostate.']

"Anathema? Monsignori, anathema? You know well that you are not protesting against me, but against the holy apostles under whose protection I should wish this Council to place the church. Ah! if wrapped in their winding-sheets they came out of their tombs, would they speak a language different from mine? What would you say to them when by their writings they tell you that the papacy had deviated from the gospel of the Son of God, which they have preached and confirmed in so generous a manner by their blood? Would you dare say to them, We prefer the

teaching of our own popes, our Bellarmine, our Ignatius Loyola, to yours? No, no! a thousand times, no! unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunted your mind that you may not understand. Ah! if He who reigns above wishes to punish us, making His hand fall heavy on us, as He did on Pharaoh, He has no need to permit Garibaldi's soldiers to drive us away from the eternal city. He has only to let them make Pius IX. a god, as we have made a goddess of the blessed Virgin. Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourselves. Save the church from the shipwreck which threatens her, asking from the holy Scriptures alone for the rule of faith which we ought to believe and to profess. I have spoken: may God help me!"

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### **BELIEVING IN GOD.**

BY GEORGE MULLER.

Just in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with probabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God. When we take Him at His Word the heart is at peace.

God delights to exercise our faith first, for blessing in our own souls, then for blessing the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, "My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of His heart to do good to all His children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is—in a word, what a lovely being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say: "I will wait and see what God will do to me by it," assured He will do it. Thus we shall bear an honorable testimony before the world, and thus shall we strengthen the hands of others.

## ANNUAL BIBLE CALENDAR.

A plan for reading the entire Bible through in a year by reading three chapters daily and five on Sunday, and dividing the 119th Psalm into eleven portions of sixteen verses each.

### LIST OF WEEKLY CHAPTERS TO READ.

Jan. 1-7 . . . . .	Gen. 1-23.
Jan. 8-14 . . . . .	Gen. 24-46.
Jan. 15-21 . . . . .	Gen. 47-Exod. 19.
Jan. 22-28. . . . .	Exod. 20-Lev. 2.
Jan. 29-Feb. 4. . . . .	Lev. 3-25.
Feb. 5-11 . . . . .	Lev. 26-Num. 21.
Feb. 12-18 . . . . .	Num. 22-Deut. 8.
Feb. 19-25 . . . . .	Deut. 9-31.
Feb. 26-March 4 . . . . .	Deut. 32-Josh. 20.
March 5-11 . . . . .	Josh. 21-Judg. 19.
March 12-18 . . . . .	Judg. 20-1 Sam. 17.
March 19-25 . . . . .	1 Sam. 18-2 Sam. 9.
March 26-April 1 . . . . .	2 Sam. 10-1 Kings 8.
April 2-8 . . . . .	1 Kings 9-2 Kings 9.
April 9-15 . . . . .	2 Kings 10-1 Chron. 7.
April 16-22 . . . . .	1 Chron. 8-2 Chron. 1.
April 23-29 . . . . .	2 Chron. 2-24.
April 30-May 6 . . . . .	2 Chron. 25-Neh. 1.
May 7-13 . . . . .	Neh. 2-Job 1.
May 14-20 . . . . .	Job 2-24.
May 21-27 . . . . .	Job 25-Psa. 5.
May 28-June 3 . . . . .	Psa. 6-28.
June 4-10 . . . . .	Psa. 29-51.
June 11-17 . . . . .	Psa. 52-74.
June 18-24 . . . . .	Psa. 75-97.
June 25-July 1 . . . . .	Psa. 98-119 (v. 52).
July 2-8. . . . .	Psa. 119 (v. 53-Psa. 133.
July 9-15 . . . . .	Psa. 134-Prov. 6.
July 16-22 . . . . .	Prov. 7-29.
July 23-29. . . . .	Prov. 30-Isa. 1.
July 30-Aug. 5. . . . .	Isa. 2-24.
August 6-12 . . . . .	Isa. 25-47.
August 13-19. . . . .	Isa. 48-Jer. 4.
August 20-26 . . . . .	Jer. 5-27.
August 27-Sept. 2. . . . .	Jer. 28-51.
September 3-9 . . . . .	Jer. 52-Ezek. 16.
September 10-16 . . . . .	Ezek. 17-39.
September 17-23 . . . . .	Ezek. 40-Hos. 2.
September 24-30. . . . .	Hos. 3-Amos 8.
October 1-7. . . . .	Amos 9-Hag. 1.
October 8-14 . . . . .	Hag. 2-Matt. 4.
October 15-21 . . . . .	Matt. 5-27.
October 22-28 . . . . .	Matt. 28-Luke 6.
October 29-Nov. 4. . . . .	Luke 7-John 5.
November 5-11 . . . . .	John 6-Acts 7.

November 12-18 . . . . .	Acts 8-Rom. 2.
Nov. 19-25 . . . . .	Rom. 3-1 Cor. 9.
November 26-Dec. 2 . . . . .	1 Cor. 10-Gal. 3.
December 3-9 . . . . .	Gal. 4-2 Thess. 2.
December 10-16 . . . . .	2 Thess. 3-Heb. 7.
Dec. 17-23 . . . . .	Heb. 8-1 John 4.
Dec. 24-30 . . . . .	1 John 5-Rev. 19.
Dec. 31. . . . .	Rev. 20-22.

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## BOOK REVIEWS.

**The Bible Versus Romanism.** By A. N. Trice. Gospel Advocate Pub. Co., Nashville, Tenn. 131 pages. Price, Cloth, \$1.25. Paper, 75c. Obtainable through Word and Work.

