

WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE
WHOLE COUNSEL OF GOD.

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

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NEWS AND NOTES.

Financial statement, Nov. 25, 1927: We need at this date \$616.44 (Above our outstanding accounts receivable) to clear all Accounts and Notes Payable—a thing which we are exceedingly eager to do, always, by the year-end. Of this amount a profit of perhaps \$300 may be expected on next month's book sales through this office, which should cut our year-end deficit to about \$300. It would be easily possible for the many friends of The Word and Work to cover this for Christmas, either in large gifts or small; and it would mean a lot to the few who bear the responsibilities. However, whether you can share in the giving, you can share in prayer. And the Lord will raise up such help as we need. Our confidence is in Him.

From Franklin, Ky.: "I spent the last 15 days of beautiful October with Charles Neal and the good church at Winchester, Ky. The attendance was fine, though there were many counter attractions and other meetings in town the last week. Packed houses some nights and people turned away at times. The day services were well attended and the special Saturday afternoon meetings filled the house. The singing under the efficient leadership of Brother Alex. McEwen was of the best, and the 'Great Songs of The Church' were sung in a great way. Only four persons were brought to confession and baptism, but 16 others, baptized believers of mature years, took their stand with this independent congregation of Christians, making 20 additions in all.

"I began a meeting here at Franklin, on November 13, with Scott Greer to lead the singing."—H. L. Olmstead.

From Jacksonville, Fla.: "Please change my address from New Orleans, La., to 40 West 32nd St., Jacksonville, Fla., and announce same through the paper."—Willis H. Allen.

From Jacksonville, Fla.: "Brother J. H. McBroom of Atlanta has been with the Jacksonville brethren in a tent meeting. Brother McBroom is a godly man and a most earnest preacher of the word. There were some 6 or 8 additions from all sources."—H. N. Rutherford.

From J. Madison Wright: "I spent the summer in tent work in the hardest of fields about Columbus, Ohio. I am ready to ship the tent to Florida for winter work. All wishing a tent meeting address me here. Also the only place where 'Scriptural Songs' are now sold is by Mrs. Lavinia Wright, 2816 Osceola Ave., Columbus, Ohio."

From Portland, Me.: "One was baptized here on a recent Lord's day."
—J. Edward Boyd.

From North East, Pa.: "We have secured a ground floor meeting place in the heart of town and will soon hold a protracted meeting. Do you know any members up here, or have you any friends you think might become interested? Please let us know their address and send them ours. We are urging Brother Vincent from Akron to bring his lantern and slides of the Japan scenes."—R. A. Zahn.

From Chattanooga, Tenn.: "On November 10 I closed an interesting meeting at Monterey, Tenn. There were 8 baptisms. The church was strengthened, and put in better working order by our labor with them, we think.

"I am beginning my thirteenth year's work with Central Church here, and the work seems in better condition than any time since I've been here. One baptism yesterday."—E. H. Hoover.

From Toronto: "We are settled for the winter at least up here in a cozy little house. We think we shall like Toronto very much when we have had time to make more friends."—Kenneth Spaulding.

From Hong Kong: "Change of address: All mail being sent to Lewis Oldham and family, E. L. Broadus and family, George Benson and family, or Miss Ethel Mattley, should now be addressed to Hong Kong, Box 433. No mail should be sent to Box 541 as formerly. Box 433 has now been allotted to us, and will be a permanent address for all of our missionaries at this point."—George S. Benson.

From W. J. Johnson: "The remaining amount for Brother Sherriff's house fund is about three hundred dollars. We trust that this amount will soon be raised. Some generous gifts have been made to it. One brother in New Zealand, Brother Sherriff's home land, has given \$250. A few more contributions will complete the amount. Please send all gifts to my address, 1612 20th St., Galveston, Texas. They will be acknowledged, and your names with the amount will be sent to Brother Sherriff that he may know who has had part in this matter.

"Recently some got an incorrect idea from a published statement concerning a cablegram that was sent to Brother Sherriff relative to funds for the house. An arrangement to borrow enough to complete the amount needed was made, lest Brother Sherriff should be unable to prevent the land from reverting to the government before the full amount could be raised. Surely the Lord will look with pleasure on His servant whose interest in His vineyard led him to risk this amount for the advancement of the work."

Frank Grammar asks us to publish this "announcement": "Brother Frank Grammar is now representing The Fort Smith Song Book Company, of Fort Smith, Arkansas, and the Morris-Henson Co., of Atlanta, Ga. He is also publishing Bibles, Testaments, and other religious literature. When in need of any musical merchandise, Bibles, etc., write him at Hendrix, Okla."

From Henrietta, Texas: "I am here assisting Brother Childress in a mission meeting where there are only three members, trying to establish the cause, and set them to work. We have had big crowds, and think we will be able to accomplish something.

"I am pleased to place 'Great Songs of The Church' wherever I can and you can count on my doing so. Many places are waking up and realizing what it means to have such a book for the church, and I am glad."—B. M. Taylor.

From San Antonio, Texas: "I have been laboring with the Government Hill church of this city, preaching at both services every Lord's day, teaching two Bible classes, and conducting mid-week meeting each Thursday night, so you see that I am keeping busy in the Master's service.

"I have always been in love with the book, 'Great Songs of The Church' from my first acquaintance, and when I go to worship and do not get to use it in the song service, it seems that there is something missing.

"I am starting, in a small way, a Bible and book store in this city, and I would like very much to have the privilege of selling your song book in this part of the country. I believe I can place it in every congregation in this city and there are six. Then we would be very glad for Brother Jorgenson to come and pay us a visit to make every one appreciate the book."—Fred R. Foster.

Hundreds of subscriptions to The Word and Work expire with this issue. If you know your time is out, do not wait for a notice. Our expenses this month are very high and the promptest response will be appreciated. Remember, the magazine is on a strict cash-in-advance basis, except to those who cannot afford to pay. To them it is free upon request. Renew now, and make up a club of four or more if you can. As the fourth name in a club (with \$3) your own subscription is free.

Many Christians order Bibles and Testaments as Holiday Gifts. If our readers will send careful description of the book wanted, and state about how much they wish to pay, we can usually make a selection; or we can furnish catalogue upon request.

The Ormsby Ave. Church, Louisville, is now in the midst of a series of meetings, using nine Louisville evangelists for the preaching. Five confessions so far. The Colored Church (Burnett Ave.) is also in a revival, with M. Keeble as evangelist.

