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There is a peace that floweth like a river,
For thee, my soul, for thee.

There is a treasure safe from time's corroding,
There is a rest untouched by care's sharp goading,
There is a hope unmixed with dim foreboding,
For thee, my soul, for thee.

There is a song not e'en to angels given,
There is a love that turns each day to heaven,
There is a power by which the rock is riven,
For thee, my soul, for thee.

There is a Friend more faithful than a brother,
A Comforter more soothing than a mother,
Jesus, thine all in all; there is no other
For thee, my soul, for thee.

WORDS IN SEASON.

R. H. B.

AT THE YEAR'S END.

Really every day is a year's end, and every day a new year's beginning. But we cannot take it so. Nor could we keep up our spirits if life were but one long continuous, never-ending treadmill. There must be stops and periods and new starts, for breathing-space and retrospects and completion of something, and the shaking off of old burden and bondages of the past, and setting one's face forward to meet a new dawn. God meant it to be so. He gave sun, moon and stars, for seasons and for years; to mark a day's close, and a season's passing, and the rounding out of a cycle, and the filling up of a measure.

It is a solemn and a happy thing that the years pass thus—solemn because our little day is going by; happy because there is granted to us a new beginning. The Lord Jesus Christ is the Giver of the new beginning to all that come unto Him; and again, as often as we need it, and truly apply to Him for it. He will give us a new beginning, even in the midst of old circumstances for this new year—forgiveness for past failures, cleansing from old stains, lifting of old burdens, and a new spirit and a new hope and purpose for the coming days, that we may be better blessed and be a better blessing, and love Him and serve Him more, this year than before.
THE BEST IS YET TO BE.

"Thou hast kept the good wine until now." It is a fact that the world gives you its best first, and afterward that which is worse. First comes youth and strength and the joy of life; then age, decrepitude and death.

The Christian life is a continuous progress, and the last is ever better than the first. The good Shepherd leads us on, upon the highway, through the dark valley, yet always toward home. If His chastening seem grievous for a little while, it is that afterward it may yield the peaceable fruit of righteousness. "For I know the thoughts which I think toward thee, thoughts of good and not of evil, to do thee good at thy latter end."

LOVE AND RESPECT.

Real love is far removed from contempt-breeding familiarity. It always involves a high regard and respect for the beloved. This is the philosophy of the code of good manners, the decorum and polite usage of society. Mutual love does indeed put us at ease, with a sense of rest and security in the presence of the loved one; but when this sense of comfort degenerates into carelessness and disrespect, love flies. It is so among human beings; yet more so in our relation toward God. The goodness of God and His great love toward us are not such as to make Him common. "They shall all fear thee, O Jehovah, and to His goodness in the latter days." (Hos. 3:5). The "fear of Jehovah" marked all Jesus' conduct toward God. (Isa. 11:2). Although to Him God was Father, "Abba, Father," in the nearest and dearest sense, and there surely was no austerity nor cold distance between the Father and the Son (for is He not the only begotten Son who is in the bosom of the Father?) yet we note the absence of common, cheap terms of endearment, such as "dear Lord," or "dear Father," or, as among Germans, "der liebe Gott"—"the dear God." In all His address of God, the Lord Jesus said simply—"Father"; in the great prayer of John 17, "Holy Father."

AN IRREVERENT GENERATION.

Irreverence is one of the peculiar sins of our day. The principles of democracy which have leavened all nations tend to instill a contempt for dignity and authority. Certain it is that the terms "Lord," and "King," and "Majesty," do not mean to us what they meant in other centuries to nations under monarchical forms of government. We are not so much overawed at great personages and high rank or office. And this democratic spirit has, alas, affected our attitude toward God. The common talk of street and shop, even aside from profanity, testifies that men have poor conception of the honor due to God. As someone has remarked, in our day we have a big man, and a little God. We hear constantly what God ought to do, or should have done, or what He has no right to do, and such like. Modern science would deny Him place or power in His own universe; the modern religion would force Him into submission to human ideas of what He ought to be. Such a thought as Paul's "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?"—or, as in Daniel, "All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, What doest thou?"—such thoughts as these have little place in the modern mind. Nor are they likely to recognize His Majesty until He comes to judge the ungodly for all the blasphemy they have uttered against Him, and they shall cry to the mountains and the rocks to fall on them to hide them from the face of Him that sitteth on the Throne.

IRREVERENT CHRISTIANS.

This spirit of irreverence, characteristic of the last days, has also invaded the church. How rare is the broken and contrite heart in our church-services, how rare that solemn worship of souls bowing low in the dust before the enthroned Goodness and Holiness, the God and Father of our Lord Jesus, for whose worship and communion they have met. How frivolous, often, and empty the songs; how trite and mechanical the prayers, how meaningless the Lord's Supper, perfunctory the offering; so that the only remaining thing worthy of interest is the sermon; and even that, alas, is not always to the glory of God. One might wonder whether, excepting the cases of the few whom the Lord knows, the whole performance may not be a huge insult rather than a worship and "Divine service."

A CONSUMING FIRE.

The two sons of Aaron, perhaps reckless with wine thought common fire quite good enough for Jehovah. Yea, why shouldn't it be? Who knows or cares? Perhaps they thought Jehovah ought to be pleased with the mere fact that they ministered to Him at all. So they put strange fire into their censors and drew near. And fire went out from before Jehovah and slew them both—a lesson forever to all in every age who would draw nigh to Jehovah without due respect to Him. (Lev. 10). And Moses explained the matter to Aaron, thus: "This is that Jehovah spake, I will be sanctified in them that come nigh me, and before all the people will I be glorified."—That was in the Law-days, to be sure. Since then God has unveiled His face to us in Jesus Christ. He has made known His love to us through the cross, and His wondrous grace, that we should be called children of God. Is it therefore our privilege to be careless, to be irreverent, and to meet His condescension with contempt? Nay, the true response to love is love; and true love seeks to do the highest honor to its object. And if it be otherwise—well, God must vindicate His Name. Wherefore, speaking to God's children, He says, "let us have grace whereby we may offer service well-pleasing to God with reverence and awe; for our God is a consuming fire." (Heb. 12:28, 29).
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VOL. XIX. JANUARY, 1926. No. 1.

NEWS AND NOTES.

All bills met, and 88c over, is the showing of our balance sheet for Jan. 1, 1926! December gifts and orders wiped out the $500 deficit shown Dec. 1. We thank God—and our good helpers all.

From Greenville, S. C.: "Work here progressing very well—nice attendance, good interest. Still a mission point and in need of outside workers, prayers, helps."—G. F. Gibbs.

From Cynthiana, Ky.: "Please send my next Word and Work to Linton, Indiana. I begin the work there first of year. Brother George Johnson will preach here."—E. E. Krantz.

From Shreveport, La.: "I was recently with the Winfield and Carbon Hill, Ala., churches with one baptism at Winfield and two at Carbon Hill; my wife a good while ago. I recently filled appointments at Prospect, Tennessee next Sunday, and in Kentucky the week after."—T. W. Phillips, Jr.

From Abilene, Texas: "Brother Busby closes a meeting here tonight of eight days' duration. One hundred and nineteen responses to date, others coming. More than forty immersed."—F. B. Shepherd.

Belated report: "Brother E. L. Jorgenson, of Louisville, recently held a very fine meeting at Trinity Springs, Ind. I preached once, and led the song service. About fourteen were added. This is the place where I got my wife a good while ago. I recently filled appointments at Prospect, Sugar Ridge, Oakland City, and Duff—all in Indiana, besides regular appointments."—H. D. Leach.

