

FEBRUARY, 1928.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD.

*R. H. Boll, Editor and Publisher
One Dollar a Year*

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(Introduction written by S. H. Hall)

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THE WORD AND WORK

AT THE RED SEA PLACE.

Have you come to the Red Sea place in your life,
Where, in spite of all you do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, He will heap the floods,
When He says to your soul, "Go on."

And His hand will lead you through—clear through—
Ere the watery walls roll down,
No foe can reach you, no wave can touch,
No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry shod
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you on from the place of the sea
To a land that you have not known;
And your fears shall pass as your foes have passed,
You shall pass as your foes have passed,
You shall sing His praise in a better place,
A place that His hand has made.

ANNIE JOHNSON FLINT.

WORDS IN SEASON.

R. H. B.

THE PASSION FOR SOULS.

From First Corinthians 9 and 10 I take the following expressions in which the burning heart's desire and aim of Christ's apostle breaks forth.

"For though I was free from all men, I brought myself under bondage to all, *that I might gain the more.*" (1 Cor. 9:19).

"To the Jews I became as a Jew, *that I might gain the Jews*" (1 Cor. 9:20).

"To them that are without law, as without law . . . *that I might gain them that are without law.*" (1 Cor. 9:21).

"To the weak I became weak, *that I might gain the weak.*" (1 Cor. 9:22).

"I am become all things to all men, *that I may by all means save some.*" (1 Cor. 9:23).

"Even as I also please all men in all things, *not seeking mine own profit, but the profit of the many, that they may be saved.*" (1 Cor. 10:33).

Read one after the other, the words in italics. Then read what Paul urges upon us all:—

"*Be ye imitators of me even as I also am of Christ.*" (1 Cor. 11:1). ("For the Son of man came to seek and to save that which was lost." Luke 19:10).

"The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4:9).

IDENTIFYING THE CHURCH.

The following is from a bulletin issued by the church at Dugger, Ind., doubtless from the pen of our Brother J. R. Clark, who labors there. It is a fine sum-up of the church's position and work, her "marks of identification."

EIGHT MARKS OF THE NEW TESTAMENT CHURCH.

1. **Undenominational.** The New Testament furnishes an inspired history of the early church clearly indicating that it existed hundreds of years prior to denominations. Try to conceive of Paul or Peter as other than a member of the "called out" body of Christ and you will be struck with the undenominational character of the New Testament church.

2. **Government.** Each congregation was locally governed being answerable to Christ as sole Head. Elders assumed spiritual oversight while deacons ministered to the wants of the needy.

3. **The New Birth.** Early converts were baptized into the name of the Trinity in humble expression of faith in Jesus, thus receiving the gift of the Holy Spirit. Baptism portrays the death, burial and resurrection of Jesus. As He arose so must believers "arise to walk in newness of life."

4. **Worship.** The early church met on the first day of the week to break bread and engage in other simple items of worship.

5. **Missionary Activity.** They believed in world-wide missions and carried the Gospel to the ends of the inhabited earth of their day.

6. **Purity.** The standard of purity was such that disorderly conduct brought exclusion from fellowship. Jesus served as both the standard and source of purity.

7. **Love.** Where love reigned supreme in every heart incidental differences were unable to mar the unity of the church.

8. **Hope.** The early Christians were admonished to be ever watching and ready for the second coming of Jesus.

Let us read the above suggestions often that we may never lose sight of the Divine Pattern. May we all be led to a closer walk with God.

CORPORATE RESPONSIBILITIES.

The great and sound scripture-principle of every man's (and

every congregation's) independence and direct responsibility to God, has its own peril, and needs to be counterbalanced by other scripture teaching, equally necessary. In the church of Christ we are all free—free under God, free from human spiritual lordship, from “rabbis,” “fathers,” from human creeds and authoritative standards—free to deal with God directly, through His word, to hear and learn and see for ourselves what God has said and to obey it and teach it, no man forbidding. No one knows so well how glorious a privilege that is as he who has been delivered from human bondage. Yet the too emphatic and exclusive inculcation of this principle, as in the case of one-sided emphasis of every other great and good principle, leads to extremes. There is danger of self-assertiveness with corresponding disregard of others; self-conceit, self-sufficiency, intolerance, factiousness. There is a collectivism that kills out all personal initiative, and individual thought and study. That is death to the true faith. But there is an individualism that exalts its own independence over all consideration of others. That is death to love and unity. Free and independent every Christian must be; but bound by the law of love to tender regard of others, to humility, respect, deference, forbearance, and tolerance. It seems to me that these are indispensable virtues, needed especially among us in our days, and without which the church cannot grow and prosper.

HISTORIOGRAPHY.

To write true history, especially where the dealings of God with man are to be recorded, requires as much inspiration as the utterance of prophecy. There is in the first place the extreme difficulty of ascertaining truth. *Perfect* truth is unattainable to man. Even with the best of intention and ability he can only approximate it. His outlook and apprehension is limited. Even in what we have personally witnessed, transpiring before our eyes, our testimony is more or less inadequate, often curiously warped and misleading. The “two witnesses or three” which the Law requires are not only needed for corroboration, but they are required to make up a truer, fuller report, in which each witness is counterbalanced, corrected, supplemented by the rest. But if in any case prejudice, passion, or self-interest affect the witness, even unconsciously, the testimony becomes all but worthless. It is difficult for all men to see things as they are, and after they have seen it is no less difficult to tell with fidelity exactly what they have seen.

Moreover the historian has to face another task—one that calls for deep insight, understanding, and finest discrimination. From among the mass of facts and details he must select and emphasize what is really significant and representative, the things which not only seem to be, but which are, important, while setting also all other items in their relative place of importance. An entirely wrong impression can be created by stressing details, incidentals, peculiarities, and the like, and slighting more

essential matters. This setting forth of facts in true perspective requires more than human judgment.

For ordinary purpose of course ordinary history may suffice. But the historical portion of God's word must be something more than man's distorted accounts of the past. The chronicler of God's dealings with man must be Divinely enabled to draw a true picture, lest the intended lesson be marred and false impressions left.

Accordingly we find that God met this need. Not only in prophetic utterance, but also in recording the truths of Bible history, "holy men of God spake as they were moved by the Holy Spirit." The Bible historians as well as the Bible prophets were *inspired* for their task. In fact the prophets were themselves the historians of their times.

Thus we read that "the acts of David the King, first and last behold they are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer." (1 Chron. 29:29). The acts of Solomon are "written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, etc." (2 Chron. 9:29); those of Rehoboam by Shemaiah the prophet and Iddo the seer (2 Chron. 12:15); those of Jehoshaphat, and that of Jehu, by Hanani the seer, (2 Chron. 19:2) "which is inserted in the book of the Kings of Israel." (2 Chron. 20:34). The "rest of the acts of Uziah, first and last, did Isaiah the son of Amoz write"; and evidently the whole history of Hezekiah also, for it is found in the midst of Isaiah's prophecy. (Isa. 36-39). In fact it is so stated in 2 Chron. 32:32. These statements show by what sort of men the Bible's history was written. The historical books, therefore, Joshua, Judges, First and Second Samuel, First and Second Kings, are in the Hebrew Bible, classed as strictly prophetic books, to wit, "Former Prophets," alongside of Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets which form the second group, the "Latter Prophets." (But Ruth, Esther, Ezra, Nehemiah, and the two books of Chronicles are classed among the "Writings," together with Psalms, Proverbs, Job, Song of Solomon, Lamentations of Jeremiah, Ecclesiastes, and Daniel).

All the historical portions of the Bible, Old Testament or New, are, like the rest of God's words, "quick and powerful." They are not dead records of the ancient past. They are fresh and living, moving pictures taken from life. The characters live and breathe. They are as true as the fact itself. They portray the depths of human nature. And in and over and through the whole human drama they present, is *God*, watching, acting, directing, restraining, helping, rewarding, chastising, blessing, condemning—and always ever the same God in faithfulness and holiness. The Christian student forgets the strange names and places and the lapse of the centuries. In the sacred page he sees himself and sees and hears God. The secrets of his heart are made manifest and judged. He finds in those lively annals of

other times his present help and strength (Rom. 15:4), doctrine, reproof, correction, instruction in righteousness, that he may be perfect, thoroughly furnished unto every good work.

WORKING WITH A FEW.

So far as we can gather, all our Lord's choicest followers were the result of His personal ministry. To one and another He said, "Follow me!" His life was full of personal interviews. He sought out individual souls (Matt. 4:19 21; 9:9; Luke 19:5). He would spend much time and thought to win one solitary woman, her character none too good (John 4). He believed in going after one sheep that was lost. And the steadfastness of their characters vindicated His methods. And it is most beautiful to trace the same characteristic in the Apostle Paul, who says that he "warned every man, and taught every man, that he might present every man perfect in Christ Jesus" (Col. 1:28).

