

THE WORD AND WORK

PRAYER.

“What wondrous grace! Who knows its full extent?
A creature, dust and ashes, speaks with God—
Tells all his woes, enumerates his wants,
Yea, pleads with Deity, and gains relief.
'Tis prayer, yes, 'tis 'effectual, fervent prayer',
Puts dignity on worms, proves life divine,
Makes demons tremble, breaks the darkest cloud,
And with a princely power prevails with God!
And shall this privilege become a task?
My God, forbid! Pour out thy Spirit's grace,
Draw me by love, and teach me how to pray.
Yea, let Thy holy unction from above
Beget, extend, maintain my intercourse
With Father, Son, and Spirit, Israel's God,
Until petitions are exchanged for praise.”

—Selected.

WORDS IN SEASON.

R. H. B.

GOD'S PLAN AND MAN'S FREE WILL.

In looking over the record of God's dealings with men we see no hard-and-fast schedule of action. Manifestly He has a *plan*, one that provides for every contingency that may arise, that unfolds step by step, and ultimately works out in perfection. But in all the details He waits upon man. He foreknows all things, but He never presumes on His foreknowledge. Man must have his free choice, within appointed limits, to do as he wills. God does not profess to know *officially* what a man will do until the man himself has done it or has decided and settled it. God has never forced any man by arbitrary decree to do right or wrong. He never does violence to man's moral constitution, nor deprives him of his right and power of moral choice, at least not until the man has for himself decided his course. Meanwhile God holds His plan in suspense, waiting to see what man will do. God is never thwarted in His plans, but frequently the plan was altered in detail, and God's purposes *delayed*. But we note, too, that in every such case a greater final gain accrues to God. He makes the wrath of man to praise Him, and the excess He restrains. When He seems defeated He wins a greater victory. And when all is done, using all the threads that come along, black and white and scarlet and purple and crimson and gold, the Master of the loom has woven His perfect pattern, with not one thread too few or too many. For He worketh all things after the counsel of His own will. Well may His people exclaim,

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past tracing out! For who hath known the mind of the Lord or who hath been his counsellor? or who hath first given to him and it shall be recompensed to him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen." (Rom. 11:33-36).

Looking over the inspired records of the past, we see God at work, and His purposes unfolding every hour. Yet all He does seems to be contingent on what man does and will do. Man has the initiative, God follows suit. Man is free, yet God is Sovereign, the Author and Finisher of everything. Who has solved the mystery of the fact? Yet it is manifestly true, and faith gladly receives both statements alike. Known unto Him are all his works from the foundation of the world—and yet how many a "might-have-been" like a great road, opens up along the way which for a time bids fair to become the highway of God's progress, only afterward to be barred and blocked by man himself for the interest (though unconsciously to man) of God's plan.

WHAT MIGHT HAVE BEEN—BUT WASN'T.

It is evident that there was more than an equal chance in the Garden of Eden, that Adam and Eve would not transgress God's commandment. Their testing was fair and more than fair. God did not compel them to do wrong. Man was not inadequate to the test. Satan was not permitted to tempt them above that they were able. No undue pressure, no unfair advantage could have been permitted, else man would have been excusable and God blame-worthy in the whole matter of man's fall. So, clearly, Adam and Eve *might have been* obedient in the test. And then, what would have been the result? It would be useless to speculate about it. How could God have "foreknown" Jesus Christ as the Sacrifice for sins of men, "before the foundation of the world," or how could *we* have been chosen in Him "before the foundation of the world"? (1 Pet. 1:19, 20; Eph. 1:4) We cannot know. What we do know is that Adam *did* sin, and that without necessity caused by Divine decree or by any human inability to meet the test, of his own free will and accord. And so the Divine plan of redemption, long before conceived in God's mind, was set in operation.

WHEN HISTORY HINGED ON MOSES.

Again it is evident, for example, that, but for a little, Israel might have been destroyed at Mount Sinai. It all hinged upon Moses. "Let me alone," said Jehovah to Moses, ". . . that I may consume them and make of thee a great nation." Make no mistake—the offer was *real*, and the danger to the people was *real*. It was not just a melodrama. Conceivably *it might have been* that Moses had assented to God's proposition—and then what? It had taken four hundred and thirty years to bring things to the point attained. That 430 years would have been wiped out, and the whole plan set back for perhaps as long or longer. As it was,

Moses took the place of an intercessor and turned the course of events—at God's implied invitation, indeed, but by no arbitrary compulsion. With Moses interceding God could righteously show mercy to Israel—which thing would have been impossible without Moses' intercession—so that this man's prayer became a providential factor in the working out of God's plan. (Ps. 106:23).

FORTY YEARS' POSTPONEMENT.

Again we must concede that Israel *could have* gone into the land of promise forty years earlier than they did. (Numb. 13, 14). No arbitrary power compelled them to take the attitude of unbelief at Kadesh-Barnea. They might have hearkened to Joshua and Caleb and Moses and entered at once—and then? Then all the subsequent history would have been different. No Sihon or Og would have been smitten, no Jordan would have been crossed, no Jericho compassed; nor would Joshua have been the leader, but Moses himself. In short, everything would have been changed beyond our ability to figure out. But Israel rebelled and the plan of God, forty years delayed, was worked out in another fashion.

HOW JUDAH GOT THE SCEPTRE.

So, strange as it may seem, despite the prophecies that went before concerning Judah's sceptre (Gen. 49:10) it might have been, (humanly speaking) that Saul had chosen the better part, and the sceptre would have rested for ever with Benjamin. It was no false or insincere word that Samuel spoke to Saul when Saul transgressed that day at Gilgal: "Thou hast done foolishly . . . for now would Jehovah have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue." (1 Sam. 13:13, 14). What if Saul had not done as he did? For he was not obliged to, neither by arbitrary degree, nor by undue pressure. Then would there have been a house of David? And would our Lord have sprung from Judah? Ah, these things are too deep for us. But Saul did what he did, all of his own accord, and God worked out His sovereign will.

In like manner Rehoboam's kingdom would have remained undivided had Solomon done right (1 Kings 11:9-13) and Jeroboam's kingdom over the ten tribes might have been established for ever and aye. (1 Kings 11:38). And Judah and Israel could have remained in their land—how did God plead with them that they might not have to be cast forth into captivity! Yet it had been long foretold that they would be scattered under the whole heaven. What would have happened if they had chosen to hearken to God? God would have known what to do in such a case; but the fact was that it all turned out as it did, without foregone necessity or compulsion; and that God's plan moved ahead as per program. Such like cases might be multiplied almost without number.

IF ISRAEL HAD ACCEPTED CHRIST.

The point I am making has already been sufficiently illus-

trated. But let us look once more. It is a question that causes more wonder and discussion than we would think, why it was that Israel rejected her Messiah. No one who has heard the Savior's wail over Jerusalem—"O Jerusalem, Jerusalem, *how often would I . . . but ye would not*"; and "If thou hadst known in this thy day the things that belong unto thy peace"—can doubt the perfect sincerity of God's plea and offer. There was no antecedent necessity that they should do as they did: it was all of their own choice. "*Ye will not come unto me that ye may have life.*" (John 5:40). It was due to ignorance and unbelief, but they were not innocent in the matter. If they had but hearkened, if they had turned, they could and would have known (John 7:17). They saw not because they had closed their eyes. Suppose then that they had yielded to the entreaties of the Man of Galilee—a supposition which is of course entirely conceivable, for to say that it was not would stamp the whole endeavor of the Savior with folly and insincerity—suppose they had turned, had believed Him, had received Him—what then? For Israel did not *have* to reject Him, the rulers did not *have* to condemn Him, Judas did not *have* to betray Him, Pilate did not *have* to sentence Him and deliver Him up to be crucified. They were free, at least at one point of the test. What if they had not done these things? But how then could Jesus have died as it was written? How could there have been any gospel? If Israel before or even after Pentecost, had received Him, would *this* salvation have come to the Gentiles? (Rom. 11:11). Would there have been any "church" in which individuals taken from among Jews and Gentiles would on equal terms have been fellow-members of the Body and fellow-partakers of the promise in Christ Jesus? Would there have been this special high calling that *we* should be constituted together to form the Bride, the Lamb's wife, whose is the privilege and honor to share in the glory and reign of her Divine and Royal Spouse, the Lord Jesus Christ? And if not what would have become of the eternal purpose which God purposed in Christ?

Such questions cannot be answered. All we know is that all things were as they were, and that God so worked out His age-long purpose and plan, without being in any wise chargeable with the evil ways of men, though these were made to contribute to His ends.

OUR END OF IT.

What then shall we say to these things? What is the meaning of it all to us? For us there is but one thing left to do, to "*trust and obey.*" On the one hand we can trust God completely. He knows what He is doing and why. He is perfectly aware of all that is going on. He has anticipated every move of the devil and all his agents. He marks the sparrow's fall and watches world-movements. Though He seem to fail He always succeeds, and from the brink of seeming utter defeat He plucks His victories. Through all storms and disasters He steadily moves onward

to the accomplishment of His end. Those who are with God are on the side of victory and triumph.

"Thy saints in all this glorious war
Shall conquer though they die;
They see the triumph from afar
With faith's discerning eye."

And to those who love God, to them that are the called according to His purpose, all things work together for good. (Rom. 8:28). We may not presume on any predestination, but as we trust and obey His purpose will back us up with mighty power, and we shall not only ourselves be saved, but we shall be sharers and factors in the outworking of His blessed and loving designs.

THE JEWS.

