

THE WORD AND WORK

"WHAT WILT THOU HAVE ME TO DO?"

Just a few days—and our tears will have ended;
Just a few hours—and our task will be done;
Yet still hear them calling,
From darkness appalling,
While we rest in the light of a setting sun.

Just a few days—and the gifts we've witholden,
Just a few hours—and the call we refuse
Will rust on forever,
Or return to us never.
And Eternity's crown we no longer may choose.

Just a few days—and then naught will avail us
The thought of the crown that we might yet have won;
And ah! what the sorrow,
If we miss on the morrow
Our share in that joy, when He whispers, "Well done."
From "*Adventures with the Bible in Brazil.*"

A GREAT EMERGENCY

R. H. B.

A communication from Brother McCaleb states that owing to the great number of bank-failures in the U. S. no checks or drafts can be cashed in Japan, and all funds must be sent by International Money Order. The transmitters of missionary money are being notified. The same applies to other foreign fields as well. The missionaries are in great stringency at this present time. Small gifts from the many whose hearts are stirred to help in this emergency for Jesus' sake, that His word may run and be glorified, will meet their need. What will you do? Don Carlos Janes, 1046 Dudley Ave., Louisville, Ky., will see that your gift will go through as quickly as possible and without loss, if you choose to send through him. This is a call to all the brotherhood on behalf of all the missionaries.

Tokyo, Dec. 17, 1930.

"Dear Brother Janes:

"Send all remittances by International Money Order till times with the banks are safer. Notify Shepherd, King, Bradley, Campbell, Elston, etc.

"Yokohama Specie reports 845 banks broke, and is turning down our checks.

"We all sympathize with you."

J. M. McCaleb, Harry R. Fox, H. C. Winnett, O. D. Bixler.

WORDS IN SEASON

R. H. B.

A LITTLE REVELATION OF GOD

The fifth verse of the eighty-sixth Psalm is a precious revelation of God, His character and ways; and it constitutes a call to prayer. The entire psalm is a call to prayer, but the whole of it focuses in the fifth verse: "*For thou Lord art good, and ready to forgive, and abundant in lovingkindness unto all them that call upon thee.*" Here we have three distinct statements: the first an inducement and invitation; the second, an assurance to those who come; and the third, a great promise. "Thou Lord art good"—in that lies the inducement and invitation. "And ready to forgive"—that is an assurance to any who may feel hopeless because of personal unworthiness. "And abundant in lovingkindness unto all them that call upon thee"—that is the sure promise to those who make the approach. Let us take a closer look at these items.

HOW GOD IS GOOD

The Lord is *good*. We are obliged to Paul for giving us a clearer view of the meaning of that word. "Scarcely for a *righteous* man will one die: for peradventure for the *good* man some one would even dare to die," he says in Rom. 5:7. So then a good man is something more than a righteous man. A righteous man is honest, upright, honorable, just, irreproachable. A good man is all that, plus something more. He is warm-hearted, sympathetic, loving. He does not merely mete out justice—he shows undeserved mercy. He is "kind toward the unthankful and evil." (Luke 6:35.) He is big-hearted, friendly, unselfish, concerned for *your* happiness and welfare. He lays himself out for you. He goes to trouble and goes out of his way to make sacrifice on your behalf, when no such things could fairly be expected of him. In every trouble and difficulty you have his interest, counsel, help. He overlooks your faults—he loves you in spite of yourself. For such a man someone would dare to die. Perhaps you have had such a friend at sometime. Perhaps, and more than likely, it was *mother*. She was *good* to you. You could go to her in every joy and distress, and she entered into your weals and woes with you, as only mother could and would. And she helped and encouraged and comforted. Well—those are some of the things we associate in our minds with the thought of *goodness*. Now, *the Lord is good*. That is your invitation. If you seek Him you are not coming to an enemy, to a critic, to an austere judge, but to One who is good—good, like mother, the warm, faithful friend. On this bosom, as it were, you can sob out the whole story of your failure and sin and loss—and there'll be no ridicule, no upbraiding, no condemnation; only

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love, interest, mercy, comfort, help, all backed with infinite wisdom and power. "Oh taste and see that Jehovah is good: blessed is the man that taketh refuge in him." (Ps. 34:8.) Come, come. In that heart of goodness there is rest and home, such as your wandering soul has long sought and has never found.

GOD READY TO FORGIVE

The second item in Ps. 86:5 is the great assurance. The Lord is "*ready to forgive.*" What would bar us from that Presence and that all-encompassing goodness and mercy? Is it not the stain of guilt upon the conscience, the consciousness of past sin, and the sense of condemnation that goes with it? Somehow it appears bigger and looks worse as we approach that circle of light. "Depart from me, for I am a sinful man, O Lord," said Simon Peter. "Woe is me, for I am undone; for I am a man of unclean lips . . . and my eyes have seen Jehovah of hosts, the King!" exclaimed Isaiah when he saw the Holy One of Israel. His light judges us, and yet—there He is, *ready to forgive*. And when *He* forgives, we are forgiven. It is God that justifieth—who is he that condemneth? The forgiveness is there, all ready to be bestowed. The returning prodigal needs not stand and knock and plead for admittance: his father has seen him when he was yet a great way off and runs to meet him. He is ready to forgive. The only reason why one should go unforgiven is that he has never turned to God in humble trust and penitence, to be forgiven. Be sure, "a broken and a contrite heart the Lord will not despise." (Ps. 51:17.) And, once forgiven, the way of prayer is clear.

"To God I'm reconciled,
His pardoning voice I hear;
He owns me for His child,
I need no longer fear.
With confidence I now draw nigh,
And 'Father, Abba, Father,' cry."

ABUNDANT LOVINGKINDNESS TO EVERYONE

Finally, the great promise. He is "abundant in lovingkindness unto all them that call upon him." The term "abundant" arrests our attention. It means "overflowing." Not only a little, not only sufficient, not only enough to meet the need, but an excess and overflow of lovingkindness is given, not to some only, but to all them that call upon him. This is Old Testament teaching—never canceled or re-called in the New Testament, for it always forms the basis on which the New Testament builds. But the New is higher and greater. (Yet one would wish that Christians held even this Old Testament conception and acted on it!) To us God is *Father*. Here the Son, who from eternity has been in the bosom of the Father

(John 1:18) and knows all the secrets of His heart, gives us a deeper word. If even you, though you are evil, know how to bestow good gifts on your children when they appeal to you, (I am paraphrasing His words)—*how much more* will your Father who is in heaven give good things to them that ask Him? (Matt. 7:11.) Just as much more as He is better than the best of these earthly fathers. He "is able to do exceeding abundantly above all that we ask or think." So it is written; so it is. And if we believed it wouldn't we pray more?

A SAFE PROPOSAL

There never was such a proposition as that implied in Ps. 86:5. There is absolutely nothing to lose, and all to gain. He is good—you may come, even you, just as you are, and you will find Him so. In fact He has at supreme sacrifice, opened a way that we may come and be received and heard. Then, He is ready to forgive. Every obstacle can be removed. Every sin can be cleansed, will be cleansed, even the scarlet and crimson ones. Then the promise of superabounding loving-kindness to everyone that calls upon Him. Why not take Him up on that, in faith? Oh yes, there are all the many if's and but's with which you have hedged yourself out these years. Leave them off once; or break over and break through, and come with boldness to the throne of grace. Of course there are conditions of acceptable prayer; but they can all be reduced to one thing. Do you *mean* it? Is your face to the light of the Father's home and your back to the far country? Is it a believing and penitent heart that you are bringing? Then come confidently; and you will find Him better than you had dared to hope or dream.

* * *

MARTHA'S ANSWER

The Christian's faith and creed and doctrinal ground was never more clearly summed up than in Martha's simple answer to the Lord. It was when Lazarus, her brother, was dead. The Lord had just arrived at Bethany. Martha hastened out to meet Him. "Lord," she said, "if thou hadst been here my brother had not died. And even now I know that whatsoever thou shalt ask of God, God will give thee." Jesus said to her, "Thy brother shall rise again." "I know that he shall rise again in the resurrection at the last day," said Martha. Then the Lord Jesus uttered a saying as marvelous as any that ever fell from His lips: "I am the resurrection and the life: he that believeth on me, though he were dead yet shall he live; and he that believeth on me and liveth shall never die. *Believest thou this?*" The last three words a direct question to Martha. Alas, poor Martha! How could she take in a word so vast and profound, on the moment? We have had it these centuries and are still studying on it. But Martha was not baffled, nor did she want for an answer. She

did not understand it all, but she *believed*. She did not believe the speech in itself as one would an "article of faith"—she grasped too little of it for that; but she believed in Him who spoke it, and therefore in every word He spoke. Here was Martha's answer: "*Yea Lord, I have believed that thou art the Christ, the Son of God, even he that cometh into the world.*" (John 11:27.) That sums up the Christian faith.

THE CHRISTIAN'S ONLY CREED

It is upon this creed that the church of God is constituted. The faith by which one enters is that Jesus is the Christ, the Son of the living God. In this confession the believer commits himself to Jesus Christ, and, accepting Him, subscribes to all the truth, for in Christ "are all the treasures of wisdom and of knowledge hidden." (Col. 2:4.) The believer, like Martha, may know but very little, and understand still less. But having Jesus he nevertheless has all truth. Henceforth the believer must go on in Him, exploring the unsearchable riches, growing and increasing in the knowledge of Christ. (Col. 2:6, 7.) This is the all-comprehensive faith which involves the possession of the whole truth and all the fullness of God from the very start, to be discerned and appropriated more and more, in the course of time, "as we walk with the Lord." That, too, is the only normal and right doctrinal position. Everything else is false and artificial. It is an outrage to present to the new convert a set of articles, a human creed, with the demand that he shall subscribe to it. He does not know as yet what it is all about. He has no ability to discriminate, and has not had time to know whether it is true and correct. Presumably (he thinks) it is all right, for it is sponsored by good men, and he may subscribe to it on that ground—but why not rather let him subscribe to Jesus His Lord alone, and learn from Him, as he goes along, what is to be believed? Good men and learned men can help us—but only as they point out the things of Christ to us, and as we verify them for ourselves. This is the true Christian position, as distinguished from the denominational and the sectarian way.

