

THE WORD AND WORK

THE BEYOND.

It seemeth such a little way to me
Across to that strange country,
The Beyond.

For it has grown to be
The home of those of whom
I am so fond.

And so for me there is no sting of Death,
It is but crossing, with abated breath

A little strip of sea
To find one's loved ones
Waiting on the shore,

More beautiful, more precious than before.
—Selected.

WORDS IN SEASON.

R. H. B.

SCRAPPERS VERSUS LOVERS.

It is hardly needful in our days to stir up the dying flames of religious strife and controversy, and to express so decided a distaste for the "loving" sort of preachers. Of course if the *falsely* "loving" kind is meant—the sort who are out to please men in order to advance their own interest, and who seek popularity by means of easy-going standards, methods, and doctrines—the condemnation is just. But if the intention is to justify, not to say recommend, an arrogant, contentious, boastful, overbearing, and *unloving* attitude; and to criticise kindness, courtesy, gentleness, sympathy and loving consideration of others, I think the agitators for harsh methods are rather in the wrong. We are enjoined to do all that we do *in love*. (1 Cor. 16: 14). Now love is *sometimes* for the sake of truth, compelled to be severe. But that is the exception rather than the rule. Ordinarily "love suffereth long and is kind." Like the highpriest of old, who must be a man "that can bear gently with the ignorant and erring" (Heb. 5:2) so "the servant of Christ *must not strive, but be gentle toward all, apt to teach, forbearing, in meekness instructing those who oppose themselves.*" (2 Tim. 2:24). It is too easy to "speak unadvisedly with our lips"—to let the flesh have control, and perhaps even to make a virtue of impatience, intolerance, and selfish irritation, as though that were the mark of the valiant soldier of Christ. Doubtless there are those who think they are doing God a service when they run full tilt at and over any and every body in or out of the church whom they consider to be in the wrong, or who differs with them on one point or another. But that sort of attitude does not need to be encouraged. In fact most right-thinking brethren will agree that there has

been entirely too much of that sort of thing already. That is not what is meant by "contending earnestly for the faith once for all delivered to the saints." It requires neither piety nor spirituality, nor a very high order of courage, to blaze away, and "skin the sects," to be cutting, smart, and sarcastic, and to condemn at wholesale those who are out of line with the "sound doctrine." But to speak "the truth in love," "not to be contentious, to be gentle, showing all meekness toward all men," is God's appointed method for reaching the hearts of men with the gospel of the grace of God. One cannot cast out Satan by Satan.

THE CHRISTIAN'S OLD NATURE.

If a Christian becomes aware of evil thoughts stirring within, if evil motives strive for mastery in his heart, if lust tries to control or envy, or jealousy; if the hasty temper rises, or the bitter word flies to his lip—however distressing and humiliating the very fact may be to him, there is no cause for discouragement, nor occasion for surprise. These things spring from the old nature, the nature of "the old man that waxeth corrupt after the lusts of deceit." They arise from that "flesh" which is not subject to the law of God, neither indeed can it be. This old man was crucified for us on the cross of Christ (Rom. 6:5). The old nature is by judgment assigned to the place of death. It has no more right nor voice in our lives, and must not be given any. Let us calmly note the fact that that old nature is still there, still trying to assert itself and to usurp control again, but through Christ it is done for. Let no Christian be amazed at the wickedness of that evil thing, nor think that because it obtrudes itself on his notice that it is really *himself*, and shows what *he* is. No, "ye are not in the flesh but in the Spirit." We died (in Christ's death for us) to that old nature and old life. Thus we died to sin—and how shall we that are dead to sin live any longer therein? It is our part—not to argue with that old nature, not to try to change it (which can never be done) but to reckon it dead, and ourselves as dead unto sin, but alive unto God in Christ Jesus. (Rom. 6:1-11). "If by the Spirit ye shall put to death the deeds of the body, ye shall live." (Rom. 8:13). "*Put to death therefore* your members which are upon the earth, fornication, uncleanness, etc." But by right and judgment this old nature is already dead and we must count it so.

THE CHRISTIAN'S NEW NATURE.

But that is not all. There is a new nature given to every child of God, a heredity, not from Adam, but from God. It is begotten in us by the Seed. It is born of the Spirit. It is just as good and pure as the Source from which it sprang. This new nature must be fostered and nourished and given the control that rightfully belongs to it. It is Christ formed in our own characters. (Gal. 4:19). As on the one hand we are to put off the old man, on the other we are to put on the new man which after God has been created in righteousness and holiness of truth (Eph. 4:22, 23). To count the old man as dead through Christ,

to treat him as dead and keep him in the place of death; to put on the new man and live by this new nature in the power of the Spirit, this is the Christian life.

SPIRITUALITY AND MISSIONS.

An unspiritual church can have no deep interest in missions. In the first place other matters will make a stronger appeal. There are numbers of things, not wrong in themselves, some even right and laudable, that will bring more obvious return, and will appeal more to self-interest, love of display, as well as to "common sense." Another reason is that there will not be sufficient faith in the gospel to call for such sacrifice. The people for whom the gospel has done but little, will not have confidence that it will do any more for others, especially not for the ignorant, vice-ridden heathen, than it did for them. "Let them alone," they will say (or think)—"the heathen are just as well off where they are. They'll be saved on their ignorance. God wouldn't damn them just because they have never had a chance to hear the gospel. They are even better off without the gospel than they would be with it, for if they hear the gospel and do not accept it they are held responsible and will be lost, whereas if they had never heard the gospel they would have been saved!" With such like arguments they excuse their unbelief and unwillingness to send out the gospel.

An unspiritual church cannot produce real missionaries. Hirelings and adventurers are always to be had, to be sure, but not men who offer themselves to God, body, soul, and spirit, and go forth under deep conviction with hearts aflame with the love of Jesus' name, the sort of laborers that no one but the Lord of the harvest can send forth into His harvest. Churches of feeble spiritual life cannot take care even of their own converts at home, nor can they bring forth from their midst true and earnest servants of God. They can be stirred into more or less spasmodic missionary effort, as corpses can be agitated by galvanic current; but there is no compelling vital force within by which they must needs sound out the word and cannot do otherwise.

THE DEEPER NEED.

The obvious step is to build up the spiritual life of the church. "The brethren will do more if taught more" where there is already faith and love, and a desire to do the will of God, and only the instruction and exhortation is needed. But where the spiritual life is low a far more fundamental work is necessary. A knowledge of Jesus, a deep and tender devotion to Him who first loved us, a spiritual apprehension of the gospel, a realization from experience of its sweetness and power, and the compassion of Christ, of itself creates the impulse of missions; and where these things are lacking no true interest can exist. A temporary enthusiasm may be kindled, but the real spirit will not be there. Many motives may enter into missionary enterprises, but only one is true and lasting. Let us seek after that, and in the love of God carry His message of salvation abroad to dying souls.

THE WORD AND WORK

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

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Address Business letters simply, The Word and Work, Louisville, Ky.

(Office, 1045 Everett Avenue)

Subscription One Dollar a Year
 In Clubs of Four or More Seventy-five Cents Each

VOL. XXI.

APRIL, 1928.

No. 4.

NEWS AND NOTES.

From Amite, La.: "Ahead of the strawberry season with twelve nights preaching at Shady Grove,, two accessions to the church. A sad funeral Saturday, that of a ten months old baby killed by accidental discharge of a shot. Brother W. H. Clark's mother departed this life same day. I go tomorrow and next day seeking new points for missionary work outside the strawberry zone.

Brother McCaleb should have funds for that proposed Japanese paper. The Sheriff house funds should be raised without further delay.—A K. Ramsey.

From Toronto: "The meetings at Bathurst St. are good. Brother H. McKerlie is with us as preacher, and the interest is growing. A special song and scripture service setting forth the Birth, Life, Death and Resurrection of Jesus, was held Sunday evening, and was carried out in good order to a large audience.

"I keep going around doing what I can for the Master—at Beamsville, Hamilton, Omagh, etc."—Alex M. Stewart.

From Mangun, Okla.: "The meeting which began here on Feb. 26 and closed on March 8, resulted in 16 baptisms and one restoration. There were several who shaded their membership. Brother C. A. Buchanan did all the preaching but the first three and last two sermons. He is a good man and a splendid preacher. He is free from the sectarian spirit and proclaims the gospel as of grace and not law. The church here is much encouraged with the work."—C. C. Merritt.

From Macon, Ga.: "The work at East Macon Church, located at St. John and Church Sts., starts off encouragingly."—R. A. Zahn.

From Columbus, Ohio: "The mission meeting in Columbus resulted only in seed-sowing for future reaping. The meeting during February in Newell, W. Va., resulted in two being added to the church. I am in a meeting in Wellsville, Ohio during March.

I have a tent seating about 200. I wish to keep busy North from May to September, South after that time."—J. Madison Wright, 2816 Osceola Ave.

Four have been baptized at Buechel Church, near Louisville, in the last two weeks.

From Jacksonville, Fla.: "I baptized 3 in the jail Monday afternoon March 5. They made the good confession Sunday afternoon."—H. N. Ruth-erford.

From Galveston, Texas: "Good services here last Lord's day. In the afternoon we had the pleasure of listening to a fine lesson given by Brother Geo. A. Klingman, who is now with the Central Church of Christ, Houston. Brother Thos. D. Rose, of Houston will be with us in a series of gospel meet-ings beginning about the middle of April. The work here needs the prayers of all the saints."—W. J. Johnson.

From Valrico, Fla.: "Word and Work seems to me to manifest the spirit of our Leader better than any other paper I know. I wish I could help much more than I do."—H. C. Hinton.

From Dover, Ark.: "Since July 15 I have preached every Sunday, save one. Conducted a number of meetings, assisted in establishing one new con-gregation, and baptized 32 people. This was nothing more than my duty and privilege and I regret that I did not do more."—W. W. Leamons."

From Kabanza Mission, S. Africa: "Time and tide wait for no man, and so we find the first month in January 1928 over half gone—gone forever. We cannot undo what we have done, but we do have now to do what is right and to grow in faith toward God. Let us use the time God gives us for His glory. The Lord willing I will be out among the villages for about 3 weeks. Hope to teach many people and get them started coming to the mission. Pray for the work."—W. N. Short.

