

WORD AND WORK

WORDS IN SEASON.

R. H. B.

THE PHARISEES AND THE SADDUCEES.

With the Pharisees and the Sadducees we meet at the very outset of the gospel and at almost every step of the life-story of our Lord. They furnish the back-ground and setting of Christ's ministry, and a clear understanding of their character is therefore helpful. Moreover, they were not a people of long ago: they are types of religious humanity; the Pharisee and the Sadducee are with us yet. I have found no better pen-picture of them than the following by H. W. Beecher:

THE PHARISEES.

The Pharisees "were those who sought to lift men above their ordinary condition, and bring them under moral restraints, and impose upon them spiritual duties. They were ignorant of the right methods of doing these things, but they were the men of their day who sought to maintain that which was right, to enlighten that which was dark, and to reform that which was abusive. They were men that sought to introduce religion, such as it was, and morality in the temple, in the state, and in the household. They were not all to be despised. Relatively to other men the Pharisees were superior. Relatively to Christ they were low and even despicable. Their chief sins were selfishness, bigotry, narrowness in religious duties and views. Their fault was on the side of excessive zeal. It was a zeal that scorned compassion and kindness. It was a zeal that sprang from selfish and bigoted adhesion to religious views. They had no true pity and humanity in their religion. If it was the nature of the Pharisee to be selfish, to leave humanity out of his religion, and to worship the instruments of religion rather than the thing itself; you may be sure Phariseeism is not dead. You do not need to go to the New Testament to see where the Pharisees are. They sit in our churches. They are in all sects. Phariseeism is a quality of human nature. It is the way by which the mind of a man with inferior illumination develops itself. It is one of those methods in which the imperfections of human nature manifest themselves when it is acting in the direction of religion.

They were not without many good qualities; they were not without much that was praiseworthy; but they failed in the essential points of spirituality and love. And as these are the foundation qualities of God's nature and government, they failed at the very pivotal point.

THE SADDUCEES.

Who were the Sadducees? They were men who were sceptics in religion. They were men who disbelieved, therefore, in

penal moral government and moral restraint. They were men who were lenient toward human feelings; who sought to make life agreeable; who amiably took the side of their fellow-men, and assailing the ruling religious faith and observances, broke down also the superstitions of their day. They labored with those around about them, not for the sake of lifting them up higher, but for the sake of making them happier.

There are many Sadducees in our day. All that seek to content men with merely a secular life, all that seek to make the conscience quiet; all that attempt to break the power of divine government upon the conscience, are Sadducees.

"WORLD'S END PREDICTIONS."

Under this heading a noted secular journal says the following:

"French papers are making merry over a prophecy said to have been uttered before a large audience in New York recently by one known as 'Judge' Rutherford, president of the group known as the Russellites. According to the judge, the present reign of Satan over the earth will end in 1925. Between now and then two-thirds of the present inhabitants of the planet will be wiped out by a series of cataclysms and calamities of steadily increasing horror. . . .

"Almost simultaneously with the Rutherford prophecy another Bible interpreter warns us that New York is to be wiped out by a tidal wave in the course of the present month. We are reminded that such an annihilation of the present financial center of the world was predicted as the beginning of the end of all things some 30 years ago by Lieutenant Totten, then Professor of Mathematics at West Point, in a very ably written book on prophecy.

"John Burroughs used to say that he had 'faith in the universe.' The great scheme of things is divinely governed and is bound to work out in exemplification of perfect justice and perfect love. That we are on the eve of great changes in the worldly order of things as they are or appear to be just now, is certain; but many are looking for catastrophe to bring about changes which even now are coming "without observation."

Satan has two ways of hindering a doctrine he does not like: one is by direct opposition, and persecution of those who teach it; the other is by travesty and burlesque of the truth. He is using both of them to the utmost against the prophetic teaching of the Bible, and notably against the doctrine of the Lord's Coming, which latter arouses his wrath in a remarkable degree. Next to stopping it by outright interdict and ostracism, he is happy to manufacture some absurd caricature of it, hold it up to ridicule and to the disgust of sober-minded people, and then throw the stigma and odium of the caricature upon the so misrepresented truth of God of itself. That has the additional advantage of disheartening those who would like to study and understand the truth. The Devil greatly rejoices in everything that serves to deter simple souls from the reading, studying, believing, and declaring of the truth God has taught.

I have little doubt that the date-settings of "Judge" Rutherford, or Lieutenant Totten, or the Adventists, are playing an important part in the hardening of the world's mind against the solemn warnings of God of the swiftly approaching end, and the Day of the Lord that cometh upon them as a thief. They hear

so much that is false that they will not heed the truth and the day will take them unawares.

Note how closely that quoted utterance of John Burroughs tallies with the scoffers, word in 2 Pet. 3—"Where is the promise of his coming? for from the day that the fathers fell asleep *all things continue as they were from the beginning of creation.*" There is "*faith in the universe*" for you. It is the modern form of unbelief: the reliance upon the continuity of things and the constancy of natural law. Yea—God is a God of perfect justice, and of love also: that is why He has waited so long. (2 Peter 3:9). But even this editor recognizes it as *certain* that "we are on the eve of great changes in the worldly order of things." But he hopes the change will come quietly and unobserved in natural course. The Bible declares it will come by an overwhelming catastrophe. Blessed they that watch and keep their garments!

WAITING ON THE LORD.

"Wait for Jehovah: be strong and let thy heart take courage; yea, wait thou for Jehovah." So often do we find this admonition in the Word of God that it must be that one of the deep and fundamental principles of life lies in it. *Wait!* How hard it seems at times to *wait*. We are in distress and we must have relief just immediately—and the next thought is: in God's way or in some other. We are in danger, and we must have help at once: if God is too slow Egypt must be called in for aid, or we'll join hands with Assyria—for something simply *has to be done*, forthwith and without delay. We want something, and if God does not give it to us in shortest order, we put forth untimely hands and seize it for ourselves. So hasty, so impatient is the flesh. And God says, "Rest in the Lord and wait patiently for him." Alas, how many irreparable losses we suffer, how many needless sorrows we prepare for ourselves by our heedless, restless haste which cannot wait for God's time and way! There is another name for it: it is one of the guises of *unbelief*.

THE DISCIPLINE OF WAITING.

There is no discipline like simple *waiting*. It develops faith and strengthens it. It enables a man to disregard the world with all its proffered glory and all its threat and bluster. It makes a man look unto God and build all his hope on Him. It enables one to rate things according to their real worth—the temporal and the eternal. He learns to suffer and to bear—and also how good it is to suffer and bear when God is with him. Waiting makes the promise sweet, and fits us for the enjoyment of it. It brings out all the finer qualities: patience, steadfastness, perseverance, fidelity, loyalty, calmness, trustfulness, submission, obedience, boldness. It gives us hearts-ease in the Lord. And best of all—it never disappoints in the end. The hope of God's people is never put to shame: even in this life, in the land of the living, they shall *see*; and in that Day all their longings shall be satisfied abundantly above all they can ask or think. Wait for the Lord!

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

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NEWS AND NOTES.

Frank L. Wheeler writes from Avon Park, Fla., that he is "there to preach the glad news concerning Jesus until April." Before going to Florida Brother Wheeler held a meeting near Winslow, Ind., with nine baptized, one restored and the church greatly revived.

"I am giving full time to the work at Horse Cave now. We are beginning the new year with bright outlook. We are at peace among ourselves, praise the Lord."—D. H. Friend.

H. N. Rutherford, who spent some time with the Jacksonville, Fla., church, writes that "there is a broad and needy field in these regions."

We have in stock and for sale five copies of O. D. Maple's book, "The Higher Kingdom," \$1 each. The books belong to Brother Maple, whom we are unable to locate.

Can anyone supply "Miligan on Hebrews"?

A printed report of the Bowling Green Church shows gifts for the year of \$2,271.28. This church is fortunate in having so good and spiritual an evangelist as M. L. Moore.

Many excellent clubs for the Word and Work for the year 1922 are being received, one this week of 125 names, from Mrs. L. B. Holloway. Some, however, have neglected to renew.

Where is J. Toone, of Canada? We owe him a song book.

An interesting report, too long for publication in this magazine, has been received concerning Brother Ishiguro's visits among the churches. Brother Ishiguro of Tokyo, is at Abilene this year in school.

H. L. Olmstead is now conducting a Bible class with the church at Mackville, Ky. Though weather and sickness have hindered some, about forty regulars are in attendance.

The Bound Volume for 1921 is sold out.

"I spoke for the little congregation at Westmoreland, Tenn., Sunday morning. Two mature persons were obedient to the faith. They were baptized at Gallatin Sunday night where I spoke to a fine audience. Brother T. B. Clark is my successor there and the work seems to be moving along well. Some interior improvements have been made on the building and the Bible school is increasing in interest and attendance. The little congregation at Westmoreland have a house of worship under process of construction. Help would be appreciated as their numbers are few. Send to Robert Dennis, Westmoreland, Tenn."

