

JANUARY, 1928.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD.

*R. H. Boll, Editor and Publisher
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THE WORD AND WORK

WORDS IN SEASON.

R. H. B.

THE OUTLOOK.

The sun of the year 1928 rises blood-red and ominous cloud-banks lowering. Men of the world even see the signs of the sky and, while doing all to avert it, they say, "There cometh a storm." And what a storm it bids fair to be! The world has been brought into such close touch in all its parts that a fire means a conflagration. The next conflict of the nations will be a world-war in a truer sense than the war of 1914. And with the progress of science the means of destruction have been immeasurably developed since then. Add to that the rage of the nations, the racial hatreds, the class-hatreds, the growing unscrupulousness of the many due to a failure of the religious restraints that somewhat controlled men but a short time back ("there is no fear of God before their eyes")—the spirit of lawlessness, defiance, rebellion that is pervading all the world—what shall be the end of these things? God's people know. "But take heed to yourselves lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this world, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. *But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.*" (Luke 21:34-36).

LIMITATIONS OF GOD'S PARDON.

In the great Old Testament revelation of God's character, which was made to Moses on the Mount, two contrasting statements stand side by side: "forgiving iniquity and transgression and sin; and—"Here follows what one would least have expected:—"that will by no means clear the guilty." (Exod. 34:7).

These two features of God's unchangeable character are in such strong contrast as almost to clash; yet in His nature both are united. He is a forgiving God, but He will not clear the guilty. Since, however, it is none but the guilty that need forgiveness, the guilt of the guilty must in some way be dealt with before God can forgive. He cannot clear the man until the guilt is removed. In this fundamental fact lies the whole Bible-doctrine of the Atonement, the whole grace and truth of the Gospel. "He will not clear the guilty"—that is God's integrity, His incorruptible justice and righteousness. But "forgiving iniquity and transgression and sin," that is His mercy and His lovingkindness. The harmony of these two attributes demands—not only that He forgive where in righteousness He can (for that alone would mean nothing to us)—but that He must make a way which will make it possible for Him to forgive the guilty while

yet upholding His perfect righteousness, so that He may be just and the justifier of those who have sinned.

FORGIVENESS NOT ARBITRARY.

In nothing is the fleshly judgment of men so wrong as in the question of forgiveness. Most men see no reason why God should not freely forgive any and every man that may desire forgiveness, or even those who do not. Being themselves devoid of any real sense of sin, or of righteousness, or of judgment, they see no reason why God should take great exceptions to sin; and they would be disposed to blame Him if He held men guilty and condemned them to any severe punishment. The natural lawlessness of their own hearts sees no difficulty in the way of God's arbitrarily wiping out man's score of guilt—just as some rich man might generously cancel a poor man's debt, or as they themselves good-naturedly would let off their own children for acts of disobedience and insubordination. Why not? That there might be any *principle* involved in God's sight, that the disregard of such principle would compromise God's character and make Him as lawless and criminal as themselves, does not seem to enter their thoughts. To their minds all the reconciliation needed is on man's part. There is nothing on God's side that needs to be adjusted, and there never was. Men only *thought* He was offended because they felt they had acted meanly toward Him; but in reality He never was out of humor with us poor silly children. His Son came down from heaven to tell us that there was really nothing the matter. His death was only a dramatic exhibition to impress us all with the greatness of His love—but there was no necessity of such a death to remove guilt or judgment. (One shrinks from even the stating of such notions, as from blasphemy). Little do they know of a God whose holiness is a consuming fire, and who, by His very nature must render to every man according to His works; who must and will bring every work into judgment with every secret thing whether it be good or bad. "Shall not the Judge of all the earth do *right*?" But they think of His love as laxness, and His mercy is nothing more to them than easy-going good nature. They think that the supreme liberty of His will is exercised in lawless, unprincipled license of decree and action. They think He is free to clear the guilty, and that He does so without rhyme or reason whenever and wherever He may choose. His government in their eyes is nothing more than an arbitrary exercise of power.

JUSTICE AND JUDGMENT.

"He that condemneth the righteous, and he that justifieth the wicked, *both of them alike are an abomination unto Jehovah.*" (Prov. 17:15). The judicial function among men is delegated from God and is to be exercised after the pattern of His judgment. For this every public official is responsible to God. "If there be a controversy between men, and they come unto judgment, and the judges judge them; *then they shall justify the righteous and condemn the wicked.*" (Deut. 25:1). He hates unjust judgment, for the perversion of justice in high places

strikes at the very heart of the nation and at the foundation of human welfare. Men instinctively feel the outrage of it. The seed of injustice necessitates a future harvest of blood and disaster. The nation in which that sort of thing goes on is headed toward ruin. I suppose that most people felt something of the significance of the following news item, taken from the front page of the *Louisville Courier-Journal*, Dec. 13, 1927:

"Gov. William J. Fields opened and shut the prison doors sixty-two times today, releasing as many men convicted of murder, manslaughter, robbery, housebreaking, embezzlement, forgery, automobile stealing and barn burning.

"The Governor unlocked the gates seven times to let out seven men serving life sentences for murder. Then he threw the doors open again to turn loose W. T. Harrod, Louisville, under sentence to die for killing Mrs. Rosa Nolan.

"In rapid succession the Governor let out sixteen men who stood convicted of taking human life, serving terms of various lengths on manslaughter charges.

"Rowan Holbrook, former president of the Bank of Hartford, which failed two years ago, went free when Governor Fields interceded.

"Two men doing time for embezzlement walked out while the the Governor held the keys. Two others, convicted of uttering forgeries, passed through the turnstiles, and two more serving terms for robbery went out while the Governor looked on.

"They came out in single file after that—men doing time for cutting timber from land belonging to another, banding and confederating, malicious shooting, child desertion, barn burning, grand larceny, bank forgery, possessing intoxicating liquor, house breaking and injuring railroad property.

"With the pardons announced today the Governor filed his reasons. The number granted today ran the total of pardons granted since November 1 to more than 129. This does not include pardons and commutations granted for misdemeanor and minor offenses."

I give this without comment. I cite it merely for illustration. This kind of pardon God cannot give. If God, the Judge of all, should exercise pardoning power in an arbitrary fashion, the whole world, with heaven included, would become hell.

GOD'S WAY OF FORGIVENESS.

The stern integrity of God's government shines forth in the very message that proclaims the good tidings of mercy to sinners. The sending of the Son, His coming to the earth, His ministry and death, in which on God's behalf and as the Representative of man before God He assumed the judgment of sin, and "bare our sins in his own body on the tree" (for "Jehovah laid upon him the iniquities of us all") is to be explained in no other way than that eternal, inflexible justice demanded it. And just as plainly was it eternal, infinite love and mercy that provided it, and so provided a free and righteous pardon to all who will come and avail themselves of it.

We have printed some hundreds of extra copies of this issue of The Word and Work, to start in all new subscriptions received in January with the January number. In sending names please state whether new or renewal. Four names (or four years) for the price of three.

THE WORD AND WORK

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

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

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No. 1.

NEWS AND NOTES.

From Pulaski, Tenn.: "My last meeting for 1927 was at Greenville, Ala., the home of Brother and Sister S. A. Frazier. It was like being among home folks to be with them again. The Lord blessed the meeting in many ways. I was glad to hear many of the members say, 'I have been helped and strengthened.' Five were baptized and one restored."—M. Clymore.

From Toronto: "The work at Strathmore is going ahead. Our Sunday School is growing with 158 on our roll. Brother Spaulding is holding a Bible class for the young folks on Monday evenings."—A. E. Firth.

Belated report from Franklin, Ky.: The meeting at Franklin continued 11 days. First week weather hindered some, but crowds were good at that. Fine spirit prevailed and on fair nights the audiences taxed the house, some being turned away two nights. Six were baptized, and the congregation had a real revival. Brother Scott Greer led the singing. I went from this meeting to Three Forks, Warren county, for a short meeting."—H. L. Olmstead.

Delayed report from Jacksonville, Fla.: "Brother H. Leo Boles was with us here in Jacksonville, November 29 and 30, and spoke to a good audience on Wednesday night on 'The Distinguishing Mark of the Church—Separation.' We were also with him in pleasant fellowship in the home of some of the Jacksonville brethren. He is a good man and a great man. Brother Boles was here in the interest of David Lipscomb College's standing in the Association of the Southern Colleges which was here in convention.

"Brother Herron of the Springfield church, this city, reports 2 additions, one for baptism. The Riverside Park Church of Christ had one by membership last evening."—H. N. Rutherford.

From Amite, La.: "Nine nights at Glenmora, La., laboring in the word without new converts, but carrying a message of love and encouragement to the hearts of the faithful. Brothers Mayeux and Dowden, preachers of the word, live there.

"At Amite during our absence, Brothers W. H. Clark and Merton Andrus, two good and faithful men, carry on the work. It is a privilege to have such splendid co-laborers."—A. K. Ramsey.

Word reaches us of the passing of Brother Melvin Dillman, the grand old man of the church at Trinity Springs, Ind. In a private letter his daughter, Sister Emma, writes: "Father passed away on Monday night.

He had been in poor health for some time. Last May he had a light stroke of paralysis but regained sufficient strength to be up and going. He enjoyed life up until three weeks before his death. He knew and realized that he could not be here much longer. He suffered no physical pain. A life such as he lived cannot be in vain.

"Brother Hatfield, of Owensburg, made an appropriate talk at the service. Songs used were 'Nobody Knows but Jesus' and 'No Night There,' in 'Great Songs of The Church.'"

"I very much appreciate the Word and Work and take pleasure in re-mitting herewith the subscription price. May the good Lord bless you all!"—H. L. Richardson.

From Toronto: "At this writing Brother D. J. Yake is recovering, having been very wonderfully restored after prayer made by the church. Brother McKerlie has been engaged by the Bathurst congregation until next August."—K. C. Spaulding.