This is a valuable little book—well written, fearless and straightforward, strong and clear in argument, kind in tone. The author powerfully confutes the claims and teachings of the Church of Rome, first of all establishing the authority of the Scriptures; then, taking the Scriptures for his sure foundation he shows up the spuriousness and falseness of Rome's claims. It is a book that should be widely circulated, for it will open the eyes of those who are in danger of being ensnared by the specious teachings of the Romish church, and may even liberate some of those who by early training have all their lives been in her bondage. The brevity, terseness, and clarity of this treatise guarantees it a better chance of being read and appreciated by the many. It is a fine book to put into the hands of those exposed to Romanism. Brother Trice did a faithful work, and a good service to the cause of Christ, worthy of all honor and commendation. R. H. B.

**Our Bible,** by William Holloway Main. 157 pages. Cloth. Illustrated. Price \$1.00. The Judson Press, Philadelphia.

The Bible becomes more precious when one knows something of early writing, the original languages of the Bible and how the Bible came down through the ages. "Our Bible" is a readable and useful volume for every home.

**The Return of the King,** by F. J. Horsefield, D.D. 125 pages. Cloth binding. Price \$1.00. Handy Book Co., 1255 S. Wabash Ave., Chicago.

In dealing with the certainty, meaning and nearness of this event the author reminds us that the second advent of Jesus into his own world is mentioned 318 times in the New Testament (about once to each 25 verses) and that only four New Testament books comprising but 9 chapters make no reference to this matter. Of great practical benefit to the spiritually minded Bible student. (Books reviewed here may be ordered through this paper).  
D. C. J.

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## HUMILITY.

Humility is perfect quietness of heart. It is to have no trouble.

It is never to be fretted or vexed or irritated or sore or disappointed.

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in a deep sea of calmness, when all around and above is trouble.—  
*Andrew Murray.*

### A WONDERFUL LIFE.

Life. How interesting it is. Life brings with it important responsibilities and opportunities. In view of the importance of life, I ask: "What are we doing with it?"

During this fifteen days' visit in Japan, I have come face to face with mission work and mission workers. It has been my good pleasure to visit in the homes of Brothers McCaleb, Rhodes, Bixler, Fox and Sister Kennedy, and to see Brother and Sister Etter and Sister Cypert. Also, I have met some of the native preachers and workers, and I have been much impressed with the characters which the gospel of the grace of God makes of some of these people. But what would their lives have been were it not for these gospel workers?

The life of a missionary is a wonderful life. The people who sit in heathen darkness hear the testimony of God. They are given a chance for their lives. The missionary not only bears his testimony, but also sees some precious lives saved. Then the missionary has the opportunity of shepherding those lives until Christ is formed in them. Therefore, I am impressed with the fact that the missionary life is the most important possible.

Last Thursday night, in a creek of cold, sparkling water, Brother Fox's helper baptized a young man. Tonight Brother Hiratsuka baptized a young man who is a university student and also a student of Sister Kennedy. How happy he was! How happy we all were! How happy heaven was! Again, I say that the life of a missionary is a wonderful life, even if it is filled with hardships and discouragements. But what are you doing with your life, especially if God wills that *you* be a missionary?

Tokyo, Dec. 9.

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### CARRY A SMILE.

"I make Jim happy, and he laughs," said a boy, speaking of his invalid brother, "and that makes me happy, and I laugh."

The faculty of laughter was given us to serve a wise purpose. It is nature's device for exercising the internal organs and giving us pleasure at the same time. Laughter brightens the eye, expands the chest, and tends to restore that exquisite poise or balance which we call health, and which results from the harmonious action of all the functions of the body. A sunshiny physician is often better than all his pills.

If you are on the verge of despair, sit down, take a pen, and write off a list of your sorrows and misfortunes; and follow it with a faithful inventory of what you have left on the side of possessions, your friends and loved ones, your blessings, one by one, not forgetting that the God whose goodness and mercy has followed you all the days of your life is still on the job. "By prayer and supplication *with thanksgiving* let your requests be made known unto God; and the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus."—*Selected*.

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

One hundred foreign missionaries from the undenominational churches by 1930! \*\* Born to Bro. and Sister Harry Fox, of Japan, on November 24, a big, fat son, named Clinton.

Jesus died for all; the gospel is for all; the church is the pillar and ground of the truth; and yet a group of about half a million disciples of the Lord here in the U. S. have only about half a hundred missionaries among the heathen of whom there are 1,000,000,000 who have never heard of God. This is not right and we do not well to continue such conditions. *Work and pray* for more missionaries.

We hear encouraging word from Bro. O. D. Bixler, who had the sad misfortune of a badly broken leg. \*\* We start the year with the understanding that H. G. Cassell is in the Philippines and N. B. Wright in North China—new men in new fields. Others should join them this year. \*\* As this is being written arrangements are being made for the early sailing of George Johnson and family to Brazil. \*\* The December *Boosters' Bulletin* was a 20-page affair with the revised birthday missionary directory and much other material useful all through the year. Extra copies are 10c each. \*\* Bro. Boyer reports that the drouth, which had caused much suffering and some deaths in Brazil, was broken. The work of the Lord is going well with Boyer and Smith. \*\* Who will cheerfully contribute \$150 or any part to enable Sister Edwards to go to Brazil as the Johnson's go and save an extra trip to the port to meet her? Your check marked "Edwards" in the next mail is the proper way to say it.