"Brother Moore's visit with us at Highland church was indeed delightful and helpful. His messages were deeply spiritual and soul-stirring, and we felt greatly blessed by his visit in our midst."—D. H. Friend.

A great revival has swept over the Portland Ave. Church, bringing the whole congregation, almost, to its knees, in penitence, and rededication. Scores have come forward, including some for baptism.

From Jacksonville, Fla.: "December Word and Work fine. Brother Olmstead's article is very fine. We had two confessions last Sunday."—H. N. Rutherford.

From Lubbock, Texas: "Things are moving well here. Still having additions every Sunday."—R. B. Brooks.

From Glenmor, La.: "Another year is gone, many things have happened, some good, some evil. The Louisiana work has advanced some, some places have gained a bit of strength, some losses, and much weakness remains; much to be done and few to do it. Remember the work as a whole to the throne of grace, and the workers, that they may be faithful during the days allotted them here. Forget not the missionary work; stir thyself up, and then others."—A. K. Ramsey.

"I am feeling some better, but far from being well. I have not been able to be at the public worship for more than a month, and that goes hard with me. This city with its more than two million people is a very lonely place. My left side is quite weak yet, my heart is stronger and my speech is much better. I have been examined by seven doctors at the University Hospital, but they have not told me the nature of the trouble. I do not like to think that the time for my work is about done. I am asking the good Father that I may be spared a while longer for the sake of the work I am anxious to do for the cause of Christ. He knows best and arranges all forces to work together for the good of those that love the Lord. If I get able to preach the gospel again by next summer I hope to get a location some place where I can have access to the people that need the help that I may be able to give. This is a very dreary place to me, because of the lack of congenial associations that I have been accustomed to for many years."—W. J. Brown, 4218 Baltimore Ave., Philadelphia.

From R. A. Zahn: "On November 15, we took up the work with the Lamar Avenue Church of Christ. We found these people to be an earnest, whole-hearted Christian workers, and we are thankful to God that, in His providence, our path was directed to this part of His vineyard.

"Brother Young, who for the past seven years has done a wonderful work among the natives held in the highest esteem, was forced, because of ill health to leave this field of activity.

"The city of Paris, called 'The North Star of Texas,' has some 20,000 inhabitants and has many advantages, among them a wonderful water system, and the only free daily newspaper in the United States that has lived since 1887. This paper has a circulation of 7,000.

"We crave your prayers that God may use us to do much good here, and lead many souls to the obedience of the faith in Christ Jesus."—Andrew Perry.

Brother Jorgenson preached a few nights in Chicago, and in Gary, with a view to a closer interlinking, and more effectual co-operation between the groups that meet in adjacent territory. In Chicago the great distances make it necessary to arrange assemblies in a number of places, even at the loss of larger numbers. The work is worthy of encouragement and definite fellowship. More information can be supplied to those interested.

Our next issue, February, is to be devoted chiefly to missions. Renew now, so as not to miss this special number. Many foreign workers will be represented.

D. H. Friend reports a delightful season of labor with the church in Gainesville, Florida, where J. P. Prevatt labors in word and doctrine.

Writing some time ago, Brother H. McKeDrie, of Fern Ave., says: "Brother G. K. Power, in Detroit, is at present in Toronto. He is giving four evenings to Wychwood, and the Sundays, December 13 and 20, to Strathmore Blvd. Church where Brother Jackson labored, and to which I understand Brother Earl C. Smith goes at the New Year."—J. A. Setliff, prominent teacher in Chattanooga, once preacher for the First Christian Church here, took his stand with Central Church recently.
The two genealogies of Jesus, the Christ, given in Matthew 1 and Luke 3, respectively, have been more or less a puzzle to Bible students is well enough known. Yet we may be sure at the very outset that if either of these genealogical tables had been false or inaccurate they would have been instantly challenged on their first publication. For the genealogies were in the custody of the very people whose interest it would have been to disprove the claims of Jesus to Messiahship. Moreover, since the genealogical records were accessible to all, the lists given in Matthew and Luke could not have been garbled without detection. We cannot doubt that many keen eyes have carefully traced the records in order to deny, if possible, Jesus' claim of Davidic descent. The fact that no hint has come down to us of such objection or of any controversy on this point, is presumptive proof that to the contemporaries of Matthew and Luke, who had access to the records, the two genealogies of Jesus were free from error and difficulty, and in themselves unanswerable.

THE DIFFICULTY.

Briefly, Matthew proposes to give the ancestral line of Jesus, from Abraham through David, through David's son Solomon, to whom the throne was given, and through the kings who descended from Solomon to Jechoniah, the last of the reigning kings; and thence through the line of those who were (or would have been) the legal heirs of the throne, down to Joseph.

Luke follows an ascending order from Joseph through Nathan, a son of David (and full brother of Solomon) to David to Abraham, and back to Adam—but giving from Joseph to David a list of names very different from Matthew's, and which in only two instances converges with that of Matthew.

Now the chief difficulty encountered in the comparison of these two lists is the question, Whether both these lists are of Joseph's descent, and if so, why they are different.

Involved in this main question are a number of minor problems—how the curse on Jechoniah, Jer. 22:30, which seems to constitute a Divine deadline for the kings of David's line, would affect the claim of Jesus to the throne; how it is that in Matthew "Jechoniah begat Shealtiel," but in Luke Shealtiel's father is Neri (Matt. 1:12; Luke 3:27).

PROPOSED SOLUTIONS.

Various solutions of these questions have been proposed. One of these is that both the genealogies of Joseph run, the one through his paternal, the other his maternal grandfather. This is a very arbitrary supposition, and has nothing to commend it.

Another theory is that Matthew gives Joseph's line, in virtue of which Jesus, being the adopted son of Joseph, was the legal heir of the throne; and that Luke's genealogy is that of Mary.
the mother of Jesus. This explanation, we are told, was never heard of until about the 15th century, but has since been held by many, chiefly of the Protestant scholars. It has a great deal of plausibility, and strong argument to support it. For—

1. It is certain that Mary was of David's line. If our Lord was at all "born of the seed of David according to the flesh" (Rom. 1:4), and if God's oath to David that "of the fruit of his loins" God would set one upon his throne (Acts 2:30) was at all fulfilled, seeing the Lord Jesus had no earthly father, Mary must have been of David's seed and lineage; for only through her did He derive His humanity. The language concerning Christ's Davidic descent is too strong to be interpreted as meaning only a legal and technical place among the ranks of David's descendants. Since then Mary must most certainly have been of David's seed, it was eminently proper that her genealogy be given, showing that by actual descent our Lord sprang of David.

2. Because Luke especially sets forth our Lord's humanity, and since he records the details concerning Jesus' mother, of His birth, His childhood, growth, boyhood, youth—it was strictly in line with the purpose of Luke's narrative to give the genealogy of Jesus' mother, the line of the actual descent of the Lord according to the flesh.

3. Although Luke says that Joseph was "the son of Heli" (Luke 3:23) such a term could easily have been used for "son-in-law," as is often done among us. Since a woman's name could never be a link in a Jewish genealogy, it was necessary to mention the name of Joseph, her husband, instead of her own.

These reasons seem very plausible and convincing. They are not conclusive, however. It could never be a certainty that in Luke 3:23 Joseph stands as the son-in-law of Heli. It is an interesting and plausible assumption, but purely an assumption for all that, and no sure parallel to such a usage can be found anywhere in the Bible, to our knowledge. And so this also is but an ingenious theory—one to be adopted as the best possible explanation only if no better can be found.