We never know what we do when we win one soul for God. Is not the following instance, culled from the biography of James Brainerd Taylor—called home to God very early, and yet not before he had won hundreds of souls by his personal appeals—a fair specimen of myriads more?

On one occasion he reined up his horse to drink at a roadside well. Another horseman at the same moment did the same. The servant of God, as the horses were eagerly quenching their thirst, turned to the stranger, and spoke some burning words concerning the duty and honor of Christian discipleship. In a moment more they had parted, and were riding in different directions. But the word of God remained as incorruptible seed, and led to the conversion of that wayside hearer. He became a Christian and a missionary. Often he wondered who had been the instrument of his conversion, and sought for him in vain. But he did not succeed in identifying him till years after, when, in a packet of books, sent him from his native land, he opened the story of that devoted life, and in the frontispiece beheld the face which had haunted him, in sleeping and waking hours, ever since that slight but memorable interview.

It has been said that the true method of soul-winning is to set the heart on some one soul; and to pursue it, until it has either definitely accepted, or finally rejected, the Gospel of the grace of God. We should not hear so many cries for larger spheres, if Christians only realized the possibilities of the humblest life. Christ found work enough in a village to keep Him there for thirty years. Philip was torn from the great revival in Samaria to go into the desert to win one seeker after God.

Have you ever spoken to your servant, your shoeblick, your postman, your companion, your neighbor? Ah, it would not take long to evangelize the world, if every man would teach his neighbor, and every man his brother, saying, "Know the Lord."

F. B. MEYER.

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

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

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VOL. XXI.

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NEWS AND NOTES.

From Jacksonville, Fla.: "We had 219 at Sunday school Jan. 15. The church is much in prayer, and we covet the prayers of all the saints. 'Brethren, pray for us.'

"Hope you had a fine book business during the holidays. Best Christian love and good wishes for 1928."—H. N. Rutherford.

"The Word and Work is a great paper. I would not like to do without its inspiration."—O. W. Gardner.

From Basil, Kans.: "The church at Basil is making out a big program for 1928: a Vacation Bible School in the summer, complete evangelization of our home county, keeping up our foreign mission program, as well as our orphan home offerings.

"Our financial report the first of the year showed an amount that makes an average of \$10 a member for foreign missions for 1927. Pray that we may gain in usefulness for the Lord this year."—J. F. Smith.

Brother J. Madison Wright reports a mission meeting begun January 7, in Columbus, Ohio.

A suggestion: "Brother Moran handed me a copy of the Word and Work, and asked me to read it and tell him what I thought of it. So I read the entire book last night, and as an expression of what I think of it, you will find enclosed \$1, for my subscription for one year."—D. H. Kaiser.

From Santa Ana, Calif.: "I am now in the land of sunshine, flowers, and fruit. We have two good congregations here. The one inviting me has a lovely house. Hope to be back in Texas in a few weeks."—O. E. Phillips.

From Chattanooga: "We all have enjoyed Word and Work very much—I speak for the list. May the Lord continue to bless the editors in every way. Pray for the work here."—E. H. Hoover.

From Linton, Ind.: "Last year was a good year for the Linton Church of Christ. The Lord has been with us to bless our efforts. We take up the work of the new year with renewed zeal. The church is at peace. We are happy and at work."—Edward E. Kranz.

We have some hundreds of good little tracts, published by The Living Message, which may be had postpaid at 25c the hundred. The titles are:

"Facts Concerning the New Testament Church"; "The Curtain Lifted"; "I'll Take My Chance." Put these little preachers to work.

E. G. Creacy, of Horse Cave, Ky., preached a week at Longfield Ave., church, Louisville, during January.

The Unified Services at Buechel church (two miles from Louisville) led each Lord's day morning from 10:30 to 12:00 by Brother Jorgenson, are attracting unusual attention and attendance. This service, known as "The Buechel Bible Hour," has trebled the number in Bible Study since the first of the year.

Glad Tidings, a neat little local paper of 4 pages, half type and half mimeograph, comes to hand from J. R. Clark and the church at Dugger, Ind., with which he labors.

From North East, Pa.: "The brethren who are interested in this field will rejoice with us to know of the first visible results of our labors here when one who has attended all of our meetings and Bible classes made the good confession and will be buried with the Lord in baptism tonight. A feast of good things, indeed, was enjoyed by all who attended the very interesting lectures on Japan, illustrated by the stereopticon views, shown by our brother, C. G. Vincent, who came last week from Akron, Ohio, to encourage and help us.

Our financial support is running a little low and our expenses are heavier because of these meetings. Fuel, lights, advertising bills must be paid, and if any one wants to help bear these burdens, it will be greatly appreciated by us and rewarded by our Heavenly Father."—R. A. Zahn, 83 S. Lake Street.

Only a few each of the following books remain in stock: "Lessons on Hebrews," Boll, \$1; "The Kingdom of God," Boll, 50c; "Gist of the Lesson," 1928, Torrey, 35c; "Is there Salvation within the Catholic Church?," 50c; "Progress of Doctrine in the New Testament," Bernard, 75c. All of these are new books.

We have word from The Gospel Advocate that the new book, "The Boles-Boll Debate," is nearing completion, and no doubt our allowance of some hundreds of copies will be in our hands, and ready for mailing, when this is read. The book contains 424 pages, size 5½x7½, is set in a large clear type, and durably bound in cloth. The price will likely exceed our pre-publication figure of \$1, but we shall let that price stand for another month.

This book, because of its fraternal spirit, and the ability with which its great Scripture-themes are discussed, is sure to do much good. We shall be glad if those who are interested, either for their own examination and study, or to pass on to others, will help us get the entire edition into immediate circulation.

ANOTHER OPPORTUNITY.

Winter Haven, Florida, is a most beautiful and fast growing city in the heart of the orange and grapefruit region of that state. For over four years a band of Christians has been worshipping there in New Testament simplicity. The writer held a series of tent meetings there in 1923. Since then other preaching brethren have labored there and a neat chapel has been erected and has been in use now for some time. Building there is quite expensive and quite a debt was incurred. A street paving proposition added enormously to that, and the figure stands at \$7,800. Of this amount a \$4,400 loan is quite urgent. If help can be obtained to take care of this amount the balance can be handled without loss to the cause. Winter Haven brethren have evidently done their utmost and they will be grateful for any fellowship the Lord directs their way. Contributions can be sent to any one of the following: E. M. Sweet, Guy Overby, F. M. Hargrove, H. N. Flack, Geo. W. Flack. The first three are elders, the last two trustees, all of Winter Haven, Fla. May the Lord establish a great and permanent light at that important point.

S. C.

GOD'S FREE GIFT.

E. A. RHODES.

There are many things in the will of God to be kept, to be remembered, and to be done, but the end of it all is the obtaining of eternal life. This thought should be uppermost in our minds continually, for if we forget it and become anxious about this life which is now, we may lose that precious gift which God has for all who love Him.

It is so easy to become anxious about our present life. What shall we eat, what shall we drink, wherewithal shall we be clothed? These always come first with the natural-minded man. After these things have been supplied there comes the desire for more comforts for the body; something to please the eye and ear, conveniences, etc. etc. There is no end to the wants of the flesh. Now it is good for us to stop and consider that this body, wonderful as it is, is only a temporary structure in which we dwell waiting for that which is eternal. The body is made of dust and is sustained and nourished by grains and fruits and vegetables, meats and drinks that are products of the ground and, finally, it returns to the ground from whence it came.

The Lord would say to all who are anxious about this present life, "O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on life eternal, whereunto thou wast called." Fighting the good fight of faith will become very monotonous and wearisome if we do not have a good hold on eternal life. John writes certain things to us that we may know that we have eternal life. Our walk with God, having fellowship with Him and with His Son, Jesus Christ, (1 John 1:3), our walking in the light as He is in the light (v. 7), our knowing that we have passed out of death into life because we love the brethren (3:14), the boldness that we have toward God because we love Him and keep His commandments and do those things that are pleasing in His sight (3:21, 22), knowing and believing the love of God, abiding in Him and He in us (4:16-18),—these with other things that are written in this epistle, make us to know that we have eternal life. Jesus said, "He that hath my word and believeth on Him that sent Me hath eternal life and cometh not into judgment but hath passed out of death into life." (John 5:24) Jesus came to give us life, and he that has Christ has the life also (1 John 5:12). Christ and eternal life are so closely related that we cannot have one without the other. The joy of the fellowship of God and our Lord Jesus Christ creates in us a longing for, a desire for, and an expectation of that eternal life which we enter into in its fulness when He shall come for us (John 14:3).