From Honolulu: "We have cheerful news from Honolulu this month. I had the pleasure of baptizing a fine Japanese boy on December 20. Our efforts are bearing some fruit to the glory of God. Very heavy rains here now. We have to keep indoors. Pray for the work of the Lord in Honolulu." Max Langpaap.

From W. N. Short, Forest Vale Mission, Bulawayo, S. Africa: "After a long trip we arrived safely at our destination. We found Brother and Sister Sheriff very fine people. Are pleased with the country too. We hope to get the school started as soon as possible for the training of natives for teachers among their own people."

We can now supply Matthew Henry's famous commentary on the whole Bible, at \$17.50. This is a splendid new edition of six large volumes, just off the Revell Press.

The Portland Avenue Bible Classes, Louisville, are the very best they have ever been. The attendance of preachers and prospective missionaries is most gratifying; and the attendance on the whole is the best it has ever been. Arrangement is being made by the Portland Avenue Church to care for Christian girls who care to come to Louisville for the Bible Training Course.

Brother Jno. T. Brown, of Louisville, is quoted as saying in The Christian Standard that the churches that favor the congregational method in missions as opposed to the board "do not do the work." What he says is too true of many congregations, but his attention is called to a church of this kind in his own city (The Highland Church) from which seven members have gone to the foreign field in the last three years—five of them for permanent missionary service. This church has no missionary society; it is one!

Only five or six copies of "Reminiscences and Sermons" remain. Free for two new subscriptions.

The Zip-High Monoplane is the most delightful toy for a boy that we know at anything near its money value (about 75c). Free for two new subscriptions.

For good reasons, E. L. Jorgenson has asked that his article, promised for January, "Some Causes of the Present Discord," be held for the March number of this Magazine. It is of much importance, and will, we believe, attract considerable attention.

Tracts on every subject—sample set of seven, 25c. We have a call to reprint the tract, "What Baptism is and What it is For," E. L. J. Does any one else want a supply? 5c each, less in quantities.

R. G. Schell, of Toronto, Canada, writes: "On Dec. 11, the writer closed a meeting in Lockport, New York. This was the result of the efforts of Bro. C. D. LeVan, Pekin, N. Y. The church at Pekin helped some. The meeting was held in the beautiful and commodious building vacated by the First Congregational Church, which seats about four hundred and fifty. It is situated on the corner of Niagara and Church Streets in a city built on the Erie Canal just as it begins its descent of the mountain in a northeasterly direction for Lake Ontario. The population of the city is just over twenty thousand.

"Although a great deal of advertising was done, the meetings were not well attended, especially the first week. One church just across the street and another about three blocks away, were holding special meetings. It seemed that all had reached the end of their fiscal year, and were ill at ease over their apparent inability to meet the debts. I think I never in the same length of time heard of more bazaars than were held in the various churches during my stay in Lockport. One church had two in one week.

"Of course all this worked against our meeting. The last week, however, we had larger audiences. The Mayor and several other prominent citizens of the town came; and while we had no additions, we succeeded, with the Lord's help, in starting a congregation in the work of keeping house for her absent, world-rejected Lord and Bridegroom.

"The latter part of the second week Brother Stille, of Newcomerstown, Ohio, came 'to spy out the land' with a view to locating there. A meeting of the church in Pekin and the brethren in Lockport was held in which Bro. Stille was invited to 'try out' in this field. I believe they have in Brother Stille a very fine man, and hope he will do great good there. He will labor with Pekin and Lockport. By request the writer repeated a sermon on the 'Second Coming of Christ' and spoke on 'Christian Union.' Both of these meetings were well attended. May God keep us in His love and fear, and may we 'not be ashamed at His coming.'"

Just as we go to press, we learn of the death of Stanford Chambers' father. Notice next month.

Chas. Neal is again located with the Dugger, Ind., church.

We can still start renewals or new subscriptions with the January number where desired.

THE GOSPEL A DIVINE NECESSITY.

H. L. OLMSTEAD.

Superficial, partial and perverted views of the gospel are, to a great extent, responsible for a great deal of the indifference among the churches in regard to spreading it. Again much of the strife and division in the religious world among brethren may be traced to a lack of understanding the gospel.

To many the gospel is little more than an ornament of our human civilization; just a means of adding to the sum total of human culture and refinement. To some the gospel is just a happy means of making the world better because of its superior system of ethics. To others the gospel is a code of laws which, if obeyed, entitles the one obeying them to a large interest in heaven. God is brought by such obedience under the obligation of debt to the one who thus keeps the gospel's precepts.

All such notions are so far short of the real essence of the gospel that whatever truth they may contain is almost entirely eclipsed by the error. The reasons for the gospel lie deeper than this. The gospel is a Divine necessity for at least three reasons.

1. *God is Just.* "Surely," said Abraham, "the Judge of all the earth will do right." Not for one moment, under any circumstance, or in behalf of any person will God be unjust. The only way that God can be just and save any man who has broken his law is through the gospel. God must deal with sin. Sin is transgression of law, or lawlessness. (1 John 3:4). God does not clear the guilty. (Num. 14:18.) "By *no means*" will he do it. Death is the penalty for sin. Separation from God is its inevitable result. God is so just that the sinner must be justified or he dies. The God of the gospel is also the God of the law. The law is therefore holy, just and good. The law must be vindicated though it condemns every man, which is exactly the thing it does. "By the works of the law shall no flesh be justified in His sight." With every mouth stopped the law pronounces its awful decision, *guilty!* (Rom. 3:19-20). The passing over of sins done aforesaid—a thing which might seem to indicate injustice on the part of God—(Rom. 3:25-26) looked forward to the law's complete vindication in the death of Christ (Rom. 3:25-26). God can therefore be just and the Justifier of him that hath faith in Christ only because there is propitiation in the death of Christ—a satisfying of the law's demands. Not a partial satisfaction but a complete satisfaction—so complete, in fact, that the law has absolutely no more claim upon the believer. For the believer, through his Representative, has died. (Rom. 6:5, 14). "He bore our sins in his own body on the tree." The law's curse came upon him (Gal. 3:13), hence the sinner goes free. "He died for *our* sins." "He was delivered up for *our* trespasses." "He became a curse for *us*." Christ being "God manifest in the flesh" had the divine right to assume the debt himself, and thus satisfy the demands of eternal justice. Let us

remember that if we are just before God it is only because of the fact of the cross and all because of the fact of the cross. Let us know that if God has accepted us, it is not because we deserve to be accepted, but nevertheless there is a just and valid reason for it and that reason is the Death of the Lord Jesus.

2. *God is Love.* Only in the light of Calvary can guilty men "know the love of God which passeth knowledge." When it is once understood that God has provided in the gospel a righteousness apart from the law (Rom. 3:21) even the righteousness of God which is by faith, then it is we are overwhelmed with His love. We know that a man would be righteous, even today, if he kept the precepts of law perfectly, but none before that law are just because all have sinned, are guilty of lawlessness, and fall short of the glory of God. Consequently if any man is ever righteous before God, God must provide that righteousness. In the gospel is revealed a righteousness of God (Rom. 1:17); a righteousness by faith; a righteousness apart from the law, but witnessed by the law and prophets (Rom. 3:21); a righteousness of God through faith in Jesus Christ, and unto all who believe (Rom. 3:22); a righteousness shown at this present time (Rom. 3:26); a righteousness which is reckoned—apart from works (Rom. 4:6); a righteousness which is a gift (Rom. 5:17); a righteousness which is a *free* gift (Rom. 5:18); a righteousness which was procured by the obedience of the one, and that One was Christ. Rom. 5:19. This is God's righteousness of which not only the Jews were ignorant (Rom. 10:3) but many today. They are trying to establish their own righteousness and have not submitted themselves to the righteousness of God. To be righteous before the law, "He that doeth them shall live thereby." (Rom. 10:5). But the righteousness by faith takes the free gift from God's hand by taking His Son. Rom. 10:8, 9. He is our righteousness. 1 Cor. 1:30. It is just this provision that God has made, which shows us what the love of God is, which caused Him to give "His only begotten Son that whosoever believeth should not perish but have everlasting life." "The gospel is the method God has chosen to liberate His love while He magnifies his law." Moule. The gospel is the power of God unto salvation because it reveals this righteousness.

2. *Man's Need Demands the Gospel.* Paul says, the law is good, if used lawfully. The proper way to use the law under the gospel dispensation is to so use it as to convict men of sin. "By the law cometh the knowledge of sin." (Also Rom. 7:7). Before God man is in need of righteousness. "There is none righteous," no not so much as one. All men when measured by the straight-edge of the law are found to be more or less crooked. In the light of God's glory, Isaiah is unclean, and realizes it. Isa. 6:1-5. Daniel's beauty fades away and his strength flees before that glory. Dan. 10:8. In the light of that Presence Job learns to abhor himself and repents in dust and ashes. Job 42:5, 6. So have we all sinned and come short of the glory of God.

