

APRIL, 1926.

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HOME WITHOUT A BIBLE.

What is home without a Bible?
'Tis a place where day is night—
Starless night; for o'er life's pathway
Heaven can shed no kindly light.

What is home without a Bible?
'Tis a place where daily bread
For the body is provided
But the soul is never fed.

What is home without a Bible?
'Tis a vessel on the sea,
Compass lost and rudder broken,
Drifting, drifting, aimlessly.

What is home without a Bible?
Listen! Ponder while I speak:
'Tis a home with Bibles in it,
But not opened once a week!

Monday comes and Tuesday goes,
Wednesday, Thursday, Friday, too;
Saturday, and even Sunday!
Book untouched the whole week through!

Lost! The Bible,
Lost! Its teachings,
Lost! Its help each day in seven,
Lost! To live by,
Lost! To die by,
Lost! What's lost?
The way to heaven.

—C. D. Meigs.

WORDS IN SEASON.

R. H. B.

THE "TRINITY."

"Trinity" is not a Bible word. It is a man-invented term used first, so far as we know, by Tertullian (A. D. 200) to cover the mystery of the threefold Being of the One God. Of human terms it is one of the best, clearest, most expressive, truest to the fact and the Bible-teaching so far as we can see—a contraction of "tri-unity," "threefold One-ness." We prefer not to use it. It is generally advisable to speak of Bible things with Bible words.

It is surely not wrong to use convenient human words to sum up or describe or define Bible ideas (as for example the "Great Commission") but they must be used with care and in a provisional sort of way, and never as authoritative expressions of the faith. Now in a matter so grave and essential as this affecting our very conception of God Himself, it is better to confine oneself rigidly to Bible utterance. For we do not know how even the most unobjectionable human term may prove to be misleading.

If we say that the Bible-teaching of the Oneness of God, and the three Persons, the Father, the Son, and the Holy Spirit, is inconceivable—well, we have to acknowledge (for does not even the book of nature teach us the same, day by day?) that the inconceivable is not impossible; and that only the limitations of our minds make things inconceivable to us.

VARIOUS THEORIES.

The efforts to solve the difficulty have been many. The Unitarian cuts the knot and, denying the Deity of the Son, and the personality of the Spirit, declares for one God. In order to sustain this he must make his reason the arbiter of Scripture, and reject or wrest all statements of God's word that conflict with his view—which thing they unflinchingly do. It is significant that most if not all Unitarians have repudiated the Divine authority of the Scriptures (and, in the New Testament, most especially the Gospel of John) and take of the Bible only so much as meets their approval. A belief that leads to such a goal refutes itself.

The "Monarchians," or "Patri-passians" and "Modalists"—an ancient heresy revived in our days by various "Holy Roller" sects, some Apostolics, Pentecostals, etc.,—believed that the one God revealed Himself in three different manifestations—sometimes as Father, sometimes as Son of Himself (!) and again as the Holy Spirit—so that it was the Father Himself that suffered and died on the Cross. "Gnostic" sects believed that Jesus was mere man upon whom at His baptism the Divine Power (the "Christ") descended and again left Him, when on the cross—but these were, like "Christian Science" today, and Theosophy and divers New Thought cults, not Christian sects in any sense, but distinctly anti-Christian (1 John 2:22, 23; 4:2; 2 John 7). But many were the turns men took (and are still taking) to avoid the doctrine of "Tri-theism" (Three-God-ism) on the one hand, and on the other hand to do justice to the clear teaching as to the distinct personality and Godhead of the Son and of the Spirit, as set forth in the Scriptures.

O. T. INTIMATIONS—N. T. REVELATIONS.

The doctrine of the tri-personality of God is intimated in the Old Testament and brought out in the New. The first name of God we meet with in the Bible is a plural noun in form (Elohim), yet joined to a verb ("created") which in the original shows the singular number. Then we read that "the Spirit of God moved upon the face of the waters." And when the hour

came for the creation of man God says, "Let us make man in our image, after our likeness," and then, immediately, in the image of God created he him." (Gen. 1:26, 27). When the man had wrongfully come to a knowledge of sin, "Jehovah God said, Behold the man is become as one of us ("as God," v. 5) to know good and evil." Gen. 3:22. These expressions, obscure, and perhaps in themselves not conclusive, are illuminated by the teaching of the New Testament, that the One whom we know as Jesus Christ our Lord, was the eternal Word, through whom all things were made that have been made; and that the Spirit mentioned in Gen. 1:3 is the eternal Spirit which "proceedeth from the Father," and whom the Father and the Son sends forth. (Heb. 9:14; John 15:26; 16:7). Alongside of the three Names, which yet are but the One Name into which we are baptized, "the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19) no name of creature, man or angel, deserves to rank. These three stand in a category of their own, to themselves. It is the Name of God. Nor may we surmise that the first and second are personal, but the third merely an influence or a power or a thing—the distinctive marks of personality are ascribed to the one as to the other throughout the New Testament.

MORE INTIMATIONS IN OLD TESTAMENT.

Here and there the Old Testament suggests more or less plainly the threefoldness of God's Oneness. Why, in the priestly blessing, by which God's Name is put upon the people, is the name thrice repeated?

"Jehovah bless thee and keep thee.

"Jehovah make his face to shine upon thee and be gracious unto thee.

"Jehovah lift up his countenance upon thee and give thee peace." (Numb. 6:24-27).

Is it not equally strange that in the great declaration of God's oneness, is the Name thrice repeated?—"Hear O Israel: Jehovah, our God, Jehovah, is one." (Deut. 6:4; R. V. marg.). None would know why without the fuller revelation of the New Testament; but in the light of the latter these threefold repetitions become significant. And who is that mysterious Being that appears in the Old Testament as "the Angel of Jehovah," who speaks as God in the first person, who accepts Divine worship—the angel mentioned along with the God of Abraham and of Isaac (Gen. 48:15); the angel who dwelt in the Bush, (Deut. 33:16; Acts 7:30) who spake from Mount Sinai (Acts 7:38), always spoken of as God Himself? Who is that King, the Son of David who is at the same time David's Lord and who sits at God's right hand, and who is addressed as God (Ps. 45:6; 110)? Who is Jehovah sent by Jehovah in Zech. 2:8-11? These things no one could have answered then; but they stand revealed in the teaching of the New Testament.

THE FATHER, THE SON, THE HOLY SPIRIT.

"I have just heard a sermon on the Trinity," said Horace Bushnell, "and I could tear it to pieces by all reason and logic. Yet I must accept it. I *need* the Father; I *need* the Son; I *need* the Holy Spirit. My inmost heart cries out for the truth concerning each, and nothing less can satisfy my heart's inmost need." That, of course, would in itself prove nothing to us, nor establish anything. But when seen in correspondence with the Word of God, the cry of the human heart is meaningful. We do need the Father, and the Son, and the Holy Spirit. It is the Father who sent the Son and the Son who sent the Spirit; and these three are One—perfectly one in every trait of the Divine character, in essential Nature and Being, in the oneness of all thought and purpose, distinct, and not independent, performing different functions, yet the one will and purpose. In the one Spirit we have our access through Christ unto the Father. He suffered that He might bring us *unto God*. For there is one God and one Mediator between God and man, himself Man, Christ Jesus. (1 Pet. 2:18; 1 Tim. 2:5).

WHAT WE KNOW AND BELIEVE.

What then is the sum of the matter? We have not three Gods, but One. (1 Cor. 8:6; John 17:3). We know but the One, even the Father. We know Him through the Son, who is "the image of the invisible God," the perfect Representative, who hath declared Him to us. (John 1:18; 12:44, 45; 14:9). And we know the Son through the Spirit who alone reveals Him. The Spirit turns our heart and eyes, not to Himself, but to the Son; and the Son in all things reveals the Father only. Through the Spirit we see the Son, and by the Son, we know the Father "who raised him from the dead and gave him glory; so that your faith and hope might be in God." 1 Pet. 1:21. And there we must leave it, and bow in lowly adoration before Him whose name is Love, the King eternal, immortal, invisible, the only God, whom no man hath seen nor can see, who dwells in light that no man can approach to; to whom be honor and power eternal. (1 Tim. 1:17; 6:15, 16).

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

* * * * *

ROME COMING BACK.

Mussolini may or may not restore the Roman empire—at any rate he is showing the easy possibility of the thing, and the fact that the matter is in the air. Even six months ago some thought that the idea of Rome's staging a come-back as a world-empire was but a pipe-dream; and to say that God's word predicts it, the wildest speculation. But the matter stands very simply: the fourth beast of Daniel 7 is identical with the beast of Rev. 13, 17, and 19; both having the same characteristics and meeting the same supernatural doom; both representing the fourth world-power (there are not to be *five*) at the Lord's re-

turn. Moreover, it is plainly stated that the career of this fourth beast includes a period when it is in abeyance, or, rather, non-existence: he "was, and is not, and is about to come." (Rev. 17:8). There is no doubt that Mussolini aspires to be a latter-day Caesar. *He* may not succeed; but someone will. Alongside of the phenomenon of the re-nationalization of the Jew this is an ominous sign of the times. How solemn are our days!