Let all of us who have laid hold on this eternal life forget the things of this world and follow after those good things, righteousness (Phil. 3:9-11; Rom. 4:4, 13-25), godliness (Matt.

5:43-48; 2. Cor. 7:1; I. Pet. 1:13-17), faith, (Heb. 11), love (Eph. 5:1; Col. 3:12-24; I. Cor. 13), patience (James 1:2, 3, 12), meekness (Matt. 5:5; Col. 3:12), that we may be fruitful and gather much fruit unto eternal life.

Jesus came into the world bringing life and immortality to light and it is through the gospel that this life is given to man. And it is God's will to give to every one that hears and believes eternal life and to raise him up at the last day (John 6:40). How shall they believe in him of whom they have not heard and how shall they hear without a preacher and how shall they preach except they be sent? There is no question brethren about this work of taking the gospel to every creature: this is the work of the church. And I am persuaded that to the extent the Christian grows and learns to appreciate the love and grace and mercy of God, and is thankful for the salvation which he has received, and looks forward to that which is to come; to the extent that he comes to know God, and God abides in him and he in Him,—to that extent will he be interested in bringing this life, this eternal life, to every creature who will believe. Let us awake as one man to this great work of faith and labor of love that God has called us to do.

HOW LONG IS "COMMUNION?"

STANFORD CHAMBERS.

How much the church of God would gain in spirituality if more of its members would enter into real communion in their observance of the Lord's Supper! "The cup of blessing which we bless is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" But participation of the body and blood of our Lord is a matter of the heart and is by faith, otherwise "the breaking of the bread" is reduced to a mere formality destitute of the Spirit. Unless the soul is active toward God there is no communion, no worship. I have been in assemblies gathered about "the table of the Lord" where real communion was in little evidence. The heaving of sighs expresses little joy in the will of God. Gazing about the room or whispering to a neighbor indicates neither reverence nor grace much less a spirit of communion.

And how long is communion? Since it is a joint participation by the whole assembly it is a necessary inference that there is to be sustained worship in this particular until the last member has partaken. In this there should be perfect unanimity and unity of spirit. Who whispers or otherwise attracts attention at this time not only fails himself to be worshipping but hinders others also. Reverence toward God and respect toward the church should constrain us. Once a week is not too often and a few quiet moments are not too long for gratefully, joyfully, worshipfully remembering our crucified, risen and returning Savior. Let us strive for improvement on this line.

BAPTISM AND "RE-BAPTISM."

R. H. B.

I.

Brother Smith had not been at the Lineville meeting on Tuesday night, but it was reported to him next morning by a friend that the interest had been extraordinary—that Brother James had preached a powerful sermon on the simplicity of the old gospel, contrasting it with the confused and complicated ways of men and creeds of Christendom, and had pointed out the plain path of God so clearly and winningly that eleven men came forward at the invitation. Seven of these had never made any sort of profession; they had been of the world, two of them notorious sinners. Of the four others two had been sprinkled in infancy and one in later life; and being convinced that in this they had not complied with the will of God in Christ Jesus, these came to be baptized. The fourth one had been immersed, but had been a member of a denomination at Lineville, and came only to lay down his denominational name and to abandon human creed and custom, and to take his stand as simply a Christian, a child of God.

"And didn't they baptize him?" asked Smith, his eyes lighting up with sudden interest.

"No," his informant replied, "The preacher stated that he would not undo or ignore any step that had been taken in faith toward the Lord Jesus Christ and in obedience to the word of God."

"What!" cried Smith, thoroughly aroused, "—so this man they've got at Lineville is one of those 'shakers' that 'shake them in.' That settles it with me—I don't go to hear preachers who advocate sect-baptism, and I will not recognize any man as a Christian who has been baptized by the sects, nor fellowship such a man as a brother."

"Why not?" asked the informant.

"Why not? Reason enough. If we recognize sect-baptism then the sects are Christians, and if we acknowledge them as Christians we might as well quit the church of Christ and join them. When we accept their baptism we are endorsing them, and if we endorse them we might as well belong to them. It's like saying they're just as good as the church of Christ. What have we been fighting for all this time, I'd like to know? If a man can be a Christian and be saved in the denominations what's the use of his being a member of the Church of Christ, anyway?"

"I don't follow your argument exactly, brother," answered the informant. "So far as I can see, though I consider it wrong to wear human party names and to belong to a sect, yet people who are in the wrong on that point may, in other points, believe and practice the will of God. I see no reason why we should want to 'join' them in a matter in which they are wrong, simply

because we acknowledge that in some other points they are right. I would rather help them get right in the things in which they are wrong."

"But if their baptism is all right they are members of the church, for the Lord adds to the church, His church, all that are being saved."

"Yes—well, what of it?"

"Well then they are just as well off as we are, and there is no reason why they should change; and their denomination is just as good as the Church of Christ. What is the use of contending for the New Testament church then?"

"It does not follow because they have obeyed the gospel and have been added by the Lord to His church that they are doing right in wearing sectarian names, holding by denominationalism and adopting human creeds for their standard and guidance and following men's customs and ordinances. There is every reason in such a case why they should abandon these wrong things and take their stand where they really belong, as the Lord wants them to stand, namely, on simple New Testament ground."

"But they *haven't* obeyed the gospel," retorted Smith. "They are taught false doctrine. They are taught that *feelings* are the evidence of pardon; and they make a false confession, saying that they believe that God has for Christ's sake forgiven their sins before they are baptized; and when they are baptized it is not in order to be saved but to get into some sect. Do you call that valid baptism and obedience to the gospel? *I don't.*"

"Granting they hear and believe some things that are erroneous," replied the friend, "the question after all is whether the error is of such a nature as to neutralize the truth they believe and obey, and whether they have the vital truth that saves."

"All error is destructive" answered Smith.

"Yes, in proportion. But there is vital truth and vital error; and there are details which are not vital. Now the vital truth to be believed first of all is the gospel—that Christ, the Son of God, died for our sins according to the Scriptures, that He was buried, and that He was raised from the dead on the third day according to the Scriptures; that He has all authority and commands that men believing on Him should repent and turn from their sins and be buried with Him in baptism, and rise with Him to walk in newness of life. Now the man who came last night had been taught all these truths, and believed them with all his heart, and whatever he may have thought the purpose of baptism to be, he *did* know, as they all know, that *Jesus Christ* required it; and because he believed on *Him* and desired to obey *Him* he was baptized."

"Then what about the false confession those people make? They get up and tell their feelings and dreams and experiences, and that they know they are saved, and thus they bear testimony to a lie, and on the strength of that they are baptized. Christ said, 'He that believeth and is baptized shall be saved,' and they

make it, 'He that believeth and is saved shall be baptized,' perverting God's Word."

"Let us grant all that; yet the experience they tell is not a false confession, nor is it a true confession—it is no confession at all. The confession is *that Jesus is the Christ, the Son of God* (Matt. 16:16) and that *He is Lord* (Rom. 10:9, 10). Incidentally they do make this good confession while telling of their 'experience', sometimes over and over again; and if they are sincere at all, it is evidently for Jesus' sake, because of their faith in Him and in order to obey Him, that they are baptized." "Would you mind," continued the friend, "coming out to the meeting tonight? Brother James is going to speak on The Purpose of Baptism; and for your sake and others' who may think as you do about this thing of receiving baptized persons from the denominations, I will put a few pointed questions in the box, and we'll see what Brother James will have to say about it."

To this Brother Smith, though somewhat reluctantly, agreed.

II.

A large audience was gathered at the Lineville meeting-house. The very atmosphere seemed charged with interest, and every face was turned with eager attention toward Brother James, the evangelist, as he unfolded his theme. He took pains to show that baptism as a ceremonial would be entirely worthless for salvation, as well as unwarranted by the gospel, and that no magic virtue attached to the act nor did water have any power to cleanse the heart or to remove the guilt of sin—that the blood of Christ alone could do that. He especially emphasized that baptism was not a meritorious performance, nor a "work" in the sense in which Paul uses the word. Springing from the heart of faith it is the God-appointed, outward expression of a true faith, the confession in act, of Christ crucified, buried, and raised, and the open acceptance of the gospel. It is the "obedience of faith," without which faith would not be true faith. Just as some "believed" on Jesus but for shame and fear did not confess him (John 12:42)—and so proved that they really had no valid faith, so baptism is the ordained test and proof, without which a man's faith is not valid. The faith that issues in baptism makes us Christians. "Ye are all sons of God through faith in Jesus Christ. *For as many of you as were baptized into Jesus Christ have put on Christ*" (Gal. 3:26, 27). As Christ died, was buried, and was raised (and these are the fundamental facts of the gospel, 1 Cor. 15:4) so we line up with Him, being buried with Him by baptism into death, and raised with Him to walk in newness of life. Thus we obey from the heart that pattern, and being made free from sin we become thenceforth servants of righteousness. (Rom. 6:4, 17, 18).