Rom. 3:23. Because of what they *are*, men need the gift of righteousness which is in the gospel. The three-times-seven sins named in Rom. 1:28-32 reveal to men what they *are* by what they *do*. The depravity of the human heart is revealed by what comes out of it. Because of what they *are* men need the new nature provided for them in the gospel. No system of philosophy, no code of laws, no principles of ethics, can make of flesh anything but flesh. Only God can create a new heart within and this He does when Christ Himself is received by faith. Not one thing complimentary is said of the unregenerate human heart. Man with a perfect law was as lost and helpless as could be. His heart was as wicked as ever. Even his best actions are tainted in some way or other. In the gospel it is God to the rescue. In the gospel it is God at work in behalf of and *in* men. Phil. 1:6. In the gospel it is God working in, both to will and to do (Phil. 2:13). "Who then can be saved?" asked the astonished disciples. "With men *it is impossible*" was the reply of the Son of God (Mark 10:26, 27), but with God all things are possible—even so impossible a thing as man's salvation. Man's awful extremity as a sinner, ungodly, guilty, condemned, weak, possessed of a vain manner of life handed down from our fathers (1 Pet. 1:18), by nature children of wrath (Eph. 2:2), demands the gospel if he is ever saved and makes God a necessity in the life of every man. That God who in the gospel offers, not merely conditions of salvation, but Himself to them. Strictly speaking, the gospel (good news) is neither precept nor warning though both are connected with it. But it is the announcement of God's way of acceptance. The gospel is not, as is sometimes stated, the death, burial, and resurrection of Christ. Nor is the mere intellectual belief of these facts gospel truth. The gospel is the glorious good news that Christ died *for our sins*, was buried and rose again the third day. If on these facts I rely for salvation I truly have gospel faith, and as evidence of that faith I submit myself to the righteousness of God, thus procured by being baptized unto His name, and by so doing I am reckoned dead with Christ, buried with Christ and raised with Him. Through my Representative I have died so the penalty for my sins is paid by me through my Representative. On Him is laid my iniquity while upon me is placed His righteousness. So identified with Him do I become in His death that I am laid in His grave and come forth from His tomb a resurrected being raised to walk in newness of life. Not merely to walk by my own power in a new path but raised to walk in the power of a new life. And lastly, in a new realm, the realm of grace and not of law. Where I am under law to Christ, literally *inlawed* to Christ, not as a means of salvation, but because of it. I am a debtor to the Spirit and with my new possessions I have the wherewithal to pay; whereas before, the debt was too great so he had compassion and forgave it all; but now I can discharge my obligation for the new endowment of the Spirit makes it possible. (Rom. 8:13).

“ORTHODOX” AND “POPULAR” SERMONS.

(Written by request for the Courier-Journal.)

You ask me to answer the question, “What has been your reaction to the ‘orthodox’ and the so-called ‘popular’ sermon?” I believe that Christianity is not an evolution, but a revelation—a faith “once for all delivered to the saints.” That this faith is accurately preserved for us in the Bible as we have it—authoritative, inspired, and inspiring, and that it is possible still to speak “with authority”—an authority that will grip men, startle them in their sins and arrest them in their crimes—the authority of almighty God. If you mean by “orthodox” sermon, the exposition of God’s word to the people, then that is by all means the great need. Churches where this is the custom are now so rare that they positively attract. For *personal* problems—the problems of sin, salvation, eternity—these are deeper and more fundamental than civic and national problems. Despite the new theology, multitudes are still burdened with a sense of personal sin that calls for some one to forgive it, and they come to church longing for the light that saves. Or they come longing to learn the secret of spiritual power that they may not break the resolutions that they make, and that they may overcome the habits that have kept them out of their best attainment in every line. Or they come perplexed by sorrow and loss to learn if possible the whys and wherefores of the thing that is driving them almost mad. And there is but one message that can meet these soul-needs, and that is the message of the Lord Christ, mighty to save!

E. L. JORGENSON.

A BIBLE SCHOOL EXPERIENCE.

J. EDWARD BOYD.

One night about eleven-thirty I was suddenly aroused from sleep. Bro. Smith was calling me. At first I was startled, thinking perhaps there was something seriously wrong; but my fear was quickly transformed into joy when he told me that Benjamin Morton wished to be baptized immediately. Benjamin is one of our boarding students, and one in whom we have become specially interested. In a conversation with two of his fellow-students he had been led to make his decision for Christ just then; and it was his desire, readily and gladly granted, to be baptized “the same hour of the night.”

With hearts filled with deep joy, the five of us made our way over fences and through fields, caring naught for sand-spurs and briars, until at last, having penetrated the dense growth of trees, bushes, and vines that fringes the lake, we stood upon the bank of Loch Laurel. The baptismal service over, there in the great prayer-house of God we kneeled down and one by one lifted our voices to God. It was a rare and blessed experience indeed—such an experience as refreshes and strengthens the spirit of a child of God. May there be more of them.

A LETTER TO A CHURCH.

*Fellow Members of the Body of Christ, Brethren in the Lord,
Greeting:*

Would it grieve you to see your own dwelling house forsaken and instead of its being the warm, cheery place that it is, it should be the habitation of moles and bats? Would it not burden your hearts if there was no longer the love for home and the mutual love among those in that household that makes a real home and binds husband and wife, parents and children, brothers and sisters?

What shall we say about the Church of God which is at _____? Is it not a source of deep regret in your heart that we no longer keep house for God in this place where God has recorded His Name? Do you not long to see the work of God revived? Do you not earnestly desire that the place of worship which has been forsaken be filled with earnest and zealous worshippers?

Have you left your first love? Have you put your hand to the plow and looked back? Have you forgotten the cleansing from your old sins? Have you cast away your boldness which hath great recompense of reward? Have you fallen away and drifted away from the things that you have heard? (Rev. 2:4. Luke 9:62. 2 Pet. 1:9. Heb. 10:35. Heb. 6:6, 2:1.) If so, "Remember therefore whence thou art fallen." Call to remembrance the former days when you first knew the Lord, when your religion was a joy instead of a burden to you, and when you loved the assembly and fellowship with the saints, and when Bible reading and the service of the Lord was a genuine delight. "Repent and do the first works." Return, ye backsliding children, I will heal your backslidings." Jer. 3:22, 14.

"O Jehovah revive thy work." (Hab. 3:2.) "Wilt thou not quicken us again, that thy people may rejoice in thee?" Ps. 85:6.

"If every member of the body should be,
Just such a member as Christ would see,
What changes would come to you and to me,
And the gain to the Cause—what would that be?"

Your servant for Jesus' sake,

HOMER N. RUTHERFORD.

OUR TRIP TO CHILDRRESS, TEXAS.

We arrived here from Dugger, Ind., on Jan. 1, 1922, having enjoyed the holiday season with friends and relatives in Louisville, Knoxville and Nashville. It was my privilege to preach for our old home congregation at Louisville, the Shawnee church, and we certainly enjoyed meeting with the good brethren again. We found the Childress church wide awake and ready to do the Lord's work in His appointed way, for which we thank God and take courage. There is a membership numbering

(Continued on page 53)

THE CHURCH I FOUND AND HOW I FOUND IT.

R. H. B.

When I became a Christian—simply a Christian—it meant to me the surrender of the faith and teaching which was instilled in me from infancy, in which I grew up, and which I still held when I turned my twentieth year. It was a tremendous step for me. If to any such a change would seem easy, with me it came hard. I never would or could have made that turn had not the grace of God wrought wonderfully toward me. Even as it was I was a long time a coming. I have nothing to boast of: for reasons known only to Him, God prepared very exceptional opportunities for me. First of all He plucked me up out of the old environment; for in my old home I would probably never have given His word any consideration. But neither would the removal from my home and friends, alone, have availed to bring the change. I cleaved to my early teaching wherever I went with no thought but to continue so for ever. It was by God's providence that I met with certain Christians, some of whom took the time and trouble to show me some of the truth. That was another of God's mercies. Two passages of scripture especially were driven home to my heart in those days, both of which tended to throw me upon my own personal responsibility before God, and to deprive me of the reliance I had placed upon the honored and trusted instructors of my youth. The first of these scriptures was 1 Kings 13—the story of the unnamed "man of God" from Judah, who came to grief in all good conscience, through accepting as a message from God, the deceitful word of man; the other was Matt. 7:24-27, which carried the assurance that if any man personally, would hear the words of Christ Himself and act upon them, he would be building upon a rock; and every otherwise his building would be upon the sand, destined to certain ruin. These two passages shook me greatly. But neither was even this sufficient as yet to set me right. Finally by a certain combination of circumstances which I am again bound to ascribe to God's leading, I was turned to the reading of several religious books, and most especially the Bible—though not with a purpose of seeking the truth. Yet it was that which tipped the scales. Even then, however, I was not sure as to the step to take. I had become acquainted with the "Church of Christ"; and the idea of being simply and only a Christian of the New Testament sort, attracted me greatly. But at that time I looked upon the church of Christ as simply a denomination among other denominations. Its extraordinary claims repelled me rather than otherwise. It seemed to me that it arrogated to itself exclusively a name to which, as I judged, all other denominations had equal right. The dogmatism and arrogance (as it appeared to me) of their attitude affected me adversely. For a time I felt and spoke cynically of all the religious bodies. Still I was revolving the problem in my mind; and despite my limited

