

THE WORD AND WORK

“HE SHOWED THEM HIS HANDS AND HIS FEET.”

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy Hands—
Thy nail-pierced Hands, Thy cross-torn Hands—
My Savior, show me Thy Hands.

Christ, if ever my footsteps should falter,
And I be prepared for retreat;
If desert or thorn cause lamenting,
Lord, show me Thy Feet—
Thy bleeding Feet, Thy nail-scarred Feet—
My Jesus, show me Thy Feet.

O God, dare I show Thee
My hands and my feet?

—Benton Thoburn Badley.

WORDS IN SEASON.

R. H. B.

PUTTING GOD TO THE TEST.

“Prove me now . . . and see,” said the Lord to His backward people. (Mal. 3:10). “Take me up on my promises,” God said in effect, “and see if the results do not come.” That is a different thing altogether from tempting God and making trial of Him. It is unbelief that makes trial of God; but to prove Him by taking Him at His word is the venture of faith. The one is an attitude of distrust which says “Let us see whether He can do anything”; the other risks itself upon His word of promise. In the former case you insult God, in the latter you give Him an opportunity to manifest His truth and grace.

TRY HIM OUT ON HIS WORD.

The easiest and most conclusive way to satisfy yourself of the truth of God's word and the power of the Lord Jesus is simply to take Him up on His own proposition and to respond to His challenge. Try Him now and see whether things do not come out as He said. For example—here is His challenge to the doubter, in John 7:17—

“If any man willeth to do his [God's] will he shall know of the teaching.”

And what is it he shall know? The most vital thing of all: he shall know “*whether it is of God or whether I speak from myself.*” That is, in other words, he shall know whether Jesus was indeed what He claimed to be, the Messenger and spokesman of God, or whether He was an impostor. And what is the condi-

tion? If a man, any man, *wills to do God's will*. If he is ready to do the will of God as he learns it and becomes assured of it. If in such an attitude he will seek into, examine, weigh, search the testimony of Christ, he shall come to a full and clear conviction as to the teaching and mission of Jesus Christ.

Now is it not worth the while to take Him up on this challenge? Why argue and philosophize, and balance reasons pro and con, and say like Pilate, "What is truth?" Only surrender your heart sincerely to do God's will as it becomes clear to you, and attend to the testimony of Christ. Thus you shall come to perfect assurance.

TO THE HOPELESS SINNER.

Here is the challenge to the timid and despairing—the one who thinks he has sinned too much and too long, or perhaps fears that he has committed the unpardonable sin:

"Him that cometh to me I will in no wise cast out."—(John 6:37).

Why waste time in fears and wondering whether there is a chance for you? Come to Jesus just as you are without one plea, except this that He has bid you come and pledges Himself unconditionally to receive you if you do come. That answers every anxious question. Do you ask how you can come? To come to Him is to believe on Him. "He that cometh to me shall not hunger, and he that believeth on me shall never thirst." (John 6:35). To believe in Him involves both your turning and your confession of Him by word and in the act of baptism. Do that from the heart, and you have His word that he will on no account cast you out.

REST TO THE WEARY.

Here is His challenge to the troubled and burdened and distressed:

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest to your souls, for my yoke is easy and my burden is light." (Matt. 11:28-30).

The one thing to do then, if you are crushed beneath life's heavy load, and long for rest and peace, is to take Him up on His proposition—"Come unto me"—"take my yoke"—"learn of me." The inevitable result as promised is, "I will give you rest . . . you shall find rest to your souls." Why not venture out upon this offer; thou burdened one who hast nothing to lose thereby but all to gain?

THOSE WHO WANDER IN DARKNESS.

Here is the challenge of Jesus Christ to those who are perplexed and confused, clouded in vision, and know not whither to go or turn:

"I am the light of the world: he that followeth me shall not walk in the darkness but shall have the light of life." (John 8:12).

Here then is the way out of the labyrinthine tangle and be-

wilderments in which he finds himself. Ask, like Saul on the Damascus road, "Lord what wilt *thou* have me to do?" and *follow Him*. No one can follow Jesus until he has *come* to Him. Then adopt His way, pursue His aim and purpose, make His principle your own, do His works, set your feet in His footprints, walk by His Spirit. That is the path which is as the dawning light, which shineth more and more unto the perfect day. There is no darkness on the "trust-and-obey" road. Following Jesus is the path of obedience; and obedience is the thread by which you find your way through and out of any maze without stumbling.

THE ULTIMATE CERTAINTY.

Once more—your heart wants some objective proof, some tangible assurance and evidence? Seek it not in your frame of feelings, nor in signs and miracles. Man says, "Show me and I will believe." But Christ replies, "Said I not unto thee that if thou *believedst* thou shouldest *see* the glory of God?" (John 11:40). Here then is His proposition:

"He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and *will manifest myself unto him*." (John 14:21).

Just as Abraham's walk in obedience of faith led him into ever deeper and firmer certitude of God, so also he that loves the Lord Jesus Christ and keeps His commandments will come into full realization and certainty. "In that day you shall *know* that I am in the Father and ye in me and I in you." (John 14:20). Put Him to the test in it and you shall see.

* * *

"I HAVE LOVED YOU, SAITH JEHOVAH."

I expect that in that day when everything shall be set in its true light, and we shall see things as they really are, nothing will so break our hearts as a little sentence of four words which sums up God's dealings with us. He spoke it to Israel once: He will say it to us all sometime. "The burden of the word of Jehovah to Israel by Malachi: *I have loved you, saith Jehovah*." I HAVE LOVED YOU! So God has loved me. I see it now—He has loved me, all the time, all the way; and I did not know it, would not believe it, would not trust Him. I treated Him as a taskmaster, as an austere Lord. I shirked, I turned away, I tried to circumvent Him; I complained and rebelled; I was disobedient and selfish. And all the time I knew not what I was doing, and my heart, hungry and consumed within me, never knew what it was missing and spurning. God loved me! And while I was getting on proudly without Him, His love followed me and sustained me so that I should not perish. And when I brought suffering upon myself He shared it; and when I disobeyed He had compassion on my life; and when I rebelled He passed it over in mercy and marvellous patience. All the while He was waiting for one real look of recognition from me. When I dragged through a heartless formal worship, He longed for one

expression of genuine response to all His lovingkindnesses. He never got it. When I put Him second and third and last, He bore with me and still planned for my blessing. When I sinned and turned to Him He forgave me freely in mercy overabundant, if haply He might allure me nearer to Himself. But I forgot it. Somehow I never could quite *believe* that He loved me. I believed it in a way, but not in my very heart: I did not realize it. In fact I did not think he cared for me and for my interest. I was afraid of Him. I mistrusted His purposes and His guidance. I would not have dared to say so, of course, nor even allowed myself to think it, but down in my heart I felt that He would take the advantage of me if I gave Him the chance. I did not want to go to perdition, and I intended to see to it that I kept out of *that*. I intended to be religious enough, to read my Bible enough, to worship enough, to give enough, to fight for the sound doctrine enough, and do enough of good works, to secure my soul against hell. I intended to put up enough of "goodness" that the Lord would not be able in justice to damn me. (Fool that I was—to think that salvation could be obtained in any such way as that!) All the time I saw to it that God should not get too much of my time and means—just decently enough of it to make a fair showing and to prevent my going to perdition. During all this He yet loved me, pitied me, and His heart was grieved for my misery, and still He thought and wrought for my good. I sinned all my life long against *love!* How blind, how blind I was! And is it too late now? O make us to see and know, dear Lord!

A GIFT GREATER THAN OF SILVER OR GOLD.

In the third chapter of Acts an incident is told, full of meaning from every angle. I will not attempt a full setting forth of the precious lessons contained in it, but only present in outline some of the chief features of the chapter.

The third chapter of Acts gives an account of the supernatural, instantaneous restoration, through the agency of Peter and John, of a man above forty years old, who was lame from his mother's womb. The man was so well known (being a beggar, a familiar figure at the "Beautiful Gate" of the temple) and the miracle so open and obvious and manifest to all men, as to make it a demonstration of the power and authority of the Lord Jesus Christ, in whose Name this work was done. The simple facts are as follows:

1. The lame man asks an alms of Peter and John as they are about to enter into the temple.
2. Peter tells him that silver and gold had he none; but that which he did have he would bestow on him—a gift far more precious than silver or gold.
3. The gift comes to the lame man in the shape of a *command*.
4. It is accompanied by a friendly lift.
5. The man *acts* upon the command.

6. His action is fulfilled by Divine power.

7. He makes use of the gift, praising God, and bearing testimony to the glory and power of Jesus Christ.

In the ensuing sermon there is a spiritual application of the outward event the people had just witnessed.

1. In Peter's sermon there is a command, upon the authority of Jesus Christ, to a people bound in fetters and dead in trespasses and sins. It is the command to "Repent" and "turn again". (Verse 19).

2. This, like the command to the lame man, calls for response and action, in obedience, by those who are addressed.

3. Their action would be sustained and fulfilled in power by the Lord upon whose word it is done. For it is not only that they turn, but God raised up His Servant and sent Him for the purpose of *turning them*. (Verse 26. Cp. Ps. 80).

THREE FACTS CONCERNING THIS HEALING.

1. It was a Divine credential to the apostles. (See Mark 16:20; 2 Cor. 12:12; Heb. 2:4).

2. It was an outward demonstration, in a man's *body*, of what the Lord Jesus can and will do for any man inwardly, as to his spiritual condition.

3. It was a foretaste of the great Restoration, when in due time the Lord Jesus, at His coming, will rescind the curse that lies upon all physical nature. (Verse 21). "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing." "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree," and "the wolf and the lamb shall feed together and the lion shall eat straw like the ox." (Isa. 35: 5, 6; 55:13; 65:25).

LIMITATIONS OF PARDON.

As much as God delights in lovingkindness and although at infinite cost to Himself He has provided mercy and forgiveness for man, He cannot bestow it:

1. In the case of a man who will not have it. In several cases our own Supreme Court has handed down the decision that *a pardon cannot be forced upon anyone*.

2. In the case of the man who refuses God's only appointed way and covenant (Acts 4:12)—who rejects Christ and the gospel.