The Word and Work Lesson Quarterly—R. H. Boll's Notes on the Uniform Lessons—is more in demand than ever before, scores of schools using it. We have, heretofore, furnished this Help for 6c; the price through 1927 will be 7c. Remittances made before Jan. 1, for first quarter or through 1927 entire, will be accepted at 6c. Notify us at once so as to get the first quarter's Helps in time.

Those wishing Sunday School Times in our club (\$1.75) should have their order in by Dec. 10. Also please let us know now if you want the 1927 Bound Volume of The Word and Work, \$1.75.

We can supply your favorite Help on the International Lessons for 1928: The Sunday School Times \$1.75; Peloubet's Select Notes, \$2.00; Torrey's Gist of the Lesson (vest pocket) 40 cents; Word and Work Lesson Quarterly (R. H. Boll's notes) 7 cents each, 25 cents per year. Unless you can make up a club of your own, we save you twenty-five cents on Sunday School Times.

Keep your head on, like a barrel; your eye open like a needle; and push like a button—for The Word and Work.

Select your holiday gift-books from the advertisements in this paper. We are very careful to list only the worth-while books. Any good book, paper or magazine, religious or secular, may be ordered through this office at the regular rate. State name of publishers, where possible.

"Our World Tour," an interesting book of foreign travel, written by Don Carlos Janes, makes a beautiful and suitable gift, \$2 postpaid.

Tuning forks, C, 25c each; baptismal pants, best grade, \$22.50; Communion Service sets, maps, supplies—everything from this office.

"I had a wonderful week with that good, large congregation at Oklahoma City. What singing! What co-operation! And what a fellowship! It was like a warm Gospel meeting. Brother Wilbur White, the preacher, and Brother Frank Winters, the song leader, are to be congratulated upon the co-operation which that church gives to them as the church's servants and leaders. I shall not forget the brethren at Oklahoma City; nor at Lexington, where we had a delightful Song Rally on Sunday afternoon."—E. L. Jorgenson.

Scores of Schools will use

THE WORD AND WORK LESSON QUARTERLY.

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BRINGING IN LIFE.

(2 Tim. 1:10).

H. L. OLMSTEAD.

Jesus Christ has brought life to light. That kind of life which he brought into light had been obscured by the darkness of sin.

Natural life, mysterious and wonderful though it may be, has always been in evidence: there is no place it is not. From the highest air to the deepest sea it may be found in its myriad forms and manifestations. But the life which Jesus came to bring is not natural but supernatural. It does not come from man but from God. It is not the result of natural generation but comes to man as the result of a supernatural regeneration. It comes from Him who is the last Adam, and the Lord from heaven. The first man Adam had to *become* a living soul but the last Adam is a *life-giving spirit*. (1 Cor. 15:45). It is a life which is *communicated* from the Life-Giver to the spirits of those who believe, and only to those who believe. "These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may *have life* in His name." John wrote his gospel that men might believe in order to life. He wrote his first epistle that those who believe might know that they *possess* eternal life. "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." (John 20:31; 1 John 5:13).

NOT BY A SLOW PROCESS.

When of old God said, "Let there be light," there was light. So with the "life which is the light of men." (John 1:4). When Jesus Christ is received by a heart of faith the life begins. However slow may seem the manifestation of that life in the individual, or by whatever means this life develops and bears fruit, the life must be there first and is there. Birth and life always precede living. While it is true that Jesus came to show men how to live and to teach them how to live and what to do, he does not ask them to live that way until they first have life. It is a significant fact that the apostles of our Lord never under any circumstances hold up Jesus as an example to unregenerated human beings. To them He must first be a Savior. There must first be the reception of Christ himself, "Who is our life," and a passing from death unto life. "Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (John 5:24). For the true believer the possession of life is an accomplished fact. He "*hath passed*", not *will pass*, "out of death into life."

THE AGENT AND INSTRUMENT.

Without doubt the agent is the Holy Spirit. "Except one be born of water and the spirit he cannot enter the kingdom of

God." (John 3:5). "Not by works done in righteousness which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and the renewing of the Holy Spirit." (Titus 3:5). The renewing is of the Holy Spirit and is in no sense connected with natural life or generation. Men become children of God because they are of God's generation. The right to become children is given to those who believe (John 1:12), but the birth itself is not of man but of God. "Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." The beginning of this life in the hearts of men is not due to themselves but to an act of God. The Creator is also the re-creator.

The instrument is without doubt the Word of God. The Word is preached and Christ is received by faith. The Holy Spirit using the word as His instrument quickens or makes it alive in the believing heart. There is no receptacle except a believing heart in which the Word of God will germinate. It is those who hear His word and believe who have this life. (John 5:24). This is how and why it has been said, "It is the Spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you, they are spirit, and are life." (John 6:63.) The Holy Spirit is one thing, the Word of God is another; but when faith comes through the hearing of the Word of God (Rom. 10:17), then through the Holy Spirit that word becomes life and life really begins in the believer.

In John 3:5 and in Titus 3:5 we have "the water" and "the washing of regeneration," in connection with "born of the Spirit" and "renewing of the Holy Spirit." If this refers to baptism—and the scholarship of the world is pretty well agreed that it does—just what is the connection between baptism and the new life? Let it be emphatically understood that there is no connection between water and the reception of new life; but between baptism and the new life there is. Baptism in these and in other passages is the *sign of faith*. Yea, more, it is the *fixed sign of faith*, fixed by Christ Himself. In Rom. 6:4 Paul does not abandon his profound argument for justification by faith and change in favor of "baptismal regeneration." But it is clear that we are not raised to walk in newness of life until we are "buried with Him by baptism." There can be no walking in newness of life without the possession of new life. What Paul does is to use the fixed sign of faith for the thing signified. In New Testament times and now baptism was and is the expression of faith and is not to be separated from it. Water without faith meant nothing and faith without the water was not counted for faith. The church is said to be "cleansed through the washing of water by the Word" (Eph. 5:26); and God put no difference between Gentile and Jew "cleansing their hearts by faith." Acts 15:9. Here again we have "water" doing what faith is said to do. Water cleanses only in the sense that it is the sign of faith. "Belief" and "Life" is the New Testament order and baptism and "newness of life" is also the New Testament

order; and this is true because baptism stood for faith and was its sign.

THE LIFE ABUNDANT.

Jesus came not merely that men might have commandments, law, and an example but life. "I am come that they may have life and have it abundantly." That is, in an overflowing sense. The promise to the believer was that from within should flow rivers of living water. This is explained by Jesus as the Holy Spirit which they that believe should receive. (John 7:37, 38, 39.) This abundant life is the glorious distinctive feature of Christianity. This is one of the three great things which Jesus did: "He abolished death, and brought life and immortality to light." This life as we have seen comes down to man from God. It is the only real way that humanity can begin again. This is good news, *gospel* indeed. No matter what may have been one's heredity or his environment, he may have the very life of God through which he may glorify God and enjoy Him forever. He who by faith receives Christ Jesus the Lord receives in and with Him eternal life.

