

WORD AND WORK

EBENEZER.

A. J. GORDON.

When our soul is much discouraged
By the roughness of the way
And the cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows,
Hides our Father's face from view,
Oh! it's well then to remember
He has blessed us hitherto.

Looking back the long years over,
What a varied path! And yet
All the way His hand *hath* led us,
Placed each hindrance we have met;
Given to us the pleasant places
Cheered us all the journey through;
Passing through the deepest waters,
He hath led us hitherto.

Surely, then, our souls should trust Him
Though the clouds be dark oer'head;
We've a Friend that draweth closer,
When all other friends have fled,
When our pilgrimage is over,
And the gates we're sweeping through,
We shall see with clearer vision,
How He's blessed us hitherto.

"One of the greatest mysteries in this world is this Book, like which there is nothing else. Men have drawn from it for centuries inspiration for personal living and public teaching, and it is still the one deep, inexhaustible well of salvation and instruction. By it human lives have been transfigured, and while other books inform, and some few reform, this one Book transforms. God is authority, and its lifetime is Eternity. Immortality is stamped upon it. It is also life-giving. Its living waters make everything to live, wherever this river of God cometh."

"Send portions unto them for whom nothing is prepared."

"Were the whole realm of nature mine,
It were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

WORDS IN SEASON.

Splitting the Difference.

It is told of an aged college president that when some of his students came to him with a difficult question he would look wise and say, "Young gentlemen, much can be said on both sides of this question." That is an easy way out of a tight place. It has the advantage of being non-committal, while undoubtedly true; and makes one appear very modest, while yet saving his face, and even lending some appearance of breadth and knowledge. So it is not strange that this has become a favorite turn, by which men shirk the responsibility of thought and investigation. It is very generally true, too, that in every difficulty between people there is some fault on both sides. Yet—and here is a serious caution—not *always*. "There are two sides to it?" Yes, likely. But not certainly. There were not two sides to the trouble between Cain and Abel. Abel's course doubtless irritated Cain; but Abel was right and Cain was wrong. There were not two sides to Stephen's clash with the Jews, although plainly his conduct and speech angered them. But the Jews were wrong and alone to blame; and Stephen was right. It is not so safe to assume that "probably both were in the wrong." Scripture, and every-day life, abound in instances where, regardless of apparent causes, those on one side of a difficulty were wholly blameworthy, and the other side wholly blameless.

"That Dreary Gospel."

In a splendid article on "How to Read the Bible," which we hope to give our readers sometime, H. C. G. Moule notes that "not one common duty is enforced which is not rooted into an eternal principle. Here is none of that dreary gospel, 'You ought to be good.' Holiness in heart, in society, in home—all is taught as the outflow of a heavenly fountain, the inference from a celestial fact. . . . For the will to forgive we are led to the depths of the Atonement; for the deep sanctities of marriage, to the union of the Lord with the happy, holy church."

I mark especially the phrase, "that dreary gospel, 'You ought to be good'." That is a dreary gospel. In fact it is no gospel to any man. But something of that sort is considered by many as very plain and practical teaching; whereas the great transforming, inspiring doctrines of the Christian faith are accounted as indefinite, hazy, dreamings, which have but a theological value, but have no practical meaning to the daily life. Men are taught the fundamentals of the faith—that the Bible is the word of God; that Jesus is the Son of God; of faith, repentance, confession, baptism; and this is often the sum of all the "doctrinal" teaching they ever do get. As for the rest they are told "they ought to be good"; and "If you don't do better than that you are

all going to hell," and more of the same strain. And then there is a complaint that the churches are cold and dying, that there is no interest, nor zeal, nor love, nor disposition to sacrifice. What is the wonder of it? Four books of the New Testament set Christ before us that we may behold Him and believe on Him and love Him. One of these four, the plainest in language, is the deepest and soars in spiritual heights unsearchable. One book (Acts) along with much spiritual teaching, marks out the plain way into "the fold of safety." *Twenty-one books are concerned with Christian doctrine*, in which the "practical" is always enforced with the deep and wonderful truths of the spiritual. See for example, in the letter to the Ephesians, what a preparation He makes, what a foundation he lays in the first three chapters for the simple precepts of the latter three. See what a wide range of truth is made the basis of the practical requirements in Romans (chapters 12-15). And so throughout. One large book (larger than any of the epistles) is devoted to *Prophecy*; and besides these are many prophetic portions and passages in the other books of the New Testament. About one-third of the entire Bible is prophetic matter. Now if any man thinks he knows better what is (or ought to be) plain and practical than God—we may well excuse him. But those of us who believe in God's wisdom will not be disappointed in the results, if, after the pattern of God's Book, we back up every plain, practical demand with the mighty force of deep, far-reaching spiritual teaching.

R. S. McMAHON.

In a recent number of the *Christian Leader* (Feb. 21) I find the obituary of a man whom I loved with a love comparable to that of Jonathan's love for David. He was the friend of my youth, probably the first real friend I ever had. I met him in the hill country of Tennessee, near to a place where he was teaching a school. I was about eighteen, he about twenty; and we became fast friends, and my soul was knit to his in, what has proved to be, a real, abiding affection. At the age of twenty I became a Christian. That fall I entered the Nashville Bible School. He followed at the second term of the same school year; and before school closed he also, had become a Christian. He made the plans for my first protracted meeting, which by his help and encouragement I held at a little log schoolhouse near his home the following June.

The last time I saw him was fourteen years ago, in Gillette, Colorado, where I visited him in passing. After that I lost trace of him, although I inquired about him far and near.

The obituary in the *Christian Leader* stated simply that he died on January 19, 1917—not where or how, except that he was a member of the church of Christ at the time of his death.

He was quiet of disposition, but bright and lighthearted.

His reserve and dignity were very remarkable. So was his principle. I never knew him to do a questionable thing; I never heard from his lips an unclean word. God sent him into my life in His season; and God's hand took him out of my life again. I loved him as my own soul, and my love for him continues until yet. I write these lines as my one possible tribute to his memory.

FIRST CORINTHIANS THIRTEEN.

"And now abideth faith, hope and charity, these three, but the greatest of these is charity."

Christ did not come to the world to hunt up and make a list of the sins of each individual or of the world, in order to prosecute and condemn the world, but to induce sinners to repent and to obey God and to be saved. Jesus declares that he did not come to condemn the world but to save the world. The world is condemned already. To seek and to save the lost is the work of Jesus. This is not only the work of Jesus but also the work of every individual Christian. It is not the will of God, that the most ignorant, poorest and weakest disciple of Jesus should perish. It is God's will that Christians go gently and meekly, first to the erring brother alone, then for two or three to go; then for the whole congregation to try to save them. It is anything but the will of God to hunt up the sins of others in order to prove them guilty and to condemn them. This course is condemned with idolatry, covetousness, fornication, drunkenness, and all sins. It is a sure way to send souls to perdition. But to pursue in gentleness and meekness, long suffering and patience, forbearance and love is the mind and spirit of Christ.

The wrong spirit. The spirit of vanity and pride, of egotism and self-importance, of selfishness and self-exaltation, of contention and strife, of bitterness and derision, of rule or ruin, of jealousy and envy, of anger and wrath, of hatred and malice, of criticism and condemnation—all these are evil things and satanic practices.

All Christians have the spirit of Jesus and should cultivate the mind of Christ.

God is love—love must be manifested by treating all brethren, neighbors and enemies as God commands.

Charity suffereth long and is kind. Charity envieth not. Charity vaunteth not itself, doth not behave unseemly, seeketh not her own. Is not easily provoked. Thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth. And Paul says: Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass or a tinkling cymbal.

Written by Elizabeth Fox, a young member of H. L. Olmstead's Bible class.

SUCH AS GOD SEEKETH.

STANFORD CHAMBERS.

The love of God fills their hearts and rules their lives. They love the church for His sake who purchased it with His own blood. As He gave Himself for it so they give themselves to it, praying for it, speaking reverently of it and cheerfully serving therein. No trivial excuse ever keeps them from the Lord's Supper, for ever sacred to them is the remembrance of Calvary and "till He comes" holds all their blessed hope.

"Beyond their highest joy,
They prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

The fellowship of God's people is very precious to them. For this cause they endeavor "to keep the unity of the Spirit in the bond of peace." They look carefully lest any "root of bitterness spring up and thereby the many be defiled." They strive for "the things that make for peace." They never cast a stumbling block in a fellow-member's way. They avoid saying harsh or cutting things to cause grief to others and are careful not to do those things that weaken confidence. They refrain from uncharitable judging and from reaching conclusions without the facts in the premises. Instead of being critics, fault-finders, grumblers or "knockers," they ever strive to excel unto edifying. They exercise that love that "covereth a multitude of sins." As they grow old, having cultivated the tender heart and the kindly voice, they do not become "sour." So loving and lovable how greatly are they loved!

And what a blessed help are they to God's minister, ever cheering him with their presence at all services, never leaving him with an aching heart to conduct the prayer meeting alone while they entertain or are being entertained, ever busy inviting, urging and bringing others to the place where the gospel is preached, realizing that an empty pew is no asset to the church nor inspiration to the preacher of God's word. And when a lost soul is won and saved they rejoice with a holy joy such as is experienced also by the Savior and the holy angels.

These are they that worship the Father in spirit and in truth, and such indeed as the Father seeketh to be His worshippers. By His enabling, you and I can be of that number, to our everlasting joy and to the praise of His everlasting glory. Blessed be His holy name.

"Thanks to those who sent back numbers of Word and Work. Tracts were sent. If you did not receive them write me. I still need April and May, 1914; 20c worth of tracts for each received. 1129 Seventh street, New Orleans, La."—Stanford Chambers.

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NEWS AND NOTES.

Over \$7.00 worth of special premiums to canvassers—premiums over and above regular commission—offered to agents this month.

The label which Brother Janes distributes, "Greater Things for God," has been pasted on all Bibles and Hymn Books in the Highland church, Louisville.

L. E. Burnett, of Chattanooga, writes: "I am sending you a copy of a prayer that was found in my father's (B. L. Burnett) pocket the day that he died. The sentiment is so sweet and the comfort is so great to a Christian in a time of distress I wish that more Christians could have this faith." The prayer mentioned is elsewhere in this issue. Bro. Burnett adds: "Brother E. H. Hoover is doing a fine work for us at the Central Church of Christ. He is having one or two additions each Lord's Day. Pray for us that the work may continue to grow."

"Wishing you much success in the spreading of the Word through the Word and Work, I am ever your brother in Christ."

Sister Laughunn, of Linton, Ind., says concerning a visit to the church at LeMay and Waterloo St., Detroit: "What a welcome I received! The brethren did not seem like strangers at all but of one family."

PREMIUM OFFER.—We will send B. W. Johnson's excellent book, *Young Folks in Bible Lands*—originally a dollar book—free for two subscriptions; or we will send *Word and Work* one year and this book for \$1.

N. R. Funderburk, of Vixen, La., reports ten baptisms and adds: "We need strong, courageous workers in these parts; pray for me."

From Lynnville, Tenn:—"Our work moves along nicely here. At one of my country appointments we had three restored recently."—H. N. Rutherford.

The church at Woodbury, Tenn., is constant in that most unselfish service of God—foreign missions; and what they do is done with much willingness and in faith and love.

The remaining portion of our study of the "Olivet Sermon" waits this month to make room for the article on Modernism.

Don Carlos Janes is in Minneapolis investigating more fully the needs there. Janes is a man of calm, deliberate judgment, and his report will be entirely reliable. We expect it, however, to coincide fully with that of our esteemed I. B. Henthorn, formerly of Louisville, who endorses heartily Brother Osterhus' report and appeal, which is found elsewhere in this issue.

THAT PREMIUM.

Say, did you see that premium offer (made by a good friend of this paper) published under "News and notes" in February? If not, read it below. Many small lists have been sent in but none so large but that you could begin now and compete with them. Remember, March 25, ends the contest; also that these must be *new* names. Here are over \$7.00 worth of gifts *besides* regular agent's commission: Why don't you carry off your share?

For the largest list, One Standard Revised Bible No. 2172. Best standard type, references, footnotes, Concordance and Dictionary, also twelve maps. (See "Bibles"). Price\$3.25 One cloth-bound copy of Smith's Bible Dictionary (see

page 141); price 1.50

One free subscription to Word and Work, to any address.. .75

Total retail value of first premium 5.50

For the second largest list, One cloth-bound copy of Sermons, Reminiscences and Silver Chimes," by the

veteran preacher, A. Ellmore; price 1.00

One copy Torrey's great book, "How to Study the Bible." .75

Total value of this premium 1.75

(Winners may substitute from anything we advertise to the same amount).

