

MARCH, 1926.

WORD AND WORK

A Monthly Magazine Devoted to the Declaration of
the Whole Counsel of God.

R. H. Boll, Editor and Publisher.

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WORD AND WORK

“*THY WORD.*”

Thy Word is a lamp unto my feet and a guide unto my path. Ps. 119:105.

I walk in the darkness unseeing
The perils that compass me round
The frowning rock masses above me,
The depths that no plummet can sound;
Yet surely I tread all unfearing
The traps and the dangers I meet,
I shall pass all the pitfalls in safety,
Thy Word is a lamp to my feet.

The Sword of the Spirit, which is the Word of God. Eph. 6:17.

I walk amid strife all unknowing
What foes I shall find in my way;
What forces are lurking in ambush
Or marshalled in battle array;
But never I fear for the outcome
Whatever my strength must withstand
And steadfast press on to the conflict;
Thy Word is a sword in my hand.

How sweet are thy Words unto my taste. Ps. 119:103.

I walk through a wilderness barren,
This world is a desert, indeed;
It offers no bread for my hunger,
No waters to flow for my need;
And yet on fine wheat I am nourished,
Unfailing thy deep rivers roll,
I feast on the honeycomb's sweetness,
Thy Word is the food of my soul.

Thy Word have I hid in my heart, that I might not sin. Ps. 119:11.

I walk in the midst of temptations,
By evil my path is beset;
The good that I would, that I do not,
The flesh hath some mastery yet;
But its powers shall not overcome me
Thy precepts new faith shall impart;
I fear not the wiles of the tempter,
Thy Word have I hid in my heart.

—*Annie Johnson Flint.*

WORDS IN SEASON.

R. H. B.

THE GREATEST NEED.

If once an individual Christian or a congregation can be brought to the point of prayer—to *real praying*—all battles are virtually won, and all problems solved. For right praying compels a right attitude toward God. Prayer will keep him from sin, or sin will keep him from prayer. He knows he must draw near with a true heart, in the full assurance of faith and with a heart sprinkled from an evil conscience. The spirit of prayer carries with it the turning unto God (for “if I regard iniquity in my heart the Lord will not hear”) and an honest, loyal purpose, and a childlike, trustful faith. That is why prayer has fallen into disregard among some, because it makes a demand on the life. And that is why prayer is considered so hard a thing—because it is the simplest of all things.

IN TOUCH WITH GOD.

Prayer not only compels a right attitude toward God, but it keeps the praying one in touch with God. Prayer is *talking to God* if it is anything. He is before the mind of the one who addresses Him. His presence is felt and realized—His hearing ear, His all-seeing eye, His supreme goodness (“for thou Lord art good and ready to forgive, and abundant in lovingkindness unto all them that call upon thee,” Psa. 86:5)—that He is and what He is, and what we are to Him and He to us, all comes to our consciousness when we pray. And in this touch with God and communion with Him is life (“for ye are dead and your life is hid with Christ in God,” Col. 3:2) and thence we draw new power. There we enter into the holy of holies (having boldness through the blood of Christ, Heb. 10:19) and thence come forth refreshed and strengthened for every battle and unto every good work. It is for that reason that God has made us so constantly dependent on Him for all needed help and blessing. He could have given us all gifts and blessings needed to carry us through, at once, at the beginning of our Christian life. The result would have been independence and forgetfulness of God. But our constant need drives us continually to Him, and His never-failing goodness keeps us coming for ever new and greater blessings and thus we stay in touch with Him, the Source of all life and power.

ASK THAT YE MAY RECEIVE.

It is not, then, in reflex benefit alone (though that alone would be exceedingly worth while) that the good of prayer consists, but in the fact that God actually hears and answers, and that He responds to prayer with actual gifts. In fact, the “reflex influence” (by which is meant the benefit of the mere act of praying upon him who prays) depends altogether on the assurance that prayer is a *real* thing—a real asking of the real God and getting a real answer in the real gifts we have asked for.

If that is not the case prayer would become a meaningless form—so far as *petition* is concerned, at least—and a hollow mockery, which could by no means have a good reflex influence. It is the deep conviction that God hears and can and will act in answer to my asking that makes the very act of praying to react upon my soul in blessing. “Ask and ye shall receive that your joy may be full.” More even than the blessings received is the wonder and joy that God has actually taken notice of me and listened to my poor asking and granted me as I requested of Him.

HOW TO OBTAIN.

But prayer is the God-appointed means for the obtaining of all needed supplies, and every gift and blessing. For, how many soever be the promises of God, they ultimately come into our hands only by prayer—somebody’s prayer, our own, or some one’s intercession. Nothing would seem more spontaneous than the vine’s imparting of its sap and strength to the branches (John 15); but the Savior’s wonderful allegory of the true Vine and the branches shows that the Vine yields up its fullness to the branch in answer to prayer. (John 15:7, 16). We have all in Christ, but it becomes available to us through prayer. For prayer is not a method of wrenching from the hand of God things He is not willing to give, but the means of obtaining from God that which He is more than glad and willing to bestow upon the desirous and receptive praying heart. Ask then with great boldness (Heb. 4:16) and seek and knock: “for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.” There are things so definitely promised that we need entertain no doubt nor put an “if” into our prayer, and there are other things, good and right in themselves, which are not specifically designated, but which could come to us if we asked—sometimes the very urgency and eagerness that is laid upon our hearts being itself an indication that God would grant them. In any case all good things are ours through prayer. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father [who is perfectly good, and infinitely better than the best of earthly parents] give good things to them that ask him?” (Matt. 7:7-11).

THE HOLY SPIRIT IN ANSWER TO PRAYER.

Luke has a significant difference here. Instead of, “how much more shall your heavenly Father give good things to them that ask him?” as Matthew has it, Luke reports almost the identical language (though no doubt spoken on another occasion) thus: “how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13). This promise is by some thought out of date. For the Spirit *did* come upon that original waiting and praying assembly, on Pentecost (Acts 1:14; 2:1) and ever since the Holy Spirit has remained in the church; and Pentecost is no more to be repeated than Calvary. All of which we must readily grant. Nevertheless it is still true that

the Father gives the Spirit to them that ask Him. For even those who have the Spirit are exhorted to "be filled with the Spirit." (Eph. 5:18). Those who were filled with the Spirit on Pentecost were filled again, in answer to a prayer for boldness. (Acts 4:29, 31) To have the Spirit is not necessarily to have the Spirit in fullness. There is no record of any direct prayer for the Spirit after Pentecost (Acts 8:15 is no exception to this statement, for there it is manifestly the miraculous endowments) but all the spiritual blessings we may ask for are supplied to us by a richer incoming and power of the Spirit. The Holy Spirit is the Gift inclusive of every gift. The fruit of the Spirit is love, joy, peace—indeed every Christian virtue and grace—boldness, power (Eph. 3:16), wisdom (Isa. 11:2) and all possibility of living a God-pleasing life (Rom. 8:8, 9). And the Christian's prayer that he may have more of the Spirit is that he may be enlarged and fitted that so the Spirit may have more of *him*.

WIELDING THE POWER OF GOD.

Finally the great importance of prayer lies in this that it wields almighty power. "Prayer can do anything God can do." When a child of God gets on his knees before God all things become possible. The power of darkness must yield, the mountains of difficulty are removed, hard hearts must grow tender, veiled eyes are uncovered, the bondage of sin must break; doors are opened for the gospel where all was barred, a road made for the word of the Lord that it may run and be glorified, homes transformed, loved ones saved, sinners drawn to Christ, enemies baffled and confounded, revival springs up, means obtained for the doing of God's work. And of course all our own personal needs and interest are necessarily included in all that God does with us and through us. All things can be done, all things can be had. And it is in the prayers of the saints, earnest, fervent, persistent, prevailing, that the vision of the final triumph becomes assured to faith's discerning eye.

AN OPEN DOOR WHICH NONE CAN SHUT.

If this is so—rather, this being so, there opens here to every Christian, to all Christians, an avenue of powerful and efficient service in the Lord. A child of God may lack greatly in ability, in talents, in opportunity; but here the Lord has set before him a door opened which none can shut. At the throne of grace he has equal opportunity with the greatest, and as much scope and influence to the glory of God and the good of man as ever he really wants; yea, the lowliest may have the most. Like with the "pounds" in the parable (Luke 19) there is here an *equal* distribution of a wherewithal to do with to each one, for all alike may come and be heard. The great majority of the church has not waked up to the marvellous extent of this privilege. Jacob has not possessed his possessions. But quiet saints in their closet, like the engine that works in secret and sends out the light-current over the city, are due the credit for the more spectacular victories and triumphs of God's work. The day will declare it.

But shame will be the lot of those whose unbelief and indifference and evil life has kept them from a work so great as this.

WHAT CAN BE DONE.

It is not, as some think, that prayer and work are antagonistic, or mutually exclusive—that if one prays he does not work, or if one works he need not pray. Rather prayer includes work, and all true work necessitates prayer. No man can sincerely pray to God for a thing without being willing to be used of God in the accomplishment of the object sought, as may be God's will in the matter. All his interest is enlisted, and he will work the more earnestly, wisely and effectively in proportion as he has been with God in prayer concerning it. But whether your personal activity can be used in the object sought or not, *pray*—for it is not you that answers the prayer, but God; and whether he works through you or through others in answering, He answers.