"They are indeed under the curse of the God of their fathers—the curse of a broken covenant; under judicial blindness, hardness and impenitency, for having crucified their own Messiah. A remnant was saved. The Twelve Apostles were Jews. The first church in Jerusalem was a community of converted Jews But with the martyrdom of Stephen, the converted Jew, and their persecutions of their own brotherhood and the Gentiles, the door of mercy was finally shut—the seed of Abraham, according to the flesh, were wholly repudiated, and judicial blindness fell upon them all. The natural branches of the old olive tree were broken off, and we Gentiles grafted into their olive stock, have for many centuries been exclusively the people of God. Still we boast not against the root of so many blessings, because we are but scions from that root.

The majority of the nation repudiated the Messiah and imprecated the blood of the Lord Jesus to be imputed to them and to their posterity. Still, the Lord has mercy in store for the seed of Abraham his friend, but it is restrained till the fulness of the Gentiles be come in—an event still future into which we cannot penetrate with much assurance. . . . Still God has his own purposes concerning them."

—A. Campbell in *Millennial Harbinger*.

"I believe that the great body of learned Protestant commentators. . . . allow that we are approaching rapidly to three great leading events marked upon the page of prophecy. . . . The third event is the restoration of the Jews to Palestine and their conversion to Christianity.

"Their preservation for so long a time, and under such accumulated and multiplied sufferings, is among the greatest prodigies the world ever saw. The bush that Moses saw on fire has been burning a long time without being consumed. May God hasten the time when he will accomplish all that he has promised to his ancient people!

"I remain yours in hope of a better and brighter day than the present."
—Jacob Creath, Jr., in *Millennial Harbinger*.

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

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NEWS AND NOTES.

From a dear old lady: "Some good seed-sower at Horse Cave, Ky., sent me a copy of your paper and I could hardly lay it down. I have read every word of it twice, and some of it three times, and I have decided that I cannot do without it. I will soon leave it to my grandchildren, but hope it may prove to be the seed fallen in good ground to bring forth a hundred fold. May the Lord bless the Word and Work."—Mrs. A. H. Palmore.

We have a call for a copy of The Braden-Kelley Debate on "Mormonism." Who has a copy to sell?

From Winchester, Ky.: "Aside from rather close financial conditions, everything here is running fine."—Chas. M. Neal.

Over sixteen thousand dollars passed through the treasury of the Portland Ave. Church, Louisville, during the year 1927. About \$5,000 of this was given for the school. This was an increase of about four thousand dollars over the year before. The increase alone would not be a bad total for an average congregation.

Hereafter, because of the tardiness of some of the publishing houses with which we deal, orders for Bible class helps will be placed a month before the quarter expires. Will all who order from us please let us know their needs for the second quarter now?

"The better I know the book the better I think of it."—Jas. T. Baker, Borden, Ind., (commending our alphabetical hymnal, "Great Songs of The Church.")

From Woodgren, Ont.: "We are highly pleased with the book."—J. C. Bailey.

That was a funny printer's error at the bottom of page 55 in our February paper! It is the first case of transposition of lines that we recall in the Word and Work, however. J. Edward Boyd (author of the excellent articles on Romans now running) wrote: "I'm sure Morgan Carter will be swamped with orders for his book now!" Well—we sell it, "80 pages, 35c."

This appreciation, well deserved, came into our hands, from Sister Daisy Scott Oldham:

"Dear Brother Rutherford: For years I have wanted to express to you

my gratitude for your wonderful articles in the Word and Work. One of the first to impress me was 'Importance of Bible Study,' (Jan., 1918); then 'Analysis of Twos,' (June, 1927). All I have read from your pen has been such a help to me. I have wondered if you are writing for the Word and Work this year.

"Brother Chessor's article on 'Epistles' in Gospel Advocate reminded me of myself, and I wondered if I could be read clearly. I am depending much on your writings to lead me on to know our Father better, and to know how to have the Spirit—to really live in the presence of God.

"We have our wonderful missionaries to inspire us. Their lives are beautiful. It is such a joy to think of them, and to pray for them."

Yes, we have a most excellent article on Romans 7 in type now, from Brother Rutherford, but we are holding it on account of the Boyd Series on Romans, now running.—Publisher.

All Bound Volumes are sold, except one 1925. We shall bind a few more of 1927 at once, and may be able to make up one or two copies of 1926. Let us know now if you need any of these.

From Glenmora, La., Jan. 29, 1928: "The faithful are still keeping house for the Lord here. One baptism recently.

"We are planning to have Brother Chambers for our meeting again this summer. All are anxious for him to come. May the Lord grant he will.

"My heart's desire is to open new fields among the French in Evangeline Parish, where the true gospel has never been preached. Pray that I may be used of the Lord to that end."—Sidney Mayeux.

From Toronto: "The Strathmore Boulevard Church, Toronto, requests that brethren who possess volumes of wholesome reading material for children of Bible school age, and which they are willing to dispose of gratuitously, will kindly send them to A. E. Firth, 659 Pape Ave., Toronto 6, Canada. Books having for their subject matter The Reformation, are especially desired. All books are to become a part of a Bible school library, which has been recently established."—K. C. Spaulding.

From North East, Pa.: "We are due at Macon, Ga., on March 1st to take up the work there.

Prospects are good for a tent meeting here next summer, and this may become the reaping time. Brother Chas. Taylor and Brother C. G. Vincent have both been with us for a few nights. One baptism. Brother and Sister Feiss will carry on the worship in their home until the tent meeting, and in fact as long as they remain here if necessary."—R. A. Zahn.

From Marion E. Haines: "Brother Earl E. Smith, of the Highland Church, Louisville, has faithfully presented a series of powerful sermons, on Tuesday nights, to the Camp Taylor church. This would be a good way for others to use their odd nights to the edification of weak congregations. 'Give and it shall be given unto you.' We enjoyed it immensely."

Elsewhere in this issue appears a strong article from the pen of Harry R. Fox, missionary at Iwaki Tanagura, Japan. We take this occasion to say that with the exception of \$50 per month which his home church here contributes, Brother Fox is now supported by the churches at large. Do not forget this worthy and capable worker.

A QUESTION.

What does the passage of Scripture mean that speaks of keeping oneself unspotted from the world? I see so many preachers who are participating in practically all that the world is enjoying. Now I believe that Christians are "in the world, but not of the world"; and if going to places of amusement such as the theater, the picture shows, and such like, is not of the world, I must be wrong.

I certainly do not want to misjudge any of my brethren, especially the preaching brethren. I would appreciate some answer from the preachers through this paper.

Mrs. M. J. Pearson.

TESTING THE MISSIONARY MOTIVES.

HARRY R. FOX.

What is your interest, and what is back of your interest, in foreign missionary work? Is it some mere human friendship for, or personal attachment to, a certain worker on the foreign field? Do you consider your missionary contributions as so much charity dispensed to a friend in need rather than gifts to the Lord's work of carrying the gospel abroad? Human friendship is a good thing in its place, but too fickle a foundation upon which to base one's interest in foreign missionary work, a divine enterprise.

Or, again, do you support the foreign missionary work because you like to see "us" have a great work such as will give "us" a reputation before the world or our religious neighbors? Are you zealous to build up a work in foreign lands because others are doing that? Do you want to appear to have a name that your church is alive and up-to-date?

Or is it perhaps, that you would like for the heathen nations to be better educated, more civilized and cultured, so that international relations may be improved, commerce strengthened, and other conditions in the world changed for the better?

Or is your interest in the work deeper, more vital than any of these fleshly considerations? Is it a real heartfelt, *spiritual* interest in mankind the world over? Does your interest in foreign missionary work spring from a realization that all men out of Christ are actually lost, and do you help in taking the gospel to them because you have the mind of Jesus who "came to seek and save the lost"? Do you have fellowship in the greatest work upon this earth because of a God-like regard for suffering, sinful, perishing humanity? Are you anxious for the gospel to be preached to all the people because you are moved with compassion as Jesus was when you see the millions of the earth who are "in distress and scattered abroad as sheep without a shepherd?" Is your desire to be loyal in carrying out the Master's last command prompted by a sincere love to Christ and a resultant love for your fellowman? Do you have such a personal, experimental knowledge of Jesus as your own Savior that you feel impelled to pass the "good news" of his saving grace along to those who have not been so blessed? Do you earnestly desire to have God's will accomplished throughout the earth? Do you seek, through your missionary efforts, to glorify God's name among the heathen and exalt Jesus as Savior and Lord unto the uttermost part of this sin-cursed earth?

A pretty good way for you to judge what kind of interest you have is by the kind and amount of praying you put into the work, along with your material gifts. True praying, perhaps more than the giving of much money, is the acid test here, I verily believe. Do you spend even five minutes a day in your inner chamber striving earnestly with God in prayer for the

success of the gospel "in the regions beyond"? Or do you include such a petition in your praying at all? Do you ever pray the Lord of the harvest "that He will thrust forth laborers into his harvest"? Do you ask Him to open doors and hearts unto the gospel? Do you take time to beseech God to cause His word to run and be glorified? Do you hold up the hands of the missionaries by praying for them that they may have divine guidance and wisdom from Heaven; that they may have all utterance and boldness in proclaiming the gospel as they ought; that they may be kept fit for the Master's use, both physically and spiritually; and that they may be delivered from evil men?—for indeed there are many adversaries in a heathen land.

Your missionary interest, I say, can be measured or determined by the kind and amount of praying you put into the work. If your interest is not a prayerful interest, or at least if it does not include some heartfelt burden of prayer, then there is evidently something wrong, a serious lack in your missionary zeal, and the cause of missions will continue to be handicapped to a great extent as long as you neglect to Pray.

Iwaki Tanagura, Fukushima Ken, Japan.

THE RELIGIOUS PAPER.