Quantity purchasers of the alphabetical hymnal, "Great Songs of The Church," since last report: Isabel, Kan.; Kansas City, Mo.; Forest, Ont.; Oplin, Tex.; Augusta, Ga.; Buffalo Gap, Tex.; Midland, Ind.; Coleman, Tex.; Rock Springs, Texas; Vincennes, Ind.; Tracy City, Tenn.; Jennings, La.; "Ebenezer," Harrodsburg, Ky.; "Unity," Hopkins, Mo.; Palmyra, Ind.; "Berea," Sullivan, Ind.; "Kansas," Salem, Ind.; Cleveland, Okla.; Jake Prairie, Mo.; Lynnville, Tenn.; Fulton, Ky.; "Salem," Cynthiana, Ky.; Davenport, Ia.; Lyons, Ind.; Regina, Sask.; Bromhead, Sask.; Frederick, Okla.; Tipton, Okla.; Ontario, Calif.; Bryan, Tex.; Abilene, Tex.; Greenville, S. C.; Glencoe, Ont.; Peck, Kan.; Belle Plaine, Kan.; Wells Point, Tex.; Trenton, Fla.; Toronto, Ont.; Tyner, Tenn.; Wilson, Okla.; Tampa, Fla.; Lexington, Okla.; Shawnee, Louisville, Ky.; Okmulgee, Okla.

We have 19 copies (new) of the 1923 Edition of "Great Songs of The Church." This is the last of the book in the original style, and will be sold at 40c each. They are durably bound in cloth, and muslin hinged like the new and improved edition.

Calling J. Frank Copeland, Gunter, Texas: "Yes, we heard your radio concert over WFFA on the night of Dec. 17, and enjoyed it. Thank you for sending us the notice."—E. L. J.

A copy of The Dallas Morning News comes to hand, with John E. Dunn's cheerful face on the front page, and a half column news-announcement of the formation of a new congregation in Dallas. The congregation is to be known as the Central Church of Christ, and Brother Dunn has been called to serve as their evangelist.

BIBLE CLASS HELPS FOR 1928.

We are glad to announce arrangements made with The Gospel Advocate Co., enabling us to handle their complete line of Lesson Literature for those who desire their material.

For the Intermediate classes, we recommend S. H. Hall's "Elementary Quarterly" (ages 12, 13), and H. Leo Boles' "Junior Quarterly" (ages 13, 14). Beyond this age our own Quarterly (Boll's Notes and Questions, 7c) is being used with much satisfaction in scores of schools, for both the Adult and Young People's groups. This Quarterly has been further improved for 1928: the verses marked at the edge of the text, and more questions for class use.

For the younger children we supply the "Little Picture Cards" (4c). The "Picture Wall Chart," (\$1) The "Standard Junior Quarterly" (4c), as well as The Gospel Advocate's "Little Gems," and "Little Jewels"—papers prepared by that good and capable man, Jas. E. Chessor. We shall be glad to handle orders for all needed Helps, either from our own publications or The Advocate's line.

ONCERS, TWICERS, THRICERS.

STANFORD CHAMBERS.

Church going is not the whole of Christian life and service, nor, indeed, is it a substitute for right living. Yet how could the Lord's work be carried on without the assembly? And how could there be an assembly without assemblers? The Lord Jesus with divine foresight made provision for His saints to come together; "For where two or three are gathered together in my name, there am I in the midst of them." The Holy Spirit exhorts, "not forsaking our own assembling together as the custom of some is, but exhorting one another, and so much the more as ye see the day drawing nigh." Much is made dependent on the assembly both for the Cause as a whole and for the individual Christian.

Many members there are who fail to appreciate the church and have entirely forsaken her gatherings; others are present only occasionally. From a sense of duty rather than real appreciation many more come just to "the worship"; they must do their "duty"; they "don't want to be lost"; they hope they may "not miss heaven." "If I can just get in at the gate I'll be satisfied." As for that "abundant entrance," well, that requires too much consecration, spirituality, self-abnegation—it costs too much. As to the assembly, these people are just "Oncers." Then, there are "Twicers." They believe in giving the Lord one day in seven. They observe the Lord's day, but when that day is over their duty to the church is done and they can give themselves undisturbed to the pursuits of life. Prayer-meetings, business meetings, class work, and such like must get along without them. "The Lord's day services are sufficient. There is no command to meet any other time. Besides I haven't time to be always on the go; I have work to do." The prayer meetings, of course, have to get along without these Twicers."

The "Thricers." Thank God for them! If it is true that "the prayer meeting is the pulse of the church," then there would be no pulse without these "Thricers." But they are there as well as in the other meetings. "The love of Christ" constraineth them. Their hearts are burdened for the cause of their Lord, for the welfare of their brethren, and the souls of men, and they cannot stay away. They cannot shirk responsibility toward the body of Christ.

"For her their tears shall fall,
 For her their prayers ascend,
 To her their cares and toils be given
 Till toils and cares shall end.
 Beyond their highest joy,
 They prize her heavenly ways,
 Her sweet communion, solemn vows,
 Her hymns of love and praise."

Brother, sister, are you a "Oncer," "Twicer," or "Thricer?"

IS JESUS MAN NOW?

R. H. B.

Recently a friend told me that he had listened to a labored radio-sermon setting forth a number of "reasons" why Christ would not and could not return in body, as man. The first reason given (I think) was that Christ had already come in body once; that he would not come thus the second time. Another was that He had given His body (and all His humanity and human nature) as a *ransom* (a "corresponding price") for all. And so forth.

That radio-sermon was of course a "Russellite" sermon. Mr. Russell's speculative reasonings are to the effect that Jesus, though pre-existent before He became man, was but a creature—chiefest of God's creatures, but only a creature; that when He became man, He was man purely and simply, and nothing more; that when He died He passed *out of existence* for three days; and when He was raised *His body was not raised*:—He was raised "a spirit-being." Therefore, of course, that at His promised return He would come back as a spirit—yea, according to Mr. Russell has already done so, and has been here ever since 1874.

Such enormous fundamental errors put Russell's entire doctrinal system outside our consideration. When a man is *fundamentally* wrong nothing that he teaches can be safe: all is tainted and warped by the essential falsehood underlying the whole system. When the foundations are wrong we can place no value on any part of the walls or roof.

CHRIST'S BODY WAS RAISED.

Now the word of God is perfectly clear and conclusive as to the fact that the body of Christ rose from the tomb. "Destroy this temple," He said to the Jews, "and in three days I will raise it up." . . . "But he spake of the temple of his body." (John 2:19-21.) This not only puts it beyond dispute that our Lord's *body* was raised up, but also that He took part in His own resurrection: though God raised Him up, *He arose* and it was He that raised up that temple of his body on the third day. "He is not here *for he is risen*," said the angel in the tomb (Matt. 28:6). The reason why He was not there in the tomb was that He had arisen. "Come see the place where the Lord lay," the angel added. It is hardly needful to call attention to the demonstration the Lord gave his disciples of the actuality and the identity of His body: "See my hands and my feet that it is I myself; *for a spirit hath not flesh and bones as ye behold me having*. And when he had said this he showed them his hands and his feet. And while they still disbelieved for joy—[disbelieved *what?*]—he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish and he took it and ate before them." (Luke 24:39-43). To say that Jesus' body was not raised, that after His resurrection He was *a spirit*, but that he assumed a body "for purposes of identification" and thus made the disciples

believe that He was *not a spirit*, is to charge the Lord with deliberate deception and fraud. That His body was endued with a life of a higher order than before, is plainly manifest; and that His body was endued with powers and qualities that transcend our conception—power to come and go, to be seen and to disappear, to pass through solid doors and walls, we are also told. Nevertheless the testimony of the Word is conclusive that His body was identical with the body in which He was crucified and which was laid in the tomb—henceforth incorruptible, glorified, immortalized, no longer subject to physical laws (except as He chose to act in accordance with them) *but always the same body*. “Jesus came and stood in the midst of them and said, Peace be unto you. 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.” (John 20:19, 20). For doubting Thomas’ sake the Lord came once again a week later, and said to Thomas, “Reach hither thy finger and see my hands.” (For Thomas had said, “Except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and put my hand into his side, I will not believe.”)—“And reach hither thy hand and put it into my side: and be not faithless but believing.” Thomas answered and said, My Lord and my God.” (John 20:25-28). Let those whose perverse doctrinal systems compel them, wrest this scripture testimony to save their theories: Christians have no such necessity. And to us this testimony is sure and conclusive that our Lord rose bodily from the tomb where He had been laid.

“THIS JESUS.”

By the space of forty days our Lord Jesus Christ remained on the earth, appeared to His disciples, “ate and drank” with them after he rose from the dead (Acts 10:41) and “showed himself alive by many infallible proofs.” When at last on the Mount of Olives He was parted from them, He went up visibly before their eyes, His hands outspread in blessing over them, until a cloud received Him out of their sight. As they still looked into heaven, two men in white apparel said to them, “Ye men of Galilee, why stand ye looking into heaven? this Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.” (Acts 1:11).

“*This Jesus*” was the One who was received up from them into heaven. Now “JESUS” was His distinctive *human* name. That was the name given to the unborn child (Matt. 1:21) and formally bestowed on Him at His circumcision. (Luke 2:21). By this name was He known among men in His humiliation; and this was the name affixed to the cross. Our confession (carefully worded so as to counter the budding Gnostic error which tried to distinguish between Jesus, *the man*, and “Christ,” a holy spiritual principle or power, that for a time was identified with “Jesus”)—our confession is that *Jesus* is the Christ, and every one who denied this (John declares) is a liar and anti-christ. (1 John 2:22; comp. 4:3 and 5:1). Now it is significant that the

heavenly messengers used this name and no other to designate Him who had ascended and is to come again: "Jesus"—"*this Jesus*"—"this Jesus who was received up from you into heaven"—He, even He, and no other "shall so come in like manner as *ye beheld Him going into heaven.*" Some have gathered accordingly that this has reference to *the manner* of His coming—namely that He would come back in a cloud. Yes, He will that; and that is not all, but the same Jesus that went away, with whom they had walked and talked, whom they had seen and heard, whom they had beheld with their eyes and their hands had handled—this same Jesus would so come as they had beheld Him going into heaven, bodily, visibly, palpably. Not only would the coming be in the same manner as the departure, but also that same Jesus whom they had beheld going shall so come again. "*The Lord himself shall descend from heaven.*" (1 Thess. 4:16).