The preacher of the gospel at home, and the missionary abroad can have their power and efficiency increased beyond calculation through your prayers. See how earnestly the very apostles begged for the prayers of God's people. (Rom. 15:30; Eph. 6:18, 19; Col. 4:2-4; 2 Thess. 3:1, 2). We can double the number of the foreign missionaries (Matt. 9:37, 38) double, triple, manifold, the efficiency of those already on the field, by prayer. "Prayer changes things." And God can do and will do in answer to prayer, what He could not do without the prayer of His people. It is the one, great, crying need of the day that His people pray; and only that can meet the fearful situation that exists in the world and in the church today.

"O TASTE AND SEE."

The best way to prove that God does answer prayer is to put it to the test—not by experiment to see whether He will keep His word or no, but by setting ourselves right with Him and to pray trustfully. "Prove me now herewith and see if I will not open the windows of heaven unto you and pour you out a blessing that there will not be room to contain it." I believe any church that can afford a few members who know how to pray and will pray, can have a revival. Hardened sinners and backsliders who have resisted every appeal can be reached by way of the route of the Throne of Grace. Difficult circumstances that have resisted all skill and effort will yield to the power of prayer. There are today things happening among us that a short while back we would have counted next to impossible, but which are come to pass through the increasingly and earnest insistent spirit of prayer. We are looking for great developments, and feel encouraged to urge others to "taste and see that the Lord is good."

"That which thou dost not understand when thou readest, thou shalt understand in the day of thy visitation; for there are many secrets of religion which are not perceived till they be felt, and are not felt but in the day of a great calamity."—*Jeremy Taylor*.

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

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NEWS AND NOTES.

From Natchitoches, La.: "We are growing some. A few families—one very helpful—have moved into town, and we have better representation from the student body."—H. J. Sudbury.

From Luther Allen, Winter Haven, Fla.: "We were greatly rejoiced to find the church here, and to find your song book being used."

From Sinde Mission: "Christmas was a great day with us. The largest crowd ever on the Mission, near three hundred souls. By no means could all get into the house, which has been crowded to overflowing almost every Sunday for a long time. So this is the third time we had to have our meeting out in the open. Two native Christians, also Brother Lawyer and myself, presented lessons. After the service, we had something for all to eat, the thing for which some came, perhaps. Each one had a good, and we hope, a profitable time. At least it was profitable if they retained any lesson from God's Word.

"Later in the day all of us went to the village. We took some gifts to two unfortunate ones. An old woman so crippled up with rheumatism that she cannot walk or work at anything. An old blind man also. Both were made happy by the small gifts, in Jesus' name. The old woman is a Christian, having been carried to the water for baptism on a stretcher.

"Sixty-four were baptized during 1925. This is fourteen more than we had in the year 1924. Interest is keeping up well, and growing. Our church house must grow too, as soon as we feel it is the Lord's will to enlarge."—W. N. Short.

"Came here (Danville, Ill.,) where I am conducting a class in vocal music. The church here has just adopted Brother Jorgenson's 'Great Songs of The Church.'—There are many places where the church music would bear some improvement. If such could have heard our singing last night, I think they would have sent, early this morning for 'Great Songs of The Church,' shape notes; then made their way to their respective church houses there to await the arrival of the song books, ready and anxious to begin."—Wm. Ellmore, in *Christian Leader*, Feb. 9.

From the Bulletin of Fifth & M St. Church, Louisville, we clip the following good report: "In 1925, God gave us 26 co-workers (additions); enabled us to give \$180 to foreign missions; sustained us in five weekly meetings; gave us the beginning of a monthly bulletin, with a distribution of 500

copies; and by His grace brought us thus far on." The offerings of the congregation reached near \$1500.

From Cordell, Okla.: "We are enclosing check for 100 additional copies of 'Great Songs of The Church,' shape notes. The church here is well pleased with the book. They hope to add 50 or 100 copies from time to time, and thus use the book on and on. You have done the brotherhood a great service in bringing out such a book."—G. A. O'Neal.

We shall have to bind a few more volumes of the 1925 Word and Work, to supply friends who cannot be disappointed. If others "want in" on this, say so now. \$1.75, postpaid.

E. L. Jorgenson was at Lexington, Ky., fifth Sunday in January. One young man made the good confession there, and was baptized. A four-day Song Drill followed at Bohon—the "singigest" church in Central Kentucky. Then a class at Borden, Ind.; and now a week's Bible class at Ebenezer Church, near Harrodsburg, Ky.

Dale Mozier, of Bedford, Ind., the faithful preacher in Salem Church, is held at the bedside of his suffering wife. C. T. Clay went to Salem in his stead.

A series of meetings, with a number of the white preachers as speakers, is planned for Burnett Ave., colored, Louisville, beginning March 8.

Don Carlos Janes is still absent, on his missionary trip, through Oklahoma and Texas. Pray for Brother Janes in his great work.

From Jacksonville, Fla.: "Three fine services last Lord's Day—1 at jail in the afternoon. Three confessions and 1 by membership. Four at a cottage meeting on Feb. 2."—H. N. Rutherford.

Sinde Mission, S. Africa, sends out the following list of surgical supplies needed for a dressing station. There may be some doctors who have some of these supplies who would be glad to furnish the mission with them; or, who may be in a position to see that they are supplied by some congregation. Write L. C. Chapin, Morrilton, Arkansas, regarding the matter. One curved bistoury, 1 scalpel, 2 hemostatic forceps, 1 skin forceps, 1 needle forceps, 2 grooved directory, 1 dressing scissors, 1 bandage scissors, 1 silver catheter, 1 small probe, 12 assorted needles, 3 pairs heavy rubber gloves, size 9, 3 hot water bags, 12 rubber catheters, assorted, 1 irrigator with attachments, 1 rectal tube, 12 eye droppers, 12 camel's hair brushes, small, 2 rubber tourniquet, 12 catgut suturs, 12 assorted silk suturs, 6 rolls gauze, hospital size, 10 rolls of cotton, hospital size, 10 yards unbleached muslin, 1 yard flannel, 2 dozen 1 in. gauze bandages, 2 dozen 2 in. gauze bandages, 2 dozen 3 inch gauze bandages, 2 yard roll adhesive plaster, 1 small piece rubber dam.

From Thorp Spring, Texas: "I preached at Peak and Main St., Dallas, Feb. 14. Two good meetings, fine interest.

"We had remarkable results in our Sight Singing class. All are delighted with your book.

"The six-week courses here surpassed our expectation. The Lord's goodness, mercy and continued blessings—Wonderful!"—G. A. Klingman.

The Louisville Bible Classes are now in their last six-weeks' course—Genesis and First John. If possible, they have been richer and more helpful this year than ever before; and that is the verdict of those who have attended for 13 years.

The Portland Ave. Christian School, also, from the Primary Department, through the Second High School year—which is the extent of the curriculum so far—has been so blessed that it is turning out to be a pure blessing. Prayer for this work is earnestly coveted.

The great revival continues in the Portland Congregation of Louisville, having finally gripped the young men. A number of these who had backslipped and back-slidden, have returned to the Shepherd and Bishop of their souls.

A SECOND PART TO IT.

STANFORD CHAMBERS.

Making disciples of people, winning them to Christ and thus saving their souls is a great and glorious work in which every child of God should be earnestly and joyfully engaged. The importance of such work cannot be overstated. It is comprehended in the Great Commission, "Go ye therefore and make disciples of all the nations, baptizing them." The "go," the "ye," the making "disciples," the "baptizing," the "all nations"—not one of these items will be overlooked by the Lord's true servant, but each will be given due weight and importance.

But God's teacher has a further responsibility on behalf of those brought to Christ. The Great Commission has a second part to it: "Teaching them to observe all things whatsoever I commanded you." Newborn babes must be nourished and cared for, that they may grow and become strong. They must become worshippers and servants of God. They must be enabled to realize their relationship in the family of God and their responsibility to it. Worship, service, life—these are all comprehended in the second part of the Commission, and are in nowise to be neglected, but to be conscientiously observed both by teacher and convert. This second part of the Commission involves fellowship, a church, an assembly, an order of worship, a ministry, a shepherding, an oversight; in short, "all things whatsoever I commanded you." It is the responsibility of the teacher or preacher to look after all those matters of interest to their converts, and see to it that all are provided. It should be true of the Lord's disciples everywhere that they continue "stedfastly in the apostles' teaching and fellowship in the breaking of bread and the prayers." This is comprehended in observing "all things whatsoever I commanded you."

This second part of the Great Commission is, by many, largely overlooked. As a consequence, converts in many places are neither fed nor shepherded, but are left to fall prey to devouring wolves. The Great Shepherd would greatly appreciate faithfulness at this point.

A NEED.

BY STEPHEN D. ECKSTEIN.

