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JANUARY, 1926.

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A Monthly Magazine Devoted to the Declaration of the Whole Counsel of God.

R. H. Boll, Editor and Publisher.

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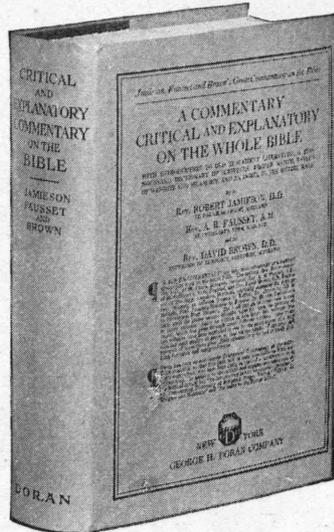
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FOR THEE, MY SOUL, FOR THEE.

There is a life above the fret and fever,
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There is a peace that floweth like a river,
For thee, my soul, for thee.

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

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

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

—Unknown.

WORDS IN SEASON.

R. H. B.

AT THE YEAR'S END.

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

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

THE BEST IS YET TO BE.

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

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

LOVE AND RESPECT.

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

AN IRREVERENT GENERATION.

Irreverence is one of the peculiar sins of our day. The principles of democracy which have leavened all nations tend to instil a contempt for dignity and authority. Certain it is that the terms "Lord," and "King," and "Majesty," do not mean to us what they meant in other centuries to nations under monarchical forms of government. We are not so much overawed at great personages and high rank or office. And this democratic spirit has, alas, affected our attitude toward God. The common talk of street and shop, even aside from profanity, testifies that men have poor conception of the honor due to God. As someone has remarked, in our day we have a big man, and a little God. We hear constantly what God ought to do, or should have done, or what He has no right to do, and such like. Modern science would deny Him place or power in His own universe; the modern religion would force Him into submission to human ideas of what He ought to be. Such a thought as Paul's "Nay, but O man, who

art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?"—or, as in Daniel, "All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, What doest thou?"—such thoughts as these have little place in the modern mind. Nor are they likely to recognize His Majesty until He comes to judge the ungodly for all the blasphemy they have uttered against Him, and they shall cry to the mountains and the rocks to fall on them to hide them from the face of Him that sitteth on the Throne.

IRREVERENT CHRISTIANS.

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

A CONSUMING FIRE.

The two sons of Aaron, perhaps reckless with wine thought common fire quite good enough for Jehovah. Yea, why shouldn't it be? Who knows or cares? Perhaps they thought Jehovah ought to be pleased with the mere fact that they ministered to Him at all. So they put strange fire into their censers and drew near. And fire went out from before Jehovah and slew them both—a lesson forever to all in every age who would draw nigh to Jehovah without due respect to Him. (Lev. 10). And Moses explained the matter to Aaron, thus: "This is that Jehovah spake, I will be sanctified in them that come nigh me, and before all the people will I be glorified."—That was in the Law-days, to be sure. Since then God has unveiled His face to us in Jesus Christ. He has made known His love to us through the cross, and His wondrous grace, that we should be called children of God. Is it therefore our privilege to be careless, to be irreverent, and to meet His condescension with contempt? Nay, the true response to love is love; and true love seeks to do the highest honor to its object. And if it be otherwise—well, God must vindicate His Name. Wherefore, speaking to God's children, He says, "*let us have grace whereby we may offer service well-pleasing to God with reverence and awe; for our God is a consuming fire.*" (Heb. 12:28, 29).

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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VOL. XIX.

JANUARY, 1926.

No. 1.

NEWS AND NOTES.

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

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

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

From Shreveport, La.: "I was recently with the Winfield and Carbon Hill, Ala., churches with one baptism at Winfield and two at Carbon Hill; and yesterday, I was with the church at Corinth, Miss., with one restoration. I will be in Tennessee next Sunday, and in Kentucky the week after."—T. W. Phillips, Jr.

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

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

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

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

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

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

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

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

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

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

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

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

"I hope to get out into the great harvest field again by the last of January. 'Come, Lord Jesus, come quickly,' if it be Thy will is my prayer."—Andrew Perry.

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

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

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

Writing some time ago, Brother H. McKelrie, of Fern Ave., says: "Brother Rockliff, of Detroit, is at present in Toronto. He is giving four evenings to Wychwood, and the Sundays, December 13 and 20, to Strathmore Blvd. Church where Brother Jackson labored, and to which I understand Brother Earl C. Smith goes at the New Year."

"J. A. Setliff, prominent teacher in Chattanooga, once preacher for the First Christian Church here, took his stand with Central Church recently.

He was for four years in Lexington under McGarvey. Brother Setliff made a strong, clear statement, that the New Testament is all-sufficient without the 'aids' and 'inventions' sought out and added by men."—E. H. Hoover.

From Carthage, Tenn.: "The church here will cover local and county work, home and foreign missions, orphanage work and church building—a full work it seems to me for a congregation of sixty."—M. D. Baumer.

Brother Janes offers \$25 in gifts for best articles or suggestions on scripturally doubling the missionary work this year. Ask him for rules and particulars.

Thorp Spring Christian College and Gunter College are among those ordering "Great Songs of The Church" within the past month. The revised book is now being supplied in three forms: round notes, cloth; shape notes, cloth; and shape notes, manila. It continues to sell steadily more than a thousand a month. All the Bible Schools among the conservative churches have now purchased this song-book.

SINDE MISSION LETTER.

"We are progressing very well in our work here, 52 having been baptized thus far this year. We have been out to the different villages more this year than ever before. Many people hearing the gospel for the first time. We walked and rode the mule something like 175 miles.

"Brother and Sister Sherriff and Miss Benjamin have been with us a few days. We have had a good time visiting, and I think they have had a good rest. They leave today. At meeting last night Brother Sherriff said it made him very happy to be here. Years before this he had to walk and carry his things out, and camp under a tree. Now he is met at the siding with four mules and a wagon, and has a house to rest in."