DO IT QUICKLY.

"I have just finished writing a book," said a theologian to his friend sometime ago, "in which I prove that there can be no national restoration of the Jew, and that they will never again be nationally settled in the Holy Land." "My advice to you is," replied the friend, "to have it published as quickly as possible, or they may go back before the book is off the press."

It really would be wiser to see and state carefully what God said shall be than to waste so much time showing why it cannot be that way—wouldn't it?

THE WORDS OF A PRIEST.

So-called Protestants, one of the emptiest names of our times, join the Roman Catholic Church all over our land. A certain priest of the Diocese of Chicago, in which a good many Protestants had been "converted," was asked why so many Protestants were coming back to Rome. Here is his answer:

"There was a time when Protestants believed something and taught something. That time has gone by, except for the Lutherans and a few others. Protestant churches are mainly social organizations, with all sorts of clubs and activities, recreational and pleasure programmes with a little spiritual seasoning in the form of a denatured church service and a haphazard Sunday School meeting thrown in. The heart of the church service is the music, with an exhortation to goodness or moral conduct, or a discussion of some social problems or economic situation, in the form of a sermon. What is the result? Protestant people are spiritually starved. Ninety-nine out of a hundred cannot tell even the most elementary things which they believe as distinctly Protestant. They are not being taught anything. The result is that the only hold upon them is loyalty to an organization, not religious conviction. On the other hand, our church teaches the Catholic religion all the way from childhood up, and our people know what they believe. Most of them stick. Protestants see that we believe something, and, being hungry, they are susceptible to our appeals. Then, too, we maintain an order of the Paulist fathers, devoted exclusively to the conversion of non-Catholics. They do not threaten or browbeat people emotionally into the Roman Church. If Protestantism is wise, it will make religious teaching its main theme, and all these things secondary."

We wish the different Modernists among the Methodists, Presbyterians, Baptists, and other denominations would study these remarks of this Catholic Priest.—*Our Hope*.

WORD AND WORK

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

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NEWS AND NOTES.

From Santa Ana, Calif.: "I am still in this land of sunshine and Edenic beauty. Health improved very much; am in a fine meeting here. Expect to be home in Dallas, Texas, 4514 Abbott Ave., sometime in April. The Lord is good to me; may He abundantly bless you."—F. L. Young.

From Toronto: "We are trying to get ourselves ready for a great blessing when Brother Boll comes to work with us in April. Pray for us that our congregation may not hold to any sins that will keep God from working in, and for us. I am glad that Brother Olmstead is also coming to Toronto."—Earl C. Smith.

"We like 'Great Songs of The Church' very much."—Charles Herndon, Franklin, Ky.

From Meaford: "We wish to announce that the Meaford church has decided to have the 'June Meeting' this year. This announcement will stand, unless some other Ontario church had decided previous to our decision to have it—in which case we won't be contentious. Let all interested take note. We invite you to be with us. Exact date set later. If you are planning a trip to Ontario this summer, make it about the first of June, and come to Meaford. Work here interesting and encouraging."—E. Gaston Collins.

From Chattanooga: "We rejoice for the good fellowship in the matter of giving to the cause of the Lord. The total offering of this church for 1925 was \$6,640.55. This was used in reducing indebtedness, paying interest, and supporting home and foreign work. If we are 'just with God' (Job 9:2), and give Him His due, we can even manage a heavy debt, and 'carry on' for God; for He is able to make us able. 2 Cor. 9:8. Let us not forget that God said the Jews robbed Him when they failed to give one tenth to Him. (Malachi 3:8-10). Will He be pleased with less from Christians? What think ye? Remember 'buried seed will grow, but buried talents, never'; and that 'opportunities always look bigger going than coming.' Let us 'redeem the time', 'buying up the opportunity.'"—E. H. Hoover.

From Franklin, Ky.: "We are glad to say we are to have Brother Hoover with us this Fall. We may also have Brother Elam Derryberry for the song service. That should make a real team. I am planning big things for this Fall."—J. M. Hottel.

A Suggestion from Los Angeles: "Recently for several weeks I have been giving short talks about great hymns and particularly about hymn writers, both of the music and words. I have covered Fanny Crosby, Ray Palmer, James McGranahan, Dykes, Lowell Mason, Bradbury, Frances R. Havergal, besides a talk or two on particular hymns like 'The Sweet Bye and Bye.' Whether our folks have gotten much out of it or not, I have found it a most interesting and instructive experience."—J. F. Lilly.

"The singing normal with the church at Springdale, Ark., closed with a splendid vocal concert. There are some excellent brethren at Springdale. They have had a hard struggle for years, but the future looks brighter at present. Their great hindrance now is the lack of a larger house, but they are planning to overcome this deficiency soon, and with the aid of Brothers M. S. Gabbard and L. H. Knight who are preaching for them, I feel sure the house will be built soon.

"May God bless our many Gospel preachers and all the brethren everywhere, and give them strength and courage to live the life set forth in the sacred scriptures, is my prayer."—Frank Grammer.

"'Great Songs of The Church', in my opinion, is the greatest, and the best."—Wm. G. Klingman, Nashville.

"Your collection is a mighty fine one, and the alphabetical arrangement of the songs places the book in a class all its own."—Max Langpaap, Honolulu.

"The new song book is fine, and we are all delighted with it. It has no peer in its field."—Willis H. Allen.

"Well named, and the best song book on the market."—B. M. Taylor, Irving, Texas.

"The church here is highly pleased with the book."—G. C. Brewer, Sherman, Texas.

"I enjoyed the March teaching more than other times. Why, it just seems as if we are in need of strong doctrine. It hurts, but better be hurt than lost. 'The Saved and the Sinner,' by R. H. B. is so fine! 'Karma doctrine' is surely being felt around us all: 'Until the character is so refined and purified that God will accept it.' I believe in a good character and a good life; but I also believe in obedience to God's Word."—Mrs. J. L. Moore.

"Brother Waldo Hoar was with us in a song practice from March 15 to 21. Brother Hoover is coming for our meeting in May. Six reclaimed since our move to Dugger."—Julius R. Clark.

"We are having good services in the church at Lubbock. The folk seem to have a mind to work, and the Lord is blessing us. We are thankful."—R. R. Brooks.

From China: "Prospects here are encouraging. God has blessed us wonderfully. We are terribly handicapped without the language. The constant calls of the natives in the surrounding villages for some one to teach them the true religion is a great inspiration for us to work hard on the language. Please pray for God to bless us in speedily getting a speaking knowledge of this language."—George S. Benson.

J. W. Shepherd changes address from Richmond, Va., to 912 Gilmore Ave., Nashville, Tenn. H. D. Leach changes address from Bedford to Shoals, Ind.

The local church Bulletin seems to be the order of the day. This month, "Dasher Bible School Bulletin" has been received from Valdosta, Ga., and "Christian News" from the churches of Detroit.

O. W. Scott, of Borden, Ind., has no need to be ashamed of the gospel; for it is, in his hands and mouth, the power of God unto salvation continually. One was added at Fort Hill and 5 at Bedford recently.

Don Carlos Janes was at Los Angeles at last report. Good meetings, open doors, a ready hearing for his missionary message everywhere, is the word.

AS TO THE AIM.

STANFORD CHAMBERS.

Not long since I asked a traveling evangelist just what his purpose was. I had observed that he tarried but a short time in any one place.

His reply was, "To save souls, of course."

"So far so good," said I, "but does not the preacher have a responsibility beyond that of converting people?" and I read to him the second part of the Great Commission, "Teaching them to observe all things whatsoever I have commanded you."

"Does not faithfulness to our Lord require that we carry out this part of His instructions as well as that which precedes?"

"Well, really, I never gave that any thought," he replied. "My aim has just been to win them to Christ and, commending them to the Lord, to pass on to other folks."

"I could not ordinarily do it that way," said I, and then I took the occasion to go over the ground of the whole of the Great Commission with him in order to show that the preacher's duty is by no means discharged until the converts' needs are provided for in the way of fellowship, worship and service. Sheep and lambs need to be fed and tended. Instruction is needed "to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for that blessed hope."

Consider the apostles in their work. Wherever they went forth not only did Christians spring up but churches of Christ also. An assembly was formed and "they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." They came together "upon the first day of the week," "to break bread," "to lay by in store" and otherwise worship God. This assembly gathered unto the name of the Lord Jesus is so important that the Lord honors it with His divine presence, and no disciple is to dishonor it with his absence. "Not forsaking our own assembling together as the custom of some is."