FAR BETTER.

The possession of this life from God is far better than law from God; for it is the only thing which can make possible obedience to law. It is far better than commandments for it makes man able to keep the commandments. It far outshines all the lustre of brilliant theological argument, for this life is the light that lighteth every man. How terrible to take this great and inspiring truth from man and substitute human culture in its stead, or to argue it away in order to save some accepted position. How like a stone in the place of bread is the substitution of mere human effort to please God when those who are in the flesh cannot please God. (Rom. 8:8). We sadly fear that many preachers and many church members are not possessed of this life. They have accepted a church, a position, a plea, a system, but not the living Christ. This impartation of life from God will make man master of every disturbing and disquieting passion and fill the world with fruit. It is the one thing which insures our sonship to God and is the only asset that can be capitalized by God's grace for a spiritual life.

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ABRAHAM'S FAITH RECKONED FOR RIGHTEOUSNESS.

(Romans 4)

J. EDWARD BOYD.

WHAT SAITH THE SCRIPTURE?

Having laid down the principle that "a man is to be declared righteous by faith apart from works of law," the apostle illustrates and enforces the teaching by that outstanding example, Abraham. Was he justified by works or by faith? If by works, "He hath whereof to glory; but not toward God." He could then boast of his own deeds and goodness, and could claim justification as a debt that is due, rather than acknowledge it as a gift of God's grace. But the scripture settles the question of the ground of Abraham's justification: "And Abraham believed God, and it was reckoned unto him for righteousness." (Gen. 15:6). To be sure, "Faith wrought with his works, and by works was faith made perfect." (James 2:22). His obedience to God made it manifest that his faith was no empty profession (James 2:14), but a strong confidence which was the ground of his justification.

TESTIMONY OF DAVID.

David also had experienced the blessedness of pardon freely and graciously bestowed. (vs. 6-8) ; Ps. 32). He had sinned grievously and suffered intensely; but when he confessed his transgressions unto Jehovah, the iniquity of his sin was forgiven. (Ps. 32:3-5). Not for any works of his did he gain this pardon. Impossible! God had reckoned righteousness unto him apart from works.

UPON THE CIRCUMCISION ONLY?

The Jew might argue that this blessing was for the circumcision only, and on the ground of their circumcision. To this the apostle replies that Abraham's faith was reckoned unto him as righteousness while he was yet in uncircumcision. It was in fact some thirteen years before the establishment of that covenant, as may be seen from a study of the account given in Genesis, chapters 15-17. Therefore his justification did not depend upon that. Indeed, circumcision was given as a seal of the righteousness of the faith which he already had. Thus he is to be recognized as the father of all them that believe, whether of the circumcision or the uncircumcision, and only to such of the circumcision as walk in the steps of that faith which he had while yet uncircumcised.

THE PROMISE THROUGH LAW?

God promised that Abraham should be heir of the world. Was this promise conditioned on law? The apostle says, "Not through law, but through the righteousness of faith." It is indeed fortunate that it is so. For if the promise were only for those who fulfill the requirements of the law, it would be of none effect. No one was able to meet those requirements. So, instead of bringing the blessing, "The law worketh wrath." Instead of

the fulfilment of the promise, there would be the wrath of God because of the broken law. But being of faith and according to grace, it is sure to all the seed. There is the utmost certainty of its fulfilment. Our confidence rests in the immutable purpose of God rather than in weak human endeavor.

CHARACTER OF ABRAHAM'S FAITH.

"And he brought him forth abroad, and said, 'Look now toward heaven, and number the stars, if thou be able to number them:' and he said unto him, 'So shall thy seed be.'" (Gen. 15:5). How could it be? For Abraham and Sarah were well advanced in years, and childless. Many years of waiting followed—faith-testing years. Was it possible for the promise to be fulfilled? Human judgment would say, "No!" But Abraham hoped on, in hope believing against hope. He looked not to human power, but to the promise of God. He kept his eye steadily fixed upon that. His faith was in the power of God; he was confident that "what he had promised, he was able also to perform." So "he wavered not through unbelief, but waxed strong through faith, giving glory to God." It was such faith as this—faith that is the assurance of God's being able to do the seemingly impossible and a confidence in His bringing to pass every word of His—that was reckoned unto him for righteousness. What an inspiration this should be to us, "unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification."

TENNESSEE ORPHAN HOME.

The 31st of October, 1927, ended ten years' work of Tennessee Orphan Home. Over 600 children have come into the care and custody of the Home since November 1, 1917. In addition to the 600 children, 100 or more have been helped in numerous ways, without coming into the Home, and at very little expense outside the time, stationery and stamps.

Yesterday, with Bro. Harding and some of the matrons, we visited seven of our children placed in different homes in Limestone county, Ala. The homes were neat and well kept; the children ruddy and happy. We mixed with the children, separate and apart from the families, and they felt free with all of us, but not a single one wanted to return with us. All seemed to be happy, and everything indicated the children are loved and congenial.

We visited the schools they attend. The schools were large consolidated schools, and the teachers showed great interest in the Orphan Home children. Some of those having children are renters, and took children into their homes; none of them have children of their own.

We had a sumptuous dinner in the home of one family, a renter. They all have plenty to properly feed the children, and they are well clothed and happy in their homes. Had they not been, we could easily have found it out.

John W. Fry.

Columbia, Tennessee.

Give us your Christmas orders. We can furnish you any style, size, print of Bible, King James or Revised Version; also any good book, whether advertised in Word and Work or not, at regular prices. The Word and Work appreciates your orders and will do its utmost to please you. Give us a trial this year. Address WORD and WORK, Louisville, Kentucky.

BOOK REVIEWS.

The Restoration Plea (Sermon Outlines. Volume One) By C. C. Crawford. Restortation Publishing Co., St. Louis, Mo. 324 pages. Price \$2.00.

The author has gathered from many and from best sources outlines, arguments, points, illustrations, and has combined them with care and skill. He claims no originality for these outlines except in the arrangement of them. The outlines are chiefly on "First Principles," and in defense of the "Restoration Plea." Among the twenty-five (all of which are rather full and carefully elaborated) such subjects as "The Church of the New Testament," "A Plea for Christ," "Authority in Religion," "The Great Demonstration" (a rescension of Walter Scott's great work of the same name); "The Gospel Plan of Salvation"; "How to Become a Christian"—are taken up. This collection is of special value to the preacher of simple New Testament Christianity, who is seeking suggestions and materials for "First Principle" sermons. Being primarily intended for outlines, these discussions are not intended to have the warmth and fullness of sermons. Yet even the general reader will get both profit and pleasure from them.