It is necessary only to peruse the religious papers which are to be found in abundance lying about on the shelves and tables of the Public Libraries, Y. M. C. A.'s, and Y. W. C. A.'s to find that with a few exceptions they are inoculated with the virus of the destructive criticism that so vehemently tries to do away with that Book of books, the most remarkable collection of documents known to man. These are continually being distributed through literary output, and thereby the minds of multitudes are being polluted with destructive germs of higher criticism. Of course, higher criticism is nothing new. It had its modern recrudescence

in Central Europe, and found its fertile soil in our land, and is coalescing into a gigantic religious monopoly. It is so widely heralded in the religious press, that it causes little or no comment. Atheistic Gentile preachers impugn the first few chapters of Genesis as legendary, traditionally, scientifically, impossible. One great tragedy is that many who try to defend the inspiration of the Bible fail to go all the way. Considering these things, what would be more fitting than that some of our brethren and sisters in whom the word of truth is shut up, and in whom is holy zeal and burning love for Christ and who are loyal to the simple gospel without innovations, place a subscription for the Word and Work to be sent to these places. The only purpose of this publication is to broadcast the Message of Life, and the saving power of the Blood of the Lord Jesus Christ, that the way of salvation, as it is in the Holy Writ, may be set before those who read, and that they may be helped in their religious life. Much good could thus be accomplished, both now and eternally. As every paper records its list of subscribers, it would not be difficult to ascertain before sending in your subscription, whether or not some one else has already ordered it sent to the institutions and persons which you have chosen.

LET US GET BACK TO GOD.

No. 3.

The "wisdom that is from above is first pure, then peaceable."

Let us purify the church from within. In the *hearts* and judgments, and attitudes of the *members* of religious bodies we find the *causes* of good and of evil. To these seemingly small things we should attend with reverence, faith and prayer. Let us establish ourselves upon the *basic principles* of life and religion. If we become enamoured with appearances, money, dress, personal magnetism, majorities, college degrees, sympathy for a "leader," or for "the under-dog" in a fight, then our feet have left the ground, and we are not sure to be right. No man is *always* right. It is dangerous to follow "our preacher," or "our church," or "the majority." We are each responsible for our own course in life and in religion. Let our wisdom be that of God's Word; our meat, to do God's will; our drink, the teachings of Christ; our dress, the robe of righteousness; our music, the chorus attuned by our Heavenly Director; our conversation, as becometh saints; and our conduct, truthfulness, honesty, carefulness, and purity. Let us swing the pendulum of influence from Satan to God! May God help us to sing the victor's "song of the Lamb, saying, 'Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.'" (Rev. 15:3, 4).

Bedford, Indiana.

H. D. LEACH.

A FEW THOUGHTS IN PARAGRAPHS.

J. F. SMITH.

"A GLORIOUS CHURCH."

"That he might present it to himself a glorious church, not having spot or wrinkle or any such thing." (Eph. 5:27). One of the noblest ideas to place before us and to keep there is that of the church as the body of Christ. When we think of the church as Paul meant it to be, and even, with all its faults, as it actually is, we ought to feel a glow of exaltation in being members of the church of Christ. When all is said the church has been, and still is, the finest agency in the world, making for righteousness.

What are the marks of the ideal church? First of all the church is the custodian of the gospel of the grace of God. This grace has been the fount of the church. Her delight is in preaching "the Word," this timeless message of the Christ who came to deliver men from sin.

Another mark is that of fellowship. The early Christians were in close touch; they shared with each other their sorrows and joys. That is truly Christian, but is too little practiced in the modern church. Nothing would make the church more powerful than a revival of true brotherly love.

One other aspect of the church we must not forget: it's witness. "Ye are my witnesses." What a privilege and what a responsibility! What sort of representatives of Jesus and his church are we?

TIME.

"That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God" (1 Pet. 4:2) the divine wisdom anticipated man's. God said, "Let there be light in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years." Were it not for the change of season, how unnoticed life would slip away!

"That ye no longer should live the rest of your time to the lusts of men." We may not have lived very long, yet long enough to demonstrate that the seeds of evil are in our hearts, and like weeds, they need no cultivation, but only neglect, to make them grow. Like weeds too, the sooner they are checked in their growth, the easier it will be to eradicate them, and if we do not master them, they will eventually master us.

It may not be long, but one hour may be sufficient to prove the power of God in us. It may be years, or scores of years, but even so it will be all too brief to manifest what is that perfect will of God concerning us; too brief to wholly eradicate the evil; too brief to perfect God's image in us; all too brief to accomplish enough of loving service for him. Beloved let us make time count!

THE SAVED AND THE SINNER.

R. H. B.

“Put them in mind. . . to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.”

This was the charge Titus was instructed to give to the brethren in Christ among whom he labored, regarding their conduct and attitude toward sinners. (Tit. 3:1, 2). Four items make up the charge.

1. They were to refrain from speaking evil of *any* man. There is a difference between speaking evil of a man and speaking of a man's evil. The latter may be necessary sometimes—not as often, perhaps, as we may think; yet, sometimes. To speak evil of a man is to run him down, condemn him, talk contemptfully about him. This they were not to do in any case.

2. They must not be contentious—given to “tackling” people, to start a controversy and an altercation with them, or (as it is vulgarly put) to try “to jump all over them.” For “The Lord's servant must not strive but be gentle towards all, apt to teach, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth.” (2 Tim. 2:24, 25). They were not to be contentious.

3. They must be gentle—not rough or abrupt; not heedless of the sinner's feelings, but kind, tender, and considerate in our dealings with him, while yet telling him the whole truth without compromise.

4. They must show all meekness toward all men. Now meekness is that quiet, unresentful humility, which enables a man to take insults and injuries without irritation or bitterness. Toward some men it might be easy to exercise such meekness; but if some worthless scalawag undertakes to berate me, and I preserve a kindly attitude toward him—that is a thing acceptable to God.

The reason for this remarkable charge lies in the nature of our salvation. Because we ourselves were once lost even as all other sinners; and because we were saved for no goodness of our own, but by God's mercy and grace, we are in no position to boast or to talk down to others.

This teaching runs through the first seven verses of Titus 3. Incidentally the Holy Spirit there gives us two wonderfully clear-cut drawings: first, of unsaved man's hopeless estate; second, of the Divine method of redemption. These two pictures we will now examine.

I. HOW GOD DESCRIBES UNSAVED MAN.

There are seven items in this description. “For we ourselves also once were foolish, disobedient, deceived, serving divers lusts and pleasures; living in malice and envy, hateful, hating one another.” This picture is true. It applies to all fleshly humanity, to all who are not children of God by faith in Christ

Jesus. I say this without fear of misrepresenting a single individual for God said it, and God cannot misrepresent. "Yea, let God be found true, but every man a liar." He said it in full view of all the amiable, kind-hearted, high-minded, cultivated, noble sons and daughters of Adam that were living then or now. He knows them all, and needs not that anyone should bear witness concerning them. He has searched their hearts and their works; He understands their thoughts afar off, and is acquainted with all their ways, and there is not a word in their tongue but He knows it altogether. His name is both Truth and Love. There is no appeal from His verdict. And what does He say of unregenerate humanity?

1. *They are foolish.* God never calls a man a fool for his lack of brain-power, or his intellectual deficiency. A fool in the Bible sense is a man who acts contrary to his own interest and light; and many people of fine intellect fall under that head. Sin is always an act of folly. To prefer present gratification to future good is folly. It is foolish to follow our own will rather than God's. It is foolish to go to judgment unprepared when we might have had it otherwise. The way of man who is not on God's side is always and only foolish, an endless line of follies. For, having rejected the one true Guidance what wisdom is in him?

2. *They are disobedient.* Nothing is so thoroughly ingrained in man's ruined nature as disobedience. Parents know that it is bound up in the heart of the child, and obedience must be earnestly taught and enforced. Employers find it difficult to find workmen or servants who will do just as they are told. The physician knows that the fewest number of his patients will follow his directions. Officials know that every government-regulation provokes all manner of circumventions. The spirit of perverseness is universally evident. As to the requirements of God, they are ignored, scorned, transgressed, so commonly and regularly that it needs no mention. It is the very nature of the flesh: "for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God." (Rom. 8:8). The mind of the flesh is self-will.

3. *Deceived.* This third item is to a great extent the underlying secret of all man's strange conduct. It is certain that the world is deceived about God. They have their own conceptions of God; yet they do not know Him. "The world knew Thee not." (Jno. 17:25). The world through its wisdom knew not God." (1 Cor. 1:21). For to know him is to love Him; and to love Him is to serve and obey Him with delight. And "this is life eternal that they should know Thee, the only true God, and Jesus Christ whom Thou hast sent." Being therefore ignorant of Him, yet holding a conception of God in their minds, it follows that their conception of Him is false. They are also deceived as to *man*, and as to their own real condition. They repudiate indignantly God's imputation that they are "dead in trespasses and in sins," fools and servants of the Evil one and by nature chil-

dren of wrath, even as the rest," "having no hope and without God in the world" (Eph. 2:1-3, 12). They are deceived as to the nature and meaning of sin; and, invariably, as to judgment and future retribution. The Hell of the Bible seems as an idle tale to them. They are deceived as to the way of salvation. In a world where every advantage is won by hard and continued effort, they cannot conceive of anything better than a salvation by man's own works and merits; a gradual improvement of self by labor and self-denial and through sufferings, natural or self-imposed, until the character is so refined and purified that God will accept it. This is the doctrine of the Karma; and the essence of every false religion. The Law seems good and plausible to the natural mind; but the blood-atonement of Jesus Christ our Lord; or a justification of the ungodly by faith; or eternal life as a free gift from God through Jesus Christ; a birth from above; salvation by grace; these seem in the highest degree irrational and improbable to the fleshly judgment. They are deceived; and the deception arises not merely from natural ignorance of Divine things (Jer. 10:23) but from a personal source. With skill and cunning "the old Serpent, he that is called the Devil and Satan, the deceiver of the whole world," (Rev. 12:9) sees to it that men shall not see the truth. "If our gospel is hid," writes Paul, "it is hid in them that perish, in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ who is the image of God should not dawn upon them." (2 Cor. 4:4). And it is the gospel-preacher's first work "to open their eyes that they may turn from darkness unto light, and from the power of Satan unto God." (Acts 26:18).