3. In the case of the man who will not repent. I read of an incident that illustrates this point. A man who stood deservedly high in the estimation of his state, procured a governor's pardon for a friend of his who had been convicted and sent to the penitentiary. Intending to spring a happy surprise on him, he visited his friend in prison and said to him, "John what would you do if you were let go free?" "The first thing I would do," replied he, "—I'd get me a gun and shoot the chief witness against me and then I'd go and shoot the judge who sentenced me." The friend silently returned the pardon to the governor.

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

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NEWS AND NOTES.

Both the Editor and Publisher of this paper will be absent from the office for the next three weeks: Brother Boll in Toronto, Canada (746 Coxwell Avenue) teaching and preaching in the churches there; Brother Jorgenson in Song Revivals in St. Louis, Springfield, Tulsa, Oklahoma City, Sherman and Dallas.

Subscriptions and all ordinary orders will be promptly handled by our careful office helpers. Communications that must needs be forwarded to Editor or Publisher for personal attention will be a bit delayed.

We tried to abbreviate O. S. Boyer's Brazilian letter, but it was too well-written and too intensely interesting to cut.

The church at Salem, Ind., has had 20 additions this year, under O. W. Scott's ministry, 11 coming forward at one time.

C. G. McPhee, of Denison, Texas, is to labor in Canada for the summer. Denison has recently purchased our alphabetical hymnal, and Brother McPhee says, "It is the very best in every way."

From "Somewhere in Arkansas": "I am having fine opportunities. Men are harder to get for missions than money."—Don Carlos Janes.

The church at Dugger, Ind., where J. R. Clark labors, has just closed an excellent meeting, D. H. Friend preaching. There were 24 responses, 19 of them for baptism. Attendance was large, almost larger at times than seating capacity of the good building. On April 8, the closing day, 235 attended Bible study. The co-operation of Linton, Berea, Ellis, Jasonville, and other sister churches was greatly appreciated.

"I learned of your 'Great Songs of The Church' soon after it came from the press. I have compared it with many of the leading hymnals of many of the denominations, and do not hesitate to pronounce it the greatest hymnal that I have ever examined. I have shown my faith by my works by recommending it to the church of which I have the honor of being minister. They have authorized me, on the strength of that recommendation, to place with you an order for the round note edition in cloth."—J. P. Kimbrell, Cleveland, Okla.

From Galveston: (Belated). "Thos. D. Rose, of Houston, will assist us in a series of meetings, which begins Lord's day, April 9. During the past month four have placed their membership with the congregation here. Interest is growing. Remember us in your prayers."—W. J. Johnson.

From Macon, Ga.: "The brethren are mighty well pleased with the song book. Church work here is encouraging. We had one renewal Sunday, and have a baptism for Wednesday night."—R. A. Zahn.

From Cynthiana: "The ladies of the Salem Church have been a great encouragement to the work there by their works of faith and labors of love. Since November, 1926, they have been meeting once a month to spend the day in sewing and preparing boxes for the missionaries, orphan's home, the sick of their community, and others. They have been very zealous in this work from the beginning. Their offerings have been liberal, and their attendance about twenty. Every church should encourage this work, for it is much needed."—George R. Johnson.

From Toronto: "I was with the brethren at Selkirk on a recent Lord's day. We had two splendid meetings in spite of stormy weather and bad roads. They are going to have Brother H. H. Adamson for meetings in June; also Brother Gaston Collins for some evenings in April."—Alex. M. Stewart.

From Santa Rosa: "Our little school, The Santa Rosa Christian Academy, is moving along gloriously. Prospects brighter all the time for a real Bible College after the old kind. I mean a Bible School like the mother school in her young days, and days of real spiritual force, when we thought more about whether or not God would credit our work, than we did about College Committees on credits and standing; the days when athletics did not occupy such a prominent place. I fear that now our schools are scattering almost every week-end to various sections to try their muscular feats or physical prowess rather than their mental and spiritual strength.

"The church at E. and First Sts., is growing. Our Lord's day school is taking on new life and perhaps is doing the best work of its existence. Seven additions to the church by baptism in the last three weeks. All these the results perhaps of the influence of the Bible teaching in our little Academy.

"May the Lord bless The Word and Work and all who help to make it such a grand magazine for the spreading of His Kingdom."—O. W. Gardner.

From Davenport, Neb.: "We drove up here last week for a while; don't know just how long I shall be here. I preached here last Sunday and am to go to Ruskin, Neb., for next Lord's day."—W. L. Brown.

From Chicago: "Perhaps Brother Charles Neal has informed you of the work that is being started in our district. He was here nearly two weeks, preaching and teaching in our home. It seems that there will be a congregation of thirty or more established in the district immediately north of us next Lord's day."—E. E. Beck.

Chas. M. Neal, Winchester, Ky., has designed and supplies the "Time Saver Sermon and Letter File," 2c each in any quantity. It is a strong printed envelope with space for records.

E. H. Hoover is in Jacksonville, Fla., in a meeting where H. N. Rutherford labors.

From Chicago: "Our meetings on the West Side (Long Ave.), are going along in the usual way. Brother Piggot, in spite of his eighty-four years, is very active. We are teaching our children of the Lord and learning more of Him and His love ourselves."—H. A. Rowland.

The meeting conducted at Camp Taylor Church, Louisville, by Geo. R. Johnson, was fruitful and helpful. Nine were baptized, all men or boys.

From Toronto: "We had another baptism recently at Strathmore. Brother Fujimori spoke two evenings at Bathurst St., on his farewell visit."—Mrs. G. C. Yake.

We have now on hand second-hand, or slightly shelf-worn copies of the following titles for sale at 50c each: "The Real John Wesley," Meredith; "Abilene Lectures, 1924-25"; "The Poems of David"; "The Divine Demonstration," Walter Scott; "Cross and Crown" (600 pages); "Persia and its People"; "Christ, the Light of The World," McCaleb. Proceeds from sale of the last-named book go to missions.

IMMORTALITY.

(2 Timothy 1:10)

H. L. OLMSTEAD.

Immortality has been brought to light! This is the declaration of Paul. He who abolished death and brought life to light has also established the fact of immortality. What is immortality and to what does it apply?

I.

TERM NOT APPLIED TO SOUL OR SPIRIT.

We frequently hear the terms "immortal soul" and "immortal spirit." As thus applied it is a misnomer. Such terms are never used in scripture. They are, strictly speaking, as much out of place as the terms "mortal soul and mortal spirit" would be. The words "mortal" and "immortal" are applied to *bodies*, not to souls and spirits. They, like the terms "corruption" and "incorruption," relate to the body and never otherwise. A mortal body has for its opposite an immortal body. A corruptible body has for its opposite an incorruptible body. This being true the statement in 1 Tim. 6:16 that Christ only hath immortality is plain. His body is the only one yet which has been rescued from the grave to be changed, glorified and to die no more.

II.

But men do have souls and spirits which are not subject to literal death and annihilation. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. Soul, spirit, joints and marrow are divided asunder in God's word. Heb. 4:12. Man is in the image of God—a trinity. Paul had a desire "to depart and be with Christ." Phil. 1:23. There was an "I" which lived in the flesh (Phil. 1:22) and when Paul came to the end of life he departed to be with Christ. 2 Tim. 4:6. Of course if man has no existence apart from the body there was nothing to depart much less was there anything to be "with Christ," and there is no "I" which lives in the flesh. Hear him yet again, "We that are in this tabernacle do groan." There is some one who inhabits this fleshly tabernacle. The groaning ones are desiring a house from heaven. 2 Cor. 5:4. Of course, if there is no person or entity which dwells in this house all this is meaningless. Also it is clear from the following verses that one may be "absent from the body and at home with the Lord." If man is now wholly mortal and has a soul and spirit which ceases to exist at death, it is puzzling to know just how one could be "at home" and "with the Lord." Instead of this he would be *no where at all*, and neither at home nor with the Lord. God announced that "I am" (not "was") the God of Abraham, Isaac and Jacob! Matt. 22:32. Jesus introduces this statement from Exodus 4 as proof to the Sadducees that there is a sense in which those who have died are still alive.

But let us remember that the fact of the existence and continuity of the spirits of men, however blessed and comforting it may be, *is not immortality.*

III.

What then is Immortality?

As we have suggested immortality has to do with the bodies of men. If Jesus brought immortality to light it must have been by His resurrection, which was a bodily resurrection. Let us notice just one instance of our Lord's many appearances: Luke 24:36-45. It was on the evening of that first Lord's Day on which he rose from the dead.

The disciples are together perhaps in that same "upper room" and it is supper time.

They are troubled and strange stories are abroad; the tomb has been found empty. Certain women say they have seen him while two disciples on the way to Emmaus have eaten with him that day.

While they are thus talking about it, "Jesus himself" stood in the midst of them and said, "Peace be unto you."

Terror fills their breasts. They think they have seen a spirit—a disembodied thing, a ghost.

But no, Jesus reads their thoughts and asks, "Why are ye troubled? and why do thoughts arise in your hearts?"

He shows them His hands and His feet. He assures them—"It is I, myself." It is the whole man, body, soul and spirit. "Handle me and see." It is no apparition, no disembodied ghost, upon which they are looking, but it is His real bodily presence. "I have flesh and bones."

Still they believe not for joy. It is too good to be true that in this world of death and corruption one should bring his body back again from the dead throbbing with new life and vitality. Then comes the climax. He asks for something to eat and in their presence He eats a piece of broiled fish and honeycomb.

This is the proof of immortality, yea this is immortality. That which was dead and corruptible, is alive again forevermore. "Christ being raised from the dead dieth no more," "Alive forever more." Rev. 2:8. Nothing short of this is immortality. "Christ risen from the dead is the first fruits of them which are asleep." 1 Cor. 1:20. It is not "immortal souls" but immortal bodies that we need. Christ rescued His own body from the tomb and He on that day and today is the living, quivering, prototype, promise and prophecy of immortality for all who sleep in Him and for all who are alive in Him when He comes. For they shall be changed. 1 Cor. 15:51-53. So long as death holds the believer's body and so long as he has a body subject to death, mortality and not immortality, reigns. Mortality must be swallowed up of life; else death is not abolished. Death too, must be abolished from the believer's body or Satan and not Christ is the victor.