R. H. B.

Names of Jesus, By Walter Krumwiede. United Lutheran Publishing House, publishers, Muhlenberg Bldg., Philadelphia, Pa. 132 pages. Price \$1.00.

Thirty-nine of the names and titles of our Lord Jesus Christ are taken up, one by one, and discussed with a brief word of devotional comment. Any book which honors Jesus Christ as Lord and holds Him up to our thought and favorable notice, as this little volume does, is bound to be helpful. "Consider him," says the writer of the epistle to the Hebrews. This book will aid us in considering Him, for it is occupied with Jesus throughout.

R. H. B.

The Betrayal of Jean Whitney, By Keith L. Brooks. Biola Book Room, Los Angeles, Calif. 55 pages. Price 50c.

This is a gripping little story portraying the moral and spiritual effect of Modernism. Perhaps not every "Jean Whitney" who falls in with the modernist infidelity meets with such immediate trouble in this life; but barring that the evils of modernism are not overdrawn. In its aim and execution it is a good little book, and will perhaps carry its message where a direct warning would not be received.

R. H. B.

Outline Studies in the Epistle of John, By T. C. Horton. Order from Author, 4150 Chestnut Ave., Long Beach, Calif. Fifty cents. 123 pages, bound in carton.

Outline Studies in the Epistle of Jude, By the same author, in same style. 45 pages. Twenty-five cents.

These two booklets contain very helpful and illuminating expositions of the epistles of John and Jude respectively. The author's spiritual insight and devotion to the word of the Lord is manifest in these studies. We think that they would be valuable as an aid to home or class study of those epistles, and even for simple reading.

R. H. B.

The New Testament Church. In a convenient cloth-bound volume of 256 pages, Park Hays Miller has rendered a good service in treating "The New Testament Church, Its Teaching and Its Scripture," which is not a course on Christianity, but "it is a course on the Christianity and the Church of the New Testament." The twenty-four sections may be used for straight, studious reading or for class work. The supplementary Scripture reading cited and the questions appended to each chapter increase the value of the work which is supplied by the Westminster Press, Philadelphia. (or this journal) at \$1.00 a copy.

D. C. J.

The unusual conditions existing in earth and sea and sky, the strange extremes and freaks of the weather, the storms and floods in regions where such things are uncommon, all betoken the instability of the present order of things. All creation groaning in pain waits for the Day.

BLESSING AND PROGRESS.

STEPHEN D. ECKSTEIN.

We are thankful to God for all that we have seen accomplished since our last report. Each report brings to the Hebrew Mission fields news of increasing blessing and progress. It is of great encouragement to note that a clearer vision is being manifested with regard to the survivors of the ancient Patriarchs. Unconcern for the Jewish work is moderating into inquiry, prayer, and hope. To our great joy the Lord wonderfully honored our service Friday night, Nov. 11th, at which time Bro. Geo. A. Klingman spoke. Bro. Klingman recently returned from a tour of Europe. He spent some time in the Holy Land engaged in research work.

The audience began to gather long before the appointed time, and at eight o'clock there was no more standing room. The hall was filled clear to the entrance. He held the audience by his message pertaining to the impressive things he observed. He based his opinions on facts. In his gripping narrative "On Zionism" he told of witnessing the heart-rending scene which takes place at the "Wailing Place in Jerusalem." He saw Jews pressing their tear-stained cheeks against the stones, praying that "Geulah" deliverance may soon come. The Jew cherishes with the greatest veneration and affection the memory of the place mentioned above. Bro. Klingman's message will appear in a later issue of the Word and Work.

We were cheered in spirit at the splendid delegation of preaching Brethren. Those present were F. L. Young, J. E. Blansett, Dr. E. F. Wood, John E. Dunn, W. L. Oliphant, J. L. Pummill, C. T. McCormack, E. M. Tackett, N. T. Oliphant, Edward V. Wood, and Horace Teddley. We are grateful to the talented and faithful men, Brethren Andrew Davis and B. M. Taylor, for their service in leading the hymns of praise. Much of the success of this work is due to the splendid co-operation of saints whose hearts yearn for the salvation of souls. Only by concerted efforts can we strengthen the development of this work, and increase our opportunities of attempting to do justice to the great cause of Christ, and the people in whose behalf this work is undertaken.

Dallas, Texas.

ETHEL MATTLEY LETTER.

The work at Hung Hom continues. oFr a few weeks we are having meetings but three times. Twelve baptized since the opening of the chapel, June 27. Now our task is to teach them. Last Thursday we had our first woman's meeting, and while there were not so many who came, still it was good for the first time. How I wish we could find a Chinese woman to help us!

Hong Kong, S. China, Box 433.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

We close the year with the largest number of missionaries on the field we have ever had.

"They never care whether a building is square or not."—*Mrs. O. S. Boyer.* * * There are several prospective missionaries for 1928. * Ray Lawyer with his own hands withdrew the spear upon which he accidentally fell and which had gone entirely through his body. ** "Rain all day and the ship rolling badly."—*Harry Fox.* *** The little church in Camp Taylor does splendidly in helping the Boyers in Brazil. ** "We built the kiln, burned 35,000 bricks; travelled night and day home."—John Sherriff. And "only stuck in one river," he adds.

"Smiths reached Garanhuns Oct. 4, O. K."—*O. S. Boyer.* ** "Bro. Lawyer . . . was so patient, kind and free-hearted."—*Delia Short.* After twelve men in relays had carried him 24 miles on a stretcher, at his own request, Bro. Merritt sewed the break in his intestine protruding nine inches and replaced it, the doomed missionary standing it without an anaesthetic.