It follows that that same Jesus is up in heaven now. And so He is. Stephen saw Him there. He "looked stedfastly into heaven and saw the glory of God and *Jesus* standing on the right hand of God"—"*the Son of man* standing on the right hand of God." (Acts 7:55, 56). Note the unmistakable reference to *the present humanity* of our Lord. To Saul of Tarsus this same Glorious One spake on the Damascus road, "I am *Jesus of Nazareth* whom thou persecutest." (Acts 22:8). The Jesus who was from Nazareth now spoke to Saul out of heaven. This was distinctly His human designation.

OUR HIGHPRIEST AND MEDIATOR.

Is Jesus Christ still *man* then? Not *mortal* man, to be sure, not *corruptible* man, not man in the condition in which he exists here, subject to pain, hunger, thirst, weariness, under bondage to physical laws—that goes without saying. But is He *Man*? Let Scripture answer: "For there is one God, one Mediator also between God and man, *himself man, Christ Jesus.*" (1 Tim. 2:5). That settles that. Jesus *is* Man, now—super-exalted, glorious, immortalized, but *Man*. God has declared it: that is enough. Indeed He could not be Mediator between God and man, if He were not Man, but He is allied to us as Man, as He is allied to the Father in His Godhead.

Therein consists His Highpriesthood also. For a highpriest is a mediator, the people's representative before God. It is necessary that the highpriest should be one of those whom he represents, a man chosen from among the people. "For every highpriest, being taken from among men, is appointed for men in things pertaining to God." (Heb. 5:1). In order that he may sympathize with those whose cause he pleads, that he may know how to bear gently with the ignorant and erring, that in his important office he may be merciful as well as faithful, he must bear the common lot of his people. So did Jesus also, the perfect Highpriest of God's appointing, become one of us, sharing our burdens being tempted as we are (though always without sin) and learning obedience by the things which He suffered. Being then, in His resurrection, perfected for evermore, He became our

Highpriest, carrying our humanity sinless and spotless into the very Sanctuary of God to represent His people in God's presence. "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, there to appear before the face of God *for us*." (Heb. 9:24). This work He could not have done in His pure Deity, before "the Word became flesh," and before He had taken upon Himself the form of a servant, being made in the likeness of men. His present position as Highpriest and Mediator necessitates His present Manhood.

THE SEED OF DAVID.

Waiving all dispute as to the *when* of Christ's occupancy of the throne of David, it is most evident that He holds the title to that throne purely by virtue of His human descent in the lineage of David. For God's oath and promise to David was that "*of the fruit of his loins*" he would set one upon his throne." For this very cause it was (Peter tells us) that *His flesh* did not see corruption. (Acts 2:30, 31). For Christ was made "of the seed of David according to the flesh." He was also more than that, for He was also "declared to be the Son of God according to the Spirit of holiness by the resurrection from the dead." (Rom. 1:4). Yet to the fact that He not only was, but is, the seed of David, the apostle holds with firmness. Paul enjoins Timothy to "remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel." (2 Tim. 2:8). And Christ's own last word to us is, "I am the root and the offspring of David." (Rev. 22:16). On no side of His Being is He related to David except as to His humanity. That alone is derived from David. And to that He holds fast, for it is His hold upon the entire race of mankind. If then He occupies the throne of David, now or ever, it is by virtue of His descent from David his father (Luke 1:32) in accordance with God's oathbound promise and covenant. If Christ is no longer Man He has no right or title of any sort to David's throne.

THE MAN WHO IS JUDGE.

It is God's wise and righteous appointment that man should not be judged but *by man*. No other being, however great or wise shall exercise this function—yea, God Himself will not do it. "For neither doth the Father judge any man, but he hath committed all judgment unto the Son . . . and he gave him authority to execute judgment because he is a son of man." (John 5:22-27). As in human law a man is to be tried before a tribunal of his peers, so God will have a man to judge man—but a man infinite in grace and truth as God Himself—the Man Christ Jesus. "He hath appointed a day in which he will judge the world in righteousness *by the man whom he hath ordained*; whereof he hath given assurance unto all men in that he hath raised him from the dead." (Acts 17:31). To deny then the present humanity of our Lord Jesus is to deny His right and title to judgeship.

Jesus Christ is Man now. Exalted in glory, in glorified body, seated at God's right hand, He is none the less Man. And

when He comes again He comes as *the Son of man*—the specific title that declares His humanity. "For the Son of man shall come in the glory of his Father [and in his own glory] and then shall he render to every man according to his works." (Matt. 16:27; Luke 9:26). This also refutes the strange idea advanced by some that Jesus Christ, though raised from the dead in His human body, exchanged bodies again upon His ascension to heaven, and that now He has a "*glorious*" body. It is a human inference drawn (a needless, unwarranted inference) from the statement that "flesh and blood cannot inherit the kingdom of God." And that is an instance of taking a Scripture-clause out of its connection, and using it irrespective of context and meaning. The words that follow are sufficient answer. Here is the passage:

*"Flesh and blood cannot inherit the kingdom God,
Neither doth corruption inherit incorruption."*

Clearly, the term "flesh and blood" corresponds with the term "corruption" in the second line. "Flesh and blood" here stands for corruptible humanity, man in his present mode of existence. A change must take place before such a one can inherit the kingdom of God. What this change will be he tells us at once: "The dead shall be raised incorruptible, and we [the living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. 15:50-53). But this change *did* take place in the Lord's body when He was raised from the dead. For "God raised him up from the dead, *now no more to return to corruption*" (Acts 13:34); and "Christ being raised from the dead *dieth no more*; death no more hath dominion over him." (Rom. 6:9). The risen Christ lacked nothing of incorruption and immortality to fit Him for the presence of God. His "*glorious body*" is His human body, glorified and immortalized. As He went, so is He yet, and so will He return "a second time, apart from sin, to them that wait for him unto salvation"—the Son of man in His glory.

Russell's followers fall into a grave error when they deny the present bodily humanity of our Lord; and so likewise also have all erred who deny that Jesus is Man now.

The stewardship of the gospel is entrusted to no one else than to the people in whose hands it is found. If the gospel, is given to us, and if the Lord Jesus Christ meant it to be for all the world, we may not appropriate it to ourselves alone and keep it for our own exclusive good and enjoyment. It is a deposit put into our hands which is to be administrated in accordance with our Lord's design and orders. It must be spread abroad, at home and in other lands wherever man is found, "unto all nations," unto "every creature." There is a very especial obligation upon us to give it to the man who has never heard. "Any man has a better right to hear the gospel once than any other man has to hear it twice." What will you do to discharge your stewardship in the gospel in 1928?

BLESSEDNESS OF BY-FAITH RIGHTEOUSNESS.

(Romans 5:1-11).

J. EDWARD BOYD.

WE HAVE PEACE WITH GOD.

Having established the proposition that "a man is to be declared righteous by faith apart from works of law," the apostle proceeds to show what a blessed assurance is to be found in this by-faith righteousness. First, righteousness makes peace attainable. "We have peace," or, "Let us have peace,"—translators differ as to the proper rendering here. Either seems fitting. The first suggests that all is settled between God and the believer, that reconciliation between them has been fully accomplished. And this is true. The blood of Jesus settles all. Through His death we were reconciled to God. (v. 10). His perfect righteousness, graciously imputed to the believer, insures a state of perfect peace.

LET US HAVE PEACE.

But some, unfortunately, do not experience that satisfaction and peace in their hearts that an acceptance of this truth should impart. It is as though an Israelite, the first-born of one of the families in Egypt at the time of the exodus, on that fateful night when the Lord smote all the first-born of the Egyptians, should have been filled with uneasiness and anxiety concerning himself. The blood has been put on the lintel and the side-posts, and the Lord has promised, "When I see the blood, I will pass over you;" but this Israelite, thinking of his past sins and failures and of his weakness and unworthiness, has in his heart no peace. Can it be that the Lord will spare *him*? Yes, indeed; for his safety is guaranteed, not by his own works or goodness, but by the blood of the lamb. Because of this assurance perfect peace should fill his soul.

"Having, therefore, been declared righteous by faith, *let us have peace* towards God through our Lord Jesus Christ. Now if justification were to be obtained in any other way, as by good works or character, there would be no ground for this peace. For who can do enough to merit this great gift of salvation? No matter how much he does, he cannot be sure that he has done enough. Or who is good enough to claim it as his due? The best would have cause for anxiety, rather than for peace. But since we are "justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation, through faith, in His blood," we have abundant reason to have in our hearts the peace that passeth understanding. "And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful." (Col. 3:15).

REJOICING IN TRIBULATION.

This glorious truth of justification by faith makes it possible for us to rejoice, not only in the prospect of some day sharing in God's glory, but also in our present tribulations. For (quot-

ing from Weymouth's translation) "we also exult in our sufferings, knowing as we do, that suffering produces fortitude; fortitude, ripeness of character; and ripeness of character, hope; and that this hope never disappoints, because God's love for us floods our hearts through the Holy Spirit who has been given to us." To the believer affliction appears light, for the moment, "working more and more exceedingly an eternal weight of glory." (2 Cor. 4:17). He sees it as chastening of the Lord, which "yieldeth peaceable fruit to them that have been exercised thereby, even the fruit of righteousness." (Heb. 12:11). Such is the blessed consolation of those who have had "access by faith into this grace wherein we stand."

GOD COMMENDETH HIS LOVE.

Our strongest assurance is found in God's love toward us. That love received its chief demonstration at the cross. "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." It was a unique demonstration, because it was so undeserving. "Scarcely for a righteous man will one die." By "righteous" (in contrast with "good") he evidently means simply "just." Such a person may indeed command a degree of respect, but he will scarcely inspire that devotion that leads one to lay down one's life for another. Now for the good man—the man who is not only just, but generous and lovable also—some one might dare to die. But we were not good. We were not even just. We were sinners. It is as though a man were to lay down his life for some filthy, leprous, degenerate outcast,—only the illustration falls far short of the reality.

MUCH MORE.