IV.

THE BELIEVER'S BODY.

1. It is "for the Lord." 1 Cor. 6:13.
2. It is the temple of the Holy Spirit. 1 Cor. 6:19.
3. It has been bought by Jesus' blood. 1 Cor. 6:20.
4. It is now mortal, subject to both death and corruption. Rom. 8:11.
5. It, this mortal body, is to be "quickened" by the Spirit. Rom. 8:11.
6. Its "redemption" from the grave is awaited by saints and all creation. Rom. 8:22, 23.
7. It is to be taken from the tomb. Jno. 5:28.
8. It is to be changed when Jesus comes if the believer is living. 1 Cor. 15:51-53.
9. It is sown in corruption, in dishonor, in weakness, a natural body. 1 Cor. 15:42-44.
10. It is raised in incorruption, glory, power, a spiritual body. 1 Cor. 15:42-44.

Other passages might be introduced to show that Christ not only brought back His own body from the grave, but that He will do the same for those who die in the Lord. But, what is more, these mortal bodies will put on immortality and the bodies of the living saints will be changed into bodies like His own glorious body, that is, to immortal *bodies*.

Heaven is not to be peopled with a host of disembodied ghosts, but there shall be a resurrection of that which is dead. It will be changed into a glorious, powerful, incorruptible, spiritual body, but a body nevertheless. The grave shall have its victory no longer.

V.

JESUS MUST COME.

There will be no immortality in the strict New Testament sense until Jesus comes. By every law of necessity this same Jesus must come. The trumpet must sound ere the dead shall be raised incorruptible. The Lord Himself must descend before the dead in Christ shall arise or the living be caught up to meet Him in the air. Immortality is not a fact for any except Christ so long as there are those who are either "dead in Christ" or those who live in bodies subject to corruption. Immortality is not a present possession, for this mortal must put on immortality. "Mortal" applies to this body for it is subject to death and corruption. So this mortal is not immortal until it has "put on" immortality. Let every saint then say, "Even so, come Lord Jesus," for His coming will mean our immortality.

VI.

HOW ARE THE DEAD RAISED UP?

When we begin to talk of Jesus as having rescued His own body from the grip of death and state our belief as to the final redemption and salvation of the believer's body, many stumble. "Thou fool," said Paul. 1 Cor. 15:35. Certainly it is not incred-

ible that God should raise the dead. The God who gives life and a new glorious body to the grain of wheat and quickens it when it "dies"; the God who made all the bodies for the planets of the heavens, who peopled the earth with thousands upon thousands of species of birds, beasts, insects and fishes and man; the God who gave to each one a body suitable for the life it was to live—this God is certainly capable of taking care of the believer's body. That body too, will be perfectly adapted to the kind of life saints are to lead in glory. 1 Cor. 15:35-42. If Jesus Christ did not take His own body from the tomb, change and immortalize it, then immortality has not been brought to light. If Jesus does not do the same for us we shall never realize immortality for ourselves. Immortality is living again in a body which was mortal and corruptible and dead, but is now no longer mortal, subject to corruption or death; or it is the change of a living believer's corruptible body into such a body.

VII.

IMMORTALITY THE GOAL.

It is not for Heaven but for Immortality that we seek. (Rom. 2:7). Perfect beings in body, soul, and spirit, in a perfect world, is the ultimate goal. Redemption is incomplete until this is accomplished. Man again in the image of God, "Like Him" is the promise and hope. 1 Jno. 3:1-3. This is the meaning of the incarnation. God has come down to earth, taken on Himself our humanity, carried it to the grave, and brought it forth, changed, incorruptible and immortal. Yea, more, He has carried it glorified into the presence of God and the "Man who was made a little lower than the angels for the suffering of death" is now "crowned with glory and honor." While we who seek glory, honor, and immortality are assured that "many sons" shall be brought into glory. Heb. 2:5-18. This is immortality, the Christian eternally and incorruptibly embodied; and nothing short of it is.

Franklin, Ky.

But as for me—

I will look unto Jehovah

I will wait for the God of my salvation,

My God will hear me.

Rejoice not against me O mine enemy

When I fall I shall arise,

And though I sit in darkness

Jehovah will be a light unto me.

I will bear the indignation of Jehovah,

Until He plead my cause,

And execute judgment for me

He will bring me forth to the light

And I shall behold his righteousness.

—Micah 7:7-9.

RIGHTEOUSNESS TRIUMPHANT.

(Romans 8:1-14)

J. EDWARD BOYD.

NO CONDEMNATION.

The eighth chapter is the grand climax of the Roman letter. It shows how righteousness may be supremely triumphant in Christian life and character. The first verse sums up much of the preceding argument: "There is therefore now no condemnation to them that are in Christ Jesus."* Why should there be? They are free from the law of sin and of death. The law of the spirit of life in Christ Jesus has made them so. In Him they are justified—declared righteous. This the law could not do, for "it was weak through the flesh." But God has done this; and if He declares us righteous, who shall lay anything to our charge to condemn us? (v. 33). It is not upon any righteousness of our own that we rely, but upon His perfect righteousness, which He has freely bestowed upon us. Indeed we were condemned—under sentence of death because of sin; but that sentence was executed long ago "on a hill far away." "There is therefore now no condemnation to them that are in Christ Jesus."

NOT IN THE FLESH, BUT IN THE SPIRIT.

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5:17). Though still in "the earthly house of our tabernacle," we are not in the flesh, but in the Spirit. These two states are in sharp contrast. To be in the flesh is to prefer earthly things, to be at enmity with God, unable to please Him; "the mind of the flesh is death." To be in the Spirit is to prefer spiritual things, to be at peace with God; and "the mind of the Spirit is life and peace." In such the ordinance of the law can be fulfilled. (v. 4).

Now the essential difference between these two classes is that in one the Holy Spirit dwells, and in the other He does not. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." That the Holy Spirit dwells in the children of God is a truth supported by many New Testament passages. He was promised as a gift at the beginning (Acts 2:38), and the fact of His having been given and received is mentioned a number of times later (Acts 5:32; Gal. 3:2; 4:6; Eph. 1:14 and 2 Cor. 1:22; 1 Thess. 4:8). To the Corinthians, weak and carnal though they were, the apostle had written, "Know ye not . . . that the Spirit of God dwelleth in you" and "that your body is a temple of the Holy Spirit which is in you, which ye have from God?" (1 Cor. 3:16; 6:19). Not more clearly and with no greater authority is it taught that "He that believeth and is baptized shall be saved" than that in those who are thus saved the Spirit of God dwells. In each case our faith

*It seems to be quite generally conceded by scholars, I understand, that the clause "who walk not after the flesh, but after the Spirit" was not originally a part of this verse.

rests, not upon any peculiar experience or feeling, but upon the sure testimony of the Word of God.

LIFE AND POWER BY THE SPIRIT.

But it is not as an idle guest that He abides within us. He is there to give life—to impart vitality and power. “But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you.” We are in the midst of conflict. Fleshly lusts war against the soul. How unequal this conflict is the seventh chapter shows. We are told to “abstain from fleshly lusts,” to “put to death our members which are upon the earth”; but our own strength is not sufficient. Without divine aid we face certain defeat. The Holy Spirit is present to supply this aid. “But if *by the Spirit* ye put to death the deeds of the body ye shall live.”

THE REASON FOR FAILURE.

Yet we do know that in spite of all this there is often failure. True Christians, in whom the Holy Spirit dwells, fall into grievous sin. It was so in the Corinthian church; it is so in our own time. Many are conscious of defeat. Why is it thus? The reason is the same as that for which Israel was kept out of the promised land for nearly forty years. “They were not able to enter in because of unbelief.” Now the *impartation*, as well as the *imputation* (3:28), of righteousness is by faith. “I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith . . .” (Gal. 2:20). Our Christian life is begun in faith; it should be continued in faith. It is thus that we have access to the power which the Spirit supplies. But even as in His own country Jesus was not able to do many of His mighty works because of their unbelief, so now He is often unable to do many mighty works in us for the same reason. It will be according to our faith.

BY THE SPIRIT LET US WALK.

It is not possible within the limits of this article to deal fully with this important subject. Many questions must remain unanswered. Little more can be done than to point out to the thoughtful reader the rich mine of precious truth to be found here—a mine which has been much overlooked and neglected by the Lord’s people—in the hope that he will dig therein and find great reward for his labor. The name of the Lord Jesus has been much dishonored because of the failure of many of His people to walk worthily of their calling. Too often the works of the flesh have been manifest. This ought not so to be. And it will not be so, if we are all led by the Spirit. “But I say, Walk by the Spirit, and ye shall not fulfill the lusts of the flesh.” “If we live by the Spirit, by the Spirit let us also walk.” (Gal. 6:15-25). It is the Spirit-led man who is in the fullest sense a son of God; it is in him that righteousness is triumphant.

Portland, Maine.

CONCERNING THE CHURCH AND ITS WORK.

E. A. RHODES.

The church of the Lord Jesus Christ is composed of those who have heard of Him, have believed on Him, and have turned to follow Him. Their believing on Him and turning to follow Him makes them different from the world. Their impulses, thoughts, aims and ideals are all from above because they have partaken of a divine nature (2 Pet. 1:4). This divine nature is wrought in them through the exceeding great and precious promises of God such as the promise of eternal life (Titus 1:2), the Holy Spirit (Acts 2:38), the Lord's unseen presence (Matt. 28:20), His care for us (Matt. 6:33), Resurrection (Luke 20:35, 36), the inheritance incorruptible, undefiled, and that fadeth not away (1 Peter. 1:4), His grace, which is now, (James 4:6), that which is to follow (1 Pet. 1:13), His presence eternally (Rev. 21:1-7), together with all the rest of the promises that are contained in His holy Word.