"Bro. Harry and family reached Tokyo, Oct. 24. . . . Said he was glad to get back." Those who wondered "if Harry and Pauline would go back" now have their answer. ** The whole company of returned missionaries have again "returned"—now to their sure-enough earthly home, on the mission field. ** And new missionaries to the field during the year are George, Ottis and Helen Pearl Scott, to Africa; O. S. Boyer, wife and two children, to Brazil; Virgil and Ramona Smith, to Brazil; E. L. Broaddus, wife and child to Hong Kong; Lewis T. Oldham, wife and baby to the same field. Another couple was persuaded to wait until 1928. * "Many children naked as when they were born. Some men almost as bad."—*Virgū Smith.* ** Dow Merritt reports a narrow escape at Kabanga from wild fire. Each end of the advancing blaze wanted to lick up their grass house. ** "But oh, how lonely we feel."—*Zelma Lawyer.* ** The enlarged December special number of *Boosters' Bulletin* will carry a complete birthday directory of the missionaries and their children. Ten cents a copy from 2229 Dearing Court, Louisville, Ky. ** As we face the new year, the following funds are light: McCaleb, Langpaap, Mattley, Sister Andrews' native preacher. Merritt's hospital fund, etc. And there is *genuine need* of new missionaries for Japan and India to replace those retired by illness and to advance the work; for both Germany and Austria where the people are leaving Romanism and the Mormons are reaping a harvest; for the Philippines where Bro. Benson made a survey and finds work can be opened in English; for Africa to help Sherriff to replace Bro. Lawyer and enlarge the work; and for South America from the simple fact that two families are not enough for a continent!

BOYER MEETS THE SMITHS.

Last Wednesday I left here on the train at 8:30 for Recife to meet the Smiths. Reached Recife about 8 that night and found "Rod" at the station to meet me. You cannot imagine how dirty I was after riding all day on a very dusty train. And it was such a relief to meet up with someone I could talk to after hearing words all day that meant almost nothing at all to me. A half hour ride on the street car brought us to a Mr. Smith's home where we had an urgent invitation to spend the night.

Thursday we spent buying things that we could not get here in Garanhuns, in registering at the American Consulate, and in learning that Smith's boat was to land at six the next morning. It was past midnight when we finally got to bed and we were up a little after three to meet the boat.

You can imagine how we stood on the wharf straining our eyes for the first glimpse of them as the boat drew closer. When the boat finally got close enough for us to talk to people on deck the Smiths came on deck and we learned they had had a pleasant voyage being sick only once or twice. We were not allowed to go on board at all by the custom officials but got close enough to get them to understand to bring everything ashore they could carry. We were soon back in the Smith home where we had breakfast and a season of prayer and thanksgiving together.

They landed at the same hour on Friday that we did and their things were examined about the same time and we left "Rod" to finish billing them out while we finished up our business up town at the American Consulate and visited the Baptist Seminary. We were intending to come home on the train together just as we had six weeks ago. So you can understand how disappointed we were when "Rod" came in late that night saying he could not get one trunk cleared and that we would have to stay over until the next Monday. So I came home on Saturday and the Smiths with "Rod" were to come today (Monday) but we just received word they are not through at the customs yet.

We had had no mail for two weeks or over and I was anxious to get home, as about the first thing I learned upon reaching Recife was that mail had come in that morning from the States via Rio de Janeiro. And the boat the Smiths came on brought mail too.

I wish I could describe all that long trip to you as it was very interesting as well as very dusty and tiresome. Leaving the level land near the coast with its interesting fish farms we soon began our climb which finally ended at Garanhuns 3,000 feet high. It has cost this British company a great deal to build such a road through these great and inspiring hills. There are many sharp curves, many deep cuts and high fills, and a few tunnels.

The great valleys are mostly cultivated while the hill tops are left in brush and now and then with timber. The vegetation is varied and interesting. Most every little hut has its banana trees that fruit all the year. And many have magnificent cocoanut trees with many cocoanuts high up in the bushy top. The cattle look very odd, many of them being imported from India.

The greatest crop of all is sugar cane. The sugar cane stalks are stripped of all leaves and tied on the backs of horses and brought over sandy, steep paths to the railroad where it is unloaded on crude platforms to be later loaded into shallow open freight cars. At every station and between stations on side tracks are to be seen many cars of it, loaded high by standing stalks of sugar cane upright all around the car to hold the load.

We passed several sugar mills where the sap of the sugar cane is extracted and the sugar refined. Bricks of raw sugar (rapadura) are to be found in great numbers on the market. These bricks make good table syrup when boiled with a little water. But the "mel do engenho" (honey of the engine) is the best, being the syrup before it is boiled sufficiently to make rapadura.

It is interesting to watch the people at the stations. The women are dressed much like the few very modest ones at home—most in poorest clothes. The men are dressed very much like you are used to in Louisville, except in cheaper suits which are often plain white. Farmers and laborers

wear only a crude hat, trousers with a belt and a jacket usually unbuttoned. They work in the glaring sun bare to the waist. Many cannot afford any clothes at all for their children under six.

At almost every station there are beggars piteously begging at the windows for money from the passengers. Small boys also cry their wares: oranges, cabbages, cookies, candy, and bars of fruit-butter—all from their homes. And, even though I can read a great deal of the signs and the newspapers, I cannot understand more than one word in a thousand that I hear.

The "primeira classe" have comfortable seats about like the worst at home. There are seats for two on one side of the car and for just one on the other side—three persons side by side with an aisle between. "Segundo classe" is very uncomfortable with four seats of wood running the entire length of the car. There are several cars and also a baggage car and "correio" (postoffice). But our little engine seems to have sufficient power to pull a great deal more up these steep curved grades.

The Word and Work is just a great big letter for us. For some reason we have not received any other papers yet.

We are going to register this so you will be certain to get it. Please let us know if you get the "Bilhete Postals" (post cards) and the "Carta Bilhetes" we mail. The last is entirely different from anything in the States.

Not being able to get out among the people to talk of Christ to them we find it is more difficult to study our Bible as we should and that we are inclined to take the time we should be studying our Bible in work on the language. Please pray for us that we do not grow cold. When we hear of great regions without religious workers and of the vast Indian country where they have not even learned Brazil has been "discovered" we are stirred to work harder and to pray more fervently. Please pray for these poor helpless people. Kept in His blessed service, O. S. Boyer.

THE OLDHAM CHINA MISSION.

Brother Oldham has sailed for China, and will land there with about \$37.50.

When we think of his undertaking we can realize that his needs are many. It is household outfitting, clothing, groceries, house rent, etc., besides language lessons and many other things to get started in the work that I do not know how to enumerate.

He has gone on this mission of saving human souls from condemnation without a promise of support, depending on Christians who are trying to be apostolic to supply his needs. Shall he and his family or his work suffer for money? Many of us are living bountifully with less show of trying to do the will of the Lord.

"Go ye into all the world, and preach the gospel to the whole creation." The New Testament Church did this very thing very effectively. Surely the Church of today has no greater privilege or duty.

Please send liberal contributions for Brother Oldham, to S. A. Bell, 819 N. Morrill Street, Morrilton, Arkansas. S. A. Bell.