understanding, I saw that I had at least the same opportunity of being a simple Christian as had the people of whom I read in the New Testament, and an equal right to the Church of Christ in that original and universal sense in which the apostles and all the earliest Christians belonged to it. I also began to understand that such a simple Christian stood responsible to his Lord alone for all his faith and practice; and that therefore the word of God, all of it, and it only, must be his guidance—no man having the right either to limit him therein or to impose on him anything besides; that he was free from all men and from every human yoke. With that conception more or less clearly in my mind, and understanding little else, I confessed Christ as my Lord and was buried with Him in baptism, April 14, 1895. I would say just here that all the years since have but cleared and strengthened this my original understanding of the Christian's position, and for me none other is now possible nor ever can be.

THE PREACHER NOT AN AUTHORITY.

How even as a babe in Christ I conceived of the Christian's freedom in personal responsibility to his Lord—comes back to me in the remembrance of little casual disputes. On one occasion a man said to me, "I know what you people believe on the intermediate state—I heard one of your preachers on it not long ago." "That doesn't signify anything," I answered him; "The preacher you heard may have been right, or may have been wrong. We are not bound to our preachers, nor by anything any man among us may say. Our only appeal is to the word of God." That was a month or so after my baptism: I have had no occasion to alter my position on that matter. To this day I take it that no man or set of men, however learned, venerable, and good, can be *authority* to a simple Christian. If any man is so scholarly or so deeply versed in the Scriptures, it ought to enable him to point out and set forth that much more clearly what the Scriptures say on any matter in question. If he cannot do that his reputation is vain. It is certain that, for all his reputed knowledge and ability we will not take his word. When he can point out God's word on the matter, *so that I myself can see that it is God's word*, I accept it—not because that able brother pointed it out, but because it is God's word. To this day in my judgment the consideration that this or that great man taught thus and so, or that the editors of such and such a religious paper stand for this or that, or even that "*the brotherhood*" believes thus and so—weighs absolutely nothing so far as the determining of the faith of the humblest Christian is concerned.

By this is not meant that Christians are to show no deference and consideration to the able and worthy teachers among them. Far from it. There are men whose ability and long faithfulness commands our fullest respect; whose positions on matters of faith deserve to be weighed and examined with more than common care and thought. Yet, after all that is said, nothing is to be accepted, held, believed, practiced, simply because any

man, however good or great, so taught. The simple Christian knows absolutely no father on the earth; nor any Rabbi, Master, or Teacher, save the Lord Jesus Christ alone. (Matt. 23:8-10).

NO HUMAN CREED, GOOD OR BAD.

Such was my understanding when I became a Christian; and such I conceived to be the position of the one and only Church to which I then subscribed or to which I ever expect to belong. To these principles I have never been unfaithful.

On the other hand I do not belong to any "Church of Christ" which stands on any other platform nor do I own any doctrine of any "brotherhood" which narrows down, or superadds to this simple basis of faith any doctrines of men, or any creed formulated by men. As I would not subscribe to a human creed that contained error, or any tenet or article of faith contrary in my judgment to the word of God—so neither would I subscribe to any man's creed even if that creed contained to the dot all I now believe, and all I understand the Bible to teach. I can accept no human creed, good or bad. The moment a Christian bows to a human creed he ceases to be a simple follower of Christ. An alien authority has intruded between him and his Lord; and his claim to be a member of the church of Christ requires the explanation that he belongs to that particular party which holds to such and such a creed as the authoritative expression of its faith. If a man thus bound to a creed should see occasion (as any living, growing, thinking man must) to correct past views, or to enlarge past conceptions, and to take in new truths from the storehouse of God, he would either have to shut his eyes to the light, or break away from the old creed, and formulate a new one every time he made a step forward. Thus comes the multiplication of sects. But the true Christian is committed simply to the word of God in the sight of the Lord—all of it, and it alone, and that is his ultimate and only standard of truth and doctrine, in which lies boundless scope for his growth and progress, and correction.

THE CHURCH I DIDN'T JOIN.

After all the writer has gone through, would he have to fear that while endeavoring to stand simply as a Christian, and to belong only to the church spoken of in the New Testament, he might inadvertently have fallen in with a sect which, while calling itself by that good name stands upon something else than the whole inclusive and exclusive basis of the whole word of God? I cannot admit such a thought for a moment. When I say that I stand absolutely and foursquare upon the word of God, all of it and nothing but it—not any creed or theory of any man, either of my own or any other's, and that by that Word and with it I am content to stand or fall—I am declaring the fundamental position of the church of Christ, and of many thousands of simple Christians, my brethren in the Lord. If there be any organization that stands for less or more than this; if

there be a party holding articles of faith and tenets of man's deduction and manufacture as a creed and standard of doctrine, written or unwritten—I do not belong to such a party-organization, let its name be what it may. If, for example, there is a body of religionists who, in order to fellowship and unity with them, would demand submission to tenets such as—that Dan. 2:44 was (or was not) fulfilled on Pentecost; that the church is (or is not) the equivalent of the kingdom; or that Christ will not come until the world is converted; or, perhaps, that certain portions of scripture (say, the prophecies) are not to be taught—or if taught not to be insisted on for what they plainly say and mean in simple, faithful acceptance of the inspired words—if, I say, there were such a body demanding submission to such or such like articles of faith, on pain of ostracism and excommunication from their brotherhood and fellowship—they do well to count me out; for indeed I belong to no such sect.

But from the people who call themselves simply simple Christians—with whom I am wholly at one in all understanding of all that is required to make a man a Christian, and in all matters of congregational practice; who stand upon the whole word of God, willing to test all things by that word alone, in brotherly fellowship with all who stand thus upon he same broad (and narrow) basis—from them I would not be severed or distinguished for any consideration, nor for all the world excluded from their Christian fellowship. To that church I belong; of that people I am one, though the very least and unworthiest. Were I cut off from them I should be at a loss indeed for I have no other plea than theirs, and nothing else to preach or teach, nor any sort of distinctive doctrinal principles to found a sect upon, even if I were capable of so evil a thing—which, please God, I am not.

INEVITABLE DIFFERENCES.

Among a free people in the Lord who study and think and grow, differences within certain limits are inevitable. As a matter of fact we have not two mature preachers among us who are agreed on all points,—nor even on all important points. It has been the glory of the church of Christ that its members have been so mutually tolerant on even serious divergences. If the time should come that the church cannot negotiate such differences as, we might say for instance, that concerning the matters of prophecy just now questioned here and there, we may as well quit preaching unity to others, and calling on divided Christendom to “come stand with us”—: the logical outcome of that sort of spirit would be to put every man in a church to himself. Even granted that a man were entirely mistaken in certain mooted questions, if the church could not brook and meet such an exigency in good fellowship and love, then divisions and subdivisions are only a matter of time, and there will be no end to the splits and “wings” and factions, as indeed it has already too plainly begun to turn out in several quarters. It remains to be

seen then whether the church is to be dominated by a spirit of intolerance and bigotry, or whether we can stand by one another upon the same platform of truth and brotherly kindness, always proving all things, always holding fast all that is good.

“LET US HAVE UNITY.”

It is in the irony of things that so great and good a word as unity should ever be used as the cudgel of sectarian tyranny. Unity, we are told, is precious—therefore leave us undisturbed. Say nothing except what all of us have always said, lest it cause trouble. We have about all the truth that is essential. What we have not found is not essential. If any man should try to teach anything beyond our acknowledged doctrine; or should dare to differ from anything the brethren have always held and taught, or which they dispute and resent, let him be anathema: he is a disturber of peace, a disrupter of the unity of the church.