In addition the publisher's regular commission-offer to agents applies also. Agents may take subscriptions at the club rate of 50c, forwarding the entire amount; but if they prefer they may take subscriptions at 75c and retain 25c on each. In other words the club rate is also the rate to agents. No one can lose by trying for these premiums, because the cash commission is sure; and a few evenings spent among friends with this copy of the paper in your hand may carry off the extra premium. Above all, think of the spiritual good you may do your friends. Samples sent upon request. Subscriptions received this month will begin with January, 1917, and expire with December, if they so desire and request.

WAYS OF WORKING.

H. L. OLMSTEAD.

GENERAL SUGGESTIONS.

A church in any given community is, or should be, the candlestick of God in that locality. Its activities should constantly bear witness to the world that the Son of God is come and hath given us eternal life. Church schemes and plans, however wise, business-like and efficient they may be, are of no value without the impulse of love. A church filled with the joy of salvation and indwelt by the Spirit of God will sooner or later seek an expression of the same. Two evils are found to be present among churches of our time. First, the over-organized church with its almost numberless schemes, plans, organizations, movements, and yet devoid of the Spirit of God. The scheming, planning, organizing, etc., are done because there is a dearth of the Spirit of God, a weakening in the faith and a waning of the star of hope. Much noise and clamor are raised, a great deal of "rallying" is done, all sorts of questionable methods are put forward in order to inspire to activity but are all of little or no avail. Nothing can take the place of living faith or sincere love.

2. On the other hand when faith would work and love would impel there is quite frequently a lack of plan or method: Nothing definite is outlined, no mark is set and there is found to be no concert of action. It also sometimes happens that when the springs of living water would overflow that somebody whose well of spiritual life is stagnant or at a standstill will, on various grounds—quite often on the ground of "loyalty"—endeavor to choke the stream with a lot of rubbish gathered from the world's theological scrapheap. In the things which God has commanded there must be no change, no modification, no addition, no subtraction, but as to methods or plans or means there must be the greatest freedom of action, but of course within the bounds of all principles of righteousness, honesty, humility and truth. It is my firm conviction that many congregations are suffering to-day because of both of the above named evils. To those who lack the true motive and incentive to Christian activity I recommend first that they cease planning and scheming and "rallying"—substitutes for faith and love there cannot be. Second. Repent therefore quickly. Ask God to cleanse your hands and hearts and remove the rubbish of sin from the well of living water which God has created within you. Just "cut loose" from the world, the flesh, and the devil by making a full surrender to God.

To those who would do something more for the Lord than to "attend the worship, live a moral, upright life, and pay your debts." there are many things you might do. For example, plan to take a missionary offering on stated Lord's days. Get in regular communication with some Christian Orphans' Home. Get some literature bearing on the subject of missions, and have some mission study classes, taking up the lives of some great

missionaries. Find out who our missionaries are, where they are and what the needs of each particular field. Have somebody whose special business it shall be to keep the congregation posted as to new arrivals in your town or community. See to it that every stranger who enters the doors of your house of worship shall find a glad welcome.

A church impelled by love is a veritable beehive and is bound to have "something doing," and of course the right kind of "something." The sick will be visited, little remembrances, such as flowers or fruit, may be sent to the sick chamber, when visits are not expedient. No church should be satisfied without ministering to the unfortunate, the poor, and the helpless. The salvation note however, should predominate. It is poor church work which sets itself to the task of removing or ameliorating evils which pertain alone to the body, and neglects to feed the soul. All manner of social service schemes which do not take into consideration "repentance toward God and faith in our Lord Jesus Christ" dishonor God. The greatest service we can render to "man who is born of woman" is to lead them to Christ that he may be "born again."

Nothing can so stimulate to love and faith as the prayerful study of the Word of God—in fact it is the only thing which can, hence we recommend the "getting together" of the various groups in the congregation for this purpose in mid-week classes outside the regular Sunday morning and Sunday night services. If there is a Bible School divided into classes which meets each Lord's day, why not have a meeting of the teachers once per week to go over the lesson together for the following Lord's day? Certain days in the week all the ladies in the church who can should come together either at the church house or at some other home for Bible study and prayer. In this informal way they can get better acquainted with one another and can better discuss things pertaining to the kingdom of God. This is a good time to report concerning those who may be sick, or in need of those gentle ministrations which only a woman can perform. Besides new comers to the community may in this way be found out and strangers become known to the congregation. Other classes may be held into which the men may be drawn, especially the younger men who need to be taught to speak and pray in public. A church which holds but two meetings per week, and that only on the Lord's day, is not entering into the fulness of the blessings of Christ. The young people from the ages when they may be safely allowed to leave their homes, may be gathered together on Sunday nights before the preaching service and assigned to certain tasks such as essay writing on Bible topics, song practice, visiting strangers or new members, distributing literature, securing new members for the classes in the Bible school, etc. With the increase of Bible study and prayer there is sure to come a decrease in worldliness, and an increase in piety and sobriety.

THE MAN ALEXANDER CAMPBELL.

E. L. JORGENSON.

I am no Campbellite or any other sort of "ite" I trust—though I have known for some time that partyism can easily exist in the midst of those who repudiate it, and who wear no human name. It is a member of God's one and only Church that I am, and neither time nor energy have I to build up anything less or else than that.

But if I were bound to be an "ite" of any kind, perhaps, I should choose to be a Campbellite—that is, if I could stand right alongside of Campbell, believing and practicing as he did, not as some of the sections in the "Restoration movement" now believe and practice—by which I mean to imply that there has been degeneration and decline in that movement, even as "no religious reformation maintains its purity through a hundred years."

Beginning with his "Christian Baptist" of 1823, and ceasing not until I had read his last words for the religious press in November, 1865, I have carefully examined that great man's writings—a task which, with my other duties, I have been three or four years in completing; a task however, which is no task, but a pleasure and privilege to any lover of high, ennobling thought expressed in clear, clean diction.

Throughout this reading, and especially in contrast with some things that have transpired the while, I have been impressed with the excellency, the high standard and the true Christian spirit of this great man of God. Lack of space forbids the free use of quotations from him; but the reader may be assured that I am fully prepared to substantiate with such quotations, the following statements:

1. He was of a fraternal spirit. So far from believing that God had no children in denominationalism he recognized that at the outset of his work they were *all* there. "Christians only, but not the only Christians," if not expressed in these words, was a truth freely recognized by him and his coworkers. For instance, Adoniram Judson's wife, whom he addressed as "Sister," he regarded as a Christian lady of great excellence.

D'Aubigne (the historian) he characterized as "one of the most eminent Christian men of Europe."

A Baptist preacher, Teasdale, of Washington, he characterized as "a brother of good degree and great boldness in the faith."

In these quotations, I do not mean to endorse denominationism, for, like Campbell, I seek to call God's children out of it into a separate, independent, unsectarian stand; but his genuine fraternal spirit is refreshing alongside of the narrow sectarianism which strives to make "The Brotherhood" of "loyal" disciples, as we use the term in a limited sense, coextensive with the Church of God; and especially in contrast with the hide-bound

partyism that would disfellowship all outside of certain sections of that movement.

2. This broad fraternity and fellowship on his part grew out of a true understanding of what it is that constitutes the bond of union among believers. He required no subscription to his views or interpretations in order to perfect fellowship; and the tendency to require such conformity, now so prevalent among "disciples" he would have scouted in sheer contempt. I quote:

"The only bond of union among them (New Testament churches) was faith in Him and submission to His will. No subscription to abstract propositions framed by synods." "The New Testament is our only creed, and the avowal of the One Foundation our only bond of union."

To a "German Baptist" or "Dunkard" he wrote: "Dear Brother—for such I recognize you, notwithstanding the varieties of opinion which you express on some topics, on which we might never agree. But if we should not, as not unity of opinion but unity of faith is the only true bond of Christian union, I will esteem and love you, as I do every man, of whatever name, who believes sincerely that Jesus Christ is the Messiah, and hopes in his salvation."

He saw reasons which forbade "an effort on our part to make our own declaration of faith a term of communion to others"; and reasons likewise for "distinguishing betwixt making a declaration of our faith for the satisfaction of others, and binding that declaration on others as a term of communion."

He was a staunch defender of the right of individual and independent examination of God's word. As he says: "Every disciple of Christ will suffer no man to judge for him while he is able to read the revelation of God in his own tongue—at least, such ought to be his determination"; and he was equally firm in the avowal that among those who "hold fast the Head" and those who confess the "one foundation," differences resulting thus from independent study should be no bar to Christian fellowship: "I have no idea of suppressing anything of consequence because the writer and I may differ in some points. And while I edit this work (the *Christian Baptist*) it shall be open to every decent passenger of whatever creed, who holds the Head." The tendency to thus disfellowship and excommunicate brethren, he deprecated in the following language: "The systems—all agree in this, that whosoever they will, they kill; and whosoever they will, they save alive—not their bodies we mean, but their reputation for "piety and orthodoxy." Few of these—literally kill those whom they condemn to suffer the vengeance of their censure. But there is a species of robbery which is worse than taking a man's life." "When one of the allied monarchs is likely to become too powerful, or to be too strong for the others, the other sovereigns become jealous, begin to explain away the obligation of the alliance, and prepare themselves for his exclusion; when one of the allied priests becomes too popular

or too powerful in the diocese, the others say that it is better that one man perish or be destroyed than that the whole priesthood suffer."

3. He was far clearer on the place of baptism, the place of works, and the truth about justification by faith, than many of his modern friends, as the following paragraphs from the Millennial Harbinger will show:

"With Martin Luther, I regard 'justification by faith, the test of a standing or a falling church'—perhaps it should have been of 'a standing or a fallen church.' Grace and faith are not incompatible in any Scriptural view of either. But grace and works are evidently incompatible. *Grace and baptism into Christ* are not incompatible, for *baptism is not a work of the subject*, but of the administrator. The subject is as *passive* in baptism as he is, or will be in his literal burial in the earth, so far as his own work is contemplated. There can be no merits in any work not performed by the subject himself. Hence, baptism is but the personal and formal confession of the faith of the subject. It is, therefore, never regarded nor denominated as a good work of the subject. *All good works have our fellow men as their objects and not ourselves. They are the radiations of philanthropy.* Hence, in its institution, Christian immersion is only a development of the grace of God. It is His solemn, silent assurance to the proper subject, of the pardon of his sins and acceptance with God, *through the sacrifice of Christ*, whose blood alone cleanses from all sin."

4. It is in season also to point out Campbell's great interest in prophecy, an interest which the following quotations indicate: "Now is the time for the students of prophecy to keep their vigils, to trim their lamps and watch!" "The subject of the Millennium is one of growing importance and of stirring interest to the Christian community." "The compass and grandeur of that sublime subject (millennium) demand a concentration of mind, paramount to any other topic now in our horizon. We are glad to see a continually increasing interest in that theme." "The subject is annually growing in importance, and we feel constrained to contribute our labors to that subject." "The coming events of Apocalyptic vision are pressing upon our attention." "Whatever is taught in the Oracles of God respecting the present or future condition of the Christian profession, demands our most grave and serious consideration."

He had no patience with those who would divide God's word into "essentials" and "nonessentials." He himself said, "God does nothing in vain." "He does nothing superfluous or in vain." In the *Christian Baptist* he wrote: "They all (the mistaken reformers) divided the New Testament into two chapters. The title of the one was, *The Essentials*, and the title of the other was, *The Nonessentials*. In one party the one chapter and in another party, the other, is much the larger. Still the volume comprises but two chapters, however disproportioned they may be. Many

efforts have been made to reduce the chapter of essentials into narrower limits; but as it is reduced the other is enlarged and the old division is kept up. The book called "The Creed" contains all the essentials; and as they are there correctly arranged and soundly digested, this book is more the subject of controversy than the Testament, which has the essentials all jumbled together."

On page 104 of the *Baptist* he wrote: "Correct views of the office of the Holy Spirit in the salvation of men are essential to our knowledge of the Christian religion, as also to our enjoyment of it."

Large portions of his paper were devoted to the discussion of prophetic themes, both by himself and by contributors. The Millennium he dealt with at length, and his paper was named the "Harbinger" of that glad era. We hope to publish his mature convictions in regard to that subject soon.

"WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP."—Gal. 6:7.

BY J. A. PERDUE.

There are two fields in which men may labor. They cannot sow in neither but may serve in either, and they *must* sow in one or the other.

The one is the field of the flesh, and who works here is the servant of Satan.

The other is the field of the Spirit, and who serves here is the bond-servant of Christ.

In the Scriptures these fields lie plainly before every man; and in choosing where he will devote his time and talents he has the privilege of free choice, only somewhere he must serve.

If one elects to serve the flesh, or Satan, what will one do?

Do nothing. Selfishness is the key to success(?) in the field of sin; therefore, do nothing; have no faith, render no service, offer no prayers, be thoughtless, heedless, unconcerned as to the welfare of others. Selfishness is the parent of discontent, unrest, self-abuse, and also is the tap-root of unhappiness. One does not have to be a murderer, or a house-breaker, or a libertine to serve the flesh. If one simply divests oneself of unselfish service one will surely win the smiles of Satan. And after a life of such service, or lack of true service, what will be one's reward? Wisdom says: "I also will laugh in the day of your calamity and mock when your fear cometh." Prov. 1:26. But to sow in the field of the Spirit calls for another sort of service. Those who labor here "are not their own" but are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"; therefore, their service is unselfish. But by their relation to the Master as bond-servants, they are required to

have faith and love, to serve, to sacrifice and to suffer. These requirements, however, are not only to please "Him whose they are and whom they serve," but for their discipline, to train, to strengthen them, and for their enlargement, all of which is greatly needed in the field of unselfish service.

CONSIDER THESE REQUIREMENTS.

1. *Of Faith.* Faith brings justification; justification, reconciliation; or, as Paul puts it (Rom. 5:1) "peace with God," and peace with God assures the peace of God, a peace too deep to fathom—it passeth knowledge—and joy that is unspeakable and full of glory.

2. *Of Love.* And what shall be said of love? It is many-sided. It is a "golden chain." It binds. It helps. It heals. It is unselfish and transforms into the image of God.

3. *Of Service.*—Service of others. Who best serves others, best serves God, and who best serves God, best serves self. Beside, service enlarges capacity, and who renders the more service, has the greater joy. It broadens one's vision, strengthens the fibres of the soul and realizes kinship with Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

4. *Of Sacrifice.* A selfish man is of about as much service in the world as a fifth wheel to a wagon. A knot on a log occupies space. It adds nothing to the value of the timber nor does it enhance the beauty of its surface. And so a selfish man only occupies space. He does not live, he merely exists, and like the Dead Sea, that receives and gives back nothing in return, his influence is deadly. He is not a factor in blessing humanity. His life is rather an injury to his race. He cannot be saved in his selfishness and should he live to a ripe old age his soul will then be so dried and shriveled there will be little left to be lost.

But sacrifice ennobles a man, enriches his character and maintains him in vital relation with Christ.

5. *Of Suffering.*—What a heritage! The blessed privilege of suffering with the infinite Sufferer! With the Innocent One who came to earth to suffer for the sins of others. And this suffering, which is for the moment, "worketh for us more and more exceedingly an eternal weight of glory." And if we have fellowship with him in suffering we shall be exalted to reign with him in triumph. And the sure reward for this faith and love, service, sacrifice and suffering is manifold more in this time and in the world to come eternal life. Is it worth it? Yea, and exceeding more. To sit one moment with Jesus in triumph on His throne is worth all the services and sacrifice and suffering incident to a life of faith and love.

"Our Lord has written the promise of the resurrection, not in books alone, but in every leaf of springtime."—Luther.

THE STORY OF NEW TESTAMENT CHRISTIANITY IN EUROPE.

LOUIS R. PATMONT.

GERMANY.

Does old Germany too, have her New Testament churches? Is it possible that the Germany which for a century has gone wild over her scientific achievements, military success and bold development of rationalistic thought, should still retain within its borders a movement which stands for primitive Christianity and the restoration of its doctrines, ordinances and fruits? In order to answer these questions I shall have to acquaint the reader with the result of my investigations while on a trip to that romantic and grotesque country in the summer of 1913.

My voyage across the Atlantic was exceptionally pleasant and when I arrived in Hamburg, the sun poured a flood of light over the old fashioned roofs of the city. The painted patina church-steeple of the venerable old Protestant free-town with its gay colors reflected their red sheen on the glittering waters of the great river Elbe. Hundreds of sea going vessels from all parts of the globe were lying at anchor in the famous river harbor, full of the business and excitement of marine and commercial enterprises. My friends who met me, first led me around through the city and the harbor, after which we went to the seminary, where I was to speak to a body of theological students.

Of course I spoke as a disciple and was grateful for the opportunity to give a clear testimony for the truth. I spoke on the apostolic church, pointing out that sectarianism could never succeed in restoring apostolic ideals of Christianity. I was somewhat surprised not to be contradicted by some denominational theological enthusiast. I found that the fact was not unknown that I. G. Onken, the founder of an evangelical movement, which later turned out to be Baptist, never intended to stamp the mark of sectarianism upon the churches which he organized. However far his followers might have drifted from the ideals Onken upheld, he himself was a true witness of Christ. Baptized in Hamburg in April, 1834, he willingly bore the hatred, scoffing and persecution by the state church and civil authorities, constantly aiming to be found true to the "faith once delivered to the saints" and to reproduce the virtues and fruits of the New Testament church.

The members of the little church at Hamburg were often summoned before the police courts and sentenced to fines and imprisonment. In order to get rid of Onken quietly, the Senate of Hamburg even offered him and his whole family free passage to America. But, in spite of all difficulties and persecutions, the Scriptural Christianizing principle of the church independent of the state, and the churches consisting only of members professing faith in and loyalty to Christ, gained new adherents and spread into other centers of Germany.

Professor Hess, the dean of the seminary, was kind enough to invite me to his home, where we had a pleasant conversation. "You need not think brother," he said, "that there are no disciples of Christ in Germany. I have no doubt that you will be interested to learn that there are some of your people in Wuertemberg. I am myself from Stuttgart, and for a long time have lived with members of the Church of Christ. This is a beautiful name and worthy more than any other name of Christ's followers." I was surprised to hear that the good professor was in hearty sympathy with the adherents of New Testament Christianity in America. A desire to meet the brethren in Southern Germany ripened into a decision to go there upon my return from Poland and Russia.

Even though Onken in his day took a prominent lead among the advocates of Christian baptism, he was by far not the only man who taught obedience to this ordinance. The fact is that modern historical research has proved that the idea of baptism by immersion for the remission of sins, and the rejection of human creeds, has been practiced among so-called "heretics" in Germany centuries before the Reformation. There were baptized Christians in the days of Luther, Calvin and Zwingli, which men, although recognizing baptism by immersion as scriptural, steadily opposed those who practiced it. Dr. Paul Wappler, in "Monatshefte der Com. Ges," 1910, p. 179, says in his article on the "Baptizers of Kursachsen": "No man can fail to observe that the movement has produced life-giving sprouts, regenerating the genuine religious spirit, and sprouts for the moral perfection of humanity, which manifested its power in warm-heartedness and love for the neighbor, and not only dry dogmas." The picture one sees when studying their history reminds one very much of the persecutions of the first Christians in the church of the first century. In the sixteenth and seventeenth centuries we find baptized believers who are called "Moravian brethren" or Huter brethren," who, like the "brethren of Switzerland" refused to give the oath, take up arms, pay taxes of war and be bound by human creeds, while in their eagerness to reproduce the primitive church, they practiced communism.

(Continued Next Month).

"Oh how great is thy goodness
 Which thou hast laid up for them that fear thee,
 Which thou hast wrought for them that take refuge in thee
 Before the sons of men
 In the covert of thy presence wilt thou hide them from the plotting of man:
 Thou wilt keep them secretly in a pavilion from the strife of tongues.
 Be strong and let your heart take courage
 All ye that hope in Jehovah." (Psalms 31:19, 20, 24).

THOUGHTS WORTH WHILE.

D. H. F.

"This Hour Not the Hour of the Prince of Peace."

"Our Lord Jesus Christ is Coming to this World a Second Time."

The above titles are given to two rather artistically bound sermons delivered by I. M. Haldeman, and sent through the courtesy of Charles C. Cook, Publisher, New York.

We find much comfort and instruction in these great discourses given us in Mr. Haldeman's masterly style. We heartily commend them to all Christians everywhere.

Feeling that it is timely to do so, we beg to submit the following short paragraphs from the first pages of the last named discourse.

"Although many are now bearing testimony to the return of our Lord, the ignorance concerning it is still widespread and abysmal. There are Christians who actually read their Bible, and yet statement after statement which ought to gleam and scintillate with power to awaken interest, passes across their vision and through the mind, and leaves no trace. The average minister with an open Bible before him knows nothing about it, ignores it, is afraid to preach it, or when he does not pervert it, radically rejects it.

The prejudice against the doctrine is amazingly great. It is said to be non-essential (and here I desire to speak parenthetically and say to you that of all foolish, absurd and actually stupid things uttered by the tongue of Christians or written by pen, nothing is more excuseless than this attempted arraignment of "non-essentials." If the Bible be the revelation of God, as He is the great economist and never wastes or does anything that is unnecessary, it is evident He could not and would not introduce into His infallible Book anything that was not essential. Whatever statement of doctrine therefore may be in the Bible, however apparently inconsequential and insignificant, is, nevertheless, essential. Since this doctrine of the Second Coming is very manifestly in, and a remarkable part of, the Bible, it ought to be evident, to say the least, that the term "non-essential" cannot in any wise be applied to it.)

It is held by many to be sporadic, the outcome of an unsettled state of theological definition in the early centuries; that it has been handed down by ignorant, or half educated, or unequally balanced minds. The man therefore who in this hour of wheels, of machinery, of delicate mathematical constructions and the tidal sweep of materialism and sensuousness, dares to stand forth and preach the Second Coming of Christ is thought to be mentally uneven, the rider of a hobby, up in the air, and, at the very best—only a light and easy visionary. His sermons are supposed to have in them little that is practical, much that is sensational; and that their tendency is to disturb the

Church, bring about schism and lead those Christians who accept the doctrine to go off at a tangent. The study of it, it is said, gives birth to foolish vagaries, to grotesque schemes of interpretation, encourages many to look upon themselves as certified prophets, and gives play to hectic and irresponsible imagination, rather than the cultivation of a sane and sober application of the principles and rules of a daily and dutiful life.

And yet—in the face of all this, it is a fact beyond dispute that of all the wondrous things in the book written in letters of light, resplendent with the glory of God, and resonant with the divine music, not one of them, not the fiat creation of the world, the stupendous fall of man, the birth of Christ, His death and resurrection, none of these immense facts occupies the space or receives such mention as the Second Coming.”

HUMILITY.

“A farmer went with his son into a wheat field, to see if it was ready for the harvest. “See, father,” exclaimed the boy, “how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much.” The farmer plucked a stalk of each kind, and said, “See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing; while this that hung its head so modestly is full of the rich and ripened grain.” 1 Peter 5:5.

THE DILUTED SERMON.

The modern minister of the Gospel takes a few tablets of doctrine, dissolves them in a gallon of rose water of sentimentality, puts a little in an atomizer, and sprays the congregation with the sweetness of Christianity and the fragrance of a benevolent life. The New Testament tells a different story—that man is a sinner, and that the only way of salvation is through faith in Jesus Christ. The diluted sermon may be scented and fragrant, it may have pleasing bouquets in it here and there, no force, no awakening elements. It may be an oration, it is not a proclamation. It may sound pleasing to the languid heart that wants not to be disturbed, but it is not a message to arouse to action. When Christ is in the heart, He will appear in the sermon.”—Patton.

FOR SPECIAL ATTENTION.

We have been able to obtain unusual rates on a very excellent work on prophetic themes, “The Last Times,” by Dr. Seiss, so that we can offer it with a *new* subscription for the Word and Work at \$1.25 (postpaid). The original price of the book alone was \$1.25.

Over \$7.00 worth of special premiums to canvassers—premiums over and above regular commission—offered to agents this month.

LESSONS FROM LEVITICUS 1-7.