Some brethren wonder why it is that a religious paper must have from one to two dollars per year when secular papers two or three times as large can make barrels of money at one half the price. If such brethren had the job of publishing a church paper for one year, the matter would be clear as crystal. The big outstanding reason is the secular papers can give the people what they want instead of what they need. People are always more willing to pay for what they want than for what they need. This gives the ordinary papers a big circulation; this, in turn, gives big advertising rates. Printing many thousands or perhaps hundreds of thousands can be done at so much less expense per copy. Many of the popular publications have such a subscription list and such a sale from news stands that the price can be less than the actual cost of blank paper used, and the publishers get rich in its publication. The rate for and quantity of advertising turns the trick easily. . . .

The religious paper must make a conscientious effort to cut out all questionable matter. Comparatively few want what is left; hence, small lists, small income and high rates or go bankrupt. All brethren need to know this fact and be willing cheerfully to pay the higher rate for religious papers.—*John T. Hinds, in Firm Foundation.*

The time of deepest discouragement is the point of greatest opportunity—for it is then and there that God is nearest and man most favorably situated to turn to Him and to receive out of his inexhaustible resources what in no other way he could have obtained.

SHALL WE CONTINUE IN SIN?

(Romans 6)

J. EDWARD BOYD.

A BRIEF RE-STATEMENT.

In the preceding portion of the Roman letter certain truths have been established. Let us re-state them briefly. The need of righteousness is universal, for all have sinned. God has provided for this need through the death of His Son. The cross of Christ makes possible man's justification, for there not only is the love of God manifested, but His justice is also satisfied. A man is justified—declared righteous—by faith apart from works of law. His confidence is not in what he can do, but in what Christ has done. The blood of Jesus settles all. This should give peace and joy for the present and confidence for the future.

GRACE MORE ABOUNDING.

The latter part of Chapter 5, beginning with verse 12, we shall note briefly. Here are two sharply contrasting pictures. Through one man came sin and death; through another comes righteousness and life. One trespass brought condemnation unto all men; one act of righteousness brings justification of life for all. Through one man's disobedience the many were made sinners; through the obedience of the one shall the many be made righteous. Adam's fall brought ruin to the human race; Christ's death brings redemption to the family of faith. Because of the law, which came in besides, the trespass abounded. "But where sin abounded, grace did abound more exceedingly." God's grace is ever greater than man's sinfulness.

DEAD UNTO SIN, ALIVE UNTO GOD.

"What shall we say then? Shall we continue in sin, that grace may abound?" Does the doctrine of salvation by grace encourage moral laxity or indifference to sin? Does it absolve one from the obligation of living a righteous life? Some have perhaps so reasoned. But it is the reasoning of the carnal mind, a mind that knows not the meaning of salvation or of grace. For to be saved by grace means to be dead to sin. And "we who died to sin, how shall we any longer live therein?" We who were baptized into Christ were baptized into His death. Thus His death becomes our death. And it is a death unto sin. (v. 10). But not only have we become united with Him in the likeness of His death; we shall be also in the likeness of His resurrection. We should then walk in newness of life. For salvation involves both death and life. The old man has been crucified—slain; a new man has been created. We died with Christ; we shall also live with Him. No longer need we be in bondage to sin; death has severed that relationship. The proper attitude of the believer is thus expressed: "Even so (just as Christ died unto sin once for all, but now lives unto God) reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

LET NOT SIN REIGN.

"Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof." The existence of the sin-principle in the mortal body of the believer is taken for granted. The doctrine of eradication, for which many earnestly contend, we must refuse as without scriptural authority. "If we say that we have no sin, we deceive ourselves. . . ." (1 John 1:8). It is there, but *do not let it reign*. Do not obey the lusts thereof. Do not permit it to control your members, thus leading you to present them unto sin as instruments of unrighteousness, rather than unto God as instruments of righteousness. Use your body no more in the service of sin, but in the service of God.

But do you say that this is an ideal unattainable to mortal man, that we must even yet sometimes yield to sin's demands? True it is that our failures have been many; in actual experience we have fallen short. But must it have been so? Were our temptations too great to bear? God says He will not suffer us to be tempted above that we are able. (1 Cor. 10:13). There is always a way of escape provided. When a Christian sins, it is not because he cannot help it, but because he does not take advantage of this way of escape. God has indeed made gracious provisions for those who are overtaken in any trespass; but let us not lower the high standard of righteousness of this sixth chapter of Romans. "For sin shall not have dominion over you: for ye are not under law, but under grace."

FREE FROM SIN, SERVANTS OF RIGHTEOUSNESS.

Another question arises, "Shall we sin, because we are not under law?" Is our freedom to be so used? He who so thinks does not know the meaning of freedom. To be free from sin one must be a servant of righteousness. You are a servant of one or the other; it cannot be otherwise. All have been servants of sin. We were then free in regard of righteousness. We were earning the wages of sin, which is death. But when we became obedient from the heart to that form of teaching whereunto we were delivered, we were made free from sin. We are no longer subject to it. We are now servants of righteousness. Shall we continue to serve the old master, with his wages of death, or the new, with the free gift of eternal life?

DAVID LIPSCOMB COLLEGE PAMPHLETS.

David Lipscomb College has been sending out free some *very excellent* pamphlets in the interest of Christian education—one containing splendid photographs of some of the great good men who were connected with the school in former years—notably David Lipscomb and J. A. Harding; another setting forth the crying need of *Christian* education in the light of the present prevalence of infidelity in schools and the higher institutions of learning. If you have not received these beautiful and valuable tracts, send for them.—R. H. B.

THE TRUE REPENTANCE.

SERMON BY R. H. BOLL.

Text. Acts 20:18-35.

In speaking to the brethren of Ephesus, Paul testified that he had been preaching "repentance toward God and faith toward our Lord Jesus Christ." Wherever Paul preached he emphasized the necessity of repentance. Repentance is one of those indispensable things. There are three things which the Lord Jesus prefaces by the word "except." He said, "Except ye believe that I am he, ye shall die in your sins." There is no manner of chance of any man's being saved apart from faith in Jesus Christ. Again, speaking to Nicodemus, he said, "Except one be born of the water and the spirit, he cannot enter into the kingdom of God." And then he says also in the 13th chapter of the Gospel of Luke and the 5th verse: "Except ye repent ye shall all in like manner perish." No person can be saved except upon the ground of repentance. God would have to cease being the kind of God he is before He could save an impenitent sinner. It is not possible that any soul should be saved except upon the terms of a complete renunciation and turning from sin. There is no possibility of anything else. If any man in the church who is living wrong should try to console himself with the fact that he belongs to the church, that his name is on the book, and that he contributes, that he is honored and looked up to by others, while nevertheless he is living impenitently, I want to testify to that man that he is on the high-road to perdition. There is no possibility of any person—no matter what his position or what his claim may be—being saved unless he repents. The alternative to repentance is perdition; it is the one or the other. It is not an arbitrary thing, but something that is deeply rooted in the very nature of God.

I do not care who you are or where you are, if you are living in sin, nothing will take the place of repentance. You may do the greatest service to God otherwise, but if you do not repent you are going to perish. You may donate thousands of dollars to the Lord, but if you do not repent it will not avail for your acceptance by God: You cannot buy your way with God.

Sometimes a church is living in worldliness and they get a big preacher and say "We will have a big meeting." I want to inform them that the big meeting will not take the place of repentance, and unless the big meeting and the big preacher that they have will enable them to repent and turn from the path of unrighteousness to the path of righteousness, all is in vain. I wonder sometimes how many disappointed people will stand before God in that day who might have been saved if somebody had told them in time that they had to repent. They thought they could get along somehow without it. I tell you, you cannot. If the faithful preaching of repentance would cut down the audience to one man, we had better cut it down. It is far better to

preach truth to one individual than to preach a falsehood to thousands.

“Rather cry truth a life-time to void air
“Than flatter list’ning millions with a lie.”

I want to bring out a few of the marks of true repentance. The first mark which I want to call to your attention, is the one which Paul mentions to these Ephesian elders: testifying both to Jews and to Greeks, repentance toward God and faith toward our Lord Jesus Christ. It is a mark of true and genuine repentance, that it is *toward* God. Unless a man repenting, repents toward God, it has no spiritual significance whatever. David says in the 51st Psalm, “Against thee and thee only have I sinned and done that which is evil in thy sight.” God is the offended party and if you are going to repent, you not only have to turn from something, but you have to turn to the God from whom you have revolted. You have to come back to him. If the prodigal son had turned away from his wretched condition and had sought rest in this place or that, he would not have been received back to his father, but when he said “I will arise and go to my father”—that was repentance. When he rose up and turned his back on the far country and set his face to the light of his father’s home, that was repentance. When a sinner says I will break partnership with sin and with the devil and I will come back to God humbly and penitently, like a child to a father, and he comes back to God according to the terms of the gospel, that is repentance in God’s sight. Remember this: It is God that you are dealing with: It is not just a case of “quitting your meanness,” but it is a case of coming to the Lord and humbling yourself before him and breaking partnership with evil. It is in this way that you enter a new relationship and a new fellowship with God: that is the first mark of true repentance.

Now the second mark is that repentance to be worth anything must be honest. Sometimes people try to come to God with guile in their hearts. They hold to the world with one hand and reach out one hand to God. As if he He did not see the other hand and did not know their hearts! Don’t you know that all things are laid open and naked before the eyes of Him with whom we have to do? Don’t you know that unless you are honest with God, He cannot accept your repentance? What God wants is that when you turn to Him, you turn sincerely. His grace will enable you. Just come without any “ifs” and without any “buts.”