Think of it! And if we are to be controlled by that sort of principle, what would in the end be the difference between the “church of Christ” and any other sect? Would not that current accepted doctrine of ours (that must not be interfered with lest unity be disturbed) become the equivalent of a creed—the accepted human standard of doctrine? Will it not finally be left with a few leaders to define and say what this, “our doctrine” really is? Would we not have to ask them what is the proper thing to believe and teach? Will not every teacher and preacher have to set himself square with that standard, or else be stigmatized as a divider and heretic? Just what would be the essential differences between such an arrangement and the common credal authority, or other forms of ecclesiasticism among the sects of Christendom? Just what would be the distinction, in such a case, between the endorsement bestowed by those leaders in the church of Christ and the “*inprimatur*” of say, Rome’s authority? Clearly no more effective weapon could be put in the hands of ecclesiastical lords, nor an instrument of religious tyranny more potent than that false unity plea. Behind it can hide all power of human ecclesiastical domination. Woe to those who do not line up with its demands! What the *odium theologicum* can accomplish of branding and ostracism such unity advocates can vent upon the heads of all who will not unconditionally submit to them and to their creed. And where is the freedom wherewith Christ has set you free? And where each Christian’s individual and inalienable right to search and find, to believe and speak, to prove and practice his Master’s word? Surely those who subscribe to any doctrinal control other than the whole counsel of God forfeit their name as simple Christians; and the church that adopts a human standard of doctrine, whatever it is, is in honor bound to wear a corresponding human name.

UNITY IS PRECIOUS.

Now as for unity—unity is precious. And it is not possible for us to have unity and fellowship in the Lord, except we be agreed in Scripture teaching of the things that make a man a

Christian—the all inclusive confession; the gospel of Christ; the obedience of faith. In order to worship we must be at one as to congregational practice, and must therefore stand together upon the simplest New Testament ground. In order to live and work together we must all stand upon the supreme and sole authority of the word of God.

But within these limits there may be—nay, inevitably there will be, much variation in our conception of things—differences due to stages of growth, diligence in study, temperament, development, personal aptitudes—for the truth of God is manysided and inexhaustible; no man has ever taken in all of it and it takes all the church to get the manifold truth. So long, then, as a man among us stands upon the Rock foundation, holding himself subject to the verdict of the Scriptures, and leaving his teaching subject to each man's individual judgment and Bible-taught conscience in the sight of God, no line may be drawn against him. Those who do draw a line against such a man, draw it against themselves.

NO GROUNDS FOR DIVISION.

Nor could any teaching put forth by such a Christian upon these principles justly cause division in the church of Christ. To call in question to voice dissent, to discuss, to correct one another, if all be done in love, is perfectly good and in order; and indeed by this the church grows in knowledge of the truth. But it would be an indictment against a church that any part of the word of God should have to be suppressed. The sectarian spirit only, not the Christian spirit, fears the effect of the truth, or dreads an interference with its creed; and the sectarian spirit alone is unwilling to think, search, weigh, learn, correct and be corrected.

Unity based upon such concession and suppression, is worthless. If we comply with the demand to conformity once—is it peace then and unity? No—only till the next time a man should find or teach something distasteful to the leaders. Then the same trouble would arise again, and another demand for silence and submission would have to be yielded to—and so on till in all points the creed of those human authorities is established. Then we would be *united*, alas!

As for myself—in the fear of God, in the love of the Lord and the brethren, I beg the privilege to study and teach and preach, as God may give me ability and opportunity, and as faithfully as by His grace I may, the whole counsel of God. For this is my fundamental portion and birthright as a child of God in God's house, the one and only church which the Lord established, the only church of which I am a member and to which ever I intend to belong.

Let us send you 10 very attractive Scripture Text Mottoes postpaid. Sell them at 15c each, send us the \$1.50 and we will send you the Word and Work for the entire year, 1922 free.

THE MAN WITHOUT A COUNTRY.

The Jewish nation, failing to recognize in the Christ their promised Messiah, betrayed and crucified Him. Their self-invited curse is upon them. Scattered over the face of the whole earth, we find them wanderers and outcasts, yet a unique race.

Since the fall of Jerusalem other nations have come into existence, have flourished, have died, and have been forgotten. Here is a Nation which no disaster has destroyed. But since their rejection of Christ they have suffered much. Think of them in Spain and Russia, torn to pieces and burned at the stake. And driven from their country, enslaved in Egypt, we find them remaining true to their worship. Their faith wavered not when taken captive in Assyria.

If there are ranks in suffering, Israel takes precedence of all other nations. If the duration of sorrows, and the patience with which trials are borne, and ennobled, the Jews are among the aristocracy of every land; if a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes?

Their power lies in their religious faith and from such a nation we can expect great possibilities. During the lapse of nineteen centuries they have remained a distinct race. They still maintain the characteristics of their nationality. What other nation could have endured the trials, outrages, and persecutions and survived as has the Jew?

Their physical energies have been tested by the most severe conditions. In New York the Jews are living in crowded districts, yet diseases are not so prevalent in their midst as among other races. A great plague swept over all London and only one Jew died from its effects while hundreds of other nationalities died. Dr. Richardson of London states in his "Diseases of Modern Life": "For some reason, the Jewish race presents an endurance against disease that does not belong to other portions of the civilized communities among which their members dwell." Another London doctor says that the average length of life of a Jew is twice that of a Gentile.

As a race, the Jew is unparalleled in history. Not even in this day of rigid sanitation and pure food laws can we find an equal. Account for it, do you say? The answer is clear. The best provisions and regulations ever given to the world are embodied in the Mosaic law, and so long as the Jew abides by this law he remains the miracle of his age.

Education to the Jew has ever been a fundamental belief and practice. From the very giving of the Mosaic law their custom has been to read the same in full, to the people, every year. Rich or poor, the desire of every Jew has been for an education. Half of the graduates in the schools of New York City are Jews.

"In the public schools they are the largest numerical element; the teachers, too, are frequently Jewesses; and in the higher educational institutions they invariably carry off the honors."

In the Congress of the United States, in the Parliament of England, in the German Reichstag, in the French Court of Chambers, in every position where skill and intellect are required, there you find the Jew.

There is great power in wealth as well as in education, and the Jews are a prosperous race. In some countries they were driven into trading and money-lending, so the pursuits in which they seem to be so active were in a sense so thrust upon them. According to the latest statistics, the Jews controlling the clothing industry produced manufactures to the amount of over three hundred million dollars, while during the twenty years previous the total amount produced was only one hundred millions.

Speaking of the Jewish problem, one writer says: "The Jews govern the money market and the money market governs the world. There are individual Jews whose financial power is more vast than that of any government. There lives in London a Jew whose scrawl on the back of a piece of paper is worth more than the royal word of kings or the plighted faith of Republics; who has lent to the various European states within a quarter of a century more than 570 millions of dollars and who could afford to pay the debt of any one of them any morning the whim might seize him."

While the term "Jew" arouses in the hearts of some only contempt, yet in the hearts of others it arouses profound admiration, and why not? The Jew has proven himself a blessing to every country into which his wandering footsteps have led him.

From earliest history he has gone into life equipped for his work. He is found in the class rooms of all our leading universities, and while there is no difference manifest towards him so far as admission to classes is concerned, still he is ostracized from society, denied a place on any of the varsity athletic teams.

Some day this prejudice will be replaced by respect and mutual consideration. Zeph 3:15.

We as a people owe a special debt to the Jew. It is not merely something which we have in trust for him, but something we received from him, which should be returned measure for measure.

To neglect the Jew is not in harmony with the mind of God. God said to Abraham, "I will bless him that blesseth thee and will curse him that curseth thee." And, strange to say, of all the nations surrounding Judea, Persia alone, the kingdom that restored Israel from the Babylonian captivity, today remains a kingdom. The importance of evangelizing the Jew arises from the strategic position of the Jew.

The Jew is yet to be the Messenger of the Gospel of Peace to the whole world, just as he handed to us, through 4,000 years of history, an untarnished religion.

SISTER YENOWINE.

For many years a member of the congregation at Portland Ave., Louisville, Mother Yenowine departed last Thanksgiving, above seventy years of age. It was a cause of thanksgiving to her, we are assured, for she had lingered long in suffering and extreme weakness. She was always faithful to the Lord; she loved the assembly of His people and the fellowship of the saints, and to her last ability she attended the meetings of the church. As she had lived she died, "looking for the mercy of our Lord Jesus Christ unto eternal life," and finding her peace in the grace of God alone. With her departure another of the good and beloved old members of this congregation who was here when eighteen years ago I came to this church is gone. The roll of them that have fallen asleep is increasing fast, and we miss them. But we all—they over there, we here, are waiting the coming of the Lord.

DR. B. P. LESTER.

Very suddenly and unexpectedly our dear brother, Dr. Lester, of Woodbury, Tenn., was called away. He was a servant of God, a man of faith, a faithful member of the church of Christ at Woodbury; a helper of many, a lover of good, kind-hearted, humble, appreciative of God's word and the truth as it is in Christ Jesus. He fought an earnest fight. No one felt more keenly his defects and short-comings than did he, or confessed them more unsparingly; no one reached out more sincerely for the help and the grace of God. Now he has fallen asleep in Jesus, all his conflicts passed. He leaves to his sorrowing family the memory of a good and God-fearing husband and father, and a name of untarnished honor. R. H. B.

WHY A HOUSE IN MAINE?