J. EDWARD BOYD.

No portion of God's word should be passed lightly by or carelessly laid aside. This truth cannot be too deeply impressed upon our hearts. We may not be able to comprehend fully a certain passage; we may not be able to "see" just wherein a certain section is profitable; but when God has spoken, it is for man to listen reverently, study diligently, and ponder deeply. Only thus do we walk by faith in the study of His word; for in no uncertain language we are told that "*whatsoever* things were written aforetime were written for *our* learning." Let us then meditate further upon this section of Leviticus.

The instructions and promises here given were addressed to a certain people. "And Jehovah called unto Moses, and spake unto him out of the tent of meeting, saying, 'Speak unto the *children of Israel*, and say unto *them*.'" There is throughout a clear distinction made between the children of Israel and other peoples. He led them through the pathless wilderness, fought their battles for them, and provided for their every need. *They* were to make these sacrifices; and *for them* these sacrifices were to be accepted to make atonement. Not that they were by nature worthy of such blessings and such a favored position; indeed they often proved themselves far otherwise. But their failures and their sins both formed a splendid background for the wonderful display of God's grace, and also made evident the need of a sin-offering. However, we do not see God dealing thus with other nations; Israel was totally set apart from them. And was there any special mark of distinction? Indeed there was; for to Abraham God had given circumcision, "a token of a covenant betwixt me and you"; and this token the Israelites must scrupulously maintain. Would a stranger identify himself with them? Let him be circumcised. Did an Israelite fail to receive circumcision? "That soul shall be cut off from his people." In order, then, for an offering to be accepted for him, it was necessary for a man to occupy that position of separation unto God which was signified by this ordinance.

Is there a lesson here for us? Assuredly there is. It is most suggestive. As we have already seen, Jesus is our perfect and all-sufficient sacrifice. He died that we might live. He is accepted for us, to make atonement for us. But who may have this happy assurance? For this circumcision will not avail. What then? "Faith working through love." This is vital. Nothing short of it will suffice. No mere assent to the truth of propositions, however true, will do; there must be that faith which is a living, active principle. "But far be it from me to glory, save *in the cross* of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a *new creature*." Gal. 6:14, 15. Thus, as the worshiper of Israel was

to be separate from the world about him, so the true worshiper of today must be separate from "this present evil world"; he must be a new creature, "born of water and the Spirit"; "circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2: 11, 12).

Reader, are you now "a new creature?" Have you been born anew, of water and the Spirit? Have you been buried and raised with Christ in baptism? These questions are intensely practical. It is a matter of life or death. If your answer is "No," then without doubt you are in the world, under the dominion of sin. Can you think it possible that God will be pleased with your remaining in that position? Will you spurn his proffered mercies, which He so freely offers in Christ Jesus? "Wherefore, if any man is in Christ, he is a new creature." "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (2 Cor. 5:17; Gal. 3:26, 27). It is in Christ and in none other that we have redemption through His blood. (Eph. 1:7). He alone can save, and that by the sacrifice of himself.

That God accepts the sacrifice of Christ for them is a most comforting thought to His children. They no longer depend upon their own righteousness or morality as a ground of their acceptance. All the claims of God's holiness have been fully met in Christ. Failures they will make, and in many things they will stumble; but "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). Not that this assurance is to be made the ground of carelessness or indifference concerning the keeping of the commandments of God. Far otherwise. Is it possible that one who has really been saved by the wonderful gift of God's love, and who has any degree of appreciation of the price which has been paid for his redemption, can be so ungrateful as to be unconcerned about the commands, or even the wishes, of the Father?

But he must not disregard the requirements of God's word. It is needful that he "give more earnest heed to the things that were heard." The promise is to him who continues in the faith, who endures to the end. A multitude of burnt-offerings and sacrifices could not justify King Saul in his rejection of the word of Jehovah. And when in later years Israel refused to hearken unto the words of Jehovah and rejected His law, He declared unto them: "Your burnt-offerings are not acceptable, nor your sacrifices pleasing unto me." (Jer. 6:16-20). As long as they desired to do His will God bore with them patiently, and accepted their sacrifices for them; but when they followed by preference the inclination of their own will, even their sacrifices ceased to be acceptable. Is this not deeply instructive to us?

BIBLE STUDY COURSE.

R. H. B.

David's Earlier Reign.

II Samuel 1-10.

FIRST DAY: DAVID'S LAMENTATION. 2 Sam. 1. "Commit thy way unto Jehovah: trust also in Him and He will bring it to pass." David had done his part of that; God cannot fail with His part. The Amalekite (vs. 2-16) evidently hoped to obtain a reward through his lie. He got it. David who would not himself touch the Lord's anointed was not the man who would countenance the deed in another. The Song of the Bow is truly beautiful. David passes by all the evil Saul had done to him, and remembers only the good. Note especially v. 26—the dirge over Jonathan. Consider the character of this "man after God's own heart." Instead of rejoicing in Saul's retribution, and in the fact that the last obstacles between himself and the throne of Israel, he mourns sincerely the fall of Saul and Jonathan. How different he from the ambition-fevered aspirants to thrones and high places, of all history!

SECOND DAY.—*David made King of Judah.*—2 Sam. 214. Mark well how David makes no hasty, self-willed move. He will have the throne only from God and in no other way. He can bide God's good time. This is patience; and that, as true patience always is, rooted in faith and hope toward God. "Rest in the Lord and wait patiently for him." His dealings toward the house of Saul. (Remember he is only king of Judah thus far, 2:4). First his commendation of the Jabesh-Gileadites (2:5-7). Recall the circumstances (1 Sam. 31:11-13; cp. 1 Sam. 11:1-13). Second, his dealing toward Abner—refusing all complicity in the foul deed of Joab (3:17-39). The necessary blood-vengeance finally fell upon Joab's head for this (2 Kings 2:32-34; see Deut. 21:9). Third, his dealing with Ishbosheth's murderers (2 Sam. 4). All this was good policy. But did David do it for policy's sake, or was he simply following out the will of God? See 2 Cor. 1:12.

THIRD DAY.—*David King Over Israel.*—2 Sam. 5. David calmly waited until God exalted him; and now at last he has come into his own. We can look back now and see how all kinds of people and circumstances, helped to this end. Rom. 8:28. Verse 7 is a landmark in Israel's history. Note the growth of David's fame and power, and reason therefor, in v. 10. David, patient and cautious always, *now sees* that God has indeed fulfilled His gracious promise toward him. v. 12. Look over the Lord Jesus Christ's genealogies in Matt. 1 and Luke 3, in view of 2 Sam. 5:14. The sons born to David in *Hebron* (3:2-5) do not seem to have come into consideration at all when God arranged for the lineage of Jesus Christ; but only the sons born *in*

Jerusalem. The first two, Shammuah and Shobab were for some good cause set aside. (Comp. Jacob's three eldest, Gen. 49:3-8). Nathan the next older was the *real* forefather of Jesus. (Luke 3); Solomon was the forefather of His royal right and legal title to the throne of Israel (Matt. 1). Read all 1 Chron. 12.

FOURTH DAY.—*Bringing up the Ark of God.* 2 Sam. 6 and 1 Chron. 13 and 15. David's thought was always of God's interests; and in the meanwhile God was looking out for David's interests. Every man may enter into that sort of arrangement; and it is surely worth the while. Where was the Ark at this time? Look over 1 Sam. 4-7 again. But a good will alone is not sufficient; we must take heed to do God's work in God's way. What mistake did David make? Did it bring disastrous consequences? (2 Sam. 6:6-9). Will not all departures from God's way bring trouble to His people? Did David learn the lesson? (1 Chron. 15:2, 13). This is surely a significant warning against the many changes and alterations that have been made in the Lord's work and simple worship. Nothing is gained by that, but it tends inevitably to disaster. Why did David at last take courage to bring up the Ark? (1 Sam. 6:11-15). Psalm 24 is supposed to have reference to this joyful occasion. Read also 1 Chron. 16; Ps. 105; Ps. 96. The episode of Michal's scorn and David's strong reply is worthy of thought and notice.

FIFTH DAY.—*God's Covenant and Oath to David.* 2 Sam. 7; with 1 Chron. 17 and Ps. 89 and 132. This is one of the great landmarks of all the Bible. David and Abraham were the two great covenant-heads. To each of them God made a promise confirmed by an oath, respecting their posterity. The promise to Abraham is chiefly, a universal blessing to all the families of the earth through his seed (Gen. 22); and to David an everlasting throne, an unfailling dynasty, that his son and heir should sit upon his throne forever. These promises are measurably but imperfectly fulfilled in the seed of Abraham generally and collectively and in David's descendants; but God had in view a special Seed of Abraham who would completely answer to every requirement (Gal. 3:16); and a particular Son of David who would measure up to the full standard of God's will, and to whom God could fulfill in entirety the complete promise. See Matt. 1:1. "The book of the generation of Jesus Christ, THE Son of David, THE Son of Abraham." Read carefully every scripture reference given in this day's study.

SIXTH DAY.—*The Promise and Oath to David, continued.* 2 Sam. 7.

(1) *The Occasion.* David's thought for God again. Nathan the prophet speaks not as a prophet, but simply as a man in verse 3. But after this by Divine instruction and inspiration. Did God appreciate David's desire? But could He permit David to do it?

(2) *The Promise* (a) "I will make thee a great name." (b) Concerning Israel: Their ultimate possession of the Land, and

deliverance from all their afflictions and oppressors. Unfulfilled. (c) "I will make thee a house"—a royal dynasty. (d) After his death his lineal descendant should sit upon David's throne.

(3) *Concerning David's Son.* (a) "He shall build a house for my name." (b) "I will establish the throne of his kingdom forever." (c) "I will be his father, and he shall be my son." (d) "If he commit iniquity I will chasten him. . . . but my lovingkindness shall not depart from him." Finally the sum of it in v. 16.

(4) *The Fulfillment.* God arranged this prophecy (as all or most of His prophecies) so as to be of continuous use and application all along, while yet its full and perfect fulfillment should be deferred to the latter days. Evidently after David's death, Solomon came in for the promise. He sat upon David's throne. He built a house for God's name. His throne was established. But the fulfillment was not perfect because Solomon was not the perfect man. He committed iniquity and was chastened, and thus failed all the succeeding sons of David, until God overturned the throne until He should come whose right it was. Jesus Christ the Lord was the true Son of David, and to Him were *due* all the promises which God had confirmed with an oath to his father David. He should sit upon David's throne. Isa. 9:6, 7; Luke 1:32, 33. He should build God a house. Zech. 6:12, 13; comp. also Matt. 16:18. Inasmuch as He is David's Son par excellence, He is God's Son in a special sense also. (Heb. 1:5; Matt. 22:41-45). While He himself committed no iniquity, He assumed the debt and guilt of his people Israel, and the chastisement of their peace was upon Him. (Isa. 53:5, 6, 10, 12)—and not theirs only but that of the whole world. (1 John 2:2). The fulfillment of the promise concerning Israel, the nation, awaits the time when the fulness of the Gentiles shall have come in, and Israel, believing, penitent, obedient shall turn to Him and be saved. (Rom. 11:23-27). To trace these fulfillments would be equal to a search of all the scriptures. But let us be assured that God will keep His word to the letter. "My covenant will I not break, *nor alter the thing* that is gone out of my lips. Once have I sworn by my holiness: *I will not lie unto David.*" (Ps. 89:34, 35). Read Psalm 72 for the reign of the glorious King, the King's great Son.

SEVENTH DAY.—*David's Prayer.* 2 Sam. 7:18-29. No sooner had God made David the great Promise, but David goes into God's promise and pleads the promise in prayer. That is *the best praying possible*. Do we pray to wrest some favor from an unwilling God, or is prayer a means for obtaining what God has already promised and is abundantly willing to give? Is there any *good* thing He has not already purposed to grant? (Ps. 84:11; Rom. 8:32). Let us learn to plead God's promises.

EIGHTH DAY.—*David's Victories.* 2 Sam. 8:10 with 1 Chron. 18-20. Note the significant statement in 2 Sam. 8:6 and 14. For the first time Gen. 27:37-40 is now fulfilled, v. 14. Do you wonder at the opening words of his psalm of victory (2 Sam. 22:1-4; Ps. 18)? David was truly a shepherd to his people (2 Sam. 8:

15). Note his faithfulness to the friendship covenant. (9:1; see 1 Sam. 20). Note the force of the expression, "eat bread at my table" in 9:7, 10, 11. Comp. Luke 22:28-30. Chapter ten takes up the story of conflict and victory once more, with a final result stated in v. 10. The cruelties practiced in these wars are incident to carnal warfare. It is to be noted, however, that (1) these cruelties are not to be compared with the ruthless and unspeakable ways of heathen nations of that time and after, so that even in this matter David compares favorably with his contemporaries; (2) he was, as God's king, the executor of God's wrath and vengeance upon the nations; (3) in wrath he remembered mercy—an unusual thing, of which the nations took notice (8:2; 1 Kings 20:31); (4) that that whole necessary evil of war and bloodshed was only a step to better things, and not to God's liking. 1 Chron. 28:3.