From Kansas City, Mo.: "I had the privilege of visiting the 39th and Floral Street congregation, this city, last Lord's day. Brother C. Roy Bixler, their local minister, preached at the morning service and I spoke at the even-ing service.

"This congregation is to be complimented on their loyal work in this city, and also on their new meeting-house which is a credit to the Cause of Christ."—W. L. Brown.

A news paragraph received too late for our last issue states that Brother T. W. Phillips, Jr., is leaving the work in New York on account of his health. Brother Phillips labored with the New York brethren for a year, with good results. The brethren meet at 226 West 58th Street.

A few friends go to special trouble to send us money orders instead of checks. We prefer the checks! Money Orders however are always good. Wish we had more of them right now!

From Atlanta comes the report of a new congregation established, and meeting at 631 Seminole Avenue, N. E. The first service was held February 19, and the work began with 88 members.

We can still supply The Boles-Boll Discussion on Prophetic Themes, "Unfulfilled Prophecy." The price is \$2, postpaid. Attractive terms to agents.

Several requests have been received at this office for a book dealing with the Life of George Mueller. These books are entirely sold out in America, it seems, but we are importing the A. T. Pierson Edition (the very best) and can deliver it at \$1.50 postpaid.

The Portland Avenue Bible Classes close with March. Brother Boll leaves at once for a month's labor in Toronto. He is at this writing in a fine meeting at Portland Avenue.

E. L. Jorgenson will be in a meeting at Franklin, Ky., beginning April, 1. Kranklin is the home of one of our editors, H. L. Olmstead, who labors with the church there.

We can supply a few more schools with our Lesson Quarterly for the second quarter, 7c each.

From Houston, Tex.: "Our meeting at Central Church closed with 11 baptisms. Another has been added since."—G. A. Klingman.

Burnett Avenue Church (colored) begins a meeting April 1, with Alonzo Jones of Chattanooga as Evangelist. We urge white brethren who read this notice to pray for these meetings, and to attend whenever they can.

The Highland Church is praying for a meeting which they have scheduled to begin April 29, with J. F. Smith of Kansas as Evangelist. Brother Smith is the father of two worthy and well-known sons, Virgil the South American missionary, and Earl C., the present preacher of the Highland Church.

Our readers will find two wonderful articles on Romans 7 in this issue: the regular article in the Boyd series, and in connection with it, H. N. Ruthford's treatment of the chapter.

From Hendrix, Okla.: "Our meeting began Sunday night with Brother Al. Hopkins as the preacher and Frank Grammer as song leader. We are having splendid attendance and the very best of attention. Some fine folks in Hendrix, but only a few have heard and accepted Christ according to the terms of the gospel. These few however have in mind to establish the cause of Christ here and to carry on his work and serve Him. The meeting is being held in the Baptist church-house and we will continue to meet there for worship, or at the school-house. But we need some financial support for this present meeting. Please remember our efforts at Hendrix when you go to God in prayer."—Allen Renfro.

Brother Boyd's article did not require, even in punctuation, one jot or tittle of editorial correction before sending it to the linotype! We mention this as a hint to those who send us carelessly-written and ill-prepared manuscript and news. We suggest that all contributors read their own writings at least once for corrections; and—"boil it down!" Cut out the sentences that say nothing—our space is limited; and so is time!

Elsewhere in this issue appears the dates of special Song Rallies that are to be held in St. Louis, Springfield, Tulsa, Oklahoma City, and Dallas, beginning April 23. The churches sponsoring these Drills invite all brethren who are within reasonable reach to be with them in these helpful, interesting meetings. Come! You will find a welcome, and a place to rest if you need it.

We have received for publication a document which we should be glad to publish if space allowed. It is signed by 15 responsible brethren who know the facts connected with Evangelist L. J. Keffer's second marriage (which some have called in question). It seems to be a complete and scriptural vindication of Brother Keffer's step, which, according to the figures given, was not taken until five years after his former wife had remarried. The signatories are: W. F. Cox, Colin Cameron, Chas. S. Black, Henry McKerlie, Wesley Lundy, Will F. Ellis, E. J. Pircell, J. C. Bailey, O. E. Tallman, E. G. Rockliff, H. M. Evans, Chas. W. Petch, O. H. Tallman, J. L. Hines, E. Gaston Collins.

We hope that this notice will serve instead of full publication of the document.

WHERE THE HYMNAL GOES.

Quantity purchasers of the alphabetical hymnal, "Great Songs of The Church," since last report (Jan. 1): Riverside, Calif.; Louisville, (Portland Ave.); Wellington, Kan.; Tulsa, Okla., (Tenth and Rockford); Isabel, Kan.; Shelbyville, Ill.; Davis City, Iowa; Atlanta, (Seminole Ave.); Commerce, Texas; South Devon Baptist Church, N. B.; Berkeley, Calif.; Knoxville, Tenn.; Jacksonville, Fla.; Fairview Christian church, Louisville, Ky.; East Macon, Ga.; Valdosta, Ga.; Oklahoma City, Okla.; Chattanooga, Tenn., (Ridgedale); Frederickton Baptist church, N. B.; San Antonio, Tex.; Huntsville, Ala.

The hymnal is constantly passing all its former sales records, and we are now putting the eighth edition on the press—the second printing of eleven thousand in four months.

FOR BETTER FEEDING.

STANFORD CHAMBERS.

An appalling lack of knowledge of God's word exists among disciples of the Lord today of whom something better could be expected. Does "the Bible and the Bible alone" mean the Bible *let alone*? Actions might seem to indicate that to be the interpretation!

Unfamiliarity with the Word as a whole and indeed with each several part, as well as with the fundamental doctrines of the Bible—these are unmistakable signs of little or no real Bible study. As a result we have underfed and undernourished church members everywhere, too weak to serve, too weak to run, too weak to walk, some too weak to live! "Many among you are weak and sickly and not a few sleep." Being able to use a few oft-repeated passages in an argument is no proof of spiritual strength or life. Many are quite proficient in that kind of thing who do not know anything about the grace of God. They may speak loud, swelling words but they are destitute of the Spirit. All to no profit. Here is matter of deep concern if you have human souls and God's cause at heart.

The cares of this world, the deceitfulness of riches, the pleasures of this life and the lust of other things account for this condition. People's minds are absorbed. Things of sense are more real and vital with the many than the things of the Spirit. Even when the Word is read or heard it is not relished. When there is little or no appetite food does not taste good nor does it "set well." Impaired digestion and poor assimilation as well as famine or continued fasting result in undernourishment and emaciation if they do not prove fatal.

"Speechifying" does not bring the result. It has been tried. I do not know just when nor how, but sometime back yonder it came to be a prevalent notion that a man who could speak well and argue well on controverted points became thereby qualified as a preacher and his services came into demand. It is yet so in many parts—far too many. Let a man be able to get up his speech using a few favorite texts and many anecdotes and then make plenty of noise and that's preaching! As a preacher once said to an elder who was daring to offer a suggestion, "Well, I'll tell you Brother _____, the main thing's just to keep a talkin'." So it is with too many. "You ought to hear our preacher. All he has to do is to open his mouth and the words just roll out." Another one: "Our preacher is the biggest gun that ever came to this town. He has a voice like a lion!" And so some congregations for generations back have depended on voices like lions and the "keep-a-talkin" kind of preacher for their knowledge of the Bible. No wonder they are more and more helpless as the years go by.

The remedy? The word of God. Teachers who know and teach the Bible. The "implanted word" is both the needed reme-

dy and the needed food. The teacher who puts the Word into people's hands and helps them to know how to study it does a thousand times more for them than the "keep-a-talkin'" kind, or the man who can tickle them or who roars in their ears. Not until people are led to study for themselves and to "dig it out" are they going to get very far in Bible knowledge.

Finally, let me say that the only study or reading habit that brings anything like satisfactory spiritual results is *prayerful daily Bible reading*. Let that habit prevail and there will dawn a better day for the churches of Christ.

"BE STILL AND KNOW THAT I AM GOD."

"Be still!" That is the difficulty. To run, to act, to talk—this relieves the burdened heart, but to be STILL—what a trial! What a test of faith! But this is our All-Wise and Loving Father's command. May we choose or refuse which of His commands we shall obey? Of course not, but that is what we, in practice, do. Yes, even we missionaries, the professed exemplars to a people who are in the greatest possible need of Christ-possessed leaders. Condemn us not! Our very zeal will oft-times be the cause. We are so concerned that attendants at our services should become converts that we are strongly tempted to compel them to yield; we are so desirous that men and women should escape from the "wrath to come," that we use pressure, when we ought to be still and wait for the salvation of our God. The fisherman has to exercise wonderful patience—in that way only, he knows, lies real success. So must we—fishers of men. Many years ago, two men of God went to a new district in South-Central Africa. They agreed from the beginning that in their ministries they would not exercise "the arm of flesh," but would simply and faithfully preach the Word not using mere human influence. The people treated the Message and the messengers with indulgence only, admitting that good as were the Words of God, to them they were useless. Curiosity gave way to indifference, and that to resistance, until after two years had passed, nine youths broke away from their people and embraced Christ as their Savior. Imagine, if you can, the exceeding joy of those missionaries! They had obeyed and trusted by being "still," and here were the first-fruits of a large harvest which afterwards materialized. "Be still!" In another respect also the missionary finds this very difficult. It is when the "barrel of meal" runs low, sometimes very low, and there is no prospect of any more for prospective needs. The usual income has not been received, rent has to be paid in advance, and exceptional expenses often have to be met; around are only those who desire their exodus. To the Great Father alone can the need be made known, and then to "be still, and know that I am GOD." What joy then to be absolutely sure that "the LORD of hosts is with us; the GOD of Jacob is our REFUGE."—*Selected*.

DELIVERANCE FROM THE POWER OF SIN.

(Romans 7:1-8:14.)

J. EDWARD BOYD.

DISCHARGED FROM THE LAW.

The question, "Shall we continue in sin?" has been answered with emphasis in the sixth chapter of our epistle. "Let not sin reign in your mortal body." "Ye became servants of righteousness." We are free from sin, the old master; we should obey him no more. Moreover, we "were made dead to the law through the body of Christ;" and just as death dissolves the marriage obligation so that the woman whose husband is dead is free to marry another, so this our death to the law releases us from its dominion and leaves us free to be joined to another, even Christ. Having been discharged from the law, we may now "serve in newness of the spirit, and not in oldness of the letter." (7:1-6.)