Calls for help in the building of meeting houses are as numerous as generally they are fruitless, and we have not burdened the Word and Work with such appeals. Our readers will appreciate therefore, the extraordinary circumstances that move us to present such an appeal on behalf of Unity, Maine. First of all, Maine, on the whole is a great home-mission field. At Unity Sister Knight with a few others has for many years worked and prayed for the establishing of the work of God.

Last summer Brother Paul Young had above 20 additions there—which was very extraordinary indeed. Those new brethren, with the older ones, being greatly in need of a meeting place, have sacrificed and toiled personally to the utmost. And now they need help. Can we not help them? It is truly worth the while. Send a check to Geo. S. Webb, Unity, Maine. R. H. B.

LOUISIANA FRENCH MISSIONS.

STANFORD CHAMBES.

Readers of Word and Work will be interested to know that the mission work among the French Catholics of Louisiana goes on with encouragement. We greatly deplore the defection and unreliability of Hebert, but we are grateful for the number that have been saved from his apostasy, and for the faithfulness of Prather, Newman and Istre. As brother Elston and I remarked, if we had salvaged nothing more than these three young preachers the money that has been put into the French work had thereby proved a rich investment; but besides these, the worshipping bands at Esthewood, Jennings, and Thibedeaux, saved from Hebert's power, contain a number of firm and devoted saints of God whom to know is to love and respect. The above named congregations meet every Lord's Day. Then there are other preaching points where there are a few converts. Jennings and Esthewood have houses of worship. Prather and Newman live at Jennings, and Istre at Esthewood. Brother Elston, living some distance away, at Carson, has spent and is spending much time helping the preaching brethren to a greater knowledge of the Word and preaching to the others. God has greatly used him on behalf of the French work, and humanly speaking, has saved the day there.

During the year 1921 I received and forwarded for Newman and Prather at the rate for the former of \$63.10 per month, for the latter of \$57.75 per month. To Elston I sent during the year \$40.00. Istre, who has been engaged in "secular" work, has received no contributions. In the recent death of Brother B. Zeebuyth of Montesano, Wash., the French work has lost a most ardent supporter, both by money and prayers. The Lord will surely raise up others to fill the gap.

I trust that every reader of this magazine will constantly remember to the throne of grace these workers and the babes in Christ who look to them for instruction and care.

1129 Seventh St., New Orleans, La.

OUR TRIP TO CHILDRRESS, TEXAS.

(Continued from page 43)

about 200, also a fine, big Bible school. We were heartily received and are pleasantly located. On last Sunday evening we were surprised with a shower of substantial gifts by some fifty of the members, which shows they are not lacking in good old-fashioned hospitality. After arriving here and before we could claim our baggage the depot burned. Our goods were burned and water-soaked to the extent of about \$100 damages. The railroad people assure us that we will be compensated for this loss. We wish all our friends a prosperous New Year and ask to be remembered in your prayers.

R. A. ZAHN.

JANES' TRAVEL ARTICLE

JAPAN.

Cut the world's area into two hundred and twenty-one parts. One of these belongs to Japan. Divide the world's *population* into twenty-one parts and one of these will represent the Japanese people. The great mass of these dwell in an area very little larger than Montana, while her island colonies of nearly four million have a space smaller than South Carolina. The Japanese archipelago, composed almost entirely of *small* islands, stretches along the coast of Asia a distance as great as from Maine to Florida and Japan is as close to American territory as Formosa is to the Philippines. Their government ante-dates the Christian religion and their development as a modern nation is a thing of but yesterday. Prior to Perry's abrupt and persistent knocking at their door, they were hermits, staying at home and making it desirable for others either to remain at home or somewhere else outside the Sunrise Kingdom. A generation or two ago there was no communication with the rest of the world; there was not a railway, a telegraph, nor other great tool of modern civilization.

At the earliest opportunity missionaries returned (the Catholics had been expelled 300 years before) and they have continued to come until all the larger denominations, some of the smaller sects, and some who are set for the building of God's house as at the beginning are here exercising no small influence on Japanese life—though heathenism is perhaps as much alive as ever. The educational system effectually reaches 98 per cent of the children and learning is a passion. The higher institutions can by no means accommodate the large numbers who seek admission, a source of much regret and sorrow to young Japan. When the war came, Japan was heavily in debt; now she has loaned the allies \$800,000,000.00; has taken over Germany's holdings in China; and is keen as a whip in matters commercial.

Seventy-four per cent of the people are farmers, but only fourteen per cent of the land is arable, so two and a half acres make an average farm. Fifty-seven per cent of the rice crop goes to the landlord who must pay about one-third of it for taxes, the greater part of which goes to build up the fighting machine, a modern army and a navy the world must reckon with. Though human excrement is utilized for fertilizer, the farmers expend \$75,000,000 annually to enrich the ancient soil from which their rice, barley, sweet potatoes, their beans, radishes and other vegetables grow. Truly Japan is a rising, energetic and thrifty people with a high birth rate and consequent rapid increase of her subjects. She is great numerically, industrially, intellectually, and—in her crying need for Jesus Christ's gospel, for temples and shrines abound. The worshippers are hosts. Both Shintoism and Buddhism prevail, sometimes combined in the same temple. Omotokyo, a recent cult, has given the government some

concern, and Tenriko (similar to "Christian Science"), founded forty years ago has four million adherents and sends out six hundred missionaries annually! Marriage is rarely of free choice; there is said to be some barter of women; and concubinage exists though unlawful. Licensed prostitution occurs throughout the nation—some of the finest buildings in Tokyo being those in the Qoshiwara; and the total number of actual prostitutes is put in the neighborhood of 275,000. Corruption in government and immorality even in the royal family have been mentioned. The priests are sometimes immoral and deceiving the gods is not unheard of. Almost all farm work is done by hand, the fields being dug up with mattocks well designed to make these sinful sons of Adam "bow down their backs alway." The masses do toil. They are up early in the morning and at it till late in the evening. Many factory hands work sixteen hours a day and there is no weekly rest, though Sunday is a legal holiday. They live under the darkness of a pagan religion, or in the hopeless nothingness of atheism; occupy delicately constructed houses of thin wood and paper "warmed" in winter by burning charcoal in an open earthen vessel; direct their worship to gods of their own making; die without the Christian expectation; and sometimes are doubled up like a carpenter's rule and buried in a sitting posture amidst the thousands who fill their silent but populous cities of the dead.

It is difficult to write of our travels in this wonderful land of lovely and varied scenery so as to give our American friends a correct vision, especially in a monthly which has such heavy demands upon its space, but if you will try to remember that Japan truly "is different," I shall proceed in a very brief way. Remember they are not the same in size, color, features and language, as home folks. They dress differently, have different manners, different homes, different customs, and different religions from us.

We reached Japan with the idea of studying and working at the missionary question about three months, but when we left nearly ten months had passed and Robert Allen Rhodes and Harry Fox, Jr., had come to bless their parents' homes. We lived with all the missionaries more or less, but made our home in the McCaleb house. We taught Bible and Church History; preached, wrote, visited, observed, measured the mission properties, helped Bro. McCaleb raise the Building Fund; had a hand in buying one house and arranging for the building of another; went to the country; to the summer resort; visited temples and shrines; published tracts; slept native fashion; ate Japanese food; loved the people, and *had a great time*. Did they treat us well? I should say they did. The missionaries are very dear to us and are all genuinely good people, sound in faith, and possessed of more faith than many besides. I recall but one Japanese showing incivility but a lot of them showed forth their better natures. A street car man would almost leave his car to help a stranger

at a transfer point, and one of the police in Kyoto did go with us one night and hunt around till he found us a lodging place. If war arises between Japan and the United States, I am not expecting it to be at the call of the masses. The proverbial courtesy of the Nipponese is shown by a man thanking me for kindness shown his wife perhaps ten years before when she was a school girl in America, and again in a humorous way at the War Department when I asked for passes to the Arsenal Gardens. After translating the three prohibitions about walking on the grass and the like, he said: "But I hardly think I need advise you—perhaps intended for Japanese."

Tokyo, Yokohama, Kamakura, Enoshima, Nikko, with her great trees and splendid temples, Lake Chuzenji, Kegon Falls (with a suicide list of five hundred souls), Narita, Sawara, Okitsu, Nara, and Kyoto all are interesting but detailed descriptions cannot go in this space. We have viewed a single idol 53 feet tall and it a *sitting* image! Another similar idol at Kamakura actually has a place of worship inside and room for a fair sized audience. We stood before a full thousand images in one temple, each supplied with *forty-two wooden hands!* The "heathen at home" is badly in need of attention, but the heathen in Japan is in a different situation and his needs cry mightily for an increased missionary force to give him the light of the glorious gospel. Good reports have been received since we left but we must have more workers. If my words and wishes have any weight with those who read this, let each one to do all that God makes him able to give Japan more gospel teachers *and that very soon!*

DON CARLOS JANES.