NINTH DAY.—A *Psalm of Warfare*. Ps. 60. Read the heading. David was victorious on the whole and in the end; had he suffered some reverses that made him write vs. 1-4? Or was he describing Israel's former troubles and hardships? The latter more likely; for the language of these verses is too strong to describe only an incidental reverse. Besides, v. 4 speaks of a better time that had come—through David. Yet, v. 10 implies that there had been some failure—as Peter who sank when for the time he forgot to look to the Lord. Matt. 14. The tenor of the psalm is triumphant. The nations round about are Jehovah's property to do with as He pleases; Judah is His sceptre and the tribes of Jacob His glorious armor (v. 7). Verses 11 and 12 are of perpetual application; v. 12 especially as setting forth the Source of our strength in the spiritual conflict. (Eph. 6:10).

Note.—There may have been some wonder why only eight, ten or fifteen days' study appears in any issue. The reason for the curtailment is partly the limitation of space, but more especially (as in the present instance) the nature of the themes and lessons, which, if carefully studied may well furnish occupation for a month's leisure hours.

BROTHER BURNETT'S PRAYER.

Father, I thank Thee for the gift of peace that has come to me today. At last the storm is over, and I am safe in the midst of a great calm. How much better art Thou than our fears; Every day I thought I should be wrecked; and now that it is all over I can see that all the while the winds and the waves and my little shaky craft and I were all in the hollow of Thy hand. Lord, forgive me my fears and so fill my heart with Thy strength that I may take up the thread of life again with a firm hand and face the future with confidence and cheer. Amen.—(Edward Leigh Pell).

MODERNISM.

It is a startling revelation of the prophetic Scriptures that not unbelief, *but faith*, is to be the dread reality of the last days: not a negation of good, but an affirmation of evil; not a gross materialism but a subtle and deadly spiritualism; not merely a refusal of Christ, but an actual embrace of Antichrist. Paul states it with great boldness. "God sendeth them a working of error (an energy of delusion), that they should *believe a lie*" (2 Thess. 2:11): not an hypocrisy, nor a creed accepted under compulsion; but an ecstasy of enthusiasm—like the infatuation of the Mahomedan—producing a genuine faith—a faith, but a lie. The religious instinct, like nature, abhors a vacuum: *the Faith* the returning Christ will not find (Luke 18:8); but a new faith, in judicial retribution, will have mounted the throne of the old.

Now we are not without grave symptoms, though on a scale incomparably less than the Apocalyptic, of the presence of this dread reality. In such organizations as the Progressive and Liberal Christian Leagues, organized as their president, Mr. R. J. Campbell tells us, "not to antagonize the churches, but to permeate them," there is gathered under one roof a strange amalgam of modern faiths, curiously combining in an enthusiasm of belief. The basis is essentially infidel. "Not one feature," says the leading weekly exponent of Modernism in England, "of the story of Jesus in the New Testament is original—the angelic annunciation to Mary, the Virgin birth, the wondrous Child, the Magi coming from afar, the star that guided them, the shepherds to whom the news first came, the song of angels, the meeting of the evil power of the wilderness, His being put to death as a sacrifice to the principle of evil, the miraculous resurrection escaping the bonds of death, the ascent to heaven, to be speedily followed by His advent to earth over a renovated world: all this is hundreds, it may be thousands, of years older than the Christian era. *This should teach us surely here we are not in the presence of historical fact, but of one of those wonder-stories that the world has repeated over and over again—a world-wide myth which has been the common property of all peoples from the very childhood of the race.*" No degree of Infidelity is excluded from fellowship, or even from the supreme executive of the Leagues. Mr. Bernard Shaw is a leading figure-head in the official Handbook of the Progressive League; and it is Mr. Shaw who says, "Popular Christianity has for its emblem a gibbet, for its chief sensation a sanguinary execution after torture, for its central mystery an insane vengeance bought off by a trumpery expiation." *That the teaching consists of the commonplaces of the infidel platforms is frankly admitted.* "It is supposed that it is the New Theology which first stated the obnoxious facts. The truth is that they are the commonplaces of those who argue against the Christian verities;" and with what bitterness of antagonism these infidelities are served afresh let this sentence bear witness. "Not one of these phrases—the

'wrath of God,' the 'terrors of Hell,' and the 'atoning blood which cleanses from sin'—evokes anything but a feeling of revulsion. To hand such gospel literature to wayfarers is equivalent to the exposure and sale of indecent prints. There is an obscenity of the spirit which is quite as vile as anything which the police have orders to suppress."

But the crucial significance of this mass of loosely connected, spiritual phenomena does not lie in its negative creed: the portent is its intense and passionate conviction. We are handling a new faith. "Old Romanism and old Protestantism," it says, "are dying. What is now taking place is a silent reformation on an incalculably vaster scale than the Lutheran movement of four centuries ago. The cry is reproduced and echoed from country to country and from shore to shore. Like every true and sincere call, it is a call to sacrifice, to warfare, to consecration." Modernism gathers within itself many contributory streams of antichristian faith. "Everywhere the leaven of Liberalism is active, in Judaism, in Islam, in Buddhism. Its sympathies quiver all round the globe. Thus these Leagues shelter Christian Science and Swedenborgianism; they are incorporated with Socialism and the Woman Movement; they expound Buddhism with warm appreciation; they are wholly sympathetic with Spiritualistic investigation and doctrine; frankly and profoundly Gnostic, they gravitate towards Theosophy, perhaps the most deadly and powerful of modern Occultisms: and through all the new propaganda rings the note of an assured and jubilant faith. All the world's false Messiahs are welcomed into the new Pantheon. "I do not know," says Canon Cheyne, "whether the composers of the Manifesto of the Liberal Christian League were wise in applying to Jesus the sublime statement of Col. 2:9, that in Him dwelleth all the Pleroma of the Godhead bodily. There are, I think, some Liberals who would hesitate to follow them. If the goal of the Liberal Christian League is not merely the world-wide extension of the Christian Church but a united humanity, must we not do justice to the other great central personages beside him 'whom *our* soul loveth,' and admit that, if not the Pleroma, yet at least a wondrous flood of Divine life manifested itself in these great and almost adorable personages." So an Anglican Canon and Oxford Professor of Divinity approximates, in the new enthusiasm, to the worship of Buddha, Confucius and Mohammed.

Nor are such organizations as the Progressive League without an incipient Messianic aspect. "No man could kill Mahdism," says the official Handbook, "as no one can kill the Messianic hope of the expectation of the second coming of Christ. The great movement into which we are now entering is another phase of the Messianic hope; it presages the arrival of a new era, and announces a re-birth. That is what I take to be the deepest meaning of your League." "The outlook," says Sir Oliver Lodge, "was never brighter than it is today; many workers and thinkers are making ready the way of the second Advent—a reincarnation of the Logos

in the hearts of all men; the heralds are already attuning their songs for a reign of brotherly love; already there are 'signs of his coming and sounds of his feet'; and upon our terrestrial activity the date of the Advent depends." Moreover, an early issue of the organ of Modernism, in its supplement on Theosophy, endorses the prediction of Mrs. Besant that the great Messiah of all religions will arrive in the middle of this century; and behind this coming World Teacher, for whose Advent, as "Supreme Teacher of Gods and men," the Order of the Star of the East is netting the world, theosophy perceives one of whom it says, "There is no name, attribute or title of Godhead, Power, or Majesty, ascribed to God either in the Old or New Testament, but that same is the name, title, and attribute of Satan." Such an attitude could not be riper for a Superman with superhuman powers, "whose coming is according to the working of Satan with all power and signs and lying wonders," offering himself as the Messiah of all religions, *and summing up in his own person the very Religion of Man which is incipiently embodied in Modernism.*

Now how is this portent—strange and new in England, though familiar in heathendom—explicable, of *faith in a lie*? The surface reason is obvious. The day that approaches, on whose confines we seem to be, is "with all deceit"—every species of Satanic subtlety—"of unrighteousness" (2 Thess. 2:10): it comes in the guise of all truth, and clothed with a garb of all righteousness, but it is "all *deceit*." We must be prepared for counterfeit conversions, counterfeit revivals, counterfeit miracles of the Spirit, and even counterfeit heavenliness of character. But it is a still more pregnant fact that the seeds of deceit find so abnormal a receptivity of soil. "This unparalleled hallucination," as Dr. Eadie says, "indicates a mysterious state of mind and of society—anti-christian, antitheistic, credulous, with a fatal facility of being imposed upon by hellish mastery and subtlety." But even so the problem is not solved. Beneath the Satanic subtlety of the deception, and the abnormal receptivity of the age, there must be a deep moral reason for such a mental growth out of Gospel soil: the Apostle reveals it. "*Because they received not the love of the truth.*" Here is a phrase of masterly revelation. It is not, "they received not *the truth*"; God is very tender and patient with our blind stumblings and foolish unbeliefs, and His grace can bring us at last to receive truths we may have rejected for years. But the phrase—"received not *the love*"—seems to show that to every soul, however blind, however dark, God offers the love of truth: the after life reveals whether the soul accepted that love or not. We little dream of the peril we run when we refuse to *love* the truth. These never followed truth at all cost: they trifled with the tremendous convictions of the Holy Ghost: they toyed with the Scriptures, and disparaged doctrine—only to find at last that behind "all deceit of unrighteousness" lurks an irresistible horror of energizing damnation.

For we are here confronted with the dreadful fact of judicial

retribution. "God *sendeth* them a working of error, *that* they should believe a lie: that they all might be judged who believed not the truth, *but had pleasure in unrighteousness.*" Love of error is an automatic recoil of indifference to the truth. Man's soul is so made that every rejection of the truth weakens it against the assaults of temptation; the heart that refuses to melt, automatically hardens; and the faculty of discernment between good and evil becomes blunted and atrophied with disuse. A final chastisement of sin is deeper sin. For this is the goal of righteous retribution. "God *sendeth*": when man shuts the door in the face of God, God *locks it*; and the diseased eye, blinded by the light it has refused, sees an illusory glare on a curtain of pitch darkness. On such falls the predicted woe:—"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20). It is an irreclaimable ignorance and an impenetrable gloom. "If the light that is in thee"—the ideal, the ruling principles, the faith—"be darkness, *how great* is the darkness!" (Matt. 6:23).

Two counsels of the Holy Spirit are especially requisite for the present situation. We must, first, maintain at all costs a clean conscience. "The end of the charge is love of a pure heart and a *good conscience* and *faith* unfeigned: from which things some having swerved have turned aside;" "holding *faith* and a *good conscience*; which some having thrust from them made shipwreck" (1 Tim. 1:5, 19). Faith is a heart-whole acceptance of the truth: a good conscience is a life squared to that truth. It is an absurd sentiment, too prevalent even among the people of God, that we may believe what we choose. Faith in God is not optional, it is obligatory: I must believe *what* God says, and *all* that God says, or I sin: *and the decisive proof of faith is obedience.* "My beloved brother," Mr. Muller once said to Dr. Pierson, "the Lord has given you much light, and will hold you correspondingly responsible for its use. If you obey Him and walk in the light, you will have more: if not, the light will be withdrawn." To see the truth and not to embrace it is to foul the conscience; to have the truth search our life, and refuse to let it be searched, is to foul the conscience; to decline to pay the price of truth is to foul the conscience; and apostasy is fearfully near to a wilfully defiled conscience. But a conscience kept pure is like the needle of a compass kept free—it swings true. All things are possible to him who follows God from light to light. "*Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that be wise shall understand*" (Dan. 12:10).