For many years the writer has gratuitously supplied cash books, envelopes, letterheads, postage, typewriter, stenographic help, etc., in order to build up the mission work. Occasionally thoughtful friends have sent something for personal use or for postage—which has been put into the mission work; from now he will accept also such gifts as cheerfully come to help in the office work. Many thousands of letters should go out this year and much printed matter should be supplied to increase interest in missions and help make the churches "sound" on this neglected work. But do not give a penny less to the missionaries in order to help the promotion work. \*\* Please send W. A. York, Gatchel, Ind., something toward Bro. Gruver's trip to the foreign field. \*\* And we are wanting to see W. L. Brown and family and A. B. Reese and family on the way to Africa as soon as possible. Can't you stir about some and send in a collection? \*\* Much "Greater Things for God." Remember missionary work is scriptural and fundamental.

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A few copies remain in our office of two splendid missionary books, James Chalmers, martyred missionary of New Guinea, and Wilfred Grenfell, of Labrador; 50c each.

## THE GOSPEL IN JATOBA.

We have had a great desire for many weeks to return to Jatoba, Piranhas and Tacaratu which we visited last April. So, when one of the prominent citizens of Jatoba came to our house in Pedra with a pressing invitation from the Tenets to come and preach the Gospel of salvation to them we were not long in accepting.

On the day we had promised to go a soldier with rifle on his shoulder, sent from Jatoba, ten leagues up the river, and at the far end of this little inland railroad, came to accompany Joao and me.

I could write a whole book of interesting things about this trip: concerning our little train with cars not over twelve feet long that crept through the dusty, scorching country, days spent without hearing a word of English, the swim in the Rio Sanfrancisco which is well over fifty feet deep, the way we were met at the station in Jatoba by the Tenete, and the way we ate Brazilian food and slept in Brazilian hammocks in the home of this Tenete.

But the most interesting to us was the Tenete, his family and his many friends with their great desire to hear the Gospel in the face of scorn and contempt of the priest and many of the officials. Although this Tenete is over a band of soldiers whose work it is to hunt out and rid the country of bandits which are a menace to the country, he now has a heart completely softened and changed. His soldiers were constantly with Testaments and song books in hand endeavoring to learn more. Before we arrived they had only one very old song book, but they had written many of the songs with pen and ink. With choked voice the Tenete, in Portuguese that was easy for me, told us how he had had meetings in Tacaratu and Jatoba every night and how sure he was that the Lord had sent us. His soul was hungry for light and we sat for hours talking over first one and then another truth most precious to him and to us.

Then we went forth and talked to the people of these things in their homes. His joy and earnestness greatly impressed me and I said in my heart that we had found some more of those whom we had prayed to find in this vast throng.

He took much pains in telling me why we should be more careful about the opposition in Pedra and Agua Branca and is returning with us to talk to the officials about the protection that is guaranteed us in the Constitution of the United States of Brazil. He says that it is this fear of Catholic mob violence that has kept missionaries out of this field so white unto harvest. The God of the living that calls His servants into this field can protect them against whatever power until they have accomplished their work for Him.

It would have interested you much to have seen the intense interest of the audiences in the large front room of the Tenete—practically every one within the house and on the street raising his hand signifying they were ready to surrender all to King Jesus. Nine men and women were baptized and many others are

taking steps to have their Roman Catholic marriage legalized by the State saying they must end this sin of living in open rebellion against the State and be baptized. This costs a great deal and generally means a lot of trouble in getting affidavits from remote sections and from people almost impossible to find.

Another impressive lesson to me was the result the Bible had had on the life of one of the Jatoba merchants. In April we sold a Bible to this man—almost against his will. But on this trip we found him with a great desire to know more of salvation. He was one of the nine baptized.

Satan is fighting hard to get these soldiers to hold on to the vices of the soldier. Pray for free and complete access into their hearts of the Gospel of the Prince of Peace. O. S. BOYER,

Paulo Affonso, Alagoas, Brazil, Nov. 6, 1928.

### EXTRA FUNDS FOR SHERRIFF.

W. J. Johnson.

Since Brother Sherriff failed to allow for expenses which are naturally incurred in such undertakings as he has begun at Huyuyu, he has now incurred an indebtedness of about six hundred dollars. Also he is unable to purchase ceiling, doors, and glass for windows. He is very busy from early till late, doing more than a man of his age should do, perhaps. He should not be delayed in the completion of the work there, nor should he and his family suffer many needless hardships which brethren in this country can, and will, cheerfully prevent, when they see the importance of their responding at once.

Contributions will be sent to him at the end of each month. Brother Janes will gladly include all gifts with the funds for his personal support, as it will be a saving to Brother Sherriff. My address is 1816 Avenue M, Galveston, Texas.

### OLDHAM LETTER.

At the end of our first year's stay in China we find that we have been abundantly blessed by our Father. Though we have little of this very difficult language, and by reason of that are much limited in our work, we find that the little that we have been able to do in teaching this benighted people has been abundantly blessed by God. Quite a number have been led to their Saviour; erring ones have confessed their faults; others by reason of their work or lack of work have been taken from our influence; and like some in America possibly some will forget the Saviour who bought them; others will cause light to shine in darkness. There is a constant need of prayer for them in that they are in the midst of paganism, the darkness of which can be felt much the same way as the Egyptians must have felt the darkness sent upon them. They are very weak in such environment and need the continued assistance of teaching, and prayer to uphold them.