HERMAN FOX FUND.

Quarterly Report for October, November and December, 1921.

	Oct.	Nov.	Dec.
Ripley, Tenn.	\$6.90	\$6.65	\$6.34
Thorne's School House	9.00	9.00	9.00
Oak Grove.	4.15		
Westbrook, Me.	5.00	5.00	5.00
Buechel, Ky.	8.34	12.12	11.41
Sellersburg, Ind.	5.00	5.00	5.00
Utica, Ind.	11.75	12.55	11.00
Ida M. Waterhouse.	2.00	2.00	2.00
Fisherville, Ky.	6.38	6.00	9.30
Sherman, Texas.	1.00		
Waterford, Ky.	5.50	11.00	4.00
Sugar Creek, Ky.	6.00	6.00	8.00
Highland Church of Christ	9.50	4.50	3.90
Celtic, Texas.			100.00
Total	\$80.52	\$79.82	\$175.45

FIRST LORD'S DAY LESSON OF FEBRUARY.

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Lesson 6.

February 5, 1922.

ELIJAH TAKEN UP INTO HEAVEN.

Golden Text: Be thou faithful unto death and I will give thee the crown of life.—Rev. 2:10.

Lesson Text: 2 Kings 2:5-11: Read Notes.

5. And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. 6 And Elijah said unto him, Tarry here, I pray thee; for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And they two went on. 7 And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by the Jordan. 8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. 9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. 11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven.

Verses 5, 6. What two Old Testament men were "translated that they should not see death"? (Heb. 11:5). Who was Elisha? (Notes). Was he aware of what was to happen that day? What were "the sons of the prophets"? (Notes). How did they know Elijah would be removed? Did Elijah try to shake off Elisha's company? Why? Did Elisha yield?

Verses 7, 8. Who alone accompanied Elijah? Granting that the Jordan stands in figure and type for death, what did Elijah's symbolic act mean? (Cp. John 8:51.)

Verses 9, 10. What did Elijah propose? What was Elisha's request? What did he mean? (2 Pet. 1:21). Did that mean twice as much as Elijah's prophetic gift of the Spirit? (Deut. 21:17). Was it a small thing Elisha had asked? Could he have received it if he had not been the proper and prepared man? What test did Elijah interpose? How does that foreshadow Acts 1:8, 9 and 2:1-4?

Verses 11. How did Elijah ascend? Did Elisha see him? Who else will be translated like Elijah? 1 Thess. 4:17. On the sequel read Notes.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven.

NOTES ON LESSON 6.

ELISHA.

We remember how, when, where, the Lord told Elijah to anoint Elisha as prophet in his place? (1 Kings 19:16). A few verses below (19-21) we read how Elisha was called to the prophetic office. Elisha was "proved" a while before he was "approved." He proved true gold.

ASCENSION-DAY.

It was known to Elijah, and to Elisha also, that Elijah was to be taken up (2 Kings 2). At Gilgal, at Bethel, at Jericho, he tried to shake Elisha off; but Elisha was not to be got rid of. So Elijah, recognizing the will of God, suffered him to accompany him.

SONS OF THE PROPHETS.

At Bethel and Jericho the "sons of the prophets" met them. These were students, young men aspiring to the prophetic office. The schools, prophetic seminaries as it were, were no doubt first instituted by Samuel (Samuel is

seen at their head in 1 Sam. 19:20). God honored those institutions by bestowing the gift of prophecy upon the young men, and from among them were prophets raised up for Israel. (Amos states specifically that he did not come by his prophetic office in this way, Amos 7:14, 15). In our present lesson we see that they had supernatural knowledge of Elijah's ascension.

THE SEQUEL.

Elisha did see Elijah when he ascended; which was the sign to him that his request would be granted. But the pain of the separation for the moment made him forget all else. "My father, my father," he cried, "The chariots of Israel and the horsemen thereof!" Elijah had been the power and protection of Israel, more than horses or chariots. Elijah's mantle fell from him as he ascended. Elisha took it up. At the bank of the Jordan he smote the waters with it saying, "Where is Jehovah the God of Elijah?"—that is to say, "Will Elijah's God be with me also as He was with him?" And the waters divided for him also as they had done for Elijah. This was God's assurance to Elisha that henceforth God would be with him as He had been with Elijah before him.

The sons of the prophets, though they knew of Elijah's removal did not comprehend its significance, and pressed Elisha to let them go in search. He finally consented; and after three days' fruitless search they gave up and returned. Is there an intimation that Enoch also was sought and not found in Heb. 11:5? Who else will be translated? 1 Thess. 4:17.

TEACHING POINTS.

1. The Golden Text. Apply to Elijah. Was he faithful, disregarding of his life? What remarkable thing did God do for him?
2. One other Old Testament character was translated. Some in this dispensation have the promise of it. Who are they?
3. Elisha's persistence. Does God love persistence and importunity in us? (Luke 11:5-8; 18:1-8).
4. Elisha's great request. Compare with Solomon's in 1 Kings 3:5-14. Do you fervently desire the best and greatest things above all others?
5. The comparison between this scene and Acts 1:8, 9 with 2:1-4.

SECOND LORD'S DAY LESSON OF FEBRUARY.

Lesson 7.

February 12, 1922.

ELISHA AND THE SHUNAMITE WOMAN.

Golden Text: Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.—John 5:25.

Lesson Text: 2 Kings 4:18-22, 27, 30, 32-35.

18 And when the child was grown, it fell on a day, that he went out to his father to the reapers. 19 And he said unto his father, My head, my head. And he said to his servant, Carry him to his mother. 20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. 21 And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out. 22 And she called unto her husband, and said, Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come again. 27

Read Notes for Introduction and the Setting of this story.

Verses 18-21. Whose child? What child? (Notes). Why was this bed called "the bed of the man of God"? What "man of God"?

Verse 22. Why did she want to go directly to the man of God about the child?

Verses 27-30. How did Gehazi misinterpret her earnestness? Does it not often appear so to the people of the world? What did Elisha perceive? Had God shown the prophet the cause of her distress? How did the prophet at first try to put her off? Was she to be put off? What showed

And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is vexed within her; and Jehovah hath hid it from me, and hath not told me. 30 And the mother of the child said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. 32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. 33 He went in therefore, and shut the door upon them twain, and prayed unto Jehovah. 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm. 35 Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

the tenacity of her faith? Does God regard such insistent and persistent faith? Did the prophet yield to her entreaty? What lesson in that to us? (Luke 11:5-10).

Verses 32-35. Mark five things Elijah did. By whose power was the child restored? Through whose instrumentality? By whose power are the spiritually dead raised to life? (Eph. 2: 1-5). Through what instrumentality? Can such a work be accomplished without earnest application and individual contact?

NOTES ON LESSON 7.

THE SHUNAMITE.

That was "a great woman." Read the account of her in 2 Kings 4:8-17. First note her hospitality to God's prophet because he was God's prophet. (Matt. 10:41, 42). That marks her as a woman of faith. Note how she put herself out and made the arrangement regular, to care for the prophet.

Elisha to requite her kindness would do her whatever favor she desired. Would she like to have introduction to the court, or notice and commendation to the King or the chief captain of Israel? Nay—she had no "social aspirations"; she was content to remain in her own sphere. That marks her as a woman of good sense.

It was not she, but Gehazi the prophet's servant, that suggested that her childlessness might be the clue to her deepest heart's desire. So Elijah called her, and in the power and authority with which God's Spirit endowed the prophet, he gave her promise of a child. She was overwhelmed—it seemed too good to believe. "Nay, my lord, thou man of God, do not lie to thy handmaid." The child was born as Elisha had spoken (Luke 1:37). The lesson opens with the story of the little lad's untimely death.

Her course in this distress was as remarkable as all else she did. She "conferred not with flesh and blood" in the matter, but sought directly to the Power that had at the first given her the child; and with the same persistence that characterized her, she refused to be put off or side-tracked, until she had what she wanted.

The rest of her story, how by her faith she escaped the famine; and how in God's providence her land was restored to her after seven years' absence, is told in 2 Kings 8:1-6.

TEACHING POINTS.

1. "A Great Woman" (2 Kings 4:8). Why was she great? What are the noblest traits of a good woman? Prov. 31:10, 24-31.
2. What God alone can give, God alone can restore when lost.
3. Persistence wins out in the life of faith. "Pray through."
4. Life for the "dead in trespasses and sins." How does it come? See Golden Text.
5. "He that receiveth a prophet in the name of a prophet receiveth a prophet's reward." Why? (Contrast 2 John 7-11). Did it pay this woman to have shown hospitality to God's prophet? But had she done it for any earthly consideration and reward?

THIRD LORD'S DAY LESSON OF FEBRUARY.

Lesson 8.

February 19, 1922.

ELISHA AND NAAMAN THE SYRIAN.

Golden Text: Bless Jehovah, O my soul,
And forget not all his benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases.

