

WORD AND WORK

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

R. H. Boll, Editor-in-chief.

2626 Montgomery Street, Louisville, Ky.

Address Business letters simply, Word and Work, Louisville, Ky.

Co-editors: *Stanford Chambers, H. L. Olmstead, E. L. Jorgenson.*

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NEWS AND NOTES

"I closed a 14-day meeting at Leesburg, Fla., April 10. Five were added to the little band there, and good was done in several ways. They are to have another meeting in November."—H. N. Rutherford.

J. F. Smith has taken up regular work with the Trenton church, Basil, Kan. He assisted the brethren at Lexington, Okla., in a good meeting just before closing his labors at that place.

M. D. Baumer writes that he is changing address from Carthage, Tenn., to Chilesburg, Ky., Route 1.

From Strathmore Blvd., Toronto: "We are pleased to report good meetings, and seven confessions so far this year. Our Bible School has an enrollment of about 140, with attendance of about 100. Most of these are children whose parents do not belong to the church.

"This is the field in which Brother Boll and Brother Jorgenson are to labor in a meeting beginning May 8. Pray that they may come to us in health and strength and in great power, that the Word may go out in blessing through Him who died for us."—A. E. Firth.

E. Gaston Collins, who spent two weeks in March at Selkirk, Ont., on a peace mission, sends the following good news: "The distressing division that has existed among the brethren at Selkirk for some years has been done away and the brethren are now meeting together. They worshipped together on Lord's days and also attended well the nightly meetings held during the week. The old officers resigned and new ones were selected. A good spirit prevailed and all enjoyed getting together. They had been praying for unity, and a number of confessions were made. A good work could be done in Selkirk, and I pray that it shall be done."

Dugger, Linton, and Jasonville churches, in Indiana, are having gospel meetings conducted at each place by the three evangelists of these congregations: Clark, Kranz and Spaulding. Such co-operation is worthy of not ce and of imitation.

From Glenmora, La: "The work grows slowly in numbers here, 2 baptized yesterday. We have had very good interest and attendance at Lord's day services, Bible classes, and prayer-meetings during the winter months.

"This is my first year in the Lord's work as a minister. I ask the brethren to pray for me and for the congregation here."—Sidney Mayeux.

We are now binding up ten volumes of the 1926 W. and W. Most of these have been sold in advance, but a few will be available at \$1.75 each, postpaid.

From Amite, La.: "Some good meetings out of town last week, one night each in four different places. One baptized at Shady Grove and one received by the Amite congregation. Some improvements are being made in the Amite building which we hope will help the Cause in this town. We are arranging to conduct seven or more mission meetings through this section during the year. It seems that our work progresses."—A. K. Ramsey.

"I have a good farm, 145 acres by deed, but I believe it will measure 160 acres, mostly rolling to level land, 8-room brick house, 100-foot barn, new cement silo, all kinds of fruit, plenty of blue-grass, timber, water, building stone—everything. It is one and one-half miles north of Milford, Ohio Good road, rural mail delivery. I feel that my working days are gone, and will sell for \$15,000. Out of this amount I will give a tithe, \$1,500 of the amount direct to the preaching of the gospel." Address Allen H. Kemp, Loveland, Ohio, Rt. 3.

"The work at Prairie Creek church, near Dallas, is doing well."—May Lynn.

From Winchester, Ky.: "Things go real well here. Our missionary offerings last quarter (\$290, with \$65 from the Bible school for missions) is larger than any other quarter in the life of the church in Winchester. Total missionary and charity offering for the quarter, \$433."—Chas. M. Neal.

We have on hand a quantity of E. N. Glenn's Church Directory, 50¢ each. About 3000 congregations are listed, in the U. S. and Canada, usually with the name of a correspondent. Every Christian traveler, tourist, home-seeker—all who move about—should own a copy.

The Smith brothers (Earl of Toronto, and Virgil of Louisville), with local singing assistance, have just closed a meeting in the Highland Church, Louisville, marked by unusual spiritual power and uplift. The true gospel—salvation by the grace of God, and the Christian life lived in His enabling power—was set forth to the joy of those who heard. Five were baptized, and one restored.

R. H. Boll preached a few nights at Smyrna, Tenn., in April. He is at this time in a meeting with the Shawnee church, Louisville.

Some quantity purchasers of "Great Songs of The Church" since last report: Danville, Ill.; Frederick, Okla.; Fifth & M. St., Louisville; Ardmore, Okla.; Clear Creek, Ind.; Waco, Texas; McConnellsville, Ohio; Hamilton, Ont.; Cleveland, Tenn.; Oak Grove, Ky.; Dodge City, Kan.; Strathmore Blvd., Toronto; Tokyo, Japan; LaVerne, Calif.; Pikeville, Tenn.; Akron, Ohio; Clyde, Texas; Leesburg, Fla.; Bowie, Texas; Bathurst St., Toronto; Buechel, Ky.; Champaign, Ill.; Detroit, Mich.; Lynden, Wash.; Bedford, Ia.; Greenville, S. C.; Roseland, La.; Kansas City, Mo.; San Angelo, Tex.; Abilene, Tex.; Jasonville, Ind.; Detroit, Mich.

J. Madison Wright reports a meeting at Eagle Lake, Fla., with 7 baptized into Christ.

George A. Klingman, always welcome, will preach at Portland Ave., Church, Louisville, the night of June 1. He will be on his way to Palestine.

The church at Macon, Ga., sends a circular asking help to meet a note due this month, on the purchase of a lot for a meeting-house. Space does not permit more than this mention, but any who can help may mail checks to John A. Klingman 441 Pryor St., W., Atlanta, Ga., or to J. W. Hightower, 710 Broad St., Macon, Ga.

"I had a great trip among the Southwest Bible Colleges—Thorp Spring, Gunter, Abilene, and Morrilton—stopping one night each also at Springfield, Mo., and Oklahoma City. It was my privilege to conduct ten Song Rehearsals and to make six addresses during the two-weeks' trip. I should like to write a page concerning each of these Christian Schools! What a great work

it is! What a welcome they gave me, and what singing we had! Sorry I could not reach Cordell, and other places that sent kind invitations. Maybe next time!

"Each of the schools has its strong features—maybe weaknesses too; at least all have their problems and burdens; and all desire and need continual remembrance at the throne of grace.

"This week I am in a Song Rally with that 'singest church,' Bohon, Ky."—E. L. Jorgenson.

Are there friends who are able and willing to help us reprint R. H. Boll's books, "The Kingdom of God," and "The Book of Revelation"? Both are entirely sold out, yet both are in considerable demand. A gift has been received covering about half the cost of re-issuing "Revelation". Who will help with the other half, a matter of about \$150?

From Horse Cave, Ky.: "The meeting at Bowling Green closed April 17. Three great services the last day. Five came forward the last service, 41 in all. Brother L. S. White did the preaching and I led the singing.

"The meeting at Bear Wallow started off well. We are expecting great things there. We are carrying on the meeting with our local forces."—J. Scott Greer.

"We have just finished and mailed our Quarterly Report to the Director of the Welfare Division of the State Department of Institutions. The following shows the number of children we have handled and cared for since Nov. 1 last, to April 1, 1927: 14 new children have been admitted to the Home; 20 formerly placed, returned to the Home; 40 placed, or turned back to relatives; 52 in the Home, this date; 6 in Fanning Orphan School; 2 in the State School for the Blind; 1 in the State School for the Deaf; 1 in Harding College; 1 in the Pine Breeze T. B. Hospital; 6 out visiting.

"Our children have had good health throughout the winter, and are doing well in school. We have not felt able to admit all who have applied. Have admitted the most needy, and some where their maintenance would be paid by friends or relatives interested in them. Our contributions less than during the same period last year."—John W. Fry.

"Last Lord's day closed my work with the church at Longfield Ave., Louisville. Thirteen were added during the three months, two by baptism, three restored and eight by membership. The work is in fine shape, no division and strife, and all love the brethren and the cause of Christ in every nation.

"Brother R. G. Moreland, of Greenville, S. C., will labor with them beginning the first Lord's day in May. Brother Moreland is a fine young man and a good preacher.

"The Lord willing, I will visit churches in and near Nashville the month of May, and in Central Kentucky the month of June. My address will be Gallatin, Tenn., in May, and Lancaster, Ky., in June. We are making our plans to go to Hong Kong this Fall. By the time we learn the language we pray the war will be over so we can enter China and carry the Good News to those who have never heard."—E. L. Broaddus.

SISTER DAVIS.

She was known to me and others as "Aunt Nervi" from of old, when Uncle Jim Davis, who a few years ago went before to his rest with the Lord, was still living. Both Uncle Jim and Aunt Nervi were of the sort which our Lord Jesus Christ would have classed among those "babes," to whom the Father revealed what He hid from the wise and prudent; and "the poor in spirit" to whom He promised the kingdom. They were simplehearted, hard-working, humble, faithful folks, of the sort which, one fears, is getting rarer in these times; and withal devoted to the Lord and to His church. Sister Davis went to her rest on March 4, 1927, 84 years of age, after a long life of toil and usefulness, faithful and true to the end, honored and beloved by all who knew her, a great and good "mother in Israel." The church at Tom Bean, Texas, has lost several of their valued and beloved old-time members in recent years; but their memory will ever be a heritage to that congregation.

WHY ARE YE ANXIOUS?

EARL C. SMITH.

The whole world is sick with anxiety. Only a few souls are content. The poor want to be rich, and the rich want to be richer. Those out of work are anxious lest they not have food and clothes and shelter, and those who have work are anxious lest they lose their job. The rich keep everything under lock, and are fearful lest the lock may be broken. By anxiety I do not mean the proper care of things, but I mean an over-care for things, and that for things that you know that you cannot change. I mean a useless fretting that crushes all joy out of your life. Almost everyone is anxious, and everyone knows that it is useless to be anxious. "But why then are you anxious?" That is the Lord's own question, and if you will read from the nineteenth verse to the close of the sixth chapter of Matthew, you will find the Lord's own answer to this question.

TREASURE IN THE WRONG PLACE.