W. N. Short.

A NEW YEAR SUGGESTION.

STANFORD CHAMBERS.

What better service could you render this New Year, dear reader, than to help in the increase of the circulation of Word and Work? By so doing you give wings to the Word of God, you spread the gospel, you do mission work, you win souls to Christ, you build up the church, you increase spirituality and devotion in the people of God. These several things are each one of them worth while, indeed, and what every true child of God is anxious to be doing; and Word and Work is one good means of doing it.

Practical? Surely. The paper commends itself. It teaches the truth. It is free from strife. It can be recommended without fear. And you of course have a circle of influence, and upon your recommendation and kindly offer to attend to the correspondence end of the matter you can easily obtain a number of subscribers. How many Word and Work readers will immediately act upon this "New Year Suggestion"? Let every one do it. I'll be one. Will you?

"And who art thou that on a stool wouldst sit
To judge at distance of a thousand miles
With the short-sighted vision of a span?"

—Dante.

THE GENEALOGY OF JESUS CHRIST.

R. H. B.

That the two genealogies of Jesus, the Christ, given in Matthew 1 and Luke 3, respectively, have been more or less a puzzle to Bible students is well enough known. Yet we may be sure at the very outset that if either of these genealogical tables had been false or inaccurate they would have been instantly challenged on their first publication. For the genealogies were in the custody of the very people whose interest it would have been to disprove the claims of Jesus to Messiahship. Moreover, since the genealogical records were accessible to all, the lists given in Matthew and Luke could not have been garbled without detection. We cannot doubt that many keen eyes have carefully traced the records in order to deny, if possible, Jesus' claim of Davidic descent. The fact that no hint has come down to us of such objection or of any controversy on this point, is presumptive proof that to the contemporaries of Matthew and Luke, who had access to the records, the two genealogies of Jesus were free from error and difficulty, and in themselves unanswerable.

THE DIFFICULTY.

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

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

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

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

PROPOSED SOLUTIONS.

Various solutions of these questions have been proposed.

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

Another theory is that Matthew gives Joseph's line, in virtue of which Jesus, being the adopted son of Joseph, was the legal heir of the throne; and that Luke's genealogy is that of Mary

the mother of Jesus. This explanation, we are told, was never heard of until about the 15th century, but has since been held by many, chiefly of the Protestant scholars. It has a great deal of plausibility, and strong argument to support it. For—

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

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

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

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

THE TRUE SOLUTION.

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

before the world, as Son of David (not the actual fact, of course) depended on His position as "Joseph's son."

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

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

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

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

"When, with this clew, we examine St. Matthew's list, to discover... when the lineal descent was broken, we fix at once upon Jechonias... because the word of God by the mouth of Jeremiah had pronounced him childless, and declared that none of his seed should sit upon the throne of David, or rule in Judah. (Jer. 22:30)... The names after the childless Jechonias are those of his next heirs, as also in 1 Chron. 3:17. One more look at the two genealogies convinces us that this conclusion is just; for we find that the two next names following Jechonias, Salathiel and Zorobabel, are ac-

tually taken from the other genealogy, which teaches us that Salathiel's real father was Neri, of the house of Nathan. It becomes therefore perfectly certain that Salathiel of the house of Nathan became heir to David's throne on the failure of Solomon's line in Jechonias, and that as such he and his descendants were transferred as 'sons of Jechoniah' to the royal genealogical table, according to the principle of the Jewish law laid down in Numb. 27:8-11. The two genealogies coincide then for two, or rather for four generations, as will be shown below. There then occur six names in St. Matthew which are not found in St. Luke; and then once more the two genealogies coincide in the name of Matthan or Matthat (Matt. 1:15; Luke 3:24) to whom two different sons, Jacob and Heli, are assigned, but one and the same grandson and heir, Joseph, the husband of Mary, and the reputed father of Jesus, who is called Christ."

Follows an explanation of this, which we need not give here, for it is not to our present purpose. But from the article on Salathiel (Shealtiel) and the one on Zerubbabel we quote a few weighty and suggestive statements. On Salathiel he says,

"Upon the incontrovertible principle that no genealogy would assign to the true son and heir of a King, any inferior and private parentage, whereas, on the contrary, the son of a private person would naturally be placed in the royal pedigree on his becoming the rightful heir to the throne, we may assert with utmost confidence that St. Luke gives us the true state of the case, when he informs us that Salathiel was the son of Neri, and a descendant of Nathan the son of David. And from his insertion in the royal pedigree, both in 1 Chron. and St. Matthew's Gospel, after the childless Jechonias, we infer with no less confidence that, on the failure of Solomon's line, he was the next heir to the throne of David. . . . The notion of Salathiel's being called Neri's son, as Yardley and others have thought, because he married Neri's daughter, is palpably absurd on the supposition of his being the son of Jechonias. On this last principle you might have, not two, but about a million different pedigrees between Jechonias and Christ; and yet you have no rational account why there should actually be more than one. It may therefore be considered certain that Salathiel was the son of Neri, and the heir of Jechoniah. The question whether he was the father of Zerubbabel will be considered under that article."

From that article we will now quote.

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

All these articles in the Smith Bible Dictionary from which the above quotations have been made, are from the pen of Lord Hervey, an acknowledged authority in the field of genealogy; and it is needless to say that in matters of scholarship the authority of scholarship is paramount. But Hervey's exposition of the matter does not rest on any mere authoritative dictum of scholarship, but, as the reader of these extracts may have observed, it vindicates itself by its good sense, its clearness and self-evidencing truth. Only one point might be questioned—namely how, if Shealtiel were not the actual son of Jechoniah, nor Zerubbabel of Shealtiel, nor Joseph of Jacob, how the word "begat" could be used. In strict meaning, of course, it could not; but as a conventional formula used in genealogical tables to

link the successive generations it presents no difficulty. We have then the line from Jechoniah thus:

Jechoniah—Shealtiel, nearest kinsman, and legal heir—Zerubbabel, a nephew of Shealtiel, next legal heir.