FREEDOM IN CHRIST

We need yet to learn the lesson more perfectly—the implication of the "good confession," as in Martha's answer; and the all-inclusive creed of the simple Christian. There is yet too much tendency in us to impose our findings on others, without giving them time or liberty to check up for themselves, and with little or no patience or assistance from us to help them to a direct personal contact with the light of Christ. We are still too ready to bring men into bondage to ourselves—to lay down our lines and our definitions, and to insist that others come to them. Our effort ought to be to lead every one to ground every conviction in Christ Himself.

THE WORD AND WORK

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

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

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NEWS AND NOTES

Bro. J. F. Smith is now traveling among the churches, in the interest of missions, representing also as he goes The Word and Work. Bro. Smith is especially eager to place Bro. McCaleb's fine missionary book, "On the Trail of the Missionaries," in every home. Give him your orders for Bibles and other good books also! And the church will be blessed that arranges for him to speak.

"We wish The Word and Work, and its staff, greater success for 1931 than it has ever enjoyed! Pray for our work here in Pulaski."—Maurice Clymore.

From Horse Creek, Sask.: "We are having splendid Bible studies with the church here. Some outsiders are attending. We have finished the book of Hebrews and I have been asked to go through the book of Revelation next. Wishing you a very prosperous year in 1931 in your work for the Lord."—Charles W. Petch.

Bro. F. S. Spaulding reports interesting Bible classes and good regular meetings in the church at Albion, Nebr. "New zeal," says he, "is manifest, and some say that the church is the strongest in many years."

From Hillsburgh, Can.: "I prize The Word and Work and pray for its continued publication. The Holy Spirit is making it a channel of blessing."—H. L. Richardson.

The elders and deacons of the church at Jerusalem, Ark., send an appeal for help in behalf of Bro. L. A. Wilson, who has passed through various misfortunes and is in need of temporal relief. They request that gifts be sent direct to Bro. Wilson.

From Houston, Texas: "May God bless and extend the influence of The Word and Work in its labor of love far beyond the anticipations of those who labor upon it." W. H. Crain.

Elsewhere in this issue Bro. Traylor's new book, "Studies in Stewardship," is reviewed. This is an excellent book on a subject which needs stirring just now, and we hope our readers will buy it and distribute it. The price is \$1.00 each.

We have a call just now for 25 copies of "Great Songs of The Church," in the original edition. We shall be glad to make best possible allowance on this number to any church that may wish to exchange for the new and improved alphabetical hymnal.

The daily Bible classes at Portland Ave. Church, Louisville, will resume January 5. Brother Klingmin's class in Romans at the Highland Church has an attendance of about 50, with fine interest. Other congregations of the city are carrying on helpful classes for their own membership. The Saturday morning Round Table and Bible Study for older preachers, meeting in the Directors' room of the Citizens' Union National Bank, is too rich and helpful for description.

We need prompt response to renewal notices now being sent to some hundreds whose time is out, and we express the hope that our readers will not begin curtailing their expenses by economizing on religion!

Bro. Jesse Bibb and Bro. Mullins have succeeded in reviving the church which formerly met at Flat Rock, near East View, Kentucky, by means of a protracted series of sermons.

Only a few copies of our Quarterly (Boll's notes) remain for first quarter, 1931. We are glad to handle orders for the Gospel Advocate line, Union Gospel Press line and other useful lesson helps.

"Please change our address to 8012 Brooks Ave., Sulphur Springs, Fla. We expect to be here some months. Wife is teaching here."—H. C. Hinton.

From Pulaski, Tenn.: "The depression and failure of crops this year are testing the Christians' faith in this part of the state. I am afraid many will forget that the Lord's work must go on just the same."—Maurice Clymore.

Bro. W. M. Morgan gave 47 years to the Master's service. His widow is 73 years of age, in poor health, and needy circumstances. She is childless and there are few Christians where she lives. Those wishing to help her may address her at Salado, Arkansas.

From Minneapolis: The North-West Mission field is truly calling for the simple gospel of Christ. I have visited many and find the country settled mainly by people from Norway, Sweden, and Denmark. The Lutheran church is the strongest church in this region, but the people are tired of infant baptism and sprinkling, and they say they want to know the Bible. Most of the preaching is done in their own languages, but the younger generation is not learning it and they can understand our preaching. I have had good meetings in Minneapolis, North Dakota, and Montana, and a number of the Minneapolis brethren are asking me to come there for a meeting. Anyone reading this who knows of members living in or near Minneapolis, please write to me at 4719 Colfax Ave., N., Minneapolis. We would also appreciate any help you can render in any other way."—S. P. Pittman.

E. L. Jorgenson began a "Song Revival" at Pekin, Indiana, Sunday, January 4, to continue over Thursday night, January 8.

Seven copies of the bound volume of the W. W. for 1930 remain on our shelves. Price \$1.75 each.

The South Louisville Church, where Bro. Friend labors, conducted a week's revival for the young people in December. The meetings were directed by the young men of the congregation who called to their assistance a different speaker for each evening.

The new edition of "The Revelation," by Bro. Boll, is a beautifully bound book of 84 pages, large, clear type, printed on a paper stock that courts the eye in the most trying light—altogether a carefully wrought commentary on this neglected portion of the Scriptures. Now ready for delivery at 50c each, \$4 the dozen, prepaid.

From Lexington, Ky.: "The interest in missions at Lexington seems to be increasing, judging from the contributions. Glad to report this as we feel Bro. and Sister Broaddus will need more help.

"Sincerely hope that 1931 will be the best for Word and Work and hope it reaches more readers."—Jessamine C. Smith.

Our sincere thanks to all who sent their Christmas orders our way and especially to those who sent gifts against our annual shortage.

From Whitewright, Texas: "I am still preaching for the Whitewright and Pilot Grove congregations. But this year I am preaching for the Leonard brethren instead of the Tom Bean brethren. The Tom Bean brethren wanted to put all their finances into finishing payments on their church house. I have received Christmas greetings from a number of friends scattered abroad, some of whom I had not heard from for a number of years. May the Lord bless you in your work."—C. C. Merritt.

"I hope that you and The Word and Work have a good year in 1931."—H. L. Olmstead.

"We had a great nine-day 'Song Revival' at National Ave. Church, Springfield, Mo., sixteen song leaders, eight or ten congregations of the Springfield district participating. Large crowds, much enthusiasm, inspiring atmosphere. It was wonderful to hear sixteen men, all good song leaders, sing "Stand Up for Jesus" and "All Hail the Power," in unison! L. O. Sanderson, capable preacher and splendid singer, is leading in a work of remarkable growth at National Ave.

The Springfield brethren decided to continue the work by monthly union gatherings of their own, the January rally going to Johnson and Dale Ave. church. The fellowship and the fostering of the spirit of unity and love was perhaps the finest thing about the meetings. Singing is the only thing in the worship that we all do at the same time! The more to take part the better it goes!"—E. L. Jorgenson.

Quantity purchasers of the alphabetical hymnal, "Great Songs of The Church," since last report: Terrell, Texas; Ecorse, Mich.; Clara, Mo.; Sherwood, Tenn.; Pateros, Wash.; Hillsdale, Kans.; Berne, Ohio; Sweetwater, Texas; Toronto (American Baptist); Quanah, Texas; Jackson, Tenn.; Montrose, Mo.; Dallas, Texas (Hamilton and Logan St.); Lindreth, N. M.; Shawnee, Okla.; San Antonio, Texas.

From Huyuyu Mission, Africa: "We are burning the bricks for the new meeting house. The old pole and mud building we are using is about to fall in. Bro. Sherriff is no better and is thinking of going to Capetown for a change. Pray for us all and the spreading of God's kingdom."—W. N. Short.

Bro. Boll's useful tract, "How to Understand and Apply the Bible", has been reprinted and is now ready for delivery: 16 pages, 10c each, 25 for \$1.

Another shipment of the inspiring book, George Muller of Bristol, is expected from London within a few days. \$1.50 each postpaid.

BOOK REVIEW

STUDIES IN STEWARDSHIP. By J. V. Armstrong Traylor. 106 pp. \$1.

A neat little volume, and full of clean, helpful, stirring, scriptural teaching on the all-engrossing theme of Christian stewardship—by which (as the author points out) is meant the faithful administration and use of the God-given (God-lent, rather) talents, means, abilities, powers, and opportunities, which for a little while are ours. It is a very readable little book. It will stimulate faith and zeal, and strengthen the Christian life. We recommend it to our readers. (Order from Word and Work, or from author, Box 356, Woodsfield, Ohio.)

—R. H. Boll.

MARGARET NEAL BROADDUS

Just as we go to press the word comes of Sister Broaddus' departure, from the China mission field to the heavenly shore! Our hearts are bowed down in deep sorrow, yet not for her. If I remember correctly, she was one of those who turned to Jesus during my meeting with Bro. Olmstead at Gallatin, Tenn., in 1915; and she was one of the loveliest, in character and grace, of my acquaintance. May God richly bless and sustain our dear brother, Emmet Broaddus, and his three motherless children—the youngest but a month old. And may He stir our hearts to supply every temporal need. No doubt he had prayed for her life; but it matters little whether the cup that we cannot drink is removed, or angels come to strengthen us to take it; whether the thorn we cannot bear is withdrawn, or new grace comes so that after all, we can bear it. In either case it is God's good answer to his children's cry. May God bless all who loved Margaret Neal Broaddus, and all whom she loved—until that day!

E. L. J.

WHAT TIME IS IT?

STANFORD CHAMBERS

That is a good saying, "Orient yourself." It means to get your bearings. Get your bearings in relation to sunrise; then the other directions come right. Now is a good time of the year for us to orient ourselves and see where we are. I am indebted to someone (name forgotten) for a little outline called, "What Time Is It?" which I wish to use for its suggestiveness. Jesus said to the multitudes, "How is it that ye know not how to interpret the time?" (Lu. 12: 56.) He implied that they should have known, and charged them with hypocrisy for not knowing. If Jerusalem had known, and she should have known, "the day of her visitation" she could have escaped the day of her tribulation. No less is it our responsibility, with the light of God's word, to "interpret this time." According to heaven's clock and calendar, what time is it?