Due to my inability to accompany him (on account of sickness) Brother Benson had to make the trip alone to the Mui Luk district. He is using an interpreter part of the time in his evangelistic work there. A little later I may be able to go. Just before he went two more had been baptized there. I have continually supplied tracts and scriptures for sale and distribution there; and during this evangelistic trip that Brother Benson is making one of the men from Hung Hom went along to sell scriptures. He gets no salary other than what he makes from selling scriptures; but he will do a considerable amount of teaching as he sells. This teaching, also the distribution of tracts and scriptures, is very necessary in that it paves the way for the work of the evangelist.

May we and the China work ever be remembered in your prayers.

Lewis T. Oldham.

## N. B. WRIGHT LETTER.

The Lord having opened the way, I began the journey from Louisville to North China, Tuesday, Oct. 30. Since then I have been enriched in forming new acquaintances. In Los Angeles, the kindness of Brother Geo. Pepperdine, Brother Reedy, minister of the Southwest congregation, and Bro. Wallace, minister of the Central Congregation, was appreciated. There it was my privilege to visit the Japanese church just before their Bible study—the Southwest Congregation; and to speak to the attentive audience of the Central Church at the evening service. Also, Sunday afternoon Brother Wallace took a few of us to Ontario, California, where we were cheered by Brother Witty and the congregation. Later, Brother Trice, San Francisco, was wonderfully good in rendering valuable aid.

Nov. 13 found us in Honolulu, and later in the company of Brother Langpaap. Honolulu is a needy field. Not only does Brother Langpaap need better support, but he also needs a meeting-house and aid of new workers.

Before going to China, I will stop in Japan two weeks, the Lord willing.

I desire your sincere prayers, that God may in some way use these efforts of mine to accomplish His purpose in Christ Jesus our Lord.

## McCALEB REPORTS.

### REPORT FOR OCTOBER.

Personal: Portland Ave., Louisville, Ky., \$15; Green's Chapel, Ky., \$10; Birthday present, same source, \$5; Chattanooga (Central) Tennessee, \$10; Salem, Ky., \$13.50; Jacksonville, Fla., \$25; Borden, Ind., \$16; Jacksonville, Fla., \$15; Mrs. M. P. Stevens, Texas, \$4; Total, \$113.50.

Kamitimizaka Church: Abilene, Texas, \$85.00.

Brother Carl Etter, Sister Etter and their baby boy, four months old, reached Japan safe and sound on the morning of October 26 and were met by a number of missionaries and Japanese brethren. At present they are lodging at 68 Zoshigaya and will do so until they decide on what course to take.

We were looking over a map of Japan and Brother Etter was marking the points where our missionaries were located. When he had finished and noted how very little territory we had covered, he remarked: "As yet we have only touched the hem of the garment, and well could Brother Pepperdine say that we need a thousand missionaries and five thousand native workers."

### REPORT FOR NOVEMBER.

Personal: Portland Ave., Louisville, Ky., \$15; Central, Chattanooga, Tenn., \$10; Rich Pond, Ky., \$6.68; a Friend, \$1; J. Paul Gibson, Washington, D. C., \$20; Dr. Kent Smith, Indiana, \$5; M. K. McCaleb, Duck River, Tenn., \$1; Salem Church, Ky., \$10; Mrs. Etta Banta, Frankfort, Ky., \$10; Mrs. M. P. Stevens, Texas, \$1; Borden, Ind., \$16. Total \$96.18.

For Kamitimizaka: Church at Abilene, Texas, \$85.00.

It has been the joy of the Missionaries in Japan to welcome four new workers during the last few weeks. Mr. and Mrs. Etter for Japan; Brother Castle for the Philippines, and Brother Wright for China.

Brother and Sister Etter left Tokyo the end of November for Hokkaido, the northern island of Japan. Brother Etter has accepted a position as English teacher in the University at Sapporo, the chief town of the island. These are the first missionaries the Churches of Christ have ever had in that island of over two millions. The president of the school is a Methodist, and about forty of the teachers are "Christians." It is definitely understood between the President and our brother that no restrictions whatever will be put on him in regard to teaching the Bible to the students. It looks like a rare opportunity. In seeking one to fill the place it was made known that they wanted a Christian man.

The Lord willing I mean to make another visit to the homeland sometime, but until definite announcement is made all mail should be sent me at 68 Zoshigaya, Tokyo, Japan, as usual.

J. M. McCaleb.

# The Lord's Day Lessons

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

## FIRST LORD'S DAY LESSON OF JANUARY.

Lesson 1.

January 6, 1929.

### OUR HEAVENLY FATHER.

**Golden Text:** Like as a father pitieth his children, so Jehovah pitieth them that fear him.—Psa. 103:13.

**Lesson Text:** Matt. 6:24-34.

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27 And which of you by being anxious can add one cubit unto the measure of his life?

28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

things needful).

**Study Questions and Brief Comments.** (For the setting and the subject of this lesson, see Notes).

Verse 24. Who is speaking here? (The Lord Jesus). What does He say no man can do? Will we speedily neglect or discard one of these two masters? What two masters can we not serve? Who or what is Mammon? (Money; worldly gain).

Verse 25. What does the Lord tell us not to be? For what shall we not be anxious? Which is greater the life or the food? the body or the clothes? Can He who gave us the life and the body give us also the needed food and clothing?