The first cause given by our Lord for anxiety is that your treasure is in the wrong place. "Where thy treasure is, there will thy heart be also." Your treasure is in the earth, and is consumed and stolen; all that is precious is gone, therefore all joy is gone. But there are a few souls whose treasure is in heaven. To these, the things of this world are not precious: their jobs are not precious; their money is not precious; their social standing is not precious; their reputation is not precious; yea, their lives are not precious. To them heaven alone is precious, therefore they have joy in spite of every adversity. Their treasure is in heaven and cannot be stolen or consumed; it is as sure and as imperishable as Almighty God. Why are you anxious? Because your treasure is in the wrong place.

AN EVIL EYE.

In the second place, people are anxious because they have an evil eye, that is, they have poor vision. People study things out for themselves. They walk by sight, and that a very sorry sight, for they are "blind and cannot see afar." To the world, a thing is good if it seems to them good, otherwise it is evil. Therefore when things seem evil, all joy is gone and they are anxious. It is not so with the Christian who walks by faith; his eye is single; he follows God's leading, and things are good, not because they seem good, but, because God has led him into them. Therefore he that has a single eye, that walks by faith, has joy, a joy that lightens the darkness of this evil day. Why are you anxious? Because your eye is evil.

THE WRONG GOD.

Thirdly, people are anxious because they have the wrong god. Nearly all people depend upon mammon to supply all the necessities and comforts of life. Mammon is their god. He is a hard god. He has no mercy. He promises a lot, but gives nothing. He is a liar. His worshippers know that he is a hard god,

and that he may forsake them at any time, therefore they are always anxious. But the God of the true Christian is Jehovah. He has promised never to leave nor to forsake us, and we have found Him faithful. It is not mammon but Jehovah that "has fed me all my life long unto this day." If famine comes, my God has not failed. If the brook from which I drink goes dry, still my God sits in the heaven and provides. The plains of the Jordan are nothing to my God; with Him it is as well for me on the hills. Why are you anxious? Because you have the wrong god.

THE WRONG PURPOSE.

Finally, people are anxious because they have the wrong purpose. The purpose of most people is to fill their bellies. They are set on making as much for themselves of this world as they can. They are willing to be religious as far as that does not interfere with their purpose to live comfortably. There is always a possibility that this purpose will not be attained, therefore those who have such a purpose are always anxious. There is never any certainty that one's circumstances will be without suffering. There are some with a very different purpose, namely, to obey and glorify God. Even death cannot disturb them, for in death they can obey and glorify God. They live in the serene confidence that every need will be supplied to the person who seeks first "the kingdom of God and his righteousness." Why are you anxious? Because you have the wrong purpose.

The man of the world and the worldly Christian laughs when you talk to him about such a peace and contentment, but his laugh in no way disturbs our peace. You can't laugh facts away, even if you do laugh yourself out of enjoying them. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Everyone who is anxious has his treasure in the wrong place, has an evil eye, has the wrong god, or has the wrong purpose. There is no exception. Oh, poor sinner, crushed with anxiety, come to Jesus! Oh, poor worldly Christian, being killed by anxiety, give God a chance!

Toronto, Can.

DALLAS HEBREW MISSION.

God in his holiness is displaying His manifold grace in our midst. The deep interest manifested by a number of Jewish truth seekers who are coming to the Mission frequently, is indeed encouraging. It is most astounding to see in what serious manner they listen to the Messianic claims.

Bro. Paul Hays is having printed nearly one hundred thousand of our Yiddish booklet, "Israel's Messiah." It is being broadcasted from various points throughout the country. Some are on their way to Palestine. Bro. Carpenter has taken them with him. Could you please announce this for free distribution in Word and Work?

Yours in His holy and excellent Name,

S. D. Eckstein.

P. S. A special delivery letter received a few days ago informs us of Sister Eckstein's serious condition following an operation, and asks for prayer on her behalf. She is truly a good woman and a great helper to Bro. Eckstein.

R. H. B.

ONE THING AND ANOTHER.

J. EDWARD BOYD.

During past years it has at times been my privilege to speak both to the readers of Word and Work and to those of Living Message. Now I may address both together. Owing to the limited space and the longer intervals between issues it seems inadvisable to continue in this publication the whole Bible Study Course, which has been appearing each week in Living Message. We rejoice to know that this series of lessons has been a blessing to some. May we all press on to a fuller knowledge of truth!

* * * * *

The brethren at Croft (Paragould, Ark., Rt. 5), with whom we have been laboring the past several months, are doing a commendable work. This congregation, though poor in this world's goods, owns and supports its own school. The same building is used for the church assemblies and for school purposes. Thus their children have the opportunity of receiving daily instruction in the Bible as well as in other subjects. When the Lord's people awake to the perils—now present and ever increasing—of the educational systems of the day, more schools of like nature will spring up. The Croft brethren, under the leadership of Brother A. D. Gardner, are making plans to enlarge the work.

These brethren at Croft are a peculiar people. They believe that the Bible is God's book. They are chiefly interested in its teachings. They have studied it much. But they realize that there is yet much to learn. If a brother comes with a message different from what they have been hearing, they do not at once denounce him as unsound and unsafe. They listen attentively, not to seize eagerly and blindly upon any new thing, but to consider in the light of God's word. They search the scriptures, to see if these things are so. As a result they are growing "in grace and in the knowledge of the truth."

Portland, Me.

OUR QUARTERLY.

A 24-page quarterly containing Boll's notes on the International Lessons. Questions are printed alongside the text, calling attention to things that might otherwise be overlooked. They are designed to avoid the easy misuse that often comes of such aids, being prepared not so much for use in the class-room as by teacher and student in the previous preparation of the lesson. We aim to discourage the mere reading and recitation of any set of printed questions and answers in class, and to encourage real scripture-searching, with the Book in hand; and the editor seeks also to overcome the "scrap study" objection of the International system by covering the connections between the lessons. Thus, the Lessons are of permanent value as a commentary. Price 6c each in any quantity.

"THE THIRTY YEARS' TRIUMPH."

This eight-page pamphlet by E. L. Jorgenson, relates the success of God's Word in the first generation of Christianity, and analyzes the reasons underlying the amazing operations of the apostolic Church.

"The record of the rise and progress of the one and only religion that now exists on earth by the authority of God, challenges the attention and interest of every serious man and woman. The inspired account of it—which is the sole source of the information presented in this paper—covers its first thirty years or so." 100 for \$1.00.

OBEDIENCE UNTO RIGHTEOUSNESS.

STANFORD CHAMBERS.

Many people who are quite familiar with such passages as, "with the heart man believeth unto righteousness" (Rom. 10:10) are not so familiar with another in the same epistle, "obedience unto righteousness." (Rom. 6:16). And to many the two expressions would seem incompatible. If "man believeth unto righteousness" how can "obedience" be "unto righteousness"? Yet the two phrases are used by the same writer in the same epistle and to the same effect. They set forth not two processes or methods of making men righteous, but one and the same.

There are indeed in the Roman letter two systems of righteousness. One is a law righteousness. It is the righteousness of one who fulfills and has never failed (even once) to fulfill every requirement of the law, the requirement of every moral principle. To this righteousness man has not attained. "All have sinned and fall short." Justification on such a basis would require perfection in thought and word and action,—that is perfect obedience, past, present and future. So "by the works of the law shall no flesh be justified."

The Roman letter is written, however, to show another method of justification, a way by which God can be "just and the justifier" of a man though he has sinned and falls short of the law's demands. It is a by-faith justification. "Being, therefore, justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1). The "obedience unto righteousness" of chapter 6:16 is not the obedience of law-works but a by-faith obedience unto a by-faith righteousness or justification. This obedience is the "obedience of faith" for the sake of which the gospel is preached. (Rom. 16:26). Hence "thanks be to God that, whereas, ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto we were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6:17). Here then, is an initial obedience which is the "obedience of faith" and is "unto righteousness." Verses 3, 4 of the same chapter show clearly the process. Let us strive to lead men all the way in this by-faith obedience unto the by-faith righteousness, a "justification unto life."

A Yiddish tract in the form of a booklet entitled "Israel's Messiah" for free distribution among Jews, can be obtained by writing to Stephen D. Eckstein Hebrew Mission, 111 S. Harwood Street, Dallas, Texas. It was written by Paul Hays, and translated by Stephen D. Eckstein. It bears testimony of careful research and profound scholarship. In it is vividly portrayed and infused the richness of the indissoluble that is connected with the Messiah, and it sets forth the sublimest of all revelations of divinity to groping mankind. Send for as many as you can use wisely.

WHO RECEIVES THE HOLY SPIRIT?

R. H. B.

The present article is concerned with the Holy Spirit's indwelling in the children of God. There were extraordinary and outwardly miraculous manifestations of the Spirit which are to be distinguished from the indwelling of the Holy Spirit which is common to all Christians always and which is therefore also to us the most important and practical aspect of the Holy Spirit's work.

Of the "*baptism of the Spirit*," which came down directly from heaven without the agency or mediation of man, there were two instances: the first on the day of Pentecost, the other in the case of the first Gentiles, the household of Cornelius (Acts 2 and 10). That manifestation of the Spirit was never again repeated though the benefits of it have remained forever with the church.

The *miraculous "gifts"* (1 Cor. 12)—distinguished from those which came in the original baptism—were bestowed by the laying on of the apostles' hands, and so far as the record shows always and only in this manner (unless Acts 9:17 were an exception, which is doubtful).

The "inspiration" of prophets and apostles was that special function of the Holy Spirit by which the Divine truths of the gospel were revealed to them (Eph. 3:5) and they were enabled to utter them in Spirit-chosen words (1 Cor. 2:13). That of course ceased when the Message was completed, and "the faith" had been "once for all delivered to the saints." (Jude 3).

The "filling" with the Spirit (Eph. 5:18) is purely a phase of the indwelling, also the "sealing," "anointing," "earnest," the "witness," "the fruit" and the "intercession" of the Holy Spirit, are to be reckoned as effect of the Indwelling.