This is indeed fortunate. Not that the law is sin; on the contrary, it is holy, and the commandment holy, and righteous, and good. But it brings a knowledge of sin without giving power to overcome. It tends rather to arouse and intensify the sinful propensities which it condemns. It instructs, but does not enable. It commands the lame to walk, but does not impart strength to his feet and ankle-bones. It revives sin and brings death. Consequently, he who attempts to live a righteous life by fulfilling the requirements of a legal code will experience the failure and defeat so vividly portrayed in this seventh chapter.

A NORMAL CHRISTIAN EXPERIENCE?

A question which frequently presents itself in connection with this chapter is whether the apostle is giving his own personal experience as a Christian and therefore that which is inevitable in the life of every true believer. Does it (as has been said) show what a hard time Paul was having to live the Christian life? Let it be noted, first of all, that here is seen, not something difficult, but impossible; not success scarcely achieved, but certain failure; not a hard-won victory, but a crushing defeat. Was this the experience of him who later said, "I have fought the good fight, I have finished the course, I have kept the faith?"

It is true that the first person and the present tense are used. "What I hate, that I do." "For the good which I would I do not; but the evil which I would not, that I practice." But this point is not decisive, as students of language well know. For the present tense is often used to impart vividness rather than to indicate time. The question must therefore be settled on other grounds.

The commandment specially in view in this section is that against coveting. What was its effect? "But sin, finding occasion, wrought in me through the commandment all manner of coveting." Was Paul a covetous man? In his speech to the Ephesian elders, delivered a short time after the writing of this let-

ter, referring to his former labors among them, he declared, "I coveted no man's silver, or gold, or apparel." (Acts 20:33.) In verse 14 he says, "For we know that the law is spiritual: but I am carnal, sold under sin." Not long before he rebuked the Corinthians because of their carnality. (I Cor. 3:1-3.) Was he in the same condition? Is verse 19 a confession that he was actually engaged in the practice of evil? To the Thessalonians he had written: "Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe" (I Thes. 2:10); and, "For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you" (II Thes. 3:7.) Likewise to the Corinthians he had written: "For I know nothing against myself***" (1 Cor. 4:4); "For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward" (II Cor. 1:12). Surely the apostle's life was one of triumphant victory rather than of inglorious defeat.

THE WEAKNESS OF THE LAW.

To regard this chapter as a portrayal of the normal Christian life is to miss its real significance altogether. It may indeed be the *usual* experience of many, but it ought not so to be. The thought of the passage is summed up in verse 3 of chapter 8: "For what the law could not do, in that it was weak through the flesh, God, sending His own son in the likeness of sinful flesh and for sin, condemned sin in the flesh." The law reveals to a person his sinfulness, but is powerless to release him from it because of the weakness of the flesh. He sees its righteous requirements and approves; but when in his own strength he tries to meet these requirements, he fails. The law of sin in his members holds him captive. Well may he cry out in distress, "Wretched man that I am." who shall deliver me out of the body of this death?"

DELIVERANCE BY THE SPIRIT.

To this cry of distress there is an answer. "But thanks be unto God!—Through Jesus Christ our Lord." (Rotherham's translation.) What the law can not do, Christ can do. To those in Him there is no condemnation; He has redeemed them from the curse of the law. (Gal. 3:13.) "They that are in the flesh cannot please God." Clearly it is implied that they who are in the Spirit *can* please Him. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." That the Spirit does dwell in those who are His is clearly taught. The Spirit gives life; He imparts power. It is by the Spirit that we are to put to death the deeds of the body. (8:13.) It is by the Spirit that the sons of God are led. It is through Him that deliverance, from the power of sin is brought about. "But I say Walk by the Spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:16.)

Portland, Me.

TRUE GOODNESS.

H. N. RUTHERFORD.

The Book of Romans has been called "The Cathedral of Christian faith," "The chief part of the New Testament, and the perfect Gospel." The general thought of this epistle may also be comprehended in the following question: How can a bad man be made good? or, God's method of making bad men good? This question is approached in a threefold way:

First. By convincing men that they are bad. (Chapters 1-3).

Second. By showing them that they can be *reckoned* good in Christ. (Chapters 4 and 5).

Third. By assuring them that they can be kept good. (Chapters 6-16.)

The epistle deals with three great Christian doctrines: Sin, Salvation, Sanctification.

In Romans 6:1-23 we see the possibility of a holy life. "Shall we continue in sin that grace may abound? God forbid." He who looks upon the gospel as a thing of license misunderstands the liberity of the gospel, which is a liberty to serve, and not a license to sin. The believer died to sin, was baptized into Christ's death, buried with Him in baptism, and raised with Him through faith in the working of God who raised Him from the dead. He is alive with Christ unto God to die no more. We are to reckon ourselves dead unto sin and then present our members unto God as instruments of righteousness, and no longer unto sin as instruments of unrighteousness. We are to present ourselves unto a New Master to obey, no longer to obey sin and to be the servants thereof.

In Romans 7:1-25, we see the fruitless struggle after the condition of True Goodness. The main purpose of this chapter, it would seem, is to show the inability of the law to make the person holy and good (vs. 1-6), just as it is unable to justify (Chaps. 3-5); also the uselessness of the energy of the flesh (vs. 7-25) to produce true goodness, just as it was helpless to justify (1:19-3:20). Not "the commandment" (vs. 1-6), not "I" (vs. 1-25), no outward legalism, nor inward personal self-effort can make men truly good. This is impossible because there is something wrong without (vs. 1-6), and there is something wrong within (vs. 7-25).

Not by "the commandment" are we made good, for "the commandment" but intensifies the failure of our conduct; not by the personal "I," for the flesh is weak and in it dwelleth no good thing. Help must come from the mighty Christ. Vain is the help of man. "O wretched man that I am! who shall deliver me out of the body of this death? I thank God . . . Jesus Christ."

True goodness is not to be attained by legalism (Rom. 7:1-14). The word "law" is mentioned 20 times in these verses. The only thing the law can do is make sin exceeding sinful and

plunge the sinner into deeper despair. Indeed, the very purpose is to show us how wicked and sinful we are and how utterly impossible it is for fallen human beings to keep the holy law of God. "Is the law sin? God forbid. The law is holy and righteous and good." The law is not sin, but we are not able to keep it. "For what the law could not do"—it could neither save nor make good, because it was weak through the flesh (not weak or unholiness in itself, mark you, but because of the weakness of our sinful nature)—these sentences indicate the drift of the apostle's argument here: the inability of the law to produce true goodness.

True goodness is not attained by self-effort. (7:14-25).

No self-effort, no energy of the flesh can make one truly good. Just as in the preceding section the prominent words were "the law," "the commandment" so here the prominent words are "I" "myself" and "the flesh," all of which would indicate self-effort. Just as no outward legalism, so now no personal effort, can make us good, for in the flesh dwelleth no good thing; not "I" for sin dwelleth in me.

The failure of the flesh to sanctify is set forth graphically in verses 15, 18, 21, 23. The will is weak, the "law of sin" is in our members, and the spiritual, righteous and holy law cannot be kept by one who is carnal, sold under sin. Evil is lying in ambush for the person in this predicament and ready to spring on him at the first opportunity. (v. 21).

And so at last when at the end of all his effort, "slain by the law he had so diligently sought to keep, enslaved by the sin he had fought so desperately to overcome, betrayed by the flesh in which he had so determinedly trusted, the apostle at last turns to catch a glimpse of a new power, a new Master, and this glimpse arouses hope and enables him to enter into another realm."

Outside help is what he clearly needs, and so he turns away from all righteousness of his own, even that of self-effort and the law, to claim that righteousness through faith in Christ, the righteousness which is from God by faith. Christ Himself is our righteousness and sanctification; put you on the Lord Jesus Christ by faith (1 Cor. 1:30; Rom. 13:14).

"Buried with Christ and raised with Him too,
What is there left for me to do?
Simply to cease from struggling and strife;
Simply to walk in newness of life."

Jacksonville, Fla.

THE CONFLICT WITH SATAN.

Recollect four things: (1) Do not magnify the enemy's power, for it is foolish. (2) Do not minimize it, for that is presumption. (3) Do not fear the enemy, for that is unbelief in the Victor. (4) Do not ignore the enemy—that is fatal.

BAPTISM AND "RE-BAPTISM."

R. H. B.

The interest in the Lineville meeting was manifest in the eager, early assembling of the people. Long before the announced hour the house was filled, and the waiting crowd seemed to break spontaneously into song and sang on, song after song, with evident great enjoyment.

This night Brother James preached on Grace. He emphasized the absolute freeness of the gift of God, and the incalculable importance of this fact to both sinner and Christian. The Holy Spirit (he said) greatly stressed that "Not by works of righteousness which we did ourselves, but according to his mercy he saved us. . . . that being justified by his grace we might be made heirs according to the hope of eternal life." (Titus 3:5-7). He took up Rom. 4:3, 4—"Now to him that worketh the reward is not reckoned as of grace but as of debt; but to him that worketh not but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." "For by grace have ye been saved through faith, and that not of yourselves: it is the gift of God; not of works that no man should glory." (Eph. 2:8, 9). The evangelist showed that the "works" discounted in these Scriptures were works by which a man might attempt to earn and merit his own salvation. No man's own worth and goodness can purchase his salvation for him, wholly or in part; nor can he pay and compensate God for that full and free mercy and redemption which is given us in Christ.

There is indeed something man must do. In God's dealings with man, man is never simply passive. The salvation of Israel's firstborn in Egypt was of grace, but they had to sprinkle the blood of the passover-lamb on their doorposts and lintels and stay within that blood-sprinkled entrance. God saved the people out of Egypt in pure grace; but at Moses' command they must arise and leave the land and pass through the Red Sea. The overthrow of Jericho's walls was by faith, therefore by grace; but Joshua's hosts must compass it seven days. The things that had been appointed for man to do in these cases were not "works," but the "obedience of faith." They were not efforts by which they themselves accomplished the desired deliverance for themselves, but conditions by which their faith was tested and in which faith was manifested, and failing which they would not have received the promise.