At the invitation again several came forward. One of these, a middle-aged man, desired to say a few words, which request was gladly granted. He spoke somewhat as follows:

"I have been greatly attracted by the call to pure New Tes-

tament Christianity as it has gone forth from this pulpit every night, and have appreciated the plea for the acceptance of the simple, original gospel unmixed with man's teaching. However I was warned by some dear devoted friends as to the character of the doctrine taught here. 'Those people deny salvation by grace,' it was told me, 'and they believe water can save the soul. They cast aside the blood of Christ, and teach salvation by works instead of faith.' Tonight I am convinced that these warnings rested upon a misunderstanding. I desire to take my stand with these believers on the word of God alone and as a simple Christian, henceforth to know nothing, believe nothing, follow nothing, but what God has said in His holy word. My wife and my daughter come with me. We have all been baptized, having believed in Jesus, and in token of our loving surrender to Him in the obedience of faith; and we come to set ourselves right with Him in all His will and teaching."

"The man who has just spoken," said Brother James, "is Mr. Castle, well known and respected in this community. He has long before this turned to Christ, and his action tonight is but further evidence of the fact that his heart is wholly surrendered to the Savior. He has in years past heard of Jesus, that He is the Christ, the Son of God, the only Lord and Savior, and he and his wife and daughter have so believed. Shall we ask him now to abandon that old faith and to believe it all over again? No. They had also turned to God in repentance long since. Shall we now ask him to repudiate that repentance and repent over anew? No. He has been baptized—not knowing all the significance of it at the time, nor does he yet, nor for that matter do any of us—but he was baptized at the word and will of Jesus Christ. Shall we now ask him to count that act of faith as nothing and to be baptized over again? No. Nothing that has been done in obedience to the word of Christ is void. Now as he sees more light he follows on. He comes to abandon human party names, to stand simply as a Christian, just as Paul, Timothy, Silas, and to commit himself wholly and exclusively to all the word and will of God and that alone."

The preacher's simple words carried conviction. But Brother Smith, as his friend observed, was fairly bursting with disapproval. "I'm going," he said presently. "I've got just enough of all this." "Wait a little longer," urged the friend. "I have put your objections in the question-box, and I see he is this moment taking them up."

(To be continued)

Special value attaches to hand-picked fruit. Too often we, in our ignorance, prefer to go into the orchard and shake down from the trees the abundant crop, until the ground far and near is littered with fruit. But we forget how much waste there is in the process; and how much of the crop becomes bruised: whilst some is torn prematurely from the parent bough.

THE REALITY OF CONVERSION.

"The new science" of religious psychology, it is called. Its leading exponents are Professors Coe, Ames, and Starbuck, and its chief aim seems to be to discredit conversion. It is not, they say, the Spirit of God who renews the hearts of men; conversion is merely a phenomenon of adolescence like the sprouting of mustaches or the change of voice. Young people pass through the experience in their teens as naturally as hens moult. When conversion occurs in later life it can be explained on natural premises. The conversion of drunkards in the Water Street Mission is merely the resurgence of childhood's religious memories from the subconscious. An easy reference to the subliminal explains all!

This new science is obviously a false science. Adolescence is a universal experience, but conversion never takes place where the Gospel is not preached or known.

A recent work by Professor Allier of the University of Paris, issued in two volumes by the French scientific publisher Payot, gives an admirable exposition of the wonder and greatness and uniqueness of Christian conversion. The title, "The Psychology of Conversion among Uncivilized Peoples," is significant. These peoples of Central Africa and Oceania have no unconscious subliminal residuum by which a theorist can explain the profound and beneficent revolutions that have followed upon conversion among them. Their young people in thousands of springtimes have passed through adolescence, but in these thousands of years there have been no conversions. For millenniums they have been stationary, both as races and as individuals.

"What characterized them before," says Professor Allier, "was a nearly complete absence of personal reflection, a constant fear of initiative, passive submission to the existing, indifference to the sufferings of others, an inaptitude to suppose an order in nature, confidence in magic,—in short, all that the *Ecole sociologique* describes as the pre-logical state of the uncivilized."

These people do not seem human, but rather mere candidates for humanity. They are without sensibilities. A heathen brings his poor feeble little wife to Dr. Schweitzer for medical examination and is told that her heart is weak, that she needs careful treatment. The last the doctor sees is the wife, loaded with two bunches of bananas, going to the landing and her husband following, pipe in mouth.

A son is being buried alive according to Polynesian custom. His father, who has dug the grave, scolds him because he is so slow in getting in and because he asks for a glass of water before death. "You have given me trouble in life, and now you are going to do the same in death." Here is the normal South Sea temper.

When Coillard went among the Barotse, in 1885, torture and

massacre were the order of the day. "We could not go to walk without stumbling on a crushed skull or calcined bones. Infanticide was a matter of course. The mother would stuff an infant's mouth with ashes or strangle it with her hands; then throw the body to the dogs. It was done without shame, with the knowledge of everybody."

How different the mentality of the Madagascar Christians who during the malaria epidemic of 1906 went in bands from village to village according to a systematic program, carrying rice and meat and tea and quinine and nursing the sick. With conversion, tenderness emerges. The father no longer insists that the mother shall destroy an embarrassing child. His home is monogamous. There is a common life with his wife, common cares and affections. Companionship in marriage is not known in heathenism; it is the mark of the Christian convert.

Fear is a universal trait in heathenism. Terrible manias and panics take hold of people, and there is nothing that emancipates from these animist fears except Christian conversion. "Pagan listeners," says Roessler, "never listen more closely than when it is a question of liberation from fear." M. Dieterlen, an experienced French missionary, remarks that education alone does not suffice to destroy the power of superstition and of superstitious fears, "as solidly planted in the spirit of the native as his kinky hair in his skull and his splendid teeth in his jaws."

Conversion brings a general mental awakening. The heathen have little or no curiosity regarding other countries. But the natives of Oceania, when converted, immediately started to evangelize neighboring archipelagoes, undertaking dangerous and uncomfortable voyages to this end. This apostolate for an idea is a thought to which the native heathen is inaccessible. So one finds Papuans interesting themselves in their fellow Christians in Natal or the Mosquito Coast. Dr. Grenfell was surprised to find how well informed the Eskimos of Labrador were concerning the spread of missions in Uganda. It is noticeable that of those who among the Basutos volunteered to serve in France, nine out of ten had had mission contacts. The ignorant and debased heathen are incapable of entertaining a generous idea of overcoming inertia.

The complexity of civilized life hides a fact which is much more obvious among savage people, namely, that moral progress does not necessarily accompany general progress in intelligence. Among the Basutos the most degraded chiefs from the point of view of morality have passed through courses of study in Capetown only to return to the debasement of their earlier *milieu*. But if morality is not fostered materially by education alone, conversion is usually the fruitful starting-point for education. Progress in general intelligence is implied in the crisis of conversion. The faculty of reflection is awakened. But reflection is as completely absent from the ordinary heathen as brilliant powers of memory are present. Though conversion does not

take the place of instruction, it creates, so to speak, the instrument for the cultivation of one-half. We have in fact, as Professor Allier explains at length with appropriate and ample documentation, the entrance of a new personality replacing the old one. The individual feels a continuous attraction toward that which but recently repelled him; a disgust at that which he lately loved.

Budding good will, awakening moral sensibility, groping conscience, are of course fragile plants. "But in spite of falls and reactions," writes M. Guye in the *Bulletin de la Mission Romande*, "I hold it to be marvelous how great the distance is which separates a Christian from a heathen. It too often happens that the Christian does as the heathen, but his attitude toward sin is absolutely different. The *delights* of sin exist no longer for him. That is why we so often have to deal with troubled souls. Really hardened sinners are rare; also those who return to heathenism."

A missionary in Samoa writes to the *Journal des Missions Evangeliques*, "The last time I saw Siuli, one of our evangelists, he confessed of his own volition that he had told a lie to me some two years ago. Many times he had determined to ask my forgiveness but had been held back by the fear of giving me sorrow." Now the natives of Samoa in general have the reputation of being absolutely finished liars. This new-born scrupulousness often extends back to misdeeds that long antedate conversion, and various illustrations are given of how the conscience has only been relieved by repairing an evil done in the distant past. "The characteristic of the non-Christian savage," says Professor Allier, "is that he lives in the present alone. The man whose painful ascension we have been tracing grasps the present in an effort to make it conform to his new ideals; further he prepares for the future and he even, as we have seen, seeks to transform his past. He gathers under a single glance his whole life-existence, bringing it into a genuine unity by efforts for the coming days, and by judgment of and repentance for the years that are gone. He becomes a complete personality without suspecting how creative is the humble drama he is living out."