This list exhausts, so far as I now know, the various offices and functions of the Spirit in regard to Christians. But the peculiar and characteristic distinction of this dispensation lies chiefly in the indwelling of the Spirit in Christ's people: "He shall be *in you*." (John 14:17). That this was fulfilled to all Christians, was shown from the instance of the church at Corinth. (1 Cor. 3:16; 6:19). We will inquire into this all important fact. What we want to know is who receives the indwelling Spirit and how; and later, we shall inquire whether a man may *know* whether the Spirit dwells in him. We shall also see what the effect of this indwelling is; and whether it can be lost or regained.

WHO RECEIVES THE SPIRIT AND HOW.

In the first-quoted promise to His disciples, John 14:15-17, the Lord Jesus says He will pray the Father, and that He will send them (to Christ's disciples) another Comforter, "whom *the world* cannot receive." That, at once, excludes *the world* as such. The Lord gives the reason why the world cannot receive the Comforter: "it beholdeth him not neither knoweth him." Now if any man of the world could or would behold Him and so could

come to know Him, of course that hindrance would be removed in his case, and he would thus come in line to receive the Comforter. The disciples already knew the Comforter. "Ye know him for he dwelleth with you, and shall be in you." *That* could only have been through their acquaintance with Jesus. Therefore—to hear of Jesus, to learn of Jesus, to believe in Jesus, to come to Jesus—this fits men for the reception of the Holy Spirit.

This is the teaching throughout the New Testament. No one ever receives the Holy Spirit before he has heard and learned of Jesus, and has believed in Him.

"In whom [Christ] ye also, *having heard* the word of the truth, the gospel of your salvation—in whom, *having also believed*, ye were sealed with the Holy Spirit of promise." Eph. 1:13.

"This only would I learn from you, Received ye the Spirit by the works of the law or by *the hearing of faith*?" Gal. 3:2. (The connection shows that it was by the latter).

"If any man thirst let him come unto me and drink. *He that believeth on me*, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which *they that believed on him* were to receive; for the Spirit was not yet given, because Jesus was not yet glorified." John 7:37-39.

It is not then by a direct seeking after the Spirit Himself, but by the hearing of, and believing in, and coming to, *the Lord Jesus Christ* that the Holy Spirit comes to us. Jesus is the Bestower of the Spirit. There is no example in the New Testament of any agonizing and striving in order to obtain the Spirit; but where Jesus was received as Lord and Savior there the Spirit was received also.

The faith which obtains the promise of the Spirit is in every case an obedient faith, that is a faith which responds to the Lord's invitation in the God-appointed way. God "giveth his Holy Spirit to them *that obey him*." Acts 5:32. "If ye love me ye will keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth." John 14:15, 16. And again, "If any man love me he will keep my word; and my Father will love him, and we will come unto him and make our abode with him." Verse 23. Where the Spirit comes, there the Father and the Son are also. If the Spirit dwells in you, God dwelleth in you and Christ is in you. For the Spirit makes the contact for us with the Father and the Son. "Through him [Christ] we both have our access in one Spirit unto the Father." Eph. 2:18.

This obedience—the "obedience of faith"—is more fully specified in Acts 2:38, 39. "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*. For to you is the promise (*of the Holy Spirit*) and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him."

It has been asserted that not the Holy Spirit Himself, but

the gift of the Holy Spirit is here promised. They who take this position hold that the Spirit bestows some special thing which is called "the gift of the Holy Spirit;" and not that the Spirit Himself is given. But the word of God affirms over and over that the Holy Spirit Himself is given to us. "The Holy Spirit whom God hath given to them that obey him." Acts 5:32. Here the Holy Spirit is certainly the gift. Again, "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Rom. 5:5. Manifestly the Holy Spirit was given to these brethren at Rome. "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). "God, who giveth his Holy Spirit unto you." (1 Thess. 4:8).

It was by this faith, responsive in obedience to the gospel, that the Galatian brethren had received the Spirit, "Ye are all sons of God by faith in Christ Jesus; FOR as many of you as were baptized into Jesus Christ have put on Christ." "And because ye are sons God sent forth the Spirit of his Son into our hearts, crying, Abba Father." Gal. 3:26, 27 and 4:6. The gift of the Spirit is bestowed upon those who in this manner become "sons of God."

This much then we may accept in perfect assurance: to those who by faith in Jesus repent and are baptized in His Name, to them is the Holy Spirit given. Neither is there any other way of receiving the Spirit revealed to us. However many may testify of feelings and visions, or who may claim that by some experience they *know*, that they have received the Spirit apart from the simple obedience of faith—those who are wise will still stand by the word of God in this as in all other matters, and will not be swayed by appearances. We may not let man's "experience" teach the Scriptures, but the "experience" must itself come under the test and verdict of the Scriptures.

We are further taught that the Spirit is in the Church. As, by analogy, the human spirit dwells in the body, so *the Spirit* dwells in *the Body*. In fact the Spirit is that unifying factor which joins the individuals into one living whole, namely, the Body, which is the Church, over which Jesus Christ is Head (Col. 1:18). For "in one Spirit were we all baptized into one body . . . and were all made to drink of one Spirit." (1 Cor. 12:13).

This latter passage has been of some difficulty. Some have thought that it has reference to "the baptism of the Holy Spirit." Others who rightly hold that upon the obedience of faith in water-baptism the Lord adds us to the Church (which is His Body), Acts 2:41, 47, thought that that is the fact referred to here. If it is meant that in the original baptism of the Spirit (Acts 2 and 10), at Pentecost and in Cornelius' case, Jew and Gentile were baptized into one Body, and that this unifying force continues until yet, it is well enough. But the passage has probably no reference to either the baptism of the Spirit nor the baptism of water; but the idea is rather that upon our being added to the Church we are all merged together in one Spirit and are

all made to drink of one Spirit—i. e., we are thenceforth “in the Spirit,” and the Spirit in us. Thus is effected that “unity of the Spirit,” which we are exhorted to keep diligently, in the bond of peace. (Eph. 4:3).

Where the Church is represented under the symbol of a *building*, the same fact is again set forth. We are “a spiritual house” says Peter, built up of “living stones.” (1 Pet. 2:5). This house is none other than “the house of God, which is the church of God” (1 Tim. 3:15) and as such is His temple and dwelling place, “a habitation of God in the Spirit (Eph. 2:20-22)—that is God, in the person of the Holy Spirit, dwells therein. “For we are a temple of the living God; even as God said, I will dwell in them and walk in them . . .” (2 Cor. 6:16). “Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy, for the temple of God is holy, and such are ye.” (1 Cor. 3:16, 17).

But this is not only true of the whole church collectively—each single stone of the temple also is a sanctuary, a little temple, for in each one individually does the Spirit dwell. “Or know you not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.” (1 Cor. 6:19, 20). The connection shows that the Christian’s individual body is meant. The price paid for each stone of this material of which this great Temple is built, is far more than that which was paid for Solomon’s wondrous edifice, though the cost of the latter ran into billions of dollars. “Ye were bought with a price.” What was the price? The church of the Lord was “bought with his own blood.” (Acts 20:28). Such is the preciousness of the marvellous sanctuary in which the Holy Spirit dwells and whence according to God’s will and plan were to go forth streams of water to refresh the weary world.

As every other feature and item of our salvation, so also is the Holy Spirit given *by grace*, that is *as a free gift from God*. We do not merit it. We receive it by faith—and “it is by faith that it may be by grace to the end that the promise may be obtainable by all (Gal. 3:14; Rom. 4:16). “If any man thirst let him come unto me and drink,” said the Lord Jesus; and, “this spake He of the Spirit which they that believe on him were to receive.” (John 7:37-39). So the gift is universal to those who come, drink, believe; that is, to all who will take it, and to all God’s children, the weak and the strong. They receive it in the same way and upon the same basis as they obtain forgiveness and justification and all that is comprised in our salvation. “Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us through the washing of regeneration and renewing of the Holy Spirit which he poured out upon us richly through Jesus Christ our Savior; that being justified by his grace we might be made heirs according to the hope of eternal life.” (Tit. 3:5-7). It follows from this that all that are

saved have the Spirit; For "if any man have not the Spirit of Christ he is none of his." (Rom. 8:9). It is to be noted that the "Spirit of Christ" here does not mean merely a Christlike disposition on our part, but, as the context shows, the Spirit of God Himself dwelleth in us. The fruit of Christlikeness, of course, will be sooner or later manifest in those who have the Spirit; but we are not to confuse the effect with the cause.

We have seen then that the Holy Spirit is God's gracious gift (the gift of all gifts!) to all who will come to Jesus, who believe in Him, who, having repented and having been baptized in the Name of Jesus Christ, received the remission of their sins, and were by the Lord added to His church, members of His Body, living stones of His spiritual temple. These things are clearly and definitely told us in God's word, and thereby we abide.

TRACTS BY R. H. BOLL.

"HOW TO UNDERSTAND AND APPLY THE BIBLE."

The first paragraph (given herewith) of this exceedingly useful tract, suggests in the best way the helpful nature of this 24-page pamphlet.

"Anyone who willeth to do God's will and is therefore anxious to know God's ways is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine, but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way." 10c each; 10 or more, 5c each.

"THE CHURCH I FOUND AND HOW I FOUND IT."

A most remarkable pamphlet. In it Brother Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements, to serve the Lord acceptably according to the One Creed, in the One Church which He purchased with His blood. Written in narrative form, it has the charm of biography, shot through and through with great scripture truths. 5c each; 50 for \$1.00; \$15.00 the thousand.

"WHY NOT BE JUST A CHRISTIAN?"

Here is a tract of eight pages, written by R. H. Boll, which has attracted wide attention, and is now quite generally regarded as the standard pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand, is not only unanswerable from the logical view-point, but, unlike so many works on the same subject, it is written in the fraternal, unsectarian spirit as well. The price is 5c each, 50 for \$1, \$15 per thousand, with or without a notice (of a protracted meeting for instance) printed to order upon it.

We have on hand 55 copies of the 1923 edition (with supplement) of the alphabetical hymnal, "Great Songs of The Church" which will be sold out at the special price of 50c each. These are new books, discovered at the factory, long after we thought all were sold. We have on hand also a few dozen second-hand books in the original edition, for sale at 25c each. Churches wishing to add to their present quantity of these books will do well to take these up while they last.