Brother James then showed that our confession of Jesus as Lord (Rom. 10:9, 10), our turning, our baptism, were correspondingly *our* God-appointed conditions of salvation. "By these steps we do not *procure*, we only *take hold* of the salvation so dearly purchased for us by the Savior, and so freely offered to us," he said. "The understanding of the utter freeness of God's grace, and our entire unworthiness and utterly lost condition, is of the greatest importance," he declared. "Without such an un-

derstanding we shall never be humbled, nor could we have any real appreciation of God's love; and that would mean that real love, which is only the response of our hearts to God's love (1 John 4:19), would be impossible to us."

A brother rose after the sermon and stated that he did not understand this when he was baptized, nor for a long time after.

"Did you then regard your repentance, your confession of Christ, your baptism, as some sort of meritorious works, by which you were earning your salvation?" asked Brother James. "Not exactly," replied the brother. "I don't recall that I thought anything definite about it. I knew I was lost. I wanted to be saved. I believed in Jesus Christ and was willing to do whatever He wanted me to do. My idea was that this was a sort of contract—that if I complied with my part, He would comply with His; and so I went ahead and complied with my part and expected Him to do His. Long afterward I learned what grace really meant, and that all I could do and had done was but to respond to God's gracious call, and to accept the gift of His love; and that my confession and baptism was but the beggar's holding out his hand to receive what he was not worthy of and could never have obtained for himself. When I realized that, a change came over my whole life. It seemed to me that I had never been a Christian. I was a bondservant, a hireling; I had lived as it were under the law. But from that time forth I was as a child in my Father's house. Since then I have served Him gladly and I have labored more abundantly, but feel all the time that I can never pay the debt of love I owe." "What I want to know," the speaker continued very earnestly,—“ought I not to be baptized again, or rather really to be *baptized*? I had no true conception of my condition nor of my Savior's work in those first years, and my life, aside from my religious professions, was not different from the life of a decent man of the world. Since I have come to an understanding I have been greatly troubled about the validity of my baptism."

"My brother," answered the evangelist, "your experience is not an unusual one. But let me propose a somewhat parallel case. You are a married man I presume?" "For thirty years," replied he. "Suppose then that after having been married ten years you had come to a new and real understanding of all that is involved in the wedded state, of duty and love and the high relationship before God of a man to his wife, so that you had to confess that you never before understood the real meaning and obligation of wedlock—would a man in such a case go and be married over again?" "No—I suppose not." "He would simply read the new light he had got on the subject into the original step, would he not? Now, baptism is, as it were, the marriage-ceremony that joins one to Christ. Few understand at the first what the situation is and all that is involved therein. Many, as you did, believe simply in the authority of Christ, and take Him at His proposition. That is enough so far and for the first step.

What you learn later, read it back into your original baptism and let your baptism mean all to you that God wants it to mean, as you learn it more and more."

That was satisfactory to the questioner. Brother Smith, who sat with his friend, looked puzzled. "Seems very well," he said to his friend, "but I can't quite make him out. That doesn't sound like the old Jerusalem gospel I've always been used to. He doesn't preach just like the rest." "Let's judge him by the Scriptures," said his friend.

Brother James was taking up the questions now. "We have a few questions left from last evening. I will endeavor to answer them very briefly.

Question 1. "According to Matt. 28:18-20 teaching precedes baptism, and only those who are taught are to be baptized. Has a man who does not know that baptism is for the remission of sins been properly taught, and can he be validly baptized?"

"Teaching does precede baptism," answered James; "but that cannot mean that one who does not know all points and details concerning the faith is not taught. The teaching required is the central truth that Jesus is the Christ, the Son of God, and Lord of all, so that men may believe in Him and obey Him; and also the great facts of the gospel. (See 1 Cor. 15:1-4). If a man had a misconception as to some whys and wherefores it would not invalidate his faith and obedience toward Jesus Christ."

Question 2. "In the Lord's Supper the motive and purpose is paramount. It must be observed in remembrance of Christ or else it is worth nothing. Why should it not be the same way about baptism? Is it not just as necessary that we should be baptized 'for the remission of sins'?"

"In the case of the Lord's Supper the purpose of it lies on *our* side: *we* are to do the remembering, and *we* must do it *in remembrance of Him*. But in baptism the purpose lies on God's side: *He*, not *I*, is the one that accomplishes the remission of sins. Our part is to believe in Jesus and to surrender to Him as Lord. If we are mistaken as to the immediate result of our step as to whether that result comes before or after our obedience—that is on God's side, and He will see to that. A traveler may think too soon that he has crossed the state-line; but if he keeps going in the right direction he will get across just the same."

Question 3. "How can we accept 'sect baptism' when those same sects will not acknowledge our baptism?"

"If there be any sects that reject scriptural baptism it is because they are *sects*. They must have their own proprietary stamp and trade-mark on everything, or else they will not acknowledge it. Simple Christians, on the other hand, hold for the word of God and the New Testament church only, and therefore accept and acknowledge all that has been done and is being done in accord with God's word insofar as it is in accord with God's word. With 'sect baptism' we have nothing to do; but if we refused New Testament baptism, though it had been performed by

people who stand for erroneous views in certain matters, we would be discrediting God's truth and His righteous way to that extent, and thus prove ourselves to be sectarian. If we can acknowledge any one's true faith in Christ and true repentance, from among denominations, we can do the same in regard to baptism of penitent believers in Jesus' Name, no matter by whom performed. Neither could that be regarded as an endorsement of any errors and of the wrong position which the people in question may hold. It is our privilege as Christians to endorse all God's truth and bear witness to it, while holding ourselves separate from error and falsehood and all sectarianism."

Question 4. "Who ought to be baptized again?"

Brother James answered, "Since baptism is the obedience of faith—those who did not believe in Jesus Christ as the Lord, the Christ, the Son of God; who did not intend to obey Him; who were not sincere; and who were baptized for wrong motives, such as to win favor with men, to gain patronage, or for worldly, material advantage—these should be baptized aright. For that invalidates baptism because it eliminates real faith and real obedience from the act. But where the heart is true a purely intellectual misconception as to the why and the sequence of the steps does not destroy faith or obedience."

"That," said Brother Smith to his friend on the way home, "throws a new light on it to me. Perhaps we ought not to assume that ignorance or misunderstanding on some subordinate point invalidates the main point of truth and faith and obedience. And perhaps it is wrong for us to think that only *our* faith and *our* obedience is accepted because *we know* that baptism is for remission." And Smith looked very much melted. "Isn't that the way you look at it?" "Brother Smith," said the friend, "God won't turn down a man and send him to perdition on a technicality, you may be sure." "No," answered Smith, "and I guess those who think He would do such a thing are not very happy; for with all their boasting of their sound doctrine they have a misgiving once in a while, and they are not quite sure but that God might spring some little point they hadn't thought of on *them*, and send them to hell on the strength of it. It seems wrong to think of God that way." "God is the God of truth" answered the friend, "but we shall not forget that His Name is love."

The Lineville meeting continued another week, and Brother Smith came early and regularly to all the meetings. His neighbors declared that they never saw anything do anybody so much good as that Lineville meeting did John Smith. "He's been a new man ever since," they said.

The story is told of a little girl examining the contents of an old trunk. She found her mother's Church letter. She came running saying: "Oh Mamma, I have found your religion in your trunk."

MISSIONARY TESTIMONIES OF THE GREAT.

COMPILED BY DON CARLOS JANES.

"No traveller of an observant eye and an impartial mind, who passes among those uncivilized, non-Christian races in which missionaries are now at work, can fail to be struck by the immense improvement which they have wrought in the condition of the people, and which often is quite irrespective of the number of actual converts who have been formed into Christian congregations."—*The Right Hon. James Bryce*, formerly British Ambassador at Washington.

"The Commission recommends full recognition of the utility of the work of the churches which have undertaken the duty of evangelizing the heathen and has adopted the following resolution:—

(a) The Commission is satisfied that one great element for the civilization of the natives is to be found in Christianity.

(b) The Commission is of opinion that regular moral and religious instruction should be given in all native schools.

The Royal Commission of South African Native Affairs, nominated by the governments of Cape Colony, Natal, the Transvaal, Orange River Colony, Southern Rhodesia, and Basutoland.

"Japan's progress and development are largely due to the influence of missionaries exerted in the right direction when Japan was first studying the outer world."—*Marquis Ito*, four times premier of Japan.

"You have been preaching in China many years and, without exception, exhort men concerning righteousness. In establishing your customs, you have been careful to see that Chinese law was observed. In regard to your presence in this province, I willingly testify that it makes for good, and that the teaching you impart is calculated to benefit all who may embrace and follow its precepts. Moreover its effects upon our people are beneficial, and do not in the least interfere with their duties as subjects of the Empire and law-abiding citizens."—*Yuan Shih Kai*, in a proclamation to the missionaries at the time of the Boxer uprising.

"I ran up against the missionary critic. I heard from this person this charge and that charge against the missionary. I made up my mind I would personally investigate. I took my time about it. I did not go to the Far East as a bird of passage, a travelling tourist or a sea-captain; I went there as a permanent resident, and I was one of the kind that did not accept everything I heard without investigation. I watched the missionaries in their outward life; I watched them in their home life; I watched their work; and after months of thorough investigation, I learned to my great satisfaction that each and every charge made against the missionary was false and malicious in every particular."—*The Honorable H. F. Wilber*, American Consul-General at Kobe, Japan.

"Those who deblatterate against missions have only one thing to do, to come and see them on the spot."—*Robert Louis Stevenson*, once prejudiced against missions in the South Sea Islands.

"The indirect influence of Christianity has passed into every realm of Japanese thought."—*Count Okuma*.

"Theirs is a great adventure. Their task is not an easy one, and the results accruing from their labors cannot be calculated from the commercial method of profit and loss account. ** I wish them well in their magnificent labors."—*Ex-Prime Minister, Sir Ramsay McDonald*.

"The King appreciates the supreme importance of this [missionary] work in its bearing upon the cementing of international friendship, the cause of peace, and the wellbeing of mankind."—*His Majesty King George V.*, in a message to World Missionary Conference, Edinburgh, 1910.