THE TRUE SOLUTION.

That which is in my judgment the true explanation, which does no violence to the language of the record, yet accounts for the difficulty most satisfactorily and completely, is that both genealogies are, just as the record claims, Joseph's—the Lord's descent being both in Matthew and in Luke reckoned by his legal standing in Joseph's family. For though most assuredly Mary must have been, and was, of David's flesh and blood, Jewish law would take no cognizance of that, if the father could not be determined to be of David's line. For the fact of the virgin birth was not generally known, nor would it be accepted by those who would be challenging the correctness of the genealogy. A genealogy of Mary therefore, would not be to the point, and would not have served any purpose whatever. Jesus' standing, before the world, as Son of David (not the actual fact, of course) depended on His position as "Joseph's son."

But why even so, should there be two genealogies of Joseph? The answer is quite simple. Matthew's one purpose is to show Joseph's (and therefore Jesus') legal right to the throne. But Luke's aim is to give the actual line of Joseph's descent, which was not the same as his legal connection with the line of the kings, through which he was heir to the title to the throne. For Joseph himself was not the direct descendant from the line of the kings, but only the legal heir of that line, which had become extinct. In language clearer and stronger than my own this is set forth in the well-known and scholarly work, Smith's Bible Dictionary (four volume edition) where, speaking of the genealogies found in Matthew and Luke, respectively, we read as follows:

"1. They are both the genealogies of Joseph, i. e., of Jesus Christ as the reputed and legal son of Joseph and Mary. One has only to read them to be satisfied of this. The notices of Joseph as being of the house of David, by the same evangelists who give the pedigrees, are an additional confirmation (Matt. 1:20; Luke 1:27; 2:4, etc.), and if these pedigrees were extracted from the public archives, they must have been Joseph's.

"2. The genealogy of St. Matthew is, as Grotius most truly and unhesitatingly asserted, Joseph's genealogy as legal successor to the throne of David, i.e., it exhibits the successive heirs of the King, ending with Christ, Joseph's reputed son. St. Luke's is Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown. This is capable of being almost demonstrated. If St. Matthew's genealogy is not, as he has supposed, a travesty of the public record on this subject than it affords, we might indeed have thought that it was a genealogical stem in the strictest sense of the word, exhibiting Joseph's forefathers in succession, from David downwards. But immediately we find a second genealogy of Joseph—that in St. Luke's gospel—such is no longer a reasonable opinion. Because if St. Matthew's genealogy is a travesty, as it does the successive generations through the long line of Jewish kings, had been Joseph's real paternal stem, there could not possibly have been room for a second genealogy. The steps of ancestry coinciding with the steps of succession, one pedigree only could in the nature of things be proper. The mere existence, therefore, of a second pedigree, tracing Joseph's ancestry through private persons, by the side of one tracing it through kings, is in itself proof that the latter is not the true stem of his birth."

Thus far the Bible Dictionary holds consistently, and convincingly, that both genealogies are Joseph's. If this be granted (and there is no evidence on which to base any other conclusion) it follows inevitably, as the writer shows, that Luke gives the actual natural descent of Joseph, while Matthew gives the line of legal succession, in virtue of which Joseph was heir to the throne of David. I continue to quote from the same article ("Genealogy of Christ"):

"When, with this clue, we examine St. Matthew's list, to discover... when the lineal descent was broken, we fix at once upon Jechonias... because the word of God by the mouth of Jeremiah had pronounced him childless, and declared that none of his seed should sit upon the throne of David, or rule in Judah. (Jer. 22:30).... The names after the childless Jechonias are those of his next heirs, as also in 1 Chron. 3:17. One more look at the two genealogies convinces us that this conclusion is just; for we find that the two next names following Jechonias, Salathiel and Zorobabel, are ac-
tually taken from the other genealogy, which teaches us that Salathiel’s real father was Neri, of the house of Nathan. It becomes more per- fectly evident that Salathiel of the house of Nathan became heir to David’s throne on the failure of Solomon’s line in Jechonias, and that as such he and his descendants were transferred as ‘sons of Jechoniah’ to the royal genealogical table, according to the principle of the Jewish law laid down in Num. 27:8-11. The two genealogies coincide in this for two, or rather for four generations, as will be shown below. There then occur six names in St. Matthew which are not found in St. Luke; and then once more the two genealogies coincide in the name of Matthias or Matath (Matt. 1:15; Luke 3:23). From different sons, Jacob and Heli, are assigned, but one and the same grandson and heir, Joseph, the husband of Mary, and the reputed father of Jesus, who is called Christ.”

Follows an explanation of this, which we need not give here, for it is not to our present purpose. But from the article on Salathiel (Shealtiel) and the one on Zerubbabel we quote a few weighty and suggestive statements. On Salathiel he says, “Upon the incontrovertible principle that no genealogy would assign to the true son and heir of a King, any inferior and private parentage, whereas, on the contrary, the son of a private person would naturally be placed in the royal pedigree on his becoming the rightful heir to the throne, we may assert with utmost confidence that St. Luke gives us the true state of the case, when he informs us that Salathiel was the son of Neri, and a descendant of Nathan the son of David. And from his insertion in the royal pedigree, both in 1 Chron. and St. Matthew’s Gospel, after the childless Jechonias, we infer with no less confidence that, on the failure of Solomon’s line, he was the next heir to the throne of David. The notion of Salathiel’s being Jacob’s son, as Yardley and others have thought, because he married Neri’s daughter, is palpably absurd on the supposition of his being the son of Jechonias. On this last principle you might have, not two, but about a million different pedigrees between Jechonias and Christ; and yet you have no rational reason why there should actually be more than one. It may therefore be considered certain that Salathiel was the son of Neri, and the heir of Jechonias. The question whether he was the father of Zerubbabel will be considered under that article.”

From that article we will now quote. “His [Zerubbabel’s] exact parentage is a little obscure, from his being always called the son of Shealtiel, and appearing as such in the genealogies (Matt. 1:12; Luke 3:27), where as in 1 Chron. 3:19 he is represented as the son of Pedaiiah, Shealtiel’s or Salathiel’s brother and consequently as Salathiel’s nephew. Probably the genealogy in 1 Chronicles exhibits his true parentage, and he succeeded his uncle as the head of the house of Judah—a supposition which tallies with the facts that Salathiel appears as the first-born, and that no children are assigned to him.”

All these articles in the Smith Bible Dictionary from which the above quotations have been made, are from the pen of Lord Hervey, an acknowledged authority in the field of genealogy; and it is needless to say that in matters of scholarship the authority of scholarship is paramount. But Hervey’s exposition of the matter does not rest on any mere authoritative dictum of scholarship, but, as the reader of these extracts may have observed, it vindicates itself by its good sense, its clearness and self-evidencing truth. Only one point might be questioned—namely how, if Shealtiel were not the actual son of Jechoniah, nor Zerubbabel of Shealtiel, nor Joseph of Jacob, how the word “begat” could be used. In strict meaning, of course, it could not; but as a conventional formula used in genealogical tables to link the successive generations it presents no difficulty. We have then the line from Jechoniah thus: Jechoniah—Shealtiel, nearest kinsman, and legal heir—Zerubbabel, a nephew of Shealtiel, next legal heir.

Then the regular line of the throne-heirs down to Matath, and Jacob; and Joseph, nephew of Jacob and son of Heli; Jesus, next legal Heir, because Joseph’s reputed, but, in actual fact, adopted son, the Son of David and Son of God.