If God gave His own Son for us while we were yet sinners, what will He not do for us now? If we have been declared righteous by His blood, surely we should much more have confidence that we shall be saved from the wrath through Him. If the reconciliation has already been accomplished by the death of His Son, and that while we were enemies, how much more may we be assured of being saved by His life! If God has thus at such infinite cost begun a good work in us, surely He will do everything possible to bring it to perfection. "And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

God's resources are not released to the self-reliant man. The man who thinks he can take care of himself in the midst of life's problems continues to be unacquainted with the marvels of God's loving provision for those who are willing to put their lives into his keeping. Self-reliance simply shuts out reliance upon God. If a man is sufficient unto himself, or thinks he is, then he can know nothing of the Lord's sufficiency while he is in that state. —*Sunday School Times.*

WHERE ART THOU? WHERE IS THY BROTHER?

R. K. FRANCIS.

These are the two great heart-searching questions that have confronted man in all ages. And upon the answers which he gives to these questions hinges his present happiness and progress, and his eternal destiny.

Let us look at them.

I.

Where art thou? We all readily recall the connection and circumstances in which this question was first asked. Man has passed from innocence into the state of sin; he has been awakened to his wrong doing; he cannot bear the presence of his God, it overwhelms his spirit. The relationship between this first pair and their Maker is disturbed, broken. The voice of conscience troubled for the first time the internal peace, and sent the guilty ones into ambush. The question then put, "Where art thou?" was a searching one under those circumstances; and it is so to us today. It is a question vital to every walk of life, and as imperative to the child of God in the twentieth century as it was in the first. We must face it.

The problem today at the back of all others, both in the world and in the church, is that of "man's attitude towards God." Disobedience to the Divine Father, at the first, resulted in wrong between man and man, as well as rupture between man and God. God's creatures becoming abnormal towards their Creator, bred an abnormal relation among themselves also. Thus it is always. To the disciple of Christ therefore comes the question, Where art thou? Where are you on the great questions which are now shaking our churches? The older I get the more I dislike antagonistic controversy with my brethren in Christ Jesus. I want peace and united working. But where are we? Where are we on the inspiration and reliability of the Scriptures? Have the churches endorsed the German rationalistic theory of the origin and structure of the Pentateuch? Do we believe that we can accept the fact that Jesus is the Christ, the Son of God, and at the same time deny the authenticity and infallibility of those writings on which we depend for our knowledge of His religion? At times endeavor is made to show that the "new views" on these questions involve no change in our position as churches. But however much you attempt to deny "doctrinal changes," it is there and it comes out frequently in the utterances and writings of our "modernists." We may call it, as some are describing it, "a change of emphasis," but the progress is away from the *Restoration* principles and practices.

Where are we today on the ordinances of Christian immersion and the Lord's Supper? Is baptism, scripturally, for the remission of sins or is it not? Is a citizen of the kingdom of Heaven to be born of water and the Spirit, or is he not? Is the Lord's Table inside the kingdom or outside? We are being told

just now, in an agitation going forward in our midst, that the value of a certain attitude on the "communion question" lies in the practical influence it will have upon our religious neighbors. But there is another value more primary than that, viz., what will be the practical influence of that attitude upon our own churches towards the word of God?

The New Testament contains "the faith once for all delivered to the Saints." This faith has been demonstrated, proved true and of God, not by Augustine or Calvin, nor by any mere man or body of men, dead or living, "modernist" or "fundamentalist," but "by signs, and wonders, and divers miracles, and gifts of the Holy Spirit." There is, in the modern sense, not a human element in this faith. And this is the sovereign remedy for all the discussion in our midst.

Brethren, do we really believe the mission of the Church is the grandest work man ever engaged in? Is this an all-absorbing faith with us, or is it merely a tacit acknowledgment? If it really is an all-absorbing faith with us, where are we in regard to the Gospel message?

Remember this! The beauty of this message in all its range and depth, can only be seen and appreciated at the cost of intense search and patient, prayerful thought. The truths which you and I can live and die by are wrought in the fires of the heart, in bitterest soul agonies, in tears and sobs of secret longing. Feed your lamp in prayerful solitude, but when the flame begins to burn brightly carry it out into the night of error and darkness, and by its light lead the troubled, despondent souls through the storm, to the Home of the Heavenly Father.

II.

But we have another question—"Where is thy brother?" This question was first asked not long after the former one was first asked. But in that interval, however long or however short, evil in man had increased. And Cain's defiant answer shows us how man hardens himself against God's voice. "Am I my brother's keeper?" is a question asked today as of yore. We have yet to learn truly the sanctity of personality. All human blood is precious. It is a fountain that rises close by the throne of God. Cain was his brother's keeper. So are you and so am I. In Rom. 1:14, 15, Paul expresses the true philosophy of life—*debtors to others*. Service was the crowning glory of the life of our Master: it was also the outstanding features of the apostles' lives. *And it should be, and must be, the motto and practice of the church today, if she is to be of the New Testament pattern.* The standard of greatness in the church of God is not the mere conservation of the Creed, but the activity of Service.

Our risen Lord gave one charge to his disciples. The work they were charged to do was to evangelize the world. This is, or ought to be, our concern today. A crucial test of the scripturalness of a church, or of a co-operating group of churches, is as much its work as its worship. It is not merely what we *know*, but what we *are* and what we *do*. The church is the only

institution through which the Holy Spirit propagates the power of God to the world. The "Word of Reconciliation" is entrusted to us to tell to others. *Pass it on.*

Brethren, every preacher is today facing the most commanding position in human history. Never before has there been a greater need for the clear mind, the loyal heart, and the flaming soul in the proclaimer of the Gospel. At the same time no task is more difficult than that of the preacher today: it is his to instruct, to convince, to inspire and to edify. Think of the impelling necessity which drove Paul, a glad, willing bond-servant of the Christ, over much of Asia, and large sections of Europe, that men might know the love of God which passeth knowledge.

Brethren, we have a rich heritage, and an enormous responsibility. Our fathers of the Restoration Movement bequeathed to us, their children, a restored Gospel, a restored Church, and a restored Worship. Now shall we be as true to the next generation as they were to us?

Then let us come constantly and continuously to the "Power House" for the driving force. In the factory, or mill, the wheels are spinning and work is being done. All the power is concentrated in one single room—the engine house. We look at that engine with a kind of awe; the forces which it brings into play are so tremendous and irresistible. Yet a weak man like ourselves lays a hand gently on a little bar of steel and moves it and immediately that mass of machinery leaps into activity. Remember this, that power was not created by that directing hand: what it did was to *release* it. And as that touch on the lever brings all that magnificent power into play, so does prayer, true, deep, constant prayer, of the church and the individual, set free immeasurable Divine power and activities.

BOOK REVIEWS.

The Book of Missionary Heroes, by Basil Matthews. 280 pp; cloth; \$1.50. Doubleday, Doran & Co., Inc., New York.

"Stories of the thrilling adventures and daring acts of the great heroes of sea and land who have faced perils among wild beasts and wilder men, to tell them of the love of God." Missionary interest grows with missionary information. This is a good book for which a wide circulation is desired. D. C. J.

The Geography of Bible Lands, by Rena L. Crosby. Pages 242. Cloth binding, \$1.40. The Abingdon Press, Cincinnati, O.

Geography adds vividness to the Bible and is a matter too much neglected. This compact and profusely illustrated volume, with its maps and questions will enable the user to have a fine understanding of the lands of the Bible. D. C. J.

Books reviewed here may be ordered through The Word and Work.

WILL A MAN ROB GOD?

EARL C. SMITH.

All that we are and all that we have rightly belongs to God, and should be at His disposal. The proof of this proposition is found in the following scriptural considerations: (1) Jesus showed that He claims the right to dispose of our property according to His own will when He said to the rich young man, "Go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven." (2) Jesus showed that He considers that our property does not rightly belong to us but to Him, and that it is intrusted to us to be used to promote His interest, and that we shall have to give an account to Him as to the use we make of it, by the parable of the talents. (3) God has specifically repeatedly claimed the ownership of the whole earth and all that is in it: "The earth is Jehovah's." (Ex. ix. 29). "All the earth is mine." Ex. xix. 5. "Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein." Deut. x. 14. "The earth is Jehovah's, and the fullness thereof; The world, and they that dwell therein." Psa. xxiv. 1. "The silver is mine, and the gold is mine, saith Jehovah of hosts." Hag. ii. 8, etc.

The proposition is proved. You are saying, "I believe it is true that all that I am and all that I have belongs, not to me, but to God." But, my good reader, do you act as if you believed it?

Our natural tendencies are so selfish that we have to arrange some way to get an objective view of the situation in order to get a fair, unbiased answer to the question. If you had two children: one of them seeming all absorbed in serving you, being unthoughtful of his personal interest, thinking only of your honor and the advancement of your business, the other being reasonably courteous and nice to you but in the main looking out for his own comfort, seeing to it that he has what he wants first, how would you treat them? Would you supply the more selfish one with all of the luxuries and comforts that he desired and give the more unselfish one scarcely enough of the necessities of life to keep fit? Well, God has two children: you are one of them, and the missionary on the foreign field is the other. Have God's goods been used as He would have them, when you have bought for yourselves homes with every convenience, the most beautiful and comfortable furniture, expensive carpets and drapery, fine clothes and jewelry, comfortable and beautiful automobiles, dainties for your tables, tobacco and cold drinks and theatres and other useless and injurious things, while the missionary lives in a house with a dirt floor, walls of poles and mud and a roof of grass, having the barest necessities in the way of food and clothes and furniture—perhaps not that much—living forty miles from the railroad or a doctor, and their only means of travel being an ox cart? What about it, brother? Have you not selfishly used God's money? Can He not justly say to you in the judgment, "You robbed me"?

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"Greater Things for God" in 1928! ** 1930 marks 2,000 years from the birthday of the church. If we remain, let us do our best to give Him glorious returns. Remember Calvary.

John Sherriff has moved from Bulawayo to Huyu Huyu, a long, hard and expensive move, to promote the work in a very promising field. He needs a young man to help him. ** Brother McCaleb desires to publish a paper in Japanese. ** Bros. Boyer and Smith want prayers that their hearts may be kept right and that they may convert their language teachers in Brazil.