The third mark of true repentance is that it never makes an excuse. It has been pointed out that the sinner’s excuses “Condemn God.” In the last analysis you find out that every excuse that you offer for sin, falls back upon God. Perhaps you give the excuse that you were too weak to resist the temptation. My friend, if you were too weak to resist the temptation, then the temptation was too strong for you and God allowed you to be put to an unreasonable test and God was to blame! If I were to ask

my little girl to take up the piano and carry it out into the street, you would say that I was an unreasonable father. And if God asks you to do something you cannot do, then he is unreasonable! "But God is faithful who will not suffer you to be tempted above that ye are able but will with every temptation make a way of escape." Don't excuse yourself by saying you were too weak. You were not too weak. I tell you there is no real repentance until you quit blaming God and accuse yourself like David, who said:

"Against thee, thee only have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest."

Now another mark of the true repentance is that it will *confess* sin. There are certain things that you just have to confess or else you can never straighten them out. If you want to make confession, you must make confession in such a way as to help remove the evil that has been done. Some years ago I received a letter from a man, which was peculiarly impressive. He told me the story of a thing that occurred in his life. Some ten years before he had made a wicked proposition to another person, who, however, turned him down and went about telling people about the wicked offer that he had made. He denied it, when it came back to him, and because he was a reputable man and because the other party was not in good repute they believed him and did not believe the other party. During ten years following he was a member of the church and took some part—but you may know what kind of Christian life that was!—Just the kind that a good many others are living. There was no joy in his eyes, there was no song in his heart, there was no power. Can you imagine such a life having any power to bring others to Christ? And there could not have been a day that he would have had hope and if death had overtaken him he would not have been acceptable in the sight of God. He asked me what to do. I told him, "You go ahead and do the thing that you know to be right." His answer came back: "Immediately upon receiving your letter I did the very thing that you suggested, although you did not say it. I went out (I am a rural mail carrier), I told people all along the route about it and why I was telling it: for the glory of God and to set things in the right light."

Unless you deal righteously you cannot keep fellowship with God, and in dealing righteously sometimes a confession is necessary. Sin always demands confession when confession will mitigate the effect of the sin.

People look on repentance as a great burden. It is the most wonderful privilege from God. Repentance is a privilege of the highest order, and when God offers you repentance He deals with you in grace. When God offers to deal with you upon repentance, it is like doing away with law. Suppose a prisoner before the Court said, "I repent of my wrong and I will not sin

any more," and suppose he were set free upon that, it would be the same as nullifying and cancelling law. When God offers you repentance he is exceedingly good to you.

Another thing: Genuine repentance brings forth its fruit. Paul said "I preached to them that they should repent and turn to God, doing works worthy of repentance." True repentance brings its own works and its own fruit along with it. The most natural fruit is that of restitution, that if you have wronged a man in any way, and have taken what does not belong to you, you want to restore it. A young lady came to the preacher and told him that she had had a craving for things that belonged to other people, that she had taken many little things that did not belong to her. The preacher told her to give back everything that did not belong to her. She began to do this and kept on till she had given back all of the things where she could find the owner. Never after that had she the slightest desire to take anything that did not belong to her. Such things make people realize that there is a reality in the religion of Jesus Christ.

Now we come to the last thing I want to say. It was the first thing I said and it will be the last thing, too: When a man repents he comes to God, he comes to Jesus Christ. There never was any such thing as true repentance without love and without hope and without confidence in the word of him you are coming to, that he is able, not only willing to forgive, but able to make all the past wrongs good, able to heal all the wounds, to heal the old sores and make the wrong right, and give you a new life and a new hope. The Lord Jesus is able to do it. In your repenting you must have something better than confidence in your own ability to hold out. You must cast yourself upon God with purpose of heart, for He alone can give us power to stand.

"Faithful is he that calleth you
"Who will also do it."

THE GREAT DELIVERER.

There is no sickness but there is a balm ;
 There is no storm but soon must come a calm ;
 There is no broken heart but can be healed ;
 No harsh earth-noise but can in peace be stilled ;
 No deep bereavement but shall find relief—
 Deeper and greater than was ere the grief ;
 No bitter wail but shall give way to song ;
 No way so dark but light shall break ere long ;
 No sufferer whose sufferings may not cease,
 No prisoner who may not find release ;
 No earthly sorrow but hath its reward—
 If only we will wait and trust the Lord.

—Unknown.

BAPTISM AND "REBAPTISM."

III.

E. L. J.

(The first part of this story appeared in the February issue of *The Word and Work*.)

The Lineville meeting was at high tide of interest. It is not always expedient or possible to hold the crowds after a sermon for lengthy discussion of controversial questions. But Brother James, being an evangelist of experience, sensed that on this occasion, the people were in no hurry. The subject had arrested attention at the outset, and the discourse had thoroughly gripped their minds. Moreover, the brethren were happy over the evening's response to the gospel invitation. They seemed to feel as Peter felt on the holy mount: "Lord, it is good for us to be here." So the evangelist decided to take the time necessary to deal somewhat thoroughly with the first question:

"We are commanded to be baptized 'for the remission of sins' (Acts 2:38): How can one obey this command unless he knows and believes that baptism is for the remission of sins?"

Brother James spoke kindly, calmly, with that conviction and power which comes of honest, thorough study. And as he continued even Brother Smith seemed impressed. I will try to write out his argument as fully and accurately as possible (without quotation marks) from the notes which I took at the time:

I appreciate the interest that prompted you to present your difficulties to me in this way, and I am very glad to get this question. It deals with an important matter. It affects the question of our fellowship; it involves peace of mind and the assurance of pardon to some of you; and the whole great question of the church as opposed to sectarianism is involved. For if God has received and added to His church all those who, believing on Christ and turning from sin, have publicly owned Jesus as Lord, and have been buried with him in baptism as an act of obedience (and He has) then to require their "rebaptism" in order to fellowship would tend directly to build up a sect in the place of Christ's Church.

What is the "Church of Christ" to which we belong? As to its membership, it is the aggregate number of all the saved, all who have penitently, believingly, turned to Jesus for salvation and have "put on Christ" in that act of saving faith which is baptism. To think of the church (in its general membership) in any lesser sense is to think of it as a sect. And to refuse to recognize any such believer as a member of the same church with us (though in much need of instruction and correction, it may be) is to advance the cause of partyism.

I would not have you to misunderstand the purpose of this argument. I put no premium on ignorance. There will be no occasion for it, if our teaching is clear and full. But we are

speaking now of those persons who have obeyed the gospel where the teaching was not perfectly clear on all points—*who have obeyed nevertheless*; and of the question of our fellowshiping with those who have so obeyed.

In any difference it is always important to get a clear statement of that difference. The question now before us is not whether or not baptism is "for" or "unto" the remission of sins. We have no debate with our "rebaptism" querist as to that. Peter states in this text that it is, and elsewhere (1 Peter 3:21) the same apostle makes, if possible, a stronger statement. But the question is, whether or not in baptism, one may reach remission without knowing at the time that the one is "for" the other.

Before studying the text of Acts 2:38 may we not ask, If a mental mistake vitiates a *right act*, done with a pure motive, in obedience to God, what hope, what peace, what assurance could there be for any of us? It is unthinkable and out of harmony with all that is revealed of God's character and dealings with men, that some misapprehension or misconception that is merely mental—some misunderstanding as to *God's part and purpose* in an act, should bar a man from the blessings of that act. Faith also is said to be "unto righteousness" (Romans 10:10), "unto the saving of the soul" (Heb. 10:39); repentance is "unto the remission of sins" (Acts 2:38): what then if some have obeyed the gospel with some mental errors concerning faith and repentance, their order or purpose, yet not such as to forbid their trusting in Jesus Christ as Savior, and breaking with sin in sincere repentance? And many of us, most of us perhaps, all of us it may be, have come with some imperfection of knowledge, of faith, or repentance. It seems amazing to learn (from 1 Cor. 8:5-7) that there were some in the Corinthian church who did not yet understand that there is but one God and Father, and that the deities of the Greeks were no Gods! But never a hint from Paul that they were not members of "The Church of God" at Corinth. Their knowledge was imperfect, but *they knew enough to do the thing which God required* for admittance to the church. And that is always the test.

But that God does accept and reward the act of faith according to His own purpose, even though its import and meaning be not understood, is clear from Matt. 25:34-40. Here are certain "sheep" who had fed, clothed, sheltered, and visited Christ, *without knowing it!* And they were rewarded for it, precisely as if they had known that in serving even the least of Christ's brethren they were serving *Him*. The full value of their act they did not understand; but the act was the same for all that. Christ understood: and that was enough. In my own case, it was years after my baptism that I learned of the intimate connection between that step and deliverance from the power of sin as set forth in Romans 6. (For there is not only sin to be forgiven, but the power of sin to be broken in the daily life). I knew that

baptism was "for remission," but I did not know that it was also for "release" (Rom. 6:7, margin), the door by faith through death into the life victorious. And I think that many who know the former do not yet know the latter! But there it is in Paul's gospel, and my ignorance of *this purpose* of the burial could not invalidate my act; nor can it stand in the way of appropriating this help now, without "rebaptism," as I look back by faith to that day, and seek to enter more and more into all its deep meaning and purpose.

All this has been introductory—important I think; but we have not yet met the exact point of the querist, who seems convinced that Acts 2:38 commands not only the act but also that it must be performed with a view to its specific design. Let us see.