That also settles the odd contention of some that the Lord Jesus could never reign on earth because He was a descendant of the childless Jechoniah, of which there is no evidence whatever, and which could not be established by any view that might be taken.

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**LET US GET BACK TO GOD.**

**No. 2.**

We need to realize more fully that God exists as GOD. We need more reverence for Him and His Word. We need to shake off indifference and low standards of moral and spiritual living. We need to pray more with penitent hearts; for God will not hear the man who loves sin (Jno. 9:31), but the righteous (1 Pet. 3:12) who do His will. We must “lift up holy hands” (Tim. 2:8), not wicked hands. We must believe (Jas. 1:5, 6) that God will hear us in the particular request we make, and according to His own will (1 Jno. 5:14). Our prayers must be limited by the word of God, and be made in the name of Christ (Jno. 13:14). If we walk with God, we can pray fervently (Jas. 5:16). We are required to pray for rulers, for brethren, for our enemies, and for all men (1 Tim. 2:1, 2; Jas. 5:16; Matt. 5:44-46). Since God commands and requires Christians to pray (Acts 12:5; Rom. 10:1), we believe that God does do something in answer to prayer that He might not do otherwise. If not, we would be praying “as the hypocrites” (Matt. 6:5-13; Jas. 1:5, 6). But prayer does inspire us to do what we can toward answering our prayers. Prayer relieves the burden largely from our own hearts, when we talk it over with our Best Friend. There are many situations in which we do not know what else to do. It must be recognized that God can do things that we cannot do.

Bedford, Ind.  
H. D. LEACH.

“Say not, my soul, ‘From whence Can God relieve thy care?’ Remember that Omnipotence Hath servants, everywhere. His methods are sublime, His ways profoundly kind; God never is before His time And never is behind.”

—Unknown.
WORD AND WORK

EVOLUTION OF MAN—THE VERDICT OF HISTORY.

(We appreciate the kindness of Mr. Walter A. Maier, Editor of "The Walther League Messenger," in permitting the reprinting of this splendid article, written by Theo Graebner, of St. Louis.)

Ask ten Americans what idea they connect with "progress" and nine of them will answer "machinery." When we point to American progress we think of oil-burning locomotives, submarines, the aeroplane, radio, phonograph, moving pictures, the telephone, typewriter, adding-machine, addressograph, check protectors, fountain pens—all machinery, or the product of and made possible by machinery. That modern times have scored an advance on ancient times in the mechanical arts may be admitted. Yet for that reason to speak of a steady progress of human evolution would be a statement possible only if we take a very contracted view of progress.

Even as regards the mechanical arts, is it true that great achievements are scored only in modern times? Every modern builder stands in mute amazement before the pyramids of Egypt. Consider that the huge granite blocks of which the pyramids are built were transported 500 miles. By what knowledge of mechanics was this task made possible? Who gave the Egyptians the knowledge and the skill to polish these granite blocks like glass and to fit them so that the joints cannot be seen? You know that the pyramids in spite of their weight of millions of tons have not settled in any part to the extent of a measurable fraction of an inch. Mr. Fergusson, possibly the greatest living authority on architecture, writes: "Nothing more perfect, mechanically, has ever been erected since that time, and we ask ourselves in vain, how long it must have taken before men acquired such experience and such skill, or were so perfectly organized, as to contemplate and complete such undertakings?"

On turning to his pages describing the buildings at Thebes, erected 3,000 years ago, we find that these early Egyptian builders in the palace temple at Karnac put forth "perhaps the noblest effort of architectural magnificence ever produced by the hand of man," "the greatest of man's architectural works." This was in the days before Moses! And the average person thinks that the epoch of big buildings commenced with the Masonic Temple at Chicago! "The farther we go back in Egyptian history," says Professor Brugsch, "the more perfect their works of painting and sculpture;" and Professor Renouf says: "Of a state of barbarism or even of patriarchal life anterior to the monumental period, there is no historical vestige. The earliest monuments which have been discovered present to us the very same fully developed civilization and the same religion as the later monuments. The blocks of the pyramids bear quarry marks exhibit-
So wherever we turn in the world's history we find, not progress from savage beginnings, but degeneration from an earlier perfection.

No one should be misled by the common talk about the stone, bronze, and iron ages as if the history of mankind could be arranged in such an ascending order. We have all these "ages" in existence somewhere in the world today. Strangely enough, the explorers of Asia Minor found that the bronze age was before the stone age. And America had the stone age when Europe had the metal age.

As to the savage races, these are the very opposite of evolution. They are races in ruins. The degeneration of the Akkas of Guinea, of the Bushmen of South Africa, of the Australian negroes and the Fire Islanders is very great, but these barbarian races, representing hundreds of thousands of human creatures, millions of them, are a proof of terrible decay. Without Christianity, no race has ever been observed to rise from savage to civilization.

Savages do not always progress toward civilization. There are savages in the world today; as far backward as history gives us a view of the matter there have been savages. Some of these in contact with civilized Christian people have progressed toward civilization. On the other hand, some, the descendants of the most civilized, have retrogressed toward the savage state. Instances of this have occurred even among our own American people; the less energetic and less "prosperous" out of some of our best families, drifting into mountains and other less populated and less fertile sections, have left descendants approximating savages. So far as history and archeology can tell we know absolutely nothing of the first savages. Canon Rawlinson says in "The Origin of Nations" (pages 4 and 5): "Herodotus (IV. 108) tells us of the Geloni, a Greek people, who, having been expelled from the cities on the northern coast of the Euxine, had retired into the interior, and there lived in wooden huts, and spoke a language 'half Greek, half Scythian.' By the time of Mela this people had become completely barbarous, and used the skins of those slain by them in battle as coverings for themselves and their horses. A gradual degradation of the Greco-Bactrian people is apparent in the series of their coins, which is extant."

The modern Copts are very degraded descendants of the ancient Egyptians, and the Romans of Wallachia have fallen away very considerably from the level of the Dacian colonists of Trajan. Civilization, as is evident from these and various other instances, is liable to decay, to wane, to deteriorate, to proceed from bad to worse, and in course of time to sink to so low a level that the question occurs, "Is it civilization any longer?"

Where we find a real history of a people—and such histories we have of civilized peoples—we find clear indications of a Golden Age. It is Eden as told in Genesis. A similar history comes to us from the early time of the Persian race, as told in the Vendidad. Hesiod sang the story of the beginning of history for the Greeks, and it began with a Golden Age. The Chinese point backward to their beginning time, a sort of "first heaven," Prescott found well-matured legends of a Golden Age in Mexico, and of a paradise for the ancient Peruvians on Titicaca's shores.

We hear of ruined cities in Yucatan and New Mexico that indicate an age of civilization for each of these lands far back of the savage conditions found in them by white men, and vastly superior. The aboriginal earthworks scattered over sections of our own Southland tell certainly of a civilization exceeding and antedating the best our fathers found among the Chocotaws, Cherokees, and Chickasaws.

Mr. McCann very properly asks: "Why do the Haeckelites of this generation resort to a rowboat load of mutilated skullcaps, fragments of thigh bones and grossly defective skeletal remnants to support their theory of an ascending evolution from the ape when here, now, alive in the world, they find countless millions of overwhelming proofs of universal degeneration from the ideal primitive described in the Word: 'And God created man in His own image: in the image of God He created him.'"