4. "*Serving divers lusts and pleasures.*" This again is universal. The flesh can have only fleshly motives; some coarse and gross; some refined and lofty; all terminating ultimately in self. "For all that is in the world, the lust of the flesh, the lust of the eye, and the vainglory of life, is not of the Father, but is of the world." (1 John 2:15-17). Thus Paul tells the Ephesians that they—and he as well, though he had been intensely religious, and "as touching the righteousness which is of the law found blameless"—"all once lived in the lusts of their flesh, doing the desires of the flesh and of the mind," (Eph. 2:3; Phil. 3:6). These lusts (desires) of our human nature, were our real masters, and however free and noble we fancied ourselves, them we *served*, actuated, impelled, and compelled by them. For the only escape from the servitude of self is the servitude of Christ.

5. The last three items of the description, "*living in malice and envy, hateful, hating one another,*" we pass by without special comment. They describe the atmosphere of the fleshly life, inevitable where the first four items apply.

Thus is finished the awful picture of human ruin. Wrong in trend and bias, blinded and misled, impelled by mighty passions, with every gate closed and every avenue to a true life barred, we see here man's utter helplessness and doom. "Who then can

be saved?" But Jesus answering said. "With men this is impossible, but with God all things are possible." We shall see next, therefore, how God effected our deliverance.

THE DIVINE METHOD OF REDEMPTION.

The hinge is a small part of the door, yet the whole door swings on it. *But* is a very little word, yet it is the pivot on which everything turns. (Note the hinging of our whole redemption on the word "but" in Rom. 3:21, Eph. 2:4). So it is in this short review of our salvation. (Tit. 3:4). The turn comes with an all-important "but," "*But* when the kindness of God our Savior, and his love toward man appeared"—right there and then dawned our hope. It is worthy of note that this salvation began on God's part. His love took the initiative ("Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10). On our side the way was barred and sealed. God broke through from His side; and at what a cost to Himself we know. This created the possibility of our salvation. Our actual obtaining of it is next set forth; first, negatively, how we were *not* saved; and then positively, how we were saved; and subjoined, the two chief immediate means by which we have and hold salvation; and lastly the end and aim of it all. Thus:

I. How Not: "Not by works of righteousness which we did ourselves."

II. How: "According to his mercy he saved us."

1. "By the washing of regeneration."

2. "By the renewing of the Holy Spirit (which he poured out upon us richly.)"

III. The End and Aim: "That being justified by his grace we may be made heirs according to the hope of eternal life." (Tit. 3:5-7).

This is the story of our redemption from its beginning in the grace of God, to its consummation in eternal life. The elaboration of these great words is reserved for another article.

AND YE BE THANKFUL.

It is a secret of rest and peace—to take everything as from the Lord, to recognize His love, goodness, and wisdom in it, and to thank Him for it.—I speak of unpleasant things; for in the pleasant it is a matter of course that we do thus.

If it is anything that we should and can help, let's do that, and not complain. But if it is such as cannot now be helped, let us accept it as God's sending and be thankful. It is the resisting, the fretting, worrying, and complaining, more than the undesired things themselves, that makes us miserable. The thankful soul finds rest and peace in God, and is not in the end disappointed.—R. H. B.

THE CHRISTIAN MINISTRY.

W. STILLMAN MARTIN.

PORTRAYING THE FAITHFUL MINISTER AS A MAN OF GOD AND
AN AMBASSADOR FOR CHRIST.

In 1 Cor. 12:13, 14 we have three important points in connection with the subject of ministry.

In chapter 12 the only divine basis of ministry is set forth—membership in the body of Christ; verse 18: "God hath set the members in the body." Ministry is the gift of the Holy Spirit to members of the body, and is administered under the Lordship of Jesus Christ, and rendered effective by God the Father. In chapter 13 may be seen the one great motive of all ministry—love. In chapter 14 the end of all true ministry is clearly shown: "That the church may receive edifying."

In the early church, ministry was manifold. It included all that was done by evangelists, pastors, teachers, and all others divinely appointed to service in "God's house."

We shall not consider the more comprehensive idea of ministry, but, rather, ministry as related to the preaching and teaching of God's word by men who are known as ministers.

We shall first deal with the minister as *a man of God*; second, as *an ambassador for Christ*, and, third, *the spirit in which he should minister*.

Paul's recorded judgment as to the mission of the minister is found in 2 Cor. 4:1, 2 and 2 Cor. 5:20. In these weighty words he separates himself from false teachers, and establishes himself upon the ground of holy character, and an exalted vocation as God's ambassador to men—a true witness for God on earth.

He was careful at the outset to remind them that he was originally a sinful man, and is yet of the same nature as themselves. "We received mercy," he says, and then reminds them that the ministry was a gift from God to him.

There is nothing in the ministry that should make the minister proud or boastful. Every minister was once a sinner, and has the memory of bondage yet. All any minister has he has received from God. What may be affirmed of the ministry of Paul may apply to all ministry today. Paul is a fair sample of a divinely called and qualified minister of Jesus Christ, and what he says about the ministry and the minister is the last word to be said on the subject.

I. THE CHRISTIAN MINISTER AS A MAN OF GOD.

The dignity of ministry demands a personal knowledge of God's power and grace. Every man in the ministry without such a knowledge is an intruder; he has no right there. Ministry is not a "profession," but a vocation, a divine gift, and it is dependent upon the possession of spiritual life. The discharge of all obligations of personal holiness is dependent upon the implantation of a life within that could only be possessed through a "birth from above."

The minister of the Word has to teach Christianity to others; therefore, he should have, as an irresistible reason for being a minister, an experience of it, and should practice it himself.

Christian experience sheds light upon all the unique claims of Christianity. Spiritually regenerated men know what philosophy only guesses at. The blind man, in John 9, accepted no theory of Christ, of God or the universe. He knew nothing of monism, idealism or theism. Jesus required only one thing of him—*obedience*. "Go wash in the pool of Siloam," He says. "I went and washed, and came seeing." How simple, yet how sublime! When he went, he was blind; when he came, he came seeing. Then his faith grew. First, he said Jesus Christ was a good man, then he called Him a prophet, and, finally, he "worshipped him." This is largely the experience of all who trust and follow Jesus Christ, and it is a part of the fitness of any man for ministry.

We are in danger of taking for granted the Christian in the minister. He makes a poor minister who is not a Christian.

The above danger arises from the fact that we treat religion as a science to be theoretically investigated, an object of controversy to be polemically defended.

It is well to remember that gifts are not grace; ability to speak on holy things is not piety. It is not our learning that claims sinful men and allures them to our Lord, so much as our personal piety and the power of love shed abroad in the heart by the Holy Spirit. Every minister should be a savor of Christ in life and ministry, for the gospel is propagated by a law of sympathy and the passion of divine love. The best success is through the contagion of the heart.

Intellectual attainments are a grand asset when they are consecrated by a proportionate growth in grace.

Some one has said: "Feel more, and you will preach better." All men are orators when they feel. The language of a heart that burns with the power and love of the eternal has unction and energy which no eloquence of composition can reach. Such power is divine and resistless.

Though we are as orthodox as the angel Gabriel, and know as much as Solomon; though we may be the most captivating orator, the profoundest logician, the most admired and popular preacher, and have not the spirit and passion of Jesus Christ—we are not His minister.

Jesus Christ must be final for the man of God—for his heart, his conscience, his will, his intellect, his faith, his hope, his love and his aspiration. One without personal piety may preach the gospel as a duty and professionally, and he may perform this duty with more or less pleasure, but to be blessed of God, and preach to His glory, there must be a cordial reception of His Son and a personal reliance upon the truth of His word as the immutable foundation of eternal hope.

Human experience is the one datum of all philosophy, so Christian experience is the one datum in Christianity.

Before we can preach God's truth with divine energy, we must receive it, not merely as a "system" or "plan" to which we subscribe, but as the object of our supreme affection.

A personal faith in Jesus Christ, a personal love for Him, a personal surrender to Him and to His Spirit is the first and most important qualification for any ministry in "the house of God."

The experience of regeneration, of moral transformation, is the radium of the spiritual universe, which only needs discovery and application to revolutionize thoughts, life, service and destiny.

II. THE MINISTER AS AN AMBASSADOR FOR JESUS CHRIST.

Ministry is the divinely appointed agency for the communication of the word of God to men, and this divine authorization is still in force (Eph. 4:7-12).

Perhaps there was something in the original commission, but the great principle is the principle of the ministry itself. This divine authorization is what elevates the ministry and exalts it above human profession, human resources or human authority.

Nothing can supersede this divine institution; it is heaven-inspired and heaven-sustained. It has to do with eternity. It deals with the deepest emotions of human nature. It is absolutely necessary as an ever-speaking witness of man's feebleness and God's strength, of man's sin and God's forgiveness. The minister, then, is a preacher and teacher of divine truth, and all preaching and teaching is to persuade men to accept Jesus Christ, the only Saviour, and submit to His Lordship over their lives.