The common version reads: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Our "rebaptism" brethren have a way of quoting this verse in a quick fashion, running the words "baptized" and "for" together thus: "Repent, and be baptized for the remission of sins"—leaving out the two clauses which stand between those two words. This, while not affecting the true grammatical sense, is unfair, for the impression sought is to throw the words "for remission" back into the candidate's mind as a part of the commandment, and to connect the words "for remission" with baptism only; whereas, in the full text, *"for remission" stands equally connected with both repentance and baptism, as a result, and not as part of the commandment.*

And this is exactly the querist's mistake. He assumes that not only is the act of baptism commanded, but that the intention of the act is also commanded; that the sinner is not only commanded to be baptized, but that he is required to be baptized "for the remission of sins," in the sense of intent and motive. But this word "for" is no part of the command. It states the object that will so be attained. It states the end that will be reached by this act of faith. It is like the Savior's language in Matt. 26:13: "Whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of *for* (*eis*, the same word) a memorial of her." That does not mean that whenever we speak of this woman's act of love, we must have it in mind to memorialize her; but that that has been the result to her, wheresoever the story has been told.

The Revised Version renders the verse thus: "Repent ye, and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins. . . ." The "rebaptism" notion could have never originated from this translation. "Unto" means indeed the same as "for," as in King James Version. It takes not at all away from the importance and purpose of baptism. But it is a word which does not lend itself to that peculiar fallacy of throwing the result of the act back upon the candidate as if it were a part of his part. It clearly states consequence, destination, and not necessarily the specific intention of the candidate.

If our "rebaptism" brethren were to use this rendering the debate would be done!

But what of this Revised rendering? Is it reliable and accurate? Absolutely. The common version itself translates this particle *eis* by twenty different English words, according to context. The most common of these are, "into," "to," "unto." It renders the word "for" about 80 times, but it uses "unto" more than twice as often! There is not only reason but more reason for reading "*unto* the remission of your sins." The Greek particle *eis* used with the accusative (the case here) expresses "direction towards, motion to, or into." (Liddell & Scott). This the English word "unto" expresses exactly. It states that both the repentance and baptism are unto—they lead unto—the blessed result of pardon and the reception of the Holy Spirit.

The evangelist concluded his answer with the following illustration: "There were many foreigners in America who had taken out their first naturalization papers, and who thought they were citizens, who found out their mistake during the world-war. Now, for a good, fair illustration, let us suppose the case of such an alien. He has made his first papers, and believes himself to be a citizen of our commonwealth (which of course does not make him so). He does not understand that the next step, a second set of papers, is *essential to citizenship*; but he does know that the government requires that step. He thinks of the act as some later test of loyalty, it may be, which the American government requires of those who have lately become its citizens, and with that understanding (or misunderstanding), and in that spirit *he takes the step*. Now, will the American government, will any king or potentate of earth, refuse citizenship to such a man merely because he thought he was a citizen before he was? Never! And is God more unreasonable than men? Is He a monster as perfectly willing as that to have men perish? Is He so ready to damn a sincere man, *who has taken the required steps*, on a mere technicality?

Brother James reserved answer to other questions for the next evening.

"What did you think of that, Brother Smith?" asked his friend as they went out together after dismissal. "Well," answered Brother Smith, "I admit that Brother James brought out some good points on his side of the question, but I'm not satisfied. I'm willing though, to go back tomorrow night to see what he has to say on the rest of those questions."

(To be concluded)

BOOK REVIEWS.

Knowing the Scriptures, by A. T. Pierson. 459 pp. cloth. Price \$2.50. Biola Book Room, 536 South Hope St., Los Angeles, Calif.

Some books are good; others are better. This is one of the better and more useful kind—a book to read, re-read, and study. Would make a good text book and will be especially valuable to all who are seeking for themselves personally or for others whom they must teach a better knowledge of the Book of Books.

D. C. J.

MODERN THOUGHT AND THE FALL.

Two books of the Bible, and perhaps two supremely, have been the objects of Satan's bitterest attacks—Genesis and Revelation; the book that reveals his origin, and the book that discloses his destiny. But there is a profounder reason for the assault than mere pride or pique. The germ of all things is in Genesis, and the clue to all mysteries is in Revelation: therefore to destroy these two books, revelation's source and goal, is the destruction of *the Book*. "In the beginning God"—are the splendid portals through which we pass from eternity into time; "Even so come, Lord Jesus"—are the massive gateways by which we pass back again into eternity: beyond these Pillars of Hercules, backward, the human mind cannot travel; and through the Gates of Pearl, forward, we catch only broken gleams of the immeasurable glory. To overthrow Genesis and Revelation is to destroy—at least as far as revelation is concerned—the origin and ultimate of all things.

Now the moral centre of Genesis is the Fall; and apparently it is the extraordinary simplicity of the drama, though concealing as it does a fathomless profundity, which stumbles modern thought. "There was no garden in Mesopotamia at a particular date," says Bishop Gore, "with a particular man and woman, and a serpent and certain wonderful trees." To imagine Eden a setting too small and cramped, a drama too incredibly simple, to be charged with the destiny of a world is the fallacy of measuring the virulence of a cholera germ by its bulk. Man was put by God under the simplest conceivable law, and in the simplest conceivable conditions: therefore, endowed as he was with a nature in itself innocent and good, if he sinned, he sinned against the clearest light, and against the sharpest knowledge. He fell *in Paradise*. The simple pulling of a trigger can make a man a murderer for all eternity.

Sin is a principle, a seed, a germ, a contagion; no sooner is a sin born, however minute, than it becomes the mother of a million sins; there is no point about sin more dreadful than its infinite capacity for reproducing itself, its abominable and boundless fertility. So the Holy Ghost says:—"Through *one man*"—the fountain of human blood; the sample man, because no man can deny that he too would have acted exactly as Adam did—"sin *entered* into the world, and death through sin"; entered, for both sin and death are forever aliens in the universe of God; "and so death passed unto all men"—"traveled" (Alford) like a submarine torpedo—"for that all sinned" (Rom. v. 12) in Eden. *When God made Adam, He made all men; for the race is no aggregate of isolated independent units, but an entity of organic and dependent generations; and, since God made of 'one blood' all the nations of men, sin introduced anywhere is sin introduced everywhere.* The fall of Adam was the fall of souls*

*True, only if introduced at the source.—Ed.

at this moment not yet born; and the fact of their sinning, when born, will forever prove the truth of the doctrine.

Now, upon this organic fall of all in the one, God builds the whole structure of redemption; for He takes this very principle of solidarity, which was our ruin, and makes that solidarity the organ of the world's salvation. "For as through the *one* man's disobedience the many were made sinners"—sinners by a representative act, sinners by a fouled nature inherited, sinners ourselves by active choice—"EVEN SO"—God taking the solidarity which ruined as the solidarity which shall redeem—"through the obedience of the *One* shall the many be made righteous." The helpless fall of the race into death through the act of a lone man is countered by a helpless salvation for the entire race wrought by a Man as lone and unique. That is, God incarnate in human flesh, the Second Man, is so organically one with the race as a race—so *the* Son of man, not *a* son of man—that His righteousness is (potentially) imputed to all as actually and really as is Adam's sin. The first Adam was the federal head of the race; the last Adam is equally the federal head of the race: the first Adam, the law-breaker, is replaced by the last Adam, the law-fulfiller; the first man acted for all mankind, and plunged the world into ruin; the Second Man acted for all mankind, and lifted the world into (potential) salvation: Adam was the author of death to all; Christ is the Author of life for all. Thus the doctrine of the Fall lies at the root of all redemption. "Death," says Canon Barnes, "did not come into the world through human sin: there was no first man made in the image of God." It is manifest that if there be no first Adam there could be no last. But the Holy Ghost says:—"So then as through *one* trespass"—for however often Adam sinned afterwards, *we* fell only by the one act that introduced *sin itself*—"the judgment came unto *all men* to condemnation; EVEN SO"—God turning solidarity, the organ of condemnation, into solidarity, the organ of grace—"through *one* righteousness the free gift came unto *all men* to justification of life." If the first limb of the parallel is a myth, disaster and ruin overwhelm the second limb: on the other hand, if the Second Head of the race really died for all, it could only be because in the First Head all had died. As Adam ruined us through sin, foreign to us, without our fault, so Christ has saved us with a righteousness foreign to us, without our merit: and the Holy Spirit thus rests our entire redemption on the historical, actual, personal fall of the *first* man countered by the historical, actual, personal death and resurrection of the Second.

Inconceivably solemn and weighted with latter-day doom is the main consequence of a denial of the Fall, which one approaches with a shudder. "Though we abandon belief," says Canon Barnes, "that the Fall was an historical event, *the fact of sin remains.*" Now if sin is a fact, and a fact not chargeable to man, it must be chargeable to God: whether through creation or evolution is immaterial—if man did not *fall*, the sin that is in

him must have been in him in his origin, at his creation—that is, God must have *created* him sinful: if sin is not man's choice, it is God's responsibility. The dilemma is inexorable. *This is precisely the goal at which the Spirit saith expressly* (1 Tim. iv. 1-3) *we shall arrive in the last days.* Once again looms on the horizon a blundering or else a malignant Demiurge, who, handling forces he could not control, bungled against his will into a sinful creation; or else, himself an evil being, made matter itself evil; a creator or evolver who either could not or would not control that which he had himself created or evolved. Gnosticism was born in an attempt to solve the problem of evil, and exactly on that spot it will be born afresh. It is inexpressibly startling to hear this sentence from the chief living protagonist of a denial of the Fall: "Those of us who hold that He [Christ] was God Incarnate before His Death, and *God Discarnate afterwards.*" Whether it be Docetic Gnosticism, which regarded the Lord's humanity as phantasmal, or Ebionite Gnosticism which asserted that the Divine Being finally abandoned Jesus upon the cross—all Gnosticism insisted, and will insist again, that the Son of God is now discarnate: hence the terrible words of the great anti-Gnostic Apostle,—*"they that confess not that Jesus Christ cometh [R.V.] IN THE FLESH; this is the deceiver and the anti-christ"* (2 John 7). The giant theosophies of the East are once again laying their octopus arms about the Church of Christ, in an embrace of death. If a megaphone huge enough to reach the churches of God throughout the globe were handed to me with the permission to speak through it three sentences, and three sentences only, one sentence would be this:—*Gnosticism is the precipice over which the Church on earth will meet her doom.* In the words of Dr. P. T. Forsyth: "The reproduction today of second-century Gnosticism is exceedingly close, and often startling. It was then that the Church had the first and greatest fight for its life. If Gnosis had prevailed, the Church and the Gospel would have gone under. It is equally today a question of life and death. The whole of the Christian Gospel is involved, the whole future of religion indeed. Let there be no mistake."