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

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

LET US GET BACK TO GOD.

No. 2.

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

Bedford, Ind.

H. D. LEACH.

"Say not, my soul, 'From whence
Can God relieve thy care?'"

Remember that Omnipotence
Hath servants everywhere.

His methods are sublime,
His ways profoundly kind:
God never is before His time
And never is behind."

—Unknown.

EVOLUTION OF MAN—THE VERDICT OF HISTORY.

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

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

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

On turning to his pages describing the buildings at Thebes, erected 3,000 years ago, we find that these early Egyptian builders in the palace temple at Karnac put forth "perhaps the noblest effort of architectural magnificence ever produced by the hand of man," "the greatest of man's architectural works." This was in the days before Moses! And the average person thinks that the epoch of big buildings commenced with the Masonic Temple at Chicago! "The farther we go back in Egyptian history," says Professor Brugsch, "the more perfect their works of painting and sculpture;" and Professor Renouf says: "Of a state of barbarism or even of patriarchal life anterior to the monumental period, there is no historical vestige. The earliest monuments which have been discovered present to us the very same fully developed civilization and the same religion as the later monuments. The blocks of the pyramids bear quarry marks exhibit-

ing the decimal notation, and are dated by the months of the calendar which was in use down to the latest times."

In the Cairo Museum is a collection from Memphis which surpasses in interest anything, or, indeed, almost all things, of the kind previously found. It is a collection of modeled heads, now one hundred and thirty-two in number, representing the different races and tribes of men and women in that ancient world. All are characterized by that remarkable development of the cartoonist's skill, so peculiarly Egyptian, which enabled artists of that land to catch in each case that personal peculiarity which distinguished one person or people from another. When these heads are all identified and published by some competent artist we may have our Bible and ancient history illuminated with "the races of men," in much the same fashion as the school geography. The statues and plaques carved in stone and wood to be seen in the Gizeh Museum prove that the priest mummifiers of Memphis four thousand years ago possessed a profound knowledge of anatomy. Science, therefore, as Lockyer remarks, is as old as art, and they have advanced together. Another remarkable fact in this connection is that excavations in Italy have brought to light scores of finely finished surgical instruments for certain operations, which are in almost every particular of form like those re-invented in modern times and used by the most advanced surgeons of today.

"We are losing all our secrets in this shabby age," an architect recently said. "If we keep on, the time will come when we will be able to do nothing well.

"Take for instance, steel. We claim to make good steel, yet the blades the Saracens turned out hundreds of years ago would cut one of our own blades in two like butter.

"Take ink. Our modern ink fades in five or ten years to rust color, yet the ink of mediaeval manuscripts is as black and bright today as it was seven hundred years ago.

"Take dyes. The beautiful blues and reds and greens of antique oriental rugs have all been lost, while in Egyptian tombs we find fabrics dyed thousands of years ago that remain today brighter and purer in hue than any of our modern fabrics.

"Take my specialty, buildings. We can't build as the ancients did. The secret of their mortar and cement is lost to us. Their mortar and cement were actually harder and more durable than the stones they bound together, whereas ours—horrors!"

Turning to America we find that Dr. Hiram Bingham, assistant professor of Latin American history in Yale University, who in 1912 visited Peru, declares that the oldest remains of Peruvian civilization are the most perfect. He writes: "The pre-Inca remains are much more interesting and denote a higher condition of civilization than the Inca relics. No marble could be more exquisitely cut. We learned that the workmanship of these pre-Inca peoples, preceding those whom Pizarro conquered, exceeded in beauty the work of the Incas of Pizarro's time."

So wherever we turn in the world's history we find, not progress from savage beginnings, but degeneration from an earlier perfection.

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

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

Savages do not always progress toward civilization. There are savages in the world today; as far backward as history gives us a view of the matter there have been savages. Some of these in contact with civilized Christian people have progressed toward civilization. On the other hand, some, the descendants of the most civilized, have retrogressed toward the savage state. Instances of this have occurred even among our own American people; the less energetic and less "prosperous" out of some of our best families, drifting into mountains and other less populated and less fertile sections, have left descendants approximating savages. So far as history and archeology can tell we know absolutely nothing of the first savages. Canon Rawlinson says in "The Origin of Nations" (pages 4 and 5):

"Herodotus (IV. 108) tells us of the Geloni, a Greek people, who, having been expelled from the cities on the northern coast of the Euxine, had retired into the interior, and there lived in wooden huts, and spoke a language 'half Greek, half Scythian.' By the time of Mela this people had become completely barbarous, and used the skins of those slain by them in battle as coverings for themselves and their horses. A gradual degradation of the Greco-Bactrian people is apparent in the series of their coins, which is extant."

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

Where we find a real history of a people—and such histories we have of civilized peoples—we find clear indications of a

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

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

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

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

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

strong spectacles. So the microscope, instead of dating from our time, finds its brothers in the books of Moses."

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

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

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

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

—*Horatius Bonar.*

Of the Union of the Stone and Campbell converts, Stone says, "They (the Reformers) held the name Christian as sacred as we did—they were equally averse from making opinions the test of fellowship—and equally solicitous for the salvation of souls. This union, irrespective of reproach, I view as the noblest act of my life."

MEMORIAL SERVICE FOR D. H. JACKSON.

(Held in Fern Ave., Church, Toronto. Speaker, H. McKerlie.)

Scripture Readings: Psalm 1 and Revelation 14:13.