"I feel that the time has come when I ought to have support for some native workers."—*Ethel Mattley*. ** One hundred and twenty-seven congregations of Moravians with a little over 30,000 members spent over \$225,000 for benevolence, missions, etc., in 1926. ** The program of the get-together meeting at Daigo in November ran from 9:30 A. M. till 4:05 P. M. They had a great time. ** On faith, Sister Cypert took Yanai San from his secular work to help in the gospel. Matt. 6:33. ** Sixty-five are now attending the day school at Sinde mission and all three of the Scotts and Sister Lawyer have part in the work. ** The Shorts are occupying the house Bro. Lawyer started at Kabanga, but without floors, doors or windows, and with unfinished roof. They keep the light burning at night and have the gun handy for intruding wild animals.

"I feel that it is best for me to remain here."—*Zelma Lawyer*. ** If we would give the value of an egg a day it would mean over \$3,000,000, about 140 couples! a nickel a day would mean more than \$9,000,000.00 annually and would maintain 5,000 couples at \$150.00 a month. ** The year closed with 41 missionaries and 28 children on the field and a number looking forward to going. It will not be difficult to have 100 out in two years. Do what you can to help. ** High tariff forbids sending gift boxes to our Brazil missionaries. Owing to the transit charges, it is best to send full 11-pound packages to Africa. The writer of this page will gladly give directions. Send nothing here to be remailed without advice. * "My head has been too full of late to sleep much."—*John Sherriff*. Missionary work is as Scriptural as the Lord's Supper and baptism. ** Here is a bunch of opportunities: Wanted—\$25 monthly for a couple of native workers in China; \$50 a month for a family in Japan; \$50 monthly for McCaleb's Japanese paper; \$50 for a typewriter to replace the one Lawyers lost by fire; gifts of any size for sending the *Boosters Bulletin* (edited by the writer) to people who need to be stirred up on missions; gifts for medicines in Africa; better support for Oldham, Broaddus and some others. Address 2229 Dearing Court, Louisville, Ky.

WANTED: A SCHOOL-TEACHER.

A great deal of the foreign missionary's time is taken up with study of one kind or another. First, we must study the Bible very much if we are to give diligence to present ourselves workmen "that need not to be ashamed, handling aright the word of truth." We also need to study daily for our own spiritual growth and that we may "be complete, furnished completely unto every good work." So this takes time and we do not feel that we are wasting valuable minutes when we include at least an hour on our daily schedule for this purpose, in addition to our Bible reading at family worship. Perhaps we ought to give even more time to that. But then we spend about another hour—or at least my schedule calls for that much time—in studying the Japanese Bible, though sometimes my brain gets fagged out and refuses to work that long. Then I try to spend another half-hour each day studying the language itself, either conversational or literary books, anything to further acquaint ourselves with the vocabulary and grammar of the tongue we must use in reaching these people with the gospel.

Now that we have two children of school age, we have had to consider the problem of giving them the rudiments of at least an elementary education. So my wife has conscientiously set aside an hour every morning in which to give them some daily instruction in the three R's. So far, she has been able, by carefully planning her work, to give them five hours a week, with a very few exceptions. But soon they are going to need more attention than that, and we are praying that the Lord will send some teacher from America to devote her full time to the mental training of our five, along with the other eight children of our adjoining missions. In a year or so, a new railroad will connect our four families so that it will be an easy matter to gather them in one place for this schooling. If we had some one who could thus devote all or most of her time to the teaching of the children, the mothers could do more visiting in the homes. At present they must neglect this work for lack of time, as they have the children on their hands all day, with the general care and oversight which that involves. It will not only be a great blessing to us parents to have such a helper, but the teacher herself will receive the greater blessing. For, "it is more blessed to give than to receive." She will be sure of a Heavenly reward inasmuch as we cannot remunerate her adequately ourselves. It will be truly a ministry of mercy like "the cup of cold water" given unto one of His little ones in the name of a disciple. And Jesus said, "Verily I say unto you, he shall in no wise lose his reward."

This is an urgent call for some one to "come over and help us." If the Lord should lay this ministry upon your heart, and you feel led by His Spirit to answer the call, you are invited to write to me or one of the other parents on the field.

HARRY R. FOX.

Iwaki-Tanakura, Fukushima Ken, Japan.

HOME AGAIN.

E. A. Rhodes.

After having spent about a year in the States we sailed on October 11, and arrived in Japan Oct. 27. Glad to get back! We had a very pleasant and profitable time in the homeland, and feel thankful to the Lord and to the brethren who made it possible. We trust that the strength received while there may be a great help to us in the days that are to come, for the days are surely evil. We pray, too, that the visits made among the churches may have been an inspiration to them, to be more diligent in carrying out the will of God in taking the Gospel to every creature.

While at home I visited some forty churches. Not nearly as many as I desired. However, to meet brethren for the first time and to make new acquaintances was a real joy and one that I shall not soon forget.

In almost every congregation where I visited there were members that were lamenting the fact that we were not taking the gospel to all men. I trust that the Lord may increase their desire to spread the gospel and that they may have no rest until they see this same desire in the hearts of many of the brethren in all of the churches.

On our arrival here we found several of the neighbors and friends at the station waiting to welcome us. We are glad of this for it shows a friendly spirit which is very necessary in any community to the welfare of the work. Our missionary brethren also welcomed us and we spent the first night in Tokyo in the home of Miss Cypert. Then at our home on our arrival we found a good supper waiting us, having been prepared by the Moreheads. We not only enjoyed the food, but it was a delight also to be with our friends again who had this good thought in their hearts for us.

Among things worthy of mention is the manner in which our girl is conducting the kindergarten. She has done well and we believe that it is the best yet. The attendance at the class of children on Lord's day morning is very irregular, sometimes many and at other times few. Some, however, attend regularly; likely an average attendance of about thirty.

In the busy seasons the attendance at services in the country is small, but we hope for better results as the faith of the members grows and they become more interested in eternal things.

May the good Lord bless all of the churches at home, and may they be constrained to work together with one heart and one soul to the end that God's word may be taken as a testimony to all of the nations.

THE MISSIONARIES GET TOGETHER.

On November 4, soon after the three missionary families had returned from their furloughs in America, a fine "get-together" meeting was held at the home of Brother Herman Fox, the object being to promote Christian fellowship, provide some mutual edification, and advance the cause of Christ in Japan. This was the first time in several years that such a meeting has been held on so large a scale, in that all the missionaries on the field were enabled to attend. There were twelve adults and thirteen children present, attesting the perfect harmony prevailing among the workers here, since attendance was voluntary on the part of all.

The meeting lasted all day, and to say that the day was crowded with a spiritual feast of good things is to state it mildly. It would indeed be hard to say which was most enjoyed, the first course of sweet songs from "Great Songs of the Church," the second of heartfelt and earnest seasons of prayer, or the edifying talks by the brethren. The program impressed the writer as a foretaste of heaven itself. Everyone present not only testified that he had received a great blessing from the meeting, but went away carrying the blessing with him and the prayer that he might in turn so appropriate the new inspiration received that the Japanese people might read in his very life the fact that he had "been with Jesus." Truly He was in our midst that day, and we feel that we know Him a little better now, for which we are devoutly thankful.

Harry R. Fox.

THE BROADDUSES IN CHINA.

We had a wonderful trip! Enjoyed all of it except the first day out of San Francisco when we were all sea-sick. Had a short but pleasant visit in Honolulu, a longer one in Japan, which we think will prove of much profit also.

But at last we are in the land I have been interested in for so long. We can do very little until we get this language. It is more like the Egyptian hieroglyphics than anything else I know of. I pray God that he may loose our tongues so we can tell this lost and struggling people of the Savior, who died that they might live. It surely is a great experience to see the change come over these people when they learn of the Christ. One has been baptized since Brother Benson's last report, and one came to us from the Baptists. Four others say they want to be Christians but have not learned enough to know how or what it really means. Then there are two others who came last Friday night and unless they change their minds will be baptized this week. It is hard to get them to realize their sins and repent; and after they are convicted of sin many cannot understand why they may not worship their ancestors.

E. L. Broaddus.

We are here in Hong Kong trying to get this language—and glad to be here. The great need here is appalling. Conditions seem worse now for going inland, but if we never get away from Hong Kong there is plenty of work to do.

There are two missions started here. One has services every night except Monday, the other one three nights a week. On Monday nights we Americans have our own prayer meeting where we can understand what is being said. On Sunday afternoons also we have English services. They are a source of great pleasure to us. The men take time about preaching. We need it as bad or worse than back in the states. We need exhortation, we need encouragement. We are not discouraged, still it seems such a long time until we can be of much service, when we see people all around us dying without a knowledge of Him who loved them so.

Our boy is doing well now. He had a hard time becoming acclimated and being weaned, but we thank God that he is improving. It is my constant prayer that we may be allowed to keep him provided he will be a Christian. If not, I'd be happier for God to take him now, as precious as he is to us. Please pray for him.

Margaret Broaddus.

OLDHAM LETTER.

I have just ordered 350 Chinese Testaments for distribution among the Chinese. In this way they can study the scriptures to see the truth of our teaching. Brother Broaddus also ordered some. Brother Benson just received an order.

It is remarkable the value the Chinese place on books. They show it in the way they care for them. In carrying a book on the street, they wrap it, and they keep a paper cover on the backs. They are very eager to read, and like Abraham Lincoln they read by the light from the moon or by the fire by which they warm. They read and reread their books.

This past week I prepared and had translated a short tract on the subject, "God's Purpose for Man." After I had passed out the first one a great number of hands reached for one. And in the lamplight they began to read it. I thought, "How different from so many places in America." There I have had to insist that people take tracts, and if they took them, they placed them in their pockets, probably never to look at them again. But not so with the Chinese. They seem to be hungering for something to read. We need good literature and books in their own language.

We could reach many with a good Christian magazine in Chinese. There are many preachers that were used by the denominations, who, since the break with denominationalism, are trying to be just Christians. Yet they do not know enough to go ahead, because they have only been trained in the doctrine of that particular church. We could reach many of these with a

good magazine, and spread our teaching out in a much wider field. We could use many of the articles from the Christian papers in the States.

We shall be glad when we can put out such a magazine. We also need some good articles on "The Church," "The Plan of Salvation," "Why be a Christian," etc. We really need the subject of "The Church" in book form so that it can be discussed more fully with articles from a number of preachers. We may print some tracts from various preachers in book form if they will send us enough material to do it. Address us Box 433, Hong Kong, China.
Lewis T. Oldham.