Verse 26. Why "behold the birds"—what is illustrated by their case? Do they sow, reap, or gather into barns? Does that fact make it impossible for God to feed them? Who feeds them? ("Your heavenly Father"). Are His children of more value to Him than the birds?

Verse 27. Can we gain anything by being anxious?

Verses 28, 29. What illustration does the Lord Jesus use concerning raiment? Have the lilies any means to provide their own dress? Who clothes them? How well are they clothed? Are they worth much? Will God not much more see to the need of His children? What does He call those who are anxious about clothing? ("Ye of little faith").

Verses 31, 32. Does the Lord Jesus forbid such anxiety? Who makes food and clothing an aim, and object of anxiety? What are we told of the Gentiles in Eph. 2:11, 12? (They are "without God in the world"). But what have we? (A heavenly Father). What does He know?

Verse 33. What should we therefore seek first? If we do this what will God see to? What things shall be added to us? (Food, clothing, all

Verse 34. Is every day's burden enough for that day? What good promise in Deut. 33:25? ("As thy days so shall thy strength be.")

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### NOTES ON LESSON 1.

#### "OUR HEAVENLY FATHER."

This is the subject and title of our lesson. Never before was God so spoken of. In a few places in the Old Testament God is called Father with reference to Israel as a nation (Isa. 63:16; 64:8; Mal. 1:6). But none of the saints of old dared to call God Father, in a direct, personal way, or even thought of such a thing. In the book of Psalms He is addressed and spoken of by many wonderful names, but never directly as "Father." (The Golden Text is no exception). That revelation came through the Son, Jesus Christ. It occurs repeatedly in the Sermon on the Mount, first in Matt. 5:16; and often in the epistles. God is not the Father of all men (though in one sense all are His "offspring," Acts 17:28—yet note John 5:44). God is the Father of all the children of God, those who are "born of God" through faith in Jesus Christ. (John 1:11, 12; Gal. 3:26, 27; 1 John 3:1-3).

#### THE OBLIGATION OF THIS.

This new and higher revelation of and relation to God brings its new and higher obligation. If God is my Father, I must honor and reverence Him (1 Pet. 1:17), obey Him, love Him, trust Him. If He is our Father He undertakes to care for us, to see after our needs, our interest and welfare. A good earthly father would do that; how much more our Father in heaven! Our one concern is to be well-pleasing to Him; He will see to all else, and we may safely trust Him. We need not be anxious, whether for food, or for protection, or for vindication: we need not be covetous, envious, jealous, concerned for our own honor or rights; we need not fear nor hate any man, nor worry about the future and the outcome of things. The one, only thing needful is to look to Him and to do the things that are well pleasing to Him. He will relieve us of all other fears, all worry, anxiety, cares. He will be faithful to us as our Father. Our part as His children is to love, trust, and obey. We can afford to be kind, generous, loving toward all men: God is looking out for us. That is the simple life our Lord taught us, and He himself lived it before our eyes, and that under the most difficult circumstances.

#### THE PRINTED LESSON.

The printed lesson-text is taken from the Sermon on the Mount (Matt. 5-7). Here the Lord gives the remedy for the nerve-racking, soul-destroying, world-disease of mammon-worship and mammon-service which is ruining the millions for time and eternity. For covetousness is idolatry (Col. 3:5). It is putting our trust in, and giving our homage to, a false god. (See the remarkable passage in Job 31:24-28). No man can serve a false god and the true God also. Covetousness begins in anxiety; the same disposition that makes us anxious for money when we lack it, makes us seek for it, crave it, cleave to it, and love it when we have it. Anxiety is a form of atheism, and it is covetousness (mammon-worship) in disguise. That is why it is so solemnly warned against. The remedy for it is trust in God as our Father. Compare Paul's inspired prescription in Phil. 4:6, 7—"In nothing be anxious, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus.

#### NOTE ABOUT THE BIRDS AND THE LILIES.

Did the Lord mean that like the birds and the lilies we need not sow, reap, gather, toil, or spin? Or that the children of God are under no obligation to work? Of course not. God Himself works (John 5:17). But the birds and the lilies fill the place to which God appointed them, and He sees to their needs. They are in no position to supply their own necessities; yet God sustains them. Will He not do as much (and much more certainly so) for His own children—even though they should be in circumstances where in no way they can help themselves? We are (like the birds and the lilies) in our God-appointed place and sphere when we "seek first His kingdom and His righteousness"; and so all other things shall be added unto us.

## SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2.

January 13, 1929.

## SIN.

**Golden Text:** If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness.—1 John 1:8, 9.

**Lesson Text:** 1 John 1:5 to 2:6.

5 And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:

7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

2:1 My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father. Jesus Christ the righteous: 2 and he is the propitiation for our sins; and not for ours only, but also for the whole world.

3 And hereby we know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;

5 but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him:

6 he that saith he abideth in him ought himself also to walk even as he walked.

(Jesus Christ the righteous).

**Verse 2.** What is a "propitiation"? (Atoning Sacrifice). Is He the propitiation for the Christian's sins? For what other sins? (John 1:29).

**Verse 3.** How may we be sure that we know Him?

**Verses 4, 5.** What of the man who says "I know Him" and does not keep His commandments? What of the man who keeps His word?

**Verses 5b, 6.** How may we know we are in Him? How ought one that says he abides in Christ to walk? Can we walk so if we abide in Him?

## Study Questions and Brief Comments.

(On the setting of the Lesson see Notes).