I have chosen these two scriptures, not as texts from which to preach this evening, but because, when considering the purpose of this meeting, they seemed to be exceptionally appropriate to the thoughts that were in my mind. The first is the introduction to the great anthology of poetic expressions of the experiences of many generations. Standing as it does at the beginning of the Psalms, which speak of all kinds of risings and lowerings of the human spirit, these words seem to be divinely placed there, so that all mankind might be encouraged in meditating upon the law of the Lord and also in working for God.

The second text is the blessed revelation of the Spirit to John in Patmos when God's Son had made atonement for sinful man, when immortality had been revealed through the resurrection of the Christ, and when death, to all holy mankind might, through faith in that Christ, be changed in its character to that of a sweet sleep—a deep sleep and rest to the servant of God from which he should wake to die no more.

To the Christians meeting in this place, and to other churches associated with the congregation and the work here, the week has had more than a due amount of trial. On Wednesday, we laid to rest the remains of one who stood on this platform and, for seven and a half years, spoke forth, in love and strength, the words that wise men heed and that save the soul for time and for eternity.

Brother Jackson was a man whom I thought it a privilege to know. Our acquaintance was only about eighteen months long, yet we were drawing closer every day. He was a man who earned respect in proportion to the intimacy that one had with him, and it was my privilege to get an insight into his life and his motives, and I tell you it was good to see the heart of our departed brother. Mr. Jackson came to this country a boy between thirteen and fourteen years of age. He came from the great English city, London, and like many another lad, who has come across the seas, he had to face life's responsibilities at an early age. Those of us who have gone along life a little way do not think that is a bad thing for any young man, and the prophet of old said, "It is well for a man that he bear the yoke in his youth." Our Brother Jackson had to shoulder life's responsibilities young. He did it manfully, and he did it well. Those responsibilities taught him things worth knowing, things that enable a man to sympathize with his fellowmen, to enter into their circumstances and to help them, when those who have not had such experiences might not know what to do nor what to say. He was a man who made friends without seeking friendship. He was modest, unassuming, and more often had to be approached than he ap-

proached others, yet he made many friends. The great number who assembled on Wednesday testified to the wide friendship, respect, and love that belonged to him. And while Brother Jackson himself would have objected to anyone calling him a prominent or distinguished man in any way, he was one of those rare souls that constitute the salt of society, and purify the morals of the nation to which they belong. Our brother was a Christian gentleman, patient, meek, longsuffering, dignified. He was associated almost the whole of his lifetime with the great religious movement for the restoration of primitive Christianity—the restoration of the Church of Jesus Christ as portrayed in the New Testament.

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

As a preacher of the Word of God, he was instant in season and out of season, laboring continuously, even to a fault, seeking recreation in additional and extraordinary work. Some of us believe he overdid that a little perhaps. Who knows, we might not have been met here tonight for the purpose of our gathering, if he had sought a little more ease. In the summer, he used his two weeks' vacation to go down South and preach every night. But, beloved, he was animated by the feeling that his life's mission was to preach, and we all know he fulfilled that mission, preaching even right to the end. As a preacher, he was singularly free from that intellectual conceit that is becoming so popular today and which some men have designated "Radical Modernism." The Christ whom our brother presented as the Saviour of men was the Christ that Peter and John, the apostles, knew, the One who in the beginning had been with God, who himself was divine and who on the earth was God manifest in flesh—the only Saviour worth while to preach, for none other can save. And the conditions of salvation that he proclaimed to sinners

were the conditions written in our New Testament and declared from the first day the gospel was preached by the inspired apostles of the Lord Jesus Christ. On this platform, he stood with the Apostle Paul and with Peter and with Philip the Evangelist, and I know of no more noble stand that a preacher of the Word of God can take than with those who were the foundation of the Church of the Lord Jesus Christ.

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

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

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

Some blamed our Brother Jackson for being over-sensitive. He was a man who worried a great deal. Again and again, it was remarked, "He ought not to take things so seriously." Yet some of us know that the spirit stuff of which holy men are made is extremely tender. Who would have it otherwise? Our brother knew there are no small things with God. He estimated at something like its true value the work in which he was engaged. He understood he was building for eternity. Men handle big things in their ordinary duties. Sometimes, they are handled in a way that makes us wonder at the power of small things as we see the association of the very little with the gigantically large.

We have seen a tender little slip of a girl lift a toy axe and with a little tap cut a silken ribbon and release 25,000 tons of steel, and a great ship slide down into the ocean out of which it can never come again on to dry land. We have seen a steering gear with which the little finger of a babe could throw around 45,000 tons of metal. Small, unimportant things? It all depends on how they are associated with the greater things. And Brother Jackson knew that sometimes a light suggestion has been sufficient to sever the silken threads of affection that bound a soul to Christ, and that soul has gone down and down and down. There are no small things with God, especially when they are associated with the eternal welfare of a human soul. Brother Jackson loved Fern Avenue. It was graven on his heart. When one thinks of his labors and when one remembers his love, without any intention of drawing an irreverent analogy, we can say, he loved the Church and gave himself for it.

His work around this vicinity was much appreciated, I believe a great deal more than he ever dreamed of. Like the great man who first preached the gospel in its fulness on this earth, he might have said, "Silver and gold have I none, but such as I have give I thee." He gave himself. His soul went out in sympathy and love as he ministered to the needy. He poured into wounded hearts the oil and wine of the sympathy of a Christian man: and he spoke to torn minds of the peace of the Lord Jesus Christ. It could be said of him as it was said of one whom I knew well away across the sea yonder, that he might come in when there would be a load of care sitting on the inmates and when he went out the care went out with him.