So all the glory gathers at last about one lonely Brow. "The first man Adam *became*"—after the corpse was moulded, and when the nostrils were inbreathed of God—"a *living soul*"—neither mortal nor immortal, but simply alive, at the will of God; "the last Adam *became*"—when the inherent Divine power to give life had been liberated by a work finished through an atoning cross and an empty tomb—"A LIFE-GIVING SPIRIT" (1 Cor. xv, 45), a regenerator, the Lord and Giver of life. Christ is the *Last Adam*, for there are only two Heads of the race, and to all eternity there will be no fresh Adam, and therefore no fresh Fall; but He is the *Second Man* (as Paul says), for though millions intervened between Adam and Himself, He was a man of a new *kind*, the introducer of a fresh family, the creator of a new type of humanity. Both Heads of the race have a vast following; for to

Adam belonged the power of generation, and to Christ belongs the power of regeneration; and as we are made one with the First Man by ordinary birth, so we are made one with the Second Man by the second birth. "As is the earthy, such are they also that are *earthy*"—Adam's countless unregenerate breed; "and as is the heavenly, such are they also that are *heavenly*"—all in whom, after a divine birth, the image of Adam is fading and melting into the image of Christ. And for both types of men the Incarnation has emptied every tomb. "For *since* by man came death"—since; because of the right balance of things; because death was a *human* product—"by MAN came also the resurrection of the dead": Adam dug a grave for every one of us; for every one of us Christ will burst that grave. "For as in Adam all *die*"—the total race condemned to death in the fountain of their blood—"SO ALSO"—with identical universality—"in Christ shall all be *made alive*"; for a *Man* has glorified God as no other in the universe has, and has lifted all humanity out of the grave forever. It is the fathomless mystery of the Incarnation. As little as the sun could descend from his place in the heavens without disintegrating, or reintegrating, the whole solar system; so little could the Eternal Christ descend from the heavens to become man without altering the orbit and destiny of every human soul: so organically is He one with the human, so essentially is He (as He said) Resurrection and Life, that all humanity sprang as one man from the grave—however the actual event may be delayed—when the Syrian stone was rolled away. Heaven and Hell lie beyond these emptied graves, but "O grave, I will be *thy* destruction!" (Hosea xiii. 14), saith Jehovah. So we stand at last upon the Crystal Sea; and as those who are overwhelmed by incomprehensible grace and unintelligible love, we cry with Paul:—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! (Rom. xi. 33).—D. M. Panton.

"PRESSED OUT OF MEASURE."

2 Cor. 1:7-11.

Pressed out of measure, and pressed to all length,
 Pressed so intensely, it seems beyond strength;
 Pressed in the body and pressed in the soul,
 Pressed in the mind till the dark surges roll.
 Pressure by foes and pressure by friends,
 Pressure on pressure till life nearly ends.
 Pressed into knowing no helper but God,
 Pressed into loving the staff and the rod;
 Pressed into liberty where nothing clings;
 Pressed into faith for impossible things;
 Pressed into living a life in the Lord,
 Pressed into living a Christ-life outpoured.

—Selected.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

The apostolic church practiced immersion exclusively. ** There are over 1,000 Christians in Nyassaland in need of a missionary and many more thousands of *heathen* in greater need. Who will go?

The apostolic church observed the Lord's Supper on the first day of the week. ** Bro. Merritt's medical work in Africa includes treatment of eyes, nose, fever, colds, pneumonia, dysentery, ulcers, broken bones, abscesses, and confinement cases—but never a case of venereal ailment. ** "To preach him, I live. Jesus is my life. How can a man live without his life?" —Frederick, native African preacher in Nyassaland when admonished in a threatening manner. Who would like to help this black brother and his thousand fellow Christians? ** "The people received us back very kindly."—*O. D. Bixler*. ** Sister Mattley writes encouragingly of the work in Hong Kong. ** "Scotts have a great work at Sinde. They need another family."—*Delia Short*. Yes, and assuredly Bro. Merritt will need another family when the Shorts return on furlough. A nurse would fit in admirably. ** And Bro. Sherriff needs helpers, too. Four or five families or some single worker greatly needed in Africa.

The apostolic order was a plurality of elders in the congregations. Yes, very fine to talk about the "apostolic" way for that was God's way, the inspired way, the *standard* and *example* for all who were to come after, but how much down deep in our very hearts do we care about being *apostolic*? The truly apostolic churches had plenty of respect for the "Go" of the Great Commission and evangelized the known world in about 30 years. If we really want to be apostolic why are we not more concerned about sending missionaries to the 1,000,000 who have never heard? About 20 families of new missionaries are needed right now. ** Emmett Blackshear is now on his way to Germany to teach English. Who will go over and help him tell the gospel too? ** Some supplies needed on the field right now: Increased support for Langpaap, McCaleb, Clara Kennedy, Bixler, Oldham, Broaddus and Sherriff; \$15 to \$20 monthly for hospital supplies for Dow Merritt; medicines, etc., for Molly Sherriff and Sister Scott (Scotts administered 430 treatments in 31 days); \$700 for an auto for Kabanga station so Merritt can get around easier and quicker; \$100 to start a native village school and \$10 a month to maintain it in Africa; \$400 for a schoolhouse at Kabanga; \$250 for a dipping vat to kill cattle ticks at Sinde; some hundreds of dollars to complete Bro. Sherriff's Huyuyu House, etc. ** Another need is live folks who are willing to undertake to raise locally or from a wider field this or that sum to cover a definite

need. Inquiries welcomed. ** The Lord help us to be *apostolic*. Smiths and Boyers are happy in the Brazilian mission.

McCALEB'S ANNUAL REPORT.

December.

Personal: Portland Ave., Louisville, \$15; Chattanooga, Central, \$10; Bethpage, Tenn., \$48; Salem, Ky., \$10; Mrs. T. N. Lale, Odessa, Mo., \$5; Jonah Skiles, Louisville, Ky., \$1; Green's Chapel, Ky., \$10; Jacksonville, Fla., \$28. Total, \$127.

For the year 1927, \$1356.05. Income in Japan, \$421.85. Total of both sources \$1777.90. Sent to Mrs. McCaleb, Morrilton, Ark., \$847.67, for the upkeep of Zoshigaya plant, \$281.89. Given directly to the work, \$118.46. Spent on myself, \$529.88. For the Kamitomizaka Church, \$1065.00. The same has been forwarded to Brother Y. Hiratsuka: For literature: Two offerings amounting to \$136. For Miss Alice Miller, \$90. The same has been forwarded to Miss Miller. For several years Miss Miller has been unable to care for herself and must have a constant attendant. Many years ago she adopted an orphan child who has proven to be true and faithful in every way caring for her better than would be possible for any one else to do. Very feeble in body she is at the same time entirely destitute of memory and cannot even call the names of her most intimate friends.

During 1927 the following churches and individuals have had fellowship with me: Portland Ave., Louisville, Ky.; Chattanooga, Central, Chattanooga, Tenn.; Salem, Ky.; Borden, Ind.; Green's Chapel, Ky.; Jacksonville, Fla.; Coal City, Ind.; Rich Pond, Ky.; Berea, Tenn.; Nugent, Tex.; Oakland, Tenn.; Mulvane, Kan.; Union Grove, Ky.; Worthington, Ky.; Don Carlos Janes, I. W. Wallace; Dr. Kent Smith; Unknown; Mrs. Daisy Scott Oldham; Mrs. T. N. Lale; Geo. Pepperdine. Besides having written these churches and brethren personally, I take this occasion of again thanking all of them for their fellowship in the gospel.

There are now fourteen missionaries from the American churches, co-operating in Japan. By their joint labors in connection with the Japanese brethren, there were 29 baptisms in 1927. This is not a large number. when we consider the unsaved millions and remember that it is not the will of God that even one should perish, it seems almost distressing when we consider the few that are being saved. At Zoshigaya we have had only five, though I stayed with them the whole year, not even taking a vacation. I cannot help asking why it might not have been five thousand instead of five. We cannot place the blame on God, nor yet on his Word. The hindrance then must be with us to whom the message has been entrusted. Personally I am making a search in the hope of finding out where and what the trouble is.

One great need seems plain to me, and that is the need of a good Christian paper that will go to the homes of all the Christians and to as many as possible that are not Christians. And this I am determined to do if God permit. But the trouble may lie in me rather than with my methods. The Lord's messenger must be a preacher of power, and that power must be supplied from above. "Without me," Jesus said, "you can do nothing."

May the year 1928 be one of great awakening both with the home churches and on the mission fields!

J. M. McCALEB.

68 Zoshigaya, Tokyo, Japan.

HONG KONG MISSION.