E. L. BROADDUS' LETTER.

Since my last report we have traveled many miles and have seen many interesting things but will give only a brief report at this time.

September 19 we arrived at Honolulu and enjoyed the day with Brother Langpaap and family and other brethren and sisters in Christ, sailing that afternoon for Japan.

September 30, we arrived at Yokohama where Brother Herman Fox and Brother Morehead, with Sisters Morehead, Kennedy and Ewing, were awaiting us. Brother Olham and I decided it would be profitable to stay over until the next boat to Hong Kong, giving us time to study the mission work in Japan. We have enjoyed our visits with Brother McCaleb, Brother and Sister Morehead, Brother Herman Fox and family, Brother Bixler and family. Leaving the Oldhams we returned to Tokyo, visiting Misses Cypert and Kennedy in their new work, and from there we went to Shizuoka (Sister Andrew's home) to visit Miss Ewing, who is looking after Miss Andrew's work

while she is in America to regain her health. May God bless her with a strong body that she may be able to return to this field of labor. The harvest indeed is great but the laborers are few.

The Lord willing we expect to sail for Hong Kong, October 15, where we will begin the study of the Chinese language. Pray that we may be able to turn many souls from darkness unto that marvelous light.

E. L. Broaddus.

McCALEB REPORT.

(Third Quarter, 1927.)

Personal: Portland Ave., Louisville, Ky., \$15; Chattanooga, Central, \$10; Rich Pond, Ky., \$4.22; Union Grove, Ky., \$25; Borden, Ind., \$48; Salem, Ky., \$10; Greens Chapel, Ky., \$10; Jacksonville, Fla., \$25.60. Total for July, \$147.82.

Portland Ave., \$15; Chattanooga, Central, \$10; Jacksonville, Fla., \$27; Greens Chapel, \$10; Salem, \$10; Unknown brother, \$10. Total for August, \$82.00.

Portland Ave., \$15; Chattanooga, Central, \$10; Mrs. Oldham, \$2; Rich Pond, Ky., \$4.75; Greens Chapel, \$10; Jacksonville, Fla., \$22. Total for September, \$63.75.

For Literature: George Pepperdine, \$100.00.

For the Kamitimizaka Church: Church, Abilene, Texas, \$255.

To meet my monthly expenses I need one hundred and fifty dollars a month. During August and September the offerings dropped down to less than half the amount needed. Please remember my needs both when you pray and when you give.

On September 17 I baptized two of our Sunday school boys, Nishi and Masuda. They are both splendid boys.

Miss Cypert hopes to have her new house ready to occupy by the end of the year or earlier.

We were glad to welcome back to Japan Brother O. D. Bixler and family, Sept. 16. Also Brother and Sister Broaddus and Brother and Sister Oldham, who are on their way to China. They are spending about two weeks with us before going on to Hong Kong. Ten missionaries and four babies were entertained in the McCaleb home Sept. 16.

Brother Tsukamoto, the farmer-preacher, preached at Zoshigaya Sunday night, Oct. 2. He has two married daughters in Mexico.

I have an English class of twenty-five students under six years of age. Brother Rhodes and family are expected back in Japan by the end of October. Brother Harry Fox and family may come on the same boat, but are detained on account of a sick child.

Brother Herman Fox came in from Daigo, 125 miles on his autobike, to meet the new missionaries. He says he has never been so busy preaching to the people as now.

J. M. McCaleb.

JANES' SEMI-ANNUAL REPORT.

Brother Don Carlos Janes' semi-annual report of missions money indicate funds received during the first half of 1927 for various missionaries as follows:

Received for Sarah Andrews, \$160.27; for O. D. Bixler, \$271.33; for Lillie Cypert, personal, \$14; Cypert house account, \$125; Harry R. Fox, \$711; Harry R. Fox travel account, \$65; Herman J. Fox, \$745.77; Max Langpaap, \$304.72; W. N. Short, \$341.61; Ray Lawyer, \$157.90; J. M. McCaleb, \$67; Dow Merrit, \$99.25; John Sherriff, \$663.46; Ethel Mattley, \$313.50; Miscellaneous (Desha, Boyer, et al), \$150.84; Bixler House Account, \$225.53; H. R. Fox, House Account, \$139.34; H. J. Fox, House Account, \$263.39; E. A. Rhodes, House Account, \$209.67; Janes Free Literature, \$93; Morehead House Account, \$50; George M. Scott, personal and travel, \$2,275.93; George Benson, \$37.15; George M. Scott, House Account, \$384.17; O. S. Boyer, travel and personal, \$1,500; Virgil F. Smith, travel, etc., \$252; Religious Literature Fund, \$10; "Real N. T. Missionary Work" tracts, \$1.05; J. A. Harding, Portrait Account, \$48.46. Total receipts, \$9,661.34.

The Lord's Day Lessons

HOW TO USE THE LESSONS

These questions are not so much intended to be read out and used in the class, though they are suitable for that purpose also.

Among the questions quite a number of Scripture-references are found. It is some trouble to look them up, but this also is good and fruitful work for the student. All these references are important and worth while, and there is always a reason for their being given. Look them up.

The comments are few and appear in the Notes on each lesson. They generally treat on something about the lesson, rather than on the lesson itself. The questions alone furnish the best comment on the lesson. Not what someone tells you does you most good, but what you find yourself.

The Questions printed on the right hand column are the very best guidance that can be given to the direct study of the Scripture-Text. Each question calls attention to the verse on which it is asked, and generally brings out some truth that might have been overlooked, or suggests some application to our own lives. The questions are not directly answered. The answer must be sought, and can always be readily found in the Scripture-text, or in the Scripture reference. Of course this arrangement is not so convenient as if the answers were given with each question, but it is far better, because it provokes and necessitates real research and study.

FIRST LORD'S DAY LESSON OF DECEMBER

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

ISAIAH TEACHES RIGHT LIVING.

Golden Text: Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.—Jas. 1:27.

Lesson Text: Isa. 5:1-12.

1 Let me sing for my well-beloved a song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill: 2 and he digged it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. 3 And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. 4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 5 And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down: 6 and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briers and

Verse 1. For whom is this song? About what is it? What did the well-beloved possess? Where was it?

Verse 2. What did he do to the vineyard and what did he plant? What preparation did he make for fruit? What did he look for? What strange thing happened?

Verse 3. Whom does he ask to be the judges between him and his vineyard?

Verse 4. Had the master of the vineyard done all necessary to the production of fruit? What question must the judges answer?

Verses 5, 6. What does he now propose to do to his vineyard? What will then happen to it?