Dr. Patterson asks: "What Greek race today could reproduce the architecture or statuary of their ancestors? The ruins of all eastern and many western lands point to fallen races as well as ruined structures. The world's history is that of the fall of great nations such as Egypt, Babylonia, Greece, Rome, in all of which are sad examples of architecture and peoples alike in decay."

What overwhelming proof of decay of human intelligence is told in the lecture of Wendell Phillips, "The Lost Arts!" Consider the marvels of the engineer's art as told by Phillips. "You may visit Dr. Abbot's museum, where you will see the ring of Cheops, the pyramid builder. The signet of the ring is about the size of a quarter of a dollar, and the engraving is invisible without the aid of a glass. No man was ever shown into the cabinets of gems in Italy without being furnished with a microscope to look at them. It would be idle for him to look at them without one. He couldn't appreciate the delicate lines and the expression of the faces. If you go to Parma, they will show you a gem once worn on the finger of Michelangelo, of which the engraving is two thousand years old, on which there are the figures of seven women. You must have the aid of a glass in order to distinguish the forms at all. Layard says he would be unable to read the engravings at Nineveh without strong spectacles, they are so extremely small. Rawlinson brought home a stone about twenty inches long and ten wide, containing an entire treatise on mathematics. It would be perfectly illegible without glasses. Now if we are unable to read it without the aid of glasses, you may suppose the man who engraved it had pretty
strong spectacles. So the microscope, instead of dating from our time, finds its brothers in the books of Moses.

As a matter of fact, evolutionists admit that there has been no change whatever in the human race during the past 30,000 years. As Dr. Sayce says: "The whole application of a supposed law of evolution to the history of the ancient oriental world, is founded on what we now know to have been a huge mistake. The Mosaic age, instead of coming at the dawn of ancient Orientl culture, really belongs to the evening of its decay. The Hebrew legislator was surrounded on all sides by the influences of a decadent civilization."

And so we might proceed indefinitely, showing the first and oldest Gothic cathedrals, those at Amiens and Rouen, were never surpassed; that no Epic poetry has ever been written that surpassed the earliest Epic poems, those of Homer. Conversely, the Koran, or Bible of the Mohammedans, is centuries later than the New Testament, hence ought to be a great improvement on it, and the Book of Mormon on the Koran, and Mrs. Mary Baker Patterson Eddy Frye's text book of Christian Science a vast improvement on the Book of Mormons. As a matter of fact there is so great deterioration in these manufactured religions that one might aptly say even the devil is degenerating.

How, in view of the degeneration observable in human history, serious students can still maintain that there is evidence of an evolution from lower to higher forms of civilization, under natural law, passes comprehension. There can be no statement more directly opposed to the facts of history than the claim of Professor Conklin of Princeton, who says that "everything goes to show that evolution has always been progressive." Everything goes to show the very opposite.

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness
And make her wastes rejoice.
Come Lord and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.

—Horatius Bonar.

Of the Union of the Stone and Campbell converts, Stone says, "They (the Reformers) held the name Christian as sacred as we did—they were equally averse from making opinions the test of fellowship—and equally solicitous for the salvation of souls. This union, irrespective of reproach, I view as the noblest act of my life."
proached others, yet he made many friends. The great number who assembled on Wednesday testified to the wide friendship, respect, and love that belonged to him. And while Brother Jackson himself would have objected to anyone calling him a prominent or distinguished man in any way, he was one of those rare souls that constitute the salt of society, and purify the morals of the nation to which they belong. Our brother was a Christian gentleman, patient, meek, long-suffering, dignified. He was associated almost the whole of his lifetime with the great religious movement for the restoration of primitive Christianity—the restoration of the Church of Jesus Christ as portrayed in the New Testament.

As a student, his education was acquired mostly by his own labours. He had some help, and I am sure he himself would never have forgotten those who helped him to get that knowledge, which he craved in order to be a worker in the vineyard of his Lord. As a student, he impressed me as being most thorough and patient, and not sparing himself in his labor to learn. Perhaps he had not the means, but I know he did not desire to go to the Theological Bazaars and purchase ready-made those gems of truth that we find in the best works of Christian expositors. He did not despise other men's work by any means, but it was his delight to himself plunge into the ocean of divine truth in search of “pearls of great price.” I had the pleasure of listening to one lecture of a series that he gave to the young men over in the Bathurst Street Church, and there I saw something of the patient toil of the man; and I understood better what I was shortly afterwards told by a shrewd business man of this city who explained to me how that series of lectures on the scripture made the Bible a new and living Book to him, had given it a meaning he had never seen in it before, and made it a thing of deepest interest.

As a preacher of the Word of God, he was instant in season and out of season, laboring continuously, even to a fault, seeking recreation in additional and extraordinary work. Some of us believe he overdid that a little perhaps. Who knows, we might not have been met here tonight for the purpose of our gathering, if he had sought a little more ease. In the summer, he used his two weeks' vacation to go down South and preach every night. But, beloved, he was animated by the feeling that his life's mission was to preach, and we all know he fulfilled that mission, preaching even right to the end. As a preacher, he was singularly free from that intellectual conceit that is becoming so popular today and which some men have designated “Radical Modernism.” The Christ whom our brother presented as the Saviour of men was the Christ that Peter and John, the apostles, knew, the One who in the beginning had been with God, who himself was divine and who on the earth was God manifest in flesh—the only Saviour worth while to preach, for none other can save. And the conditions of salvation that he proclaimed to sinners were the conditions written in our New Testament and declared from the first day the gospel was preached by the inspired apostles of the Lord Jesus Christ. On this platform, he stood with the Apostle Paul and with Peter and with Philip the Evangelist, and I know of no more noble stand that a preacher of the Word of God can take than with those who were the foundation of the Church of the Lord Jesus Christ.

As an officer in the church, Brother Jackson was careful. When considering a policy that might be adopted, the usual method today is to apply two tests: “Does it work?” “Will it pay?” But our brother applied a third test—“Is it in the last will and testament of our Lord and Saviour Jesus Christ?” And when the answer to that question could not be a clear affirmative then, though it might cause him to part company with men whom he respected and truly loved, he was ready to abandon the project rather than endanger the peace of the church, the unity of the spirit, or to narrow by one inch that platform on which alone all who have perfect trust in the Lord Jesus Christ can meet in answer to the Lord's prayer “that they all might be one.” Oh, would to God that more preachers were animated by the same spirit, and more church officers considered their policies by the same rule!

Our brother knew the value of organization, yet never for one moment was he deceived into making the mistake of looking upon machinery as power. And he never mistook, nor substituted intellectual ability for Christian character.

As a shepherd of souls, the converts who came into the Church under his preaching were his rejoicing. In them he found the joy of an apostle of Christ. This was especially noticeable when he spoke to me of those whom he called “The young people of Fern Avenue.” The pride of the successful shepherd could not be hid in our brother's tone of voice when he gave us his confidence concerning that work. Oh, how he loved the lambs of the flock, and how gladsome was his tone as he spoke of their progress! If the young people of this church had looked into that heart and had seen the love of their departed teacher, as I saw it, they would carry, to the end of their days, a fragrant memory that would be a power in their lives for good.