**Verse 5.** About whom is the "message"? (Concerning God). From whom did we receive it? (From "Him"—Jesus). What was the message? Is there any evil, wrong, any taint or shadow of sin in God? How did the Lord Jesus bring this message? (By word and life. John 12:44, 45. Also 1 John 5:20). What is "darkness"? (Moral evil, sin, iniquity).

**Verse 6.** What is "fellowship"? (Partnership). If a man claims to have fellowship with God and walks in darkness is he telling or acting the truth?

**Verse 7.** When only have we this fellowship? With whom have we fellowship? (One with another, and with the Father and the Son. See 1 John 1:3). What is the blood of Jesus doing for us when we come into the light and walk in it?

**Verse 8.** What is said of the man who claims to have no sin?

**Verse 9.** On what condition only will God forgive us our sins? Why is He faithful in doing so? (Because He has promised). Why just? (See Rom. 3:26, last clause, and connection in Rom. 3:24-26).

**Verse 10.** If a man should deny his need of this (saying he has not sinned) whom does he make a liar? Is God's word in such a one?

**Chapter 2:1.** For what did John write us this? If any one sin, in what fact lies his only hope? What is an Advocate? (One who pleads our cause. Cp. Heb. 7:25). What attribute of His character is specially mentioned?

## NOTES AND TEACHING POINTS.

## THE THEME OF THE LESSON: SIN.

"Sin is lawlessness," John tells us in this same epistle. (1 John 3:4). That sums it up. It is the putting up of one's self against God, self-will against God's will. It is rebellion against God. Its inevitable wages is death, both the first, the physical death, and the "second death" which is "the lake of fire." (Rev. 20:14). "The soul that sinneth, it shall die." The Lord Jesus Christ above all set forth the consequence of sin: the shut door, the outer darkness, the place of weeping and gnashing of teeth, "the hell of fire," "the eternal fire," "where their worm dieth not and the fire is not quenched." In these terms we see the final outcome and retribution of sin. But in this life even in the vast majority of cases sin bears an exceedingly bitter harvest in sorrow, pain, and distress. "The way of the transgressor is hard," as unnumbered millions have found by experience. Spiritually, the effect of sin is to bring a man into bondage (John 8:34) and it defiles the man. (Matt. 15:20). His conscience inevitably comes under the sense of guilt and condemnation. That destroys all true peace and happiness. Nothing so degrades and dulls the heart. There remains for such a one only that "certain, fearful, looking for of judgment and fiery indignation that shall devour the adversaries." Sin therefore is the greatest evil in the world, the root and cause of all other evils.

## SALVATION FROM SIN.

All men have sinned and fall short of the glory of God. (Rom. 3:23). The consciousness of this fact is universal, known and felt by all men. Not all men, however, wake up to the awful meaning of the fact; and it is the devil's chief concern to prevent such an awakening. But those who realize their position in any measure will want to be delivered from their sin and its curse. Deliverance is possible only through Christ, God's only begotten Son, who, representing us before God, bore our sins in His own body on the tree (1 Pet. 2:24). "And in none other is there salvation, for neither is there any other name under heaven that is given among men wherein we must be saved." (Acts 4:12). The gospel is God's power unto salvation (Rom. 1:16) because it tells us about our Lord Jesus Christ, His work of redemption (1 Cor. 15:1-4), and the way of salvation.

## HOW TO BE SAVED.

Let us find the answer to the question, "What must I do to be saved?" in the word which God sent us.

1. "Believe on the Lord Jesus and thou shalt be saved. (Acts 16:30).  
"To him [Jesus Christ] bear all the prophets witness, that through his name, every one that believeth on him shall receive remission of sins." (Acts 10:43).
2. "Repent ye therefore and turn again that your sins may be blotted out that so there may come seasons of refreshing from the presence of the Lord." (Acts 3:19).
3. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9, 10).
4. "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38).  
"And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on his name." (Acts 22:16).  
"For ye are all sons of God by faith in Christ Jesus; for as many of you as were baptized into Christ have put on Christ." (Gal. 3:26, 27).

## FORGIVENESS FOR SINNING CHRISTIANS.

The printed lesson (1 John 1:5—2:6) is from an epistle written to Christians, to those who had already accepted Christ as Savior and Lord, and had already obeyed the gospel in accordance with the Scriptures above given, who therefore were "in Christ," brethren in the Lord. The teaching of this passage on sin has to do with the Christian's sins. The alien sinner comes

to Christ and obtains forgiveness as shown in the passages given above. But the Christian who has sinned must simply confess his sin. He does not need to be baptized again. Compare the case of Simon the Sorcerer, who, having fallen into sin after his baptism, and was bidden to repent of his wickedness and pray the Lord that his wrong might be forgiven him. (Acts 8:22).

## THIRD LORD'S DAY LESSON OF JANUARY.

Lesson 3.

January 20, 1929.

### CHRIST, THE SAVIOUR.

**Golden Text:** Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matt. 1:21.

**Lesson Text:** Luke 15:3-7; Rom. 5:6-10.

3 And he spake unto them this parable, saying,

1 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

Rom. 5:6 For while we were yet weak, in due season Christ died for the ungodly.

7 For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.

8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, shall we be saved from the wrath of God through him.

10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life;

Now, being reconciled, shall we not much more be saved by His life? How by His life? (Heb. 7:25).

### Study Questions and Brief Comments.

Luke 15:3. Who spake this parable?

What was the occasion? (See vs. 1,2).