Verse 7. What was the vineyard of Jehovah, and who were his pleasant plants? What was the fruit expected and what was the fruit borne?

Verse 8. Against whom is this "woe" pronounced?

Verse 9. What would happen to their houses and fields?

Verse 10. How would their vineyards produce and their fields?

Verse 11. Against whom is this woe?

thorns: I will also command the clouds that they rain no rain upon it. 7 For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but behold, oppression; for righteousness, but, behold, a cry. 8 Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! 9 In mine ears saith Jehovah of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. 10 For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah. 11 Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! 12 And the harp and the lute, the tabret and the pipe, and wine, are in their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands.

Verse 12. What was an accompaniment to their revelry?

Verse 13. What do they fail to regard?

NOTES ON LESSON 10.

SOUNDING A NOTE OF JUDGMENT AND WARNING.

This song is almost a dirge and is in a minor key. It is a song of failure and bitter disappointment. It calls for judgment which will completely vindicate God and condemn the houses of Israel and Judah. A strange and unheard-of thing has taken place. The vine has borne wild grapes. The ground was rich, the cultivation perfect, and the protection secure, yet there had been no fruit.

WHEN GOD WITHDRAWS HIS HAND.

God determines to give them up to their own folly and withdraw his protection and blessing from them. As a result the nations would trample down his vineyard, destroy their houses, overrun the land, and the land itself cease to be productive. What a literal fulfillment of this prophecy there has been! He had chosen Israel to be a kingdom of priests and a holy nation (Deut. 10:15), but they had failed to bear the fruit of righteousness. Isaiah's message (6:9-13) still held good in the days of Jesus (Matt. 13) and in the days of Paul (Acts 27:26-27), and even until now.

GOD'S PURPOSES FAIL NOT.

Notwithstanding their failure the vine of Judah still lives. The vine which the Lord brought out of Egypt (Ps. 80:8-11) which became so great, was plucked up and burned, ravaged by wild beasts, and cut down. But God lays help on the "Man of his right hand" (Ps. 80:17) that Israel may be "quicken again." There came a shoot out of the stock of Jesse, of the tribe of Judah, the Branch which out of his roots shall bear fruit. (Isa. 11:1). He is the Vine, the true one. (Jno. 15). And God shall at last have his fruit. Those who abide in this vine will bear "fruit unto righteousness and sanctification (Rom. 6:21-22) and the end eternal life."

THE REASON FOR UNFRUITFULNESS—THE "WOES."

1. Greed for land. v. 8. 2. Revelry and drunkenness. vs. 11, 12. This was a counterpart to modern jazz. 3. Defiant unbelief. vs. 18, 19. 4. Confused moral distinctions. v. 20. 5. Self-sufficiency. v. 21. 6. Corrupt leaders. v. 22. Woe is pronounced upon all such and hell has its mouth open to receive them. v. 14.

QUESTIONS FOR CLASS USE.

1. What kind of song is this?
2. Whose vineyard has been unproductive?
3. What had the master of the vineyard done?
4. What did he have the right to expect?
5. What strange thing occurred?
6. What was the expected fruit?
7. Who is asked to be the judge?
8. Who was the vineyard?
9. What did God propose to do with them?
10. Was this literally fulfilled?
11. What had hindered their fruit bearing?
12. Name the "woes" in this chapter.
13. Who is the true vine?
14. How then does God fulfill his purpose?
15. What is the fruit of the Spirit? Gal. 5:22, 23.
16. Why does God have the right to expect fruit of us?

SECOND LORD'S DAY LESSON OF DECEMBER

Lesson 11.

December 11, 1927.

ISAIAH COUNSELS RULERS.

Golden Text: Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.—Isa. 26:3.

Lesson Text: Isa. 37:5-11, 14-20.

5 So the servants of king Hezekiah came to Isaiah. 6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. 7 Behold, I will put a spirit in him, and he shall hear tidings, and shall return unto his own land; and I will cause him to fall by the sword in his own land. 8 So Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. 9 And he heard say concerning Tirhakah king of Ethiopia, He is come out to fight against thee. And when he heard it, he sent messengers to Hezekiah, saying, 10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. 11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? 14 And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah. 15 And Hezekiah prayed unto Jehovah, saying, 16 O Jehovah of hosts, the God of Israel, that sittest above the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. 17 Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see; and hear all the words of Sennacherib, who hath sent to defy the living God. 18

Of a truth, Jehovah, the kings of Assyria have laid waste all the countries, and their land, 19 and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. 20 Now therefore, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that thou art Jehovah even thou only.

(Read Isa. 36 and verses 1-4 of 37, first; also the Notes).

Verses 5-7. Who was Isaiah? Why did Hezekiah send his servants to Isaiah? (2 Kings 19:3, 4). What comforting answer did Isaiah send back? Was this answer from him or from God? Did Hezekiah need to be afraid? What did God say He would do to the King of Assyria?

Verses 8-11. What "tidings" had the king of Assyria heard? But what word did he send to Hezekiah before he left the neighborhood? Did he think Hezekiah's God was going to deceive him? Why did he think so? Do unbelieving people still think God cannot or will not do anything for His own?

(Read also verses 12 and 13).

Verse 14. What did Hezekiah do with the letter? Was that a good thing to do? Where ought we carry all our troubles? (Ps. 50:15).

Verse 15. What more did Hezekiah do about this? Who else with him "prayed because of this, and cried to heaven"? (2 Chron. 32:20).

Verse 16. By what two names did Hezekiah address God? Where did God sit? (Exod. 25:22). Was Jehovah's jurisdiction confined to Israel? Why did He have sovereignty alone? (Jer. 10:11).

Verses 17-19. What does he ask God to notice? Whom had Sennecharib defied? Why had the Assyrian overthrown all the other nations and their gods? Was Jehovah like one of them? Verse 20. What does Hezekiah ask Jehovah to do? What glory would that be to Him?

Read Isa. 37:21 to close—the answer God sent to Hezekiah and how He broke the proud Assyrian's power.

NOTES ON LESSON 11.

THE KING OF ASSYRIA—HEZEKIAH AND ISAIAH.

All of Chapter 36 and 37 should be read together, by all means. The whole situation as there described should be set before the class:

I. The King of Assyria in a great campaign of conquest in which he swept all before him, also invades Judah, takes all the fortified cities, and sends an insolent and threatening message to Jerusalem. Isa. 36:1-20. (In this speech the proud Assyrian classes Jehovah with the gods of the nations, and intimates that Jehovah would be no more able to deliver Jerusalem than the gods of the other nations had been able to deliver their countries. Vs. 18, 19).