To these remarkable changes in the individual correspond those involved in the formation and organization of the church. Think, for example, what the erection of a system of church discipline by these ex-heathen, burdened with vile and cruel inheritances, implies. The synod of the Basuto church puts an end to *lobola*, (marriage in exchange for cattle). Of its own initiative it suppresses polygamy and slavery, insists on alcohol abstinence, and even ends domestic serfdom. Professor Allier insists that these are events of absolute uniqueness among savage peoples. In a spiritual *elite* which is recruited constantly afresh from all classes of people (people who are not always easy to assimilate), a conception of law arises of which previously there was in the race no suspicion. Tribal law consists of traditions received from the past. This is now disobeyed by the individual and re-

jected by the collective group under formation. It is replaced by a new law, the fruit of reason and conscience. The old law was accepted without deliberation or discussion. Not so the new which is made by those who subject themselves to it. And it is the individual conversion that is the motor from the one humanity to the other.

So with the Basuto church administration. This is carried on chiefly in the *Seboka*, in which European missionaries and native pastors sit side by side and determine questions of law, discipline, finance, the creation of new parishes, the placing of pastors, the administration of schools, the affairs of the training college. How world-wide the difference between these wise, upright, self-controlled, competent pastors, and the raving, blood-thirsty chiefs with their dirty, sordid, loafing subjects of old days.

The Christian world may well be thankful to Professor Allier for this book, the fruit, he tells us, of thirty years of study. It holds the field against all the literature on religious psychology to date. And the striking thing is that this great defense of the reality of Christian conversion comes from a *professeur honoraire* of the University of Paris.—*Sunday School Times*.

AFTER DEATH—WHAT?

“Men,” says Bacon, “fear death as children fear to go in the dark.” All through the ages the unknown has brought a chill of terror to the human heart. Hamlet, pausing on the brink, soliloquizes on life and death, and concludes that the dread of something after death is sufficient to reconcile humanity to bear the ills they have rather “than fly to others they know not of.” Never in the history of the world have there been so many attempts made as in recent years to pierce the mystery of the unknown when men have “shuffled off this mortal coil”; never have there been such efforts made to throw a glamour around death and to rob the last enemy of its terrors. The revival of Spiritism and the tremendous vogue this cult has had is an evidence of the desire of the human heart to find some answer to the disturbing question: “After death—what?”

Like the ostrich that hides its head in the sand and refuses to see the enemy approaching, many people today deny the existence of death, and hope thereby to be rid of it. Aided by the poets, they “call him soft names in many a mused rhyme,” and listen on Sundays in many churches to the choir soloist sing the popular song, “There is no Death.” It is amazing how human beings will allow themselves to be deluded by the jingle of a rhyme or the lilt of a soprano voice, and persuade themselves on such evidence that the cold, hard facts of life can thus be explained away. But this deception is useless. We cannot long escape from the evidence of our senses. Death, grim and grisly, casts its shadow over every household. It severs the dearest

friendships; it takes the mother from her child and the child from its mother; it fills the world with sorrow, heartaches and weeping, and makes the earth seem only a place in which to dig graves. It is no friend that does this, but an enemy, and an enemy that has yet to be destroyed.

Of course, if man could be assured of what lies beyond the swelling of Jordan, death would be robbed of its terror. It is the endeavor to find such assurance that takes men and women to the dark-room of the seance and some of the popular cults of the day. Rejecting the only authoritative word that has been spoken on the subject since time began, they seek the guidance of worldly philosophy and Spiritism, and accept as truth the delusions and falsehoods that are foisted upon them.

What is it, then, that, lying beyond this life, imparts to death its terror and strikes on the human heart with the cold chill of fear? It is simply that which God's Word says lies beyond, namely, Judgment. It is this that man fears. In every human heart there is the consciousness of what the Bible calls sin, and the conviction that a holy God must judge sin in man either here or hereafter. If this conviction is a part of human experience, it is also found in the Scriptures, and forms, indeed, the central theme of the Bible. Death itself is the result of sin. To put away sin was the purpose of Christ's coming into the world and dying on the Cross. He died that we might be forgiven. He died to open the way back to God that sin had closed. He took the judgment of sin upon Himself that we, through faith in Him, might be justified before God, and not come into condemnation. He rose from the dead as the Conqueror of the last great enemy of the race, and forever robbed death and the unknown that lies beyond the grave of its terrors for those who will trust Him as Saviour and follow Him as Guide.

Nowhere does the Bible set forth death as the friend of the human race, or minimize in the slightest degree the solemn issues and responsibilities resting upon the present life and the choices that are made here. Death is the enemy, the result of sin; Christ is the Saviour from sin, the Great One "who has abolished death and brought life and immortality to light through the Gospel." The Gospel is the Good News of a free pardon for sin here and now, because "now is the accepted time, now is the day of salvation;" but after this—the judgment. We must choose today.—

—*Editorial from the Toronto Globe.*

It is a question whether more men are not saved by individual appeal than by all our preaching. It is not the sermon which wins them; but the quiet talk with a worker at an after-meeting, or the letter of a parent, or the words of a friend. When Christ said, "Preach the Gospel to every creature," did He not suggest that we were to set ourselves to the work of leaving the proclamation of heaven's love at every door, and to every child of Adam, throughout the world?

OMINOUS DAYS.

The Scriptures record by way of prediction that in the latter days, just preceding the close of the times of the Gentiles, there shall be great changes to forewarn men, "wonders in heaven above, and signs in the earth beneath." These mighty premonitions of coming wrath and judgment would be so manifest that all the world would take notice of them. Unbelievers as well as believers would see them and wonder at them. But while they would be understood by the wise, the unheeding would have no understanding of them. They would cause fear but no repentance. They would be so numerous as to compel attention apart from their character. But together they would be intended for instruction and warning against the days of disaster.

All of this we see in our day. A multitude of wonders fills earth and sky. They are uncommon phenomena, not in nature but in number and intensity. They call forth much discussion yet but little unity of conclusion as to their causes and meaning. But God's Word gives true accounts of them. They belong to a world about to undergo dissolution of its political structure, the demolition of its false systems of religion and the transformation of society for the beneficent purposes of Jehovah.

THE PHYSICAL EARTH.

There has been a remarkable increase in the number and intensity of storms, floods, earthquakes and other phenomena in our earth and in the sun. Few parts of our planet have escaped the violence of storms. The great flood in the Mississippi Valley is without parallel in the Western hemisphere. The unseasonable character of the weather is noted in every continent. Quiverings and shakings of the earth occur in places where they have been unknown or without appearance for centuries. All these are ominous of changes taking place in our world that may affect the earth for ages to come. They certainly should receive the reverent consideration of all men.

RELIGIOUS DEVELOPMENTS.

Perhaps at no time in the past has the moral and religious state of the world been in such flux and turmoil. Old errors have appeared under the guise of new ideas, the fruit of the modern mind. These have invaded the churches like a flood, though the leading representatives of these infidel notions at first "crept in unawares" (Jude 4). The great doctrines of the faith are denied in pulpits dedicated to the teachings of grace. Religious journals put forth the terrible heresies predicted in the New Testament with unrestrained boldness. Old heresies of the early Christian centuries are exploited by various cults whose appeal to the intellectual mind is thought to be the highest wisdom. They prate of freedom, of progress, of self-expression for youth and of a degree of culture that outshines all the past.

This in general. What we begin to see is a disintegration of great denominations to some degree, the breakup of spiritual unity looking forward to gigantic church unions, as in Canada.

The road to Rome is being widened and smoothed. The Church of England is honeycombed with Romish heresy in doctrine and practice. Ambitious leaders are ready to hobnob with Rome and are eager for union with that masterpiece of Satan. What the end will be is revealed in the destiny of Mystery, Babylon the Great and her harlot daughters, the apostate churches of Protestantism (Rev. 17).

THE POLITICAL OUTLOOK.

The outstanding features in the political world today are the events that foreshadow the division of the nations of the earth into two great camps. On the one hand we see Russia seeking to muster the color races against the white race. With her finally will be Germany, separated from the League of Nations, Persia, tribes of northeastern Africa, with possibly China, Japan and India (Ezekiel 38). On the other hand the Roman Empire is reviving under the terribly energetic lead of Mussolini. He seems to be drawing Britain under his influence. He looks with longing eyes toward the Near East.

In the meanwhile all the world arms itself afresh. . . In spite of all the efforts of churches and peace societies, of nations themselves in perhaps hypocritical pretense, there is much being done to prepare the minds of youth for the idea of war. And preparations for eventual conflict are going on on a far greater scale than even before the World War. The armies of the world are much better equipped today than ever in all history. The navies of the nations are far costlier and stronger than during the late conflict.