"I am here to speak of (foreign missions) from the standpoint of political governmental advancement, the advancement of modern civilization, and I think I have had some opportunity to know how dependent we are on the spread of Christianity for any hope we may have of uplifting the peoples whom Providence has thrust upon us for our guidance."—*The Hon. William H. Taft*.

"They literally stood for months between the living and the dead, and they set a noble example of the creed of their Master."—*Lord Curzon*, late Viceroy of India, speaking in February, 1907, on the subject of the Indian famine.

"I have served the Crown in India for thirty-seven years. I have taken care to know the missionaries, to inquire about their work, to see what they were doing. I have gone to their schools. That was part of my official duty. It was also my pleasure. I have gone to their congregations. I have seen the missionaries preaching in the villages, teaching in their schools, treating patients in their hospitals. I know something about the Indian missions. You say, 'Is it worth my while to give myself to this work?' and my answer is, 'Emphatically worth while.' The work is a great work, and I come back to speak of it with faithfulness and pride."—*Sir Andrew Fraser*, late Lieutenant-Governor of Bengal.

"The more I see of missionary work in China, the more I admire it. . . . From an experience gained in witnessing their work in every province in the Empire, I wish to bear my unqualified testimony to the admirable work done by our missionaries in China."—*Dr. Morrison*, well-known special correspondent in China of the *Times*.

"I was immensely impressed with the improvement in the character of the natives who had been under missionary control. I wish it were in my power to convey my experience to those people—often well-meaning people—who speak about the inefficacy of foreign missions. I think if they really could realize

but a tenth part of the work that is being done and the work that has been done, they would realize that no more practical work, no work more productive of fruit for civilization could exist. . . .”
—*Theodore Roosevelt*, after a long journey through Africa.

“It cannot be said that the natives of the Uganda Protectorate have been ‘spoilt’ by Christianity. They have been greatly improved.”—*Sir Harry Johnston*.

“A man who has had those opportunities has had chances of hearing a great deal about mission work in many parts of the world, and from all kinds of witnesses, willing and unwilling, friendly and hostile, prejudiced and impartial civilians of all types and professions, and I have no difficulty in telling you the impression those eight years have left on my mind, and that is a profound contempt, which I have no desire to disguise, for those who sneer at missions.”—*Lord Selborne*, late High Commissioner for South Africa.

“Though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently facing death from disease, savage animals, or still more savage men, the missionary has pursued the tasks assigned to him with a courage and devotion which merit the admiration of every right-thinking person, and the gratitude of every Government having colonial possessions.”
—*E. Alexander Powell* in *American Magazine*.

“It was without exception the most curious and interesting spectacle I ever beheld. I could not have believed how wide was the difference between savage and civilized man. It seems yet wonderful to me when I think over all his (a convert’s) many good qualities, that he should have been of the same race, and doubtless have partaken of the same character, with the miserable, degraded savages whom we first met here. Viewing such men, one can hardly make oneself believe they are fellow creatures and inhabitants of the same world. The success of the mission is most wonderful, and charms me, as I always prophesied utter failure. I could not have believed that all the missionaries in the world could have made the Fuegians honest. The mission is a grand success. . . . The march of improvement consequent in the introduction of Christianity throughout the South Seas probably stands by itself in the record of history.”—*Charles Darwin*, father of the modern “Evolution” Theory, speaking of Tierra del Fuego, where Allen Gardiner, missionary, cheerfully starved to death.

“God is the God of the humble, the miserable, the oppressed and the desperate, and of those that are brought even to nothing; and His nature is to give sight to the blind, to comfort the broken-hearted, to justify sinners, to save the very desperate and damned. If I being a wretched and damned sinner could be redeemed by any other price, what needed the Son of God to be given?”—*Luther*, Commentary on Galatians.

BACK TO GOD'S FOUNTAIN.

We have all the same tendency in us. Every man carries a rationalist and a traditionalist under his skin. Every church in Christendom whether it has a formal creed or no is ruled as to its belief and practice to a sad extent by the "traditions of the elders." The "freest" of the nonconformist churches, untrammelled by any formal confession, may be bound with as tight fetters and be as much dominated by men's opinions, as if it had the straitest of creeds. The mass of our religious beliefs and practices has ever to be verified, corrected and remodelled by harking back from creeds, written or unwritten, to the one Teacher, the endless significance of whose Person and work is but expressed in fragments by the purest and widest thoughts even of those who have lived nearest to Him and have seen most of His beauty. Let us get away from men, from the Babel of opinions and the strife of tongues, that we may "hear the words of His mouth"! Let us take heed of the empty fraud which lays the absurd snare for our feet, that we can learn to know God by any means but by listening to His own speech in His Eternal Word, lest it lead us away captive out of the Kingdom of the Light. Let us go up to the pure spring on the mountain-top, and not try to slake our thirst at the muddy pools at its base! "Ye are Christ's, be ye not the slaves of men." "This is my beloved Son, hear ye Him."—*Alexander MacLaren.*

SPRING SCHEDULE OF SONG RALLIES.

(8 P. M. each night)

St. Louis (Spring and Blaine St.) Monday, April 23.*

Springfield, Mo., Tuesday, April 24.

Tulsa, Okla., (Tenth and Rockford), Wednesday, April 25.

Oklahoma City, (Tenth and Francis), Thursday, April 26.

Sherman, Texas (Walnut St.), Friday, April 27.

Dallas (Peake and Main), April 29 to May 4.

These Drills will be conducted by the compiler of the alphabetical hymnal, "Great Songs of The Church." The purpose is to stimulate congregational singing, to lead churches that have adopted this hymnal more deeply into its riches, and more deeply also into the meaning and power of spiritual song. All brethren and friends within reach are invited to these meetings.

*Preaching Service at St. Louis.

LOUIS P. ZETTWOCH.

The little congregation at Shawnee, Louisville, was recently made very sad by the loss of Brother Louis P. Zettwoch who fell asleep February 29, 1928. He was a man of generous heart, firm in his faith, quiet and unassuming in his manner, devoted to the temporal and spiritual welfare of his family, and to the interest of the church. The family of God on earth now feels nearer to the family in heaven. Joined in heart by the redeeming blood of Jesus, we hope to meet again. To the bereaved family our hearts go out in sympathy. May "our Lord Jesus Christ himself and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish you in every good work and word."

Claude Neal.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"Go ye." ** Corn and tobacco are important crops in Northern Rhodesia. ** "This building has no ceiling; clay floors in two rooms; third room not even plastered."—*J. D. Merritt*.

"Go ye into all the world." ** The women and girls are coming more frequently."—*Delia Short*. *** There is a fine prospect for work in Manilla, Philippine Islands: who are the suitable pair to begin it? ** "In the last thirty-one days, we have given 430 treatments."—*Mrs. Geo. M. Scott*. ** "I thank you one and all for your prayers."—*Zelma Lawyer*. ** Missionary work can be commenced in the Island of Mindoro, of the Philippine group, in the English tongue and it is time some one were seizing the fine opportunity. ** In Africa and Brazil, the banks charge for blank checks. ** "We must have schools so the people can learn to read the Bible."—*Dow Merritt*. He needs \$450 to erect a school building at Kabanga. ** "Herman has had a bad toothache."—*Sarah Fox*. ** "Merritts are well and busy."—*Delia Short*. ** If 1,000 needy black Christians in Nyassaland who have carried on ten years without a missionary, but are insistent that some one come—if these are not enough to prompt a volunteer, how many should there be and how much need must accumulate to dislodge some one from the U. S. and start him towards Africa? ** "I would like very much to have a Bible woman to give all her time to visiting and teaching the women."—*B. D. Morehead*.

"Go ye into all the world and preach the gospel to the whole creation."—Standing orders of the King. ** "Nine conversions since we came up here."—*J. D. Merritt*. ** Boyer and Smith find it easy to sell Scriptures in Brazil wherever there is money and any one who can read. A blind man bought Scripture where no one could read. Yes, they need re-inforcements in Brazil this year, too. ** When monkeys and baboons chased the dog at Huyu Huyu, Sister Sheriff went out with the gun and they scampered to the hills. * * Writer would like to know who goes to Germany to join Emmett Blackshear in mission work. ** "The Scotts need help."—*Zelma Lawyer*. ** Wallace Cauble, Sellersburg, Indiana, is successfully raising money for the homecoming of Herman Fox and family this year. ** There has been much sickness in the families of E. A. Rhodes and Harry Fox, of Japan. ** "Pray with us for the Lord's guidance."—*Lillie D. Cypert*. ** Bro. McCaleb is undertaking an important publication in Japanese. They are great readers and the magazine will be a good agency for the cause. ** It is a long way from a wild statement to say churches of Christ could do ten times their present volume of mission work. Let us make it

equal to our outlay for dog tax at least. ** Doctors who have instruments they'd like to donate to Merritt's South African hospital, please address Don Carlos Janes, 2229 Dearing Court, Louisville, Ky. ** "To preach him I live."—*Yuyi Mupatu*, African teacher.

SHALL WE HAVE THE PAPER?

J. M. MCCALED.

All of us in Japan are of one soul that a good monthly paper would be of much help both in building up the churches and in teaching sinners the way of life. To run such a paper requires diligence and means. I am willing to furnish the diligence when the means have been provided. In fact, I am already preparing manuscript for the proposed magazine just as though it were already being published. This is my confidence that it will be done.

I want this paper to be first class in every respect, in make-up and in contents. I want it to go to every Christian in Japan and to as many out of Japan as possible if they read the Japanese language; I want it to go also to every Japanese preacher and "pastor" of whatever belief. I want it to go to every one who is especially interested in the study of the Bible. I want to put it on the reading tables of public offices, in the libraries, hospitals and factories, and though I may never reach it, a hundred thousand copies at an issue is my goal. At this rate one million two hundred thousand people could be reached every year. If we consider that each paper would be read by at least two people this would make two million, four hundred thousand readers during a twelve-month period. Air castle! do you say? But by the grace of God it is not an impossibility. It takes no more time to prepare the copy for a hundred thousand copies than for one, nor any more time to set the type. Then no harm is done in setting such a limit even if it is never reached. "Undertake great things for God; expect great things from God." My brother or sister, you can have a part with me in this work. Even if you don't have a penny, and don't expect a penny, you can have a part with me in this work. You can pray that it may be done. What good will that do? It will do all the good that the prayer of faith will do. And the effectual fervent prayer of a righteous man (and the same is true of a woman) moves God to do what we cannot do. You need not try to see how it will be done, but believe it and pray on in faith that it will be done.