He went from this place to a new work, and I remember when he told me some of his intentions, I thought, he goes to that new work like Nehemiah going up to Jerusalem to build again the city of the great God. He said, "I am going to start, Brother McKerlie, on the old foundation, and I am going to build, and build, and build according to the plan of God." It was a noble resolution. He began his work well. And I believe he has laid a foundation for a great Restoration church in the east side of this city. He had his plans all made for this winter's work, had them mostly all prepared before he went for what he called his holiday. He had his program ready to put into the printer's hand, and was looking forward in hope and joy and encouragement, expecting to do the biggest thing ever he had done in his life—and then, the end. Five weeks ago the brittle thread of life held in the Father's hand was gently shaken, just ever such a gentle warning. And then last Monday the call "Come up higher," and our brother went home. We like to think on how he went home. He went home in a cheerful way. His loved one's last memory of him was of his cheery words and his joking smile as he spoke to them in playful mood, telling them how well he felt, and how he did not intend to get out of bed because he never had been so well attended to before—then suddenly the end.

He has gone, and we do not know who shall go next; but many of us, I think, would like to go as he did. From the School House of Christ to the Father's home, he has outstripped us. He is there first. But I want to say, brethren, that in the great race where the issue is decided by a man's fidelity to God and to his Christian duty, I ask for no greater honor than to tie with him whose memory stirs us tonight. In the eyes of the great Master of the games, if we can run as he ran, and keep the course as he kept it, and finish it as he finished it, we shall have reason to be proud and nothing whatever to be ashamed of nor to be afraid of.

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

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

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

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

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

A HIGH PRINCIPLE IN OPERATION.

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

DON CARLOS JANES.

A MESSAGE FROM CHINA.

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

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

SISTER JACOT.

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

Earl C. Smith.

JOSEPH H. MERSHON.

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

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

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

R. H. B.

MRS. SUSAN A. WILSON.

At Henning Church, Oct. 8, Bro. J. N. Armstrong assisted by the writer, conducted the funeral service of Mrs. Susan A. Wilson.

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

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

H. I. Copeland.

The Lord's Day Lessons.

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FIRST LORD'S DAY LESSON OF JANUARY.

Lesson 1.

January 3, 1926.

THE SON OF GOD BECOMES MAN.

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

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

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made through him; and without him was not anything made that hath been made. 4 In him was life; and the life was the light of men. 5 And the light shineth in the darkness; and the darkness apprehended it not.

10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. 16 For of his fulness we all received, and grace for grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

already children then, or did they have only the right to become children of God?

Verse 1. What other book in the Bible begins with the same words? (Gen. 1:1). How far back was that? Who was already in existence before anything was created? With whom was the Word? What was the Word, in His very nature? Where else is He called by this name? Rev. 19:13.

Verse 2. What important fact is repeated here for emphasis? Compare John 17:5.

Verse 3. Through whom were all things made? (Comp. 1 Cor. 8:6 and Col. 1:16, 17). Was there ever anything made that was not made through Him? Was He Himself made or created?

Verse 4. What was in Him? Compare John 5:26. How did this life appear unto men? (John 8:12).

Verse 5. Where did this light shine? What is meant by the light shining in the darkness? (See Matt. 4:16). Did the darkness receive or understand the light?

Verse 10. Where was He? What interest did He have in the world? Did the world recognize Him? Does the world still ignore Him?

Verse 11. When He came into His own possession, did His own folk give Him any recognition or welcome? Who were His people? (Matt. 15:24). Did Israel nationally receive Him?

Verse 12. Were there any individuals that received Him? In what way did they receive Him? Do men still receive Him by believing on His Name? What is His Name? What is it to believe on His Name? What right or privilege did He give to them that believe on His Name? Were they

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

Verse 14. What did that eternal Word become? What is meant by that? (Phil. 2:6-8). Where did He dwell? What did men behold? What was He full of? (See Col. 1:9). What is grace? (Tit. 3:5). What is truth? (Heb. 10:1; Col. 1:5).

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

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

Verse 17. What great distinction between Moses and Jesus Christ? What are we told about the Law? (Rom. 3:20; 40:15; 2 Cor. 3:7). What does grace bring? (Tit. 2:12). What happened to those who despised Moses' law? What if we neglect this great salvation? (Heb. 2:3).

TEACHING POINTS.

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

2. **When the Word became Flesh.** The glory He left. He "emptied" What are we told about the Law? (Rom. 3:20; 10:15; 2 Cor. 3:7). What among us, and we beheld His glory: when and how? (John 2:11; Matt. 17:2).

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

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

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

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

7. **Jesus the Revealer of God (V. 18).** Compare 14:9.

QUESTIONS.

- | | |
|---------------------------------------------------------|------------------------------------------------|
| 1. What was in the beginning? | 13. How are the children of God born? |
| 2. Was the Word God? | 14. What did the Word become? |
| 3. Was the Word with God? | 15. What did those among whom He dwelt behold? |
| 4. Through whom were all things made? | 16. What did John say of Him? |
| 5. What was in Him? | 17. What did we all draw out of His fullness? |
| 6. How did this life come to men? | 18. Tell what Moses brought? |
| 7. How did the darkness receive it? | 19. What came through Jesus Christ? |
| 8. Whom did God send? What for? Was he the light? | 20. Had any man direct knowledge of God? |
| 9. Who was the true Light? | 21. What did the only begotten Son come to do? |
| 10. Did the world recognize Him? | |
| 11. Did His own people receive Him? | |
| 12. What privilege did He grant those who received Him? | |

SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2.

January 10, 1926.

FIVE MEN BELIEVE ON JESUS.

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

Lesson Text: John 1:35-49.

35 Again on the morrow John Verses 35, 36.. On the morrow after was standing, and two of his disci- what? See v. 29. What three "mor-

ples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? 39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. 40 One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). 42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter). 43 On the morrow he was minded to go forth into Galilee, and he findeth Philip; and Jesus saith unto him, Follow me. 44 Now Philip was from Bethsaida, of the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

propose to settle this? Was that a good way?