The second counsel of the Holy Spirit is that we cultivate a passionate love of, and faith in, the truth. God has called us to salvation in (1) sanctification of the Spirit—which is His work, and (2) belief of the truth—which is mine; and if I refuse to do my work, *it is impossible for God to do His.* No cost can be too great for truth: "her price is above rubies." In the ancient world

it was said that the Sibyls, or prophetesses, used to write their prophecies on leaves, and lay them at the mouth of the cave in which they dwelt; and that these leaves must be read as quickly as they could be gathered, for once fluttered by the wind they became indecipherable. The legend said that one of these Sybils came to King Tarquin of Rome with nine scrolls priced at an enormous figure, but of great value to Rome. The king refused them on the ground of their cost. The Sibyl immediately disappeared; but, shortly after, she returned with six scrolls saying, "I have burnt three volumes; they are lost to Rome for ever; but these six remain *at the same price.*" Again the king refused them as too costly; and again the Sibyl disappeared. Returning for the last time, she now offered but three volumes, saying, "Six volumes I have destroyed; no money can ever buy them now; these three I offer you *at the same price.*" The king at last bought the three scrolls for Rome, where they were treasured for centuries; and the Sibyl, disappearing, never returned to the world again. *As it is the penalty of unbelief to lose all that is within its grasp, so it is the privilege of faith to multiply it.*

"Take heed therefore *how ye hear*: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath" (Luke 8:18).

—D. M. Panton.

EXTRACTS ON "THE KINGDOM."

(From the writings of Alexander Campbell.)

1.

"During the personal absence of the King, he has committed the management of this kingdom to stewards."

2.

"Every immersed believer, of good behavior, is, by the constitution, a free and full citizen of the kingdom of heaven, and entitled to all the social privileges and honors of that kingdom. Such of these as meet together stately in one place in obedience to the King, of his ambassadors the Apostles, for the observances of all the institutions of the King, compose a family, or house, or congregation of Christ; and all these families or congregations, thus organized, constitute the present kingdom of God in this world. So far the phrases kingdom of heaven and the congregation or body of Christ are equivalent in signification."

3.

"The communities collected and set in order by the Apostles were called the congregations of Christ, and all these taken together are sometimes called the kingdom of God. But the phrases "church of God" or "congregation of Christ," and the phrases, "kingdom of heaven," or "kingdom of heaven," or "kingdom of God" do not always nor exactly represent the same thing."

4.

"Under the present administration of the kingdom of heaven a church, compared to a city, is called "Mount Zion," the apostate church is called "Babylon the Great." Like Babylon the type. "Mystery Babylon" the anti-type is to be destroyed by a Cyrus that knows not God. She is to fall by the sword of infidels, supported by the fierce judgment of God. "The Holy City" is still trodden under foot, and the sanctuary is filled with corruptions. It is, indeed, a den of thieves; but strong in the Lord that judges the apostate city. Till that great and notable day of the Lord come, we can not, from the prophetic word, anticipate a universal return to the original gospel, nor a general restoration of all the institutions of the kingdom of heaven in their primitive character; and, consequently, we can not promise to ourselves the universal subjugation of the nations to the sceptre of Jesus.

But were we to enter upon consideration of the administration of the affairs of the kingdom after the fall and overthrow of the apostate city and the conversion of the Jews, we should have to launch upon a wide and tempestuous ocean, for which our slender bark is not at this time sufficiently equipped. This may yet deserve the construction of a large vessel in a more propitious season. Meanwhile, the original gospel is extensively proclaimed, and many thousands are preparing for the day of the Lord; and these are taught by the "Faithful and True Witness" that the day of the Lord will come as a thief in the night, and that their happiness and safety alike consist in being prepared for His second advent."

NOTE BY THE EDITOR.

We would invite special attention to the above extracts from the writings of Campbell. That man, too big to fit into any little mould of doctrine marked off by man, dared to look at the Bible with clear, unprejudiced eye, and to declare what he found there. It seems that he too was guilty of distinguishing between the church and the kingdom, and considering the former a phase of the latter.

He remarks that the congregations constitute "the *present* kingdom of God in this world," "during the personal absence of the King," and that "*so far*" (and so far only) "the phrases kingdom of heaven, and the congregation or body of Christ are equivalent in signification." In extract 4 he actually launches forth into the great sea of the Future, and takes a position not much different from that taken by certain "young brethren" who have lately "gone off" to the extent of presuming to differ from some older ones in some of these points. True Brother Campbell did not then undertake to launch very far out into that tempestuous ocean; but later he did sail very bravely, as we shall hope to show our readers in due time.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

If the New Testament church was a missionary church—What then?

Born, to Brother and Sister Jelley, on the twelfth of January, a daughter.

One-half of the world can't read, 'tis said, has no physician and has not heard Christianity.

Brother Vincent has been campaigning in Old Kentucky for the funds that long ago should have been supplied for the building and site in Japan.

In proportion to numbers United Presbyterians have about ten times as many missionaries as "Disciples of Christ."—*Missionary Intelligencer*.

Bro. S. O. Martin is studying Hindi and relieving Bro. Jelley of his correspondence.

Tokyo, Japan, is a great city of 2,500,000 souls. Down in the Shinjuku slums our Brother Ishii is doing mission work and teaching the children to make thread, hoping they shall thereby be able to maintain themselves.

As far south as South Africa, great work is being done by Brother John Sherriff, whose working force has lately been increased by the arrival of a sister from New Zealand. Our brother has erected quarters for her and her daughter with his own hands from granite foundation to steel ceiling.

Brothers Martin and Jelley hold forth at Dehra Dun and Brothers McHenry and Armstrong-Hopkins are settled at Satara—all in India, but about 1,300 miles apart.

For the year ending September 30, 1916, the writer handled for various missionary purposes \$3,234.35; for the preceding year, \$2,422.01, a total of \$5,653.36 for the two years.

Brother McCaleb believes in physical culture, prudent eating and cold water bathing. He is in fine health.

Brother McHenry and associates have been in a great Bible study with about sixty students—more perhaps than usually attend such things in America.

Ten million casualties are said to have resulted from the European war in two years; but two and a half times that many heathen die annually without hearing of Christ.

Seven baptisms are reported from India for November.

When Sister Mansill and her little Hazel went from New Zealand to join Bro. Sherriff at Forest Vale Mission, she paid all her own expenses. Will you please take notice of this?

Seven immersed in a year at Forest Vale Mission.

CINCINNATI MISSION.

A new vision has come to the Cincinnati brethren. In their desire to extend the gospel of Jesus Christ they have forgotten their own interests, and though unable to finance the project themselves, to the exclusion of others, they have undertaken the work among foreign peoples, believing that God would send them the necessary means and even provide a mission building. Although this work was only started on January 1, splendid results have already been achieved. Opportunity after opportunity to bring the gospel to neglected aliens has presented itself, and even a location has been found and contracted for purchase within ninety days. This building formerly was known as the Elm Theater, and is located in a neighborhood where there are thousands of American families, as well as the residences of nearly one hundred thousand foreigners. The new mission building is convenient to the Elm, Liberty, and Vine Street cars. It not only will give the necessary accommodation for the American congregation, but will permit us to preach the Gospel to three or four nationalities on the Lord's day and to a different nationality each day of the week. We expect never to close the doors of this international mission.

Up to the present the Elm Street Church of Christ, with its membership slightly exceeding one hundred, is meeting in an auditorium of the Odd Fellows' Temple. So far the the membership itself is concerned, the present accommodation for a place of worship would meet the need. Advances, however, could not be made in this down-town location. Additions, as a rule, have been outbalanced by removals. Owing to the fact that the meeting hall is located on the sixth floor, it was impossible to establish a strong Bible school, and consequently the congregation would have no future, unless a new location would be decided upon.

Cincinnati is a great strategic center, and the opportunity to purchase this adequate building for \$7,000 is a Godsend. One thousand dollars will be needed to remodel and provide the seats. The Cincinnati brethren have done more than their share in providing the funds necessary to purchase this building. "No man liveth unto himself," no enterprise as worthy as the Cincinnati Mission Among Foreigners could be regarded as merely local. We have seen what God can do in the past and we have faith in His promises for this present need."—Christian Leader.

We greatly rejoice in this work and prospect, and pray that the hearts of many churches and Christians may be stirred up to have fellowship in it. Brother Wm. Geringer, treasurer of the Cincinnati congregation, will receive and acknowledge funds. His address is 611 Enright Avenue, Price Hill, Cincinnati.—Editor.

GREATER THINGS.

Believing in the "Great Commission" and in its continuance to the "end of the world," and recognizing a shameful and inexcusable indifference toward carrying it out, be it resolved that we who profess to plead for the apostolic way make a tremendous effort to redeem ourselves from this fatal neglect and the unenviable reputation we hold to it by beginning and faithfully prosecuting a real Missionary Propaganda among us until we all attain to that which we profess to be.

Be it further resolved, that since "What is everybody's business is nobody's business" and that since our "Greater things for God" Brother Janes has confidence that "The brethren will do more missionary work when they are taught more" and has a personal zeal and other qualifications specially fitting him for the task, we call upon him to push this "Missionary Propaganda," and that we put into his hands a "Missionary Propaganda Fund," the same to be used in gathering, publishing and circulating in leaflets, tracts, circulars, books and papers the information necessary to stir up and keep up real New Testament zeal in missionary work.

And be it further resolved, that every preacher, elder, teacher and publisher among us join in this propaganda until every disciple has learned his duty and is shown how he may bear a part in his Lord's world-wide evangelization which is not to cease till Jesus comes. *Make it unanimous.* STANFORD CHAMBERS.

P. S. So sure am I that Brother D. C. Janes, whose address is Route 10, Buechel, Ky., will thus enlarge upon his present work to the fullest extent of our financially enabling him that I am sending him a contribution to start the "Missionary Propaganda Fund." Who seconds?

A WIDE OPEN DOOR.

R. H. B.

The presence of millions of foreigners in this country represents an opportunity which is hard to estimate. Brother Louis R. Patmont's fine work and propaganda has partly awakened us. It would be good if Brother Patmont could go about among the churches to open our eyes to the open door, and to give us the vision of the possibilities, in his unsurpassable manner.

Now we have come in touch with Brother C. S. Osterhus of Robbinsdale (Minneapolis), Minn.—a Scandinavian, formerly clergyman of the Lutheran church, now simple New Testament Christian, working for the "old paths," and for the One church, and for the simple, pure faith and way of the word of God. He is a man of far-reaching influence and power among his own people. From a sketch of his own life and "the wonderful movement among the six million Scandinavians of America, and twenty million throughout the world, in their search for the New Testament church," I take the following:

"Being a native of beloved America, but born of Norwegian parents forty-five years ago, I am not only thoroughly conversant with the history and languages of the twenty million Scandinavians in this and other lands, but also with their *feelings, yearnings and heart-longings*.

They have a deep and strong inclination to search and research, to dig deep and get a solid foundation for their faith and practice, and are now by the tens and tens of thousands, therefore *breaking away from traditional theology* founded upon human conjecture, sectarian philosophy, and man-made dogmas and creedism. They have weighed these in the balance of God's revealed and never changing truth, and found them wanting, and therefore discarded them.

Simultaneously therewith they are extensively and earnestly "*searching after old paths*" for religious worship and Christian activities.

Of his own turning he says:

"The story of the *revolution in my life* which followed is too long to relate here this time. Suffice it to say I passed through similar trying experiences to those of Luther, when by the earnest reading and study of the Bible itself he discovered the unscripturalness of the position (teaching and practice) of the Roman and popish system. And my discovery was accompanied by perhaps no less anguish of heart, praying, fasting, reading, searching and crying to God day and night incessantly for light, help, and instruction from on High, in so much that I too was almost altogether smashed up physically from this revolutionary crisis in my life.

For a Lutheran clergyman to change his dogmatics was perhaps no lighter a task, nor less fruitful of hard and unpleasant consequences to the flesh than the consequences that confronted Luther in his day.

To me it meant the loss of friends, comrades, many relatives, church, work, salary and home. It meant the loss of almost everything that is near and dear in earthly things and life. But I resolutely took my stand upon the rock-foundation of the Bible and the Bible alone as my rule henceforth, for faith and practice and declared to all comers and persuaders:

Here stand I;
I cannot otherwise;
God help me! Amen."

Then comes a thrilling story of his work among his own countrymen, long years of self-sacrificing, unremunerated labor by word and pen, of great interest aroused, and of "tens of thousands of Christians, Christians only," immersed believers who have renounced denominationalism and sectism, and pledged themselves to loyalty to the Bible, having no name, creed, or practice but that found in the New Testament. They are our brethren indeed. But they are scattered sheep, and in great need of teachers and leaders.