Following is my report for January:

Personal: Portland Ave., Louisville, Ky., \$15; Chattanooga Central, Chattanooga, Tenn., \$10; Mulvane, Kan., \$33; Nugent, Tex., \$10; Mrs. D. S. O., Tenn., \$3.25; Rich Pond, Ky., \$3.68; Mulvane, Kan., \$22.05; Greens Chapel, Ky., \$10; Jacksonville, Fla., \$19; Total, \$125.98.

For Kamitomizaka Church: Church Abilene, Tex., \$85.00.
68 Zoshigaya, Tokyo, Japan.

The Lord's Day Lessons

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

FIRST LORD'S DAY LESSON OF APRIL.

Lesson 1.

April 1, 1928.

JESUS THE SUFFERING MESSIAH.

Golden Text. If any man would come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

Lesson Text: Mark 8:27-37.

27 And Jesus went forth, and his disciples, into the villages of Caesarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28 And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32 And he spake the saying openly. And Peter took him, and began to rebuke him.

33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36 For what doth it profit a man, to gain the whole world, and forfeit his life?

37 For what should a man give in exchange for his life?

life? Who will gain it at last? How can anyone lose his life for Jesus' sake and the gospel's? How do people "save" their lives in this time? (By shielding themselves, by avoiding sacrifice and suffering, refusing burden, shirking responsibility, seeking their own ease, comfort, advantage, and pleasure).

Questions and Brief Comments.

Verse 27. Where was this? What did Jesus ask his disciples? Does what men say and think of Jesus make any difference for them? What? (John 8:24; Rom. 10:9, 10).

Verse 28. What were some of men's opinions about Jesus? Did they put Him very high? But had they touched the truth? Is it sufficient to believe Jesus to be a very great man, or even to believe Him to be some supernatural person?

Verse 29. He now asks the disciples what they themselves say concerning Him. Who promptly answers? What did he say? See his answer more fully in Mat. 16:16.

Verse 30. Was the time ripe to tell this truth abroad? When was it first made public? On Pentecost. Acts 2:36.

Verse 31. Jesus begins a new line of teaching here—what is it?

Verse 32. How did Peter take to it? What did he dare to do? See in Matt. 16:22 what he said.

Verse 33. How did the Lord in turn rebuke Peter? What does "Satan" mean? (Adversary). Was Satan using Peter for a tool? How? (Trying to discourage Jesus from going to the Cross). Was Peter considering God's interests or man's wishes in this? Is that the way Satan works on men?

Verse 34. If any man wants to come after Jesus, to what must he make up his mind? What is it to deny one's self? Can we follow after "self" and after Jesus also at the same time? What does the cross stand for? (Comp. Col. 3:5-10; Gal. 5:24).

Verse 35. Who will finally lose his

NOTES AND TEACHING-POINTS.

"JESUS THE SUFFERING MESSIAH."

This title is given to the lesson because at this point in His career the Lord Jesus began to reveal the sufferings that He must endure in order that He might accomplish His work of redemption. At verse 31 we have the beginning of that new line of teaching.

PETER'S CONFESSION.

The fullest account of Peter's confession is given in Matt. 16:13-20 which may profitably be read in class. Note the following items:

1. The Place. Caesarea Philippi, near the north-east corner of the Land. Apparently as far away as possible from Jerusalem, on the border of the Gentiles. That was significant.

2. Jesus' Question. (V. 27.) "Who do men say that I am?" What a man thinks of Jesus, as to who and what He is, is of the very highest importance to that man. (John 8:24).

3. The Answer. (V. 28). Which shows that men generally regarded Him as an extraordinary, even supernatural Person. They must have stood in awe of Him if that was what they thought Him to be! But was that the real truth? Or was that near enough to the truth to bring salvation? Why not? (John 8:24). Only by the revelation of God, and never by mere human reason, could any man know that Jesus was the Christ, the Son of the living God, and Lord of all. (Matt. 16:17; 1 Cor. 12:3). And no less a conviction than that can save.

4. Jesus' Second Question. (V. 29). Here He confronts His disciples with the great question. "Who say ye that I am?" It was supremely needful both for their salvation and for all the world, which was to be reached through them (John 17:20), that they should be rooted and grounded upon this fundamental truth.

5. Peter's Answer. Peter was ready with his answer. It had been uppermost in heart previous to this moment, for it came to his lips so instantly now. That was the full, all-comprehensive truth. See the full record of what Peter answered in Matt. 16:16. Also how the Lord spoke to Peter about it.

6. The Caution. (V. 30). This truth must not be proclaimed as yet, for several reasons—first of all it was not time yet. Jesus must first suffer and rise from the dead (Comp. Matt. 17:9) and ascend to God's right hand, and the Holy Spirit must first come upon them (Acts 1:8) before they could be witnesses of Him in the world. On the day of Pentecost was this first publicly proclaimed. (Acts 2:36).

SECOND LORD'S DAY LESSON OF APRIL.

Lesson 2.

April 8, 1928.

THE RESURRECTION.

Golden Text: Because I live, ye shall live also.—John 14:19.

Lesson Text: Mark 16:1-8, 19, 20.

1. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, brought spices, that they might come and anoint him.

2. And very early on the first day of the week, they come to the tomb when the sun was risen.

3. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?

4. And looking up, they see that the stone is rolled back: for it was exceeding great.

Questions and Brief Comments.

Verse 1. When was the sabbath past? (At sunset Saturday). Why did they wait till the sabbath was past? (The Law required it).

Verse 2. When did they come to the tomb (day and time of day)? What for? (See v. 1).

Verse 3. What question arose in their minds? Would they have been able to do that themselves? Why not? (See last clause of v. 4). What sort of tomb was this? (Matt. 27:60).

Verse 4. When they arrived at the tomb what did they find? Who had

5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!

7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

Where did He sit down? Is He still there? (1:13).

rolled the stone away? (Matt. 28:2).

Verse 5. Did the women go into the tomb? What did they see? How was the young man dressed? Was it a man? (Matt. 28:5). How were they affected?

Verse 6. What did the "young man" say to them? Why was Jesus of Nazareth not there? What did the angel show the women? (See in John 20:6, 7 what marked the place where He had been laid).

Verse 7. With what message did the angel charge the women? To whom were they to carry it? What possible reason for Peter's being mentioned specially? Did the disciples see the risen Lord before they went to Galilee? (Luke 24:13-43).

Verse 8. What effect did all this have on the women? Did they actually carry the message? (Yes: Luke 24:9). Did they see Jesus Himself before? (Matt. 28:8-10).

Verse 19. What had the risen Lord just spoken to them? (See vs. 15, 16. Comp. Mat. 28:16-20; Luke 24:44-49). When He ascended where did He go?

there? Till when? (Acts 3:21; Heb.

NOTES AND TEACHING-POINTS.

"EASTER" LESSON.

This lesson does not follow in regular order. Why not? It is chosen for today because it is "Easter," celebrated as the anniversary of our Lord's resurrection. However, the Lord never sanctioned the keeping of "Easter" as a special holy day, nor any other "holy" days or seasons. The one and only day that has any prominence for the Christian is the first day of the week, every first day of the week. (Acts 20:7; 1 Cor. 16:2). No "Lent," or "Good Friday," was ever authorized or enjoined upon us to keep. The new covenant knows no religious seasons or festivals. (Gal. 4:10; Col. 2:16, 17).

THE IMPORTANCE OF THE RESURRECTION OF JESUS CHRIST.

The momentous importance of the Savior's resurrection is emphasized throughout the New Testament. It demonstrated His victory over sin and death. (Rev. 1:18). It was proof of His Divine Sonship and Messiahship. (Rom. 1:4). The resurrection sealed the validity of His claim and of all the work He came to do. Without the Resurrection we should have only an executed and dead Savior. But by His resurrection He reversed the sentence of man, and broke the shackles of death and Hades, obtained the control over that dark and evil power.

IF CHRIST BE NOT RISEN.

If Christ be not risen, says the Apostle Paul, then

1. Our preaching is vain. (1 Cor. 15:14).
2. Your faith also is vain. (1 Cor. 15:14).
3. The apostles were false witnesses. (1 Cor. 15:15).
4. Ye are yet in your sins. (1 Cor. 15:17).
5. Then they also that are fallen asleep in Jesus have perished. (1 Cor. 15:18).
6. We are of all men most pitiable. (1 Cor. 15:19).
7. We might as well "eat and drink, for tomorrow we die." (1 Cor. 15:32).

THE TESTIMONY TO THE RESURRECTION.

The circumstances of Christ's resurrection, as set forth by the testimony of His witnesses, were such as to preclude all mistake or deception or wilful perversion. That the tomb was found open and empty cannot be denied, and no explanation of that open, empty tomb is possible, except that which is given in the New Testament. The new tomb, the great stone before the tomb, the Roman guard and the Roman seal, the full-moon of the passover-week, the grave-clothes left behind in the sepulchre, the weakness and fearfulness of the disciples, forbid any thought of theft, even if there had been a motive for such a deed, which was not the case. The witnesses were slow to believe, hard to convince, but once assured, they proclaimed the wondrous truth of His resurrection, though they were paid for their testimony by persecution, prison, stripes, and death. They had nothing to gain by it in an earthly way, but lost all things willingly. The witnesses were so many in number, and their knowledge of His actual bodily resurrection came by so many varied and palpable proofs, as to exclude all possibility of mistake or imaginary vision. They were perfectly competent to testify. Their gospel is also attested by the profound and powerful influence for good it has exerted through many centuries over unnumbered millions of human beings, so that, if it were false, we should be obliged to confess that a foolish falsehood brought more blessing to mankind than all the combined wisdom and truth of the world ever did. The resurrection of the Christ was predicted in the Old Testament scriptures, centuries before it came to pass. (Ps. 16; Isa. 53).

QUESTIONS FOR CLASS USE.