It is time to seek Jehovah. (Hos. 10: 12.) The ground of the prophet's saying so was the prevailing wickedness and iniquity. There is no less of it now, so it is time to seek Jehovah. Isaiah gives another motive: "Seek Jehovah while he may be found." This is a good word to the sinner. "Call upon him while he is near." He may not always be near, and may not always be found. "Now is the acceptable time." May sinners be helped to realize it. It is also a good word to the Christian. Their sins and their iniquities have separated many of the people of God from Him. It is time for all such to seek Jehovah, and that with the whole heart. All others need to be drawing nearer to Him.

It is night time. (1 Thess. 4: 6.) "The rest" sleep. And "they that sleep sleep in the night." It is therefore night time. "Let your light shine." The candle is to be on the candle stick. The lamp is to be on the lamp stand. All are to be trimmed and burning. He "holdeth the seven stars in his right hand." Stars, candles and lamps shine in the night. Sin creates darkness and thrives in the darkness it creates. "Men loved darkness rather than light because their deeds were evil. But, "Ye are the light of the world." "Ye are sons of light." "So let us not sleep as do the rest."

It is time to awake. (Rom. 13: 11, 12.) "The night is far spent, and the day is at hand." Those of God's people who sleep "as do the rest" should be aroused at once. Those who will keep awake "until the day dawn" (2 Pet. 1: 19.) can render a great service to others by arousing them from their sleep and saving them from the swift judgment suddenly and soon to fall upon sleepers. "Cry aloud, and spare not." "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Eph. 5: 14.)

"Watchman, what of the night? Watchman, what of the night?" "The morning cometh and also the night." (Isa. 21: 11.) Paul says, "The night is far spent, and the day is at hand." Let us take note of that. And if the night was far spent when he wrote Romans, we know to a certainty that it is much farther spent now—nearly nineteen hundred years farther! No mistake will be made by taking the word, "The day is at hand," at its face value. The darkest hour precedes the dawn. If iniquity abounds, and the love of the many waxes cold, and the darkness increases, then we may know how to interpret this time.

"It is time for Jehovah to work." (Ps. 119:126.) This statement by the Psalmist is predicated upon the fact that "they have made void thy law." Lawlessness! That is what makes up the first page and the bold headlines! The "mystery of lawlessness" had already begun to work in Paul's day, and his language is to the effect that it would continue to work until it reached its climax and culminated in "the lawless one"—"the man of sin." (2 Thess. 2:3-8.) Thus has lawlessness continued to this day, and who can say with authority that "the cup of iniquity" is not full? And has not the "falling away" already come? No one can deny that grievous times have come; that mockers are saying, "Where is the promise of his coming?"; that men are lovers of their own selves, lovers of money, lovers of pleasure more than lovers of God; that men are giving heed to seducing spirits; that men's hearts are failing them for fear and expectation of something dreadful impending; that things are shaping up for "the super-man", the man of sin? Yes, let us say with the Psalmist, "It is time for Jehovah to work." And He will, indeed, work. "He will rise up and shake terribly the earth, according to that working whereby he is able to subdue all things unto himself."

The Word and Work is pleased to handle subscriptions or renewal orders to any standard paper or magazine, religious or secular, at the regular rates: Literary Digest, Reader's Digest, Etude, Woman's Home Companion, Ladies' Home Journal, Delineator, The Motor and Out-door magazines, Farm, Stock, and Poultry magazines, etc., etc.

The tract by Brother Boll, "How to Understand and apply the Bible," now ready. Many have inquired for this useful tract while it was out of print. 10c each, 25 for \$1.

We have brought out a little pamphlet of children's songs, consisting of the last fourteen numbers in "Great Songs of The Church." It will be found convenient in children's class rooms, or in the children's drill during protracted meetings, or wherever it is impossible or inadvisable to put the larger book into the hands of the little ones. They are offered so cheaply that every child may have one: 5c each, 25 for \$1.

WORD AND WORK, LOUISVILLE, KY.

McGARVEY ON THE THRONE OF DAVID

R. H. B.

The question whether Christ is now exercising the rule spoken of as "the Throne of David" implies no doubt or dispute as to the present universal Lordship and authority of our Lord Jesus Christ. The question relates only to the point as to whether or not He is as yet exercising the special authority which is His by virtue of His being the Son of David. Even though he were not as yet doing so, His present supreme Lordship is not thereby affected. For whatever future outreaching of His power may yet be in store, He is indeed "Lord of all" and all authority in heaven and on earth is His. However we see not yet all things actually subjected to Him (Heb. 2:8). Though His right of sovereignty now extends over all the earth, it will not be before "the seventh trumpet" that the announcement be heard from heaven, "The kingdom of the world is become the kingdom of the Lord and of His Christ." (Rev. 11:15.) Why such a fact as that should be considered as a denial or curtailment of Christ's present glory and power, I am not able to see.

J. W. McGarvey (as a beloved and highly esteemed brother recently pointed out) commenting on Acts 2:30-36 says that God made Him (Jesus) Lord, "by causing him to sit on God's own throne, to rule over angels and men." And this is most certainly and indisputably true. Then Brother McGarvey adds, "And he made him Christ by causing him to sit on the throne of David according to promise." But the same J. W. McGarvey says elsewhere (speaking of the future restoration of the twelve tribes of Israel to their own land) "*This refers undoubtedly to the reign of Christ in which the throne of David is restored*"; and, "*All this is yet future, and it is to occur under the reign of the risen and glorified Son of David.*" (Christian Standard, 1903, p. 660*.) Did McGarvey then contradict himself? I think not. His position was that Christ was exalted and seated on David's throne, but that the exercise of the peculiar prerogative and authority of David's throne await the time of Israel's restoration and return to their own land. For McGarvey says again:

"... It is said by Isaiah, Jeremiah, and Ezekiel, that Israel and Judah are to live again in their own land under the reign of David their king, and as David had long been dead before either of these prophets spoke, this cannot mean David in person. Moreover, no son of David has reigned in Jerusalem since the fall of that city under Nebuchadnezzar. But Christ the Son of David, when he ascended on high, sat down on David's throne, and he is undoubtedly the David whom God promised to raise up to reign over his people. Consequently the three prophets whom I have just cited, in predicting the restoration of Israel to their

*McGarvey's series on The Restoration of Israel was reprinted in The Word and Work in 1924, which see.

native land, contemplate them as being in subjection to David, in the person of David's greater Son, and therefore as believers in Christ." (Chr. Standard, 1903, p. 696.)

That is to say then, according to Brother McGarvey's conception of the matter, Jesus sat down on David's throne at His ascension; but the exercise of the specific rule, which belongs to David's Son, over the tribes of Israel and Judah restored, regathered, converted and believing, still awaits its realization. And that differs only nominally from the position I have held.

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

A fine group of faithful brethren and sisters, with a few outsiders pulled off a very agreeable surprise on this scribe on his birthday (December 13) in which some nice presents as well as a general shower of nice things were presented at my home. It was indeed a very gratifying demonstration of brotherly love on the part of the church at Basil where I have tried to serve for four years.

Some unusual happenings in the different mission fields, that called for extra expenditures and brought about some extra needs, with the closing of banks in this country that has tied up some mission funds, and cut off some individual gifts, makes an emergency for this time that I feel the faithful people of God will surely meet in a heroic way. Missions is the very pulse and heart of the spiritual life of the church of the Lord Jesus Christ. Indifference to special needs on the mission fields would show a spiritual decay that is more alarming than any emergency need on the mission fields. One brother whose business is in bad shape because of the financial depression, doubled his monthly offering because some others were failing. A sister who left off most of the Christmas expenditure increased her mission offering. Let us rush our gifts to Don Carlos Janes that the special needs may be met immediately.

"Reckon ye also yourselves to be dead unto sin but alive unto God in Christ Jesus." (Rom. 6: 11.) Just as really as we are naturally united by birth to the first Adam, so now, believing in Jesus, we become partakers of his life. This is realized in one's practical experience by that mental act of faith which the apostle describes as reckoning. To reckon ourselves dead to sin and alive to God; to yield ourselves to Him as those who are alive from the dead, would be the grossest fanaticism, were there no glorious fact behind the reckoning. But there is such a fact, and not to reckon upon it is the grossest folly and disobedience. It is to frustrate the grace of God and make the cross of Christ of none effect. This then, is the divine order; first the fact, then the faith, then the corresponding action and behavior.

THE "SPIRITUALIZING INTERPRETATION"

R. H. B.

One wonders that the shortsighted "spiritualizing" manner of exegesis should find any favor among us, who are accustomed to take God at His word, and appeal to the plain declarations of the scriptures. To me it is a serious matter. I heartily agree with all the arguments and quotations to the effect that *in the church* the Gentiles have come in for the blessing of Abraham and the spiritual blessings of the new covenant, in and through Christ Jesus. In fact I may say that I believe, to the letter and to the limit of my knowledge, everything God has said along that line (though not by any means all that some conclude and infer on it.) But none of those truths, so far as I have found them, appear to me to nullify the explicit and oft-repeated and re-iterated promises which God has made to the nation descended from Abraham, Isaac, and Jacob. The Jews did indeed make a great mistake—two great mistakes in fact—but their mistake was not that they believed their wondrous promises. 1. Their error was that they disregarded the prophecies of Christ's humiliation. As *we* are inclined to do, so did they: they interpreted their prophecies to their liking, ignoring and explaining away what did not suit them, stressing what they pleased. 2. They failed to see that the promise could not be theirs on the ground of *fleshly descent alone*, but that a radical spiritual change must first take place. Behold, this was the Jew's failure, and we in our place, are not safe from like error. But their failure did not make the faithfulness of God of none effect. This is not merely a question of Israel's final restoration—it is a question of *the truth and faithfulness of God*. After all that God has said so plainly and emphatically concerning the final destiny of the nation of Israel, irrespective of all they have done, if He has nevertheless cast them off as a people, and has applied the promises He covenanted to them, spiritually, and to another people, then a mist of doubt overcasts all God's word and dealings. I can no longer be certain as to what He said or meant, or that His word is any guarantee as to what He will or will not do. It is in faith's self-defence that I must cleave to the sure and faithful fulfilment of all His predictions concerning the nation of Israel; for God is and must be true though every man be a liar. And in this I find myself backed by Paul's teaching in Rom. 11. For those promises belong unconditionally to that nation which according to the flesh is descended from Abraham, Isaac, and Jacob. The realization of the promise by any one generation of them is conditional on their repentance and acceptance of the gospel; but that ultimately the nation will so receive them is guaranteed to us by the clearest and most unequivocal assurances of God's

word, assurances so plain and emphatic that if these do not mean what they say, no other promises could be relied on.