Verses 47-49. What did the Lord Jesus say of Nathanael? Was he a true Israelite? Did it take him long to believe in Jesus? Comp. John 18:37. Will a "guileless" man be readier to receive the truth when he sees it? (John 7:17; 18:36). What names did Nathanael apply to Jesus?

NOTES ON LESSON 2.

BRINGING MEN TO JESUS.

God uses men to win men to Him. Four of these five were brought to Jesus by human instrumentality; two through John the Baptist; one of these, Andrew, brought his brother Simon; and Philip brought Nathanael.

rows" are mentioned in this chapter? (Vs. 29, 35, 43). What "John" was this? (1:6; 32, 33). Did John the Baptist have disciples? (Luke 11:1). What testimony did he bear to Jesus? How did John know this? (John 1:33). What had John said once before? (Golden Text). Why does he call Him the Lamb of God? (Gen. 22:8). For what was a lamb often used? (Exod. 12:3; Lev. 5:6). Was this God's Sacrifice? How does He take away (or bear away) the sin of the world? (Isa. 53:6, and compare Lev. 16:21, 22. 1 Pet. 2:24).

Verse 37. Did these two disciples of John believe John's testimony? What effect did it have? Was there any earthly advantage to John in bearing this testimony?

Verses 38, 39. What question did Jesus ask them? What did they ask Him in return? What was His answer? How long did they stay with Him? What hour was it? (10 A. M. by Roman count; 4 P. M. by Jewish. John uses Roman time.)

Verses 40, 41. Who was one of the two? What did he do "first" (that is, before he went on with Jesus)? What testimony did he bear to his brother Simon? Where did he get this conviction? (John 1:29, 33, 36). What does "Messiah," or "Christ," really mean? (The Anointed). How was He anointed? (Acts 10:38).

Verse 42. What did Jesus say to Simon when Andrew brought him? How did Jesus know him? What new name did He give Simon? What did that name signify?

Verse 43. Who spoke to Philip? Whom else did He personally ask at another time? Matt. 9:9.

Verses 44-46. What is told us here of the town of Bethsaida? What did Philip do? What testimony did he bear to Nathanael of Jesus? Who did he say wrote of Jesus? Did Nathanael have any favorable opinion about Nazareth? How did Philip

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

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

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

THE NAMES APPLIED TO JESUS IN THIS LESSON.

1. **Jesus.** V. 35. This is His human name, and has special reference to the fact that He came to save. "Thou shalt call His name Jesus, for it is he that shall save his people from their sins." Matt. 1:21.
2. **The Lamb of God.** Lambs were specially appointed for sacrifice. (Exodus 12:3, etc.; Lev. 5:6). This was the Lamb provided by God Himself (Gen. 22:8) to make atonement for our sins.
3. **Rabbi** (which is to say, being interpreted, Teacher). He is our only Teacher and Rabbi. Matt. 23:8.
4. **The Messiah** (which is, being interpreted, Christ). Both these names, the former in Hebrew, the latter in Greek, mean the Anointed One. In the Old Testament Kings were anointed, as David, 1 Sam. 16:13; priests, as Aaron, Lev. 8:12; prophets, as Elisha, 1 Kings 19:16. The anointing oil was symbolic of the Spirit. The Lord Jesus is God's Anointed (Ps. 2:2) King, Priest, Prophet. He was anointed with the Holy Spirit and with power. (Acts 10:38; Isa. 61:1-3).
5. **Jesus of Nazareth, the son of Joseph.** That was the title of His humiliation, the human appellation by which He was known among men.
6. **The Son of God.** He was God's Son in a unique sense, as no one else was or could be; God's "own Son" (Rom. 8:32, Comp. John 5:18); the only begotten (John 1:18; Ps. 2:7). We are sons of God by faith in Christ Jesus. Gal. 3:26.
7. **King of Israel.** This He was by virtue of His Davidic descent. Luke 1:32. Comp. Ps. 2:6.

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

QUESTIONS.

1. Who were the five men who believed in Jesus?
2. How many were brought to John's testimony?
3. How many were brought by these new believers themselves?
4. How many were called by the Lord Jesus direct?
5. How did these five prove themselves to be His sheep? (John 10:27).
6. Which one of them became the most noted and prominent?
7. Where did John the Baptist get his testimony for Jesus? (1:33)
8. Where did Andrew get his information about Jesus?
9. How did Philip get his knowledge of Jesus?
10. What way of settling his doubt did Philip propose to Nathanael?
11. What convinced Nathanael as to who Jesus was?
12. What seven names are applied to the Lord Jesus in this lesson?
13. What is the meaning of each?
14. Have I become acquainted with the Lord Jesus?
15. Have I brought anyone to Jesus?
16. What is the chief lesson we got today?

THIRD LORD'S DAY LESSON OF JANUARY.

January 17, 1926.

Lesson 3.

JESUS AND NICODEMUS.

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

Lesson Text: John 3:5-17.

5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born anew. 8 The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. 12 If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? 13 And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; 15 that whosoever believeth may in him have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him.

He be lifted up? Could any man have received life, eternal life, from Him except through His death? How was this prefigured in the Old Testament? (See Numb. 21:4-9).

Verse 16. Whom did God love? What kind of world was it He so loved? How much did God love it? For what did God give His Son? (1 John 4:10). How much else is included in this greatest Gift of all? (Rom. 8:32). Why did God give His Son? If He had not done this would all have perished? Who of all the world will not perish now? What shall they have? Comp. Rom. 6:23.

Verse 17. Was it God's object in sending His Son, to judge or condemn the world? What was His object? Read also v. 18.

Verse 5. To whom was the Lord Jesus speaking? Who was Nicodemus? What had the Lord said to him already in verse 3? How does He repeat it now? What two elements in this new birth? If one is not so born, can he enter into the kingdom of God?

Verses 6, 7. Does a man become a spiritual being by natural birth and development? What is needed to make him more than a fleshly man? Is it strange then that the Lord Jesus said You must be born anew? Of whom are they born in this new birth? (See John 1:12, 13). Are all men sons of God? (John 8:44).