WORD AND WORK LOUISVILLE, KY.

THE NEW TESTAMENT FINANCIAL SYSTEM.

DON CARLOS JANES.

No. 2.

The financial system of the New Testament church in a nutshell is found in 1 Cor. 16:2, but it is only in its most condensed form that it is recorded there and too much must not be built on this foundation. It will be interesting to gather up the threads scattered through the sacred writings and weave them together in order more fully to see this beautiful fabric which served the church so well in the long ago and only fails today by its professed supporters not knowing what the system really is or by refusing through neglect or other cause to allow it to have its perfect work.

The above-mentioned scripture has to do primarily with the raising of funds for relief of famine-stricken brethren in Jerusalem, but it affords a safe, sensible, scriptural and successful basis for all of our financial affairs as churches of Christ, and we do well to be quite familiar with the outstanding facts and teachings which are correlated with it. Perhaps we may as well preface our study of this rather complex matter by looking at a simple, condensed statement of handling famine relief at an earlier date.

About A. D. 43 or 44, Paul came to Antioch in Syria (north of Palestine) and spent "a whole year" with Barnabas "and taught much people." Acts 11:26. It was then that "the disciples were called Christians first in Antioch." "Now in those days there came down prophets from Jerusalem," Agabus being one of the number, and he as spokesman "signified by the Spirit that there should be a great famine over all the world: * * * And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul." Acts 11:27-30. Here in this very short space we have several important points about New Testament finance. (1) A great need is foretold; (2) although it was to include Syria, the Antioch brethren—every man—determined to send relief; (3) they purposed to give on the basis of "ability"; (4) they carried out their resolve; (5) the gift was sent by Barnabas and Saul, men whose integrity they knew; (6) and it was delivered to the elders, whose office is thus dignified.

Now, just as we do not find all of "the plan of salvation" set forth categorically in one passage, it is needful to look to other scriptures for an amplification of the New Testament financial system which is in part set forth above. Reverting to our original text (1 Cor. 16:2), we have a passage which relates to provision for another famine, an event which dates about twelve years later. Let us attempt to get the genesis of this and as much of the details of the proceedings as possible.

The *initiative* of the operations in the famine of A. D. 44 was the going of prophets from Jerusalem to Antioch. In this second case, we are able to trace the beginning of operations to

two men: Paul, who was "zealous" to remember the poor, and Titus who had an "earnest care" for the Corinthians in these days of stress. When Paul and Barnabas were in Jerusalem in A. D. 50 (14 years after his conversion), James, Peter and John extended to them the right hand of fellowship and expressed their desire that they should be mindful of the poor. Gal. 2:9, 10. Now in this famine period around the year 57, the great apostle to the Gentiles is diligent in securing relief for Palestinian poor to an extent which was without doubt very pleasing to the brethren in that stricken section. We know that Paul operated among "the churches of Galatia," in Macedonia (where Philippi and Thessalonica were) and at Corinth—rather widely separated places—and he may have called upon other brethren to respond to the pressing needs of the times. The directions he gave both to Corinth and Galatia were for "each one" to "lay by him in store" "on the first day of the week" and according to his prosperity.

It is thought that the two Corinthian letters were written in the spring and fall of A. D. 57, and as Paul boasted up in Macedonia that Greece had "been prepared for a year past" (or in the past year), it seems that operations at Corinth had been begun ahead of Paul's orders in 1 Cor. 16:2 and it is clearly stated that "Titus * * * had made a beginning *before*." 2 Cor. 8:6 from which we may conclude that this volunteer worker (v. 17) initiated the movement in that quarter. Anyhow, when the matter came to their attention, there was such "readiness" on their part that Paul could profitably tell of it among the Macedonian churches (2 Cor. 9:2). It appears that liberality was one of the marked characteristics of the early Christians; for did not the Jerusalem brethren voluntarily put their belongings into a common fund early in their experience as members of the church? And we have seen how Antioch responded in the famine of 44. Now Corinth shows herself zealous and the same is true of the poor brethren who made up the churches in Macedonia. Paul speaks in very strong contrast when he says: "the abundance of their joy and their *deep poverty* abounded unto the *riches of their liberality*." They gave "according to their power, * * * yea and beyond their power they gave of their own accord" and besought Paul "with much entreaty in regard of * * * the ministering to the saints." 2 Cor. 8:2-4. But their willingness to give money is easily understood when we observe that "first they gave their own selves to the Lord, and to us." v. 5. Modern teachers could do a very great deal more for the promotion of the Lord's work if the members generally would first give themselves to God and to his sound and faithful teachers. So much more can be done when the membership *wants* more to be done.

"Nor shall this spreading gospel rest
Till through the earth its truth shall run,
Till every nation shall be blessed
Who sees the light or feels the sun."

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Lois Jean Fox, newest daughter of Harry R. and Pauline Fox, arrived April 4, weighing eight pounds and an ounce. She brings the household to seven souls.

Last word from Africa reported Ray Lawyer in the hospital with typhoid fever, but doing well. ** U. R. Forrest, Brownwood, Texas, will forward money to any of the missionaries and is especially interested in the finances (support and building fund) of Sister Lillie Cypert, of Japan. ** "To our Thursday afternoon Bible class more young ladies came than we could find seats for."—B. D. Morehead. ** Miss Hettie Lee Ewing, who takes Sister Andrews' work while she returns to America for rest and treatment, contributes an article to the *Japan Times* encouraging good relations between Japanese and Americans.

The church at Green's Chapel continues steadfastly in its fellowship with Herman J. Fox. ** "All three children just over measles and today we greatly fear Laddie is contracting the dreaded scarlet fever."—Max Langpaap. Let his friends be diligent to supply the things needful. ** Bro. Fujimori, again in the U. S. reports three baptisms in Japan. Plum Street church (Hamilton Blvd., Detroit), has brought him over and would be glad for him to visit many congregations. For particulars, address A. L. Whitelaw, 620 Free Press Bld., Detroit, Mich. ** Churches of Christ need to get it well fixed in mind that missionary work is a part of their program just as surely as the Lord's Supper is a part of it. ** The "*Babbler*," Nashville, Tenn., reports favorably on Robert S. King's illustrated lecture work. Bro. Bob should be free to use his entire time advancing the kingdom. ** As these lines are written, Bros. Bixler and Rhodes are in the west. Churches desiring to meet them, also Brother H. R. Fox, before their return to Japan this fall will do well to apply early as the time will soon be here for them to sail. Each has a valuable message for the churches seeking to be apostolic. ** The support of W. N. Short, John Sherriff, H. J. Fox, and Max Langpaap each needs being helped. ** Sister Sarah Andrews is to be accompanied home by Oiki San, her Bible woman, who has been exceedingly valuable in the work at Okitsu and Shizuoka. ** The primitive churches of Christ, that is those nearest to Him in point of time and doctrine, evangelized their world in about thirty years. If, with much larger numbers, Christ's followers do not do a like thing now in thirty years, it will reflect very unfavorably on them. ** After handling the funds of Sister Cypert for two years, the Brownwood, Texas, church finds their "local work has more than doubled in every way." ** How can preachers do more for their church and their fellow-man than by developing the latent missionary powers of the church, when this also helps the church locally?

A MISSIONARY SICK.

Word comes from Sister Ray Lawyer that Brother Lawyer is in the hospital at Livingstone with an attack of typhoid fever. Livingstone is the nearest town to Sinde Mission and about thirty miles away.

This must be a terrible trial to our dear sister for only a few months ago one of the little fellows became sick and died. We must pray for both Brother and Sister Lawyer.

It will be a long time before Brother Lawyer can resume his duties on the mission site. There will be added expense; and, coming as this does right after the other doctor bills and funeral expense, it will be hard for these brave souls to make ends meet financially unless we all rally to their assistance with our means.

Brother and Sister Lawyer have been planning for some time to go out farther north and open another mission, but lack of finances has hindered them. Now it will be longer before they can realize their unselfish ambition.

Write Sister Lawyer at Sinde Mission, Livingstone, N. Rhodesia, S. C. Africa, and encourage her in her trial. Send me a special donation to help defray their extra expenses and provide the necessary things attendant upon such an experience. Address me at 2457 South Second St., Abilene, Texas, and I will forward your gift at once. I am working under appointment of the Harper, Kansas, church which endorsed and sent out our Brother Lawyer.

F. B. Shepherd.

SINDE MISSION LETTER.

Brother Merritt went out to a village about 25 miles west of us and spent the Lord's Day there. He had good meetings Saturday night and Sunday. This congregation is doing a good work we believe, and could only wish that all were doing as well.

Work here at the Mission continues well. We have a good school, with about thirty on the roll. This is about all we can handle with our means, in fact we are running along under the surface most of the time here lately. The last six months or more we have not had receipts to meet our expenses. We have been looking for and expecting more help every week, but not much extra has come. However, we have not given up hopes, but believe those at home will send. The Lord has a wonderful way of blessing his people, by depriving them of what they really think they need until they learn to look to Him.

Each year we have been here we have had lions around in this vicinity, somewhere near this time of the year. This year the report comes that the lions have killed one or more cattle near Natile, a siding about ten miles south of us. When I heard others talking of seeing lions close to their house, I thought it wonderful and exciting; but now we have had three lions within fifty yards of our house, and the women and children here alone! But the lions passed quietly on during the night.

We hope that more persons become interested in the Lord's work in missions. It is a life-giving work, blessing not only to those to whom the gospel is taken, but the giver as well. One of God's laws is that if we give to others we gain much for ourselves.

Word today from town says that Brother Lawyer is still improving, but it will be several days before he is able to get out of the Hospital. Doing without food, he is very weak. Pray for him.

W. N. Short.

"OUR WORLD TOUR," 208 pages; 21 line and half tone illustrations; clear type, and good presswork; text printed on white eggshell paper; the half tone engravings on peerless enamel stock; bound in a rich, deep green Keratol which looks like leather and wears better; side and back titles stamped in genuine gold; fancy lithographed linings; autographed; sent postpaid for. \$2.00.

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DON CARLOS JANES, 2229 Dearing Court, Louisville, Kentucky.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF MAY

Lesson 5.