The Bible idea of preaching is found in the meaning of seven different New Testament words used to express it. The number of times each word is used may indicate its importance.

1. *Evangelizo* (to proclaim good tidings).—The verb occurs fifty-three times, and the noun seventy times. The word in the American Version is nearly always translated "preach," while in the Revised Version it always retains its true meaning, emphasizing the contents of the gospel as "good news."

The gospel preacher is the bearer of glad tidings, and his delivery should, therefore, be characterized by cheerfulness, hopefulness and enthusiasm.

2. *Katangello* (to bring a message home).—The verb is found seventeen times in the New Testament. In the Revised Version it is translated fifteen times to convey the idea of proclamation. It emphasizes the committal of an important message to the gospel preacher, not his, but another's, and its delivery must be characterized by earnestness, urgency and fidelity.

3. *Kerusso* (to proclaim with a loud voice).—This word is found in the New Testament sixty times. It calls attention to the universality of the gospel message. The preacher of the gospel is a herald of the eternal purpose of God; His business is not

a profession voluntarily chosen, but a vocation in which he is commissioned by God. He is a servant in respect to God, and an ambassador in respect to men. As a herald, he is chiefly concerned with the One who sends him, instead of those to whom he is sent. His success is not to be measured by the reception of his message. His message may be disbelieved, discarded and despised, yet he is to keep on proclaiming the gospel.

4. *Dialegomai* (to lay a thing out in thought).—This word is found in the New Testament thirteen times, and it implies order, system and logic. The preacher is to establish the claims of his message by reason, by argumentation and by proof. Paul proved to the Jews that Jesus was their Messiah.

5. *Martureo* (to bear testimony as a witness).—The verb is found in the New Testament seventy-eight times and the noun thirty-four times, and it implies knowledge of the truth as an eye-witness or as personally experienced. The preacher must proclaim the message out of his own experience. "We speak that we do know, and testify that we have seen."

6. *Didasko* (to teach and instruct).—This word is found ninety-five times in the New Testament, and it emphasizes the necessity of doctrinal preaching, and also the inculcating of the principles of godliness. "Inculcate" means "to tread in with the heel;" the preacher is to give "line upon line, and precept upon precept;" he is to preach all the Bible teaches about redemption through Jesus Christ. This is subject-matter enough for eternity.

7. *Diamartureo* (to protest solemnly).—This word is found in the New Testament thirteen times. It is used ten times by Paul in Acts. It implies a deep conception of the certainty of the truth and the utmost solemnity in dealing with it. It prohibits buffoonery and excludes jocoseness from the pulpit. It is the word used by the rich man in hell, to characterize the preaching of Lazarus whom he desired to go and preach to his brethren; that they may be kept out of that place. The preacher is to preach so the truth will pierce through the hardened consciences of men. "Exhorting every man, warning every man." "I ceased not to warn men night and day with tears."

Having thus the mold of apostolic preaching, and having the same Spirit to give power to the Word proclaimed, we may expect apostolic success if we are true to our vocation. The minister is not a speculator, but a preacher; not an apologist, but an ambassador. It is not his opinions men need, but divine truth. Men do not need religion or a creed, but a living, loving Saviour. The fundamental thing is: "Preach the Word, preach Jesus, preach the gospel."

III. THE SPIRIT IN WHICH MINISTRY SHOULD BE CARRIED ON.

1. There should be great loyalty to our Lord Jesus Christ. Christ must be the diamond in the bosom of all preaching. A young minister once asked a venerable man of God what he should preach about. He received the following answer: "Preach Jesus Christ." "Oh, I have done that," the young man

replied. "Preach Him again, preach Him always, preach Him only," the old veteran advised.

This is advice, however we may treat it now, that received the sanction of those worthies whose works praise them in all the churches. Time would fail me to tell of Leighton, Hall, Owen Baxter, Charnock, Puncheon, Spurgeon, Campbell, Moody and numbers more in and out of our own brotherhood. They proclaimed Christ in the dignity of His person, in the glory of His character, in the condescension of His grace, in the wonders of His love, in the efficacy of His sacrifice, in the prevalency of His intercession, in His ability to save, in the glory of His coming kingdom and eternal Kingship. They viewed, explained and improved everything in relation to Him. "Whom We Preach" was their motto.

"When one who holds communion with the skies
Has filled his run where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings.

"Immortal fragrance fills the current wide
That tells us whence his treasures are applied,
So when a ship, well freighted with the stores
The sun matures on India's spicy shores,
Has dropped her anchor, and her canvas furled
In some safe harbor of the Western world,
'Twas vain inquiring to what port she went;
The gale informs us, laden with the scent."

2. The minister's work should be done in a spirit of great simplicity. "Seeing that we have such hope, we use great plainness of speech. . . . but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but manifesting ourselves to every man's conscience in the sight of God" (2 Cor. 3:12; 4:2).

3. There must be a spirit of deep humility and dependence upon God. "Not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God, who hath made us efficient ministers of the New Testament" (2 Cor. 3:5, 6).

4. There must be a conscious fellowship with Jesus Christ. "We then as workers together with him beseech you that ye receive not the grace of God in vain. . . . We pray you in Christ's stead" (2 Cor. 6:1; 5:20).

There is something better than being Christlike, than having help from Christ, than having the power of Christ, than being saved and kept from sin. God's very best is "Christ in you the hope of glory." The highest peak of God's revelation is: "Truly our fellowship is with the Father and with his Son Jesus Christ."

5. The true spirit of the minister will ever count on the convincing, converting power of the gospel in the energy of the Holy Spirit, who works through us and with us upon the hearts and

consciences of men. Such a spirit will give the church a ministry, a divine authority, a dignity and effectiveness that mere human eloquence can never possess.

6. There must be also a spirit of urgency. "Behold, now is the accepted time" (2 Cor. 6:2). Translated very literally, this means: "Now is the time of loving welcome; now is the day of salvation."

The minister who realizes the urgency of the case will make every message a call to the acceptance of the great salvation. The minister is preaching to lost men, condemned men, men without God; men who, without Christ, will be eternally lost. He stands between eternal ruin and these souls. One of the great needs of the church today is a consecrated ministry, men who are living wholly for God, who desire only to promote His glory, whose whole effort is to spread His truth; men who depend upon the irresistible power of the infinite Spirit; men who glow and blaze with the light and love of God.

It has been said "the office of a lawyer is important because it watches our property; the office of a physician is more important because it watches our bodies; but the office of God's minister is superior in importance because it deals with the soul and its eternal concerns."

What can equal the mission the minister has from God: "To testify of the grace of God;" "to show unto men the way of salvation;" "to open blind eyes;" "to preach deliverance to captives;" "to stand in the place of the glorified Lord, with His word and its contents as His message, and the assurance that at His coming all faithful ministry will receive a full reward"?

DR. BRENTS ON "THE KINGDOM."

It will be admitted by all that God has an organized government on the earth. This government is variously called in the New Testament "the Kingdom of God," "the Kingdom of Heaven," "the Kingdom of God's dear Son," "Church of God," "Body of Christ," etc. We do not mean to say that the phrases "Kingdom of God" and "Kingdom of Heaven," always mean the same thing—namely the church in all its parts; on the contrary they frequently occur, especially in the parables of the Savior, when only a particular feature or constituent part of the kingdom is indicated. A few examples illustrative of this position may be examined with profit. Jesus said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." Matt. 19:24. "Many shall come from the east and west and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Matt. 8:11, 12.

These passages, with others we might give, have manifest reference to the kingdom of ultimate glory.

—*Dr. Brents, Gospel Plan of Salvation, page 146.*

WAS JESUS CHRIST A JEW?

I have noticed in the Dearborn Independent an article headed, "Was Jesus a Jew?" In this article it is asserted that Jesus was not "of Judea," that none of Jesus' disciples were Judeans or Jews except Judas, that Mary the mother of Jesus was Miriam, that Miriam and Moses were not Jews, that Abraham, Elijah, Samuel, Joseph, Jacob, and David were not Jews, and that Jesus was not a Jew as commonly conceived.

The statements in the Bible that Jesus "came unto his own and his own received him not," that he went into the synagogue "as was his custom," that he was taken as a child and circumcised, and the inscription on the cross, and probably many other statements and facts, indicate that the contention in the article cannot be correct. Please give me your view as to whether Jesus was a Jew and your reasons therefor.—An Oklahoma Reader.

The article in the Dearborn Independent seeks to show that Jesus was not of the tribe of Judah, and that David was not truly of that tribe. The implication is that Jesus and David belong to the ten tribes of Israel, and have a larger glory and dominion thereby.

Why this effort to deny the Jewish origin of David and Jesus? Back of the entire argument is the theory of Anglo-Israelism, namely, that the ten tribes are found today in the Anglo-Saxons of Britain and America. It is to sustain the glory of these nations that the effort is made to get rid of the Jews as their background in spiritual things, just as the Germanic movement in Germany would strip itself of all connection with the Jews and Jewish elements in Christianity, because the Jews are hated and despised.