How ominous are all these things in view of the divine warnings against them in the Scriptures. May God keep his own from complicity with the growing evils of this time.—*Jewish Missionary Magazine*.

Oh this book is the hive of all sweetness, the armory of all well tempered weapons, the tower containing the crown jewels of the universe, the lamp that kindles all other lights, the home of all majesties and splendors, the stepping stone on which heaven stoops to kiss the earth with its glories, the marriage ring that unites the celestial and the terrestrial, while all the clustering white robed multitudes of the sky stand 'round to rejoice at the nuptials. This book is the wreath into which are twisted all garlands, the song into which hath poured all the great tides of hallelujahs, the firmament in which all suns and moons and stars and constellations and galaxies and immensities and universes and eternities wheel and blaze and triumph.—*Talmage*.

PACIFIC CHRISTIAN ACADEMY.

The Pacific Christian Academy at Graton, Calif., is handling twelve grades of work with five teachers, doing the best work ever, having the best school spirit ever, paying out the most ever for teachers' salaries, and facing about the hardest year financially it has seen.

Arthur B. Tenney, President.

SANTA ROSA ACADEMY.

The Santa Rosa Christian Academy is now long into its fourth year, and is flourishing with about eighty pupils. In many respects our school is different.

In trying to live up to our motto, "Heart Service," and to demonstrate to other communities that they may establish and maintain Christian Schools under limited conditions, (a) We charge no tuition—only a small transportation fee; (b) No teacher gets pay for his or her services; we have five teachers as consecrated and as efficient as can be found; (c) We have no endowment fund; all are poor in this world's goods; (d) At least 70% of our pupils are from non-Christian homes, or homes whose members do not attend the Church of Christ services; (e) The school is supported by volunteer donations, the teachers making their living in fruit work during the summer season. "Go thou and do likewise."

O. W. Gardner, Principal.

THE PASSING OF DR. S. T. HARDISON.

Dr. S. T. Hardison, President of the Board of Directors of Tennessee Orphan Home, died at his home in Lewisburg, Tenn., on the night of Dec. 31, 1927, in his eighty-seventh year. He has been a busy man during his long and eventful life. He was a Surgeon in the Southern Army in the War between the States, and since young manhood, a soldier of the Cross, setting a good example to old and young, being helpful, spiritually, mentally and physically, to all with whom he came in contact. Few men could have accomplished as much in a lifetime. He made a good soldier, was a preacher and a teacher, a successful physician, a good business man, always a friend to those needing friendship, and above all, a righteous man. He was a good judge of human nature, and possessed characteristics of fairness and justice second to none. We all feel the loss, in his passing, but we believe he has gone to the Home that Jesus promised to all who obey and love Him.

John W. Fry.

HONG KONG MISSION.

Mr. Loh Fung Hang arrived this week and after talking with him we feel that he will make a good worker and fit in with our ideas, so we have invited him to go and bring his wife back with him. She will help with the women's work. I am becoming responsible for her support of about ten dollars gold a month. I wish I had enough for him also. We are to give him twenty dollars (forty in Hong Kong money) and their house rent. Then if they travel, etc., we are liable for that. I do not know her so well but he is a good worker—has been a Christian for twenty years. He preached two nights while here and we had good sermons with enough food in them for Christians as well as the heathen. He held the attention of the crowd, uses no notes and has a free flow of language. This was the first time he has ever heard of undenominational Christianity. He said he was offered a number of other places, but would not go as he felt this was the work the Lord would have him do.

The Booster Bulletins arrived in the last mail and I was much interested in reading them. The more I know of the Church of Christ missionaries the more I think of them. I feel sure that the two couples who went to South America must be fine folks, and there is a great field of work for them.

The Oldhams and Broadduses are kept busy with the language study and doing most of their own work. Then the men are writing and running out tracts on the mimeograph and distributing them. There is a Chinese school not far from us. They call it a college. I took Mr. Broaddus to call there, and today he spoke at the chapel exercises. Most of the teaching is done in English so we hope to interest some of them in attending our English service.

As the days go by we all seem to get busier and busier. Last Sunday two more from Hung Hom were baptized.

Ethel Mattley.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

The Christians who read this paper could themselves immensely enlarge the foreign mission work this very year. ** Pray. Give. Get somebody else to give.

"No burden or grief is too great if we have Jesus"—*Zelma Lawyer*. ** Recruits are needed on every field and new workers greatly needed for Brazil, Nyassaland, India, Philippines, Germany and Austria. Who will go? No time to lose in starting arrangements. ** "The work here is very encouraging."—*E. L. Broaddus*. * A leopard took a goat near Huyu Huyu and about 100 monkeys and baboons chased some children and a dog to the house. ** "Prospects are looking brighter all the time."—*Harry R. Fox*. ** "I thank God tonight that the Atlantic Ocean no longer lies between me and this field."—*O. S. Boyer*. ** "If the people of God would make as great effort to save souls in Brazil as the Singer Sewing Machine Co., has made to put a machine in every home, God alone knows what would happen."—*Virgil F. Smith*.

"We need more Japanese evangelists."—*J. M. McCaleb*. ** Helen Pearl has been "promoted" since Bro. Scott made a bedstead covered with buckskin so she wouldn't have to sleep on the floor. ** "I am snowed under here trying to get this work done."—*W. N. Short*. ** Herman Fox has been having toothache. ** "I haven't seen any kind of curtain since leaving the U. S."—*Ramona Smith*. ** Corn was coming up the middle of December in Africa. ** "Our home is very comfortable, but it is not a Louisville house."—*Mrs. O. S. Boyer*. ** Who are happy even far from home and poorly equipped? The missionaries. Perhaps you would be also, if you would go out and join them in the tremendous undertaking. ** Bro. Merritt has paid \$25 on the 22 miles of extension the government is making to bring the road to the mission and he will supervise the building. ** Africa is rapidly filling up. Land can be purchased for about \$1.50 an acre. Already a large Dutch and English speaking population there. ** The immense Rhodesian Annual for 1927, forwarded by Bro. Sherriff, is a credit to any State, foreign or domestic. ** Several people are interested in reaching the mission field this year. No time to waste when distance, entrance permit, passport, visa, transportation, etc., are considered. ** It costs about 60c to cash a check in Africa. We are glad to economize by uniting all gifts for a station in one draft which the missionaries divide as indicated. ** Pray for the missionaries—and work for them, too. Enlist some new giving. ** John Nunes, first convert of the new Brazilian mission, was baptized Dec. 14. Praise the Lord!

REPORT OF FUNDS.

Since I began receiving funds for Brother Sherriff's house at Huyu Huyu, the total of all contributions which I have received for this work is \$346.02.

I have paid out for stamps and stationery, \$7.00; for traveling expenses for the fund, \$10.00; forwarded to Brother Sherriff, \$323.00; balance on hand, \$6.02.

Received for Sherriff's personal support, \$15.00; free-will offerings of the Church at Galveston, \$8.90. Total, \$23.90. This report includes all gifts to the end of the year 1927.

W. J. Johnson.

Having audited Brother Johnson's books we certify that the above is a correct report.

W. F. Weatherly,

C. E. Combs.

In addition to the amount that has passed through my hands for Brother Sherriff, a brother in New Zealand gave him \$250, and some gifts have been turned in to Brother Janes for him. A few hundred dollars remains to raise. Let us not be twelve months raising \$1,000. It is important that this amount be raised at once. Please send contributions to my address, 1612 20th St., Galveston, Texas.

ANOTHER VICTORY.

A deep consciousness of obligation always sets the watch for opportunity. In His Divine Providence a work has been committed to us. We have something precious to offer, which not only attracts but holds. We are able to give to men that which is uplifting, thus raising their standard of living by preparing them to become joint heirs to a noble, even eternal future.

The Person of this Hope, the Messiah, by His beautiful appeal has attracted and drawn to himself another soul. A young Jewish man, Mr. Yechiel Lewis, whose heart has long been yearning for the truth, visited our Hebrew Mission, 111 S. Harwood Street. In our discussions he weighed every argument and I was delighted to learn that he did not believe that Jesus was treated fairly by the hierarchy, but that ecclesiastical authority had been outraged upon Him. Of course, this gave me opportunity to introduce the sacrificial phase of the scene of Calvary.

Mr. Lewis was born in Louisiana thirty years ago. His parents were orthodox of the most pious type. He is a noble character, and a man of high ideals. In my early discussions with him I detected a sweet responsive chord. Little by little the light penetrated his soul, until finally the hour of unconditional surrender came. Sunday, December 25, after listening to a scholarly discourse by Brother J. E. Blansett, minister of the Peak and Main congregation, Mr. Lewis obeyed the commandment of righteousness appointed to man and was baptized.