Verse 8. What is told us here about the wind? Can we see it? Can we tell whence it comes or whither it goes? What only can we perceive about it? In what respect is one that is born of the Spirit like the wind? (He is known only by his outward manifestation).

Verses 9, 10. What did Nicodemus ask? Should Nicodemus as teacher of Israel have understood this?

Verses 11-13. What do God's spokesmen and prophets speak; and of what do they bear witness? How do the people receive it? Did they even refuse testimony concerning earthly things, which they could verify themselves? What would they likely do with testimony about heavenly things? Who only came down from heaven to tell us about heavenly things?

Verses 14, 15. What must be done to the Son of man? What is meant by this? (John 12:32, 33). Why must this?

NOTES ON LESSON 3.

THE TALK WITH NICODEMUS.

Who came in the silent night to have a talk with the Lord Jesus? Nicodemus, a ruler of the Jews, a teacher in Israel. He acknowledged the Divine mission of the Lord Jesus as "a teacher sent from God." But the Lord Jesus cut him short by announcing to him that not by more "teaching" but only by a new birth could he or others ever see the Kingdom of God.

NECESSITY OF THE NEW BIRTH.

Now Nicodemus was a good man. He had to be of unspotted reputation to have a place in the Sanhedrin as "ruler of the Jews." He was very religious, pious, zealous, benevolent, as all the higher class of the Pharisees. Moreover, according to fleshly descent he was a Hebrew of Hebrews, of the stock of Israel;—he was one of the ancient covenant-people, the nation to whom the promises were made. Nevertheless he, as well as all other men, must be born anew. The deepest need of man is not the need of instruction nor of reformation; but a new and different life and nature. For the old man is ruined. This new life and nature comes to him from God in a new birth.

Nicodemus asked how it would be possible for a man to be born over again by his mother. Of course that is not possible. If it were possible it would not help the matter any: it would leave him again just where he was. For by our natural birth we became natural fleshly men, and to be born over again would not change that. But we need a birth from above to make us spiritual men. By our natural birth we became members of the human family; but by this new birth we become children of God.

"OF WATER AND THE SPIRIT."

This new birth is "of water and the Spirit." Here water is water, as Spirit means Spirit. Not of water only, nor of Spirit without water, but "of water and the Spirit." It is to no point to show that "water" is used figuratively in some places. Of course it is, and can be so used. It should be proved that it is used figuratively in this place. But that it is not figurative is shown by its close connection with the Spirit, which certainly is literal; and by the fact that the gospel-teaching interposes the water before entrance into the Kingdom of God.

BEGOTTEN AND BORN.

Every birth is preceded by a begetting. This is the imparting of the new life. The life is conveyed through seed. The seed germinates, and in due time springs forth out of its place of darkness into the realm of light and breath of life. That is birth.

We are begotten by incorruptible seed, the word of God which liveth and abideth, namely the word of the gospel. (1 Pet. 1:23-25). Those who believe that Jesus is the Christ are begotten of God; (1 John 5:1) as many as receive Jesus, who believe on His name, have the right to become children of God. (John 1:12, 13). This is the begetting. Then comes the birth of water and the Spirit. The child of God is brought forth in baptism, in which there is a burial: and death of the old, and a resurrection into the new life. We are thus baptized into Christ; and if any man is in Christ he is a new creature. (Rom. 6:4; Col. 2:12; 2 Cor. 5:17). Then he also becomes the recipient of the Spirit. (Acts 2:38; Tit. 3:5, 6; Gal. 3:26, 27 and 4:6).

THE SERPENT IN THE WILDERNESS.

Have you read the story in Numb. 21:4-9. What did that uplifted serpent foreshow? This is in close connection with the new birth. It is by faith in the crucified Savior that the new birth is brought about.

TEACHING POINTS.

1. The necessity of a New Birth: "Except....Except....Ye must be...."
2. Nicodemus: who and what he was. Even he had to be born anew. Therefore all need to be.
3. What is the New Birth? Illustrate by a grain of corn or wheat sown in the earth; or the hatching of an egg. Compare the language of 2 Cor. 5:17.

4. **How are people Born Again?** (1) The implanting of the seed ("begetting") 1 Pet. 1:23-25; receiving it by faith, John 1:12, 13. Then the birth of "water and the Spirit." Acts 2:38; Rom. 6:4.

5. **The Serpent in the Wilderness.** The story in Numb. 21. See how it compares with salvation through our crucified Savior.

6. **John 3:16.** The love of God; whom God so loved and how much He loved the world. The benefit that comes through this great Gift. To whom it comes.

7. **John 3:17.** The object of the mission of Christ.

QUESTIONS.

1. To whom was the Lord Jesus saying these things?
2. What sort of man was Nicodemus: (a) as to nationality? (b) as to religion? (c) as to station in life?
3. What words did the Lord Jesus use to show the absolute necessity of the new birth?
4. How are men begotten again? 1 Pet. 1:23-25.
5. How are they born again? (John 3:5).
6. Where does "water" and "the Spirit" come in? (Acts 2:38).
7. When, where, why did Moses "lift up" the serpent in the wilderness?
8. How was the Son of man lifted up?
9. On John 3:16—see the questions on verse 16 above.

FOURTH LORD'S DAY LESSON OF JANUARY.

Lesson 4.

January 24, 1926.

JESUS AND THE SAMARITAN WOMAN.

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

Lesson Text: John 4:13-26.

13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22 Ye worship that which ye

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

Verse 13. What is true of all earthly waters? Can pleasures satisfy? wealth? honor? fame? knowledge? Can anything of this world really satisfy the thirst of the soul?

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

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

Verses 16-18. What was the first response Jesus made to her request? Did He know the awful secrets of her life? Did He point out the sin and ruin of her life to her? Did He do so gently or rudely? Was this woman a very great sinner?