In answering the arguments made, it may be noted first that all the statements are contrary to Scripture or misinterpret Scripture. The term "Jew" belongs originally to a descendant of Judah. But, in the course of time, it came to be used of the inhabitants of Judea and of all members of the race of Abraham. Thus Paul, of the tribe of Benjamin, calls himself a Jew (Acts 22:3). But Jesus, coming as he did of the tribe of Judah, was also a Jew in the narrower sense. That all but one of the twelve disciples of Jesus were not of the tribe of Judah has nothing to do with his own tribal origin. And to seek to make David not a Jew because various of his maternal ancestors were not of that tribe is wholly unjustified.

In the case of Jesus, his mother connects him directly with David through Nathan. If Joseph were his father, he would be doubly the son of David, but no Saviour. The name Miriam is merely the Hebrew form of Mary. That Miriam, the sister of Moses, was not of the tribe of Judah, does not affect the case of Mary the mother of Jesus, for Hebrew names were the common heritage of all the tribes. This is a good instance of "straining at a gnat." That Jesus was of the tribe of Judah and therefore a Jew in the narrow sense is clear from his genealogy, from the popular recognition (in the Jewry of his time) of his Davidic descent by calling him Son of David, and from the general recognition of his Jewish relationship by the Church in all ages of its

history. It has remained for the devotees of Anglo-Israelism to deny this, and to make him belong to the ten tribes for the glory of Ephraim.

The futility of the argument is seen from the feeble efforts made to destroy the Biblical law of kingship in Israel. To disprove the connection of David with Judah, the writer in the Dearborn Independent asks, "Was David a Jew? Was kingship over Judah and Israel a proof of pure raciality?" That David was of Judah is clear from Ruth 4:18-22, with 1 Chronicles 2:4-15. The Independent writer ignores the law of the kingship, which excluded a foreigner from the throne of Israel, "Thou mayest not set a stranger over thee, who is not thy brother" (Deut. 17:15). In other ways the writer reveals his unreliability in interpreting Scripture, as by stating, "In Scripture history, the last we see of the house of David is in the persons of the king's daughters being rescued by Jeremiah." He ignores the later repeated mention of Zerubbabel, who was clearly of the line of David (Ezra 2:1; 3:2; Haggai 1:14). He asserts without proof that the Benjamites, on the return from Babylon, "settled in the north," while Scripture distinctly associates Benjamin with Judah in the settlement of Judea (Ezra 1:5; 4:1; 10:9; Neh. 11:4, 7, 8, in which latter verse the very number settled in Jerusalem is given, namely, 928). And the Independent writer entirely misunderstands what Christ meant when he asked the Pharisees regarding David, "Whose son is he?" (Matt. 22:41-45). His idea is that Jesus implied that he belonged, not to the Jews, but to Israel, a conception wide of the truth. Our Lord sought to point out, what Psalm 110 teaches, that he was far higher than a mere man, even though that man be the Son of David. He is also David's God and Lord. Such misconceptions of the Scriptures render the whole teaching of the article invalid.

A word may be added on the Anglo-Israel theory. Few theories have more falsely misinterpreted the Word of God than this, and few have had less foundation in history. A good answer to its false teaching is found in "British-Israelism Examined," by Rev. S. H. Wilkinson, which may be had from Thomas M. Chalmers, 2654 Marion Ave., New York. (\$1).—*S. S. Times*.

THE NEW CHURCH DIRECTORY.

We have promised Brother Glenn, in response to his request, that we will do our best to get together the list of congregations in the state of Kentucky. Will our Kentucky readers kindly send us such helpful information as they may have, as promptly as possible? It is suggested that those who write state:

1. The name and location of your home church.
2. The name and address of the clerk, or of some suitable correspondent.
3. The same information, so far as possible, for all the other congregations of Christ in your county.

Many are sending in their lists, and we are asking all our Kentucky readers to co-operate. Be sure to give all congregations in your entire county, if possible. If your list is not complete for your county, please state.

E. L. J.

THE LORD'S ABSENCE AND RETURN.

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

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

And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Absence is one of the severe tests for those left behind. Real love grows stronger and more tender, but anything else or less mixed in is pretty apt to fail. Devotion loses its fine glow. Ideals blur. The sharply defined outlines fade into a sort of indistinct French gray. Obligations sit lightly. Duties irk and go undone.

And if the absence be long doubts may enter; and if it be much stretched out, the doubts grow and distrust enters. A disquieting fog of unreality is cast over the absentee's promise to come back. His meaning is brought in question. Maybe he meant something else than actually coming back. The whole atmosphere may change regarding him. It becomes full of gray mist and wintry twilight tints; and sometimes yet more,—the night of sheer forgetfulness sets in.

Jesus speaks here of coming back again. That would mean that he expected to be absent for a while. That "while" has stretched out so long that we are more used to it than to the idea of its being ended by his personal presence again on earth. The absence is a commonplace, the ending of it a sort of hazy fancy, very lovely as a dream, but not reckoned within the realm of the practical.

Of course we have our Lord Jesus' personal representative with us, the Holy Spirit. He is as Jesus' other self, sent by Jesus himself to be to us personally all that Jesus would be if he were here. But we do not see the Holy Spirit with these outer eyes, nor listen to an audible voice. No outer glory comes to awe and grip us. Without doubt there is a distinct difference between the two presences.

No words are strong enough to tell of the marvelous effect of the Holy Spirit's presence when allowed full sweep. But this is something quite different from the personal presence of the man Jesus who walked in Palestine, and appeared in dazzling glory to the three startled disciples on the mountain-top. Clearly our Lord is not speaking here of the Holy Spirit, nor of our going from earth to be with himself, but of his own coming to the earth again. To these men listening this would mean his personal presence again as they knew him. And there seems no reason for changing this first simple meaning.

Our Lord Jesus is the great Absentee. He is talking here with his inner circle about his return after the absence. He is planning to end the absence. When he does it will be a time of great rejoicing for him, even as with the bridegroom at the wedding.

The time of that coming back is quite unknown. Whenever he does come it will be a complete surprise to every one. It will be at a time wholly unexpected. I think not unlikely some who live near enough to him to be sensitive to his presence may have a sort of spirit intimation as the time draws near, even as Simon had about the first coming. But even so that would not go farther than discerning the nearness of the event; the hour would still be unknown.

Here Jesus makes an earnest request. He asks us to live like men "looking for their lord." This is to be the very spirit of our life, the heart a-thrill with the wondrous possibility ahead. That looking is to be a practical thing, shaping our movements, even as the customs' tug waits word from the outer lighthouse that the incoming ocean steamer has been sighted. Or, in matters much more sacred and involving the innermost heart, as the expectant mother waits,—stitching love into the little, soft clothes, carefully planning ahead about household arrangements, avoiding social engagements, in short shaping everything for an event whose coming is as certain as the hour of it is uncertain and unknown; and all the while a holy awe holding her heart in its tender grasp.

It is not to be a looking at the clouds of the sky, nor looking at the calendar, but a looking that our lives are as our dear Friend would be pleased to have them. Our loins are to be girded. Looking affects the wardrobe, the personal habits. Nothing is to be allowed that would hinder our spirit of readiness, nor that would prove unprofitable or not good, when he comes. Do our house appointments and social engagements and personal habits bear this sort of a "looking" imprint?

Then the lamps are to be looked after. We don't know the hour, but we do know it will be night-time. There'll be need of lamp-light. Or if it is reckoned day-time by the modern clocks it would seem to be a day of the London fog sort when all lights must be turned on.

Our lamps are to be kept burning. We are light-holders. We are the lanterns carrying about the Light of the world, so men can see the way. When some one else is supplying the light, the chief thing for the lantern-holder is to keep the glass of the lantern clear. Occasionally the glass of this sort of lantern seems to get smoky, and sometimes cob-webby. Men have even been known to write finely phrased essays on the delicate shading of gray, and the exquisite tracery of the cobweb lace-work on the glass of this lantern. But meanwhile the lantern-holder is stumbling badly, and the poor crowd on the road is getting into the ditch by the roadside. How is the glass in your lantern?—*S. D. Gordon.*

"We very much enjoy 'Great Songs of The Church.' I am delighted with the abundant variety and real worth of the songs."
—*J. Frank Copeland, Gunter, Texas.*

TENNESSEE ORPHAN HOME.

John W. Fry.

I will not say that Tennessee Orphan Home is the best home for orphan children in the world, but will say that Tennessee Orphan Home is practicing the best policy in the world to the best of its ability, by placing children in good Christian family homes, whenever good, suitable homes can be found that will take children on trial.

Beyond question, family home life is the highest and finest product of civilization, and children should not be deprived of it except for urgent and compelling reasons. God, in His wisdom, instituted the family home, and there can be none better than a good, God-fearing family home.

We do not expect every child to fit in every home in which it is placed. Therefore, the child is placed on trial with foster parents with the understanding it may be returned to Tennessee Orphan Home, if not congenial and satisfactory, the trial agreement to be signed by husband and wife, and in substance as follows:

It shall attend the public schools as much as the laws of the State require, and Church and Sunday school, as regularly as possible, shall be provided with suitable and comfortable clothing, and given the necessary medical and surgical attention in case of sickness, shall eat at the table with the family, and shall not be transferred to another, etc.

Unquestionably, the placing of orphan and dependent children in the home of foster-parents, where they will be properly cared for, is commendable, but considerable thought and investigation are required, in order to make the child fit the home, and the foster-home fit the child. Every child should be a member of a family, and in a home it calls its own, where it can own and have things outside of a locker, and where duties can be given it to perform, and it can be supervised in carrying out the responsibilities it assumes, thereby coming in contact with mature minds. It is certainly a great Christian work to help handicapped and unfortunate children by taking them into a family home and doing everything one can to restore to orphans what they have been deprived of by loss of parents.