Thrice blessed be His holy and excellent name, another soul has been made free from the bonds of sin, and translated into the Kingdom of God, where His power shields, His wisdom guides, and His loving hand protects. Lord Grant that his life may radiate with the divine love, lighting the way for others until the Great Pilot shall gather us home to Himself. We glory not, save in the Lord Jesus, and are seeking only His will in doctrine, practice and service, and this is nothing more than our sacred duty; for who can ever repay even a part of the vast debt we owe for God's great love in the giving of His Son, by whom was wrought salvation, and the reconciling of the world unto Himself.

Dallas, Texas.

Stephen D. Eckstein.

We have Morgan H. Carter's good Bible Study Book for young people—poison—of which there is much in the air.

The Moody Bible Institute of Chicago announces the installation of their new super-power radio station, WMBI—5,000 watts, operating on a wave length of 263 meters. Those listening in on WMBI will not likely be fed 80 pages, 35c.

The Lord's Day Lessons

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

FIRST LORD'S DAY LESSON OF FEBRUARY

Lesson 6.

February 5, 1928.

JESUS MISUNDERSTOOD AND OPPOSED.

Golden Text: He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name.—John 1:11, 12.

.. **Lesson Text:** Mark 3:19b-27; 6:1-6.

19 And he cometh into a house.
 20 And the multitude cometh together again, so that they could not so much as eat bread.
 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.
 22 And the scribes that came down from Jerusalem said, He hath Beelzebub, and by the prince of the demons casteth he out the demons.
 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?
 24 And if a kingdom be divided against itself, that kingdom will not be able to stand.
 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.
 27 But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house.

1 And he went out from thence; and he cometh into his own country; and his disciples follow him.

2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands?

3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him.

4 And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house.

Questions and Brief Comments.

Verses 19, 20. What was the preceding lesson about? How greatly did the throngs hinder Jesus? Is it ever said that He became impatient with them?

Verse 21. What did His friends attempt? Do a Christian's friends sometimes try to stop him from an earnest service? (For example, foreign missions). What did Jesus' friends think?

Verse 22. What did His enemies say of His work? Who was it that said that? What were "scribes"? (They copied the Scriptures, and thus became well versed, and were esteemed as teachers). Why did they think and speak such things? (Matt. 12:34, 35).

Verses 23-26. How did Jesus refute this accusation? Can anybody cast out Satan by Satan? What would happen if such a thing were done?

Verse 27. In what way only can Satan's prey be taken away from him? How did the Lord illustrate that?

Mark 6:1. Had He been in His own country once before? (Luke 4:16-30). How had they treated Him? Why did He go again?

Verses 2, 3. What effect did His work and teaching produce? What did they call Him? Did they know His relatives? Why were they "offended" (caused to stumble) in Him? (Comp. Matt. 11:6; 1 Pet. 2:7, 8.)

Verse 4. How did Jesus explain their attitude?

Verses 5, 6. Does it say He would not, or could not? What limits the Lord's ability to do great things for us? What did He marvel at? Only one other time does it say that He marvelled—where? (Matt. 8:10).

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief. And he went round about the villages teaching.

O

NOTES AND TEACHING POINTS.

MISUNDERSTOOD BY HIS FRIENDS.

"They said, He is beside himself." What had He done that seemed insane to them? It could not have been His signs and mighty works—men do not count a man demented for that. Indeed His works were the best proof that He was not insane. "And many of them said, He hath a demon and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?" (John 10:20, 21)). But the manner of His life, perfectly devoted to the Father's will, and the truth which He spoke, which sounded so strange to their ears; also the high place He claimed for Himself, and His demand that they should have faith in Him—that was the reason they thought Him crazed.

Who thought He was "beside Himself"? If it had been His enemies only it would have been more natural. But it was His friends, those who knew and loved Him best. That was hard to bear. In verses 31-35, His mother and His brethren tried to get Him off to Himself—for what purpose is not stated, but in the light of v. 21, and judging by the way He ignored their attempt, it was for no worthy reason. The Lord Jesus did not even send them an answer. He merely said to His hearers that He acknowledged only those as mother and brethren who hear the word of God and do it.

Where all is wrong, the right seems odd and strange. Where falsehood has right of way the truth is evil spoken of. Where all are selfish and sinful a pure and true life looks abnormal. Paul, accused of being beside himself, gave as explanation of his life that the love of Christ constrained him to do as He did. That sort of life demands explanation. (2 Cor. 5:13-15). Even among fairly good people a truly devoted life and an unselfish work, is looked on with a little secret misgiving, as a sort of mild insanity. Partly because there is so much that is false and fanatical, a man would be counted as "beside himself" if he should really love the Lord his God with all his heart and soul and strength and his neighbor as himself. Such a one must be content to be misunderstood and misjudged as Jesus was.

MALIGNED BY HIS FOES.

That He cast out demons they could not deny; so they charged Him with doing it by Satan's power. The Lord could have flashed forth in righteous indignation at such malicious slander, or He could have loftily passed it by in scorn of their meanness. Instead He humbly stooped to explain, that such a thing could not be. If Satan turned against himself and undid his own interests his kingdom would go to pieces. It was only by overpowering Satan that Jesus was able to oust him from his possessions, or take his prey away from him.

REJECTED BY HIS OWN COUNTRYMEN.

His first visit to Nazareth would have resulted in His death, if His townsmen could have carried out their will. (Luke 4:16, 28-30). Here He is back once more in His home vicinity. But because they had known Him from childhood, and as the carpenter of Nazareth, and as "the Son of Mary" and because they knew His brothers and sisters, they found it impossible to believe on Him.

THE POSITION OF MARY.

This lesson incidently shows how different was the position of Mary the mother of Jesus from that to which the church of Rome has presumed to exalt her. She holds no higher place than any true, obedient believer has before God. (Mark 3:34, 35; Comp. Luke 11:27, 28). Also the Roman myth of Mary's perpetual virginity meets its refutation: she was the mother of Joseph's children, after Jesus' birth. True, the term "brethren" often means only relatives, in the Bible; but the connection here is such as to demand the simple meaning of the terms "brother" and "sisters."

HE COULD DO NO MIGHTY WORK THERE.

The limitation was not in Him but in them. God cannot give us more than we are in attitude to receive. Our unbelief hinders Him from doing His best for us. If we do not expect anything from Him, and think He cannot or will not do for us, we will get very little. "According to your faith be it done unto you." "He marvelled at their unbelief."

SECOND LORD'S DAY LESSON OF FEBRUARY

Lesson 7.

February 12, 1928.

JESUS PICTURES THE KINGDOM OF GOD.

Golden Text: Thy kingdom come. Thy will be done, as in heaven, so on earth.—Matt. 6:10.

Lesson Text: Mark 4:26-34.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?

31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,

32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it; 34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

Questions and Brief Comments.

Verses 26, 27. How does the Kingdom of God begin its existence? What is the seed? (Luke 8:11). Who sows it? Where? Why there? Does the seed grow? Why does it grow? (Comp. Isa. 55:10, 11).

Verses 28, 29. Once the seed is lodged, what does the earth do of itself? All at once or stepwise? When is the growth complete? When does the Man take a hand again? What will he do in the harvest? (Matt. 13:30, 39-43).

Verses 30-32. By what other parable does Jesus set forth the Kingdom of God? Does it have a very small beginning? Is it destined to great things?

Verses 33, 34. Why did the Lord use parables? What other reason is given in verses 11, 12 of this chapter (Mark 4)?

NOTES AND TEACHING POINTS.**THE SEED CAST ON THE EARTH.**

"So is the kingdom of God." The points of this comparison are—

1. That the Kingdom of God begins with the casting of a seed in the earth. The seed is the word of God—the word of the gospel. Luke 8:11.

2. That the seed is left to itself to do its own work. There is no direct, personal interference on the Lord's part during this time. The King is absent during this period of development.

3. When the fruit is ripe He steps in again and takes a hand "because the harvest is come."

The casting of the seed upon the earth includes the whole beginning of the gospel—the personal ministry of our Lord, His death and resurrection, the descent of the Spirit and the whole apostolic age with its supernatural manifestations. Not until the whole revelation had been supernaturally given and set on its way could it be said that the seed was cast upon the earth.

The Blade, the Ear, the Full Grain. There follows a long season of growth and development, during which the great Sower is absent and does not in Person interfere with the natural progress of things. All seems to be

left to itself, and to work along of itself. In fact, however, the Sower keeps His eye on all, providentially guiding, directing, protecting, answering prayer, bestowing gifts and blessings from on high. But His miraculous and direct interposition is not to be looked for during this period.