May 1, 1927.

PETER'S DENIAL AND REPENTANCE.

Golden Text: Let him that thinketh he standeth, take heed lest he fall. —1 Cor. 10:12.

Lesson Text: Mark 14:53, 54, 66-71; Luke 22:61, 62.

53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. 54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire.

66. And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. 68 But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew. 69 And the maid saw him, and began again to say to them that stood by, This is one of them. 70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilean. 71 But he began to curse, and to swear, I know not this man of whom ye speak.

Luke 22:61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice. 62 And he went out, and wept bitterly.

whom will He deny? (Mat. 10:32, 33).

Luke 22:61, 62. At that moment what did the Lord do? Where was the Lord just then, and what was being done to Him? (See Luke 22:63-65). Did Peter's eyes meet the Lord's as He looked upon Peter? What do you think he read in that look? What did he now remember? What was the effect upon Peter? What was the difference between Peter's sorrow and the bitter sorrow of Judas? (Matt. 27:3-5; comp. 2 Cor. 7:10). How did Peter's sorrow result? See John 21:15-17.

Questions for Study of Lesson-Text. Mark 14:53. When and where was this? (Read Mark 14:26-52). For what purpose did they lead Jesus to the high priest?

Verse 54. Did Peter quite abandon His Lord? But did he stay close with Him? Why did he follow at all? (Luke 22:33). How did he gain entrance into the high priest's courtyard? (See John 18:15, 16). What was he doing there? What did he see and hear there? Was that association calculated to strengthen his courage?

Verse 66, 67. Who accused Peter of having been with Jesus? What made her think so? (See John 18:17. This maid was probably the one that kept the gate). What did Peter answer? What did he do? What strange signal came to his ears? (Comp. Mark 14:30).

Verse 69. When the maid saw him again, to whom did she speak, and what did she say? One of whom, did she mean?

Verse 70. Was it even harder to get out of the second denial than the first? Who accused him the third time? What fact convinced them that he was one of them?

Verse 71. Why did he curse and swear now in connection with his denial? With what words did he deny Jesus? With what words will the Lord Jesus deny some? (Matt. 25:12). Whom will He confess and

TEACHING POINTS.

1. The Self-Confidence of Peter. (See Golden Text).

It is easy to see in Peter's attitude a great love and devotion toward his Lord, and alongside of it quite a bit of pride and self-confidence in his own strength and loyalty to Jesus. Repeatedly the Lord Jesus warned him in the plainest terms, but in vain: Peter knew (so he thought) that in this one point at least he would never fail. He was determined and resolved that come what may, he would be true to Jesus to the end. How little we know ourselves! And how little we know the awful power of the hosts of darkness, against whom unaided human strength is no match! In the Garden again the Lord admonished him: "Watch and pray that ye enter not into temptation: the spirit indeed is willing but the flesh is weak." (Matt. 26:41). But Peter slept when he should have prayed, and in his false security felt equal to every trial.

2. Self-Confidence versus Trust in God.

The recent Lesson on Peter's walking on the water illustrates the difference between self-trust and trust in Christ. There it was evident that though he had to do the walking, no power of his could enable him to walk on the water: all depended on the continual sustaining from Christ. Therefore he must look to Him and trust in Him. When he ceased to trust he began to sink, and the Lord alone could re-establish him.

This is the principle of the Christian life and victory over evil, by faith in Christ.

3. Peter Follows Afar Off.

In Gethsemane, at the arrest of Jesus, Peter would have fought and died for the Lord; but reproved and restrained in this his spirit fell somewhat. Yet—perhaps just to show that he would and could make good his boast—he followed when they led Jesus away. But he was afraid to stay close: he followed afar off. It would have been better for him if he had fled with the others. There are many that "follow afar off." These have no power to endure the tests that come, because they are not wholehearted.

4. Peter's Denial of Jesus.

The test came suddenly and in the moment of greatest weakness. He was half afraid, to start with. He found himself surrounded by enemies. He witnessed the mistreatment and humiliation that was being heaped upon his Lord, and felt the helplessness of the situation. He sat by the fire with the officers and heard their talk. Little by little a sense of fear and desolation came over his soul. Then, perfectly unexpected, someone pointed him out as one of Jesus' followers. No doubt the denial was made before Peter realized it. The second denial followed more naturally, but required more emphasis. In the third he cursed and swore, saying, "I know not the man." Someone has said that when Peter was heard cursing and swearing they believed him, for none of Christ's own followers would be doing that.

5. Peter's Penitence

The Lord's eye recalled the faithless disciple, and he went out and wept bitterly. Sorrow is not the same as repentance. A bitter sorrow came into the heart of Judas after he had betrayed the Lord: but that was a despairing sorrow, "the sorrow of the world" that "worketh death." But Peter's was the "godly sorrow that worketh repentance", a humble penitence that returns to God with all the burden of sin and guilt, even as the Prodigal came home to his father. Peter's formal re-instatement is found in John 21.

QUESTIONS FOR CLASS USE.

1. Who led Jesus away to the high priest's house?
2. What did Peter do?
3. Why did he follow afar off?
4. Where did he sit?
5. Is it a safe thing for Christ's disciples to sit around the fire with Christ's enemies? (Ps. 1:1.)
6. How did the temptation come?
7. What did Peter do?
8. Did that settle it?
9. How many times did he deny?
10. The last time, how did he emphasize the denial?
11. What had they been doing to Jesus in the meanwhile? (Luke 23:63-65).
12. How did Jesus remind Peter?
13. What did Peter do?
14. What was the difference between Peter's sorrow and that of Judas Iscariot?—(2 Cor. 7:10).

SECOND LORD'S DAY LESSON OF MAY

Lesson 6.

May 8, 1927.

PETER AND THE RISEN LORD.

Golden Text: Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead.—1 Pet. 1:3.

Lesson Text: John 20:1-10; 21:15-17.

1. Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. 2 She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

John 21:15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Tend my sheep. 17 He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Questions for Study of Lesson-Text.
Verse 1. (From preceding chapter get the connection, time and place). What day was it? Why did Mary Magdalene come so early? Who was with her? The "other Mary." (Matt. 28:1; Mat. 27:56). How did they find the tomb?

Verse 2. What did Mary Magdalene straightway do? Who was "the other disciple whom Jesus loved"? (John). What did she say to Peter and John? Verses 3-5. What did they do immediately? Why the haste? Which ran the faster? But did he get into the tomb first? (vs. 6, 8). What did that other disciple first do? What did he see in the tomb?

Verses 6, 7. What did Simon Peter do first of all when he came to the tomb? Was that his natural disposition? What did he behold in the tomb? What specially did he notice about the napkin that had been upon Jesus' head?

Verse 8. Did Peter's example move John to act likewise? When he "saw" what did he believe? (Think on this). Verses 9, 10. If they had known the Scripture would they have expected this? Did they continue their search after that, or inquire further concerning the body of Jesus?

John 21:15. When and where was that, and what had happened just before? (See John 21:1-14) What heart-searching question did the Lord Jesus ask Peter? What did He mean by "more than these"? (Either than the nets and fishes, or than the rest of the disciples. Matt. 26:33). Does much depend on whether a man loves Jesus Christ or not? (1 Cor. 16:22; Eph. 6:24). What was Simon's answer? What charge did the Lord then commit to him? How can we show our love for Him? (Comp. Matt. 25:40). Verses 16, 17. How many times did Peter have to answer that question? Can you think of a possible reason? What did the Lord answer in each case? How did Peter feel when the Lord asked him the third time?

Read the sequel, John 21:18-33.

NOTES AND TEACHING POINTS.

THE TITLE OF THE LESSON.

It appears that (excepting the women) Peter was the first one to see the risen Lord. When the two returned from Emmaus (Luke 24:33, 34) they were met by the announcement that "the Lord is risen indeed and hath appeared to Simon." In Paul's enumeration of the appearances of the risen Christ, "Cephas" (Peter) is mentioned first. (1 Cor. 15:5). What passed between Peter and his Lord at that meeting we shall never know. Peter saw Him again that evening when ten were assembled, and again the following first day of the week when the eleven were all gathered. (John 20:24-28). The third time was on the occasion of John 21:14-17, in our printed lesson-text. No doubt Peter saw Him frequently after that (Acts 1:2, 3 and 10:40, 41); and he was also one of those who witnessed the Lord's ascension (Acts 1:9-13).

THE GOLDEN TEXT.

The Golden Text is taken from the opening of Peter's first epistle. In it he states that God "begat us again," and that it was an act of great mercy on His part. The result of this begetting is "a living hope," which is kindled in us and guaranteed to us, "by the resurrection of Jesus Christ from the dead." Some would connect the "resurrection of Jesus Christ" so that it would mean that by the resurrection of Jesus Christ God begot us into a living hope. This makes good sense, and is in harmony with Scripture, but the first-mentioned view is more probably the correct one.

THE RACE TO THE TOMB.

John, upon whose memory every circumstance was indelibly impressed, gives us these details—that both he and Peter at Mary Magdalene's news, started running to the Tomb; that he outran Peter, but stopped at the entrance, looking in; that when Peter came up he immediately entered the tomb, and that he then followed.

THE GRAVECLOTHES AND THE NAPKIN.

Of considerable interest is the matter about the graveclothes and the napkin. The view that the Lord Jesus rising from the dead took time before He left the tomb, to fold neatly and lay aside the napkin that had been upon His head (as though any end could have been served by such a thing!) is outside our serious consideration. But what was the significance of the napkin lying "rolled up in a place by itself"? Simply this, that the graveclothes and napkin lay in place, just as they had been upon His body, and that the resurrection-body (endued as it is by the marvellous attributes of spirit, John 20:19) passed out, leaving them in position. It was those empty graveclothes and that napkin lying to itself where the head had been, that convinced Peter and John, so that without further search or inquiry they returned to their home.

SIMON LOVEST THOU ME?