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

know not: we worship that which we know; for salvation is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. 24 God is a Spirit: and they that worship him must worship in spirit and truth. 25 The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. 26 Jesus saith unto her, I that speak unto thee am he.

performance? How only?

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

NOTES ON LESSON 4.

THE BEGINNING OF THE STORY.

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

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

At this point begins our printed lesson.

TEACHING POINTS.

1. **The Beginning of the Story**—See John 4:1-12 and Notes. How the Lord came to be in Samaria; how the conversation was begun; the Lord's wonderful speech and offer to the woman, and her amazed question.
2. **The waters of the world, and the water Jesus gives.**
3. **How the Lord began to give her the water**

- (a) Showing her her great need and failure.
 (b) Creating faith in Himself.
 (c) The plain self-revelation (V. 26).

Consider the bearing of John 7:37, 38 on this.

4. The Sequel. Found in John 4:27-42.
 5. Christ's Dealing with the Highest and Lowest. See Notes.

QUESTIONS.

- How did the Lord come to be in Samaria?
- Where did He meet the woman?
- How did He open conversation?
- What free and gracious offer did He make to the woman if only she knew two things? (V. 10).
- How did the Lord Jesus imply that He was greater than father Jacob?
- What did Jesus say of the water Jacob had given them? Is this true of all the waters of this world?
- What did He say of the water which He gives? What more would it do than merely satisfy the thirst of him that drinks it?
- Did the woman ask for it, according to the offer of v. 10? Did she have a very intelligent understanding of it?
- What did Jesus do first of all in answer to her request? (See item 3 under Teaching Points).
- Was this a good woman? Did she have much knowledge, or anything else to boast of? Did the Lord meet her need? Can He meet everybody's?
- How great was the difference between her and Nicodemus in the preceding chapter? In what respect was there no difference? (Rom. 3:22, 23).
- What did the Lord say to each, Nicodemus and the woman at the well? Did His word to each apply equally to the other?
- Have I drunk of the water Jesus gives? Has it become in me a fountain at which others may drink?

FIFTH LORD'S DAY LESSON OF JANUARY.

Lesson 5.

January 31, 1926.

JESUS FEEDS FIVE THOUSAND MEN.

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

Lesson Text: John 6:1-14.

1 After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they beheld the signs which he did on them that were sick. 3 And Jesus went up into the mountain, and there he sat with his disciples. 4 Now the passover, the feast of the Jews, was at hand. 5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. 8 One of his disciples, Andrew, Simon Peter's broth-

ers, saith unto him, 9 There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? 10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. 12 And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. 13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. 14 When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

Verses 1-4. After what things? (Read John 4:43-5:43 on events between). Why did the multitudes follow? What fact, in part, accounts for the multitude? (V. 4).

Verses 5, 6. What did Jesus see? What hard question did He put to Philip? Why did He say that to Philip? Was He Himself at all troubled or perplexed? Is He ever? Verse 7. What business-like calculation did Philip make? On how much bread for each one was he counting? Even at that, did it seem impossible? (Counting a shilling, a day's wage, about how much would that be?)

Verses 8, 9. What fact did Andrew mention? Was he almost ashamed to have mentioned it?

Verse 10. The Lord Jesus now taking charge—what was the first thing He commanded? In mass or by compan-

ies? (Luke 9:14). Verse 11. What did the Lord Jesus do next? and then? and lastly? Did He distribute the food to them personally or through His disciples? (Matt. 14:19). Verses 12, 13. Did they each get only "a little" as Philip had calculated? How much did they get? How much left over? What shows that the Lord disapproves of waste? What difference between economy and stinginess? Verse 14. What deep impression did this sign make upon the multitude? Who was "the prophet"? (Deut. 18:15; John 1:21).

TEACHING-POINTS.

- Brief Account of Events between this lesson and the preceding. See Notes.
- Multitudes following. Why they followed. (V. 2). Was that a high motive? (4:48). Did they lose even that later? (6:26).
- The Problem of Food. Why the Lord put the question up to Philip. But He was not perplexed. He never is, though often we may be, Phil. 4:6, 7.
- Suggestions to meet the need. (1) Philip's business-like but hopeless calculation. (2) Andrew's seemingly foolish mention of the resources in hand. Yet that is always what we must start from.
- The Feeding of the 5,000. The Lord Jesus takes the situation in hand. Mark what follows:—
 (a) Order. (b) Turning over all resources to Him. (c) He takes; blesses; gives to His disciples; they to the multitude. (d) All are abundantly fed. (e) Economy of the scraps.
- The apparently profound effect on the multitude. (V. 14). Their hearts were best reached through their stomachs. But the sequel shows that their hearts were not really reached.
- The Golden Text—and how it came to be spoken in this connection. (John 6:22-35).
- Application of the principles of this lesson to any great task and problem the Lord has laid on His disciples, though they be poor in their resources. Most notably Missions, Mark 16:15.

QUESTIONS.

- Where did the events of this lesson take place?
- About what time was it? (v. 4).
- Why did the multitudes follow?
- What hard question did the Lord put to Philip?
- Why did He ask Philip that? Was He puzzled?
- What did Philip answer? Did Philip seem to think it possible?
- What did Andrew mention? Did he think that amounted to anything?
- When Jesus took charge—what did He order first?
- What three steps are next mentioned? (V. 11).
- Did the Lord hold the food as cheap and unworthy of care? How did He teach economy and conservation? Is wastefulness and carelessness a sign of faith? Can economy and liberality go together?
- What impression did this sign make on the people?
- What even did they want to do in their enthusiasm? (V. 15).
- Was this real faith and devotion to Him? (V. 26).
- What is the true Bread, and how is it obtained? (Golden Text).

FEBRUARY, 1926.

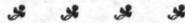
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