No preacher, therefore, has discharged his responsibility until he sees to it that the converts are taught to "observe all things whatsoever I have commanded you," and are afforded the privilege of doing it. Many are the evidences of sad neglect on these lines. "Feed my lambs... feed my sheep," said the "Good Shepherd," but alas! in so many places they are "sheep without shepherds,"—unguarded, unkept and unfed. Grievous wolves enter in not sparing the flock—undernourished, weak and sickly, they fall easy prey and are devoured. Who does not take these things to heart? Evangelist, pastor, teacher, what is your aim?

"Roosevelt said, 'People educated in intellect and not educated in morals and religion will become a menace to our nation.'"

TRUE RELIGION.

K. C. SPAULDING.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world."—James 1:27.

My dictionary states that religion is a system of love and service to God. It will, then, not be too abrupt a conclusion for us to draw when we say that a man may not truly love and serve God apart from the doing of these things. These characteristics distinguish the Christian from other men.

It is a somewhat curious, although the most ordinary thing, that in the proportion that men lose real heart religion, to that extent they become formal, and superstitious in attempted service. Worthless ceremonies and countless other forms of "dead works" are offered as a substitute for that which God requires: "A right spirit and a clean heart." The effort, of course, is to simulate what is presumed to be the proper outward expression of inward righteousness. What a burlesque it really is!

Our obligation toward God is fulfilled principally in our relation to our fellowmen. As has been fitly said, "The only way we can do anything for God is by doing something for one of His children."

"Keep one's self unspotted from the world." In Jesus' day the world was a very bad place; so bad that it was said to be completely in the possession of Satan. Has Satan ceased his rebellion? If not, why so many Christians who are on friendly terms with the world? Why are Christians accepting the world's standards and the world's modes? Ah! disgraceful confession, they have compromised their Lord's will and abandoned His services. My faint-hearted brother, be warned today. You may not indulge and remain the same. Others far braver and stronger than you have dallied with the world and have been overpowered. You are on the road to self-willed destruction. Cast yourself upon the Lord that his mercy may cleanse and save you.

"THE APPALLING TRUTH."

"Twenty-seven million American persons, nominally Protestants, under twenty-five years of age, receive absolutely no formal or systematic religious instruction.

"Eight million children, under ten years of age, nominally Protestants, are growing up in non-church homes.

"The Protestant churches provide only twenty-six hours annually of instruction in Sunday School. The average attendance is only one-half the enrollment. The average, therefore, is only thirteen hours per child enrolled per year.

"There is a marked decline in religious education in the home.

"The effective church of today must supplement the ministry of preaching with the ministry of teaching."—*Sel.*

SALVATION BY GRACE.

R. H. BOLL.

From Titus 3:5-7 we have already got in former articles two great lessons.

(1) As to the conduct of Christians toward sinners; that we must not speak evil of any man: must not be contentious, but gentle, showing all meekness toward all men.

(2) The true reason for this conduct; that we ourselves also, in common with all men, were miserably and helplessly lost. "For we ourselves also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another." We were no better than they; they are not worse than were we. If we are different men now, belong to a different class and order, and living on a different plane, it is due to no excellence or merit of ours. Our deliverance from the lost and ruined condition of mankind ("among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest." Eph. 2:3), was not because in us was found any peculiar worth or superiority, but solely because of God's free unmerited goodness toward us—the grace of God.

Now opens an inquiry of the very highest interest and importance:—the method of this wonderful deliverance. Let me present again in outline, the statement of these verses (3:4-7).

THE DIVINE METHOD OF SALVATION.

I. *When we were saved:* "When the kindness of God our Savior, and His love toward man appeared."

II. *How we were not saved:* "Not by works of righteousness which we did ourselves."

III. *How we were saved:* According to His mercy He saved us.

1. "By the washing of regeneration."

2. "By the renewing of Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior."

IV. *The aim and end of it all:* "That, being justified by His grace, we might be made heirs according to the hope of eternal life."

We will take this up now step by step.

I. WHEN WE WERE SAVED.

God's first approach toward us occurred when the good tidings of God's kindness and love to man came to us. Men knew more or less of a Supreme Being; they had some sense of accountability, and felt some more, some less, keenly, a burden of guilt, condemnation, dread, misery. Many among the heathen felt that their manner of life was not worth the living.

"Upon that pagan world disgust,
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell."

They had learned bitterly the reality of the awful law of sowing and reaping. There was a very general belief in a hereafter and they were oppressed with the fears of a future retribution. Whether that was a remaining gleam of a primeval revelation, or the simple inference of their own moral sense, we cannot say. But on the whole they were in darkness, with all that darkness means: ignorance, error, sin, despair. To these who sat in the shadow of death, the light of God's gospel sprang up. It was by His goodness that the Light shone to them; and the Light in turn revealed God's goodness and love. Thus "the grace of God appeared, bringing salvation;" and thus "the kindness of God our Savior, and His love toward man appeared."

As with them so with us: for no superior good desert of ours, nor for any cause we had control over, did the Word first come to us. When it came it revealed both our own condition more clearly, and revealed God in an attitude of love and reconciliation, the gift of His Son, the blood of the cross, and the way of salvation. That was the beginning to us.

II. HOW WE WERE NOT SAVED.

When the Light shone in upon us it revealed nothing good in us which would have given us any ground on which to claim God's promises. The light showed us up as men "dead in trespasses and sins," "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world." (Eph. 2:1, 12). We were lost and had nothing with which we could have bought salvation, even if God's salvation had been for sale, which it was not. No amount of silver and gold, nor the cattle upon a thousand hills, could have purchased that which cost God the blood of His Son. Nor could we have earned it. If we could have, then, Christ died for nought. If by valuable service rendered to God, and by good works we could have merited our salvation, the cross of Christ would be a superfluity, and the grace of God be made void. How (if we accept God's estimate of unsaved man) a man in his lost estate could do works so good, and so many of them, as to commend him to God and to win him a place with God, is unthinkable; and we would surely have to know just exactly how many, how great, and how good, those works would have to be in order to obtain such a reward. If it be said that "a man should do his best"—no man has ever done that, and even the best man's best will not bear examination at the hands of a holy God. (Job 42:5, 6). If by works of righteousness which he did himself, a man could have procured salvation, salvation would not have been a gift of grace [unmerited favor], but a payment of just desert. "Now to him that worketh, the reward is not reckoned as of grace, but as of DEBT." Wherever in recognition of a man's merit a reward is bestowed upon him; or where he is compensated for faithful work done, or where he compensates with faithful service for what he has received, there is no room for GRACE. "If it is by grace it is no

more of works: otherwise grace is no more grace." Rom. 11:6. "But to him that WORKETH NOT, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness." Rom. 4:4, 5.

It is evident that in all these passages the "works" spoken of are works of merit, works by which a man might think to earn and deserve his salvation, and on account of which God would become indebted to him. He cannot and does not mean acts of simple obedience by which faith may be tested. The conquest of Jericho, for example, was not by man's power or of man's work, but by faith (and therefore by grace, Rom. 4:16), notwithstanding that Israel had to compass the city about for seven days. (Heb. 11:30). The opening of the blind man's eyes (John 9) was purely a gift of God's grace although the man must go to Siloam and wash, and could not have received his sight unless he had done so. Acts of obedience by which faith is expressed and tested, are not "works" in the sense in which Paul uses the word.

The last quoted passage (Rom. 4:5) is worthy of special attention. It states that to him who does not try to earn or purchase salvation by his works, but who "believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness." It is not sufficient to believe that God justifies the worthy, those who deserve it, those (if there were any) whose goodness and uprightness is such that God could not in justice do anything else than justify them. We must believe on the God who justifies the UNGODLY—even those who having deserved nothing but death and perdition, come at God's gracious invitation to receive from Him free of all charge the gift of His grace, namely, righteousness and eternal life (Rom. 5:17; 6:23). The faith that makes us realize that WE are "ungodly," and utterly lost, and leads us to come to Jesus for mercy and refuge as the gospel directs, is reckoned to us for righteousness. "For by grace have ye been saved through faith, and that not of yourselves, it is the gift of God, not of works that no man should glory." Eph. 2:8, 9.

III. HOW WE WERE SAVED.

In opposition to the false thought that "by works of righteousness which we did ourselves" we were saved, the apostle declares that not so, but BY HIS MERCY He saved us. These two methods therefore stand in contrast. The former is an appeal to His justice, the latter depends on His tender pity and compassion toward the lost and ruined. "God being RICH IN MERCY, for His great love wherewith He loved us—even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved)." Eph. 2:4, 5. Peter tells us that our being "begotten of God" was an act of great mercy on God's part, 1 Peter 1:3, 23. From beginning to end this underlies the gospel. We were saved not according to law and justice, but according to His mercy. "Mercy glorieth against judgment." Jas. 2:13.