PROPHECIES CONCERNING ISRAEL

Let us turn to a few of these Divine statements:

"Like as I have brought all this great evil upon this people so will I bring upon them all the good that I have promised them." (Jer. 32: 42.)

Now look over the context in Jer. 32. The "people" spoken of is Israel. The evil God brought on them is that which was foretold by Moses and the prophets: expatriation, captivity, scattering among the nations, hate and oppression. These evils came upon them literally. The good God promised them is also set forth by Moses and the prophets—restoration to their land, national blessing and exaltation for ever. This will come to the same nation, just as literally and exactly as the evil came upon them. So says the Spirit through Jeremiah. This was said in full knowledge and foresight of Israel's disobedience and failure, even to the rejection of their Christ by them (which itself was also foretold by the prophets).

"If these ordinances [of sun, moon, and stars] depart from before me, saith Jehovah, then the seed of Israel shall cease from being a nation before me forever. Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done." (Jer. 31: 37.)

In answer to the enemy's malicious joy over Israel's ruin Jehovah says this:

"Considerest thou not what this people have spoken, saying, the two families [Israel and Judah] which Jehovah did choose, he hath cast them off? Thus do they despise my people, that they should no more be a nation before them. Thus saith Jehovah: If my covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return and will have mercy on them." (Jer. 33: 24-26.)

This was spoken while Nebuchadnezzar was already beginning to take Judah and Jerusalem captive. Israel (the ten Tribes) had already been carried away into Assyria more than a century before. No such restoration as this prophecy mentions has ever taken place. The issue is plain: either we must believe that God will fulfill His word, as He said, or we must repudiate the scriptures. The "spiritualizing" method of "interpreting" the prophets had its rise in a desire to evade the meanings of God's predictions without a flat denial of the same.

We take one more of the many assurances of God to Is-

rael, Isa. 54: 4-10. Here he speaks of the nation as once cast off, then for ever restored. At that time Jehovah would make her forget the shame of her youth and the reproach of her widowhood. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting lovingkindness will I have mercy on thee, saith Jehovah thy Redeemer. *For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee nor rebuke thee. For the mountains may depart and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee, saith Jehovah thy Redeemer.*"

This language can be given many a proper spiritual application. But application is not interpretation. The people of whom God is here specifically speaking is the nation once cast off and forsaken, but seen prophetically for evermore restored to favor under the terms of "the covenant of peace," and as under the rule of David's Son on David's Throne.

THE PERIL OF ANTI-SEMITISM

Anti-semitism is a deadly boomerang. Every nation that has ever used this weapon has already been, or will be, fatally wounded by it. Arthur Brisbane, brilliant journalist, called attention recently to the political program of a popular German named Hitler, leader of an important party in Germany. His program "includes annulment of the Treaties of Versailles and St. Germain, no more reparations payments, a powerful German Army such as Germany used to have, profit-sharing for workmen, national ownership of industry, and 'a nationwide program to disfranchise or drive from Germany all the Jews.'" Mr. Brisbane comments: "Before proceeding with the Anti-semitic idea, Hitler should inform himself as to what happened to Portugal when that country drove out all the Jews, sending them to Holland and England, and what happened to Holland and England after the Jews arrived, in the way of prosperity." It is good to see this comment from a newspaper writer of nation-wide influence. A word that God spoke about 1920 B. C. still holds in A. D. 1930. He said to Abram: "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12: 3).—God has never taken that word back, and he never will. More than a thousand years after his word to Abram, God said through Isaiah to Israel: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms

of my hands . . . I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob."—*S. S. Times*.

THE RED MENACE

Such well known men as Representative Hamilton Fish, Jr., Elihu Root, Ex-Commissioner Grover Whalen, and others have sounded a timely warning as to the leaven of communism which is at work in our country. There are many evidences that the red menace is not an imaginary one. Moscow is fomenting a world revolution, there can be no question about this, and her agents are at work from coast to coast, among foreigners and also among the Negroes of the South.

Others deny it. They say that American labor is redproof, that the existing unions are a bulwark against these vicious plotters. The ever increasing laboring man who owns his home, it is said, is another fact which makes the success of the reds impossible.

Yet the President of Columbia University, Dr. Nicholas Murray Butler sounded a warning when in one of his addresses he said, "If the United States is to retain its old historic order of individualism, it must change its methods to meet the challenge of the Communist experiment in Russia." Dr. Butler said that no matter how it is regarded, Communism has thrown a challenge to the world, that it represents an idea and a set of principles which contradicts every principle in which we believe.

Having followed the history of Communism closely, as well as their increasing efforts in the United States, the Editor believes that there is a red menace. Gradually everything in the state and in social life is being undermined and some day there will be a terrible awakening for the false prophets and their disciples who try to make themselves and others believe that all is well.

We are living under the shadow, the lengthening shadow of the predicted great tribulation. The rise and wide spread of Atheism which seems to invade everything and the corresponding lawlessness are decided harbingers of that closing period of the ending of our age, which is predicted in the Word of God.—*Our Hope*.

From Brazil: "Brethren Manoel and Toinho are developing in evangelistic work going faithfully on even when an open attack was made on them in a street service where they were threatened with anything their enemies could lay their hands on.

"We are praying God to lay upon the hearts of all His children the burden of evangelizing all the earth."—O. S. Boyer.

RACE PREJUDICE

REGINA CLINE

Race prejudice is one of the greatest evils of this, our "civilized world."

Have the citizens of our struggling Southern Neighbor had half a chance? No, and never will have as long as Rome with her skirts scarlet with the innocent blood of Christian martyrs controls the very will and conscience of the people! As long as they are kept in their ignorant idol worship of "Saints", and continue praying to mortals instead of to the Immortal, they will continue to be "dirty Greasers"!

Why are men race-prejudiced? Because the love of God is not in their hearts! Because one race having power and capital wishes to assert authority over an uncivilized people for worldly gain. Because the world in general *does not realize* the value of the human soul!

Peter verifies God's impartiality in Acts 10: 28. "God hath showed me that I should not call any man common, or unclean." Again, in Acts 10: 34, 35: "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

I know of people who are so kind and tender-hearted that they cannot bear to see an animal of any kind go hungry, or be mistreated in any way; yet they completely ignore the cry of ten millions of people in uncivilized lands who are not only hungry physically, but mentally as well! These kind-hearted but ignorant people do not hear the Master's voice saying, "Love thy neighbor as thyself." Neither do they harken unto the commandment, "Go ye into all the world and preach the gospel to every creature."

The world does not know the value of the human soul, we judge the value of a thing by the price that was paid for it. Do you know that blood—Divine Blood—was the price paid for your soul? For each and every soul? Will you heed the cry of an animal which is worthless as far as the next world is concerned, and ignore a starving man because he is of a different color? When we forget our neighbors, we neglect our own souls.

Many white people who know not Jehovah state that it is absolutely impossible to teach a foreigner anything. They say that a foreigner will appear to be the most devoted of Christians, and as soon as the missionary's back is turned, the Christian foreigner draws his knife, and off goes the good missionary's head. These occurrences are so few and far between that they do not compare with the good the missionaries have wrought, and will continue to bring about.

Jehovah is a God of Love. Surely He would not create

five races of people with the intention of saving only one of the five. God sent His Son among men in order that He might offer salvation to the *whole* world!

God does not set men to impossible tasks. Christ would not have uttered the great commission if He had known it to be an impossible task.

We have Paul's assurance through inspiration, that in time the whole universe shall know and acknowledge God. The apostle writes in Romans 14: 11: "For it is written, As I live saith the Lord, every knee shall bow to me and every tongue shall confess to God." Again in Philippians 2: 9-11: "God has highly exalted Him and given Him a name above every name; that at the name of Jesus every knee should bow of things in Heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

If we who profess to be Christians truly submit ourselves to the commandments of Jesus, then our race prejudice will become a thing of the past and we will go forth unto all people, regardless of color, and preach the gospel to every creature!

J. S. HAMMOND

Brother Hammond was one of those humble, loving, faithful, and able servants of the Lord who do their work day in and day out without public notice or praise, but who represent the real strength and backbone of the church of Christ. He was for many years a teacher, connected with various schools in Dickson and Murray Counties, Tennessee, well qualified and efficient. But his chief interest was always in the church of God. Having a wide knowledge of the Bible, he used all opportunities, private and public, for the defense and furtherance of the gospel of Jesus Christ; and he adorned the good doctrine of the Lord by his godly life and by his never-ceasing work of faith and labor of love. After a short illness, full of years (79 years of age) and without regrets, he fell asleep in Jesus on Dec. 2, 1930, with the blessed dead who die in the Lord. "Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

—R. H. Boll.

ROBERT EARL KRANZ

Robert Earl Kranz was 4 years, 7 months, and 20 days old when he passed away on Nov. 17, 1930, living only seven hours after being struck by a large truck as he ran across the highway into its path. He is survived by his parents, Brother and Sister E. E. Kranz, a brother, Charles Edward, a sister, Irene Marie, and his four grandparents and other relatives. Sister Love of Linton tried valiantly to save his life and almost lost her own in the attempt. She was seriously, though not fatally, injured and is now recovering in the hospital at Linton.

Brother and Sister Kranz' great faith, manifest in their recognition of God's over-ruling power in working all things together for good to them that love God, has been a strong encouragement and a great blessing to all who have come in contact with them. They express their personal appreciation for the many expressions of sympathy and love from their friends. They desire the prayers of God's people, especially on behalf of Sister Kranz, who has not been well for some time.

—Frank Mullins.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Much "Greater Things for God" in 1931. * * "The three children are in school."—*Max Langpaap*. "We have finally got moved."—*Dow Merritt*. * * Are you praying for that teacher for the missionary children in Japan?