Some blamed our Brother Jackson for being over-sensitive. He was a man who worried a great deal. Again and again, it was remarked, “He ought not to take things so seriously.” Yet some of us know that the spirit stuff of which holy men are made is extremely tender. Who would have it otherwise? Our brother knew there are no small things with God. He estimated at something like its true value the work in which he was engaged. He understood he was building for eternity. Men handle big things in their ordinary duties. Sometimes, they are handled in a way that makes us wonder at the power of small things as we see the association of the very little with the gigantic.
We have seen a tender little slip of a girl lift a toy axe and with a little tap cut a silken ribbon and release 25,000 tons of steel, and a great ship slide down into the ocean out of which it can never come again on to dry land. We have seen a steering gear with which the little finger of a babe could throw around 45,000 tons of metal. Small, unimportant things? It all depends on how they are associated with the greater things. And Brother Jackson knew that sometimes a light suggestion has been sufficient to sever the silken threads of affection that bound a soul to Christ, and that soul has gone down and down and down. There are no small things with God, especially when they are associated with the eternal welfare of a human soul. Brother Jackson loved Fern Avenue. It was graven on his heart. When one thinks of his labors and when one remembers his love, without any intention of drawing an irreverent analogy, we can say, he loved the Church and gave himself for it.

His work around this vicinity was much appreciated. I believe a great deal more than he ever dreamed of. Like the great man who first preached the gospel in its fulness on this earth, he might have said, "Silver and gold have I none, but such as I have I give I thee." He gave himself. His soul went out in sympathy and love as he ministered to the needy. He poured into wounded hearts the oil and wine of the sympathy of a Christian man: and he spoke to torn minds of the peace of the Lord Jesus Christ. It could be said of him as it was said of one whom I knew well away from this city. He had his plans all made for this winter's work, had them mostly all prepared before he went for what he called his holiday. He had his program ready to put into the printer's resolution. He began his work well. Ana I believe he has laid a foundation for a great Restoration church in the east side of this city. He had his plans all made for this winter's work, had them mostly all prepared before he went for what he called his holiday. He had his program ready to put into the printer's resolution. He began his work well. And I believe he has laid a foundation for a great Restoration church in the east side of this city.

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Our brother has gone into the presence of the great Field Marshal. His armour and his sword lie there first. But I want to say, brethren, that in the great race where the issue is decided by a man's fidelity to God and to his Christian duty, I ask for no greater honor than to tie with him whose memory stirs us tonight. In the eyes of the great Master of the games, if we can run as he ran, and keep the course as he kept it, and finish it as he finished it, we shall have reason to be proud and nothing whatever to be ashamed of nor to be afraid of.

He has been taken from us, very suddenly, and such an exit surely has lessons that we might well profit by. "Be kindly, affectioned one to another." Ah yes, we are here today, two of us in close intimacy, but who knows whether there will be two on the road tomorrow? Let us be kind to each other while we have the opportunity. I am sure many of us would like to have said something kind to our brother if we had thought he was going to be taken from us. Let us make the best of the opportunities we have.

"Leave no tender word unsaid,
Love while love shall last;
The mill can never grind,
With the water that is past."

His sudden call teaches us another lesson. "Be ye ready also, for the Son of Man cometh in an hour when ye think not."

Our brother has been taken away from us and this city of Toronto is poorer because of his going. There is one worker less for the uplifting of the fallen; one worker less for the propagating of those principles upon which alone a great civilization can stand. The cause of Christ is the poorer. There is one tongue less tonight speaking out the gospel that men need to hear. There is one less who took the New Testament alone as the all-sufficient and supreme authority for the Church of the Lord Jesus Christ. A soldier has been promoted, and tonight there is a gap in the ranks. One has gone into the presence of the great Field Marshal. His armour and his sword lie here! Who will take them up?

Upon being asked by his physician, Dr. D. T. Morton, a few minutes before his death, "Are you willing to die in the faith which you have so long taught to others," Barton W. Stone replied: "I am. During my long life, I may have had some errors on minor points, but I conscientiously believe I have taught the truth, and have tried to live what I have preached to others. But it is not by works of righteousness which I have done, but according to his mercy he saved me, through the washing of re-generation, and renewing of the Holy Spirit which he shed on me abundantly through Jesus Christ. It is of grace, it is all of grace."
A HIGH PRINCIPLE IN OPERATION.

It is not the Golden Rule written (merely), nor the Golden Rule read, or even memorized that counts. Unless it is accepted and applied no blessing results. And what excuse can intelligent disciples of Jesus give for not knowing, accepting and applying this unparalleled rule of conduct? With respect to the heathen, R. S. King asks: "Dare you pray, Lord do unto us tomorrow as we have done unto them today?" Frequently we hear of foreign missionary work, but when a whole brotherhood of perhaps half a million souls has only twenty missionaries in all heathen lands, it doesn't look much like work. And the pity of it is that the enterprise is so miserably small mainly because the teachers in the church have not asked that it be larger. Out of a fairly wide acquaintance among the churches and with some experienced behind me, I can say I honestly believe we can easily have twice as many missionaries on the field a year hence and have twice as many churches enjoying blessed fellowship with them as we now have. Come, brethren, let us work to this end. Too long already we have tarried. Will the teachers in the church please endeavor to establish this conspicuous element of apostolic Christianity in every church that lacks it even as they would eradicate an innovation where it had been thrust in? Remember Matt. 7:12.

DON CARLOS JANES.

A MESSAGE FROM CHINA.

"We have never seen south China in such a serious condition. These two provinces are practically under the control of the Russian Bolsheviks. Their armies are gaining all the time. Missionaries have gone back up inland and so are we, but, dear friends, we do not know what awaits us and our work. ** So we go back to the work this time with a different outlook from any previous time."

"We are indeed so glad for Brother and Sister Benson. They are indeed a fine couple with a real missionary spirit and qualifications in them both. ** They are doing fine work at the language." Let the friends of the Lord keep the commitment of his workers to divine care.

SISTER JACOT.

Sometime our Lord will have His harvest, but even now He gathers His ripened fruit that falls along the way. Sister Jacot was eighty-three years old, and had been a faithful disciple of Christ for thirty-six years. Such a death as hers is a victory in Christ (Phil. 1:23), yet we never seem to be just ready to let them go. Sister Jacot had no children but she was a real mother to many young people at a time when they needed a mother. She loved to read so well that she could not quit even when she became blind, but long after she had passed her three-score and ten years she learned to read with her fingers and had read all the book of John in that fashion. She knew well what Jesus means in Matthew 6:1 and, if ever one practiced it she did. At her death Sister Jacot was one of a very few of the pioneer disciples of Toronto then living. God be praised for the faithful life of Sister Jacot.

Earl C. Smith.

WORD AND WORK

JOSEPH H. MERSHON.

The Portland Church and the Highland Church suffered a great loss in the homegoing of our beloved brother, Joseph H. Mershon. For more than thirty years he was a member of the Portland Ave. congregation of Louis ville, dying nearly as long a time the good and faithful treasurer of said congregation; for which service he was peculiarly fitted by his special ability, and by his connection with one of the largest Louis ville banks, in which he held a position of trust and honor to the day of his death. He was a man much more than a mere treasurer; he was a helper, a counsellor, a neverfailing friend; and from the time when, in Portland's early days, he made his way out of his own pocket the deficiencies of the preacher's (Brother George A. Klingman) meagre support, and all through the years when he often stood good for overdrafts or unlooked for emergencies, and bore the trouble and expense of forwarding the various missionary moneys (which he never did perfunctorily, but always with warm loving letters accompanying) and the many good works he did, of which even his family and friends knew but a part—according to his ability and beyond his ability, he was our good brother and helper through all the years. He never shirked a responsibility, he never failed in duty. He was constant, faithful, honorable—a credit to the church and to the name of his Lord. During recent years he found it more convenient, on account of distance, to attend the Highland congregation, where he greatly endeared himself to the brethren; but continued to hold his membership with Portland church and to administrate its treasury. His departure to be with Christ which is for him indeed very far better, is to his loved ones and to the church a bitter loss and bereavement, and the more so because it came so suddenly and unexpectedly. How short is our time and how we ought to love and serve one another while we are together in the way?