We do not encourage the adoption of a child until it has remained with foster-parents until there is no doubt of it being congenial in the home, and we advise the keeping of a child a few years before thinking of adopting it. We believe this is fair to both the child and the foster-parents. It has been our policy to insist upon a community or church, where there is a widow with children, to help keep the mother and children together, which can be done with very little assistance, until the widow and children can become self-sustaining. We do not encourage the separation of children and parents, where it can be helped.

BOOK REVIEW.

"Short Bible Stories." This is the title of a new volume issued by the Gospel Advocate Co., Nashville, Tenn., a book of children's Bible stories, 304 pages, bound in green cloth, large clear type, containing fifty-five Old Testament stories and thirty New Testament stories, with an equal number of illustrations, besides twelve beautiful, full page color-plate pictures, and on the outside cover a color-picture of Jesus blessing the little children. The writer of these stories is Brother James E. Chessor, Teacher of Bible at Burrill College, Spencer, Tenn. Among the gratifying features of this work, perhaps the chiefest is that the author has made a special, and indeed a successful effort to hold carefully by the Divine record. "Nor have I allowed myself," he says in the preface, "to record imaginary scenes or incidents or conversations. With prayer and purpose of heart I have endeavored to be true to the inspired word of God." To this purpose he has adhered throughout; and no better thing than that can be said of the work of any preacher or teacher of the Bible or writer on Bible themes. Children's Bible stories are a means of awakening in the children's hearts an interest in the Book of God itself, and thus laying a foundation for future Bible study.—R. H. B.

The Lord's Day Lessons.

The Scripture Text used in these Lessons is the American Standard Revised Version, copyright, Nelson & Sons.

FIRST LORD'S DAY LESSON OF MARCH.

Lesson 10.

March 7, 1926.

JESUS WASHES HIS DISCIPLES' FEET.

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

Lesson Text: John 13:1-15.

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. 2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, 3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him. He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean. 12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, Teacher, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you.

Verse 1. When? What is said that Jesus knew? To what extent did He carry His love for His own who were in the world? (See Rev. Version, margin). How great was His love for them? (15:9).

Verses 2-5. What seven things did Jesus do (vs. 4, 5)? When did He do it? (v. 2). Did He know what was in Judas' heart? Did that embitter or hinder Him? When He stooped so lowly had He forgotten who He was? (v. 3). Why did He wash His disciples' feet? (Consider Luke 22:24 in its connection).

Verses 6, 7. To whom did Jesus come in the round of this foot-washing? What did he ask Jesus? What did Jesus answer? Was there something more in this than Simon Peter could see or understand just then?

Verse 8. What did Simon say? How necessary was it that Jesus should wash Simon's feet?

Verses 9-11. When Simon heard that, did he change his mind utterly? How far was he willing to go now? But was that necessary? What did Jesus say about one who has had his bath? Had Simon and the rest of the apostles got their bath? Which one expected? What sort of "bath" was it? (15:3; compare Eph. 5:26; Tit. 3:5). What more did they need now? Why had Jesus said "Ye are not all clean"? Is He speaking of outward or inward cleanness?

Verse 12. When the Lord had completed this task and resumed His seat, what question did He ask them?

Verses 13-15. What titles did they give to Jesus? Was that right and proper? What conclusion does the Lord draw from that? For what purpose had He done this act? Under what obligation one to another were these for whom He had done this? How can we wash one another's feet? (See Notes).

NOTES ON LESSON 10.

THE PREFACE.

Consider verse 1 as an explanatory preface not only of all the following chapter and discourse (chapters 14-16) and the great prayer of chapt. 17, but of the whole story of His sufferings and resurrection, and the remaining portion of the gospel of John. It is in this part of the gospel that His love to the uttermost is set forth.

THE OCCASION.

What was the occasion of the footwashing? The Lord always connected His acts and teachings with the present occasion. Luke 22:24 shows that at this very time, even at this solemn hour, a dispute arose among them as to who was the greatest. That would call forth such an action and such teaching from the Lord. (Compare also Luke 22:27, "I am in the midst of you as he that serveth.")

THE MEANING OF THE FOOTWASHING.

First of all the footwashing was a lesson in self-abasing love-service. "Through love be servants one to another." Gal. 5:13. The footwashing is fulfilled in any and every humble service of love which we do one to another for Jesus' sake. It was never meant and (so far as the New Testament shows) never used for a public ceremony. In the latter the very purpose and meaning of Jesus' act is lost. The only other reference to it is in 1 Tim. 5:10, where it is mentioned among private works and service performed by a godly Christian woman in her own home.

But, as brought out in the conversation with Peter (see on verses 6-11 above) the Lord put also a spiritual significance into His act. To be bathed—that is the first great washing the child of God receives, which indeed makes him a child of God, the "washing of regeneration" which needs never be repeated. But the feet defiled by the touch of the earth need to be washed again—else we can have "no part," no partnership nor fellowship with Him. (Comp. 1 John 1:5-2:2). This the Lord Jesus still does for us. And we also must do likewise. (Gal. 6:1; Eph. 4:32).

But the two meanings are one. Someone has called the footwashing "the Divine humility coping with man's sin." It was in the self-abasing service of love that the Lord Jesus bore our sins in His own body on the tree. And it is by self-abasing love-service that we shall be able to turn men away from sin and unto Him, and win one another into His ways.

TEACHING-POINTS.

1. The Preface—Love to the uttermost. Here we enter the shadow of Christ's passion. See Note.
2. Occasion. See Note above, and Luke 22:24-27.
3. "Jesus Knowing." He did not forget His high place and dignity. (V. 3). In fact when a man is well assured of what he is and who he is, can he not the better afford to humble himself graciously? When we know that we are God's children we can afford to bear lowly burdens.
4. Judas Iscariot. Remember that Judas was there (v. 2) and Jesus knew. Yet He even washed Judas' feet.
5. The seven items of Jesus' action; vs. 4: 5.
6. The conversation with Peter.
7. The meaning of the Footwashing. See Note above.

QUESTIONS.

1. When was this?
2. To what extent did Jesus love His own?
3. What is said of Judas?
4. What was Jesus conscious of?
5. What seven things did He do?
6. What did Peter say?
7. How did the Lord answer him?
8. Was Peter willing?
9. What made him willing after ward?
10. What did Jesus say about one that is bathed?
11. When He had resumed His seat what did He ask them?
12. What did they call Him?
13. Why ought we to wash one another's feet?
14. For what purpose did Jesus do this?
15. Have I ever done this or its equivalent? How often ought I?

SECOND LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 14, 1926.

LAST WORDS OF JESUS WITH HIS DISCIPLES.

Golden Text: I am the way, and the truth, and the life.—John 14:6.

Lesson Text: John 14:1-17.

1 Let not your heart be troubled: believe in God, believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. 4 And whither I go, ye know the way. 5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? 6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. 7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask anything in my name, that will I do. 15 If ye love me, ye will keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, 17 even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

Verse 1. What great remedy for troubled hearts? Why need we believe also in Jesus? (John 1:18).

Verse 2. What does He tell us of the Father's house? If the hope had been a mistaken one, would the Lord Jesus have told them? Does He stake His trustworthiness on the truth of this? When did He go? (Acts 1:9) Where did He go? (John 16:28). What did He go for?

Verse 3. Would He just as certainly and literally come back? For what purpose would He come back? Comp. John 17:24; 1 Thess. 4:16, 17.

Verses 4, 5. What did the Lord say they knew? What did Thomas say to that?

Verse 6. What was the Way? What else did Jesus say He was? Is He only the way-shower, or is He Himself the Way? The Way to what? Can anyone come to the Father except through Him?

Verse 7. If any know Him, whom do they know also? Why is that? (Col. 1:15). How had these disciples "known him and seen him"? Comp. John 12:44, 45.

Verses 8, 9. What great request did Philip utter? But had he not seen the Father? In what way had he seen the Father?

Verses 10, 11. How closely united was the Son to the Father? (Explains John 10:30). Did Jesus originate the words which He spoke to His disciples? Comp. John 17:8. Did He urge them to believe this? On what grounds?

Verses 12-14. What promise did He make them? Did they ever work greater miracles than the Lord Jesus? But what did they do? (See Acts 2:41; 5:14). What promise in regard to prayer? Did that have a connection with the promise of verse 12? Does that apply to us also? Is God glorified when our prayers are answered?

Verse 15. If they loved him, what would they do? How only can we show our love to Him?

Verse 16. What would the Lord Jesus do for them? What would the

Father do in answer to the Son's petition? Who was that "other Comfort-

er"? (14:26). Was it very necessary that that other Comforter should come? (16:7). How long would that Comforter abide with them?

Verse 17. Who cannot receive Him? Why cannot the world receive Him? But did the disciples know Him? In what way had the Spirit been abiding with them? (In the Lord Jesus, who always spake and acted by the Spirit). How much nearer than "with them" should the Spirit be? Was that fulfilled? (1 Cor. 3:16; 6:19). Does the Spirit dwell in the church and in individual Christians today? What is the effect of the Spirit's indwelling? (Rom. 8:9-13; 26, 27; Gal. 5:22, 23; Eph. 3:16).