The church claiming these promises, receiving some now, trusting in others, looking for and earnestly desiring those that are to come, cleanses herself from the lusts of the world and sets her affections on the things that are above (Col. 3:1-4). The members that are diligent to look after these promises (2 Pet. 1:5-11) can know God and have power with Him because their lives are hid with Christ in God and they are looking for that eternal life (1 John 1:2) even for their Lord Jesus Christ (Titus 2:13).

The work of the church, in the main, is of a spiritual nature, preaching the gospel and perfecting the saints (Eph. 4:11, 12). If the church has no real desire to teach the gospel to every creature according to the commandment of her Lord (Matt. 28:19), she will likely have no great desire to see everyone perfected in Christ; and likewise if she has no earnest desire to see everyone presented perfect in Christ (Col. 1:28), she will have no desire to preach the gospel to every creature, if she preaches any gospel at all. In this "adulterous and sinful generation" the work of God calls for the church to be filled with the love of God (1 Cor. 13), fasting and prayer (Acts 13:2, 3), sounding out the word to every place (1 Thess. 1:8), giving as the Lord has prospered each one (1 Cor. 16:2), and among the many others the call comes from the Lord to Watch (Mark 13:33-37), lest coming suddenly He find her sleeping. "And what I say unto you I say unto all, Watch!" May our Heavenly Father bless many who are called after His holy name to claim His good promises (2 Peter 1:4) know their calling (1 Thess. 2:12; 2 Thess. 2:13, 14); 1 Peter 5:10), and strive mightily together with God in doing the work that He has left the church to do (Luke 24:47).

We, the members of the body of Christ must awake out of our sleep, "for our salvation is nearer than when we first believed." Let us number our days and see how short our time is;

and let us look out upon the fields that are white already unto the harvest: China, India, Japan, Africa, Brazil, yea, two-thirds of the earth is yet in darkness in this twentieth century! And is it not because we have not partaken freely of the love of God, the divine nature, that we have no great love for the souls of men; that we have been tithing the mint and anise and cummin and have neglected "the weightier matters, mercy, justice and faith?"

THE POWER OF SACRIFICE.

Sacrifice is a force to be wielded in the work of Missions. The word comes from the Latin "sacer facio," "to make sacred" by putting to the death. It is a word that is full of blood, a word that we only see in its fullest significance in the Old Testament on the altar, and in the New Testament on the Cross. As the very heart of the teaching of the New Testament is the Cross of Christ, so the very name Missionary enterprise spells sacrifice.

When God so loved the world as to give His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life, He laid the foundations of Missions in His own heart blood.

This power of sacrifice finds its supreme example and its highest attainment in the life and death of Jesus Christ our Saviour and our Lord. Everybody knows it, the worldling as well as the Christian. His life is our pattern.

John lays bare the heart of Christ in the great commission, and shows us *the spirit* in which we are to go. "Jesus came and stood in the midst and saith unto them, Peace be unto you. And when He had said this, He showed unto them His hands and His side * * Jesus said to them again, Peace be unto you; *as the Father hath sent Me, even so send I you.*"

The scars of Jesus Christ are the test of true discipleship. Who can write in the diary of his daily life, as Paul did, "Henceforth let no man trouble me, I bear in my body the brand-marks, the scars of the Lord Jesus?" The man who can do that, can wield the power of sacrifice with sincerity: the man who can do that without hypocrisy, without flinching before God or man, is the man who has boldness to appeal to others. By what right do we ask a Moslem convert to tear himself loose from his old environment, and face ostracism and death; by what right do we ask a man in Korea or India to endure persecution and suffering and to become a hissing and a by-word, if he has never seen in *our* lives the print of the nails?

Scars of Jesus Christ, the print of the nails, the mark of the spear, are they imprinted on our aims, our decisions, on our expenditures, on our ambitions, on our daily habits? Is there anything in my life or in yours which shows the lacerations and tears and blood and agony of Gethsemane and Calvary? If there is, then are we ordained by a power higher than any church to preach this Gospel of reconciliation to a lost world.—S. M. Zwemer in "South-America."

“THE TIMES OF THE GENTILES.”

BY JAMES CHALLEN.

Challen, author of the subjoined article, was one of the great, able, and honored men of the Restoration movement, a pioneer preacher contemporary with Alexander Campbell. We call attention to his simple and strong exposition of prophecy. This article was given honored place in the *Millennial Harbinger*, without criticism or objection; and Brother Challen, whose conviction it expresses, was accounted a faithful man, loved and honored among the brethren. *Tempora mutantur, et nos mutamur in illis.*—Editor.

“The times and the seasons” are in the hands of the Father, and are wholly at His disposal. They represent great eras, long periods, and the complexion of events which occur under them. “The times” refer to periods in the history of the world; “the seasons” to the character of those periods. Just as a year is a “time,” and spring, summer, autumn and winter the seasons. Now, both the times and the seasons are under the direction and control of God.

It is of the very essence of Atheism, that Jehovah has divorced himself from the world he has created, and takes no care and feels no interest in the affairs of man. In no case is this seen either in the Old Testament or the New. The earth has He given to the children of men. The earth is the Lord’s, and the fullness thereof. In all the events connected with Israel and their enemies, God is spoken of as a jealous God, watching over His friends to do them good, and strong to punish those who are his enemies and theirs. His eyes are on the ways of men. His eyes behold the children of men. “For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect, toward him.” (2 Chron. 16:9).

Kings, rulers, magistrates and nations are specially under His government. He disposes them as He wills. (Prov. 21:1). When they answer His purposes, they prosper, and when they fail to do this, He puts them down. He raiseth up one and destroys another. He sends armies from abroad, or incites them from within, to reform, or to utterly subdue or destroy. His own people, Israel for a long time had their own kings, but when they refused to obey Him in accordance with the will of God, He dethroned them and made them subject to their enemies; and when this failed, He utterly removed them from their own land, and put them under the government of a foreign power, until He had rooted out the last vestige of idolatry from them. Thus God said to Israel, “The Lord shall make thee the head, and not the tail; and thou shalt be above only, and shalt not be beneath; if thou hearken unto the commandments of the Lord. But it shall come to pass, if thou wilt not hearken, the Lord shall bring thee and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; because thou servedst not the Lord, therefore shalt thou serve thine enemies.” (Deut. 28:13, 15, 36, 47).

In the year of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylon besieged Jerusalem, took part of the vessels of the Lord, and the Lord gave Jehoiakim, king of Judah into his hand. After this, he took the people away from their own land, after he had slain their young men with the sword. God gave them all into his hand, to fulfill the word of the Lord. (2 Chron. 36:11-21). Here we have a striking fulfillment of the prophecy of Moses, which we quoted from Deuteronomy.

To show how intimately God stands connected with human government, and the authority he exercises over it, he says to Nebuchadnezzar, "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom." And again, "I have made the earth, and have given it unto whom it seemed meet unto me."

In the present life, God is the Governor of the nations, and also the Judge. He raises them up, tries and punishes them for their iniquities, or absolutely destroys them. We have no inspired historian now to show in what way God exercises his influence over the destiny of States and kingdoms, but it is no less true now as of old, that he does it; and we have but to read the past in the light of Scripture to see his hand still at work in arranging, disposing, punishing, and controlling the affairs of men in their social and political relations to each other, and to him. God is still known by the judgments which He executes. His hand is seen in effecting changes which baffle the wisdom of senators, and stain the pride of governors and kings.

Since the days of Nebuchadnezzar until now, the chosen people of God, Israel, have been in subjection to the authority of the Gentiles. They were divested by him of their nationality as a free and independent people, and have never recovered it to this day. Through the four successive universal monarchies they passed, under Gentile domination, being transferred from one to another. The last one—the Roman—broke them to pieces, destroyed their State and nation, burned their city, slew them with the sword, and sent them captive among all nations. In the last divisions of the Roman Empire into ten petty kingdoms, they have been for the most part under their domination and dependencies, until this day, and will continue in their depressed condition until the times of the Gentiles shall be over. As certainly as the Nile, rising in the Mountains of the Moon, runs its course until it empties its waters into the sea, so the nation of Israel, from the days of Jacob to the present hour, has pursued its course, under the eye and by the direction of an unseen but Almighty hand. It is still His nation, as much so as any portion of that noble river is the Nile. And although frequently punished, and still in the dispersion, Israel is beloved for the sake of Abraham, Isaac and Jacob. Of the covenant God made with them He is mindful, and the promises of their future glory shall all be fulfilled. Jerusalem will be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luke 21:24).

Blindness, in part, is happened to Israel, until the fullness

of the Gentiles be come in. (Rom. 11:25). Gentile domination has lasted nearly two thousand five hundred years, and during all this time the Jews have been in a depressed condition. They have survived all that the rage and malice of their enemies could inflict upon them. A miracle, the greatest ever known—contrary to the ordinary miracles, which are momentary, or of short duration—Israel in the fiery furnace has been kept for unbroken centuries, and it is probable their number at this time is as great as in the days of Solomon. Judea is still desolate, and they are in exile. In their dispersion, they are still separate and distinct from all people. As long as Jerusalem is trodden under foot, they are to be wanderers away from the home of their fathers. An obstinate unbelief still characterizes the nations, and will, until the times of the Gentiles are over. They still retain the features of their fathers, so that you can distinguish them as Jews wherever you find them. Had they continued in their own land, this would not have been so wonderful, or had they in their dispersion lived in some other country, alone; but as the dwellers in all lands, the dispersed among all nations, and yet bearing, even in their features, the national characteristics, is a miracle of wonder among all people! They assimilate with none; everywhere the same, they live under any form of government, adopt the language and customs of the country in which they live, and yet, after the lapse of so many centuries, they bear the original features of their nation.

Their unbelief is as marked as their nationality. With the Scriptures of the prophets in their hands, and their history engraven on the memories of the past, they still reject the Messiah. Daniel's 70 weeks have expired; Bethlehem of Judea is in ruins; the second Temple, destroyed; Jerusalem, the capital of their kingdom, overthrown, and they in the dispersion for eighteen centuries; and yet, holding on to the Scriptures of the prophets in their blindness, bearing as they do their living testimony to the truth of the Christian system, and against their infidelity! No history of any nation can be compared with this. Contrary to the uniform experience of all others, they hold on their way, through all the changes of states and kingdoms, and their own changes—a distinct and separate people.