KABANGA MISSION.

We have changed our address to Kabanga Mission, Kabanga, N. R., S. Africa. With the change of things we changed also, from Sinde Mission to Kabanga Mission. It was thought best for the work, that Brother Scott and family stay at Sinde. We left there October 28 and got here Nov. 1. We had a good trip with the ox wagon—two days and a half from railroad.

I have the roof on the house now, except ridging, and will do the finishing up as fast as time and money will allow. On account of this building at the time of Brother Lawyer's death, there is a pressing need of some financial help. Will you see what you can do? We are getting along very well in the work. Several baptized. Brother Scott baptized 15 recently, and others interested. Brother Merritt busy caring for the sick, etc. God bless all the faithful. Pray for us.
W. N. Short.

REPORT FOR NOVEMBER.

PERSONAL: Borden, Ind., \$64; Portland Ave., Louisville, \$15; Central, Chattanooga, Tenn., \$10; Jacksonville, Fla., \$13.61; Salem, Ky., \$10; Dr. Kent Smith, Jeffersonville, Ind., \$5; Green's Chapel, Ky., \$10; Total \$127.61. "Avoiding this that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men."

At the time I bought my own property here at Zoshigaya, the details of which were given in my previous report, I also bought church and school property, adjoining. The fund for this I had been collecting from the home churches for several years. The plot of ground consists of 624 tsubo, or a little more than half an acre. There were a little less than six hundred tsubo to begin with, but I added some from my own later. I bought at the same price as my own, five yen per tsubo. Thus \$624x5=3120 yen. Rating it the same as my own now, 60 yen, the present value would be 37,440 yen. This is a profit over the original price of 35,320 yen, or at the present rate of exchange (45 cents to the yen) \$15,834. When Brother Janes was in Japan in 1921, we bought what was once the Wm. J. Bishop house and lot in Karuisawa for three thousand yen. Afterwards we all decided it would be advisable to sell it. I sold to the same rich lawyer, to whom I sold my own property, for five thousand yen, a profit of two thousand yen, or \$900. I have therefore, by judicious investments, added to the mission property a net profit of \$24,834. In buying I have not done so for speculation, which if honestly done is not wrong, but have bought for use. Neither have I knowingly taken advantage of any one's distress compelling him to sell at a sacrifice. In every deal I have bought and sold at the rate of current prices at the time of transaction. In all my dealings I have kept before me the admonition of Paul to provide things honest in the sight of all men.

All that has been entrusted to me, whether regarded as my own, or simply held in trust as mission property, is used for the sole aim of preaching Christ to a perishing people. I have no financial secrets, having no occasion for any. Any one who questions any statement I have made either now or at any previous time is at liberty to cross-question me in any way he likes, or come and inspect my records.
J. M. McCaleb.

P. S.—The above plant is held in my name, but made secure for mission purposes by means of a will. The same was published in the Christian Leader, June 1, 1926, and commended by the editor.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF JANUARY

Lesson 1.

January 1, 1928.

JOHN THE BAPTIST AND JESUS.

Golden Text: He must increase, but I must decrease. John 3:30.

Lesson Text: Mark 1:1-11.

1. The beginning of the gospel of Jesus Christ, the Son of God.
2. Even as it is written in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
3. The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;
- 4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.
- 5 And there went out unto him all the country of Judaea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.
- 6 And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey.
- 7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.
- 8 I baptized you in water; but he shall baptize you in the Holy Spirit.
- 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.
- 10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:
- 11 And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

Questions and Brief Comments.

Verse 1. What begins here? What does "gospel" mean? See Luke 2:10, 11. Concerning whom are these "good tidings?" Why is the message concerning Jesus Christ called "good tidings?"

Verse 2. "Even as it is written. . . John came." The work of John the Baptist had been foretold in Isaiah, 750 years before, and in Malachi, 400 years before. A quotation from Malachi comes first. Who will send His messenger? Before whose face? For what was the messenger sent? Where is this quotation found? (Mal. 3:1.) Verse 3. This is the quotation from Isaiah. Who was "the voice" that cried in the wilderness? Read John 1:19-23. What does the voice cry? To whom did he cry this? How could they prepare the way of the Lord? (By repentance. See Matt. 3).

Verse 4. Was John's coming a literal fulfillment of these prophecies? What did John preach? What did John's baptism stand for? What did it lead to? (See the same expression in Matt. 26:28 and in Acts 2:38.)

Verse 5. Did John's preaching create a great stir? Who came? Where were they baptized? What did they do?

Verse 6. How was John dressed? Was John's dress and living very simple? What did he eat? Why that? (That was wilderness food. Notice what is said of John in Luke 1:80).

Verse 7. What announcement did John make? No greater than John had ever been "born of woman," Matt. 11:11; but how much greater than John was this Other One who should come after him?

Verse 8. How far only could John's work go? But what would this Great One do? When was this fulfilled? (Acts 2:1-4, 33 and 11:15, 16).

Verses 9-11. The baptism of Jesus. From what place did Jesus come? How far? (About 60 miles). Did He regard baptism as important and necessary? (See Matt. 3:14, 15). Where was Jesus baptized? (Ac-

ording to the Greek He was baptized "into the Jordan." See R. V. margin). What did Jesus see after His baptism? Did John also see that? John 1: 33, 34. How did God acknowledge Jesus? On what other occasion also? (Transfiguration, Mark 9:7).

NOTES AND TEACHING POINTS.

THE GOSPEL OF MARK.

With this new year we begin the study of the life and work of our Lord Jesus Christ as recorded in the gospel of Mark.

Mark's gospel is the shortest of the four gospels. He is very brief, terse, to the point. Very few scripture-quotations, very few of the Lord's words are given in Mark. From start to finish we see Jesus at work as God's humble Servant, in unceasing labor and service, till at last He gives Himself to die on the cross. Mark's peculiar word is "straightway," marking swift and ready action.

JOHN THE BAPTIST.

John was "a man sent from God," (John 1:6) the forerunner and herald of the Lord Jesus Christ. John's coming was foretold in the prophets. His birth and the nature of the work he was to do was made known beforehand to his father Zacharias. See Luke 1:13-17.

Mark tells us but little about John's preaching (v. 4). In Matt. 3 we have a fuller account of it. John was a man of simple life. His few wants were supplied from the desert. He was independent, fearless, ruggedly honest, faithful to his God. The Lord Jesus pronounced the highest eulogy upon John. See Matt. 11:7-11.

REPENTANCE.

In order to prepare the way of the Lord John preached repentance. It is sin that bars the road for Jesus, so long as sin is our choice and intent. John's work was to turn the people from their sins by calling them to repentance. Repentance is turning in one's heart from sin unto God. His call to repentance was fortified on the one hand by the promise that "the kingdom of heaven is at hand" and the announcement of the "Coming One"; on the other hand by predictions of imminent judgment and solemn warning. John's preaching created a profound sensation throughout the land, and many of the children of Israel did he turn to the Lord their God. Does sin still bar the entrance of Jesus into our hearts and lives? Must such barriers still be removed by repentance? Is promise and warning still given as motive to repentance?

THE BAPTISM OF JOHN.

The baptism of John was the outward acknowledgment and open profession of repentance, and it introduced a life of repentance. Hence it is called "the baptism of repentance." God offered forgiveness of sin to the repenting, even in the Old Testament dispensation. (See for example, Ezek. 33: 15, 16). So the repentance when expressed in this baptism of repentance was "unto remission of sins."

The baptism of John was of heaven, not of men. (Matt. 21:24, 25). It was by the authority of God. Those who refused to be baptized of John rejected the counsel of God against themselves. (Luke 7:29, 30). The Lord Jesus walked 60 miles to be baptized. Evidently he considered it an important thing. But in Him was no sin; so His baptism was not like that of the rest "unto remission of sin." Jesus was baptized to "fulfil all righteousness" (Matt. 3:15) and through this act He was made manifest to John and thus to Israel. (John 1:31-34).

CHRISTIAN BAPTISM.

The baptism of our dispensation is not the same as that of John. That was preparatory, ours is initiatory. That was with a view toward a Savior who was yet to come (Acts 19:4)—ours in obedience of faith to Him who has come, and Himself commanded it. (Matt. 28:19; Mark 16:16). By it we are baptized into Christ (Rom. 6:3, 4), unto remission of sins, and also receive what none received before, "the gift of the Holy Spirit" (Acts 2:38). If John's baptism was from heaven, so surely and more so if possible, is this. To reject it, to despise it, to refuse it, to set it aside on any pretext, is now to reject the counsel of God against oneself.

SECOND LORD'S DAY LESSON OF JANUARY

Lesson 2.

January 8, 1928.

JESUS AND THE SICK.

Golden Text: He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.—Mark 7:37.

Lesson Text: Mark 1:21-34.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out,

24 saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

28 And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.
30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31 And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33 And all the city was gathered together at the door.

34 And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

Questions and Brief Comments.

Verse 21. What city is here mentioned? Find it on map. (See west shore of Galilee). Capernaum now becomes Jesus' headquarters—"his own city." Matt. 4:12-16 shows when this was and what prophecy was so fulfilled. Capernaum, much favored, failed to make good use of her light. Matt. 11:23.

Verse 22. What was there about Christ's teaching that astonished His hearers? By what authority did Jesus speak? John 12:49, 50.

Verses 23-26. How was this man afflicted? Did the unclean spirit know who Jesus was? Did he know that Jesus had power and authority to destroy him and all his kind? Comp. Mark 5:7, 10. Did Jesus accept testimony from that source? See v. 34. Did the unclean spirit have to obey Christ's word of command?

Verses 27, 28. What was it that so specially amazed the people? What was the result of this miracle?

Verses 29-31. Who are the four disciples (two pairs of brothers) here mentioned? In what city did Andrew and Simon live? (v. 21). Their home originally was Bethsaida. John 1:44. Was Simon Peter a married man? (1 Cor. 9:5). How was the condition of Simon's mother-in-law brought to Jesus' attention? Can we do a similar thing today? What did the Lord Jesus do for her? Did she "minister" in order to get healed, or did she minister because the Lord Jesus had healed her and made her able?