Munsang College, is a school for the highest type of Chinese young men, supported by the Chinese, for the purpose of educating and training men for saving China from "landing on the rocks." Their motto is "Life and Light." The president was educated in a Presbyterian school, and before the trouble in China was head of the Swatow Academy, Swatow, China. Since that time he has studied practical science, but he has no use for "Evolution." He also made a study of school methods. He attended one-half year at University of Michigan, one-half at Chicago University and was at Columbia University long enough to get his degree (about one-half year, I think), and visited many schools and colleges. Then he came to Hong Kong and started this school to train young men for real service when there is a stable government. The school is only two years old and there are students from every province in South China. Most of the teachers were educated in either the Baptist College at Canton or Shanghai. But they all feel about as we do about denominationalism. They have wanted a teacher from either America or England to teach Bible, but so far were not able to get in touch with one that was not bound by sectarian ideas, so got along as best they could. A friend of Miss Mattley's knew the president and introduced her to him. I visited the school with her one day and after talking religious matters found we had many things in common, and after several conferences he asked me if I could give them enough time to teach Bible. Will teach three hours per day.

Most of the teaching is done in English. The boys speak many dialects; Mandarin and Cantonese is required in the school. It seems that Mandarin will be the national language of China before many years.

Our other work is going about as usual.

E. L. Broadus.

THE NEED AT HUYU HUYU.

Brother Sherriff is devoting his time to teaching the word of God to people who are at that low level to which people drift when they are without God and without hope in the world. In order to do this work most effectively he is endeavoring to improve the mission at Huyu Huyu. With the help of natives he is making brick and preparing other building material. Brethren in other sections are asked to give \$1,000 to finance the improving of it. Surely they will respond readily, as this amount is small when compared with what he is giving.

As he sees the great joy brought to the many souls who are saved through the power of the gospel in that field, and as he is personally experiencing the blessedness of giving (Acts 20:35) he seeks the help of saints in other portions of our Master's vineyard that fruit may abound to their account also. (Phil. 4:17).

Please send an offering to help him in this work to my address, 1612 20th St., Galveston, Texas. Your gift will be acknowledged, and your name with amount sent to him that he may know who has part with him in the furtherance of the gospel among the sons of Africa.

W. J. Johnson.

"This I recall to mind; therefore have I hope.

It is of Jehovah's lovingkindnesses that we are not consumed,
because his compassions fail not.

They are new every morning; great is thy faithfulness.

Jehovah is my portion, saith my soul; therefore will I hope in
him.

Jehovah is good to them that wait for him, to the soul that seek-
eth him.

It is good that a man should hope and quietly wait for the salva-
tion of Jehovah.

It is good for a man that he bear the yoke in his youth."—Lam. 3.

The Lord's Day Lessons

FIRST LORD'S DAY LESSON OF MARCH.

Lesson 10.

March 4, 1928.

JESUS AND THE TWELVE.

Golden Text: Go ye into all the world, and preach the gospel to the whole creation.—Mark 16:15.

Lesson Text: Mark 3:13-15; 6:7-13.

13 And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.

14 And he appointed twelve, that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out demons,

Mark 6:7. And he calleth unto him, the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;

8 and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse;

9 but to go shod with sandals: and, said he, put not on two coats.

10 And he said unto them, Whosoever ye enter into a house, there abide till ye depart thence.

11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.

12 And they went out, and preached that men should repent.

13 And they cast out many demons, and anointed with oil many that were sick, and healed them.

Questions and Brief Comments.

Verse 13. Whom did the Lord Jesus call to him?

Verses 14, 15. How many did He select? What did He call them? (Luke 6:13). Can you give their names? (Mark 3:16-19). What did the Lord Jesus do all night before He appointed the apostles? (Luke 6:12). For what two purposes did He appoint them?

Mark 6:7. After they had been with Him did He send them out? How? What power did He give them?

Verses 8, 9. What special orders? Was that later rescinded? (Luke 22:35, 36).

Verses 10, 11. What orders did He give them as to their place of abode? What if they were not received?

Verse 12. What was the burden of their message? (Matt. 4:17; 10:7). Was this their final world-wide commission? (—as in Golden Text?). How was this temporary mission limited? (Matt. 10:5, 6).

NOTES AND TEACHING POINTS.

THE APOSTLES.

The word "apostle" means one sent forth; yet it is not used of any and every kind of messenger but an authorized representative, an ambassador or envoy. The twelve Jesus chose with a view to making them such special representatives, His original messengers and witnesses. He took them into His own company for their training, that later He might send them out to preach.

One of the twelve became a traitor and was eliminated. Matthias was selected in his stead (not without Divine warrant and approval). Saul of Tarsus, as "a child born out of due time," was chosen after Christ's ascension (Acts 9) and became Paul, Christ's special apostle to the Gentiles.

In accordance with the Savior's purpose these men became His original witnesses and authorized messengers. We have no testimony of Christ but what has come to us through them. The four gospels were apostolic testimony: Matthew and John were apostles; Mark, according to very early and credible, reliable tradition, wrote for Peter; and Luke, Paul's companion, tells us that the testimony he presents was gathered direct from those "who from the beginning were eyewitnesses and ministers of the word," Luke 1:2. In the book of Acts we have examples of the original apostolic preaching,

and the epistles are almost entirely apostolic writings. Also the book of the Revelation is by an apostle.

Their First Mission. Our lesson today deals with the first mission of the twelve. This was a temporary and limited mission. On this mission they were not to go into all the world, nor even into the way of the Gentiles, nor to enter into any city of the Samaritans, but to confine themselves to "the lost sheep of the house of Israel."

Their Great and Final Commission. See the Golden Text. This was not given until Jesus had risen from the dead, and was not to be begun, even, until after the Spirit had been sent. It was world-wide and is to continue in force until "the end of the world," ("the consummation of the age"). This commission is found in Matt. 28:18-20; Mark 16:15, 16; Luke 24:46-49. The Spirit came on Pentecost, and the work began at Jerusalem that same day (Acts 2) and went out from thence "unto the uttermost part of the earth."

Could apostles have successors? Because they were primarily eye-witnesses as well as messengers, ("witnesses of His resurrection") they could not have successors. (Acts 4:33; 10:41). A witness can have no successor. Another witness was appointed to fill out the rank of the twelve after Judas' death (Acts 1:21, 22) the choice being directed and approved of God; and Jesus Christ appeared to Saul on the Damascus road to make him "a minister and a witness." (Acts 26:16). But the Lord gave no instructions or authority to men to make apostles or to appoint "successors" of apostles.

The Instructions of Mark 6:7-13. These all referred to that first, temporary, and limited mission, and none of these instructions applied, nor so far as we know, were followed after Pentecost. (See Acts 13:51 as a possible exception to this statement.)

SECOND LORD'S DAY LESSON OF MARCH

Lesson 11.

March 11, 1928.

JESUS FEEDS THE MULTITUDE.

Golden Text: I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.—John 6:35.

Lesson Text: Mark 6:31-44.

31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32 And they went away in the boat to a desert place apart.

33 And the people saw them going, and many knew them, and they ran together there on foot from all the cities, and outwent them.

34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent;

36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

37 But he answered and said unto

Questions and Brief Comments.

Verses 31, 32. Why did the Lord want to go into the desert? How did they go? Did they ever get that rest?

Verse 33. How did the multitude find out? How did they go to the same place? Who got there first?

Verse 34. Did Jesus fret or complain when He saw them? What did He do? (Comp. Luke 9:11; Matt. 14:14).

Verses 35, 36. What was the disciples' advice?

Verse 37. What astonishing request did Jesus make of them? What did they answer? Why did Jesus say that to them? (John 6:6).

Verse 38. What was the Lord's first question? How much did they have? What did He order? (Matt. 14:18).

Verses 39, 40. How did He arrange them? Is it right to employ system and method in doing things?

Verse 41. What did He do with the loaves and fishes? Did He give them back to the disciples? For what?

Verses 42-44. How much did each one get? Why were the broken pieces

them, Give ye them to eat. And they taken up? How much was there of say unto him, Shall we go and buy them? How many were thus fed? two hundred shillings' worth of bread, and give them to eat?

38 And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them that all should sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.

42 And they all ate, and were filled. 43 And they took up broken pieces, twelve basketfuls, and also of the fishes. 44 And they that ate the loaves were five thousand men.

NOTES AND TEACHING POINTS.

THE IMPORTANCE OF THIS LESSON.

This lesson which is a parable as well as a great miracle is recorded in all four of the gospels. Surely, then the Lord intended us to get the spiritual significance underlying the simple facts of the story.

THE TASK CONFRONTING THE DISCIPLES.

The disciples were confronted with a task wholly beyond their ability. To furnish just a little to that vast throng would have required hundreds of dollars worth of bread, not even to mention the difficulty of obtaining and transporting it. Yet the Lord said, "Give ye them to eat." Of course the disciples protested, but the Lord showed them the way. Three steps were taken which can well be followed in all such perplexities. First, he required the resources, five loaves and two fishes in the case, to be brought to him. Second, he blessed and broke and gave back to his disciples, and third the disciples distributed to the multitudes, and lo, as they distributed, the loaves and fishes were multiplied and they ate and were all filled, and twelve basketfuls of broken pieces and also of the fishes remained to be gathered up.

THE TASK CONFRONTING US.

We, too, are confronted by an impossible task. In the hungry multitudes we see a world spiritually destitute and starving. We are under orders to feed these dying multitudes the bread of life. (Matt. 28:18-20). Well may we, too, protest, that our task is superhuman, but it can be done if we follow the three steps the Lord Jesus laid down for his apostles in literally feeding the hungry five thousand. We, too, must first bring to the Lord all we have, our ability and talent, be it much or little, and surrender it into his hands. Then he will bless it and consecrate and hand it back to us, and as we distribute it, it will increase and fill hungry souls just as surely as the loaves and fishes satisfied the hungry folk on that memorable occasion.