God has great things in store for Judah and for Israel. They will yet play a wonderful part in the scenes opening before us. They have not been preserved down to the present time for nought. "These dry bones shall live."

When Jesus for the last time, in their temple and city, addressed them; when He took His farewell of the nation, after that scathing rebuke He ministered to the Scribes and Pharisees; and when expecting on their part a still higher culmination of threatening and wrath, He stood, and suddenly overwhelmed with grief, uttered these impassioned words: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee! how often would I have gathered thy children

together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye say, Blessed is he that cometh in the name of the Lord." (Matt. 23: 37-39).

This wail of grief has come down the ages, and still burdens the air. It is the last note of sorrow over the unbelief of the nations, in the way of teaching, that fell from the lips of Jesus. On the cross He did not forget them. "Father, forgive them, they know not what they do"!

When they next see Jesus, they will look on Him whom they have pierced, and will mourn and be in bitterness, as for an holy son that serveth Him. Then, and not until then, will they say, "Blessed is he that cometh in the name of the Lord"!

Millennial Harbinger, pp. 202-205.

ARLETA MAE BROWN.

Arleta Mae Brown went to heaven Sunday afternoon, March 25, 1928, after a week's illness.

She was born in Harper, Kansas, Sept. 16, 1922. Arleta entered school last September, attending the primary department of Harding College, Morrilton, Ark., until the Christmas vacation. She then attended the Portland Ave. Christian School in Louisville, until shortly before her departure.

She was taught a lesson from the Bible every day in these schools, and she believed all that God says in His Book that she had learned. She had the greatest confidence in Him. Arleta will be sadly missed but we believe she is very much happier with Jesus. We cannot call her back, but we can go to her.

Her Mother.

SUSAN PARALEE ROBINSON.

On March 1, 1928, death entered the home of George R. Robinson and took from it the wife and mother Mrs. Susan Paralee Robinson. She, the daughter of Steven and Sara Anderson, was born December 7, 1859. At the age of thirteen she obeyed the gospel at Grapevine Christian Church. About twenty-two years ago she moved her membership to the Church of Christ, at Ebenezer, where she was a faithful worker for the Lord until her death.

When sixteen years of age she was married to George G. Robinson, and to them ten children were born, eight of whom survive. They are Mrs. H. J. Brown, of Lawrenceburg, Ky.; Mrs. T. G. Sims, of Detroit, Mich.; Mrs. Ben Hendren, of Willisburg, Ky.; Mrs. Willie Cox, of Salvisa, Ky.; Roy, James and Jerome Robinson, of Louisville, and Hugh Robinson, of Salvisa.

Funeral services were conducted at Ebenezer Church by E. L. Jorgenson, and burial was made in the Ebenezer Cemetery.

Ben Hendren.

EMMA C. HOUSTON.

Mrs. Emma C. Houston, widow of William B. Houston, died on March 13 at the home of her daughter, Mrs. Morgan H. Carter, in Abilene, Tex.

Mrs. Houston was born on December 15, 1863, in Port Mouton, Nova Scotia. When she was sixteen years old her family moved to Portland, Me. She obeyed the Gospel and was baptized by Bro. Howard Murray several years before leaving Nova Scotia. On August 11, 1883, she was married to William B. Houston, of Portland, Me., where she continued to live for thirty-seven years, until Mr. Houston's death in 1922. Since that time she had made her home with her only daughter, Mrs. Morgan H. Carter, of Abilene, Texas.

She is survived by her daughter, Mrs. Morgan H. Carter; three grandchildren, Cornelia Jane, Althea Murray and Priscilla Ann; three sisters, Mrs. Fronie Abbott and Mrs. Catherine Cummings, of Haverhill, Mass., and Mrs. Abbie Thompson, of Arlington, Mass., and one brother, Mr. Pearl A. Leslie, of Bay Point, Calif.

Knowing her earnest and consistent Christian life, we remember the words of the Apostle Paul that for her to live was Christ and to die was gain; and with faith we look forward to the day when we shall all "meet the Lord in the air and so shall we ever be with the Lord."

"Lord, hasten thy coming, we pray."

Her Daughter.

ONTARIO ANNUAL MEETING.

Will you please intimate through the pages of *The Word and Work* that the Annual Meeting of the Churches of Christ in Ontario will be held this year in Toronto.

The meetings will be held at Vaughan Road Church of Christ and Vaughan Road High School on June 9, 10, and 11.

There will be a meeting of welcome on the afternoon of June 9, at the Vaughan Road Church and on June 10 there will be three meetings in Vaughan Road High School. Morning worship at 11:00 A. M. Afternoon services at 3:00 P. M., and evening service at 7:00 P. M. We expect to have a business session on June 11.

All brethren visiting Toronto at that time will be made welcome at the meetings.
A. M. Simpson.

BOOK REVIEW.

"When Antichrist Reigns." A series of six addresses by Oswald J. Smith, containing 148 pages, with chapter headings in the form of questions which are answered in each chapter. The author delivers a ringing testimony and rebuke against the unbelief and ungodliness of our times, and sees in them the dark foreshadowing of the coming reign of the Man of Sin. Special attention is given to the present shaping of world events to this end, including the attempt of Mussolini to restore the ancient power and splendor of the Roman Empire. Scripture interpretation and application are given to show the character and power of Antichrist and the final overthrow of his kingdom, which will then make possible the world-wide sway of the true Christ in a reign of peace and righteousness. Truly a stirring book. "When Antichrist Reigns," by Oswald J. Smith. \$1.00 net. Christian Alliance Publishing Company, New York, or from *The Word and Work*.
H. L. O.

FROM BERLIN.

It is six thousand miles from here to you. It is six thousand miles from here to the Mission field. What shall I do? Teachers are so often here in Berlin accused of trying to do too many things at once, which a clause in my contract forbids. Now what kind of work can I do for Him other than the personal work? which, by the way, is the best kind of work.

According to church attendance and what I can read, there is little or no enthusiasm for the Master here. People use His name quite often but—in vain! Indifference! Somewhere in that Book a church was condemned—not for coldness, but for indifference. He spewed them from His mouth. The same two countries, during the past War, prayed to the same Creator for victory. One lost, one won. Does either of them thank Him now?

Am I a soldier of the Cross? If not am I yellow? It must be! You know you have the desire to go. Why don't you go? You don't know the writer of this article, but he has gone and is failing more or less to live up to His and his expectations.

What then? Shall we allow them to remain in sin? God forbid!
Emmet Blackshear.

ON FOREIGN FIELDS.

MOVING PICTURES.

J. M. MCCALED.

An old-time friend and a teacher in one of the universities of Tokyo called on me a few days ago in search of a teacher of English in Tokyo's most noted military school. At the graduation ceremony the emperor visits this school and makes presents to the honor graduates. I recommended a certain missionary for the place. A few days later a card came saying that another man was under consideration. On February 8 the friend called again asking for the address of the missionary, saying that the man under consideration was not a man of good morals and that the school was seeking a man of character rather than one of scholarship and that he assured the school that a man I should recommend would be a man of good character. The same teacher told me that the authorities had ordered one teacher to leave the country on account of immorality.

It is ground for hope that non-christian Japan is beginning to see that good morals are essential in the training of her youth. For a long time the leaders in education have not recognized this, but have stressed educating the intellect to the neglect of the heart. As a result they are already beginning to reap the baleful fruits of it.

And this leads me to suggest that there is a golden opportunity just now for clean Christian men to come to Japan as teachers in the schools using the occasion to teach the youth of Japan of Christ. As in America infidelity is rampant in Japan and there is a tremendous conflict on. It is no uncommon thing for the children of Christian parents to come home all in a flurry over what their teacher has told them. He has told them something like this: that the Christian religion is all a delusion and that there is no God but the Emperor and that they ought not to go to Sunday school. Teaching of this sort is being constantly poured into their ears. One of our Christian boys has been completely thrown off the track by such teaching.

KABANGA MISSION.

"After a period away from home, I was glad to get back again. Made over 280 miles while gone, of which I walked over 180 miles. Had good meetings all along, some better than others. All seemed to be much interested. Visited the two outstations, 12 were baptized. Also visited Sinda. Scotts doing well. I enjoyed the visit there very much. I hope it will not be long until they can have some help. So much to do, so many people about. Returning home I found all well. Brother Merritt baptized 12, Lord's day before I got home.

Things are dry here now. I had a good deal of rain on me while on the hike, but got along well.

Pray for the work, the workers, the native people, the native teachers, and those interested in the work."

W. N. Short.

IN THE INTERIOR OF NORTHERN BRAZIL.

O. S. Boyer.

Although we have heard much about the vast interior of Brazil it was not until this week that I got a real introduction to the edge of it. Having no Bibles to sell yet and wishing to get better acquainted with the Brazilians and with their saddles and mules I left Garanhuns with the Smiths last Tuesday. They had a pack mule sixty miles away that must be brought back to Garanhuns. This mule had been left on his recent trip with a very sore back and sore feet.

It was just sun-up when we left, Ramona mounted on a horse and Virgil and I each upon a small mule. It was a beautiful cool morning with great white clouds scraping the sides and summits of the great hills about Garanhuns. We ascended one of these hills to the northwest through a light cloud and began the long tedious journey toward a farm near the little village of Boa Sorte ("Good Kind") where the mule had been left.

We kept our animals on the trot until eleven o'clock. As we had located water and were very hungry and thirsty we decided to rest under some inviting trees beside the trail. We had made good speed, missing the trail but once. It was here that we had our first experience of the trip dipping up muddy rainwater with a "cuia" (half of a large gourd much used for washing the face and hands, watering horses, etc.) But when one is as thirsty as we were it is not so hard to take.

By two o'clock the intense heat on the sandy road began to moderate and we soon had our animals saddled and were on our way much rested and refreshed.

That afternoon we missed our trail but once and that time because we did not understand the directions given by an ox-cart driver (the only ox-cart we saw for many leagues). We stopped our animals a number of times that afternoon with their noses almost inside the front door of farm houses (Brazilian style) inquiring the way, and asking for "pouco d'agua," and were always handed a cup each of the usual muddy water. I do not remember even as a boy ever washing my face in water as muddy as some that we drank on this trip.