The apostle specifies two features of this mercy-salvation. The first is, "the washing of regeneration." "Regeneration" signifies a new begetting, a new birth. The "washing of regeneration" is the washing which is incident to regeneration. The regenerated man is a washed man. The purpose which the laver had in the priestly consecration of the Old Testament, is accomplished under the gospel in regeneration, that is in the New Birth, in which, being born of water and the Spirit, we are washed, cleansed, and purified, and become children of God. The washing consists of the blotting out the past record, purifying of the motives and purposes of the heart, and the purging of the conscience. "Already ye are clean," said the Lord, "because of the word which I have spoken unto you," John 13:3. "Purifying their hearts by faith." Acts 15:9. "Arise and be baptized and wash away thy sins, calling on the name of the Lord," Acts 22:16. "Having our hearts sprinkled from an evil conscience, and our body washed with pure water," Heb. 10:22. The word of faith, the water of baptism, and underlying these, the blood of Jesus Christ, are the factors both in the New Birth, and in the Washing we receive. In being "born anew" we are also washed; and by washing us God saved us.

The second feature is "the renewing of the Holy Spirit." We are renewed by the Holy Spirit. It is the Spirit that makes us new creatures in Christ Jesus. The old man is after the flesh, the new man is of the Spirit. The old mind is fleshly; the mind renewed is spiritual. New views, new purposes and desires, new affections, a new will, displace the old, warped, perverted. This is the Spirit's work. In contrast with the works of the flesh, the "old man", is the fruit of the Spirit, which is love, joy, peace.

This renewing Spirit (he says) "was poured out upon us richly," and that "through Jesus Christ." The gift went through the hands of Jesus, the risen and exalted Christ. When on the day of Pentecost the Holy Spirit was poured out upon the assembly of believers, it was poured out on the church in its beginning, and the actual benefits of that outpouring, and the thenceforward present Spirit, have remained with and in the church and its individual members ever since. As the precious ointment poured out upon the head of the high priest ran down unto the skirts of his garments, covering with its fragrance and unction the whole body (Ps. 133:2), so the Spirit poured out upon Jesus Christ, the Head of the church, was through Him transmitted to all the Body, and each several member thereof filling, renewing, transforming, (2 Cor. 3:18) strengthening. (Eph. 3:16). "In one Spirit are we all baptized into one body," and have all been "made to drink of one Spirit"—which is but a different putting of the same fact, according to which we enter into the Spirit, and the Spirit into us, when we get into Christ. 1 Cor. 12:13.

It is notable that here, as in the Savior's words to Nicode-

mus, WATER AND THE SPIRIT are conjoined, for both the washing which is by water, and the renewing which is by the Spirit, are involved in the New Birth, in which we become the children of God. For neither do we become sons except through the obedience of faith in the act of baptism (Gal. 3:26, 27), nor could we be His sons without the Spirit. Rom. 8:9. But "because we are sons, God hath sent the Spirit of His son into our hearts, crying Abba, Father." Gal. 4:6.

IV. THE AIM AN END OF IT ALL.

All the salvation thus far spoken of is summed up in one phrase now—"justified by His grace." Being thus justified, made acceptable to God by His grace, and having become His children, we are also made heirs. For we have been "begotten again unto an inheritance incorruptible and undefiled, and which fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice. . . ." 1 Pet. 1:3-6. If we are children, their heirs; "heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may also be glorified with Him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." (Rom. 8:17, 18). Eternal life in glory is God's ultimate thought for us.

Thus far our salvation by grace. On the good works which follow from it we will write another time.

CONCERNING THE KENTUCKY DIRECTORY.

In the present effort to compile a list of undenominational congregations of Christ in America, the State of Kentucky has been assigned to me. What is wanted is a directory, complete as possible, of those congregations that meet independent of any denomination or sect, simply as Christians, gathered in the name, and unto the name of Christ our Head, in order to carry on His work and His worship in the spiritual simplicity of the apostolic way. That we shall be able to locate and list *all* congregations of God's people—all churches that are known and owned of God—this is a task greater than we can hope to accomplish; but, with co-operation from our readers, we can certainly turn over to brother Ernest Glenn for publication a Kentucky list that will prove exceedingly helpful to travelers, to all who contemplate a change of location, as well as for mutual interchange and for the dissemination of religious literature. The inspired writings—Acts and the Epistles—give us such a list, and served this purpose indirectly in the apostolic days.

Of 120 counties in Kentucky, we have received fairly complete returns from the following 46:

Adair, Allen, Anderson, Barren, Boyle, Bullitt, Butler, Calloway, Casey, Cumberland, Edmonson, Fayette, Franklin, Garrard, Graves, Hardin, Harlan, Harrison, Hart, Henderson, Jefferson, Jessamine, Lincoln, Logan, Mc-

Cracken, Marshall, Mercer, Metcalfe, Monroe, Muhlenberg, Nelson, Ohio, Oldham, Pulaski, Rockcastle, Russell, Shelby, Simpson, Spencer, Todd, Union, Warren, Washington, Wayne, Webster, Woodford.

Will our readers in the other counties, or evangelists who know any of the remaining counties, kindly send in their lists at once? Try to give complete list for *the county*; also name and address of some member in each church who could serve as correspondent. Direct your report to E. L. Jorgenson, 1045 Everett Ave., Louisville, Ky. Thank you. DO IT NOW.

THE ADVOCATE.

R. H. B.

An advocate is one who pleads the cause of one person before another. He is a go-between, a mediator. He must therefore be a person specially qualified for his task. We enumerate some of the most obvious qualifications he must possess.

1. The advocate must have access and standing with the one before whom he is to plead.
2. He must be known to be a friend of the offended party; and, of course, he would be a friend to the offender also.
3. He must himself be free from all implication in the offense or trouble concerning which he pleads.
4. If the offense consisted in a breach of law or contempt of authority, the advocate must be known to be a man thoroughly loyal to the offended authority, and an uncompromising supporter of the broken law.

5. He must have a plea. He must be able to show some reason why mercy should be extended to the guilty, and to offer some guarantee that if mercy be granted to the offender it shall not be at the expense of the law or of righteous principle, nor in such a way as to prove subversive to the honor and prestige of the government.

If then the Lord Jesus Christ is indeed our Advocate with the Father (1 John 2:1) we may confidently believe that these (and a number of other) required qualifications are fully met in Him. It is not necessary to prove that He has access and standing with God! nor that He is God's most loyal friend; nor that He is a loving and faithful Friend to the penitent sinner for whom He pleads before the Father's face; that He Himself is infinitely removed from all complicity and connivance with sin; that He is the most faithful supporter of the accusing Law (for all His life and unto death He magnified it and made it honorable). But what plea does He make for us? Does He extenuate our guilt? or try to minify the wrong done? or excuse and condone it? or perhaps even justify us in it? Far from it. The whole offense is admitted in all its magnitude and guilt; but because He bore our transgression and assumed our responsibility in His own body on the tree, and discharged it through His death, He can request free forgiveness for us; and stand security for us, that the abounding grace bestowed on us through Him, shall not

be to the dishonor of God's authority. For He is the propitiation for our sins; and not for ours only, but also for the whole world. (1 John 2:2).

LEARNING AND TEACHING LAWS.

Aim.—Every lesson and teaching process is conditioned and determined by the aim of the teacher and pupil.

Apperception.—All new knowledge and experience are appropriated and interpreted through knowledge and experience already acquired.

Interest.—The motive of all mental activity is some interest, instinctive or acquired.

Attention.—Attention is secured and held only through some interest, immediate or derived.

Impression.—Every experience makes an impression that tends to persist.

First Impression.—First impressions are strongly persistent.

Vividness.—Other things equal, the most vivid impression will be the most lasting and the most effective in response.

Association of Ideas.—Ideas which are learned together tend to recur together.

Expression.—All thought and feeling tends to express itself in some form.

Self-Activity.—Only the pupil's own responses are really educative.

PRINCIPLES.

Adaptation.—Both content and method of teaching must be adapted to the capability of the pupil.

Correlation.—Connect with the lesson related truth from other sources.

Concentration.—Organize the lesson around one central and important truth whenever possible.

Unity.—Each lesson should be presented as a unity or as an integral part of a larger unity.

Comparison.—Train pupils to make comparisons and to detect significant likeness and differences.

Generalization.—Lead the pupil to discover the general law illustrated by individual cases.

Deduction.—The process of reasoning down from an accepted truth to its applications and implications.

Application.—Lead pupils to make practical and personal applications of truth.

Illustration.—Abstract or spiritual truth should be made clear by concrete illustration.

Thought Stimulus.—Stimulate thinking and research by setting a problem for the class to solve.

Incentive.—Of two motives equally effective, always appeal to the higher.—*Sunday School Times.*

THE PORTLAND CHRISTIAN SCHOOL.

The Portland Christian School continues to be an unmitigated blessing, justifying all the expense of money and labor and every sacrifice that is involved in the great work. Of course it has been full to capacity (about 150 pupils) since the opening and all along. The few vacancies occurring are quickly taken up. We lay the continued success of the work first of all to the blessing of God, and next to the ability and conscientious work of the teachers. People round about are more and more realizing the value of the opportunity, and our children's and young people's great and increasing need of Christian teaching. May God raise up other, similar schools throughout the brotherhood. The success of this work at Portland Ave. church—a poor church as to earthly means—should be an incentive and encouragement to other churches where such a need is felt.