"If thou dost bid thy friend farewell, But for one night, though that farewell may be— Press thou his hand in thine. How canst thou tell how far from thee Fate or caprice may lead his steps, ere that tomorrow comes? Therefore, lest sudden death should come between, Or time, or distance, clasp with power firm the hand Of him that goeth forth...."

Yet, God's people do not part for ever. For as neither life nor death shall separate us from the love of God, so neither shall anything sunder the bond that binds us together in Christ Jesus our Lord.

R. H. B.

MRS. SUSAN A. WILSON.

At Henning Church, Oct. 6, Bro. J. N. Armstrong assisted by the writer, conducted the funeral service of Mrs. Susan A. Wilson.

On Oct. 6, in the early morning hours, the gentle spirit of this beloved and sincere Christian took its flight to the home of the blest. Sister Wilson was a member of the church of Christ for many years. Though unable to walk for the past twelve years, there were few Lord's Days that she failed to be in church seated in her roller chair. The blessed Christ was her daily companion, and for the past fifteen years Sister Wilson read through the Old Testament once and the New Testament twice each year. By her piety, her patience, and her love she pointed others to the Christ whom she served and in whose service she found peace and content. She measured every question from a standpoint of right in the light of God's holy word and truth and righteousness ever found her an able defender, one who truly valued godliness and right living above the sordid things of life that pass away with the using.

Mrs. Wilson was born June 17, 1854, and was the wife of Capt. R. C. Wilson. Two children survive her: Mrs. L. K. Harding, Mr. J. W. Wilson, Henning Tenn., and one step-son, J. B. Wilson, Steele, Minn., and one sister, Mrs. W. L. Rawls, Jackson, Tenn.

H. I. Copeland.
The Lord's Day Lessons.

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

FIRST LORD'S DAY LESSON OF JANUARY.


THE SON OF GOD BECOMES MAN.

Golden Text: And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.—John 1:14.

Lesson Text: John 1:1-5, 10-18.

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made through him; and without him was nothing made that hath been made. 4 In him was life; and the life was the light of men. 5 And the light shineth in the darkness; and the darkness received it not.

10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become children of God, even to them that believe on his name.

Verse 1. What other book in the Bible begins with the same words? (Gen. 1:1). How far back was that? Who was already in existence before anything was created? With whom was the Word? What was the Word, in His very nature? Where else is He called this name? He called by this name? Rev. 4:11; Col. 1:16. Verse 2. What important fact is repeated here for emphasis? Compare John 17:5. Where was He? Was He High born? Was He Himself made or created?

Verse 4. What was in Him? Compare John 5:26. How did this life appear unto men? (John 8:12). Verse 5. Where did this light shine? What is meant by the light shining in the darkness? (See Matt. 4:16). Did the darkness receive it or understand the light? Verse 10. Where was He? What interest did He have in the world? Did the world recognize Him? Does the world still ignore Him? Verse 11. When He came into His own possession, did His own folk give Him any recognition or welcome? Who were His people? (Matt. 15:24). Did Israel nationally receive Him?

SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2. January 10, 1926.

FIVE MEN BELIEVE ON JESUS.

Golden Text: Behold, the Lamb of God, that taketh away the sin of the world!—John 1:29.

Lesson Text: John 1:35-49.

Verse 13. How are these children of God born? In what three ways is this Divine birth different from human, fleshly birth?

Verse 14. What did that eternal Word become? What is meant by that? (Phil. 2:6). Where did He dwell? What did men behold? What was He full of? (See Col. 1:19). What is grace? (Tit. 3:5). What is truth? (Heb. 10:1; Col. 1:15).

Verse 15. Who bore witness of Him? (Comp. verses 6-9). What was John's witness? Was it clear to and the point? Why (according to John's statement)? Was Jesus to become before him?

Verse 16. What was Jesus full of? (See v. 14). Did He keep this for Himself? What do we receive from Him?

Verse 17. What great distinction between Moses and Jesus Christ? What are we told about the Law? (Rom. 3:19; 4:15; 2 Cor. 3:7). What does grace bring? (Tit. 2:12). What happened to those who despised Moses' law? What if we neglect this great salvation? (Heb. 2:3).

TEACHING POINTS.

1. Before the Word became Flesh. He existed before all things. He was God. He was with God. Had glory with God (John 1:5). Was the Object of God's love. (John 17:24). Was "in the form of God." (Phil. 2:6). All things were created through Him, by Him, and for Him.

2. When the Word became Flesh. The glory He left. He "emptied" What are we told about the Law? (Rom. 3:19; 4:15; 2 Cor. 3:7). What among us, and we beheld His glory: when and how? (John 2:11; Matt. 17:2).

3. The Light in the Darkness. From whence came the Light? What sort of darkness is this—physical or spiritual? What is it called in Matt. 4:16? Did the darkness apprehend the Light? Who made the world? Did the world know Him when He was in it?

4. Those Who Received Him. Did all receive Him? Did many? Did some? How did they? What great privilege did He grant to these?

5. John's Testimony. What was it? Consider what its weight and worth must have been.

6. The Difference between Moses' and Jesus Christ's Mission.

All that come to Jesus today are brought to Him by human instrumentality, and by means of the word of the testimony, the gospel.

We cannot make men Christians. We ourselves cannot save men. But we can point them to Jesus, as John the Baptist did; we can tell them of the Savior we have found, as Andrew told Simon; we can help them overcome doubt and reluctance, as Philip helped Nathanael. We can bring them to the edge of Jesus.

Have we enough conviction and confidence in Jesus Christ, as our Lord and Teacher, to tell others about Him? Have I ever brought anyone to Jesus? If not, why not? Am I ashamed of Jesus? Do I care for the souls of others? If the answer is depending on us to bring men to Him, may I shirk my part in that great work? If I am willing to begin now will He help me in it?

THE NAMES APPLIED TO JESUS IN THIS LESSON.

1. Jesus. V. 35. This is His human name, and has special reference to the fact that He came to save. “Thou shalt call His name Jesus, for it is he that shall save his people from their sins.” Matt. 1:21.

2. The Lamb of God. Lambs were specially appointed for sacrifice, (Exodus 12:5, etc.; Lev. 5:6). This was the Lamb provided by God Himself (Gen. 22:3) to make atonement for our sins.

3. Rabbi (which is to say, being interpreted, Teacher). He is our only Teacher and Rabbi. Matt. 23:8.

4. The Messiah (which is, being interpreted, Christ). Both these names, the former in Hebrew, the latter in Greek, mean the Anointed One. In the Old Testament, Kings were anointed, as David, 1 Sam. 16:13; priests, as Aaron, Lev. 8:12; prophets, as Elisha, 1 Kings 19:16. The anointing oil was symbolic of the Spirit. The Lord Jesus is God’s Anointed (Ps. 2:2; Acts 13:33; Isa. 61:1-3).

5. Jesus of Nazareth, the son of Joseph. That was the title of His humiliation, the human appellation by which He was known among men. 

6. The Son of God. He was God’s Son in a unique sense, as no one else was or could be; God’s “own Son” (Rom. 8:32; Comp. John 8:18); the only begotten Son (John 1:18; Ps. 2:7). We are sons of God by faith in Christ Jesus, Gal. 3:26.