Verses 32-34. Why did they wait till sunset? (It was Sabbath. Verse 21). After sunset, the Sabbath being then over, they could lawfully carry burdens. But see Matt. 12:11, 12). Why did they bring these sick to Jesus? How many did He heal? (Luke 4:40). Can you think of any reasons why He would not let the demons tell the people who He was? (Compare also Acts 16:16-18).

NOTES AND TEACHING POINTS.

WHEN JESUS MOVED TO CAPERNAUM.

This was in our Lord's earliest ministry. After His baptism came the Temptation; and after that He "returned in the power of the Spirit into Galilee," and came to Nazareth where He had been brought up. There they rejected Him and made an attempt on His life. So He moved on to Capernaum. (Luke 4:14-41). (Locate Nazareth and Capernaum on the map.) There the Lord Jesus established new headquarters. Henceforth Capernaum became known as "His own city." (Matt. 9:1, 2, compared with Mark 2:1, 2). This was a very great privilege for Capernaum. A "great light" had come among them. (Matt. 4:12-17). Light is a blessing when taken advantage of; but if rejected it brings a heavier condemnation. That Capernaum did not appreciate the Light was manifest in the fact that they repented not. Read and think over Matt. 11:20-24.

"JESUS AND THE SICK."

The Lord Jesus showed forth the compassion and the power of God by His healing of the sick. No appeal for help was ever refused; and no affliction was ever too great or too incurable for Him to heal. His power was as unlimited as His goodness and love. It is the same today.

However, the Lord did not come merely to patch up our present bodies. What He did in that line was chiefly for a sign, for credentials of His mission (John 20:30, 31) and also to indicate what He could and would do for men in their spiritual being. For all bodily diseases portray in a general way the various forms of man's spiritual ruin. Fever, paralysis, blindness, leprosy, have their spiritual meaning and counterpart; not necessarily in the individual who is so afflicted, but in the conditions of human souls. It was the great work of Jesus Christ to save men from their sins. His redemption of us means in the end a new body also and a new life, free from all disease, and incomparably superior to our present bodies and mortal existence. (Rom. 8:24; Phil. 3:21; 1 Cor. 15:42-54).

CASTING OUT DEMONS.

Demon-possession was a peculiar affliction, distinguished from insanity and epilepsy, yet often having the symptoms of both. The same sort of phenomenon is still met with in China, Korea, Japan, India, and other heathen countries along the firing-line of the gospel. The Lord Jesus did not speak of it or deal with it as though it were an imaginary trouble, or a mere superstition. But before His word of authority the demons had to depart and the afflicted human beings were restored to sound mind. The demons (evil spirits) knew Jesus, and seemed eager to tell out who and what He was, but He would not receive testimony from them. Satan-possessed people can speak much truth; but nothing is to be accepted from such a source. (Acts 16:16-18). The tests by which evil spirits were discerned in Christian assemblies are given in 1 Cor. 12:3; 1 John 2:22 and 4:1-6. Also 2 John 7.

"At even ere the sun was set
The sick, O Lord, around Thee lay.
O with what divers pains they met!
O with what joys they went away.

"Once more 'tis eventide, and we
Oppressed with various ills draw near.
What if Thy form we cannot see,
We know and feel that Thou art near.

"O Savior Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

"Thy touch has still its ancient pow'r:
No word from Thee can fruitless fall;
Hear in this solemn evening hour
And in thy mercy heal us all!"

QUESTIONS FOR THE CLASS.

1. What are we studying this quarter?
2. From which of the four gospels?
3. What was last week's lesson about?
4. What has happened since then? (Mark 1:12-20).
5. What is the title of this lesson?
6. What is the Golden Text?
7. Where was Jesus at this time?
8. What was the first thing He did in Capernaum?
9. What did He do in the synagog?
10. Why were the people astonished?
11. To whose home did Jesus then go?
12. What blessing did He bring to that home?
13. Of what did He cure Simon's mother-in-law?
14. When she was healed what did she do?
15. What happened at sunset?
16. Why did the people wait till sunset to bring their sick?
17. What did they bring them for?
18. What did Jesus do for them all?
19. Can we ourselves save anybody?
20. But can we bring them to the One who can and will save them?
21. How can we do that?

THIRD LORD'S DAY LESSON OF JANUARY

Lesson 3.

January 15, 1928.

JESUS AND SINNERS.

Golden Text: I came not to call the righteous, but sinners.—Mark 2:17.

Lesson Text: Mark 2:3-12, 15-17.

3 And they come, bringing unto him a man sick of the palsy, borne of four.

4 And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

5 And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?

8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

9 Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),

11 I say unto thee, Arise, take up thy bed, and go unto thy house.

12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God,

Questions and Brief Comments.

Verse 3. Where was this? (See v. 1). How many men carried the sick one? Why bring him to Jesus?

Verse 4. What obstacle did they find? (See v. 2). Did this obstacle stop them? Why not? How did they overcome it? Was that easy to do?

Verse 5. What did Jesus see? How can faith be seen? How was their faith seen? (Jas. 2:14-26). Did the sick man share in this faith? What surprising word did Jesus speak to him? On what grounds were his sins forgiven? (Rom. 5:1).

Verses 6, 7. Why did the scribes think he blasphemed? (John 10:33). Who alone (did they think) can forgive sins? Were they right as to that fact?

Verses 8, 9. How did Jesus know their thoughts? Which would be easier? Why? Which would be the greater blessing to the man? Why?

Verses 10, 11. For what expressed purpose did Jesus now heal the sick man?

Verse 12. How was the power of His word seen? What effect did this produce on those who saw it? Whom did they glorify for this?

Verses 15, 16. In whose house did Jesus eat? (Mark 2:14). Who sat down with Him? Did the Pharisees find fault? (Comp. Matt. 11:19).

Verse 17. What was Jesus' reply? Did that explain why He was among

saying, We never saw it on this sinners? Did He associate with them as one of them? What was His purpose? (Comp. Luke 15).

15 And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

16 And the scribes and the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

NOTES AND TEACHING POINTS.

THE LESSON.

The whole lesson is Mark 2:1-17. It falls into three parts:

I. The Man Sick of the Palsy. Vs. 1-12.

II. The Calling of Levi, the son of Alphaeus. Vs. 13, 14.

III. Jesus eats with Publicans and Sinners. Vs. 15-17.

I. THE MAN SICK OF THE PALSY.

The bringing of this man to Jesus was a remarkable manifestation of faith. The way to Jesus was blocked by the crowd. But undaunted by this hindrance the bearers of the sick man made their way to the roof, tore it up and let the sick man down before Jesus. Did the Lord resent that or did He appreciate it?

"Jesus Seeing their faith." Faith is something that takes place in the heart. (Rom. 10:10). How then can it be seen? (See James 2:14-26). Until faith comes out in action so that it can be seen, how much is it worth?

Whose faith? Jesus seeing their faith. Was that only the faith of the four bearers, or that of the sick man also? Of the sick man also. For Jesus said to him, "Son thy sins are forgiven." That settles the point. No man can obtain forgiveness of sins on any but his own faith. "He that believeth," not another, is saved. Some have actually argued on this passage that one could believe in the stead of another (as, in infant-baptism, the parents for the child.) Needless to say that such an idea is unfounded and opposed to all the teaching of the Scriptures. The sick man was evidently heart and soul in for this action; and could it not even be that his faith was the inspiration of the four that carried him?

"Son, thy sins are forgiven." Was that what this man had been brought to Jesus for? But which is the greater blessing, to be healed physically, or to have one's sins forgiven? Why the latter? So a man may come to Jesus for one thing and obtain some better thing than he had sought. One never loses anything by coming to Jesus: if he does not obtain that which he seeks after, he gets something better—and (as in this case) in the end perhaps the smaller blessing also. Jesus never disappoints the appeal of a true faith.

"How can this man forgive sins?" To say, "Son thy sins are forgiven," may sound easy to the unbelieving critic. Any pretender and deceiver could say such a thing, and nobody could check up the result and tell whether the sins were really forgiven. Therefore Jesus said to them, "Which is easier to say to the sick of the palsy, Thy sins are forgiven, or to say, Arise and take up thy bed and walk?" In the latter case everyone would be able to see whether it really so came to pass, and whether the word carried power. So, for an evidence to them that He had the right and power to forgive sins, Jesus said to the sick man, "Arise, take up thy bed, and walk." The man immediately did so before their eyes.

II. The Calling of Levi.

The printed lesson omits the two verses which tell of this. This "Levi the son of Alphaeus," was the same as Matthew, the apostle, and writer of the first book of the New Testament. (Matt. 9:9; Luke 5:27). He was a publican, that is, a tax-gatherer for the Roman government. Because of their business, and because they were generally also extortionists (making the people pay more than was right, Luke 3:12, 13) publicans were greatly

hated and despised by their people, and classed among the outcasts ("the publicans and harlots"). Such a man was Matthew. But at Christ's call he abandoned his disreputable business and followed Him, and became one of the Lord's apostles.

III.

Matthew, upon his conversion, made a great feast for the Lord, and his friends and acquaintances of the class he had belonged to. Jesus freely mingled with these social outcasts. But did He associate with them on common ground, as one of them, or as a helping Friend? The Golden Text tells His motive and purpose. Comp. Luke 5:32. Also Luke 15:1, 2 and all that chapter. We must not associate with evil-doers as companions. (Ps. 1:1; 1 Cor. 15:33; 2 Cor. 6:17, 18). But we must go among them in humble love on Christ's mission, doing good and winning them to faith and repentance. Thus did Jesus.

QUESTIONS FOR THE CLASS.