1. Who came first to the tomb?
2. What did they come for?
3. When did they arrive at the tomb?
4. Why were they troubled about the stone at the door?
5. But how did they find it?
6. Whom did they see in the tomb?
7. What did the "young man" tell them?
8. What evidence did he offer them that Jesus was risen?
9. To whom were the women sent?
10. What appointment did the Lord make with them?
11. How were the women affected by all this?
12. What had the risen Lord spoken to the disciples? (v. 19. See Mark 16:15-18; Luke 24:46-51).
13. Where did He go?
14. What did His disciples do? (But not until Pentecost).
15. How did the Lord work with them and confirm His word?

THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 15, 1928.

TRANSFIGURATION AND SERVICE.

Golden Text: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.—John 15:5.

Lesson Text: Mark 9:2-8. 17. 18: 25-29.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;

3 And his garments became glistening, exceeding white, so as no fuller on earth can whiten them.

4 And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.

Questions and Brief Comments.

Verse 2. Six days after what? (After Peter's confession, and the subsequent teaching concerning Jesus' sufferings and glory, Mark 8:27—9:1). What three did He take with Him? (These also He took to Gethsemane. Matt. 26:37). What happened on the mountain-top?

Verse 3. What change came over His garments? What other change was seen? (His face. See Matt. 17:2; Luke 9:29).

Verse 4. Who appeared? How? ("In glory." Luke 9:31). Of what did they talk to Jesus? (About His decease. Luke 9:31).

6 For he knew not what to answer; for they become sore afraid.

7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.

8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

17 And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;

18 And wheresoever it taketh him, it dasheth him down; and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26 And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, He is dead.

27 But Jesus took him by the hand, and raised him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out?

29 And he said unto them, This kind can come out by nothing, save by prayer.

Verses 5, 6. Why would Peter have thought it good to be there? What mistake did he make? (Ranking the Lord Jesus on a level with Moses and Elijah). Was Peter speaking thoughtfully?

Verses 7, 8. Was this an ordinary cloud? (Matt. 17:5). Who was in the cloud and spoke? What did God say about Jesus? Who only was seen when the Voice came?

Verses 17, 18. Where and when was this? (At the foot of the mountain when they came down. Mark 9:14-16). What had happened there in the meanwhile? Why should the disciples have been able to help the afflicted boy? See Luke 9:1. Why were they not able? (Matt. 17:20). What did Jesus say about that affair? (Mark 9:19). Read also the conversation between the Lord Jesus and the boy's father, (Mark 9:21-24).

Verses 25-27. Point out 1. What the Lord did to cast the demon out. 2. What the demon did as he came out. 3. What the condition of the boy was when the demon had left him. 4. How the Lord Jesus restored him.

Verses 28, 29. What question did the disciples ask the Lord privately? What answer did He give them as recorded in Matt. 17:20? What additional answer here? What more is found in "many ancient authorities?" ("and fasting." Revised Version, footnote). Is there a close connection between the strength of a man's faith, and prayer with fasting? (Most assuredly!) Note also Golden Text.

NOTES AND TEACHING-POINTS.

THE REASON FOR THE TRANSFIGURATION.

The Transfiguration was God's provision for strengthening the three apostles, Peter, James and John, who were leaders among the apostles that they might be able to withstand the shock of the coming awful tragedy of the death of their Lord, and might in turn be able to strengthen their brethren. On the mountain-top they were granted a glimpse of Christ's divine glory. Peter never forgot the vision and many years later he wrote with much assurance, "We did not follow cunningly devised fables when we made known unto you the power and coming of the Lord Jesus but were eyewitnesses of His majesty." Peter claimed that the transfiguration proved the truth of his doctrine of Jesus' Power and Coming, for there he had personally beheld His majesty. Continuing Peter's quotation—"For he received from God the Father honor and glory when there was borne such a voice to him by the Majestic Glory. This is my beloved Son, in whom I am well pleased and this voice we ourselves heard borne out of heaven when we were with him in the holy mount." (2 Pet. 1:16-18). The fact that God added the words, "Hear ye him," and that when after the Voice, the disciples saw "no one but Jesus only," is of highest significance. Even so great and good men as Moses and Elijah cannot be placed on equality with the Lord Jesus. We do well to note this carefully in our own day, when the tendency to deify man, on the one hand, or, on the other, to overemphasize the human nature of the Lord Jesus is very great.

VISION AND TASK.

The mountain-top experience was very wonderful. Indeed, it was even as Peter said, good to be there. But they must needs come down, for there was work to be done at the foot of the mountain. Just so after refreshing times of special fellowship—veritable mountain-top experiences—Christians must separate and go forth to do service. The tasks and problems are waiting for us.

AT THE FOOT OF THE MOUNTAIN.

The scene at the foot of the mountain was a dark contrast to the glorious one the inner circle had just witnessed. A man had brought his demon-possessed son to the disciples, but they were not able to cast out the demon. They had the power and authority to cast him out, but because of their little faith (Matt. 17:20) they were unable to avail themselves of the power God had granted to them. For the same reason we are constantly falling short of possessing our possessions, and failing to avail ourselves of the infinite resources of Christ, though they are completely ours. How the disciples were disgraced on that occasion, and what a reproach it was to the Lord! The crowd had gathered with jeers and jibes, and, of course, the scribes were there ready to taunt the poor powerless disciples. It was just the sort of scene unbelievers delight in, and it always occurs when Jesus' disciples lose faith and get out of touch with their Lord. We need constantly to remember the words of the Golden Text, "Apart from me ye can do nothing." The arrival of Jesus turned the tide and changed defeat into victory. When He comes again shall we be found abiding in Him, and in faithful service until, or shall we, like the defeated disciples at the mountain's base, be ashamed before Him at His coming?

QUESTIONS FOR CLASS USE.

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| 1. When was this? (Mark 8:27—9:2). | 15. What complaint did a man make to Jesus? |
| 2. Whom did Jesus take with Him? | 16. What was the boy's affliction? |
| 3. To what place did they go? | 17. For what had the father brought him to the disciples? |
| 4. What happened there? | 18. Should they have been able to help? Why? (Luke 9:1). |
| 5. Of what color did His garments become? How white? | 19. Tell what Jesus did. |
| 6. Who appeared? What did they do? | 20. What question did the disciples ask? |
| 7. What did Peter say? To whom did he say it? | 21. Why were they not able to heal the boy? What additional reason in Matt. 17:20? |
| 8. What caused him to say this? | 22. What did Jesus think of his answer? |
| 9. What came over the whole scene? | 23. What good, encouraging word did Jesus say to him? |
| 10. Was this a common cloud? (Matt. 17:5). | 24. What effect had all this on his critics and enemies? |
| 11. What came out of the cloud? | |
| 12. What did the Voice say? | |
| 13. When they looked whom only did they see? | |
| 14. What did they find at the moun- | |

FOURTH LORD'S DAY LESSON OF APRIL

Lesson 4.

April 22, 1928.

JESUS AND THE HOME.

Golden Text: Honor thy father and thy mother (which is the first commandment with promise).—Eph. 6:2.

Lesson Text: Mark 10:2-9, 13-16.

2 And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? trying him.

3 And he answered and said unto them, What did Moses command you

Questions and Brief Comments.

Verse 2. What question did the Pharisees put to Jesus? What was their motive in asking Him this?

Verses 3, 4. What question did He ask them in return? What was their

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 But Jesus said unto them, For your hardness of heart he wrote you this commandment.

6 But from the beginning of the creation, Male and female made he them.

7 For this cause shall a man leave his father and mother, and shall cleave to his wife;

8 And the two shall become one flesh; so that they are no more two, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

13 And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.

14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16 And he took them in his arms, and blessed them, laying his hands upon them.

answer? Where did Moses say that? Deut. 24:1-3.

Verse 5. Was that the real will of God or a concession to their "hardness of heart"? (See Matt. 19:8).

Verses 6-8. What proof did the Lord Jesus give that God did not originally intend that? When God instituted wedlock did He speak of more than two? What shows that in the wedded state every man was to have his one, own wife? What do these two become?

Verse 9. How does God so join them together? (By this decree He made). Has man any right to put asunder what God has joined together?

Verse 13. Who was bringing the little children? (The mothers or parents. Luke 18:15). For what? Can you think of a reason for the disciples' rebuking them?

Verse 14. Did the Lord Jesus think like his disciples about this? What did He say? What did He say "belonged" to such as they were?

Verse 15. If any one would enter into the kingdom, how must he receive it? What special trait of the child's nature did the Lord have in mind? See Matt. 18:3, 4.

Verse 16. What did Jesus do when the children came to Him? Can children still be brought to Jesus? How? Will they be blessed by Him?

NOTES AND TEACHING-POINTS.

"JESUS AND THE HOME."

The aim of the lesson is plain: to set forth the Lord Jesus' attitude toward the home: (1) His teaching concerning marriage, which is the basis of the home, as it is the foundation and cornerstone of human society; and (2) His teaching concerning children.

THE SANCTITY OF WEDLOCK.

"Let marriage be had in honor among all." (Heb. 13:14). It is the one thing that has come down to us from the garden of Eden unchanged, of all earthly bonds that unite human beings the most ancient, most intimate, most sacred; most ancient because it antedates every other institution among men; most intimate, because "the two shall be one flesh"; most sacred because God Himself is its Author. "What therefore God hath joined together let not man put asunder." The disregard of the marriage-bond, as it is witnessed in our country today is the sure precursor of national calamity and judgment, and in itself the token of the wrath of God revealed from heaven. "Fornicators and adulterers God will judge." He pays no attention to the pretense covered up under the term "legal divorce," nor to man's approval of the vile and abominable immorality of "companionate" marriages. The tampering with the primal institution of wedlock will bring swift results in condemnation to the individual and disaster to the nation.

MOSES' PERMISSION.