II. Hezekiah in deep distress sends to Isaiah the prophet and requests the prophet's intercession, and receives through the prophet a comforting message from God. (36:21-37:7).

III. The Assyrian hears tidings which prevent his immediate advance on Jerusalem; but sends a letter to Hezekiah in which he repeats his threats and boasts and blasphemies against Jehovah. (37:8-13).

IV. Hezekiah goes to the Temple and spreads the letter before God. He receives a second comforting, re-assuring message from God through Isaiah. (7:14-35.)

V. God fulfills his word: the power of the Assyrian is broken; and he dies, assassinated by his own sons, in his own land. (37:36-38).

This invasion of the Land by the Assyrian is foretold in Isa. 7:17-20, and 8:5-8. In Isa. 10:5 to close is a prophecy against the proud and boastful Assyrian whom God was using as an instrument to punish the kingdom of Israel (2 Kings 17:6) and other nations, but who was now exalting himself against the God of heaven who had given him all these victories. The advance of the Assyrian is described in Isa. 10:28-32; his destruction foretold in vs. 33, 34.

TEACHING POINTS.

1. **Hezekiah's life** before the incidents of this lesson. (2 Kings 18:1-8). Note especially what is said in 2 Chron. 32:1, in the light of three preceding chapters.

2. **The threatening Danger.** The Assyrian's conquering might, as he came sweeping all before him. To all appearance he was irresistible, and Jerusalem had no human prospect of escaping.

3. **Hezekiah's Faith.** Specially referred to in 2 Chron. 32:1-8. Shown throughout in his going to God in every distress.

4. **The Assyrian's Pride.** His successes turned his head. His proud, boastful message to Hezekiah and the people of Jerusalem; his blasphemy against Jehovah. He thought and talked of Jehovah just like unbelieving men of the world do today.

5. **Isaiah.** Who and what was he? What is a prophet? What do we remember concerning his call and mission? (Isa. 6). What other lessons have we recently had? Why did Hezekiah send to this man?

6. **Isaiah's Message.** Whose word and message was this which came to Hezekiah from Isaiah? Was it Isaiah's own words or was the word from God? (See Golden Text of next Lesson).

7. **The Overthrow of the Assyrian,** the deliverance of Hezekiah, and the fulfillment of God's word which was spoken by Isaiah.

(For class-room questions use those printed alongside of the Lesson-Text).

FOURTH LORD'S DAY LESSON OF DECEMBER

Lesson 13.

December 25, 1927.

CHRISTMAS LESSON.

Golden Text: Thou shalt call his name Jesus: for it is he that shall save his people from their sins.—Matt. 1:21.

Lesson Text: Luke 2:8-20.

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. 9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: 11 for there is born to you this day in the city of David a Savior, who is Christ the Lord. 12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
And on earth peace among men
in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

Verse 8. In what country? (Luke 2:4). What were the shepherds doing at that night-hour?

Verse 9. Who suddenly stood by them? What sort of light shone round about them? How did this affect the shepherds?

Verses 10, 11. What were the angel's first words? What was he bringing them? For whom was this message of good tidings? What was the joyful message? What is the significance of his being born in the city of David? (Mic. 5:2). Who was this Savior? Why is He called "Savior"? (See Golden Text). How did He save His people? (1 Pet. 2:24).

Verse 12. What "sign" did the angel give them? Was not this a very strange sign?

Verses 13, 14. What new manifestation from heaven followed this announcement? What did they say? What did this event mean for God? What for men? Is this to be completely fulfilled some day?

Verses 15, 16. Did they go to see the sign? Did they go to see because they did not believe, or because they did? What did they find? Did the pitiful poverty of the scene they saw shake their faith? (v. 20).

Verses 17-19. Were there others there? What did the shepherds tell? How did that affect all that heard it? Was there good cause for them to wonder? What did Mary do? Did Mary and Joseph know who the child was?

Verse 20. What was the effect of all this on the shepherds? Why did God reveal these things to the shepherds instead of to the great and rich and learned men? (Jas. 2:5; Luke 1:52, 53).

Bibles and Testaments

(Revised.)

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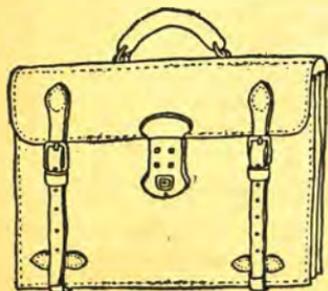
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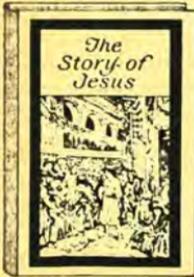
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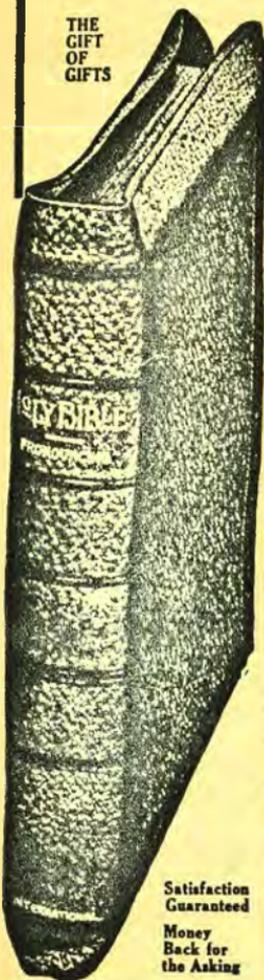
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of the countries, that have de

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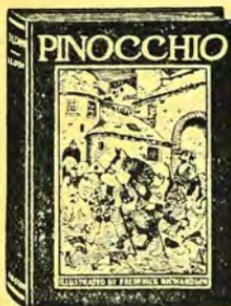
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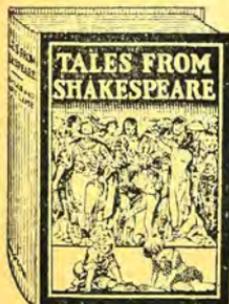
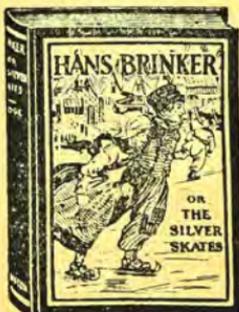
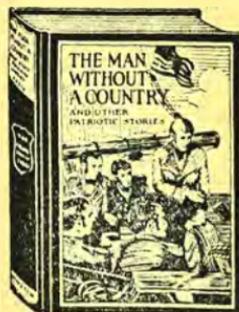
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