Owing to the *missionary emergency* caused by various things, especially by the closing of the banks, the situation on the foreign fields is very serious. Even New York drafts are now refused in Japan and China and for all we know in Africa and Brazil, too. Making some remittances abroad by international money order and request all Christian readers of this paragraph to pray God for relief and then seek a gift from your local church or class or from yourselves. Remit promptly and write a friend or two in further interest of this cause. Send checks to writer at 1046 Dudley Ave., Louisville, Ky.

Sarah Elise Broaddus was born in Hong Kong, November 21. * * "Was robbed of every dollar I had but am going just the same."—*Emma Beach*. * * "Our roof is about to come down on our heads."—*A. B. Reese*. * * Seeing the sad situation of the missionaries and the great need for an increased volume of giving will all consecrated readers please practice special economy for the good of this cause during January and February? * * "Our school is progressing very well, I think, it is increasing in numbers."—*W. L. Brown*. * * "Just now a poor old drunken man is in the yard."—*Anna Bixler*.

"Teaching, teaching, teaching, that is the thing that is needed first here."—*H. G. Cassell*. * * "I need a family to go back with me."—*Velma Lawyer*. * * Sister Broaddus got up too soon after her confinement and developed pleurisy which caused terrible suffering and prevented any visitors except her husband for very short periods, but on December 8, she was considered better and the baby was doing well. And now a cable has brought these words: "Margaret dead." There being no particulars, we cannot foretell the expense to be met, but naturally it will be considerable. Gifts to this office will receive prompt attention. * * "Praise the Lord, He always provides."—*Sarah Andrews*. * * "Friends come in mighty handy in this country."—*Dow Merritt*. * * "During the dry season we are not bothered with sore eyes."—*Dallas Johnson*. * * "I could not keep the tears back when I looked at Ramona so weak and poor."—*Ethel Boyer*. * * "Had a wonderful voyage."—*Lillie Cypert*. * * "Sister Beach will fit in fine with Bro. Bixler's hospital program."—*Harry Fox*. * * Let our readers understand that a real se-

rious situation exists on the mission field and all regular donations should be kept up and *additional* giving enlisted. Money given on the account of the *emergency*, may be sent for that purpose and the distribution left to the writer's discretion as the needs appear from time to time, if it please the donor so to do. All designated gifts will go as directed.

WHAT SHALL WE DO?

W. L. Brown

From the information that we are able to obtain, things in America are not as prosperous as they have been, conditions are not as bright possibly all over the world as we would like to see them. Seemingly sin is on the increase, the crime wave has swept the whole world until many are saying it cannot be checked, many of God's people have suffered disappointment, sorrow, and loss during the past few years, and mankind is in a restless state, wondering what will happen next.

Now to our question. Mission work cannot be carried on without some cost. It takes money to supply "bread" to the workers and to keep the work going. Although times are what we call "hard," are we going to neglect what has been started? *What shall we do?* Are we going to weigh our earthly possessions against the possibilities of God's work, and let earthly things defeat God's purpose in us?

I dare say that all our workers on foreign fields have been undersupported for some months. At least during the past few months the support to the workers in Africa has fallen off. Bro. Short is receiving only about \$65 per month; Bro. Reese is receiving approximately \$75 per month, our draft from Bro. Shepherd for last month was \$129 (a few dollars less than our actual expenses). *What shall we do?* Must we be compelled to stop the work that we are doing, and that should be done, because we do not have the means to do with?

Conditions as they are should be a blessing to all of God's people, and can be if we understand their purpose toward us.

REPORT FOR NOVEMBER, 1930.

Portland Ave., Louisville, Ky., \$15; Chattanooga Central, Chattanooga, Tenn., \$10; Mary E. Woodson, Calif., \$10; income in Japan, \$10.74. Total, \$45.74.

A few days ago I received a check on the Louisville Trust Company for \$35.21, but the Yokohama Specie Bank in Tokyo declined to cash it saying that the Louisville Trust Company had failed. I spent on the world trip \$1510, and for printing "On the Trail of the Missionaries," \$1388.25. On leaving Louisville I had chiefly from the sale of the book, \$547.23. To save exchange from Japanese money back to American dollars I left this amount for my wife to draw on, but now it seems that this is a total loss. I still have some with which to carry on a while longer, but at the above rate this cannot be very long.

There are still in the hands of the McQuiddy Printing Company more than a thousand copies of "On the Trail of the Missionaries" which if sold would help me along considerably. Brother Morehead has kindly agreed to take orders for the book while traveling among the churches. If two or three other brethren would also handle the book the number in stock would soon be sold out. Also the Gospel Advocate handles the book and will gladly fill all orders sent them. The price of the book is two dollars a copy. In a way this may be an appeal for help, but it is a business appeal in which the helper is helped as much as he helps me. The book is well spoken of by those who have read it.

At least two other brethren in Japan have suffered considerable loss by the failure of the Trust Company. I do not believe the churches especially interested in them will let them suffer.

—J. M. McCaleb.

KING BIBLE SCHOOL

"Blessed be the Lord God, who only doeth wondrous things: and let the whole earth be filled with His glory. Amen and Amen." (Ps. 72: 18, 19.)

As the year 1930 draws to a close, we feel constrained to spend more time on our knees in praise and thanksgiving to God for the many rich blessings He has poured out upon us during the past twelve months. In spite of the general economic depression which has prevailed the world over, our Heavenly Father has graciously and constantly proved Himself to be our Guide, Comforter, and Provider. At the same time we make glad recognition of the many self-sacrificing gifts of our numerous friends in the home-land, and continually commend you to God Himself for due reward.

Since our last letter several changes have taken place in the Japan Work. On Nov. 7, we reluctantly bade "sayonara" to Brother and Sister Morehead as they sailed for America once more; but as if to make up for their loss, God cheered our hearts a week later with the safe return of our beloved Brother McCaleb, and a new recruit, Sister Beach, who comes with her life dedicated as a nurse to glorify God in this country. We pray that she may be able to reach many souls through her ministries.

The new term of the King Bible School began on Nov. 17, and the Lord gave us a very auspicious opening, with seven students present including one Korean. This number has remained our daily average attendance during the three weeks since. Besides, we have received applications from three other young men in different parts of the Empire who want to come and study the Bible with us. We are greatly encouraged by these prospects, and praise God for His providential leading. If we can, by His grace, help half a dozen young people to become useful servants in the Master's vineyard, surely our efforts will not have been in vain. At present we are studying in Genesis, Romans, and Isaiah, for three hours four days a week. On Fridays Brother Bixler kindly comes over and teaches a class in sight-singing, which is appreciated by all. On Saturdays I complement my regular week's work with a class in the English Bible. Other courses are contemplated, as the Lord leads. Of course, an essential part of our school training program is giving the students practical experience in Christian work, by assigning them various responsibilities in the various meetings of the church, street-preaching, tract distribution, etc. Also they fill in several hours daily in "honest occupations" about the school farm and cannery to help pay their board and thus cut running expenses.

Brethren, we are convinced that this phase of missionary endeavor is indispensable if we ever succeed in effectually evangelizing this Empire for Christ. Furthermore, we believe that this success will be achieved only as we depend upon God for Divine guidance and "grace sufficient" for the task. This work was born in prayer and must continue in the

same omnipotent power. In thanking you for your financial aid the past year, as always, we plead that your gifts may ever be backed with real persevering prayer, so that our efforts may be rendered really effective in training up a goodly number of native workers to carry the gospel to the needy millions of their countrymen who are still without God and have no hope.

Ota, Ibaraki Ken, Japan.

—Harry and Pauline Fox.

CANTON MISSION

It was really the first day of 1930 that we actually started evangelistic work in Canton. On New Year's day we opened the first preaching hall; and the next day we held the first session of our six week's Bible School course. Our original membership, including both missionary families (Bensons and Oldhams), consisted of eight souls. Since that date the membership has gradually increased to over thirty, and a second preaching hall has been opened that now has about a dozen members. Both houses are nearly full and the attention is good at all evening services. On Sunday the attendance in Bible classes runs around a hundred at each place. Perhaps there are a few less for regular preaching service and communion.

Out of each week there is only one rest night for each chapel. One night is Bible study night; another is for prayer meeting; and another is used to study the following Sunday's Bible lesson. This meeting is especially for the benefit of the teachers, but other Christians come and enjoy the study. Services all other evenings are evangelistic.

We are still pressing on with the literature work. Since the first of the year we have published over 60,000 pieces of literature—mostly four-paged tracts, but including 500 each of two good booklets and 2,500 copies of the "Defender," our Chinese magazine, and also the Lord's Day Lesson leaflets. During this period we have sold, used, and distributed through all sources nearly 60,000 pieces of literature. Brother Broaddus has used and is using quite a good number, especially of some tracts. Not a few pieces have also been used among Chinese in America. Chinese in the Philippines also come in for a share. The Chinese magazine is reaching between 1500 and 2000 readers with last issue.

We are also finishing up two years' work in the translation and preparation of Bro. J. W. McGarvey's Commentary on Acts for publication in Chinese. We are now re-reading and re-checking every sentence of the manuscript to make sure of its correctness and forcefulness as it goes to the printer. We hope that the printer will be speedy enough and funds come in sufficiently to have it ready for use in our winter Bible School classes.

—Lewis T. Oldham.

Brother Oldham and his associates are getting real results. This would be a good showing in any American city where the church is not already established. How about it for "Heathen China"? He also sent his October financial report. "Personal support" showed \$74.95 received with \$119.22 expenses. There has been a deficit for the past two or three months. In addition to this the bank in Morrilton failed tying up \$104.10 of his money.

I know the "bottom has fallen out of Wall Street"; that we have had one of the greatest droughts on record; that many banks are closing; and that some of us are in need. But there are still plenty of preachers among us who are receiving liberal support. Why should a faithful, effective missionary lack?

Brethren, let's cable Oldham \$104.10 to make up the above loss. Come on! Lend a helping hand!
Morrilton, Ark.

S. A. Bell.

FIRST LORD'S DAY LESSON OF JANUARY

Lesson 1.

THE BIRTH OF JOHN THE BAPTIST

Jan. 4, 1931.