The Harvest. When the fruit is ripe. Then all comes to an issue. The Kingdom which all along existed on earth in its preparatory and developing state now reaches its completion and crisis. The Lord Himself now steps in and "the harvest of the earth is reaped." (Rev. 14:14-16.) In the kindred parable of "the Wheat and the Tares," the harvest is "the consummation of the age." (R. V. margin, instead of the misleading rendering, "the end of the world"). Matt. 13:39. Then will the righteous shine forth as the sun in the Kingdom of the Father.

THE PARABLE OF THE MUSTARD SEED.

This parable teaches that the Kingdom of God begins with a seed of very small beginning ("less than all seeds") but is destined to attain to a great and imposing magnitude.

This growth, however, is not outward and visible. Throughout this age, until the Lord Himself comes back, the Kingdom of God will count for little in the world. Those who represent it are never a great multitude, not many noble, not many mighty, but always a comparative few, and these, like their Lord, "rejected and by the world disowned." And the last days of this age will be worse in this respect, rather than better. (Luke 18:8; 2 Tim. 3:1). The great ecclesiastical systems and governments of Rome, and the Greek Church, and some Protestant imitations of those, do not represent the Kingdom of God. The real Kingdom of God in its total and full manifestation will be revealed in the time of the harvest, as seen in the foregoing parable.

PARABLES OF THE KINGDOM.

This parable of the Mustard-seed is found in Matt. 13 also, where in a series of seven parables the Lord Jesus sets forth "the mysteries of the Kingdom of God." The first two of these parables (The Sower, and the Wheat and the Tares) are interpreted to us by the Lord; the rest (the last perhaps excepted) are not interpreted to us. In the parable of the Sower we learn that the success of the seed sown will be very limited—on only one out of four sorts of ground will it come to fruitage. In the parable of the Wheat and the Tares we learn that even where the wheat grows tares will be found mingled with it, and the separation will not take place till the end of the age, the harvest.

Now we must not interpret the uninterpreted parables (the Mustard seed and the Leaven) so as to make them contradict the parables which the Lord Himself explained. We must not make them teach that the true church will grow until it occupies and controls the whole world, or till the whole world is "leavened by the gospel." For that is exactly the opposite of what the Lord teaches in the first two parables and elsewhere.

QUESTIONS FOR THE CLASS.

1. To what does the Lord liken the kingdom of God?
2. What is the seed? Luke 8:11.
3. Who cast it on the earth? Where is it cast? (Matt. 13:37).
4. What then happens on the earth?
5. Does the Sower interfere during this time?
6. What stages of development are mentioned?
7. When is the growth complete?
8. Does the Sower then step in again?
9. What does He do?
10. What is the harvest? Matt. 13:39.
11. Read Rev. 14:14-16.
12. What will be done with the ripened grain? Matt. 13:30, 43.
13. What other comparison did Jesus use?
14. Why did He choose the mustard-seed to illustrate the beginning of the Kingdom?
15. What is he issue of this small beginning? (Where was such a comparison used before? Dan. 4:11, 12).
16. Were these all the parables Jesus spoke?
17. Why did He use parables? (v. 33).
18. What other reason is given in vs. 11, 12?

THIRD LORD'S DAY LESSON OF FEBRUARY

Lesson 8.

February 19, 1928.

TWO MIRACLES OF POWER.

Golden Text: Who then is this, that even the wind and the sea obey him?—Mark 4:41.

Lesson Text: Mark 4:35-41; 5:15-19.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side.

36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?

39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye fearful? have ye not yet faith?

41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

Mark 5:15. And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid.

16 And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine.

17 And they began to beseech him to depart from their borders.

18 And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.

19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how

Questions and Brief Comments.

Verses 35, 36. On what day? (The close of a busy day: see Mark 4:1 and back of that). Why did He want to go to the other side? (Matt. 8:18).

verse 37. At whose command did they undertake this trip? Did they have Jesus with them? If we go at the Lord's will and He is with us, may we even then have to face storms and trials?

Verse 38. Where was Jesus all the while? (Comp. with Jonah 1, and point out differences). How did they awaken Jesus? Does He sometimes seem indifferent to our troubles? Is He ever indifferent?

Verse 39. How did He still the storm? Look up Ps. 33:9 and 107:29.

Verse 40. For what did He rebuke His disciples? What kind of faith should they have had? (Luke 12:6, 7, "Thou art my God: my times are in thy hand." Ps. 31:14, 15).

Verse 41. What effect did this have on all who saw it? What is said about the wind and the sea? (Ps. 135:6; 148:8). Who then was this?

Mark 5:15. (Read Mark 5:1-14). What marvellous thing did those people see? How did it affect them?

Verse 16. What did the witnesses tell? What had happened to the swine?

Verse 17. What strange thing did they ask? Can you see any reason?

Verses 18, 19. Did Jesus comply with their request? What did the healed demoniac beseech? Why would he want to go with Jesus? Did He permit him? Why not? What work did the Lord assign to this man? Ought everyone who has been saved and helped by the Lord do this?

great things the Lord hath done for

NOTES AND TEACHING POINTS.

(The Lesson includes all of Mark 4:35 to 5:20).

THE TITLE OF THE LESSON.

"Two Miracles of Power." In the one He showed Himself to be Lord in the physical world, the realm of nature; in the other He was shown to have supreme power in the spirit realm.

THE STORM ON THE LAKE.

The journey was at Christ's command. Moreover He went with them. Some seem to think that if we are in the path of God's will and the Lord is with us we ought to have only smooth sailing. Is that so?

He was asleep. It was on the day He had spoken the parables of the Kingdom, and much else was crowded into the same day. Jesus was tired. (Comp. John 4:6). The storm did not disturb His peaceful rest. He was never afraid of anything, because of His perfect trust in the Father. But to the distressed disciples His sleep seemed like indifference. Does it ever seem to us as though the Lord were asleep while we are in trouble?

The disciples' fear. They were experienced sailors, but this storm filled them with terror. But though Jesus' presence was no guarantee that there would be no storm it was a guarantee that no evil could befall them. (Ps. 91:9, 10; Rom. 8:28). Moreover they should have known who Jesus was—His power, His mission, His relation to God. Did they think that the storm would swallow Him up? Surely their faith was weak.

"Where is Your Faith?" They should have trusted in God's protecting care. The Lord Jesus had taught them that not even a sparrow can fall without God, and that the very hairs of their heads were numbered. No accident can befall us, but life with all its changes, and death, and all our times, are in the hands of the Father, whose infinite love and wisdom watches over our every moment. "Believest thou this?"

Jesus Stills the Storm. Just to show them how absolutely the storm was in God's hand, the Lord Jesus stopped it with a word. After this the disciples would know and remember, and they would not need to have every future storm stopped in this manner. Enough to know that the Lord had complete and absolute control of storms.

Who then is this? Who is it that can speak the word and winds and waves obey Him? Look up the reference in the Study-questions opposite v. 39. Also read and think on Isa. 48:13. Who is Jesus? (Matt. 16:16). Is it important that we should know and believe that? (John 8:24).

THE GADARENE DEMONIAK.

Demon possession was a reality, not an imagination or superstition of the people. The demons belonged to Satan's kingdom, and held possession on Satan's behalf. (See Lesson 6.)

This was a peculiarly evil case. Many demons had seized upon this man. He was a frightful being, naked, and ferocious like a wild beast. He broke all fetters and could not be restrained by human power. No man dared to pass by in his vicinity. When Jesus landed on that shore the wild man came running up to Him, but his fury was immediately changed to suppliant pleading and cries for mercy on part of the demons. They acknowledged Him to be "the Son of the Most High God," and begged not to be sent "away out of the country," "into the abyss" (Luke 8:31). What was the sequel of it all?

"Clothed and in his right mind." Not only the demoniak, but many wild and careless sinners have been sobered and controlled and righted up through contact with Jesus, by way of the gospel, and are now "clothed and in their right mind."

The Request of the Gadarenes. They were afraid when they saw and heard. Why were they afraid? Were they afraid for their swine? Jesus responded to their request. He never forces Himself upon anyone. He does not want us to, either.

The Healed Man's Request. It was natural that this man should want to be with Jesus. In other cases He permitted it, but in this instance it was needful that this man should testify of Christ's mercy to his dull-hearted countrymen, that another time they might welcome Him. In Mark 7:31-37 we see Jesus back in that same country.

QUESTIONS FOR THE CLASS.

1. Who ordered the journey across the lake?
2. Did Jesus go with them?
3. What, nevertheless, happened?
4. What was Jesus doing?
5. Why did they awaken Him?
6. How did they wake Him?
7. Was He confused or frustrated?
8. What did He do?
9. Did the wind and sea obey Him?

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