But we regret much the loss from the teaching force of our good and faithful and able sister, Sister Waters, who, on account of sickness and deaths in the family has recently been compelled to return to her home in Pulaski, Tenn. Arrangements have been made for Mrs. Claude Neal to take the primary work, and Brother Claude Neal (both are experienced teachers) to take up the work with older pupils.

THE BIBLE CLASSES.

When this reaches the readers the thirteenth yearly course of the Portland Bible Classes will have closed. Except the last three weeks (during which the attendance was reduced on account of prevalent sickness) they have been the best attended, and we believe the most helpful classes we have ever had. Which is saying a great deal. Matthew, Romans, 2 Corinthians, 1 John, Genesis, and Ezekiel were studied (Gospel of John in Friday night classes) and several of the shorter books of the Old and New Testament were studied. The next course begins about Nov. 1st.

“Those who are orthodox on all points know there will be a resurrection from the death and a thousand years in Jerusalem, built again and adorned as the prophets declare.”—*Justin Martyr*, (A. D. 150), *Dial. with Trypho.*

“Christ shall destroy temporal kingdoms and introduce an eternal one. When Anti-Christ shall have devastated all things and shall sit in the temple at Jerusalem, then the Lord shall come from heaven in the clouds sending this man to the lake of fire but bringing in for the righteous the times of the kingdom.”—*Irenæus*, (A. D. 180).

Have you renewed your subscription for 1926? Many clubs expire this month. Do it now!

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Double the work; do it this year. ** "The indirect influence of Christianity has passed into every realm of Japanese thought."—Count Okuma. ** Sister Andrews is reported to be in better health.

Brother Short writes from Africa: "If every one could see the work as it is, there would not be so many heathen in this land." Just so. The writer of this page has been saying (and seeing) for years: "The brethren will do more missionary work when they are taught more." ** It is the duty of an evangelist to "set in order the things that are wanting." If a church lacks the weekly communion or missionary work, let the evangelist arrange for the deficiency to be cared for or move on and make room for an efficient man who *can* and *will* do it. ** "No man can go to India and see what Christ is doing for India and not believe in Him."—*Fred G. Macmillan*. ** The church which cannot give to foreign missions is the church which doesn't want to, for God is *able* to make you *able* and you shall have "always all sufficiency in everything." And thank the Lord, he will do it. He will supply and multiply your seed for sowing (your money for giving) increase the fruits of your righteousness, and you shall be "enriched in everything." 2 Cor. 9:8, 10. If your church needs funds, start it in on cheerful giving to foreign missions. The foregoing passages need much study.

"The new year finds us no less busy, but we enjoy our work."—*Lillie D. Cypert*. They all enjoy their work and you can't pull them away from it with a rope. ** About twenty young people at Harding College, Morrilton, Ark., are interested in going to the foreign field; about a dozen at Thorp Spring Christian College, Thorp Spring, Texas, are like-minded. ** Let us *double* the number by sending twenty workers this year. ** The church at Brownwood, Texas, sponsors the work of Sister Cypert. They have a live preacher and the elders seem to know something about their responsibility; the deacons too. ** Brother Bixler finds his opportunities increase as the people know him better, which speaks properly of their esteem for a good man. ** Three or four persons involved in an inquiry about opening mission work in South America. Several others are looking in that direction too. ** A lady doctor or well-trained nurse is wanted for Bixler's field in Japan; a doctor is needed in China; there is also need for a doctor and a teacher in the South African field. When the Merritts arrive, there will be seven missionary children whose training must be given attention. Two families with four children each are willing to go to the field. Would that be too *expensive*, or would that be an *economical* way to get new workers on the field? ** Born to Harry R. Fox and

wife, Iwaki Tanakura, Fukushima Ken, Japan, a son, Sterling Lee. There are now eleven missionary children in Japan and an educational problem is developing there. ** The children are readier to take up foreign missions than the preachers and elders are to lay the subject before them, and ask their co-operation.

THE TIMES PORTENTOUS.

R. H. B.

"The light that shines farthest, shines brightest nearest home." And the light that insists on confining itself to the circle of immediate and personal interest goes out. That very spirit will kill it. Provincial Christianity is an anomaly. To be sure, the light must shine at home in order to shine beyond but the light that endeavors to shine beyond will, as a matter of course, shine at home. And aside from all this consideration, it is a matter of obedience to the Lord Jesus Christ. The charge he left with his people was not, "Stay ye all at home and preach the gospel to your own community and country" but, "Go ye into all the world," and, "Teach all nations." And all the pitiful subterfuges by which the unfaithful servants have endeavored to excuse themselves—such as that "this was given to the apostles," or "has been already fulfilled," and the like—are overthrown by the Savior's declaration that this charge which he was laying upon them should be in valid continuance "even unto the end of the world," which certainly makes it of wider application than to the apostles, and makes it obligatory upon Christ's people so long as the gospel age endures. (Matt. 28:18-20.)

The situation is acute just now. Open doors, open doors, North, South, East, West; calls for the gospel; cries for helpers, for reapers, as never before. Ye hypocrites—ye can discern the face of the sky, how is it that ye know not this time? Do you think it means nothing that within the last half century the barriers have been let down, and the portals closed and incrustated with the dust of time have swung open? Are we so blind? And these efforts that are being made to rouse up the church to this its *first* and *chiefest* task—is not God's hand in it? "Behold, I come as a thief" "and thou shalt not know what hour I shall come upon thee." The situation is acute. "This day is a day of trouble and rebuke and contumely for the children are come to the birth, and there is not strength to bring forth." The doors are open—the church has not the spirit to enter. The circumstances require a deep and fundamental change. "Symptomatic treatment," as the doctors call it—the treating of the symptoms—cannot reach the root of the trouble. The treatment must be constitutional. It must reach to the heart of the church, and therefore to the heart of each church member. There is needed a new conversion, a new type of Christianity—the old type rather, the spirit of burning love and zeal for Christ manifest in the passion for souls.

ESPECIALLY IMPORTANT.

What does it profit to talk of being "loyal" (faithful) and at the same time having the very great majority of the churches doing absolutely nothing for salvation *where the need is greatest* and *where the workers are fewest*, or absent entirely? The writer is neither crazy nor dreaming when he insists that churches of Christ in the United States seeking to restore "the ancient order of things," desiring to be apostolic in very deed can double their foreign missionary work this year. At the end of the year a lot of us may have plenty to regret when we remember that the cause received no sympathy and help from us when a little more effort, in certain places would have *doubled* the force.

The Deshas have probably reached India before this; a fine couple are expecting to go to Japan; Bro. Broaddus and wife expect to go to China; the Merritts sail for Africa as soon as the papers come; Sister Ewing expects to go to Japan; thirty or more young people have this winter signified their interest in going to the field; a brother is studying the healing art and wants to go; another is preparing to be a medical missionary; this family wants to go; etc., etc. The outlook is *fine*, but more than a few brethren will have to stir if we double in 1926 or else the few are likely to have to stir very hard. They don't mind that so much, but some might think they get a bit "rough" or over enthusiastic if they undertake to do all the agitating and educating which the rest of the church ought to do. So—*please*—get into the work right now. If you want suggestions address Bros. Shepherd, Forrest, Merritt or the writer, care 2229 Dearing Ct., Louisville, Ky. Amen.

DON CARLOS JANES.

AS I SEE IT.

B. D. MOOREHEAD.

In Japan are sixty million people, but only six million accept Christ as the Son of God. Of the six million a few less than one thousandth percent are members simply of the Church of which Christ is the head. The Church of Christ has fourteen missionaries in Japan to preach to sixty million people and convert fifty-four millions to believe in Christ. Five of the fourteen are home workers.

Suppose we nine who are free to go out and meet the people, begin preaching or teaching one hundred new students each day, altogether nine hundred a day. At that rate we would be one hundred and fifty-nine years teaching the heathen believers in idols and then each one would only have one day's teaching.

The keynote to success, I believe, is through natives trained to enter the field themselves. A native worker knows the Japanese heart, and how to reach it, far better than a foreigner. There are many mission schools where native helpers are trained and educated, but who are doing this? I believe that fourteen

native preachers can reach more people than we fourteen missionaries can. Because of this conviction my wife and I want to spend the greater part of our energy as missionaries in developing native workers, if it is the Lord's will.

We think that to take orphans under our care is the most practical way, as they would not have unbelieving parents to interfere with our teaching of God's word. There are thousands of children, yes, millions, who are without a home in Japan. Brethren, let us practice the pure religion. May God awaken us to our duty to labor in this ripe harvest field.

LETTER FROM SINDE MISSION.