THE UNCHANGING PRINCIPLE OF GOD.

The Lord works today just as he did then. Had he chosen to do so, he could have rained bread from heaven, or turned the hillside into bread. But somehow God always chose to do things through men. Perhaps we can't see the reason for this, but that is just God's way. To his apostles and his church he committed the task of bearing testimony and bringing salvation to others, and as they do it, their own knowledge and faith increases and the very means for doing God's work increases under their hands. Mark 4:24, 25; 2 Cor. 9:6-11.

INCIDENTAL LESSONS.

We cannot fail to notice the tender concern of the Lord Jesus for his disciples that they come apart and rest awhile. The fact that they were deprived of this rest because of his compassion on the hungry multitude does not detract from the fact that the Lord intended that sometimes his servants should have a needed rest.

Another lesson. Surely the disciples could never more be worried about the means of their own sustenance, while doing the Lord's work, after this demonstration.

While it is the main business of the church to preach the word, it is always in order to do good to all men, especially to those who are of the household of faith.

Some of us might do well to notice that the Lord of bountiful resources was unwilling that good food should be wasted.

Finally let us learn from this lesson that we need not be fearful for our own living, or disheartened because of the vastness of the task seen in humanity's extreme need; but let us turn ourselves and our resources over to the Lord Jesus, and through Him we shall have power to meet all needs.

For Class Questions use the questions printed alongside of the Lesson Text.

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 18, 1928.

JESUS TEACHES SINCERITY.

Golden Text: Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4:23.

Lesson Text: Mark 7:1-13.

1 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem,

2 and had seen that some of his disciples ate their bread with defiled, that is, unwashen hands.

3 (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders;

4 and when they come from the marketplace, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washing of cups, and pots, and brasen vessels).

5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

6 And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoreth me with their lips,

But their heart is far from me.

7 But in vain do they worship me, Teaching as their doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tradition of men. 9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.

10 For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: 11 but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; 12 ye no longer suffer him to do aught for his father or his mother; 13 making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

Questions and Brief Comments.

Verses 1, 2. What had the Pharisees and scribes noticed?

Verses 3, 4. Had God commanded any such thing? Why then did they observe it? Did they have many such regulations?

Verse 5. For what did they take Jesus to task?

Verse 6. What did Jesus call them? In what were they hypocrites? (When people are scrupulous about outward performance but are far from God in their hearts).

Verse 7. What sort of worship is vain? Why? Who only has the right to prescribe the acts of worship? How must we worship God today? What inspired prophet had said this?

Verses 8, 9. What is contrasted with the commandment of God? Can a man hold by both? (Comp. Matt. 6:24). Which one did they leave, and which did they hold fast? Which did they reject in order to keep the other?

Verses 10-13. "Moses said—but ye say." Which of these was "the commandment of God? Comp. Matt. 15:4. What had God said? What did they say? What had they made void? how? Was that the only thing of that sort they did?

NOTES AND TEACHING POINTS.

THE LESSON AND ITS TITLE.

"Jesus Teaches Sincerity" is not an altogether sufficient heading for this lesson. The matter of sincerity is indeed touched upon; but another matter also, and more so. And both points come in the way of a rebuke to the scribes and Pharisees. The lesson may be divided as follows:

I. The Pharisees' Criticism. Verses 1-5.

II. The Lord's Reply and Rebuke. Verses 6:13.

In relating the Pharisees' Criticism Mark tells of some of the Pharisees' traditional customs, which were common also among all the Jews. They had noticed that Christ's disciples did not observe these traditions. Doubtless they were watching to see something like that, for they were ever alert to find fault with Him and His followers. They had come down all the way from Jerusalem, and (judging from the general attitude toward the Lord) for no good purpose. So having seen what they could see they came to Jesus to tell Him about it and to bring a charge in the form of a question.

The Lord's reply came with a stinging rebuke to them and all their tribe. He charged them with hypocrisy, and with practicing a vain worship—vain because dictated not by the commandment of God but by the teachings of men. Such worship is not acceptable to God. We must serve Him "in sincerity and in truth," (Josh. 24:14) and worship Him "in spirit and in truth" (John 4:24). They had missed it on both points: they neither worshipped in spirit, and sincerely, nor in truth—for God's word is truth. (John 17:17). They had substituted human traditions in the place of Divine truth.

Tradition versus God's word. Jesus called their attention to the fact that they had not only super-added their own traditions to God's word (Deut. 4:2; Prov. 30:6) but that their traditions actually nullified God's word and set it aside. It must ever turn out so. As no man can serve two masters, so men cannot hold two different standards of authority—the Scriptures and Tradition. Sooner or later one of these will occupy the supreme place and the other will be ousted; and in the downward course of all things it will be God's word that is cast aside and tradition exalted in the place thereof. So it had come to be with them. So it is in Christendom. The Roman church furnishes a striking example. In her elaborate rituals and ceremonies (all of which are traditional and of human origin) scarcely one single item of the simple New Testament worship can be recognized. All has been altered, vitiated, and nullified by human traditions—baptism, the Lord's Supper, prayer, confession, worship, faith, repentance, the song-service of God's house, the whole conception of the church—all has been perverted by human tradition. And some Protestant institutions are not far behind Rome in this matter. Of all that the Lord says (in Isaiah's words) "In vain do they worship me teaching as their doctrines the commandments of men."

To maintain the purity and simplicity of New Testament worship requires faith, purpose and watchfulness. Through a small crevice a great river may begin to pour itself. A seemingly slight departure—as for example the adding of instrumental music to the worship, which is without express warrant of God's word to us—a flood-gate may be opened which in a short while will admit any and every human change and addition.

HYPOCRISY.

A man may follow a false system of faith and worship with entire sincerity. Many do. That does not make error acceptable. It requires both sincerity and truth to save men. If sincerity alone were sufficient the truth would be of no more worth than falsehood and error. But the word of God says that if the blind lead the blind both shall fall into a ditch. (See also Prov. 14:12).

But honesty is better than hypocrisy even at that. However, being occupied with outward forms and ceremonials is easily conducive to inward unreality. Men put their confidence in outward forms and acts and overlook the necessity of a right heart before God. Indeed we all are in danger of holding the outward form of godliness, without caring duly for a true heart. This becomes hypocrisy. "Search me, O God and know my heart, try me and know my thoughts."

FOURTH LORD'S DAY LESSON OF MARCH

Lesson 13.

March 25, 1928.

REVIEW: JESUS PROCLAIMS THE KINGDOM OF GOD.

Golden Text: And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.—Matt. 9:35.

Devotional Reading: Mal. 3:1-6.

Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. 2 But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. 4 Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years. 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts. 6 For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed.

REVIEW LESSON.

Of what did the lessons of this quarter treat? From which of the four gospels are these lessons on the life of Jesus Christ our Lord taken? Recall some one outstanding point or fact from each of the lessons.

- I. John the Baptist and Jesus. Mark 1:1-11 (Golden Text, John 3:30).
- II. Jesus and the Sick. Mark 1:21-34. (G. T., Mark 7:37).
- III. Jesus and Sinners. Mark 2:1-17. (G. T., Mark 2:17).
- IV. Jesus and the Law. Mark 2:18—3:6. (G. T., Matt. 5:17).
- V. The Growing Fame of Jesus. Mark 3:7-12; 6:53-56. (G. T., Mark 12:37).
- VI. Jesus Misunderstood and Opposed. Mark 3:19-27; 6:1-6. (G. T., John 1:11, 12).
- VII. Jesus Pictures the Kingdom of God. Mark 4:26-34. (G. T., Matt. 6:10.)
- VIII. Two Miracles of Power. Mark 4:35-41; 5:15-17. (G. T., Mark 4:41).
- IX. Other Mighty Works of Jesus. Mark 5:22-43. (G. T., Mark 5:34).
- X. Jesus and the Twelve. Mark 3:13-15; 6:7-13. (G. T., Mark 16:15).
- XI. Jesus Feeds the Multitudes. Mark 6:31-44. (G. T., John 6:35).
- XII. Jesus Teaches Sincerity. Mark 7:1-13. (G. T., Prov. 4:23).

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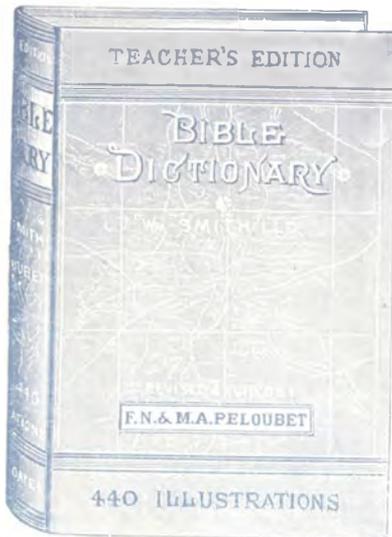
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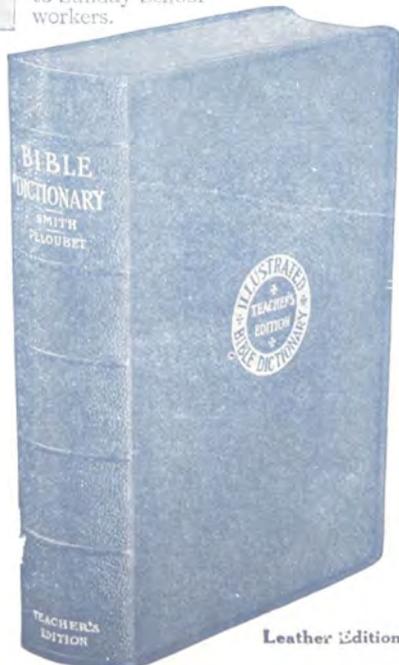
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