Verse 4. What will a shepherd do for the sake of one lost sheep? Did the Lord Jesus come on that errand? (Luke 19:10).

Verse 5. What are his emotions when he finds it? How does he take it back to the fold?

Verses 6, 7. What does he do when he gets home? Is there similar rejoicing in heaven over one sinner that repents? Even over one? Is the Shepherd's seeking, finding, and restoring of the sheep completed when the sinner repents?

Rom. 5:6. For whom did Christ die? When did He die for us?

Verse 7. How far only will human love go? (A man may be willing to die for a good man). Is it more to be good than to be merely righteous?

Verse 8. Why is God's love greater than man's? Were we either righteous or good when Christ died for us? What were we?

Verse 9. What is it to be "justified"? (Forgiven, accounted as clean in God's sight). By what are we justified? (Compare also Rom. 5:1; Tit. 3:7). Since then we are justified shall we not (and even much more)

be saved from the wrath of God through Him? Why "much more"? (Explained in verse 10).

Verse 10. When were we reconciled to God? (While we were enemies). How? (By the death of His Son).

### NOTES AND TEACHING POINTS.

#### THE SAVIOR.

The Savior is one that saves. Jesus Christ our Lord came into the world to save sinners. (1 Tim. 1:15). The Golden Text shows that His very name, Jesus, means Savior. From this fact follows:

1. That men are lost, that they need a Savior, and will perish without one.

2. That we were desperately lost in God's sight, because such a Savior was needed and that He had to suffer death to save us.

3. Jesus therefore does not receive us because we are good, but because we are bad and need Him. He is the "good Physician." The fact that we are sick gives us a claim on Him. We cannot and need not make ourselves good before we come to Him for salvation, but must turn to Him and believe on Him just as we are.

4. He cannot be either a "Teacher" or an "Example" to us until first He has saved us. Then He can teach us how we should walk, and then (and not until then) can we walk by His example.

5. It also follows that the Lord Jesus, being the God-appointed and God-sent Savior, and being Himself the Son of God, is able to save. No one else can, but He can. In no other is there salvation, and there is no other name given us under heaven wherein we must be saved but His. (Acts 4:12). But He is able to save to the uttermost all them that draw near unto God through Him.

### HOW JESUS SAVES.

The saving work of the Lord Jesus Christ is set forth in the printed lesson. (1) As a shepherd goes after a lost sheep so does He seek after us. "The Son of man came to seek and to save that which was lost." (Luke 19:10). (2) He accomplished our salvation through His death on our behalf. He took our sin and our judgment on Himself. He died for us; He died for our sins; He bore our sins in His own body on the tree; He was made sin for us that we might be made righteous; He became a curse for us that the blessing might come on us. (Rom. 5:6; 1 Cor. 15:3; 1 Pet. 2:24; 2 Cor. 5:20; Gal. 3:13, 14). The Blood of Jesus must be shed for us because "apart from the shedding of blood there is no remission" (Heb. 9:22).

### OUR RESPONSE.

To this saving work of our Lord there must be a response on our part, free and willing. A human being cannot be saved like a sheep. A responsible human being cannot be saved without his own will and choice, much less against his will. When the Lord calls we must answer; when He knocks at the door we must open unto Him. When He commands we must obey. What our part in this great salvation is, is shown in the Notes on the preceding Lesson.

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## FOURTH LORD'S DAY LESSON OF JANUARY.

Lesson 4.

January 27, 1929.

### THE HOLY SPIRIT.

Golden Text: For as many as are led by the Spirit of God, these are sons of God.—Rom. 8:14.

Lesson Text: John 16:7-11; Rom. 8:12-17, 26, 27.

7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

9 of sin, because they believe not on me;

10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgment, because the prince of this world hath been judged.

Study Questions and Brief Comments. John 16:7. Whom did the Lord Jesus promise to send? What is a Comforter? Who is this Comforter? (John 15:26. Also 14:16, 17; 16:13). Could Jesus send the Holy Spirit while Jesus Himself was still with them? Was it better for the disciples that Jesus should go away and the Spirit be sent? When and how did Jesus go away? Acts 1:9. When did the Spirit come? Acts 2:1-4.

Verses 9-11. On what grounds would the Spirit convict them of sin? Of righteousness? Of judgment?

Rom. 8:12. To what does this, "So then" refer? (To the teaching in

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, these are the sons of God.

15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit himself beareth witness with our spirit, that we are children of God:

17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered;

27 and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

we know how to pray aright? How does the Spirit help us in this matter? How does the Spirit make intercession for us? (With groanings which cannot be uttered).

Verse 27. Does God know what these unuttered groanings mean? Does God search all hearts? Does He know what the mind of the Spirit is, although He does not utter His groanings? Does He ever intercede contrary to God's will? Why is the Spirit's intercession sure to bring an answer? (Comp. 1 John 5:14).

Rom. 8:1-11). What is to live after the flesh? (See some of the works of the flesh in Gal. 5:19-21). Are Christians bound to follow the bidding of their fleshly nature?

Verse 13. What will be the result if they live after the flesh? How can a Christian overcome this? (By putting to death the deeds of the body). What will the result of that be? (See on this Gal. 5:16 and 6:8).

Verse 14. Who are sons of God? In what sense are they "led by the Spirit"? (They do the Spirit's bidding by putting to death the flesh's desires).

Verse 15. Had they received the Spirit? Is this a spirit of bondage? What sort is it? How do they, by the Spirit, address God?