A good start has been made. There is now some church property not, by any means unincumbered, but temporarily secure; and Brother I. B. Henthorne, a business man, and a staunch and able and earnest servant of God, lately removed to Minneapolis from the Highland congregation, Louisville, gives the work his support and endorsement. But there is need now of the help of all whose hearts make them willing, and who have an interest in this great Open Door. May the Lord stir up helpers for them and send them means, and laborers for that great white harvest.

MISS STRAITON'S REPORT.

Statement of Money Collected and Forwarded to Brother and Sister Armstrong-Hopkins, from Jan. 1, 1916, to Jan. 8, 1917, by months:

February 3, 1916, forwarded	\$10.00
March 7, 1916, forwarded	\$10.00
April 3, 1916, forwarded	\$15.00
May 9, 1916, forwarded	\$15.00
June 6, 1916, forwarded	\$20.00
July 5, 1916, forwarded	\$35.00
August 3, 1916, forwarded	\$45.00
Sept. 8, 1916, forwarded	\$25.00
October 18, 1916, forwarded	\$20.00
November 18, 1916, forwarded	\$20.00
Dec. 14, 1916, forwarded	\$30.00
January 8, 1917, forwarded	\$30.00

In addition to the above Miss Jeannie Straiton forwarded on April 7, 1916, \$1.00, and on Sept. 8, 1916, \$10.00; and Mr. and Mrs. P. A. Davis, Vandalia, Ind., sent the latter part of August, 1916, \$5.00 direct, making a total of \$300.00, or an average of \$25.00 per month. I believe Miss Lillie A. Powell, Philadelphia, Pa., sent \$1.50 per month besides. Let us do a great deal better this year. Send whatever you can at any time to Miss Nellie Straiton, 1030 South Lake street, Fort Worth, Texas.

I now take this opportunity to thank the individuals, the churches, and the religious papers, that have co-operated with me in this great work during the past year; and I pray that all and many more will lend their assistance during the coming year.

Your sister in Christ,

(Miss) NELLIE STRAITON.

"There are millions today on earth that have just as good right before God to know the best there is in life as you and I have. Why don't we tell them? Is it fair that there should be millions of children born in the next generation to open their eyes in heathen darkness, when you and I opened ours to the light of a Christian day?"—Babcock. If you haven't been helping to tell them, then what?

THE SECOND LORD'S DAY LESSON OF MARCH.

Lesson 10.

March 11, 1917.

JESUS THE BREAD OF LIFE.

Golden Text: "Jesus said unto them, I am the bread of life." John 6:35.**Lesson Text:*** John 6:22-40. Memorize vs. 32, 33.

24. When the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. 25. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. 27. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. 28. They said therefore unto him, What must we do, that we may work the works of God? 29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? 31. Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. 32. Jesus therefore said unto them, Verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. 34. They said therefore unto him, Lord, evermore give us this bread. 35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. 36. But I said unto you, that ye have seen me, and yet believe not. 37. All that which the Father giveth me shall come unto me: and him that cometh to me I will in no wise cast out.

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Verse 34. Had they yet understood? Comp. John 4:15.**Verse 35.** What did Jesus now plainly tell them? Note. He was both Food and Drink. How only could they "eat" and "drink"? To "come" to

Verse 24. Look up the location of Capernaum. Where had the disciples gone? vs. 16, 17. Note the urgency of Jesus in sending them away. Matt. 14:22. Why? Comp. Matt. 14:24 with John 6:18. In which direction was the wind blowing?

Verse 25. When had Jesus come hither? v. 19. Read the whole in Matt. 14:22-33.

Verse 26. Compare this with v. 2. Even v. 2 was not the best motive (John 4:48) how much less this! Is any one likely to seek Christianity with such motives nowadays? Is that acceptable to God? (1 Tim. 6:5).

Verse 27. How hard do people work for the food which perisheth? Is it wrong to work for earthly sustenance? 1 Thess. 4:11, 12. Did Jesus mean to forbid it here? Or was this a way of saying that the spiritual food is infinitely more important and worth working for? Can this Bread be earned by man's work, or is it a gift? Comp. Rom. 6:23. Who alone can give it? See also Isa. 55:1-3.

Verses 28, 29. What was the only "work" they could possibly do to obtain this Bread? Is that a "work" in the sense in which Paul uses the word? Rom. 4:3, 4, 16; Eph. 2:8; Tit. 3:5. Can a man earn and deserve salvation by any work of his? Rom. 11:6. But is faith an inactive thing? Heb. 11; Jas. 2:14-26. In what action is a sinner's faith expressed? Acts 2:38. Does faith produce good works? Gal. 5:6; Eph. 2:10. Is it genuine faith if it does not?

Verses 30, 31. What seemed still their motive behind all this? (v. 26). Had not Jesus shown them sign enough in feeding the 5,000?

Verse 32. Was the manna the real Bread of Heaven, or only a type of it? What was the true Bread then?

Verse 33. What distinguishes this Bread from all other Bread? Can common bread do more than sustain life? But what does this?

Him, and to "believe" on Him is to "eat" and "drink" of this Food of Heaven.

Verse 36. Had they availed themselves of it? Why not? John 5:40.

Verse 37. Who will come to Jesus? Are all, then, who truly come to Jesus, given to Him by the Father? (17:2) How does the Father "give" them to Jesus? vs. 44, 45. When they come what will Jesus never do? Are these that come good people or bad? Luke 5:31; 19:10.

NOTES ON LESSON 10.

This lesson finishes out the lesson of last Lord's day and brings out the deep spiritual lesson of the "Bread of Life." The throng who at first had followed Jesus into the desert for the sake of the signs (v. 2) were quickly spoiled by the good meal they had received from the Lord's hand. What the manifestation of "grace and truth" (John 1:17) had not accomplished was effected by the more material argument of loaves and fishes: they were at once ready to acclaim Jesus as the great Prophet and to accept Him as their King (vs. 14, 15). There are many folk today whose hearts can be reached only by way of the stomach. But this is not an argument in favor of such a short-cut, but rather a caution to the church to exercise great discretion in their use of material gifts. The questions on verses 24-37 are in themselves sufficient comment on the printed portion of the lesson.

Eating His Flesh; Drinking His Blood.

Verse 35 is indeed a key to this whole discourse; as is also v. 63. To come to Him, to believe on Him, the crucified Savior, this is to "eat His flesh" and to "drink His blood." To "eat" anything is to make it our own, to appropriate it to ourselves; and the same meaning of course attaches to "drink." We appropriate the Lord Jesus Christ, and take His life into ourselves, by believing on Him. Thus we eat Him as it were, and thus the Bread of Life, which "giveth life unto the world" becomes our own and its virtue is imparted to us. In order that we may get the benefit of His "flesh" and His "blood," the Lord Jesus Christ had to give up his body as a sin-offering, and pour out His blood for us. Only in this manner could He become available and impart His life to men.

Does He Speak of "The Lord's Supper"?

It is supposed by many, because of the resemblance of the language, the Lord Jesus here speaks in anticipation of the "Lord's Supper." The Church of Rome quotes these verses in proof that the bread and wine of the "Eucharist" are turned into the actual body and blood of Christ. That this passage, however, cannot have reference to the Lord's supper is evident from the simple fact that the "flesh" and the "blood" is here offered to the world, not to the church; to those who are dead in sin, that they may obtain life. The Lord's Supper is not for the world, but for the church; not for the lost to save them, but for the redeemed, that they may do it "in remembrance of Him." But we "eat" the Lord Jesus Christ Himself (and so become united with Him, as sharers of His life and Being) by believing on Him.

"Lord, to Whom Shall We Go?"

The Jews were greatly disappointed at this teaching. Instead of giving them something more to eat, the Lord offered them (what was, of course, worth infinitely more, but did not appeal to them) a Bread that would not merely sustain their doomed earthly life for a little while, but would give them a life that should never end. That Bread was He Himself, the "true bread out of heaven." The Jews said, "Why we know him and all his home-folk. How can he claim to have come down out of heaven?" (v. 42). Even His disciples complained at the teaching. Then He patiently taught more clearly (60-65). The fact that they should see Him ascend to heaven, should be proof to them that He had originally come down out of heaven. (v. 62; Acts 1:9); and He did not mean that they should make a material meal of His flesh to the benefit of their fleshly bodies, but that spiritual life should be imparted to them through the vehicle of His words. For the sacrifice of Jesus (His "flesh" and "blood") is communicated to us by means of His word, and received into our hearts by "believing" (v. 63). But Peter answered: "Lord to whom shall we go? Thou hast the words of eternal life." (68).

THE THIRD LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 18, 1917.

JESUS SAVES FROM SIN.

"Temperance Lesson."

Golden Text: "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

Lesson Text* John 8. Memorize verses 31, 32.

12. Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

31. Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; 32. and ye shall know the truth, and the truth shall make you free. 33. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? 34. Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. 35. And the bondservant abideth not in the house for ever: the son abideth for ever: 36. If therefore the Son shall make you free, ye shall be free indeed. 37. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. 56. Your father Abraham rejoiced to see my day: and he saw it and was glad. 57. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am.

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Who alone can? Who are the sons of God? Gal. 3:26, 27; Rom. 8:14.

Verse 36. Who only gives this freedom? (Gal. 5:1). How? vs. 31, 32.

Verse 54. Although they were Abraham's seed, what showed that they were not of God but of the world? John 15:18, 19. Were they murderers at heart? (1 John 3:12-15). Is that true to day of those who hate God's children? And of anyone who hates his brother?

Verse 56. How did Abraham see Christ's day? Gen. 22:18 with Heb. 11:13.

Verses 57, 58. Did Jesus' words leave the impression on the Jews that He had seen Abraham? Did Jesus deny, or affirm it? Does He say He was born before Abraham? Why does He say "I am" instead of "I was"? Comp. Col. 1:17. The present tense here denotes eternal, unchangeable existence. He is the "I am" (Ex. 3:14) who is, and was, and evermore shall be.

Verse The "again" looks back to 7:37-39. Comp. John 1:4-9. For whom was this Light? Did every one get the benefit of this Light? Who does not walk in darkness? If any man is in darkness, what does that prove? What is the Light called in this verse? And what name is given to the world's darkness? Matt. 4:16; Luke 1:79.

Verse 31. To whom did Jesus say this? Was theirs a sufficient faith? (Judge from the next few verses). Comp. 2:23, 24 and 12:42. Were they in any sense His disciples? What was needed to make them truly His disciples? Is the same true today? What is it to abide in His word? Acts 2:42.

Verse 32. What results when a man abides in God's word? Is there any other way of knowing the truth? Why not? John 17:17. What does the truth do for a man? (Rom. 6:17, 18).

Verse 33. Were they Abraham's seed? Had they ever been in bondage? (Egypt, Babylon, and now Rome).

Verse 34. In what other sort of bondage had they all been all the time? Who are the bondservants of sin? Comp. 2 Pet. 2:19; Rom. 7:14. What is the power by which sin holds men in bondage? 1 Cor. 15:56. What therefore are all they who are under the law? See Rom. 7:1, 4-6.

Verse 35. Can bondservants abide in the house forever? Gal. 4:21—5:1.

NOTES ON LESSON 11.

Seven "I Am's."

Seven declarations of Jesus concerning Himself stand out in the narrative of John. This (v. 12) is the second one.

"I am the bread of life" (6:35).

"I am the light of the world" (8:12).

"I am the door" (10:9).

"I am the good shepherd" (10:14).

"I am the resurrection and the life. . . (11:26).

"I am the true vine" (15:1).

That is what He is, and as that we must accept Him.

The Seventh Chapter.

In the scheme of the Lord's Day lessons the seventh chapter has been omitted. It is surely worth our careful study. Consider the seventh verse. Is not that what provokes the world's hatred today? And, again, v. 17: a right will then is our spiritual eye which enables us to see the truth! Verse 24 needs to be constantly applied. Combine verse 34, with 8:21, and these solemn words come out in order: 1. "I go away." 2. "Ye shall seek me and shall not find me." 3. "And shall die in your sin." 4. "Whither I go, ye cannot come." Verses 37-39 are exceedingly precious. Compare them with 4:13, 14 and 6:35. Note why the constables would not arrest Him (vs. 32, 45, 46). Were they right? Have the nearly 1900 years since proved that they were right?

The Controversy.