- | | |
|--|--|
| 1. Where was Jesus at the beginning of this lesson? | 13. For what purpose did He now command the sick man to rise and walk? |
| 2. What was He doing? | 17. Whom did Jesus call to follow Him? (Mark 2:13, 14). |
| 3. What interrupted His teaching? | 18. What was his business? |
| 4. Who was tearing up the roof? | 19. Was that a good business? |
| 5. Why did they go up on the roof? | 20. When Jesus called him, what did he do? |
| 6. Was Jesus irritated at this? | 21. Where did Jesus associate with sinners? |
| 7. Was He pleased? Why? | 22. Who criticised Him for that? |
| 8. What did He see? | 23. What answer did Jesus give them? |
| 9. How can faith be seen? | 24. Did He associate with them as one of them? |
| 10. Is it any good until it can be seen? | 25. For what purpose did He mingle with them? (Golden Text) |
| 11. How is saving faith seen today? (Acts 2:37, 38, 41). | 26. How and why ought we to mingle with sinners? |
| 12. What did Jesus say to the sick man? | |
| 13. Was that what they had expected? | |
| 14. What did some think because Jesus said that? | |
| 15. What question did Jesus ask | |

FOURTH LORD'S DAY LESSON OF JANUARY

Lesson 4.

January 22, 1928.

JESUS AND THE LAW.

Golden Text: Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill. Matt. 5:17.

Lesson Text: Mark 2:18-22; 3:1-6.

18 And John's disciples and the Pharisees were fasting: and they came and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

21 No man seweth a piece of undressed cloth on an old garment:

Questions and Brief Comments.

Verse 18. What difference was seen between the Pharisees and the disciples of John on the one hand, and the disciples of Jesus on the other?

Verses 19, 20. How did the Lord explain this lack of fasting? Would it always be that way? (Here is Christ's first intimation of His death).

Verses 21, 22. Did the Lord Jesus propose to put His new doctrine into the old forms and ceremonials of the Law? Was it His intention to patch up the worn-out garment of the old order with patches of new teaching? What would have been the result if He had done that?

else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

22 And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins. Mark 3:1. And he entered again into the synagogue; and there was a man there who had his hand withered.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man that had his hand withered, Stand forth.

4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto man, Stretch forth thy hand. And he stretched it forth; and his hand was restored. 6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

Mark 3, vs. 1, 2. Where did He go? On what day? With what mean purpose did they watch Him?

Verses 3, 4. What question did Jesus put to them? What was the proper answer? (Matt. 12:11, 12). Did they answer Him so?

Verse 5. Was this righteous anger? What other feeling went with it? Why was He grieved? How did He heal the man? When Jesus commanded, did that enable the cripple to stretch forth his withered hand? What happened when he did so?

Verse 6. Is this the first time His enemies consult to kill Him? (Yes. Comp. Matt. 12:14). With whom did the Pharisees combine? The Herodians were the court-party, compromising and worldly; the Pharisees were the strictest sect of the Jewish religion. Hates makes strange bed-fellows. Consider Ps. 2:2; Prov. 21:30.

NOTES AND TEACHING POINTS.

The Lesson includes all of Matt. 2:18 to 3:6.

JESUS AND THE LAW.

What was Jesus' relationship to the Law? He was born (and lived) under the Law that He might redeem them that are under the Law. (Gal. 4:4). Although He came to bring us a better thing (John 1:17) and began to teach the new truth, He did not permit the relaxing of any of the requirements. See Golden Text, and all of Matt. 5:17-19. He inculcated the Law to the end of His earthly ministry. Notice especially Matt. 23:2, 3, "The scribes and Pharisees sit in Moses' seat"—that is, they teach Moses' teaching—"whatsoever therefore they bid you, that do and observe." But after the Cross and the Resurrection the Lord Jesus gave new orders: "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you." (Matt. 28:18-20). The distinctive teaching of the Lord Jesus and the teaching of the Spirit since the day of Pentecost, is the Christian's rule of life. They are not under the Law. (Rom. 6:14). They are dead to the Law. (Rom. 7:4).

ABOUT FASTING.

Not even Moses had enjoined fasting. "The essence of scriptural 'fasting' lies in self-humiliation and penitence . . . the precise mode of subduing the flesh to the spirit, and of expressing sorrow for sin is left to the conscientious discretion of each person." It was perfectly proper to fast on proper occasion. There are many approved instances of individuals' (or of a number of the people, or even all) fasting in time of distress or in special self-humiliations before God; but God never made a set rule or ordinance to that effect. Neither did He want anyone to think that outward fasting was something in itself meritorious before God. If, in reality they turned from their sins in their fasts He would accept it. (Isa. 58:4-7).

It is still so in the New Testament. Fasting may be a natural and fitting expression of grief and penitence, or of great earnestness in prayer; and when that is the case it is well. But in itself it has no value (Col. 2:23) and if done for appearances it is abomination. (Matt. 6:16-18). For fasting in N. T. church see Acts 13:2, 3. But the Revised Version omits both

Matt. 17:21 and the word "fasting" in Mark 9:29, and the reference to fasting in 1 Cor. 7:5, because there is no valid manuscript-authority for them.

JESUS AND THE SABBATH.

The objection of the Jews to Jesus' healing on the Sabbath had no foundation in Scripture. Such works of mercy were peculiarly fitting on the Sabbath day, and even the Law made provision for them, even if they were done to relieve the wants or sufferings of animals—let alone men. (Matt. 12:9-12; Luke 13:15, 16). But the Lord Jesus also claimed to have rights over the Sabbath, to cancel or alter its demands as He saw best, for He was "Lord even of the sabbath." Just as the Temple exempted its men (for the priests in the Temple-service "profane the sabbath," yet are guiltless) so His presence justified certain acts on the Sabbath, for "one greater than the temple is here." (Matt. 12:6).

The Sabbath commandment therefore, was not a moral commandment; for a moral commandment could not be set aside for sake of circumstances, not even by God Himself.

QUESTIONS FOR THE CLASS.

- | | |
|---|--|
| 1. For what was Jesus called to task? | 12. What sort of man was in the synagog? (Mark 3:1). |
| 2. Did His disciples fast? | 13. Why did they watch Jesus? |
| 3. Why did they not fast? | 14. Did they think it was wrong to heal on the Sabbath day? |
| 4. What is fasting an expression of? | 15. What did Jesus ask them? |
| 5. When would Jesus' disciples have occasion to fast? | 16. Did they answer? |
| 6. Why would no man sew a new patch on an old garment? | 17. Why was the Lord angry? |
| 7. Did Jesus come to patch up the old order of things? | 18. Did He go on and heal the man just the same? |
| 8. Did He come to destroy the Law or to fulfil it? | 19. What did they then lay plans to do? |
| 9. Did He fulfil it? | 20. What is taught about fasting? (See Notes). |
| 10. What would happen if new wine were put into old wineskins? | 21. Are Christians under the Law? (See Notes). |
| 11. Could the forms and ordinances of the Law contain the new doctrine of the Gospel? | 22. Which day of the week was the Sabbath? |
| | 23. Are Christians required to keep the Sabbath? (See Notes). |

FIFTH LORD'S DAY LESSON OF JANUARY

Lesson 5.

January 29, 1928.

THE GROWING FAME OF JESUS.

Golden Text: The common people heard him gladly.—Mark 12:37.

Lesson Text: Mark 3:7-12; 6:53-56.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judaea,
8 And from Jerusalem, and from Idumaea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.
9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:
10 for he had healed many; inso-much that as many as had plagues

Questions and Brief Comments.

Verses 7, 8. Why did Jesus "with-draw"? (Comp. Matt. 12:14, 15). Where to? Who followed him? Did they come from far and near? (See Map) What drew them?

Verses 9, 10. What did He have to do to avoid being thronged? (Comp. Luke 5:3; Mark 4:1). Why did they so press on Him?

Verses 11, 12. How did unclean spirits act when they saw Him? (That is, those who were possessed by unclean spirits). Did they know what men did not know? Though they spoke

pressed upon him that they might touch him.

11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he charged them much that they should not make him known. Mark 6:53. And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore.

54 And when they were come out of the boat, straightway the people knew him, 55 and ran round about that whole region, and began to carry about on their beds, those that were sick, where they heard he was. 56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

the truth, did Christ accept of their testimony?

Mark 6:53. When was this? (After the Feeding of the Five Thousand). Verses 54-56. What great commotion took place when Jesus reached that shore? What did all the people do? Was it so in all other places wherever Jesus went? Did the Lord Jesus turn any away? Were all that sought healing healed?

NOTES AND TEACHING POINTS.

CONNECTIONS OF THIS LESSON.

The first verse of our lesson says that Jesus "withdrew" from the place where He was. The reason for this is given by Matthew (12:14, 15). It was because the Pharisees had now begun to plot against His life.

There are two parts to this lesson. Between the first portion (Mark 3:7-12) and the latter portion (Mark 6:53-56) much happened; but the only purpose of bringing in this latter passage is to show the continued fame of Jesus.

"JESUS' GROWING FAME."

The Cause of this Fame. The multitudes followed after Him "hearing what great things he did"—"for he had healed many." For this cause also He was much pressed upon by the afflicted all the time. But, alas, we do not read that it was because of His glorious word and teaching that they followed Him around. For the most part they seemed to be interested only in His signs and in the bodily healings. (Comp. John 4:48).

Did Jesus Seek Notoriety? No, the very opposite. He did not care for it. Matt. 12:15-21 explains this more fully. His servants also should be content and glad to stay in a humble place, and to prefer obscurity to fame. There are many snares and pitfalls connected with fame and popularity, which a wise man will be glad to avoid. The glory which is from God is far better than that which comes from men. (John 5:44).

The Golden Text has little bearing on the subject of this lesson. It was not generally the case that the common people heard Him gladly, nor is it said that they followed Him around to hear Him. That did not account for His fame. The passage from which the Golden Text is taken has reference to Jesus keen and powerful arguments with which He confounded the Pharisees. The common people, long browbeaten by the Pharisees, enjoyed that.

QUESTIONS FOR THE CLASS.

1. What is the subject of this lesson?
2. Why did Jesus withdraw? (Notes).
3. Who followed Him?
4. Why did these crowds follow him?
5. Did Jesus seek this notoriety?
6. Read Matt. 12:15-21.
7. Were these crowds an inconvenience?
8. Did He complain or resent their presence?
9. Did the common people follow Him around for His teaching?

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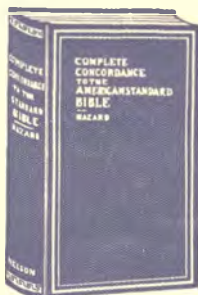
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