Golden Text: Thou shalt go before the face of the Lord to make ready his ways.—Luke 1:76.

Lesson Text: Luke 1:8-17, 80.

Luke 1:8 Now it came to pass, while he executed the priest's office before God in the order of his course,

9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.

10 And the whole multitude of the people were praying without at the hour of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And Zacharias was troubled when he saw him, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.

16 And many of the children of Israel shall he turn unto the Lord their God.

17 And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

disobedient? What is the wisdom of the just? **Job 28:28.** What would be the object of all this work? (On the sequel, see Notes.)

Verse 80. What three things are told us of the child John? Where did he make his abode during most of his youth?

NOTES ON LESSON 1

THE NEW QUARTER

In this quarter and the next we shall study the gospel of Luke. It

Study Questions and Brief Comments

Verses 8-10. Read verses 5-7. Who was Zacharias? What is said about him and his wife Elisabeth? These verses (8-10) give the circumstances—Where Zacharias was and what he was doing. Where were the people? (Comp. Lev. 16:17.)

Verses 11, 12. What happened in the sanctuary? How did the angel's presence affect Zacharias? (Comp. Luke 1:29, 30, and 2:9. See also Dan. 10:7, 8, 11.)

Verse 13. What word of promise did the angel bring to Zacharias? Had Zacharias been praying for that? Had the prayer gone long unanswered, seemingly unheard? (v. 7.) What should he call the child? What is the meaning of "John"? ("The favor of Jehovah"; that is "Jehovah's gracious gift.")

Verse 14. What would the birth of this child mean to Zacharias? To him alone?

Verse 15. Would John become a great man? Great in whose sight? Why "no wine or strong drink"? (See Num. 6:2-4, and compare Judg. 13:4, 5. Jonn was to be a Nazarite from his birth.) How was John to be endowed of God?

Verse 16. What would be John's special work? To whom would he turn them?

Verse 17. Before whose face would John go? In what spirit and power? What is meant by "turn the hearts of the fathers" etc.? That the fathers would walk with the children (and vice versa, Mal. 4:6) in the fear of the Lord. (The idea is that as a result of John's work young and old together would with one heart serve the Lord.) What would he teach the

will be possible for the teachers and students who desire to do so to take in not only the regular lesson-portions, but the whole of Luke's gospel in the next six month's study; and such students will find suggestions to that end in these lesson-helps. The chief object of this series of lessons is to make us anew acquainted with our Lord and Savior Jesus Christ, in His life, teachings, ministry, His death for us and His resurrection, as He is set forth to us in Luke's testimony.

THE BEGINNING OF THE GOSPEL OF LUKE

There is a short preface of four verses (Luke 1:1-4) in which Luke tells why he wrote, how and whence he got his facts, and what it is that he is setting before us. Luke is not himself an eyewitness, he declares, but a careful collector of first-hand testimonies. "even as they delivered them to us who from the beginning were eyewitnesses"—and not eyewitnesses only, but also ministers of the word; therefore **inspired men**, which here would mean chiefly **the apostles**. His object is to trace the truth of its source, and to give us the well-attested facts, so that we may have "the certainty" of these things. How accurately and ably he did this work let the scholars who have searched and tested it tell us—such men as Wm. Ramsey, and A. T. Robertson ("Luke the Historian in the Light of Research"). Even the German liberal, Adolf Harnack, was forced to acknowledge the accuracy and trustworthiness of Luke's record. If then Luke was the recorder of inspired testimony, from the lips of the inspired witnesses, it does not matter whether he himself was inspired. However the very worthiness of his work would indicate that (as most or many of the first Christians) he was spiritually gifted for his task. Moreover, being the close companion of Paul, all his work must have passed under Paul's inspired scrutiny.

OUTLINE OF THE LESSON

Divide the lesson into three parts

I The Announcement of John's Birth. Luke 1:5-23. This includes the printed lesson (except v. 80), Zachariah's vision and temporary dumbness.

II The Birth of John the Baptist. Luke 1:57-79. This tells how Zacharias' tongue was released and his prophetic song of praise, of which two verses are devoted to John's work, the rest being about Christ. Note the deep impression the whole circumstance made on all who saw it and heard of it. (vs. 65, 66).

III John the Baptist's Childhood and youth. Luke 1:80. This is summed up in a single verse.

All in this chapter that bears on John's birth (Luke 1, verses 5-25 and verses 57-80) should be carefully read and studied, by the teacher certainly, and by the members of the class also. It is not sufficient to confine ourselves to the study of the short fragment given in the lesson text. Study the Questions and Brief Comments alongside of the lesson-text, and look up the references there cited.

John the Baptist was one of the four children born in the energy of the divine promise. The first three were Isaac, Samson, and Samuel. There was another child of promise, born of the will and power of God, but not of human father. Who is He?

THE SEQUEL OF THE PRINTED LESSON

The rest of Luke 1 tells

- (1) The reason of Zacharias' temporary dumbness and his return to his home. (vs. 18-25.)
- (2) The angelic announcement to Mary (vs. 26-38).
- (3) Mary's visit to Elizabeth, and Mary's hymn of praise (vs. 39-56).
- (4) The birth of John the Baptist and Zacharias' song (vs. 57-59).

QUESTIONS FOR THE CLASS

1. What will the quarter's lessons take in? (See Note.)
2. Where is Luke's preface found? (Luke 1:1-4.) Read it.
3. Who was John the Baptist's father?
4. What was his mother's name?
5. What are we told about their age?
6. What of their character?
7. When and where did God send the announcement of John's birth to Zacharias?
8. Why was Zacharias stricken dumb? (Vs. 18, etc.)
9. When was he released from it? (V.64.)
10. What did the angel foretell of John's greatness?
11. What of his work? (v. 16, 17.)
12. How would he be equipped for his work? (V. 15b.)
13. Where did John spend most of his youth?
14. What did his father say of him in his prophetic song? (Vs. 76, 77.)

SECOND LORD'S DAY LESSON OF JANUARY

Lesson 2.

Jan. 11, 1931.

THE CHILDHOOD OF JESUS

Golden Text: Jesus advanced in wisdom and stature, and in favor with God and men.—Luke 2: 52.

Lesson Text: Luke 2: 40-52.

Luke 2:40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the feast of the passover.

42 And when he was twelve years old, they went up after the custom of the feast;

43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45 and when they found him not, they returned to Jerusalem, seeking for him.

46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47 and all that heard him were amazed at his understanding and his answers.

48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy

Study Questions and Brief Comments

Verse 40. Did Jesus grow normally like other children? See R. V. marg. "becoming full of wisdom." As His body and mind developed, wisdom filled Him.

Verse 41. Why did His parents do that? (Exod. 23:15; Deut. 16:1-6.)

Verses 42-45. When did they take Jesus with them? What happened as they returned? How far had they gone when they first missed Jesus? **Verses 46, 47.** When and where did they find Him? (Note "after three days" is the same as "on the third day.") What was He doing? Any indication here that Jesus set Himself up over those old men? At what were they amazed?

Verses 48-50. What did His mother say to Him? What did He say they should have known? Whom did He call His Father? How did He mean that? (John 5:18b; 19:7.) Did Joseph and Mary grasp the meaning?

Verse 51. What was Jesus' attitude toward His parents? (If any child would have been justified in doing otherwise, surely, He would. But He was **subject** to them.) What did His mother do? Compare Luke 2:19.

Verse 52. Compare this verse with verse 40. With each forward step in His growth He advanced also in wisdom and in the grace of God and in

father and I sought thee sorrowing. favor with men. (Read Prov. 3:3, 4.)
 49 And he said unto them, How and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.
 50 And they understood not the saying which he spake unto them. 52 And Jesus advanced in wisdom and stature, and in favor with God and men.
 51 And he went down with them,

NOTES ON LESSON 2

BETWEEN THE LESSONS

Those who desire to make this a connected study of Luke will of course take in the first part of this chapter, Luke 2. Here we have (1) the narrative of Christ's birth (vs. 1-7) and the vision and visit of the shepherds (vs. 8-20); and (2) the circumcision, and the presentation at the temple of the infant Jesus (vs. 21-24); finally, (3) the prophetic words of Simeon and Anna who came to the temple on that occasion (vs. 25-39).

THE CHILD JESUS

We shall notice as we follow Luke's gospel that he emphasizes the human nature of Jesus Christ, showing that He was truly man as well as Son of God; whereas John's gospel emphasizes His Deity while at the same time setting forth His human nature. In Luke we learn nearly all the details concerning His birth, and His childhood. The one only incident of His boyhood is given us by Luke, in this lesson. Here we learn that He grew up as a normal child (not a child with an old man's head) growing, developing, advancing in wisdom and in favor with God and man. He was always perfect:—as a babe He was a perfect babe; as a child a perfect child. A rosebud is not a perfect rose, but it may be perfect as a bud. So in every stage Jesus filled up the limit and standard of all that God desired. We may not be able to comprehend how He who was with God, was God, and existed in the form of God, could become man and subject Himself to all human conditions; but such was the case. See Phil. 2:5-8.

SUBJECT TO HIS PARENTS

No doubt His wisdom and knowledge soon exceeded the humble range of Joseph's, the village carpenter of Nazareth, and of the lowly Mary, His mother. But there was naught of pride or arrogance, no self-assertion, no disregard or disobedience in Him. If ever a child could fittingly have set parental authority aside and pursued his own course, Jesus would have been that child. But all the more was God's law magnified in His perfect obedience and subjection to His parents. The spirit of lawlessness in the world shows itself in the home first in "disobedience to parents," and later by the rejection of all authority, human and divine.

TEACHING POINTS

1. A general view of the first part of the chapter (vs. 1-39). See Note, "Between the Lessons."
2. The growth of the child Jesus—in no wise different from an ordinary child's, except that Jesus as a human being was perfectly normal after God's standard. He was made "in the likeness of sinful flesh"; but in Him was no sin. He was perfect in all stages of development.
3. The annual pilgrimage to the Passover. (Exod. 23:14-17; Deut. 16:1-6). What was the Passover? See Exod. 12 and 13.
4. The incident of Jesus' remaining behind at Jerusalem, especially the answer He gave His parents.
5. Jesus subject to His parents. See Notes.