Relate the circumstances: seven disciples in Galilee (John 21:1, etc.)—by the Lord's own orders (Matt. 28:7, 10)—waiting there, perhaps in some need; Peter, the natural leader, says "I go a fishing," and the rest fall in with it; how they fish all night in vain; how in the morning a figure stood on the beach; how at His command they cast out the net and took a great haul of fishes; how John quickly recognized Him and told Peter, who forthwith plunged in and swam ashore to Him, and all the rest of details of the breakfast, etc.

Note the three questions, and Peter's answer each time, and the Lord's charge to Peter in each instance. (Was Peter the "chief-shepherd"? 1 Pet. 5:1-4). Why was it three times that the Lord asked, and Peter confessed?

"Lovest thou me?". Let us take the question to ourselves.

Emphasize first the first word. You say you believe—do you love the Lord Jesus? (1 Pet. 1:8; 1 Cor. 16:22). How would such a love show itself? (John 14:21, 23, 24). Would our love for Him show itself also in tender care for His lambs and His sheep? Could anyone feed His lambs and tend His sheep aright unless first he loved the Lord Jesus?

Emphasize the second word. That makes it a personal question. Others may or may not—but dost thou love me?

Emphasize the third word. That makes the love personal. Some love the doctrine, some the cause, some their party and seek for its success and glory—but dost thou love Me? To love Him with all the heart is much more than all offerings and sacrifices and all the other interests which one may and should have in His work.

QUESTIONS FOR CLASS USE.

1. Who carried word of the empty tomb to Peter and John?
2. How did she learn?
3. Why did Peter and John run?
4. Who got there first?
5. Who got in first?
6. What did both see?
7. What was the peculiar position of the "napkin"?
8. What effect did that have on Peter and John?
9. Who was the first of the apostles to see the risen Lord?
10. Relate the meeting at the lake of Tiberias. (John 21:1-14).
11. What question did Jesus ask Peter first?
12. What was Peter's answer?
13. What charge did Jesus give him?
14. What did Jesus ask a second time? and a third?
15. Why three times? (Luke 22:61).
16. What did Peter answer the third time?
17. Does that question come home to us also?
18. What is the Golden Text?
19. What do we learn of Simon Peter in this lesson?

THIRD LORD'S DAY LESSON OF MAY

Lesson 7.

May 15, 1927.

PETER AT PENTECOST.

Golden Text: 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.

Lesson Text: Acts 2:12-14. 32-41.

12 And they were all amazed, and were perplexed, saying one to another, What meaneth this? 13 But others mocking said, They are filled with new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.

32. This Jesus did God raise up, whereof we all are witnesses. 33 Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. 34 For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord,
Sit thou on my right hand,

35 Till I make thine enemies the footstool of thy feet.

36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. 37 Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apos-

Questions for Study of Lesson-Text. Verses 12, 13. (For the when, where, and who, read Acts 2:1-11 and see Notes). Why were they all amazed? (See vs. 6, 7, 8). What cheap and foolish explanation satisfied some?

Verse 14. Who now rose up and spoke? (Whom did he address? Was this the first address by an apostle after the Holy Spirit came? Why? (See Matt. 16:19).

Verse 32. (For notice of the intervening verses see Notes). Of what great fact were Peter and the rest of the apostles witnesses? What first-hand knowledge of it did they have?

Verse 33. Who was "by the right hand of God exalted"? What had He received? (Comp. John 7:39; 16:7). What evidence of this was given?

Verses 34, 35. Why this reference to David? (See vs. 25-28). Where did David say this? (Ps. 110:1). How had the Lord Himself made use of this same point? (Matt. 22:44-45). What does this quotation show as to Christ's present position?

Verse 36. What is the great conclusion of it all? How had Peter shown that Jesus was Lord and Christ? (Vs. 30-32, 34). What had they done to

bles, Brethren, what shall we do? 38 And Peter said unto them, 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. 39 For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

2:11-13). How are they all called?

Verse 40. Is all Peter's testimony and exhortation recorded here? What was the sum of it? How only can a man save himself? (Tit. 3:5). What was the doom of that crooked generation?

Verse 41. How did those that received Peter's preaching respond to it? How many were added that day? Who added them? (v. 47). To what were they added? (Acts 5:11, 14).

Him whom God made Lord and Christ?

Verse 37. Why were they pricked in their hearts? What is meant by this? What important question did they put to Peter and the rest of the apostles? Why was Peter the very man to answer it? (Matt. 16:19).

Verse 38. What two things did Peter tell them to do? What were both of them for? What is remission of sins? What should those who repented and were baptized receive? What is the "gift of the Holy Spirit"? (Acts 5:32; 10:44, 45; 11:17; Rom. 5:5).

Verse 39. What promise? Comp. Gal. 3:14. To whom is the promise? Who are they "afar off"? (Eph. 2 Thess. 2:14).

NOTES AND TEACHING POINTS.

THE COMING OF THE SPIRIT.

The Holy Spirit has been active in the world from the creation—yea, in the creation itself (Gen. 1:3). In former dispensations the Spirit spoke through "holy men of God." (Heb. 1:1; 2 Pet. 1:21). He had much to do with the nation of Israel, her prophets, judges, and kings. In the New Testament the Spirit filled and actuated John the Baptist; descended visibly upon Christ at His baptism, and indeed, was manifest in Jesus' life from His supernatural begetting (Luke 1:35) to His resurrection and ascension. And yet in an important sense the Spirit had not yet come (John 7:39) and could not come until the Lord Jesus had ascended to the Father (John 16:7). Until then the apostles had to wait before they could bear witness and proclaim Jesus to the world as Lord and Christ. The Spirit taught them all things, guided them into all truth, and brought to their remembrance all that Jesus had said to them. (John 14:26; 16:12, 13). Moreover the Holy Spirit must enable them to say exactly the right words. (1 Cor. 2:13; Comp. Matt. 10:20). All of this found its fulfilment on Pentecost. (Acts 2:1-4).

THE EVENT OF PENTECOST.

After about ten days' waiting and praying (See Acts 1:4, 5, 8, 10-14) the Spirit came, suddenly and with great outward demonstration. The populace came running together to the place where the apostles were gathered, and they saw and heard them speaking in the tongues of various nations. This caused the amazement (see first verses of our printed lesson-text).

PETER'S SERMON.

The beginning of Peter's speech is indicated in the lesson-text (v. 14). In the first part he explains by quotation from Joel what had happened (vs. 15-21). Then he began to preach Jesus: first, as "a man approved of God," v. 22; then, as crucified by them, v. 23; then as raised from the dead, v. 24. Now he shows where David spoke of the resurrection of one, namely of his descendant, the Christ, vs. 25-31; and bears witness that this Jesus was thus raised from the dead, v. 32. He concludes by showing that Jesus, exalted at God's right hand, had sent forth the Spirit and shows that therefore He is both Lord and Christ.

Other "Teaching Points are (1) the Effect of the Sermon; (2) the Anxious Inquiry; (3) Peter's Answer; (4) the Results.

Since in these lessons we are studying specially about Simon Peter, consider what part he plays here—as the first proclaimer of the Gospel Mes-

sage, the man with the keys, Matt. 16:19 Notice his boldness throughout. Can you account for the great change that had come over him?

QUESTIONS FOR CLASS USE.

1. Of what prominent day does this lesson treat?
2. What was the great event of the day of Pentecost?
3. Relate events of Acts 2:1-13.
4. Who was first to address the multitude?
5. Why was Peter the first one? (Matt. 16:19).
6. Did he speak by human wisdom, or by the Holy Spirit?
7. What testimony did he bear concerning Jesus?
8. What did he call on all Israel to acknowledge? (v. 36).
9. How was the multitude affected?
10. What question did they ask Peter? (v. 37).
11. What did he answer? (Gold. Text.)
12. Is that answer still valid?
13. What did all those who received "the word" do? (v. 41).
14. What were they added to? (Cp. v. 47; Acts 5:14).
15. What church was this?
16. Who added them to the church?
17. Does He ever fail to add them to the right church?
18. Can we become members of the church in the same way today?
19. What change do you see in Peter since Luke 22:61, 62?

FOURTH LORD'S DAY LESSON OF MAY

Lesson 8.

May 22, 1927.

PETER HEALS THE LAME MAN.

Golden Text: 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.

Lesson Text: Acts 3:1-10; 4:8-10.

1. Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. 2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 who seeing Peter and John about to go into the temple, asked to receive an alms. 4 And Peter, fastening his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something from them. 6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. 7 And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. 8 And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 and they took knowledge of him, that it was he

Questions for Study of Lesson-Text.

Verse 1. To what place did Peter and John go? For what purpose?

Verses 2-5. Who asked Peter and John for an alms? What was the man's affliction? How long had he been in that case? Was he in a public place, a familiar figure? What did Peter do and say to him? What did the man naturally expect?

Verse 6. What was Peter unable to give him? But did he have something to give him? Was that something much more valuable than any silver or gold? What had the Lord enjoined upon His disciples? (Luke 6:30). Must they always give exactly what is asked? Does God do that? (Eph. 3:20). In what shape did Peter's "gift" to the lame man come to him? (As a command). Does the great gift of salvation come that way also? (Acts 2:38). In whose name (by what authority) was this command given? Does that make a difference? (Recall Matt. 14:28, 29). Do the Lord's commands enable men to perform?

Verses 7, 8. What aid was given to the man? (Comp. Acts 16:19, 20). Did the man allow himself to be lift-

that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

Acts 4:8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, 9 if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; 10 be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.

good deed done? Was Peter in the least backward about answering to this charge? In whose name, did he say, did this man stand there whole? What did he say about "Jesus Christ of Nazareth," in this verse? What did he say about him in verses 11 and 12 following?

ed as dead weight, or did he also act and respond? What immediately happened? How did he at once begin to use his new power? Whom did he praise? Why did he not praise Peter?

Verses 9, 10. Who saw him? Did they all recognize him? How were they affected?

Read carefully the sermon that followed, Acts 3:11-26.

Acts 4:8-10. When and where was this? (See Acts 4:1-7, and Notes). What question had they just asked Peter? (Acts 4:7). What help came to Peter at that instant? (Matt. 10: 19, 20). For what were they being called to account? Is it usual that a man should be carried to court for a

NOTES ON LESSON 8.