"We enjoy the visits of The Word and Work each month. Some extra good articles are being published. These should do us all good. There is no doubt about it from our point of view. We are so far from any white associates, and especially any of our brethren, that we feast upon the spiritual articles found in the papers of the brotherhood. It does our hearts good to see the missionary spirit growing among the churches. It is fine to see the brethren emphasizing foreign missions alongside the home mission work. Both go hand in hand. This phase of the church's obligation scripturally carried on brings life and sustains life. Blessed are those who strive for the Lord's plan in all things."

Ray Lawyer.

FINANCIAL REPORT FOR 1925.

O. D. Bixler.

Received from all sources by us in Japan	\$1,492.60
Received by D. C. Janes for Building Fund.	844.03
Total	\$2,336.63
Expended by us personally	
To Building Fund out of personal receipts (about)	\$ 120.00
To Evangelistic work (supporting native Evangelist, etc., about)	200.00
For living expenses	\$1,172.40

Of the amount received, for the most part, it has come from congregations or individuals who contribute regularly to us. We feel that we should like to mention the names of these:

Congregations: Martinsburg, Ind., Beckwith, near Carson, La., Eaglesville, Mo., Jennings, La., Morse, La., Lamine, Mo., South Louisville, Kentucky, Mackinville, Ky., Davenport, Neb., Franklin, Ky., Ripley, Okla., Worthington, Ky., Bohon, Ky., Vinewood, Detroit, Mt. Zion, Ky., and Brownstown, Ill.

Individuals: Sister Wiley, California; Sister Davis, Oklahoma; Bro. Elstons, Sister Poynter, Bro. Hottel, Kentucky, and a number of others.

We are thankful for this support which enables us to remain here. We are conscientious in our living, and would to God we were more profitable in His sight. However feeble our efforts, so long as we feel fit to stay, we had rather be here than anywhere else. If we quit Japan it will be because we feel detrimental to the people instead of a blessing. The responsibility we feel to be great.

It seems that our opportunities increase as the people come to know us. The best attended meetings we have held have been this year (1925). The four that have been baptized seem promising babes thus far. We desire to be willing to do His will.

We are taught by precept and example to look for, and earnestly desire, the coming of the Lord, and having this hope set on Him to purify ourselves. There is a reward for them that wait for Him.

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 APRIL.

Lesson 1.

April 4, 1926.

JESUS APPEARS TO HIS DISCIPLES.

Golden Text: Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.—John 20:29.

Lesson Text: John 20:24-29; 21:15-17.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. 28 Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

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

For more general view of the Resurrection, see Notes.

Verse 24. What occasion was it when Thomas was not with them? (See John 20:19, 20.)

Verse 25. What did the others tell him? Did he receive their testimony? How did he answer them? How had they all felt at first? Luke 24:11; Mark 16:14. What would it take to convince such folk? Why were they all so far from expecting His resurrection? (John 20:9; Luke 24:25-27).

Verse 26. Who was present this time? Who came? Did He come through the door? What did He say to them?

Verse 27. Why did He speak to Thomas? How did He know what Thomas had said? What admonition did the Lord add?

Verses 28, 29. What did Thomas call Him? Did Jesus refuse to accept such names? Why not? For what did He gently rebuke Thomas? Who are more blessed—those who believed because they had seen, or those who have not seen, yet believe? (See 1 Pet. 1:8).

Chapter 21, Verses 15-17. Where was this? (See John 21:1-14). What question did He ask Simon Peter? How often did He ask Simon this? Can you think why He would have asked Him three times? What was Peter's answer each time? What did the Lord commission him to do, the first time? (V. 15). Is any one fit to feed Christ's lambs unless he loves the Lord Jesus? (Why not?) What commission did the Lord give him the second time? What difference between "Feed my lambs," and "Tend my sheep"? How did Peter feel the

saith unto him, Feed my sheep. third time? What did the Lord charge him to do? Whose special work is this? (Acts 20:28). Was Peter an elder? Was he the head-elder, or just a fellow-elder along with others? Who is the Chief Shepherd? (For answer to these questions, see 1 Pet. 5:1-4).

NOTES ON LESSON 1.

THE RESURRECTION EVENTS IN JOHN.

The events as given in John's gospel are as follows:—

1. Early on the first day of the week while it was yet dark comes Mary Magdalene. Finding the tomb open and empty she runs to tell Simon Peter and "the other disciple whom Jesus loved" (John). 20:1, 2.

2. Peter and John run together, and enter the tomb, and examining find only the graveclothes and the napkin "rolled up in a place by itself." They were convinced thus far, and returned to their home. 20:3-10.

3. Mary standing outside of the tomb weeping, sees Him, but does not recognize Him till He calls her by her name. (This beautiful and touching story should be told in detail). 20:11-18.

4. On the evening of the same first day of the week, the disciples were gathered together (all but Thomas; Judas Iscariot, of course, not reckoned) the doors shut for fear of the Jews, when suddenly Jesus stood in their midst and spoke to them, and showed them His hands and His feet, and gave them a general commission. 20:19-23.

5. One week later, on the evening of the first day of the week, He appears again in similar fashion, and satisfies Thomas' doubt.

6. Later, at the shore of the lake Tiberias He is seen by seven of His disciples, directs a miraculous draft of fishes; and there He questions, reinstates, and commissions Simon Peter.

THE IMPORTANCE OF CHRIST'S RESURRECTION.

1. It is one of the fundamental facts of the gospel. 1 Cor. 15:1-4.
2. It is absolutely essential to the truth and efficacy of the Christian faith. 1 Cor. 15:14-17.
3. His claim to Divine Sonship is established by His resurrection. Rom. 1:4.
4. By His resurrection He first showed light to Israel and to the Gentiles. Acts 26:23. (Compare 2 Tim. 1:10).
5. In His resurrection the promise God made to the fathers is fulfilled. Acts 13:32-34.
6. By His resurrection the resurrection of all His own is guaranteed. 1 Cor. 15:23; 1 Thess. 4:14.
7. By His death and resurrection Jesus became Lord of all, both dead and living. Rom. 14:9.
8. Christ's resurrection was God's vindication of Him. Acts 2:24; 3:15; Eph. 1:20-22.
9. Since in His death the Lord Jesus representatively died for us (and therefore His death stands for ours, and we are reckoned dead through Him) so do we also now have share with Him in His resurrection life. (Rom. 6:4, 6; Col. 3:1-4).
10. When we were sinners, we were reconciled to God by the death of His Son; but now, since we have become God's children, we are saved by His life. (Rom. 5:10; Heb. 7:25).

This is not an exhaustive list; but sufficient to show how very important a place the resurrection of the Lord Jesus holds in the Christian faith.

TEACHING POINTS.

This Lesson opens up several avenues, any one of which may profitably be followed; and to follow just one is better than trying to take in all.

1. **A resurrection-lesson.** This Sunday is observed in Christendom as "Easter"—a humanly appointed feast and holy-day, to celebrate the anniversary of the Lord's resurrection. The word of God neither enjoins nor encourages the keeping of such "holy" days, but rather discountenances

them (Gal. 4:10). The first day of the week (and of every week) is the only memorial of the resurrection to us. It is not out of place, however, to use the general interest created by such occasions, even though they are man-invented, to teach the corresponding lesson. This is a good day to secure attention for the study of the resurrection.

2. **The Convincing of the Disciples** of the resurrection of our Lord. Note (a) that they were one and all as unexpected as any of us would be in the case of the death of a loved one. This despite the fact that the Lord Himself had previously and repeatedly announced His death and resurrection; (b) that when the news came that He had risen they believed it not—in fact they would not believe their own eyes, Luke 24:37-43—and were with difficulty convinced; but (c) that they were convinced, and so thoroughly that they risked and gave their lives in testimony of it, and never a shadow of doubt troubled them again. The present lesson shows the conviction of Thomas, and the ample evidence to the disciples at Tiberias of His living, personal presence with them.

3. **The Resurrection of those who are Christ's.** This is set forth in 1 Cor. 15, and can be brought in in connection with this lesson. There is to be a resurrection of the "unjust" as well as of the "just." Acts 24:15. Of the nature of their resurrection bodies nothing whatever is told us.

4. **The Appearance of the Lord at the Lake Tiberias.** See all of John 21. Why did they go to Galilee at all? Matt. 28:10. Why did they go fishing? (John 21:3). How long did they fish? With what results? Who directed their last draught? Did they know Him at first? When did they recognize Him? How do you account for Peter's peculiar actions? The rest of the story, as given in the printed lesson.

5. **The Re-instating of Peter.** Read Luke 22:31, 32.—The thrice repeated question, "Lovest thou me?" Let us ask ourselves this question. Read 1 Cor. 16:22; Eph. 6:24. How is our love to Him made manifest? Matt. 25:40; John 14:15, 21, 23, 24. If we love Him will we help His lambs and sheep? If we do not love Him are we fitted to help care for His sheep? Any evidence that Peter became the chief apostle, or the "supreme head of the church"? Acts 8:14; Gal. 2:6-9, 11; 1 Pet. 5:1-4.