QUESTIONS FOR THE CLASS

1. Where was Jesus born? (Vs. 1-7.)
2. In what sort of place?
3. Who was first informed of His birth? (Vs. 8-20.)
4. Relate the story of the shepherds.
5. What old man came to the temple to see Jesus? (Vs. 52-39.)
6. What old woman did likewise?
7. What are we told of the growth of the Child?
8. Where did His parents go every year?
9. How old was Jesus when they took Him?
10. Did He return when they did?
11. How long before He was missed?
12. Where did they find Him?
13. What did his mother say to Him?
14. What was His strange reply?
15. What did He mean when He called God His Father? (John 5:18.)
16. To what place did He return with Joseph and Mary?
17. What was His attitude toward His parents?
18. What are we told twice about Mary? (Vs. 19, 51.)
19. What is the final statement of Jesus' growth?
20. Read Prov. 3:3, 4.
21. What point in this lesson has impressed you most?

THIRD LORD'S DAY LESSON OF JANUARY

Lesson 3.

Jan. 18, 1931.

THE MINISTRY OF JOHN THE BAPTIST

Golden Text: Bring forth therefore fruits worthy of repentance.—Luke 3:8.

Lesson Text: Luke 3:1-17. (For reading lesson begin with v. 7.)

Luke 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene,

2 in the highpriesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;

4 as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make His paths straight.

5 Every valley shall be filled, And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

6 And all flesh shall see the salvation of God.

Study Questions and Brief Comments

Verses 1, 2. What event is it that is so carefully dated here? ("The word of God came unto John.") How many data of history are given to mark the exact time? (Six.) Was this, therefore, a very important time and event? Where did the word of God come to John? Comp. Luke 1:80.

Verse 3. In what territory did John preach? What did he preach? What is meant by "the baptism of repentance"? (The baptism by which their repentance was declared.) What was it for?

Verse 4. Who had foretold this? About how long before? (About 750 years.) What did he say? How was this fulfilled in John the Baptist?

Verses 5, 6. What is meant by valleys, mountains, etc.? (Every sort of obstacle.) With these hindrances removed, what shall all flesh see?

Verse 7. What therefore did John say to the multitudes? How were they fleeing from the wrath to come? (By coming to John's preaching and baptism and the repentance implied in it.)

Verse 8. What only hope was there for them? What idea must they

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the multitude asked him, saying, What then must we do?

11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

12 And there came also publicans to be baptized, and they said unto him, Teacher, what must we do?

13 And he said unto them, Extort no more than that which is appointed you.

14 And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men reasoned in

guard against? (That God had to accept them because they were descendants of Abraham.)

Verse 9. Why was it high time for them to repent? What would be done with every tree that brings not forth good fruit?

Verses 10, 11. How could the general multitude show their repentance? (Unselfishness. Thoughtfulness for the needy.)

Verses 12, 13. What change did John lay on the publicans?

Verse 14. What wrongs must the soldiers avoid henceforth?

Verse 15. What was the general feeling among the people? (Expectation.) What thought had they concerning John?

Verse 16. What sort of one (did John say) would come after him? How did John indicate the vast superiority of this coming One? What would he do?

their hearts concerning John, whether haply he were the Christ;

16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire:

17 whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

NOTES ON LESSON 3

Our printed lesson-text is Luke 3:1-17; but for the reading of the lesson we may begin at verse 7.

Six historical data are given to determine the time when John the Baptist began his ministry. "The word of the Lord came to John the son of Zacharias in the wilderness." There and then he received his message and also his commission from God. (Comp. Jer. 1:2; 2:1; Ezek. 1:3.—So with all the prophets. But not with Christ: it was never stated that the word of the Lord came unto Him. He was Himself the Word, and He spake the words of God always.) Then began John to preach "in the wilderness of Judaea" and "in all the region round about the Jordan."

THE NATURE OF JOHN'S MINISTRY

From our lesson we learn that his ministry was preparatory. He came to open the road for Christ, and "to make ready for the Lord a people prepared for him" (Luke 1:17b). "Yea and thou child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to make ready his ways." (Luke 1:76). This ministry of the "voice crying in the wilderness" had been foretold centuries before by Isaiah. See the quotation in our lesson, verses 4-6. Notice all the lan-

guage of road-making, with which we have become so familiar in recent years—grading, filling, leveling, surfacing, taking out the curves.

JOHN'S BAPTISM

How did John do this work? By the word of the Lord—1. preaching repentance; 2. testifying to Jesus (John 1:31-33). John baptized the penitents. That was the God-appointed expression of their repentance and obedience and token of remission of sins. Those who refused to be baptized by him "rejected for themselves the counsel of God" (Luke 7:30). That baptism was not a common and customary practice among the Jews (as some have thought) but a new thing. Wherefore also it was called **John's baptism**. That itself shows that John originated it. The authorities in Jerusalem sent to inquire of him what authority he had to do such a thing. "Why then baptizest thou if thou art not the Christ, neither Elijah, neither the prophet?" (John 1:24.) John himself declared that **God** had sent him to baptize in water. (John 1:33.) The Lord Jesus put the question squarely up to the scribes and Pharisees: "The baptism of John, was it from heaven or from men?" (Mark 11:30.)

PREACHING REPENTANCE

The thing that bars and blocks Christ's entrance into the hearts of men is **sin**; and sin cannot be removed except on the ground of **repentance**, which is turning away from evil unto God. The proof of its genuineness is that we "bring forth fruit worthy of repentance." This is always and absolutely indispensable, and nothing in the world—neither profession, nor nominal church membership, nor worship, nor prayer, nor sacrifice, nor anything else whatever, can take the place of repentance. We must repent or perish (Luke 13:5). John's time was a time of crisis. A new step was about to be taken. The kingdom of heaven was at hand. A great separation was about to take place. Those who from their hearts turned to God would receive Christ and enter into the kingdom. The rest would be consumed in unquenchable fire.

THE SEQUEL: CHRIST'S BAPTISM AND GENEALOGY

In the latter part of our lesson we have an account of the baptism of Jesus (Luke 3:21, 22) and the genealogy. The genealogy of Jesus as given by Luke differs from that in Matthew, in that the latter traces the royal descent of Jesus Christ from Abraham through David and Solomon down to Joseph. By this lineage the Lord Jesus had the legal title to David's throne. But in Luke the genealogy is traced back from Joseph to David through Nathan, Solomon's elder brother; and back through Abraham to **Adam**, forefather of our race. In both genealogies it is pointed out carefully that Jesus was not Joseph's actual son. Some think that the genealogy given in Luke is Mary's. That his mother Mary was of David's line is absolutely certain, for from her alone did our Lord derive His relationship to David. But that the genealogy in Luke is Mary's we do not know for certain.

USE STUDY QUESTIONS FOR CLASS

FOURTH LORD'S DAY LESSON OF JANUARY

Lesson 4.

Jan. 25, 1931.

JESUS TEMPTED

Golden Text: In that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2:18.

Lesson Text: Luke 4:1-13.

Luke 4:1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness

Study Questions and Brief Comments
Verse 1. Where had Jesus been? (At the Jordan.) What had occurred there? (Luke 3:22, 23.) How did

2 during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.

3 And the devil said unto him, If thou art the Son of God, command this stone that it become bread.

4 And Jesus answered unto him, It is written, Man shall not live by bread alone.

5 And he led him up, and showed him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship before me, it shall all be thine.

8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:

10 for it is written, He shall give his angels charge concerning thee, to guard thee:

11 and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

13 And when the devil had com-

He return? ("Full of the Holy Spirit.") Why did He go into the wilderness?

Verse 2. Was He tempted only at the end of the forty days or all through that period? What are we told concerning His food during that time?

Verses 3, 4. What was Satan's first suggestion to Him? Would Jesus, the Son of God, have been able to do such a thing? But what did He answer? Where is that found? (Deut. 8:3.)

Verses 5-7. What did Satan show Him? What claim did Satan make? Has the devil such power and authority? (See Notes.) On what condition would he turn this authority over to Jesus?

Verse 8. What was the answer of Christ? Where is this written? (Deut. 6:13.)

Verses 9-11. What other attempt did the devil make? How did he enforce it (apparently) with scripture? From what part of the Bible did he quote? (Ps. 91.)

Verse 12. Did the Lord deny the truth of the scripture the devil had quoted? How did He answer Him? Where is this found? (Deut. 6:16.) Did the Lord Jesus acknowledge the written Word of God as absolute authority? Did the devil have to acknowledge it too?

Verse 13. Did Satan exhaust all his resources against Him for the time? What did he then do? (Jas. 4:7.)

pleted every temptation, he departed from him for a season.

NOTES ON LESSON 4

OUTLINING THE LESSON

The lesson may be divided into three parts, thus:

I The Three Temptations—the point and purpose of each.

1. **To turn the stones into bread in order that He might satisfy His hunger.** Why would that have been wrong? (1) To take things into His own hands and without waiting for His Father's help or orders, to help Himself out of the need into which God had led Him, would have been unfaithfulness. (2) His supernatural power was a sacred trust, to be administered in the interest of His Father; never for private ends, or without the Father's will (John 6:38).

2. **To worship Satan in order to obtain the sovereignty over the kingdoms of the world.** This was the temptation to take the "by-path", a short-cut and easy road to the glory that was set before Him. (Rev. 11:15.) It was also the old fallacy, "Let us do evil that good may come."

3. **To cast Himself down from the pinnacle of the temple, in order**

to prove that He believed the promise of God. This would have been putting God to the test "just to see" whether He would do as He said. No man trusting in God has a right to thrust himself into any unprescribed danger. Only if God's will and our duty demands it we may risk and brave all perils and death itself; and then we may count on God to the uttermost.

II The Lord's Answer to the Devil

1. **"It is written."** Note that the Lord did not parley or argue with the Devil. That is where we often go down. He had just one answer and that was an absolutely final one: "It is written." When a thing was written in the Scriptures, that settled the matter for evermore. The question was not a debatable one. That is the way to use "the sword of the Spirit, which is the word of God." (Eph. 6:17.)