By pushing our animals over the very rocky, narrow mule-path we reached the great slope that leads down from the Garanhuns' level to the level of the country that lay ahead of us. As we made a turn in the path the beautiful view suddenly appeared to one side. There, hundreds of feet below, stretched out a beautiful plain wonderfully lighted by a great sun just sinking behind a marvelous peak in the far distance. We had almost missed the very sight we had labored so hard to see.

We were so entranced that even the darkening shadows were scarcely enough to arouse us to the need of making camp at once. Virgil and I set out hastily on foot through the thorny brush and giant cactus up the steep slope above our trail, and soon found two great spreading umbu trees that gave one the feeling of being under a great room, though there were few leaves on account of the drought and heat.

We hastily unsaddled; and while Virgil tied the animals for the night I began to carry our luggage, a little at a time, up the steep slope to our camp. We soon had a fire that gave us light to stretch our hammocks and get out our lunch. Good hammocks give one a feeling of being at home. But the best fried chicken, egg sandwiches and delicious home-made cookies (all of which we had) have very little about them to appeal to those who have perspired freely and who have no water to drink and none within miles and miles. We got our last drink about four o'clock that evening at the last house and realized we would have no more until well into the next day.

But we were soon asleep to dream of rivers of refreshing water—when we were not awake conjuring up some better method to keep covered in our heavy army blankets so as to keep warm.

Before sun-up we were on our way down the long, steep slope toward the white house that seemed almost at the very foot of the slope. After two hours hard riding through giant cactus we reached the house and were

given a cup each of very refreshing muddy water; and from there were soon in the little village of Santo Antonio where we found water for the animals and had a little to eat.

It was 8:30 when we left there and made our way out over very hot sandy roads between great boulder-covered peaks. My unproved mule turned out to be a little young for the trip and it was mid-day when we reached the farm. We found Virgil's mule ready for the trip back, and that the farmer wished to sell one of his horses. We finally gave him \$25 for the horse and now realize that we have a real good saddle animal. Although I had worked so hard to get my mule there, and the white sand still shone in the road almost like snow, we started on our return trip after a few minutes spent in eating a lunch beside the road.

It was a great rest to ride the new horse, but very provoking the way my mule (now driven ahead beside Virgil's pack-mule) kept dashing out into the thorny brush that covers most of this part of Brazil. While trying to catch my mule Virgil attempted to lead my horse past the horse Ramona was riding. But he suddenly kicked at her horse and she received the full force of two blows of his hoofs on her knee. Virgil helped her to dismount and we rejoiced that no bones were broken. She suffered from this accident the rest of the trip.

At sundown we reached Santo Antonio again where we were kindly offered a vacant house in which to spend the night and pasture for our animals—all free. Everyone knew Virgil for he had sold several Gospels there a few days before. Brazilians have no equal anywhere when it comes to courtesy and hospitality, and they did many things in Santo Antonio to make us comfortable that night. And they have no equal, perhaps, in gathering (men, women and children) around the open door to watch the queer "Americanos" eat and to hear them talk their queer jabber. What a splendid opportunity to teach, for one can get a crowd around him at almost any place he stops, be it to show his Bibles or to eat a little lunch.

We began the third day of our trip bright and early, ascending the steep slope at the same place we had descended the morning before. We had a more contented feeling this time, for Virgil's pack-mule carried on the top of his cargo a small cask of the usual muddy water. Munching from a half a loaf of dry bread and talking of cold butter-milk and ice-cream (once seen in U. S. A.) we pulled our animals up the steep, rocky slope by their reins. But we were exceedingly happy that Ramona was still able to ride.

That forenoon I had my first experience trying to ride a horse through Brazilian thorns and giant cactus. I finally had to leave my horse and go after the mule on foot. When the mule was reclaimed Virgil had almost no trousers from the knees down and I had to spend some time removing cactus thorns.

Under a clouded sky and facing a cooling breeze we were able to travel until noon. One hammock was stretched under a tree for Ramona to rest her injured knee while we fed the animals and got dinner. But to add to her pains the hammock came down and she received such a sprain in her right hand that she was not able to use her switch afterwards on her horse!

With the last of our precious water we cooked a little rice and also some rolled oats (imported from U. S. A.), and soon felt much refreshed. As Ramona needed a rest Virgil talked her into riding on top of the bedding on the cargo of the pack-mule. When Ramona was comfortably located on the cargo of the pack-mule, I started out on my horse leading my mule and expecting to see Garanhuns by sun-down—an expectation not realized that night.

I had gone perhaps a half a mile down the winding road when I was dumfounded to see the pack-mule dashing down the road right after me with nothing but empty boxes rattling on his "congalha." As soon as I could get free from the mule that I was leading I galloped back past spoons, clothing, rolled oats, tin cans, etc., fully expecting to find Ramona at least seriously injured. But a little further on, to my amazement and joy, I met her walking down the road, with Virgil, unhurt!

We soon found the pack-mule, repacked and proceeded, with Ramona on the horse. That afternoon we feasted our eyes upon the green foliage to be

seen for several miles out of Geranhuns since a good rain of a few weeks ago. It was a great relief to us after being so long in a dried-up country. "Muito secco" (very dry) had been on the lips of almost everyone we talked with.

About twelve miles from Garanhuns we purchased two watermelons, five eggs, and three very small pineapples from a farmer's wife. By the light of our camp fire we feasted on a keg of muddy water, scrambled eggs, dry bread, butter, pineapples and green watermelon juice. For the two watermelons, with crosses cut on them, proved to be very green. With our spoons we chopped up the interior and drank the juice from the rind. I never enjoyed watermelon more!

At nine A. M. on the fourth day we were back in Garanhuns and ready to eat everything set before us. Our brick floor seemed to me as clean and white as polished marble. On all this trip I washed my face and hands only once. It seemed almost a sin to throw away the water I had used for bathing my face here.

Garanhuns, Brazil, South America.

A CALL FROM AFRICA.

Mrs. Ray Lawyer.

There is still plenty of room for more workers in Africa. Four or five families is only a drop in the ocean, compared with the need.

Brother and Sister Short have been here now for over six years. They have worked faithfully and deserve a rest. They are feeling the climate, and need to get right out of the country. They hope to go soon. When they leave Kabanga, only Brother Merritt will be there. One man cannot possibly do all the teaching, all the medical work, the building, and the village visiting all at once. Who will come to help out at Kabanga?

Brother Sherriff has started a good work in Mashonaland. He has his wife and Miss Molly to help, but he himself is not strong. He needs a family to help him. Is there not a self-sacrificing, God-loving family somewhere who will come to help in Mashonaland?

There is a need for more helpers at Sinde. In some respects, a family would be better; in another way a single woman would be preferable. But if both come it will be best of all. If a family comes Brother Scott will have more assistance. He has a heavy load and is carrying it most courageously; but there is a limit to his strength. If a single woman or girl should come, I personally should be very thankful. I want one with me, not only for her help but for companionship. There is much she could do. Could not some one come who would make a special effort to translate some of the Bible and some songs into the native tongue? Shall we let others do this for us, and buy all our books from them, or shall we do some of it ourselves? Do not pass this over lightly Think and pray!

FROM MAKUNI MISSION.

I am sitting on the ground, writing on my knees, so that my writing has gone from awful to most awful. Nevertheless I am here at Makuni mission about 30 miles from Sinde. My last letter, I believe, was from a village the other side of Sinde. Had good meetings at villages where I stopped. Reached Sinde and surprised the Scotts. Found them hard at work. Brother Scott was getting over an attack of malaria. I helped with meeting work etc. for five days and then came on to Livingston. After attending to business matters, I walked out here. The native teacher is doing well. I am to baptize nine in the morning who have responded to his teaching of God's word.

I am getting anxious to get back home, but I have a long way to go yet. There are over a hundred miles (just guessing) to be traveled before I get back and by going about among the native villages it will take a good deal of time. Hope to do much good. Pray for these native people.

W. N. Short.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF MAY.

Lesson 6.

May 6, 1928.

GREATNESS THROUGH SERVICE.

Golden Text: The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

Lesson Text: Mark 10:35-45.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldst do for us whatsoever we shall ask of thee.

36 And he said unto them, What would ye that I should do for you?

37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared.

41 And when the ten heard it, they began to be moved with indignation concerning James and John.

42 And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

43 But it is not so among you: but whosoever would become great among you, shall be your minister;

44 And whosoever would be first among you, shall be servant of all.

45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

Questions and Brief Comments.

Verse 35. The two sons of Zebedee did not come in person at first. See Matt. 20:20, 21.

Verses 36, 37. Did Jesus promise to grant them something before they had told Him what it was? What was their request? What did they mean by this? (See Notes).

Verse 38. If they wanted the highest place and honors in Christ's Kingdom what must they be able to do?

Verse 39. Did they think themselves able? When did one of the two drink the cup? (Acts 12:2).

Verse 40. Even so could the Lord Jesus guarantee them the desired places? Why not? Will somebody obtain that place and honor? Who?

Verse 41. What was there in this to make the ten angry? Verses 42-44. How is it among the Gentiles? Are the same principles controlling among Christ's followers? How only can anyone become great among them? Who shall be first among them?

Verse 45. For what did the Lord not come? For what did He come? Does the same law hold good for the disciples as for the Lord? How did the Lord Jesus give a ransom for us?

NOTES AND TEACHING-POINTS.

THE REQUEST OF THE SONS OF ZEBEDEE.

These two men wanted nothing less than the chief places in the kingdom when the Lord would assume His authority and reign. (Notice "in thy kingdom." Matt. 20:21; and "in thy glory," Mark 10:37. Comp. Mark 8:39 and Matt. 25:31). But their conception of the kingdom was both right and wrong. They thought of Christ's kingdom (that is, when He should come in glory to rule and reign) as being similar in nature to human, earthly king-

doms. They were ambitious for the highest place and honor in it. But the principle of that kingdom is not, as in human kingdoms, the lust of power and man's effort at self-exaltation. Its principle is Love. In the kingdom of love he gets the highest place who takes the lowest and carries the heaviest burden for love's sake. Love forgets self and suffers and serves and sacrifices for others. Therefore in asking for the highest places they asked for the bitterest cup, the sharing with the Lord in His deepest sorrow and pain. They professed themselves willing to assume that. (V. 39). But even so it was the Father's prerogative to bestow these honors. Somebody should indeed have those places and honors in that day; but the Lord Jesus could not promise those to the sons of Zebedee.