SECOND LORD'S DAY LESSON OF APRIL.

Lesson 2.

April 11, 1926.

THE STORY OF CREATION.

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

Lesson Text: Gen. 1:1-3, 26-31.

1 In the beginning God created the heavens and the earth. 2 And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. 3 And God said, Let there be light: and there was light. 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 And God created man in his own image, in the image of God created he him; male and female created he them. 28 And God

Verse 1. How did the heavens and the earth come into existence? Who created them? What witness does the creation bear of the Creator? (Ps. 19:1; Rom. 1:20. Comp. also Isa. 40:12f). What does "create" mean? (See Notes). Who only can create? Where in this chapter is this word used? (Vs. 1, 21, 27).

Verse 2. In what condition do we see the earth here? Who only could bring light and life and order into such a chaos? Who is beginning the great work? What is the Spirit of God called in Heb. 9:14? What part did the Father and the Son have in the work of creation? (John 1:1-3; 1 Cor. 8:6; Heb. 1:2).

Verse 3. How did Light come? Did

blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: 30 and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so. 31 And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Verse 30. What sort of food did God ordain for all animals? Were there any carnivorous (flesh-eating) animals then? Will it ever be so again? (Isa. 11:6-9).

Verse 31. When God reviewed all that He had made, what verdict did He pronounce on it all?

NOTES ON LESSON 2.

"CREATED."

The word "create" means to bring something into existence which previously had no existence whatever—with other words to "make something out of nothing." Now no one but God can do such a thing; and therefore the word "create" is never used, not even figuratively, in the Bible, except of God. He alone can create. Men can make things out of already existing materials; but they cannot create anything.

Three times it is said in this chapter that God created: first, when the heavens and earth were brought into existence, (1:1); second, when animal life (sentient, animate being) was called forth, (v. 21); and third (thrice repeated) when man was brought into being, (v. 27). Each time the word is used something is brought into existence that before was not: first the heavens and the earth, where before there was nothing; second, animal life, an entirely new thing, different from everything else that existed; and thirdly man. In creating man God brought something into existence which had not been before, a wholly new and different order of being, over and above anything that was in existence. His life was not the same as that of animals; it was altogether different in kind; it was God-breathed. His spirit was God-given. He had God-like qualities. Even in his present fallen state man still bears in some sort the likeness of God (Gen. 9:6; Jas. 3:9) and men are God's "offspring" (Acts 17:28, 29—not "children," for that requires the new birth, Gal. 3:26, 27). Men are "created again" in Christ Jesus, new creatures, after the image of God, in righteousness and holiness. **THE SIX DAYS' WORK.**

The first sentence of Gen. 1:1 stands by itself. As to verse 2, it is generally assumed that God created the earth at the first in this chaotic condition: waste and void, and unwrapped in darkness. But the word "was" ("the earth was waste and void") can be, and often is, translated "become"; and because of that, and because it seems strange that God would create anything in a chaotic condition (the Hebrew words occur again only in Isa. 34:11 and Jer. 4:23, in both which places they signify desolation and ruin;

all else come by the word of God also? (Ps. 33:6, 9; Heb. 11:3).

Verses 26, 27. (On the omitted verses, see Notes). When He came to the creation of man, what did God say? To whom was He speaking? (John 1:1-3). For what was man made? (Comp. Ps. 8). In what sense was man made in God's image—outwardly or as to his spirit? (Consider John 4:24; Rom. 1:23). Is man placed above all animals in the mode of his creation?

Verse 28. What are the five things in the charge God gave man when He blessed them? Though they were made for dominion, what did they have to do to obtain it?

Verse 29. What kind of food did God ordain for man at first? When did He ordain meat also? (Gen. 9:3). What is God's word on that today? (1 Tim. 4:4, 5). Were there poisonous herbs or trees?

also, one of the two Hebrew words is used in Isa. 45:18)—some commentators, from as long ago as Augustine (5th century) have held that between verses 1 and 2 some great catastrophe occurred which laid the earth waste. This view has much in its favor. In that case the six days' work was a work of re-creation and restoration.

In the six days' work the work of each of the first three days answers to the work of the other three days. On the first day light, on the fourth day lights; on the second day firmament dividing waters; on the fifth day life in firmament and in waters; on the third day a double work: dry land brought forth, and vegetation on the land; on the sixth day a double work: land animals and the creation of man. The seventh day was the rest day, celebrating the completion of all the work. The seventh day is the rest day of the old creation. The first day marks a new beginning and is the rest day of the new creation, in which our Lord rose from the dead, all His work of redemption being accomplished.

QUESTIONS AND TEACHING-POINTS.

1. **God as Creator.** What is due to Him seeing He made us and has given us life and breath and all things? Consider Rom. 1:19, 20, 21, 25. Also Rev. 4:11. What can we count on, seeing we are His creatures and belong to Him? Ps. 145:9.
2. **What does Creation reveal?** God's Power, Rom. 1:20, Isa. 40:12, 22, 26. God's Wisdom, Prov. 3:19. God's glory, Ps. 19:1. Consider Jer. 10:11.
3. **Progress in Creation.** Trace the steps. The difference between progress and evolution: Did God make the later and higher things develop out of the lower and older? Or did He make every plant and every living creature distinct and separate, each "after its kind," and ordain that each should bring forth "after its kind"?
4. **Creation of Man.** What shows that when God made man He made a new and utterly distinct being? (The word "create." See Notes). What difference do you note between the creation of man and that of animals? Did God hold a solemn consultation previous to creating man? In whose image was the man created? Was man in the likeness of God as to his body, or in regard to His spiritual constitution? (Rom. 1:23 shows that the human body cannot represent God; in John 4:24 we see why not.) For what was man created? Comp. Ps. 8. Do we yet see all things subjected to man? (Heb. 2:5-9).
5. **The New Creation.** See 2 Cor. 5:17 and Eph. 2:10; 4:24. Will there be a new creation of all things? Rev. 21:1, 5.

THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 18, 1926.

THE BEGINNING OF SIN.

Golden Text: For as in Adam all die, so also in Christ shall all be made alive.—1 Cor. 15:22.

Lesson Text: Gen. 3:1-12.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? 2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: 3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said

Verse 1. Who is spoken of as the "serpent" in Rev. 12:9, and 20:2? What is said of the serpent here? Was this merely the animal or was there another who made the serpent his instrument? Whom did he approach first? What question did he ask her? Was this a seemingly innocent question? Was it harmless and innocent? Why not? Verses 2, 3. How did the woman answer? Did she add something to God's word? (Gen. 2:17). Had God

unto the woman, Ye shall not surely die: 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. 8 And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden. 9 And Jehovah God called unto the man, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

(Psalm 139:1-9).

Verses 9, 10. What did God call to the man? Give the man's answer. Why was he afraid? Although he had clothed himself with figleaves, did he realize that before God he was "naked"?

Verses 11, 12. What question did God ask the man? Did his consciousness of being naked betray what he had done? How did the man explain his action? Was he trying to throw the blame on the woman—or did he mean that he stood by her after she had crossed over the line, because God had given her to him to be with him? If Adam was not deceived (1 Tim. 2:14) why did he eat? (See Gen. 3:17).

NOTES ON LESSON 3.

THE SIN OF ADAM, AND ITS EFFECT UPON ALL MEN.

"Through one man sin entered into the world, and death through sin; and so death passed unto all men for that all sinned—" Rom. 5:12. Here we have the origin of sin and death, so far as it relates to man. In Adam all sinned—for he acted representatively for all his race. In Adam, also, all die. Yet it is not that the guilt of Adam's sin is charged upon his descendants, only some of the consequences (Ezek. 18:20). There is not the least proof in Scripture that any man ever was or will be condemned for Adam's sin. It is every man's own sin that is reckoned against him. (See Rom. 1:18-32). We were dead in our trespasses and sins wherein in time past we walked, doing the desires of the flesh and of the mind. (Eph. 2:1-3). But Adam's sin inflicted a great injury upon all his descendants, so that, though no man is helplessly compelled to sin, yet, as a matter of fact all

said that "lest ye die," or "ye shall die"?

Verses 4, 5. What bold falsehood did the serpent now utter? How did he impugn the goodness of God? Did God have any selfish reasons for forbidding the fruit? Did the serpent try to appear as a friend? As a better friend to the woman than God? Was he a friend? Who is our one and only Friend? Do many people still think the devil their friend and God an enemy?

Verse 6. Was the woman deceived by the crafty serpent? (1 Tim. 2:14). When her confidence in God was lost what guidance did she follow? Are we obliged to walk by either faith or sight? By what did the woman walk? Read Jer. 10:23. What did the woman see? Was what she saw contrary to what God had said? But which did she trust? When she had eaten what did she do next? Do sinners lead others into sin? Was Adam also deceived? (1 Tim. 2:14). Verse 7. What did they now realize? Is the sense of shame not a good thing? Were the first clothes made for the need of the body or of the mind?