The controversy begins at 8:31; and down to v. 37 is explained by the questions on the printed lesson. In verse 37 Jesus acknowledges that they were "Abraham's seed," but shows in v. 39 that they were not "Abraham's children." The same distinction occurs in Rom. 9:7, 8. See also Gal. 3:7. Then they claimed that God was their father. Jesus disproved that by a simple test: the children of God prove their parentage by their love to Him who is the Father's express Image. Moreover God's word is sweet and good to them. (v. 47; comp. 10:4, 27). But these Jews neither loved Jesus, nor could they (being utterly uncongenial) take in His words. (v. 40, 42, 43; 1 Cor. 2:14). They were children of the devil. (1 John 3:10; 5:1, 2, 19). There is no "universal Fatherhood of God." "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar and the father thereof." (John 8:44). Their hatred (which is the essence of murder) and their lack of affinity for the truth, betrayed their kinship to Satan. (Vs. 37, 40, 45, 47). The very way they interpreted the Lord's words (vs. 51-53) showed that there was no understanding nor congeniality of spirit between the Lord Jesus and these men.

The Golden Text.

That only the Son can set us free from the bondage and shackles of sin and sinful habit, the scripture declare; but that He can and does do it a thousand living witnesses can testify. He came to save His people from their sins (Matt. 1:21). He turns them from the love of it; cleanses them from the guilt of it; frees them from the power of it, "Unto you first, God having raised up His servant, sent Him to bless you in turning away every one of you from your iniquities." Acts 3:26.

"Grace there is my ev'ry debt to pay;

Blood, to wash my ev'ry guilt away;

Pow'r to keep me sinless day by day—

For me—for me!"

THE FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 25, 1917.

JESUS THE WAY, THE TRUTH AND THE LIFE. (Review Lesson).

Golden Text: "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me." John 14:6.

Reading Lesson* John 14:1-14.

1. Let not your heart be troubled; believe in God, believe also in me. 2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself: that where I am, there ye may be also. 4. And whither I go, ye know the way. 5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? 6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. 7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. 8. Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9. Jesus saith unto him, Have I been so long a time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? 10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. 11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12. Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14. If ye shall ask anything in my name that will I do.

THE FIRST EIGHT CHAPTERS OF JOHN.

The last lesson of next quarter deals especially with "the purpose of the gospel of John." But we would deprive ourselves of a great advantage if we deferred considering that "purpose" until then. This account was written, says John, "that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." John 20:31. So that was the aim in view. That John—or, rather, the Spirit of God who controlled and directed the writer—did not undertake to tell everything about Jesus, is evident (20:30; 21-25). This gospel presents a careful selection of "signs," of Jesus' words and works, sufficient to produce saving faith in the hearts of those who receive it in "an honest and good heart" (Luke 8:15). That honest attitude is described in John 7:17, "If any man willeth to do his will, he shall know of the teaching, whether it is of God or whether I speak from myself." That is to say, that the man whose will is to do God's will shall be able to discern whether the Lord Jesus was what He claimed to be, and whether His message is from God. The spirit of obedience is key of truth. Disobedience, pride and self-will darken the heart. (Matt. 13:15).

In our review of these first eight chapters of the gospel of John, let us keep in mind the purpose for which they were written. Let us observe what John declares concerning the Lord Jesus Christ, and what the nature and quality of the testimony (the "witness") that is presented. Above all let us fasten our eyes on the Lord Jesus Himself, and behold Him in His words and walk and ways. "For this is the will of my Father that every one that beholdeth the Son and believeth on Him should have eternal life." (6:40).

REVIEW OF THE LESSONS.

Lesson I.—The Life and Light of Men. John 1:1-14.

What is revealed here of Jesus before He came to the earth? See what He was "full" of. Connect John 1:14, Col. 1:19, John 1:16.

Lesson II.—John the Baptist and Jesus. . . John 1:19-34.

John as a Witness to Jesus: What means he had of knowing who Jesus was; his evident honesty. What did he call Jesus?

Lesson III.—First Disciples of the Lord Jesus. John 1:35-49.

Who were they? Who came to Jesus through John the Baptist? Who were won through the others? Which one did Jesus Himself find and call?

Lesson IV.—Reverence of Jesus for His Father's House. John 2:13-22.

Why did He cast out those who conducted a legitimate business? What is the Temple of God today? Does it need cleansing?

Lesson V.—Jesus the Savior of the World. John 3:5-17.

On what only condition can men enter into the kingdom of God? How are men born again? Repeat John 3:14 and 16.

Lesson VI.—Jesus and the Woman of Samaria. John 4:5-26.

Who can give living water? What effect does it have? How must God be worshipped?

Lesson VII.—Jesus Heals the Nobleman's Son. John 4:43-54.

Trace the growth of the nobleman's faith.

Lesson VIII.—Jesus at the Pool of Bethesda. John 5:1-15.

Who alone can make us whole? Wouldest thou be made whole?

Lesson IX.—Jesus Feeds the Five Thousand. John 6:1-14.

How much food on hand to begin with? How much at the end? When and how was it multiplied? What lesson in this to Christian workers?

Lesson X.—Jesus the Bread of Life. John 6:24-37.

How can men eat the flesh and drink the blood of the Son of man? Does this refer to the Lord's Supper?

Lesson XI.—Jesus Saves From Sin. John 8:12, 31-37, 56-58.

Repeat 8:12. Is the darkness all dispelled? Who has the light of life?

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THE FIRST LORD'S DAY LESSON OF APRIL.

Lesson 1.

April 1, 1917.

JESUS GIVES SIGHT TO THE BLIND.

Golden Text: "I am the light of the world." John 9:5.

Lesson Text: John 9:1-38. Memorize verses 3-5.

The Questions take the place of comments. Study them.

And as he passed by, he saw a man blind from his birth. 2. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? 3. Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. 4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5. When I am in the world, I am the light of the world. 6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, 7. and said unto him, Go, wash in the pool of Soloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. 8. The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said this is he: others said, No, but he is like him. He said, I am he. 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed and I received my sight.

35. Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? 36. He answered and said, And who is he, Lord, that I may believe on him? 37. Jesus said unto him, Thou hast both seen him, and he is it that speaketh with thee. 38. And he said, Lord, I believe. And he worshipped him.

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Verses 1, 2. What cause of the man's blindness did the disciples assume? Is all affliction directly due to sin? (Job) But would there have been affliction if there never had been any sin?

Verse 3. Was the man's blindness caused by his or his parents' sin? Why did God allow it? Is it possible that men may be suffering so that in time God may be glorified through their deliverance? Comp. 11:4.

Verse 4. What was Christ's task? Did he fulfill it? John 17:4; 4:32. Is the same laid upon us? Whose work must we do? When must it be done? Why can it not be done afterward? (Comp. Acts 9:39; 13:36).

Verse 5. When is it light? Is it daytime for the whole world or only for those who follow Him? (8:12) Who are still in the night? 1 Thess. 5:5-7. Can any one not in the Light, not in Christ, do the works of God? John 15:5. Can even a man in Christ do the works after his working day is over? (Cp. Rev. 14:13).

Verses 6, 7. Has Jesus the right to do His work in His own way? Would men have gone about it in such a manner? Comp. 2 Kings 5:10-14. What must the blind man now do? Was that necessary? Was the power in the water of Siloam or in Jesus? But if he had not gone to Siloam and washed, would he have received his sight? Was his cure any the less of God's free grace because he had to do something? Apply this to the commandment of baptism. Acts 2:37, 38.

Verses 8, 9. Note the stir and sensation that ensued. Does it not cause

a like sensation when a sinner is thoroughly delivered from the power of sin by Jesus? Was this blind beggar a public personage? Was it hard for the people to believe their eyes? How did he himself settle the dispute?

Verses 10, 11. What did they want to know next? Do sinners ever notice our new life in Christ and come to enquire how we come to be such as we are? (Comp. 1 Thess. 1:8-10). What was the blind man's clear and definite answer? Comp. in the spiritual life, Gal. 2:20.

Verse 35. This begins the closing portion of the account. What had been done to the blind man by the religious authorities? Does a corresponding thing happen sometimes in the sphere of religion? Luke 6:22. What question did Jesus ask him? Is this the most important question in the world? (John 3:18). What then was the man's secret compensation for being cast out?

Verse 36. What is necessary before a man can believe in Jesus? Rom. 10:14. Comp. Acts 16:30-34.

Verses 37, 38. How did Jesus answer his question? Did the man readily accept? What was his first act? Does Jesus receive worship from men? Could any mere man righteously accept such worship from his fellow-men? See John 5:23; 20:28; Phil. 2:9, 10.

NOTES ON LESSON 1.

This lesson presents a picture so graphic and so natural that we can almost see and hear it as if we were present. This story bears every mark of being told by an eye witness. Note that blind beggar. He is an extraordinary character: clear of mind, bold, true-hearted, manly, and simple as a little child. There are several features in this chapter.

- I. The opening of the blind man's eyes. Verses 1-7.
- II. The Sensation Created. Verses 8-12.
- III. The Pharisees facing the Evidence. Verses 13-34.

First we have note of the fact that this was done on the Sabbath day. (Comp. 5:1-17). The blind man is put on the witness-stand and questioned. (V. 15). Some of the Pharisees (not all) said that "this man," (Jesus) "is not from God because he keepeth not the Sabbath." He had not really broken the Sabbath; but even if he had, see Matt. 12:5-13. Others objected that a sinner against God could not manifest such evident Divine power. So they disagreed among themselves. They asked the blind man what he thought of the one that healed him. The blind man boldly, promptly, and with evident good sense, answered, "He is a prophet." They were more perplexed than ever. Such a simple, honest thing as to admit the force of the evidence and submit, was not in their line. They could not afford it.

The result was natural. When Pharisees then as now cannot maintain their point, with reason and scripture, they resort to the "big stick" of their power. Unable to answer they reviled him—which is the religious bigot's last weapon. But the blind man was not to be browbeaten; and answered them once more and irresistibly (28-33). Then they did their worst: they cast him out of the synagogue. The blind man had not deserved that. But the prestige of these religious leaders and guardians of the faith demanded it; and there is no mercy in the professional hatred of the theologian.

IV. Jesus and the Blind Man. Verses 35-41.

When men cast us out, Jesus comes to us. Verses 35-38 are in the lesson. Verse 39 showed the strange effect of Jesus' work. (Comp. Rom. 9:30, 31). The Pharisees who heard it said, "Are we also blind?" Jesus answered, "If ye were blind ye would have no sin: but now ye say, We see: your sin remaineth." Upon the man who comes with the confession of sin and blindness and weakness, the Lord has mercy; but those who come with pretense an high claim are judged. If we judge ourselves we escape the judgment of God.



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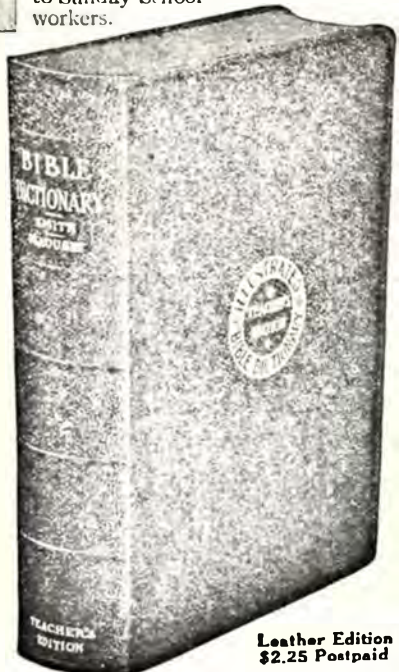
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and fought against the Philistines. And David waxed faint; 16 and Ishbi-benob, who was ²of the sons of the ²giant, the weight of whose spear was three hundred *shekels* of brass in weight, he being girded with ³a new sword, thought to have slain David. 17 But ⁴Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, 'Thou shalt go no more out with us to battle, that thou quench not ⁵the lamp of Israel.

18 ⁶And it came to pass after

17: 31, 30
 ver. 32, 47;
 19: 32, 4;
 37: 18, 2;
 2: 1^a, 31;
 3: 71, 3;
 4^a Ps. 91, 2;
 11: 2;
 1^a Gen. 15, 1;
 19: 33, 17;
 1^a Jer. 1, 69;
 1^a Ps. 9, 9; 11;
 6: 46, 7, 11;
 71, 7; Jer.
 16, 10;
 2^a Ps. 48, 1;
 90, 4;
 1^a Ps. 103, 4;
 1^a John. 2, 3;
 1^a Ps. 60, 14,
 15;
 1^a Ps. 116, 3;
 1^a Ps. 110, 4;



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