THE INDIGNATION OF THE TEN.

"Whence come wars, and whence come fightings among you?" says James (4:1)—"come they not hence even of your pleasures that war in your members?" The whole explanation of all strife is that the selfish interests and desires of men clash one with another. So we see it here. The ten were greatly wrought up at this effort of the sons of Zebedee to get in ahead of them and cut them out of the best places. Here was all the material necessary for the greatest trouble and conflict, such as has often disgraced the church of God. How did the Lord quell the rising difficulty? By showing them how utterly different is the kingdom of God from the kingdoms of men—that selfish ambition and lust of glory and power have no place there, nor the desire to rule and exercise authority. In the kingdom of God the humblest and lowliest stands highest, and he who made himself servant of all becomes the chief among them—"even as the Son of man came not to be ministered unto but to minister, and to give himself a ransom for many." He who went lowest on our behalf is King and Lord of all; and the scale of preferments in His kingdom is according to resemblance to this wondrous Pattern.

The world says, "There's always room at the top."

The Word says, "There's always room at the bottom."

Would you be greatest in the Kingdom? Do what no one else wants to do.

For in Christ Jesus nothing availeth save faith working by love. And seekest thou great things for thyself? Seek them not. For whosoever would seek his life shall lose it but whosoever shall lose his life for my sake the same shall find it.

QUESTIONS FOR CLASS USE.

The questions along side of the printed text are in this lesson well suited for class use. We omit therefore the special questions at the end of this lesson.

SECOND LORD'S DAY LESSON OF MAY.

Lesson 7.

May 13, 1928.

JESUS ENTERS JERUSALEM.

Golden Text: Behold, thy king cometh unto thee; he is just, and having salvation.—Zech. 9:9.

Lesson Text: Mark 11:1-10. 15-18.

1 And when they draw nigh unto Jerusalem, unto Bethpage and Bethany, at the mount of Olives, he sendeth two of his disciples,

2 And saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

3 And if any one say unto you, Why do ye this? say ye, The Lord

Questions and Brief Comments.

Verse 1. Where was the Mount of Olives? (East of Jerusalem, less than a mile.)

Verses 2, 3. What was the errand of the two? How did the Lord know there would be a colt? that no one had ever sat on it? that it would be tied? that its owner would be willing to send it? (Comp. John 16:30).

Verses 4-6. Did it all turn out exactly as the Lord had said?

hath need of him; and straightway he will send him back hither.

4 And they went away, and found a colt tied at the door without in the open street; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had said: and they let them go.

7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

8 And many spread their garments upon the way; and others branches, which they had cut from the fields.

9 And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

16 And he would not suffer that any man should carry a vessel through the temple.

17 And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

Verses 7, 8. What did the spreading of the garments mean? (It was an act of homage to a king. See 2 Kings 9:13).

Verses 9, 10. What did those who went before and followed after, cry? ("Hosanna" is Hebrew for "Save now!") What kingdom did they say was coming? Were they correct in that? (See Luke 19:11, which was spoken immediately before this "triumphal entry;" also Matt. 23:38, 39 spoken soon after). From what prophetic psalm were these expressions taken? (Ps. 118:25, 26).

Verses 15, 16. What did the Lord Jesus do in Jerusalem? Had He done this same thing once before? (John 2:13-17).

Verse 17. What was God's intention regarding the Temple? How had they degraded it? What is God's house today? (1 Tim. 3:15). Can it be similarly degraded?

Verse 18. Who resented this especially? What did they seek to do? Why did they have to plan and scheme in order to carry that out?

money-changers, and the seats of them

NOTES AND TEACHING-POINTS.

THE "TRIUMPHAL ENTRY.

This episode in the life of Jesus is frequently called His triumphal entry into Jerusalem. But it was not "triumphal." We note that the lesson-title says simply, "Jesus enters Jerusalem." His frame of mind, as he set out for Jerusalem was far from that of the triumphant conqueror. He had been rejected and disowned by his own nation, and already in purpose sentenced to death by its rulers. He was in anguish over the blindness and dullness of Jerusalem, and with great sorrow of heart, he "set His face steadfastly" to go to that city to die. Nevertheless he made his entry, was formally announced to them as the rightful King of David's line, who should rule over the house of Jacob forever. (Luke 1:32).

HE ACCEPTS THE ROYAL HONOR.

For once He must be presented to "the daughter of Zion" as her king, meek and lowly, riding upon an ass, as foretold long before by the prophet Zechariah. The putting of garments upon the beast for Him to sit on; the spreading of their garments and of the branches in the way; the acclamations, "Hosanna to the Son of David," and "Blessed is he that cometh in the name of the Lord"—these were indeed royal honors bestowed upon Him by the populace; for which demonstration He had himself made the opportunity, and which He calmly accepted as His right. He was the long-looked-for King of the house of David, the great Messiah promised in the Scriptures. The shout of welcome, "Blessed is he that cometh," Jesus knew meant very little on this occasion, but He also knew that the day would come, when peni-

tent Israel, in her final distress would again see Him and cry, far more sincerely and unanimously, "Blessed is he that cometh in the name of the Lord." The Lord had taken special precaution to prevent his disciples' mistaking the meaning of this remarkable demonstration. (Luke 19:11-27).

THE HOUSE OF PRAYER.

The Lord Jesus entered the temple and for a second time showed his indignation against those who were degrading the temple to commercial purposes. His displeasure hangs today over those who are permitting similar evils in the church, "which is the house of God" today. The church must look well to it and see that it is really a house of prayer. It could be very sound in doctrine and yet fall far short in its ministry of prayer.

The professed church in many a place needs just such a thorough cleansing as that which the Lord gave the temple, before prayer can be effectively made to the throne of grace.

THE HOLY AND THE COMMON.

The selling of animals and exchanging of money is legitimate business, and honorable if honorably conducted. But the temple-precinct was no place for it. Thus there are many works and practices, perfectly proper in themselves, which are not suitable in the assembly or in close connection with it, and which have no place or right in the worship. We hear much in these days of the sanctity of common things; and in a sense it is true that a man can serve and worship God at his daily task, and that the home is as much a Divine institution as the church. So it is and ought to be in its place; and a Christian's whole life belongs to God. Nevertheless the church as such stands distinct from all human and earthly institutions, being God's own new creation, His living Temple in which He dwells, bought and sanctified by the Blood. A special sanctity attaches to it, and to its worship, which must be conducted by faith and in accordance with God's will, not by man's ideas. (Matt. 15:9). Recall the story of Nadab and Abihu in Levit. 10, and note especially Lev. 10:10. Also Heb. 12:28, 29. This needs to be solemnly impressed in our days.

Take the Questions on Lesson Text for Class Use.

THIRD LORD'S DAY LESSON OF MAY.

Lesson 8.

May 20, 1928.

JESUS TEACHING IN THE TEMPLE.

Golden Text: He taught them as one having authority.—Matt. 7:29.

Lesson Text: Mark 12:13-17, 28-34.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14 And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Caesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

17 And Jesus said unto them, Render unto Caesar the things that

Questions and Brief Comments.

Verse 13. Who combined in an effort to ensnare Jesus? What were the Pharisees? (Acts 26:5). Who were the Herodians? (The abettors of Herod—the worldly and compromising court-party).

Verse 14. With what compliment did they approach Jesus? Was the compliment true and deserved? But was it sincerely meant? What was the catch-question? If He had said Yes, would the Jews have condemned Him? If He had said No, would they have reported Him to the Roman government? Would even His silence have condemned Him? Did His enemies think they had Him hemmed in on every side?

Verses 15-17. Did the Lord Jesus see through them? How did He answer? Who really owned the money of the country? What is due to Caesar?

are Caesar's, and unto God the things that are God's. And they marvelled greatly at him.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29 Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31 The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

(Rom. 13:7). What is due to God? Could they condemn His answer?

Verse 28. Was this questioner more honest? What shows that he had some insight? What was his question?

Verses 29, 30. What did the Lord Jesus put as the first and greatest among all commandments? How much is God to be loved? Must He have absolutely first and supreme place in our hearts?

Verse 31. What commandment goes with this as next in importance? How and how much are we to love our fellow-man? (Note the still higher measure in Christ. John 13:34). Are any commandments greater than these two? Note what is said in Mat. 22:40.

Verses 32, 33. Did the scribe perceive the truth of what Jesus had said? Did he see the superiority of this over "whole burnt offerings and sacrifices?"

Verse 34. Was there such faith, humility, and simplicity in this man's heart as might make it easy for him to enter into the kingdom?

NOTES AND TEACHING-POINTS.

I. A QUESTION BY THE PHARISEES AND HERODIANS.

The Lesson consists of two questions put to Jesus, and His answer to each. This is the first.

1. The Combine—The chief-priests (Sadducees) Mark 11:27, who sent them, and the Pharisees and Herodians. They had nothing in common except their hate of Jesus; but that brought them together. They joined forces in a plan to ruin the Lord Jesus.

2. "Their Hypocrisy." In what did it consist? They pretended that they held Jesus in high esteem as a fearless and faithful teacher. They pretended that they were seekers after truth and light on an important question. Of course they neither regarded Jesus nor were they seeking help from Him, but were laying a trap for Him. Their compliment (although every word true) was insincere. They only hoped to make Him think that they were friends and admirers and thus to throw Him off His guard, perhaps even to embolden Him to commit Himself openly. "But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?" (Matt. 28:18).

3. The Wisdom of Jesus. "Be ye therefore wise as serpents and harmless as doves." (Matt. 10:16). In the enemies we see the wisdom of the serpent in the serpent; but in Jesus, the wisdom of the serpent in the dove. "I will give you a mouth and a wisdom which all your adversaries shall not be able to withstand or to gainsay." (Luke 21:15). He Himself was full of the Spirit of wisdom. No one ever trapped or tricked Him. He never made a blunder. His answer to those shrewd hypocrites left them marvelling and confounded.