TEACHING-POINTS.

1. **The Upper-Room Discourse.** Recall the preface-verse (13:11). See the concluding verse, 1:33. The Lord began to talk intimately after Judas was cut (13:31). Though His own heart was full (Mark 14:34) He addressed Himself first of all to the comforting of "His own that were in the world."

2. "Let not your hearts be troubled." Comp. 14:27. The only true remedy for troubled heart is faith in God through Jesus Christ: (a) fixing your trust on Him (Isa. 26:3); (b) refusing to let your heart be troubled (Col. 3:15).

3. **The Father's House.** Comp. Ps. 23:6. Is it merely a spiritual state, or is it a place? Where do we get more particulars? Rev. 21 and 22. Is there room for us all in the Father's house?

4. **The Lord's Return:** (a) He will return as personally and literally as He went away (Acts 1:11). (b) One purpose of His coming. (Cp. John 17:24). See how the three items—I come again—to receive you—that where I am, there ye may be—tally with the same three items in 1 Thess. 4:16, 17.

5. **Jesus the Way.** Where was He going? How only can we come to the Father—whether spiritually now (1 Pet. 3:18) or the Father's house hereafter?

6. **Seven I am's in John:** (1) Bread of life, 6:35; (2) Light of the world, 8:12; (3) The Door, 10:8, 9; (4) The Good Shepherd, 10:11; (5) Resurrection and the Life, 11:26; (6) The Way, the Truth, the Life, 14:6; (7) The True Vine, 15:1.

7. **Jesus, the Revelation of the Father.** Vs. 8, 9. Comp. 1:18; 12:44, 45.

8. **Promises concerning Prayer.** Vs. 13, 14; Comp. 15:7; 1 John 3:21 and 5:14, 15.

9. **Relation of Love and Obedience.** V. 15. See also vs. 21-24.

10. **The Promise of the Holy Spirit.** Vs. 16, 17. Comp. 16:7. Why could not the world receive the Spirit? Was a previous acquaintance necessary? How did the disciples get that previous acquaintance? (By being with, knowing, and believing in, Jesus). We obtain the Spirit by faith in Jesus, John 7:37-39, in obedience to the gospel, Acts 2:38; 5:32. Does the Spirit dwell in God's children? See references and questions on vs. 16, 17 above.

QUESTIONS.

1. When was this? (See 13:1 and 18:1ff). Was it a time of trouble?
2. What should they not do?
3. How prevent letting their hearts be troubled?
4. What promise about the Father's house?
5. Where was Jesus going? To do what?
6. Did He promise to come back? For what?
7. What is our only Way to the Father?
8. How can we know and see the Father now?
10. For what did the Lord Jesus rebuke Philip?
11. What promises did the Lord Jesus make His disciples about prayer? (13, 14).
12. How do we show our love to Him?
13. What would the Lord Jesus pray for and the Father give us?
14. Who is that other Comforter?
15. Who cannot receive the Spirit? Why not?
16. Had the Spirit been with them? How?
17. Should the Spirit be in them? When?

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 21, 1926.

JESUS DIES AND RISES FROM THE DEAD.

Golden Text: Therefore doth the Father love me, because I lay down my life, that I may take it again.—John 10:17.

Lesson Text: John 19:23-30; 20:19, 20.

19:23. The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home. 28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. 29

There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished and he bowed his head, and gave up his spirit.

20:19. When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

Read Notes on "Between the Lessons."

Verses 23, 24. When Jesus was crucified, what did the soldiers do with His clothes? When and where had that been prophesied? (Psalm 22:16-18).

Verses 25-27. Who stood by the cross of Jesus? Who was "the disciple whom Jesus loved?" (John). What did the Lord say to His mother? What did He mean by that? What did He say to John? Did John understand?

Verses 28, 29. What did Jesus now know? What scripture was fulfilled in this? Ps. 69:21.

Verse 30. What were His last words? What more did He say? (Luke 23:46). What is meant by "gave up his spirit"? (Golden Text).

Chapter 20, verses 19, 20. What happened between John 19:30 and 20:19? (See Notes). What day of the week was this? What time of day? Why were the doors shut? Who suddenly stood in their midst? What was His word to them? How had He made peace for them? (Col. 1:20). How did He identify Himself to them?

NOTES ON LESSON 12.

BETWEEN THE LESSONS.

When the Lord Jesus had ended the Upper-Room Discourse (John 13:16) He prayed a wonderful prayer in the presence of His disciples (John 17). Then, with them He passed across the brook Kidron, to the Mount of Olives, to Gethsemane. There, by the band led by Judas, He was arrested and led to the highpriest's (first Annas' then Caiaphas') house, where He was tried, where also Peter denied Him. (18:1-27). Early in the morning they brought Him to Pilate. 18:29—19:16 tells of Pilate's struggle to free Jesus without offense to the Jews or disadvantage to himself. But unable to accomplish this, Pilate delivered Him up to be crucified. 19:17-22 tell of the crucifixion. Our lesson begins with verse 23.

EVENTS BETWEEN 19:30 AND 20:19.

The lesson-text leaps from the death of Jesus, John 19:30, to His appearance to His assembled disciples on the first day of the week, the day of His resurrection. The death of Jesus, proved by the piercing of His side, prevented the breaking of His bones (that the Scripture might be fulfilled, Exod. 12:46; Ps. 34:20) and Joseph of Arimathea with Nicodemus came and buried Him in a new tomb. (19:31-41). But on the first day of the week Mary Magdalene, coming early to the tomb, saw the stone removed, and ran and told Peter and John; both of whom then ran to the tomb and satisfied themselves that it was empty though the grave-clothes of Jesus were still there. After that Jesus Himself appeared to Mary Magdalene, as she stood alone at the tomb, weeping.

TEACHING-POINTS.

1. Events between this and preceding lesson. Run briefly over the intervening events. See Notes.
2. The Fulfillment of the Prophecy, Ps. 22:16-18, spoken by David a thousand years before. See also v. 28 and Ps. 69:21.
3. The Lord's Care for His Mother; and the honor bestowed on "the disciple whom Jesus loved."
4. The Death of Jesus. Compare Golden Text. Jesus died; yet each of the four gospels avoids the impression that His life was torn away from Him. He laid it down at the Father's will and commandment. He gave up the spirit. He had power also to take His life up again. (John 10:18).
5. The Seven Last Words of the Lord Jesus, spoken on the Cross, three in the light, four in the darkness: (1) prayer for His enemies, Luke 23:34; (2) to the Thief, Luke 23:43; (3) to His mother and to John, John 19:26, 27; (4) "My God, my God!" Matt. 27:46; (5) "I thirst," John 19:28; (6) "It is finished," John 19:30; (7) "Father into thy hands—," Luke 23:46.
6. Between the Death and 20:19 See Notes.
7. His Appearance to His disciples. How He came. How He identified Himself. (Compare also Luke 24:36-42 and John 20:24-29).
8. The Gospel in its fundamental facts: 1 Cor. 15:1-4.

QUESTIONS.

- | | |
|--|---|
| 1. Where was Jesus tried? | 7. What Scripture was fulfilled in this? |
| 2. Who sentenced Him to the Cross? | 8. What did He say before He died? |
| 3. What did the soldiers do with His clothes? | 9. How did He die? How does the Golden Text bear on this? |
| 4. What prophecy was thus fulfilled? | 10. How did the risen Lord appear to His disciples? |
| 5. What care for His mother did Jesus show in the midst of His awful sufferings? | 11. How did He prove to them it was He? |
| 6. What desire did Jesus mention? How was it responded to? | 12. What are the foundation facts of the gospel? 1 Cor. 15:1-4. |

FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 13.

March 28, 1926.

REVIEW: THE GOSPEL OF JOHN.

Golden Text: These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.—John 20:31.

Lesson Text: John 17:1-8.

Devotional Reading.

1. These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send,

even Jesus Christ. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me, and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

THE LESSONS IN JOHN.

Consider the Golden Text, stating the purpose of the whole Gospel.

- I. THE SON OF GOD BECOMES MAN. John 1:1-18.
- II. FIVE MEN BELIEVE ON JESUS. John 1:19-51.
- III. JESUS AND NICODEMUS. John 3:1-17.
- IV. JESUS AND THE SAMARITAN WOMAN. John 4:1-26.
- V. JESUS FEEDS FIVE THOUSAND MEN. John 6:1-14.
- VI. JESUS HEALS AND SAVES A BLIND MAN. John 9:1-38.
- VII. JESUS THE GOOD SHEPHERD. John 10:1-16.
- VIII. JESUS RAISES LAZARUS FROM THE DEAD. John 11:32-44.
- IX. JESUS WASHES HIS DISCIPLES' FEET. John 13:1-17.
- X. LAST WORDS OF JESUS WITH HIS DISCIPLES. John 14:1-17.
- XI. JESUS DIES AND RISES FROM THE DEAD. John 19:23-30; 20:19, 20.

SUGGESTIONS FOR STUDY OR CLASS.

1. Recall one important truth from each lesson.
2. Give the Seven Signs and the Seven I Am's of Jesus. (See Lessons 8 and 11.)
3. Keep in mind the Golden Text. Note the growing faith and the deepening unbelief revealed in John's gospel.

THE USE OF THE LESSONS.

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.

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