Verse 8. When they heard the voice of God walking in the garden what did they do? Had they ever before tried to do such a thing? Do sinners still try to hide from God? Can any man hide himself from God?

have sinned, and that without any exception whatsoever. The whole race has then been affected through Adam's transgression, so that all, as they came to responsibility, became sinners on their own account. But "as through the one man's disobedience the many were made sinners, even so through the obedience of the one [Jesus Christ] shall the many be made righteous." (Rom. 5:19).

TEACHING POINTS.

1. **The Beginning of Sin.**
 - a. The Plain and Simple Test of Obedience. Gen. 2:16, 17.
 - b. The Temptation—coming not at first from within man's heart but from without.
 - c. The Serpent. Compare Rev. 12:9; 20:2.
 - d. The first step: to shake the woman's faith in God.
 - e. Departing from faith, the woman goes by sight—and sins.
 - f. Having sinned herself, she becomes the instrument of Adam's fall.
2. **Giving Account.**
 - a. The man trying to hide from God.
 - b. God's question and Adam's reply. His self-made covering was no covering: he knew he was naked. See the true covering in Isa. 61:10; Gal. 3:27.
 - c. Adam's answer. How do you interpret it?
 - d. Eve's answer.
3. **The Sentence.**
 - (a.) Upon the serpent—containing prophecy of the coming Redeemer. Gen. 3:14, 15.
 - (b.) Upon the woman. Gen. 3:16.
 - (c.) Upon the man. Gen. 3:17-19.
4. **The Effect upon Adam's Race.** See Notes. Rom. 5:12-19.

QUESTIONS.

1. What is said of the serpent? she do?
2. Who is called the "old serpent"? 17. Was that a great service to the devil?
3. What had he come for? 18. What did they now realize, that previously they were unconscious of?
4. Whom did he first approach? 19. What did they immediately do?
5. What was his question? 20. Was the covering they made of value before God? (V. 10).
6. What command had God given concerning the tree? (2:17).
7. How did the woman answer? 21. Who gave them a better covering? (Gen. 3:21).
8. What did the serpent say about God's warning? 22. When they heard God's presence what did they do?
9. What did the serpent suggest was the reason that God did not want man to eat of that fruit? 23. How did Adam explain his attempt to hide himself?
10. Did Eve endorse that insult upon God from one of His creatures? 24. What excuse did He give God for eating of the fruit?
11. Did she believe in God and in the truth of His word any longer? 25. What excuse did the woman give? (V. 13).
12. By what was she now guided, by faith or by sight? 26. What was God's sentence upon the serpent? (Vs. 14, 15).
13. What did she see in the fruit? 27. What was the sentence upon the woman? (V. 16).
14. What had God said about it? 28. What was the sentence upon the man? (Vs. 17-19).
15. Guided by what she saw, what did she do?
16. After she had eaten what did

WHAT LESSONS DO WE LEARN HERE:

- Concerning the value of God's Word? (Jer. 10:23; Ps. 119:105).
 Concerning the right way to deal with temptation? (Prov. 4:15).
 Concerning walking by faith and walking by sight?
 Concerning the long and terrible consequence of sin?
 What remedy did God provide for us?

FOURTH LORD'S DAY LESSON OF APRIL

Lesson 4.

April 25, 1926.

THE STORY OF CAIN AND ABEL.

Golden Text: Am I my brother's keeper? Gen. 4:9.

Lesson Text: Gen. 4:1-12.

1 And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with the help of Jehovah. 2 And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering: 5 but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it. 8 And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. 9 And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand; 12 when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth.

Verse 1. What was Eve's joyful exclamation at the birth of Cain? Was she expecting much from her offspring? (Gen. 3:15). Did Cain fulfill those expectations?

Verse 2. Are we told how long a time had passed before Abel was born? Is it stated that up till then there were no other children? What does "Abel" mean? (A Breath, or, Vanity). Does that sound so hopeful and confident? What occupation did Abel follow? What was Cain's?

Verses 3-5. What did Cain do in course of time? What sort of offering did Abel bring? How did God regard Abel's offering? How Cain's? What reason is given in Heb. 11:4? How did Cain take this rebuke from God?

Verses 6, 7. What did Jehovah say to Cain about the matter? Did God still have a tender care for Cain? Did He hold out a hope to him? If Cain did well—that is repented and retraced his steps to do God's will—what would be the result? If not, what? (The latter part of this sentence is somewhat difficult, and variously interpreted).

Verse 8. What crowning sin did Cain commit? Why did he do this? 1 John 3:12. Who else slew a righteous brother because He was righteous?

Verse 9. Did Jehovah even then let Cain alone in his sin? What question did He ask Cain? What was Cain's impudent reply? Are we our brother's keeper? What does God expect me to do for my brother? In what special sense are Christians brothers? (Gal. 3:26). What can I do for my brother in Christ?

Verses 10-12. What did Abel's blood continually do? Whose blood speaks better things? Heb. 12:24. What sentence did God pronounce upon the murderer? What did Cain think of his sentence when he realized how great it was? (Gen. 4:13). Was he right about that? Could even such a deed as his be forgiven? Isa. 1:18.

NOTES ON LESSON 4.

WHY CAIN'S SACRIFICE WAS REJECTED.

Even if the sacrifices of both had been the same and both of the right sort, God might have rejected one and accepted the other on account of the

motive and attitude of the one who offered it. (Prov. 21:27). But in this case there was also a difference in the sacrifices. Cain brought a bloodless sacrifice of "the fruit of the ground"; the other was a bloody sacrifice, which was ever the God-appointed offering by which a sinner might draw nigh unto God; for "apart from the shedding of blood there is no remission." Cain's sacrifice was dictated by his own reason and judgment, in self-will; but Abel's was by faith, that is, it was offered by trust in God's revealed word. "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts; and through it he being dead yet speaketh." Heb. 11:4.

There is today much of that same sort of bloodless religion. The bloody sacrifices of old were types and prophecies of the blood of Christ, who gave Himself for our sins. All who presume to worship God in their own name, who do not draw nigh on the ground of the shed Blood, who do not acknowledge Jesus as the Son of God, and His death as the atonement for their sins, are offering a Cain's sacrifice. The Lord will by no means regard—nay, He will resent, their worship and offering. But those who come in the faith of the gospel have boldness by the Blood of Jesus Christ to enter into the Holy Place. (Heb. 10:19).

TEACHING POINTS.

1. **Acceptable Sacrifice.** "Is the sacrifice accepted because of the one that offers it, or is he who offers it accepted because of the sacrifice?" Show that both are true and why. (a) The faith and pure purpose of heart of him who offers the sacrifice is essential. (b) The right and God-appointed sacrifice is alone acceptable.

2. **"By Faith."** Heb. 11:4. "Faith" in the Bible sense never means just "belief" or "trust" or "confidence" in general, as men use the word, but always and only a trust in God through His Word. Faith always comes by the revealed word of God. It is always based on a declaration of God's word. (Rom. 10:17). It is plain, therefore, that when a thing is done "by faith" that it is done in accordance with the word of God, and by confidence therein. If then Abel's offering was by faith, it was as God had ordered and required, and Abel was guided by God's revealed will and promise when he offered it. Cain, on the other hand, was guided by what?

3. **Bloody Sacrifice.** Consider Heb. 9:22. Whose blood was shed for the remission of our sins? (Eph. 1:7). All the bloody sacrifices of the Old Testament were typical pointing forward to the real Sacrifice that was to come.

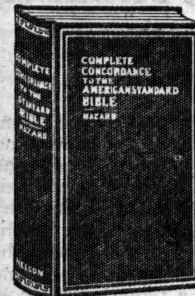
4. **The Character of Cain.** Trace unbelief, self-will, presumption, jealousy, hate, murder, impudence, despair. Such is the flesh.

5. **God's Gentleness with Cain.** God reasons with him (Comp. Isa. 1:18), calls him to account, forbears with his impudence; shows his long-suffering in the very sentence He pronounced on Cain—continuing His protection and giving him opportunity to repent.

QUESTIONS.

- | | |
|---|---|
| 1. What were the names of the two brothers? Which was the older? | 8. Did Cain feel humble and penitent about this? |
| 2. What were their respective occupations? | 9. What pains did God take to help him up? |
| 3. What did both brothers do in the process of time? Which one first? | 10. What crowning sin did Cain commit? Why? (See 1 John 3:12). |
| 4. What was the nature of Cain's offering? | 11. How did he answer God when God called him to account? |
| 5. What did Abel bring? | 12. Am I my brother's keeper? |
| 6. How did God regard each of the two offerings? | 13. What was Cain's sentence? |
| 7. What reason for God's attitude given in Heb. 11:4? | 14. What was Cain's complaint, and how did God answer him? (Vs. 13-15). |

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