II. THE GREAT COMMANDMENT.

The second questioner, though he was trying Him (Mat. 22:35) was a sincere man. He had heard the former questioning and recognized the wisdom of Jesus. He therefore sought to find out Jesus' attitude toward the Law. It was an honest question and the Lord Jesus answered it accordingly.

1. **The Greatest and First Commandment.** (Verses 29, 30). This commandment, rightly understood, includes everything; the love of the One True God. That God cares to be loved, and that by us; and that He wants us to love Him with every power and faculty of our being, indicates of itself that He loves us and can be satisfied only with our wholehearted return of His love toward us. "We love Him because He first loved us." (1 John 4:19). God Himself is supremely lovely and worthy of all our love. To know Him is to love Him. Therefore to know Him and Jesus Christ (His perfect Image) whom He sent, is life eternal to us. (John 17:3). The love of God manifests itself in willing and glad obedience. "This is the love of God that we keep his commandments, and his commandments are not grievous." (1 John 5:3).

2. **The Second Commandment.** (Verse 31). The second is similar to the first. Thou shalt love thy neighbor as thyself. But it is second, and depends upon the first. Only a true love of God produces the real love of one's fellowman, and all true love toward man is directly or indirectly derived from the love of God. That "Abou-Ben-Adhem" idea is quite false. Where God is known and loved, love and kindness to man spring up; where God is not known or where He is repudiated, selfishness, indifference and cruelty become general. Witness the heathen lands and such a place as for example Soviet Russia.

On these two commandments hangs the whole Law and the Prophets, and indeed the whole of true religion.

3. **The Scribe's Reply.** (Verses 32, 33). The man's reply bespoke a good understanding and an appreciation of the truth. It was honest, simple, and to the point. They were "words fitly spoken." (Prov. 25:11). The Lord Jesus saw that he had answered discreetly, and said to him, "Thou art not far from the kingdom of God." That scribe evinced a disposition of simple trust and humility—that childlike mind which alone gives a man entrance into the kingdom of God. (Matt. 18:3; Mark 10:15).

QUESTIONS FOR CLASS USE.

- | | |
|---|---|
| 1. Who sent these Pharisees and Herodians on this errand? See Mark 11:27 and 12:12. | 14. What question did he ask? |
| 2. What was their purpose? | 15. Was that an honest question? |
| 3. What praise did they give Him? | 16. What did Jesus say was the first and greatest commandment of all? |
| 4. Was He really all they said? | 17. What commandment goes with it, as a second? |
| 5. Did they mean the compliment sincerely? | 18. How did the Scribe answer? |
| 6. What was their question? | 19. What did he think was better than burnt-offerings and sacrifices? |
| 7. Did the Lord perceive their hypocrisy? | 20. What did Jesus think of his answer? |
| 8. How did He answer them? | 21. What good, encouraging word did Jesus say to him? |
| 9. What belongs to Caesar? (Rom. 13:1, 7). | 22. What effect had all this on his critics and enemies? |
| 10. What is due to God? (V. 30). | |
| 11. Were they able to take hold of the answer? | |
| 12. Who questioned Him now? | |
| 13. What had he noticed in Jesus' | |

FOURTH LORD'S DAY LESSON OF MAY.

Lesson 9.

May 27, 1928.

THE WICKED HUSBANDMAN.

Golden Text: Jehovah knoweth the way of the righteous; But the way of the wicked shall perish.—Psa. 1:6.

Lesson Text: Mark 12:1-12.

1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress,

Questions and Brief omments. Verses 1, 2. When was this? (After the "triumphal entry"). Give the chief points of the parable, in verses

and built a tower, and let it out to husbandmen, and went into another country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard.

3 And they took him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and him they wounded in the head, and handled shamefully.

5 And he sent another; and him they killed: and many others; beating some, and killing some.

6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him forth out of the vineyard.

9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 Have ye not read even this scripture:

The stone which the builders rejected,
The same was made the head of the corner;

11 This was from the Lord,

And it is marvellous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

1, 2. Who is the man? (God). What the vineyard? (God's kingdom. Compare Isa. 5). Who the servants? (The prophets, the messengers of God). Who were the husbandmen? (Israel). Verses 3-5. How did they show their unfaithfulness and enmity toward the owner of the vineyard?

Verse 6. How was this last Messenger distinguished from all the former ones? Compare Heb. 1:1, 2. What did the owner of the vineyard hope in sending Him?

Verses 7, 8. Did they reverence the Son? What mad purpose did they form? How did they carry it out?

Verse 9. What sure vengeance was due to follow this terrible deed? Did it follow? (Yes—in the destruction of Jerusalem. Comp. Matt. 22:7).

Verses 10, 11. Where is this scripture found? (Ps. 118:22). Where is it again quoted and applied? (Acts 4:11, 12).

Verse 12. Did this parable increase the hate of Jesus' enemies? Why? Why did they not forthwith lay hold on Him?

NOTES AND TEACHING-POINTS.

THE LORD SPEAKS IN PARABLES.

The parable both illustrates and veils the truth. It compels more thought and attention than direct speech, and when its meaning is perceived leaves a deeper impression. The Lord used parables sometimes to veil His deeper teaching from those who were not fitted to receive it (Mark 4:11, 12); and sometimes (as in this case) to arrest his hearers' attention.

THE VINEYARD.

No doubt the Lord had in mind the "Song of the Vineyard" in Isaiah 5, and His hearers, too, doubtless were reminded of it. Read it. God is the One who planted it and provided every equipment and advantage. The husbandmen were "the shepherds of Israel"—Ezek. 34—priests, rulers, elders, scribes—to whom the care of the vineyard was committed. The servants that were sent from time to time were the prophets, God's spokesmen, who demanded repentance and righteousness and recognition of God. With little exception the nation, influenced by its leaders, ignored and mistreated the prophets. Finally God sent His Son (Heb. 1:1, 2); and, not presuming on His foreknowledge, He assumes that "they will reverence my Son." But they recognized in His special greatness and power that He is the Heir (though in a sense they knew Him not, nor what they did, Acts 13:27) plotted to kill Him, and did so. They cast Him forth out of the vineyard by delivering Him up to the Gentiles to be crucified. But in so doing they made the vineyard desolate and destroyed it, and God gave the Kingdom to a nation bringing forth the fruits thereof, and upon the rejected Cornerstone built His church.

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming Righteous One, of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not." (Acts 7:51-53).

SPECIAL TEACHING POINTS.

Investments and Returns. From every investment God makes He wants revenue and return. Read the Song of the Vineyard, Isa. 5:1-7, with this thought in mind. Does this lesson show the same? If no fruit is returned what will He do to His vineyard? Consider the investment God made in the Church: was it very great and extensive? (The gospel, the blood of Christ, the Holy Spirit). Is He getting adequate returns from the professing church? He has made a special investment in each of us. Let me ask what God has invested in me. Have I borne any fruit? If not, what will be the outcome? Read John 15:1, 2 and Heb 6:7, 8.

The Pre-Eminence of the Son. All the prophets that had been sent from Moses down and including John the Baptist were but servants. Then God "had yet One, a beloved Son," who was the Heir of all. Note the deep distinction between the Son and the prophets. Compare Heb. 3:1-6.

The Hardening of the Heart. The continual rejection of God's word hardens the heart, until men are capable of the most terrible things. So it went with Israel. God sent His prophets "rising up early and sending, because he had compassion on his people . . . but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no more remedy." (2 Chron. 36:15, 16). "They would not hear but hardened their neck like to the neck of their fathers." "Wherefore ye witness to yourselves," the Lord Jesus said to them, "that ye are the sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city, that upon you may come all the righteous blood shed on the earth. . . ." (Matt. 23:31-36). This is the way of hardening and deepening darkness. "Today, if ye shall hear his voice, harden not your heart!"

The Judgment of the Husbandmen. Everything in a parable is not necessarily figurative. These husbandmen were literal men and were literally slain, just as the parable said they would be. "The King was wroth; and he sent his armies, and destroyed those murderers, and burned their city." (Matt. 22:7). This was literally fulfilled in the destruction of Jerusalem.

The Questions alongside of the Lesson Text are suitable for Class Use.

THE USE OF THE LESSONS.

1. Questions on the Lesson Text. These questions with references given are designed to help the student to an understanding of the teaching of the printed text.

2. General Questions for Study. These are designed to call attention to the bearing of the text on the general scope and topic of the lesson.

3. Notes and Teaching Points. Teaching and suggestions and points to be brought up in the class, as the teacher may see good.

4. Questions for Class Use. These are simple questions suitable for use in the class, if the teacher prefers them to questions of his own.

The whole aim of this arrangement of these lessons is to lead student and teacher to study and think for himself, rather than to put all before him simply to be read off. It will be found that all personal search and effort pays greatly in increased interest and real blessing.

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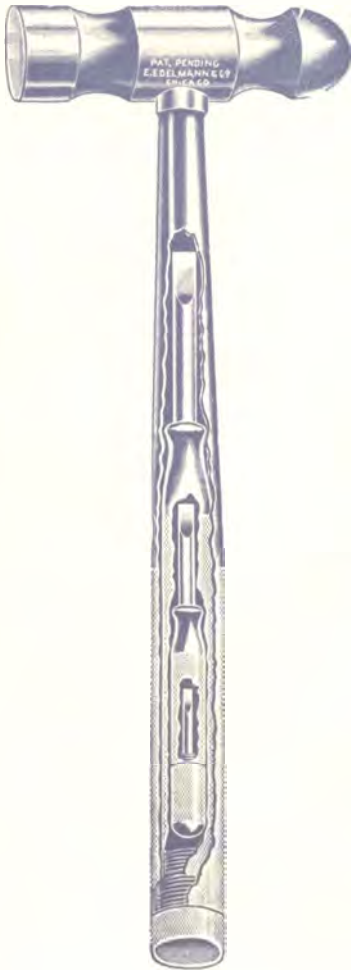
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