—Psalm 103:2, 3.

Lesson Text: 2 Kings 5:1-4, 9-14.

1. Now Naaman, captain of the host of the king of Syria, was great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper. 2 And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. 3 And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. 4 And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel. 9 So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. 10 And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. 11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. 12 Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. 13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? 14 Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

Verse 1. What four splendid things about Naaman? What fifth thing that spoiled the value of the four desirable items? What one thing is it that ruins all hope for otherwise noble and loveable folks? (John 3:5; 1 Pet. 4:17).

Verses 2-4. Who first brought the prophet to Naaman's notice? How did the little Israelite maiden get into Naaman's household? Did she perform a valuable service to Naaman? Could Naaman have been healed but for that service? Can people be saved without the word carried by Christ's disciples? What should we be eager to do? (Mark 5:9). How much stir did the little maiden's word create? What showed that she had faith?

Verse 9. Was that an imposing train that halted before the prophet's humble door? Was Naaman a great man, as the world reckons? What all had he brought with him? Did he expect to be received with due honor by the prophet? (v. 11). Does God receive men on such terms? (Jas. 4:6). Does God recognize a sinner's human rank and station? (Gal. 2:6).

Verse 10. Did Elisha come out himself? Whom did he send? Did that seem becoming and courteous to Naaman? Why was it necessary to treat Naaman thus? Were the orders Naaman got of such a sort as he would have liked, or could he have gloried in?

Verse 11. How was Naaman affected by this treatment? What had he thought? Would that have seemed a pretty and suitable way? Was it God's way? Was it his place to say how he was to be cleansed? Whose exclusive right was that? Do people still make that same mistake? Had he any right to get angry?

Verse 12. Did Naaman seem to think that the prophet meant that Jordan's water would cleanse his leprosy? Could water (even of Jordan) have accomplished such a result? Yet had

he not gone and dipped in Jordan could he have been cleansed? Why not? (Comp. Rom. 1:5—"obedience of faith.")

Verse 13. If the prophet had asked Naaman to do some great thing, would it have pleased him? Are people generally more willing to great things in which the flesh may glory, than the simple things of the will of God? (Comp. Matt. 7:22). What are inquiring sinners told to do today? (Acts 2:38). Are all pleased to follow such simple direction?

Verse 14. How did Naaman change his mind about the matter? What did he do? Was it the water, or the soul's trustful submission expressed in this act of obedience that brought the result?

On Sequel, see Notes.

NOTES ON LESSON 8.

THE SEQUEL.

When Naaman saw that he was healed, his happiness and gratitude drove him back to the prophet's house, from which but a short while ago he had departed in a rage. (Comp. Luke 14:15-17). He urged the prophet to take a present. In vain—the prophet would not touch any of the treasures Naaman had brought along. Then Naaman begged two mules' burden of earth, no doubt to build an altar of it to Jehovah the God of Israel, whom alone he vowed to worship from thenceforth. And this the prophet gladly granted.

GEHAZI'S COVETOUSNESS.

Gehazi, Elisha's servant, was displeased because his master had turned down the opportunity to get all this wealth, and he ran after Naaman, and pretending to have been sent by Elisha to ask for a gift for two young men, "sons of the prophets," he took two talents of silver and two changes of raiment from Naaman. How greatly that marred the gracious work of Jehovah and detracted from the honor of His high Name! For God was through Naaman reaching out to show to a foreign land in darkness bound the light of His free goodness and power. How Gehazi's contemptible deed blotted the fair picture! So do God's professed people and ministers, by covetousness and selfishness and in other ways, belittle Him and cloud the glory of His truth and grace. Gehazi's punishment was great, but fully deserved. All that do like him hasten on to their due judgment and recompense.

TEACHING POINTS.

1. The terrible "but" in Naaman's life.
2. A little captive maiden in a foreign land bearing testimony to the power of her God. Have I any conviction of the power and goodness of God? Have I told anyone who needed to know?
3. Two mistakes Naaman made: (1) going to the King instead of the prophet; (2) taking so much treasure—as if God's grace and saving power was for sale, or could be paid for in money! (vs. 5-8).
4. What Naaman "thought." Do people still map out a plan for God to save them by? Compare "I thought" with "Now I know," in verse 15.
5. Naaman's mistake in thinking the prophet meant that the water was to do it.
6. "If the prophet had bid thee do some great thing, wouldest thou not have done it?" Are men ready to do great things the flesh can glory in, things not commanded nor required, and refuse the simple word of faith and obedience? (Acts 2:38).
7. Naaman's gratitude. (Comp. Ps. 116:12-14).
8. Gehazi's covetousness: how it spoiled the Name of God; and what it brought to him. Ought we not be careful for the glory of His Name?

FOURTH LORD'S DAY LESSON OF FEBRUARY.

Lesson 9.

February 26, 1922.

ELISHA'S HEAVENLY DEFENDERS.

Golden Text: The angel of Jehovah encampeth round about them that fear him, and delivereth them.—Psalm 34:7.

Lesson Text: 2 Kings 6:8-17. Read the Notes.

8. Now the king of Syria was warring against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp. 9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down. 10 And the king of Israel sent to the place where the man of God told him and warned him of; and he saved himself there, not once nor twice. 11 And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel? 12 And one of his servants said, Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. 13 And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. 14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. 15 And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? 16 And he answered, Fear not; for they that are with us are more than they that are with them. 17 And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses, and chariots of fire round about Elisha.

Verses 8-10. Who is the "man of God" in v. 9? How did he have knowledge of the plans of the Syrian King? What warning did he send to the King of Israel? Did the King of Israel heed it? (Who was King of Israel at that time? 2 Kings 3:1-3). Did he heed the prophet's warnings as to his soul's interests as promptly? Are not people quicker to follow good counsel in material than in spiritual matters? Why? 2 Cor. 4:4. What benefit did he get by heeding the prophet's warning concerning the Syrians? What benefit would it have been to have hearkened to the prophet in the things concerning God?

Verses 11-13. What troubled the King of Syria? What did he naturally suspect? What was the secret of the matter? Upon what did the King resolve? Why was that a very foolish undertaking?

Verse 14. With what sort of power did he think to overcome God's prophet? Did that show good judgment? Isa. 31:3.

Verse 15. What was the outlook in the morning? How did that affect the mind of the prophet's servant? Why? 2 Cor. 4:18.

Verse 16. How did Elisha know this? Heb. 11:1. Is one man with God on his side always a majority? How great is the power of God? (Isa. 40:15, 17, 22-24). What did David say on this point? Ps. 20:7, 8. What effect does this confidence have? Isa. 26:3.

Verse 17. What request did Elisha make of God? For what purpose did he want the young man to see this? Was the request granted? What did the young man see? Was this protecting force around them only while the young man saw it, or had it been there all the time? On the sequel see the Notes.

NOTES ON LESSON 9.

ELISHA vs. THE KING OF SYRIA.

It is needful to remember that the mission of Elijah and Elisha in Israel (the northern kingdom, which was deeper in disobedience than the

kingdom of Judah) was to turn their heart back to God. Through these prophets God showed what He was and what He could and would do.

In this lesson, how plain it is that God could perfectly keep and protect them from their enemies! (Deut. 32:39, 30). The King of Syria was powerless against Elisha. How unintelligent he was to undertake to capture Elisha! A moment's reflection would have shown him that if the prophet knew all the other secrets as he did, he would know of the king's attempt to catch him; and that moreover chariots and horses are of no avail against the Power that worked through Elisha.

THE SEQUEL.

The heavenly protection of Elisha, which his servant was permitted to behold with his eyes, put him wholly beyond the power of his enemies. Physical force cannot cope with spiritual power. Upon Elisha's request the army of Syria was smitten with a strange blindness, which made them unable to see while leaving them in possession of their sight. (Comp. Gen. 19:11). Elisha then led the befogged men into the city of Samaria itself and placed them into the power of the King of Israel. Then were their eyes opened again and they perceived where they were.

GOD'S WAY.

"My father, shall I smite them?" asked the King of Israel. How dastardly that would have been! Nay—the king must set food and drink before them in great style and let them return in peace to their master. It was a case of, "If thine enemy hunger feed him;" and it became a testimony among the Syrians to God's lofty ways of goodness and magnanimity. As a result of this course the Syrians ceased from further hostility. "And the bands of Syria came no more into the land of Israel."

TEACHING POINTS.

1. Elisha as a defense of Israel. Is the presence of a man of God a defense and protection to a home and community?
2. God's care for His own. Consider Heb. 1:14 and the Golden Text. Also Matt. 26:53.
3. Looking at the unseen. Consider Isa. 26:3; Acts 2:25; Heb. 11:27.
4. Is God's keeping of us guarantee that no adversity of any kind will befall us? What is it a guarantee of? Isa. 43:1, 2.

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WORD AND WORK, Louisville, Ky.