Verse 16. What witness does the Spirit bear? Does He bear this testimony to our spirit or with our spirit? (Comp. Rom. 9:1). How does the Spirit bear this witness?

Verse 17. If we are assured that we are God's children what further assurance have we? Whose heirs are we? With whom are we joint-heirs? Shall we be glorified with Him? On what condition? (Comp. 2 Tim. 2:11, 12 and 3:12).

Verse 26. What special work does the Spirit do for God's children? Do

## NOTES AND TEACHING POINTS.

### THE INDWELLING OF THE HOLY SPIRIT.

"He abideth with you, and shall be in you," said the Lord Jesus to His apostles, in the Upper Room, speaking of the Comforter . . . the Spirit of truth." (John 14:15-17). They had seen the Holy Spirit in the work and walk and words of Jesus Christ through all their association with Him. Now this Spirit who had thus been with them should thenceforth be in them.

This promise was not to the apostles only: it was for the whole church, for ever. To the church as a whole it is said, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). And to each member individually, "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" (1 Cor. 6:19). This gift of the Holy Spirit is spoken of in Acts 2:38; 5:32; Rom. 5:5; Gal. 4:6; 1 Thess. 4:4, and other passages. Upon the possession of this depends our ability to live the Christian life. They that are "in the flesh" cannot live a life well-pleasing to God: but those in whom the Holy Spirit dwells are "not in the flesh, but in the Spirit." (Rom. 8:8, 9). They therefore, and they only, can live that acceptable life.

### THE HOLY SPIRIT PROMISED.

The Spirit of God has always worked among men. In the days before the Flood (Gen. 6:3); through the judges (Judg. 3:10, etc.), and the

prophets of Israel (2 Pet. 1:21) the Spirit put forth His power. In Jesus He dwelt without measure (John 3:34). But now, through Christ's redemptive and highpriestly work, the Spirit was to come as never before and make His perpetual abode in the church of God. This is the distinctive thing about the gospel dispensation in which we live; wherefore it is called "the ministration of the Spirit," in contrast with the Old, the Law dispensation, which is called "the ministration of death, written and engraven on stones." (2 Cor. 3:7, 8).

The Lord Jesus promised this new era of the Spirit, and that He Himself would send the Spirit. But He must leave them and go back to His Father in order that this may be possible. (John 16:7).

#### **THE HOLY SPIRIT'S WORK.**

The Spirit was given to the whole church. But on the apostles and prophets He bestowed a special power, called "inspiration," by which they spoke "as the Spirit gave them utterance" (Acts 2:4; 1 Cor. 2:10, 12, 13), and delivered the Divine message of the gospel, "the faith once for all delivered to the saints." (Jude 3). The Spirit, thus, is the Author of the gospel. Through His preached word the Spirit convicts and converts sinners of the world. But to all Christians, then and since, the Holy Spirit is the indwelling Comforter, who takes the place of our absent Lord. By the indwelling Spirit we are "strengthened with power . . . in the inward man." (Eph. 3:16); by the Spirit we are enabled to put to death the deeds of the body (Rom. 8:13); by the Spirit, if in the power of the Spirit we follow out His bidding, (i. e., "walk by the Spirit," Gal. 5:16) we bring forth the fruit of the Spirit, "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control;" (Gal. 5:22, 23). Those in whom this fruit appears are "led by the Spirit" and are thus seen to be "sons of God."

#### **HOW THE SPIRIT BEARS WITNESS WITH OUR SPIRIT.**

It has often been shown that the Spirit declares in the Word whom God acknowledges as His children; and that our spirit bears witness that we have complied with God's conditions; which makes the joint testimony to the fact. This is certainly true, in any case. But in this connection it is not so much by the doctrinal conditions, but by the consciousness of the new life and power within us, manifest in the new Christlike walk and the bearing of the fruit of the Spirit, that the Spirit bears witness with the spirits of those who are led by Him, that they are children of God.

#### **WHO RECEIVES THE HOLY SPIRIT?**

1. Those who believe in Jesus (John 7:37-39; Eph. 1:13).
2. Those who obey the gospel (Acts 2:38; 5:32).

This is universal. "If any man hath not the Spirit of Christ"—which is not merely the Christlike disposition, but, as the connection shows, the Holy Spirit indwelling—"he is none of his." Rom. 8:9. Those who are in the Body, are members of Christ, therefore partakers in Him of the Spirit, just as the branch is partaker of the life and power of the Vine. (John 15). However, not everyone that "lives by the Spirit" walks by the Spirit. (Gal. 5:16, 25). And not everyone that has the Spirit is "filled with the Spirit." (Eph. 5:18). We must both walk by the Spirit and give Him full place and scope in our lives.

#### **THE SPIRIT AND THE WORD.**

The Spirit is intimately bound up with the Word. With reference to the alien sinner the Spirit always works immediately through the preached Word in order to produce conversion and to bring him to salvation. In the Christian the Holy Spirit Himself dwells, sanctifies him by His presence, and performs a work that cannot in every point be ascribed exclusively to the Word (as, for example, Rom. 8:11, 26). But in the Christian also the Spirit makes continual use of the Word, never ignoring or contravening it, but reminding, enforcing, impressing and applying it to our hearts and consciences. The Spirit must not, however, be identified with the Word, as though the Word were the Spirit, or vice versa. The Spirit is the Author of the Word. The Word of God is the sword of the Spirit. Those who have heard and learned the Word receive the Spirit upon obedience of faith. (Acts 2:38).