7. King of Israel. This He was by virtue of His Davidic descent.


There are seven more names of Jesus in this chapter. Find them.

QUESTIONS.

1. Who were the five men who believed in Jesus? 9. How did Philip get His knowledge of Jesus?

2. How many were brought to John’s testimony? 10. What way of setting his doubt did Philip propose to Nathanael?

3. How many were brought by these new believers themselves? 11. What convinced Nathanael as to who Jesus was?

4. How many were called by the Lord Jesus direct? 12. What seven names are applied to the Lord Jesus in this lesson?

5. How did these five prove themselves to be His sheep? (John 10:27). 13. What is the meaning of each?

6. Which one of them became the most noted and prominent? 14. Have I become acquainted with the Lord Jesus?

7. Where did John the Baptist get his testimony for Jesus? (1:33) 15. Have I brought anyone to Jesus?

8. Where did Andrew get his information about Jesus? 16. What is the chief lesson we got today?
Lesson 3.

JESUS AND NICODISMUS.

Golden Text: God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.

Lesson Text: John 3:5-17.

5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How is it possible for a man to be born when he is old? 10 Jesus answered, Art thou a teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that which we know, and bear witness that which we have seen; and ye receive not our witness. 12 If I told you earthly things and ye believe not, how shall ye believe if I tell you spiritual things? 13 And no man hath ascended up into heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness; even so must the Son of man be lifted up. 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God so loved the world, that he sent his only begotten Son, that all might believe who soever believeth in him should not perish, but have eternal life. 18 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall be condemned. 19 What then? Shall we esteem the minister of death more than the minister of the living? 20 Whether a man die for a falsehood, or for a truth, it is according to one man's estimation: yea, albeit it be for one, it was well; yea, albeit it were for all, were it well. 21 For he that ministreth to God must be accounted worthy of all acceptability. 22 Do we not beget our brethren? Do we not have our brethren? 23 Christ was not begotten of a carnal woman: but was in the flesh, the very seed of God. 24 There is therefore neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all. 25 But God hath shewed me all things; for I am especial, that I might show it thee, and I am not guilty of the Gentiles. 26 They that are of the circumcision must not regard thee, lest there be a conflict, neither they that are without law, for the church of God is the temple of the living God. 27 God hath set the world to be governed by man. 28 Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 29 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 30 Jesus answered, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. 31 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 32 Marvel not that I said unto thee, Ye must be born anew. 33 For that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 34 Marvel not that I said unto thee, Ye must be born anew. 35 What is born of the flesh is flesh; and that which is born of the Spirit is spirit. 36 Marvel not that I said unto thee, Ye must be born anew. 37 For that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
FOURTH LORD'S DAY LESSON OF JANUARY.

Golden Text: With joy shall ye draw water out of the wells of salvation. (Isa. 12:3.)


First of all see the Beginning of this Story in the Notes.


Verse 14. Who has the water that does satisfy? Is He willing to give it? (V. 10.) Will it only just satisfy the thirst of him that drinks it? What will it become in him? Comp. 7:37, 38.

Verse 15. What short-cut did the woman now take? Who had encouraged her to ask for it? (V. 10.) Did she have a correct idea of what sort of water? This was? But did she do the right thing?

Verse 16-18. What was the first response Jesus made to her request? Did He know the awful secrets of her life? Out the sin and ruin of her life to her? Did He do anything? Was this woman a very greater sinner than we?

Verse 19. The confidence and conviction concerning Jesus suddenly came in her! Was that true as far as it went? But had she learned all the truth about Him yet?

Verse 20. What great question did she ask Him to settle for her? Verses 21, 22. What surprising answer did she get? What did He say about the Samaritan worship? What about the true worship of God? Through what nation came all our salvation? Verses 23, 24. How would true worshippers worship the Father? Was the hour for that already present? Is God desirous of such worshippers? What does He tell us about God? Must our worship of Him be in harmony with His nature and being? Can He be approached by any merely physical act or performance? How only?

Verses 25, 26. How did the woman reply? Did she seem disposed to put the problem off till the Messiah came? How did she know of the Messiah (Christ)? (The Samaritans had the first five books of the Bible. See esp. Deut. 18:15-18.) What staggering thing did Jesus now say to her? In giving her this truth did He put her in touch with the "living water"? (Cp. John 7:37, 38.)

NOTES ON LESSON 4.

THE BEGINNING OF THE STORY.

How do we here suddenly find the Lord Jesus Christ alone in Samaria, talking to a Samaritan woman? For a reason (Indicated in John 4:1, 2) He had come to Galilee. Samaria lies between them; but there was a way around, which many of the Jews preferred because of the hate between Jews and Samaritans had for each other. But Jesus "must needs" pass through Samaria that time. About noon they came to Jacob's Well, near Sychar. That well is still there and is one of the few place certainly known and identified. Jesus, wearying with the journey, sat down by the well. His disciples went away to the nearby town to buy food, leaving Him alone there. Now came a lone woman of Samaria (at this usual hour) to the well to draw water. All this, so natural and accidental, was in the plan of God. The Lord Jesus opened the conversation by asking a favor: "Give me to drink." "Well, that is funny," replied the woman, "that you, a Jew, are asking a Samaritan woman for a drink! You must be awfully thirsty." That was the tender of her answer, not the exact words. But the Lord ignoring the implied fling, answered her very easily and wonderfully: "If thou knowest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him and he would have given thee." Yes—it is still, because they know not the gift of God, nor Him who alone can bestow it, they go for ever without it.

But nobody had ever spoken to this woman like that. She felt, more than understood, the solemn, graceful import of the speech. Though doubtful and wondering, she now addresses Him with the title of respect, "Sir," or "Lord"—"you have nothing to do with, and the well is deep, whence then have you this living water of which you speak? You surely do not claim to be greater than our forefather Jacob"—(the Samaritans mistakenly claimed descent from Jacob)—"for he had nothing better to give us or even for himself than this well. Have you something better than that?"

At this point begins our printed lesson.

TEACHING POINTS.

1. The Beginning of the Story—See John 4:1-12 and Notes. How the Lord came to be in Samaria; how the conversation was begun; the Lord's wonderful speech and offer to the woman, and her amazed question.

2. The waters of the world, and the water Jesus gives.

3. How the Lord began to give her the water.
Consider the bearing of John 7:87, 88 on this.
2. Where did He meet the woman? (item 3 under Teaching Points).
3. How did He open conversation? (V. 10).
5. Christ's Bearing. (a) Was that a high motive? (v. 4). Did they lose even that later? (6:26).
6. The Problem of Feeding. Why did the Lord put the question up to Philip. But He was not perplexed, He never is, though often we may be, Phil. 4:6, 7.
7. The Golden Text—and how it came to be spoken in this connection. (John 6:22-25).
8. Application of the principles of this lesson to any great task and problem the Lord has laid on His disciples, though they be poor in their resources. Most notably Missions, Mark 16:15.

QUESTIONS.
1. Where did the events of this lesson take place? (V. 11).
2. How was the scene? (v. 4). Did the Lord hold the food as cheap and unworthy of care? (b) How did He teach economy and conservation? Is wastefulness and carelessness a sign of faith? Can economy and liberality go together? (c) How did He puzzle? (v. 4). Did Philip seem to think it impossible? (d) What impression did this sign make on the people? (V. 15).
4. What did Andrew answer? Did he think that amounted to anything? (V. 15).
5. When Jesus took charge—what did He order first? (V. 15).
6. What three steps are next mentioned? (Golden Text).
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