2. **Where it was written.** The quotations the Lord used were all three from the book of Deuteronomy. This book of the Old Testament is one of the most, if not the most fiercely assailed by higher critics and modernists. It is natural that Satan should have a particular hatred for the book with which he was once so badly beaten, and that he would inspire his servants to undermine and defame it. But to the Lord Jesus Deuteronomy was the word of God and absolute and final authority.

III The Sequel

Matthew (who no doubt gives the actual order of the temptations) puts the second one (as Luke gives them, vs. 5-8) last. He also tells us that in His answer to it, the Lord Jesus adds, "Then the devil leaveth him"—though not forever, but (as Luke tells us) "for a season." "And behold, angels came and ministered unto him." (Matt. 4:10, 11.) Victorious in this test and conflict "Jesus returned in the power of the Spirit into Galilee," where He began His great work. (Luke 4:14.)

BETWEEN THE LESSONS

Those who desire to study Luke connectedly will take in Luke 4:14-37 with this lesson. We find there

(1) A general statement of Christ's glorious Galilean ministry. Vs. 14, 15.

(2) An account of His visit to His home town of Nazareth, and his rejection there. Vs. 16-30.

(3) He goes to Capernaum which henceforth becomes "His own city"; (comp. Matt. 9:1 with Mark 2:1) where he casts out a demon in the synagogue with a word of authority. Vs. 31-37.

OTHER TEACHING POINTS

1. Christ, "the last Adam," must be tempted and tested even as the first Adam was. But how different the circumstances in the two cases! How much severer was Christ's test than Adam's!

2. How the Lord Jesus countered Satan's suggestion each time with exactly the right passage from God's word! That is true Bible-knowledge. Do you know your Bible well enough to use it?

3. How the Lord Jesus answered Satan's misapplication of scripture not by denying it but by giving another quotation rightly applied.

4. Satan's claim to world-authority. Was it true or false? Consider John 14:30; 2 Cor. 4:4; Eph. 2:2; 6:12. When will it be taken away from him? See Rev. 11:15.

5. Note the Golden Text.

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R. H. B.

CHRIST WHO IS OUR LIFE

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THE WORD AND WORK

WORDS IN SEASON

R. H. B.

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THE WORD AND WORK, LOUISVILLE, KENTUCKY

"CHRIST LIVETH IN ME"

The notable passage in Galatians is quoted here in full:

"For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: And that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave himself up for me."

This is strong and clear. It is Christ that lives in him. His own personal life was terminated in effect on the cross, when Christ died; in actual fact when he accepted Christ as Lord, and was joined to Him (baptized into Christ, Gal. 3:27.) Thenceforth he acknowledged no other life than Christ living in him. The channel by which this life enters and is constantly communicated, is *Faith*.

CHRIST INDWELLING

In Ephesians 3:15-19 the apostle is praying for the brethren that they may be "strengthened with power through his Spirit in the inner man"; and that so Christ may be dwelling in their hearts by faith. We must guard against the utterly wrong inference (sometimes promulgated) that there is no real, actual indwelling, but that Christ dwells in us "by faith": as though we only believed and imagined a thing that is not really true. He means that *through faith* Christ dwells in our hearts. This indwelling of Christ through the Holy Spirit has for a further result that "being rooted and grounded in love" they become "strong to apprehend with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge"; and that so they "may be filled unto all the fullness of God."

"SINCE JESUS CAME INTO MY HEART"

It is thus—though our outward man is perishing—that the life of Jesus is manifested in our mortal flesh. (2 Cor. 4:12.) It is the superior law and working of this "spirit of life in Christ Jesus" that makes us free from the power ("the law") of sin and death which works in our members. That is the open secret of a truly Christlike life, which is the Christ-life in us manifesting itself against the darkness and sin of this world. And only this life prevails; only by the power of it can we overcome. Let us therefore reckon ourselves as dead through Christ and alive in Him with *His* life. Behold He stands at the door of our hearts and knocks, and would come in and sup with us. Let us open the door to Him!

"What a wonderful change in my life has been wrought
Since Jesus came into my heart,
I have light in my soul which for long I had sought
Since Jesus came into my heart."

PERILS OF DEBATE

In a recent issue of the "Scholastic", a school magazine, the following points well worthy of our serious consideration, are presented in the argument against "*Debating as Conducted*."

1. That the debaters feel themselves contestants in a combat, not participants in an intellectual discussion.
2. That the objective of debating at present is not arriving at truth but winning cups or medals.
3. That debaters use strategies to avoid meeting the issues that the audience has assembled to hear discussed.

In addition to this, five points are listed on the proposition that "*Debates as conducted inculcate vicious habits*."

1. The debater acquires habits of trickery and strategy.
2. The debater learns to be sophistical in his reasoning.
3. The debater becomes a cocksure person who is interested not in arriving at issues but in proving his point by admitting nothing.
4. The debater learns to make sweeping generalizations not supported by evidence.
5. The debater learns to argue against his convictions for a trophy or for the glory of "winning."

If these perils were confined only to school-debates we would not be concerned; but, alas, they are too characteristic of religious controversy also, which above all things ought to be conducted in the love of the truth and in the fear of God. Free and full discussion of all issues and questions that arise among professing Christians is only helpful and in no wise objectionable, if conducted in honesty, fairness, kindness, and with a view to arriving at *the truth*. And among brethren such discussion should be an important means to mutual helpfulness in spiritual enlightenment and growth.

* * *

SATISFIED DESIRE

"Delight thyself also in Jehovah
And He will give thee the desires of thy heart."

Here is a promise upon a condition. The promise is very broad; the condition very simple. Thy heart's desire! What is it you desire in your heart? I am now not even asking what you *ought* to desire, but what *do* you desire? Your desire may be a wrong one, selfish and unworthy. But there is something behind it. The question is, Why do you desire it? Of course because you think it will bring you satisfaction and happiness. Let us assume that you are asking for a stone. Very well—God knows your hunger, and what you are hungering for. He interprets your desire. You are ask-

ing for the stone because you think it is bread. *He* knows that it isn't, and that the stone would only disappoint you and make you more unhappy than before. What you really want is the bread. The stone looks like a loaf to you. He gives you the loaf, and at first it may look like a stone. "If ye then being evil know how to give good gifts unto your children, how much more will your Father in heaven give good gifts unto those that ask him?"

But look at the condition. "*Delight thyself in Jehovah.*" Take pleasure in Him. Put Him first. Make it your object to please Him. Cultivate friendship with Him. Consider Him, consult Him. Work for Him and with Him. Set your love upon Him. If you do that, in the nature of the case, your outlook will change, and your desires also. Your eyes will clear up and you will yourself be able to discern between loaves and stones. You will begin to want the real things—not the tinsel but the gold; not the tawdry paste jewels, but the genuine diamond. And God will give you the desires of your heart.

What is it that you want? Happiness, of course; but rather that which causes happiness and the foundation of it. First of all *peace*. And then love. Then the thing which is above all rubies—wisdom. And that childlike spirit of trust. And the gift of all gifts, to obtain which for you the Lord Jesus went to the Father—the Spirit. Are there other things, on the outside? They will shape up for you. But your soul will at last find its all in God. Then you will have the desire of your heart and be satisfied.

* * *

"ROSE-PETALED ANDY"

The thousands listening in on "Amos'n Andy" have followed with amused disgust the fortunes (misfortunes, rather) of poor, weak, worthless, spineless, characterless Andy. They understand quite well why the poor fellow is always in trouble and always getting deeper into it. Andy is the perfect example of what the Bible calls a "fool." He violates every law of wisdom, and runs counter to all good sense. Yet it is not entirely due to lack of brains. Andy isn't very bright, but it crops out all along that he really knows better. He simply doesn't want to think or to consider or face a difficulty. Present inclination, present ease and comfort, present appetite—these outweigh all other considerations with Andy. Reason and conscience don't get a chance to be heard. The line of least resistance is always Andy's choice. And though he be brayed in a mortar with a pestle he learns nothing from experience. The most amusing thing is Andy's offended attitude. When the inevitable crash comes he feels himself wronged. The world is using him badly. He can't understand why everything is coming on *him*. Of course he admits that he

made "a mistake." When he is so hemmed in by facts that no further excuse or alibi is possible, he says, "I'se wrong, *all* wrong." But that is a small matter. His friends are to blame—"Now,—that's a fool for you!"—everybody is to blame and everything. He has been duly warned. Many cart-loads of caution and good advice have been dumped into his foggy mind, as into Bunyan's slough of despond, and with no more result. But he sees no reason why he shouldn't be allowed to do as he pleases and everything come out all right. His heart is sore and chafed against the injustice of this old world and everybody in it.

There is surely a multitude of Andys—many more than we would think. Many who boast intelligence and abilities are but Andys in a larger way. They pursue a selfish, self-willed course, and when their crash comes, as come it must, they comment bitterly upon the world and even blame God. "Would you punish a man forever for a wrong he had done you?" asked Will Durant of a friend. The answer was an oath-punctuated negation. "Then what right have you to think God less decent than yourself?" replied clever Will. These are your Andys. They think they ought to be left alone to pursue their own course, to violate the will of God and the laws of the universe, as they choose and as they please, against all light and warning, and when they hear of hell they want to blaspheme the God who has done all to keep them out of it. Surely one touch of nature makes the whole world akin.

* * *

OUR LORD'S BEATITUDES

The Beatitudes pronounced by our Lord Jesus Christ present a wonderful theme for thought and study. I find sixteen in all, as follows:

- (1) The seven well-known Beatitudes of the Sermon on the Mount (Matt. 5: 1-9) and two more on those who are persecuted for His sake (vs. 10,11).
- (2) The blessing on those who find no occasion of stumbling in Him (Matt. 11: 6, and parallel in Luke 7: 23).
- (3) The blessing on the seeing eyes and hearing ears (Matt. 13: 16, and Luke 10: 23).
- (4) Blessed ("yea, rather blessed" than to be His mother) those who hear the word of God and do it (Luke 11: 28).
- (5) The servant whom the Lord at His coming finds "so doing" (Matt. 24: 46).
- (6) The servants whom the Lord when He cometh shall find *watching* (Luke 11: 37, 38).
- (7) "If ye know these things blessed are ye if ye do them (John 13: 17).
- (8) "Blessed are they that have not seen and yet have believed" (John 20: 29).