THE PASSING OF TIME.

between this lesson and last. It must not be supposed that the occurrences of Acts 3 followed immediately after Pentecost. Acts 2:42-47 indicates the passing of some time. Peter and other apostles preached many sermons in the meanwhile. But the occasion and sermon of Acts 3 is recorded because it marks a crisis: the healing of that lame man and the sermon following led to the first persecution. In Acts 4 we see the apostles imprisoned and tried before the Sanhedrin.

PETER BEFORE THE SANHEDRIN.

The first persecution was comparatively mild. The authorities were "grieved" because of the fact that the apostles taught, and even more because of what they taught; for the rulers were Sadducees who did not believe in resurrection. Besides, this preaching of Jesus as Christ was a bad reflection on the Jewish leaders who had brought about His death. So they arrested Peter and John, and because it was already evening, put them in jail for the night. Next morning they brought them before that august assembly, before whom prisoners were wont to tremble. But nothing was more striking than the boldness of Peter and John. Remember that not long before this Peter quailed before the servant maid and denied the Lord. But now all is different. How do you account for that? (See Acts 4:13, and esp. 31).

TEACHING POINTS.

The Golden Text. When, where, why, by whom spoken. Note the absolute exclusiveness of this: There is no salvation in any other—not in any of the leaders, or teachers, or philosophers, or even prophets: salvation is wholly and exclusively in and through Christ. If any have said that there is "so much good" in other religions, etc., here is the clear-cut answer. Cp. Col. 2:4, 9, 10.

The Healing of the Lame Man. Note that he was a public figure, well-known. It was openly done, "not done in a corner." Note also the perfect hopelessness (humanly) of the case; he was lame from birth, and now above 40 years old (Acts 4:22). Wherein does this contrast with reputed "miracles" of our day?

The Method of the Healing. It was "a gift," freely given. It came by way of a command, "Rise up and walk," the command being backed by the power and authority of that Name. The command was accompanied by a helpful lift. The man responded on his part: he leaped up and stood. Then mark the use of his new-found power, and his praise of God. Is there a picture here of the method of our salvation?

The Sermon that Followed. See how the crowd gathers, and the amazement and wonder. Sketch Peter's sermon: he disclaims anything marvelous in the healed man or in himself—the power was of God through His Son. The Call to Repentance (v. 19) and the promise of a far greater Restoration upon Israel's repentance. A warning also goes with it.

The Arrest, Imprisonment and Trial of the apostles. What question was put to them. Peter's reply. Note the fulfilment of the promise of Matt. 10:19, 20, and Luke 21:14, 15. Mark Peter's boldness. Contrast with his former timidity. Consider Acts 4:31, as possible reason for the change in Him. How could we have more boldness?

QUESTIONS FOR CLASS USE.

1. Who are the leading persons in this lesson?
2. Where did Peter and John go?
3. Who was at the Temple gate?
4. What request did he make of Peter and John?
5. Did he get what he asked?
6. What did Peter say to him?
7. What command was given him?
8. In whose name was it given?
9. Was the command merely words?
17. How were they affected by this?
18. (On Acts 4:8) To whom was Peter speaking?
19. How came he before the rulers?
20. Where had he spent the night before?
21. Why had he and John been arrested?
10. What assistance did he get toward fulfilling the command?
11. What did he do on his part?
12. What happened to his feet and anklebones?
13. How did he use his new-found power?
14. Did he show any gratitude?
15. Who saw him?
16. Did they recognize him?
- (Answers to questions 19-21 are found in Acts 4:1-7).
22. How did Peter say the lame man received his new life and power?
23. Quote the Golden Text.
24. What are we told of the Lord Jesus Christ in the Golden Text?

FIFTH LORD'S DAY LESSON OF MAY

Lesson 9.

May 29, 1927.

PETER UNDAUNTED BY PERSECUTION.

Golden Text: We must obey God rather than men.—Acts 5:29.

Lesson Text: Acts 5:27-35, 38-42.

27. And when they had brought them, they set them before the council. And the high priest asked them, 28 saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. 29 But Peter and the apostles answered and said, We must obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. 31 Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. 32 And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him. 33 But they, when they heard this, were cut to the heart, and were

Questions for Study of Lesson-Text.

Verse 27. Had there been a persecution previous to this? (Acts 4:1-22). On circumstances of this see Notes.

Verse 28. Who made this speech to the apostles? When had the rulers charged them not to teach? (4:17, 18). Did Peter promise at that time? (4:19, 20). How diligent had they been in their teaching? Whose blood were they trying to bring on these rulers? How? (Acts 2:23; 3:14, 15; 4:10).

Verse 29. What great truth and principle did Peter pronounce here? Must we ever obey men? (Rom. 13:1; 1 Pet. 3:1; Eph. 6:1, 5; Heb. 13:17). But when must we refuse to obey men? On whose account do we render obedience to man at any time? (1 Pet. 2:13).

minged to slay them. 34 But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. 35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: 39 but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. 40 And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. 41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. 42 And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

Verse 42. Did they keep still after that? Did they teach only in private? Or only on favorable occasions? What did they teach and preach?

Verses 30-32. Did Peter boldly charge them with the murder of Jesus? What had God done regarding Him? For what had God exalted Him? What does the risen and exalted Christ offer to Israel? To Israel only? (Rom. 1:16). Who was witness to these things? Who else? (John 15:26, 27). To whom does God give the Holy Spirit? (Comp. 2:38).

Verses 33-39. How did this bold speech affect them? (Comp. 7:54). Who arose to restrain their angry passions? What argument did he make? Is that true in every case? Was it true in this case? Is it true in every case at last? (Matt. 15:13). What danger did Gamaliel foresee? Was it a real danger?

Verses 40, 41. Did Gamaliel persuade them? Nevertheless, what did they do to the apostles? Were the apostles very much cast down over this experience? Why not? (Matt. 5:12; Cp. 1 Thess. 1:6). About what did they rejoice especially? Is that a great distinction? (Phil. 1:29). Have I ever been permitted to suffer shame or pain for His Name?

NOTES ON LESSON 9.

THE SETTING OF THE LESSON.

This was the second persecution, and involved not only Peter and John, as the previous one did, but all the apostles. After the judgment that fell on Ananias and Sapphira (Acts 5:1-11) the work of the apostles went on with renewed power, and they were greatly revered by all the people. As a result multitudes of believers, men and women, were added to the Lord. This stirred up the jealousy of the high priest and his party, and they arrested and imprisoned the apostles. But they were miraculously released from prison, to the great astonishment of the officers who were sent to bring them, and of the chief priests. Finally they were found in the temple preaching and teaching, and were conducted before the waiting council to be tried. At this point our printed lesson begins.

TEACHING POINTS.

The Second Persecution. Compare it with the first, Acts 4:1-21. Was this more severe? Who was arrested this time? How near were they to losing their lives for Jesus' sake? What actual shame and suffering came upon them?

The Boldness of Peter and the Rest of the Apostles. Peter was the spokesman, as before. Note how direct and fearless his little speech before the council; and mark its terrific effect upon the hearers. Can this be the same timid disciple who once shrank before a servant-maid and who denied his Lord? Were these the men who even after the Lord's resurrection cowered behind locked doors for fear of the Jews? What had happened to make this difference? (Acts 2; and again, ^aActs 4:29-31).

Peter's Speech. It was short and to the point. The first sentence of it states his position and purpose. Then the simple testimony of Christ's resurrection (including the accusation of His murderers) and of His exaltation, "to give repentance to Israel and remission of sins." Of this (he said)

both they and the Holy Spirit were witnesses. The loving offer of repentance, remission, and the gift of the Holy Spirit was implied, even to these men.

Gamaliel's Counsel. Mark his chief argument. It is always true that a work or movement founded upon falsehood soon perishes? Recall instances where it was not so. But will it be so in the long run? (Matt. 15:13). Should we wait for that? May Gamaliel have suspected that perhaps God was back of this? If so what should he have done?

The Apostles' Joy. Gamaliel stilled the evil passions enough that the council gave over the thought of slaying the apostles. Nevertheless they ordered them beaten. But another surprise awaited them: the apostles instead of murmuring, complaining, and slinking away in shame, met it with joy. That, too, came of the Holy Spirit. (Gal. 5:22). What can one do to such people as that? Recall Matt. 5:12 and Luke 6:22, 23.

QUESTIONS FOR CLASS USE.

- | | |
|--|---|
| 1. Who brought the apostles and set them before the council? (See preceding verses). | 11. Who were witnesses of this? John 15:26. |
| 2. Had that happened once before? (Acts 4:1, etc.) | 13. To whom does God give His Holy Spirit? |
| 3. How did it happen again now? | 14. What was the effect of this speech? |
| 4. What charge had the apostles disregarded? | 15. Who prevented that bloodshed? |
| 5. Had they done much teaching? | 16. What was Gamaliel's advice? |
| 6. Who was spokesman of the apostles? | 17. What possible danger did Gamaliel warn against? (v. 39). give them? |
| 7. What reason did Peter give for ignoring their charge? | 20. Were the apostles distressed and intimidated by this? |
| 8. What did he say about Christ? | 21. How did Peter show up all through this affair? |
| 9. What had they done to Christ? | 22. How did he get all this boldness? |
| 10. For what did God exalt Him? | |
| 18. What did they do to the apostles? | |
| 19. What renewed charge did they | |

THE WORD AND WORK LESSON QUARTERLY.

We invite attention to the special features of these lessons:

1. The Questions.

These questions are not so much intended to be read out and used in the class, though they are suitable for that purpose also.

2. The References.

Among the questions quite a number of Scripture-references are found. It is some trouble to look them up, but this also is good and fruitful work for the student. All these references are important and worth while, and there is always a reason for their being given. Look them up.

3. The Comments.

The comments are few and appear in the Notes on each lesson. They generally treat on something about the lesson, rather than on the lesson itself. The questions alone furnish the best comment on the lesson. Not what someone tells you does you most good, but what you find yourself.