"Moses suffered to write a bill of divorcement. . . . But Jesus said unto them, For your hardness of heart he wrote you this commandment." "But from the beginning it hath not been so." (Matt. 19:8). That marked not a step in man's gradual rise to nobler conceptions, as some imagine, but a

let-down from an earlier, purer standard. The concession was not Moses' own, but God's through Moses; for God alone, not Moses, had the right to modify His law for a time. The concession was granted because of the hardness of their hearts. Man's alienation from God's mind and way and his moral frailty had become such, that the strict requirement of the marriage law would have resulted in even greater evils. So God tolerated polygamy to some extent, and a restricted divorce law. Thus God, though only provisionally, in adaptation to man's low estate, was obliged to give them some "statutes that were not good and ordinances wherein they should not live." (Ezek. 20:25). But the Light that came into the world in the coming of Christ, demanded a return to the original standard of God. The only scriptural ground for divorce today is the marital unfaithfulness of the other party, by which the marriage vow is broken. (Matt. 5:32; 19:9).

QUESTIONS FOR CLASS USE.

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|---|--|
| 1. With what question did the Pharisees come? | 14. What attitude did the disciples take regarding the children? |
| 2. For what purpose did they ask this? | 15. Was Jesus pleased with their attitude? |
| 3. How did Jesus answer? | 16. What did He say to them? |
| 4. What did they say Moses suffered them to do? | 17. What did He say belonged to the children? |
| 5. Why did Moses write them this commandment? | 18. How must a man receive the Kingdom? |
| 6. Had it always been so? | 19. What special virtue is foremost in a child? (Matt. 18:4). |
| 7. Did God ordain that a man should cleave to his wife? | 20. How did he Lord manifest His tender interest and love in little children? Do you think He still holds the same feeling for them? |
| 8. Whom should he forsake in order to do so? | 21. What is the title of the lesson? |
| 9. What shall the two become? | 22. What has the printed lesson to do with the subject? |
| 10. Shall they be reckoned as two after that? | 23. What has the Golden Text to do with it? |
| 11. Who does so join them together? | |
| 12. What must man beware of doing? | |
| 13. Who was being brought to Je- | |

FIFTH LORD'S DAY LESSON OF APRIL.

Lesson 5.

April 29, 1928.

THE COST OF DISCIPLESHIP.

Golden Text: Where thy treasure is, there will thy heart be also.—Matt. 6:21.

Lesson Text: Mark 10:17-27; 12:41-44.

17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? none is good save one, even God.

19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

20 And he said unto him, Teacher, all these things have I observed from my youth.

21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatso-

Questions and Brief Comments.

Verse 17. Who was this that ran and kneeled to Him? (The "Rich Young Ruler."—Luke 18:18; Matt. 19:22). What did he call Jesus? What did he want Jesus to tell him?

Verse 18. Did the Lord Jesus mean to deny that He was good? (See John 10:11; 8:46; 14:9). What then did He mean? (See Notes).

Verse 19. To what did Jesus refer him? On what terms could a man obtain life through the Law? (Rom. 10:5; Gal. 3:12).

Verse 20. What did the Rich Young Ruler think he had done all his life? Was that really correct? (Rom. 3:23, 24; 1 John 1:8). Did the Lord waste time disputing it?

ever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they were astonished exceedingly, saying unto him, Then who can be saved?

27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

Mark 12:41. And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much.

42 And there came a poor widow, and she cast in two mites, which make a farthing.

43 And he called unto him his disciples, and said unto them, Verily, I say unto you, This poor widow cast in more than all they that are casting into the treasury:

44 For they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

Verse 21. What test did the Lord propose to the young man? Is that demanded of every man? (See Notes).

Verse 22. How did the young ruler take to that? Why did his countenance fall? Which did he give up—his money or his Lord? Does every one who refuses Christ go away sorrowful? Contrast 1 Peter 1:8.

Verses 23, 24. What class of people can hardly enter the kingdom of God? What else does the Lord add in v. 24? Is it hardly possible for a man who has riches not to trust in them?

Verse 25. How hard is it for a rich man to enter into the kingdom of God? Is the "needle's eye" a little gate? (No. It is simply a needle's eye).

Verses 26, 27. Did that speech amaze the disciples? What did they ask? How only is any man's salvation possible?

Mark 12:41. How came it that Jesus saw what was being cast into the treasury? Does He still look on and behold? Who cast in much?

Verse 42. What did the poor widow cast in? Was that much? (A mite is an eighth of a cent).

Verses 43, 44. Did Jesus say the widow cast in more than anybody, or more than all the rest put together? Why? How then does the Lord estimate our gifts? (By the sacrifice they represent).

NOTES AND TEACHING-POINTS.

"THE COST OF DISCIPLESHIP."

By this is not meant money-cost. Salvation is free. It cost God everything; it costs us nothing. "Being justified freely" (that is, gratuitously). Rom. 3:24. "The free gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23)

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money and without price." (Isa. 55:1). If we had to buy it we could not pay for our salvation with all the treasures of earth nor by eternal years of service. It can be had only as the gift of God's grace, unmerited, unpurchaseable; priceless, infinite in value, but freely bestowed through Jesus Christ our Lord, on everyone who will accept it.

But there is a cost of discipleship which is the natural consequence of this wondrous free grace of God toward us. The receiving of it brings us under a debt of love which can never be paid off. As He gave Himself for us, so henceforth must we be His.

"Were the whole realm of nature mine,

That were a present far too small:

Love so amazing, so Divine,

Demands my heart, my life, my all."

Moreover since it is impossible for a man to have Christ and at the same time

hold the world and live the self-life, the coming in of the one means the going out of the other. If the Lord Jesus is what He is, He is indeed worth infinitely more than all the possessions and advantages of earth. Therefore, says Paul, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things and do count them but refuse that I may gain Christ." (Phil. 3:18). The Lord wants your heart. That once given, all else goes with it; and though we may still have and enjoy our blessings, we belong to Him with all we possess and are. If this is not always understood from the beginning of the Christian life, it must at last be realized.

WERE ALL REQUIRED TO GIVE ALL THEY HAD?

There is a sense in which everyone who would be Christ's disciple must renounce all he has. Luke 14:25-33. But the Lord Jesus did not ask all men to divest themselves of all their possessions in order that they might follow Him. Peter and Andrew, and James and John left their boats and nets. But ordinarily the will of God is that a man becoming a Christian stay by his boats and nets and go right on with his daily occupation (1 Cor. 7:20) provided of course it is an honorable one. Zaccheus of his own will devoted half his goods to the poor, and out of the remaining half proposed to restore to every one he may have wronged, a fourfold. No Christian after Pentecost was required to give up his possessions. Many did do so, but none had to. (Acts 2:44, 45; with 5:1-4). There were rich brethren in the church, and though they came in for special admonition, they were not ordered to do away with their wealth. (1 Tim. 6:17-19). But the love of God will compel us more and more to an unselfish use of our means and the power they represent, to the glory of God, the furtherance of His work, and the blessing of man in Jesus' Name.

THE RICH YOUNG RULER.

In the case of this young man there was special reason why he was called upon to dispose of all his goods and possessions. He fancied that he had kept the law and thought he was willing to do anything more that might be needed that he might "inherit eternal life." But his heart was cleaving to his possessions, and he held them higher than God. Under the Lord's searching treatment of him, he was quickly made aware of this fact.

He went away sorrowful. Does anyone ever go away joyful, who has turned down the Lord Jesus? Or does anyone ever "go away sorrowful" who has yielded to Him?

"A good man lost and a bad man saved." Some one preached a sermon on this theme. He contrasted two rich men: Zaccheus, the publican, who all his life conducted a disreputable business for filthy lucre; and this young ruler, carefully brought up, moral, religious, highly respected. Yet Zaccheus (Luke 19:1-10) was saved, and the young ruler lost. Can you see why?—What is the real test of a man's fitness for salvation? Ans. What he will do with the Light when it comes to him. (Matt. 11:21-24; John 3:19; Acts 13:46).

"He went away." Think where he went to. When anyone refuses Christ and turns away from Him, He has turned his back to the light and goes out into deepening darkness for ever. Which way is your face?

QUESTIONS FOR CLASS USE.

1. What is the subject of this lesson?
2. How much did our salvation cost God?
3. How much does it cost us? (See Notes, 1st paragraph.)
4. Why the cost of discipleship? (See Notes, 2nd paragraph.)
5. Who came running to Jesus and kneeled to Him?
6. What did he want?
7. Did he know what the word "good" meant? (V. 18).
8. What did he think he had done?
9. To what test did Jesus put him?
10. How did he stand the test? Why?
11. Is every man required to give away all he has? (See Notes).
12. What class of people are in extremely hopeless condition?
13. Are the rich very likely to "trust in riches"?
14. How hard is it for them to enter the kingdom?
15. Is any man's salvation an impossible task (humanly speaking)? V. 27.
16. With whom only is it possible?

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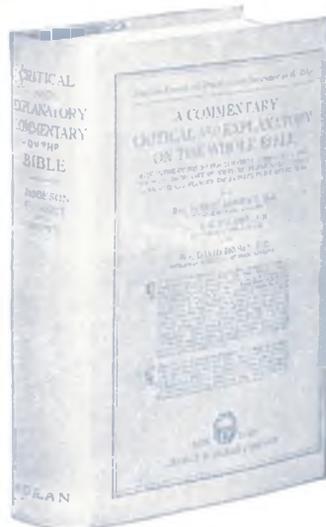


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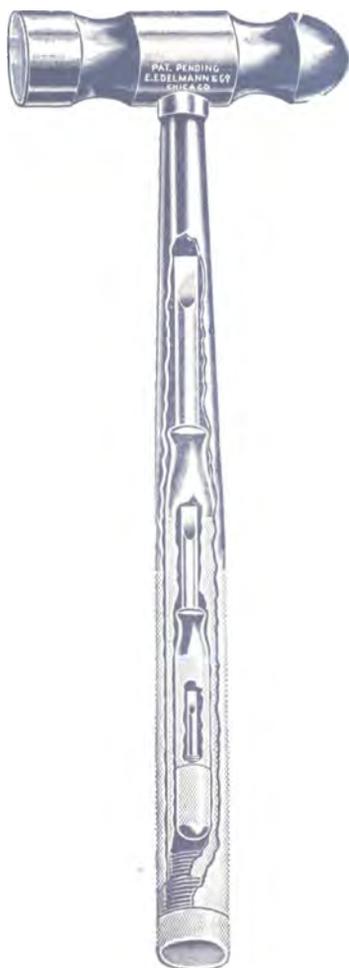
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