The Questions printed on the right hand column are the very best guidance that can be given to the direct study of the Scripture-Text. Each question calls attention to the verse on which it is asked, and generally brings out some truth that might have been overlooked, or suggests some application to our own lives. The questions are not directly answered. The answer must be sought, and can always be readily found in the Scripture-text, or in the Scripture reference. Of course this arrangement is not so convenient as if the answers were given with each question, but it is far better, because it provokes and necessitates real research and study.

WORD AND WORK

NOT MY WILL.

I cannot say,
Beneath the pressure of life's cares today,
I joy in these;
But I can say
That I would rather walk this rugged way
If Him it please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so
"Thy will be done."

I cannot speak
In happy tones; the tear-drops on my cheek
Show I am sad;
But I can speak,
Of grace to suffer with submission meek
Until made glad.

I do not see
Why God should e'en permit some things to be
When He is love;
But I can see,
Though often dimly, through the mystery,
His hand above!

I do not know
Where falls the seed that I have tried to sow
With greatest care,
But I shall know
The meaning of each waiting hour below
Sometime, Somewhere!

I do not look
Upon the present, nor in nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book,
And I can wait.

I may not try
To keep the hot tears back, but hush that sigh
"It might have been,"
And try to still
Each rising murmur, and to God's sweet will
Respond, "Amen."

—*F. G. Browning.*

WORDS IN SEASON.

R. H. B.

SEEING AND BELIEVING.

"Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29.) So spoke the Lord Jesus to Thomas, once doubting now convinced by the testimony of his own senses.

This at once shows the extreme distinctions between "faith" and "sight," or "faith" and "knowledge" are not correct. The fact that one has seen and handled the risen Savior does not make faith impossible. Because he had *seen* Thomas *believed*. So did the rest of the Apostles. Paul saw him on the road to Damascus, and repeatedly afterward: nevertheless, like all the rest of us, he was saved by faith, and the life that he thenceforth lived was by faith, "the faith which is in the Son of God who loved me and gave himself up for me." (Gal. 2:20) The Lord Jesus pronounced special blessing upon the faith of those who believed without having seen; but He does not deny that they who had seen Him had *faith*. That shows further that the faith of which the gospel speaks, though for us it includes the intellectual conviction of our Lord's existence, death, resurrection, and exaltation, is something more and deeper than that. If it had not been, those who had ocular proof of these facts could not have had faith, but would have been saved by "sight" and by "knowledge." But though they had seen, they were saved *by faith*, just like the rest of us. Therefore the faith that saves is something over and above the intellectual conviction that Jesus lived and died and rose again and ascended to heaven. All this *they knew*, for they had seen and witnessed it. Yet, over and above that, they *believed* on Him, and were saved *by faith*. And it must likewise be clear that that element of *faith* which they had, despite the fact that they had seen and known so much, is really the essential faith by which men are saved.

THE ESSENTIAL FAITH.

We ask, what is that essential and saving faith? It was, as we have seen, something more than the perfect assurance of the existence of Jesus, His mighty works and words, His awful death, His triumphant resurrection, His bodily ascension to heaven. What was this "something more"? It was in the first place the conviction that He is the Christ, the Son of the living God. All that they had seen and known of Him did not necessarily establish *this* fact. This was a thing which man could not infer nor reason out nor demonstrate to himself. All the marvelous facts concerning Jesus were susceptible of some other explanation. Like the Jews of whom He said, "Ye have seen me and yet believed not" (John 6:36), like the rulers and priests who plotted His death, though they knew He had raised Lazarus from the dead (John 11:47-53), like Israel, who "though he had done so many signs before them, believed not on him" (John 12:37); like the

people who, though evidently recognizing His supernatural power and greatness, said He was John the Baptist, or Elijah, or Jeremiah, or one of the prophets (Matt. 16:14)—so in every case: it did not follow that because of all these things He was necessarily *the Christ, the Son of God*. This truth lay outside man's natural perception: it could be learned only by revelation, and could be received only *by faith*. When Peter confessed Him, "Thou art the Christ, the Son of the living God," Jesus answered, "Blessed art thou Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." (Matt. 16:17) Flesh and blood—man by his power of research and observation could not have discerned this truth as a certainty: it must be received from God upon faith. It is written, "They shall all be taught of God." (John 6:45) By the testimony of the Old Testament scriptures, by the direct voice from heaven (Matt. 3:17; 17:5) and by the word of testimony given by Himself, they heard and believed that He was indeed what He was. It was this faith, expressed in the words, "My Lord and my God" (John 20:28) that Thomas had; and this was something over and above what his senses had perceived, though he had seen and handled with his hands the risen Lord. "Whosoever believeth that Jesus is the Christ is begotten of God." (I John 5:1).

"TRUST AND OBEY."

There is yet another aspect of saving faith which rises above the fundamental convictions of His existence, work, death, resurrection (though it necessarily rests on that)—and that is the element of *trust*. The New Testament faith is never a matter of belief in abstract truths, never mere cold intellectual convictions of any sort. It always involves what we call *confidence*, and that is a committal of one's self and one's interests to the one in whom one trusts. Such trust is always called forth by a need. The sick man trusts himself to doctor and surgeon most utterly; the Alpine traveller to his guide; the child to father or mother for protection; the perishing man to his rescuer. It always involves action and implicit obedience. Though a man had, like the apostles, seen the Lord Jesus, yea though he had become convinced that He is the Christ the Son of God, his faith must rise to the level of trust before it can become operative. It is not mere intellectual assent to this proposition or to any proposition, but the souls' committal to it—and to Him in whom we believe—that makes the saving faith. Hence the "obedience of faith" (Rom. 1:5) is always implied and involved and used synonymously with "faith." Nothing less than this is or can be real faith. The faith that purifies the heart and overcomes the world is that which commits itself to the Lordship of Jesus unto salvation.

FAITH AND LOVE.

Such a trust is inseparable from love toward Him who first loved us. The boundary line between faith in Jesus Christ and love to Him becomes indistinguishable. "Whom not having seen, ye love; on whom though now ye see him not, yet believing ye rejoice with joy exceedingly and full of glory: receiving the end

of your faith, even the salvation of your souls." (I Pet. 1:8, 9)
It is "faith working by love."

The thought that when at last we reach our home with God and every veil is done away, that then

"Faith shall be lost in sight,
And hope in glad fruition."

does not set forth the whole truth concerning either faith or hope; for childlike trust in God will be the rule and joy of all eternity; and "scenes of bliss forever new" will keep our hearts looking forward. Faith, hope, and love abide forevermore; and though love be greatest of these, it is inseparable from faith and hope.

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THE ORIGINAL SIN.

The fundamental sin of man according to the first chapter of Romans is rebellion against God, the refusal of His authority, contempt for His word *as His word*, the ignoring of Him in our choices and decisions, in sum, the declaration of our independence of God, in whatever form it may be manifest. It is clear that that attitude (which is the very essence of Sin itself) may be consistent with morality, respectability, culture, genius, fine sentiment, high ideals and ambitions, philanthropy, public-spirit-edness, many human virtues and much amiableness of person or manner. Of course this fundamental wrong may (and in its ultimate consequence will) manifest itself in the very opposite way—in immorality, crime, bestiality, and the like. But a man may all the more proudly turn his back upon God and despise God's word and disown God's supreme authority because of his show of virtue and fine qualities. It is there that men are deceived. Unrighteousness is a much wider term than positive wickedness. It includes *all that is not right*, and that by God's standard, not man's. The seeming good that is done in disobedience and rebellion against God comes under the head of unrighteousness.

THE ESSENTIAL SIN AND ITS FRUIT.

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hinder the truth in unrighteousness. (Rom. 1:18). The special "truth" referred to as the context shows, is *the truth concerning God* and the obligation that springs out of it. "Because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that they may be without excuse." Now comes the description of the essential sin, the sin that, as the acorn holds the oak, contains in itself all possible sin: "knowing God they glorified him not as God, neither gave thanks." That is to say, they did not acknowledge God, they did not accord Him His supreme place and honor and right. They had the initial truth, but they hindered it, held it back in unrighteousness, would not let it influence their life and actions. They did not allow the claims

of God over them. This was (and is till yet) the root of all sin. The descent from this point is swift. They "became vain in their reasoning"—their philosophy—"and their senseless heart was darkened." Their failure to acknowledge God at once deprived them of the one and only solid axiom, the basic knowledge from which alone the universe could be accounted for. Consequently their philosophy became a chain of empty, trivial, foolish reasoning without start or goal; and the further they went the more confused and absurd became their ideas. First came idolatry—the deification of the various forces of nature, of life in its various forms, of men and of man. Such idolatry expresses itself in image worship—but not always and necessarily. It did at first; not so much so in our day. Then God withdrew His control from them: He gave them up in the lusts of their hearts unto uncleanness, "for that they exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen." And again He loosed their restraints and gave them up unto vile passions; and once more, because "they refused to have God in their knowledge, God gave them up unto a reprobate mind," the results of which are given in a black and terrible list. (Rom. 1:21-32).

THE SERPENTS' EGG.

The important fact in all this is that these follies, vices, immoralities were *not the cause* of God's abandonment of them, but *the result of it*. The cause lay in their abandonment of God, their refusal to acknowledge Him, to own His authority, to seek and submit to His will and to obey Him. That was the sin of all sins, and whoever has that, no matter how moral and noble he may yet outwardly be, has all the rest, and is the potential doer of every other evil thing. These awful results are seen in abundance round about us in our day, and the operating cause back of all the evil is openly manifest: God has been ignored and denied, and by those who have had far more light than the first rebels had. Therefore is the wrath of God revealed from heaven, and a fire has gone forth that naught shall quench, but it will burn to the lowest Sheol.

"Look not every man on his own things, but every man also on the things of others."—Phil. 2:4.

The life of one on whom the fulness of the free love of God is ever shining must be a life of love. Love to God, love to the brethren, love to the world, spring up within us, as the heavenly love flows in. They that are Christ's have crucified the flesh. Sternness, coldness, distance depart, and are succeeded by gentleness, mildness, guilelessness, meekness, ardor, long-suffering. The tempers of "the old man" quit us; and in their place comes the "charity which suffereth long, and is kind." Gentle and loving and simple should be the life of the justified; meek and lowly should they be, who have been loved with such a love.—Dr. Horatio Bonar.