

WORD AND WORK

WORDS IN SEASON.

R. H. B.

THE CALL TO SEPARATION.

Among the things most needed in these days is God's teaching concerning *Separation*. The church has her own high place. She sustains a peculiar and unique relation toward God and toward mankind; and if that position of hers is surrendered or compromised there is no longer any use of the church. Like the salt that has lost its one distinctive quality (its "savor") so the church that does not keep her high estate is thenceforth good for nothing but to be cast out and trodden under foot of men. God cast her out, and men will tread her under foot in utter contempt. The current is strong. These are days of union, of combine, of consolidation, of co-operation, and of compromise. Old landmarks are removed; old boundary lines effaced. Distinctions between right and wrong, between truth and falsehood, are fading. Barriers between sects are falling—not because of greater love and better knowledge of the truth and will to God's will, but by sheer indifference concerning the truths and convictions involved. And as much as true unity would be desirable are we bound to deplore such unprincipled federation. And, inevitably, the boundary between the church and the world is also obliterated. How deep and wide the line which God has set between the church and the world appears from the following parallel:

THE CHURCH.

"Behold what manner of love the Father hath bestowed upon us that we should be called children of God."

"Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again." 1 Pet. 1:3.

"Made us alive together with Christ." Eph. 2:5.

"God worketh in you both to will and to work for His good pleasure." Phil. 2:13.

"We rejoice in hope of the glory of God." Rom. 5:2.

"God's elect, holy and beloved." Col. 3:12.

"Vessels of mercy, afore prepared unto glory." Rom. 9:23.

"Our God and Father." 1 Thess. 3:13.

"Him that God exalted to be a Prince and a Savior." Acts 5:30.

THE WORLD.

"Ye are of your father the devil, and his lusts ye will do." John 8:44.

"The whole world lieth in the Evil one." 1 John 5:19.

"Except one be born of water and of the Spirit he cannot enter into the Kingdom of God." John 3:5.

"Dead through your trespasses and sins." Eph. 2:1.

"The prince of the powers of the air, the spirit that now worketh in the sons of disobedience." Eph. 2:2.

"Without God and without hope in the world." Eph. 2:12.

"Children of wrath." Eph. 2:3.

"Vessels of wrath, fitted unto destruction." Rom. 9:22.

"The god of this world." 2 Cor. 4:4.

"The prince of the world cometh; and he hath nothing in me." John 14:30.

This contrast might be continued indefinitely; but this is sufficient to show how opposite the relation toward God which

the church and the world respectively hold. We are not to be amazed therefore that God has very emphatically commanded the Christian to keep himself "unspotted from the world," and to avoid all alliance with it.

Be not unequally yoked with believers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, And will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (2 Cor. 6:14-7:1.)

FORBIDDEN PARTNERSHIP.

When He says "Be not unequally yoked with unbelievers," he does not mean infidels or idol-worshippers exclusively. In the New Testament those are "unbelievers" who have not confessed and obeyed the Savior—surely all such "believers" as are mentioned in John 12:42 or in Jas. 2:-9; and those who are *out of Christ*, as distinguished from those who are *"in Christ."* With these the child of God must not be yoked. Men are yoked together when they pull together, bound in mutual pact in the carrying out of some work or project. As if to mark his meaning beyond all dispute the inspired apostle goes on with a series of explanatory synonyms: They are to have no "*fellowship*," "*communion*," "*concord*," "*portion with*," "*agreement with*," the classes named he says; but, on the other hand, they must "*come out from among them*" and "*be separate*." If that did not include every sort of partnership and co-operation in partnership, fraternity, brotherhood, and the marriage tie also (with such exceptions as the sort noted in 1 Cor. 7:12-16)—then language would be void of significance. The reasons which God in condescension assigns us for this His sovereign command follow side by side with it.

THE MINGLING OF INCOMPATIBLES.

The why of the separation lies in the incompatibility of the two classes. God in old time would not let his people plow an ass and an ox together, the two being animals of fundamentally different natures; and God so hated a mixture of incongruous elements that he would not even let Israel wear a "linsey-woolsey" garment, nor sow their fields with diverse seed, or let their beasts gender with another sort, for "it is confusion."

This foreshadowed His severe disapproval of the Christian's tying up with the world. For the nature of an ass and ox had far more in common than the "new creature" of God's creation in Christ with those "by nature children of wrath." (2 Cor. 5:17; Eph. 2:3). Of the one class He speaks as "Righteousness;" the other He calls "Iniquity." What fellowship can these two have? The one is "Light;" the other "Darkness"—what communion (common ground of intercourse and interest) have these? The one is identified with *Christ*, the other with *Belial*—what concord can exist between them? The one constitute a temple of the living God; the other belongs to the constituency of false gods—what agreement can they have? For the Temple of God was a *holy* building, distinct from all common edifices, set apart to God's exclusive use. "The whole limit thereof round about shall be most holy." (Ezek. 43:12). So is this Temple of God, the House of living stones. (1 Cor. 3:16, 17; Eph. 2:21, 22).

MISCONCEPTIONS.

Three warnings must attend this message of God. (For God's truth is always fraught with blessing and danger: "Take heed how ye hear"!) First: lest Christians would refuse to accept the high position to which God has called them. Second: lest they hold it with pharisaic pride, as though in themselves they were better than others. Third: lest, like misguided Israel, they think this high calling and position is given them for their own sake alone.

I.

If I should dare to judge, I would not go far wrong perhaps to say that already my Christian reader may have said in his heart, Alas, this high place is not for such as I am. I fail so far of the true Christian life that it would be hypocrisy for me to assume the title of "Righteousness," and to consider the world as "Iniquity;" or to claim to be of the "Light," while others are "Darkness;" and I hardly dare to assert that I am identified with Christ—I am so poor a representative of Him; or that I am a temple of God—for I sometimes doubt that the Holy Spirit dwells yet in me." Such thoughts may come to Christians. They seem to spring of humility; but it is not true humility to decline God's placing of us. God has assigned us to this position. We may have filled the place very unworthily, but we are in it, and God asks us to rise to its responsibilities. Instead of its being presumption to accept the place to which God has called us, it is presumption to refuse it and to deny the high title He has bestowed upon us. The man who, after being made a new creature in Christ (2 Cor. 5:17) refuses to consider himself as such, but persists in claiming his former place and living on the old plane, is not thereby honoring God. To do that is unbelief and insult. The Christian who (regardless of past failure) refuses to look on his body as a temple of God in which the Spirit dwells (1 Cor. 6:19, 20) is not thereby conferring an honor upon the Lord who appointed him to this station and gave him his holy Spirit. And

so throughout. There is no way out in this direction, my brother, and no excuse or remedy, but that you must simply say "Amen" to all God says concerning you, and accept the rank and standing to which He has appointed you.

II.

But our high calling in Christ Jesus carries no ground for pride and self-satisfaction. We are not intrinsically better than other men—any more than the Israelites behind the blood-stained doors were worthier people than the doomed Egyptians. "We ourselves also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another." So it was certainly not because of our superior worth and goodness that God called us. It was His free, undeserved grace. "When the kindness of God our Savior, and His love toward man appeared, *not by works done in righteousness, which we did ourselves*, but according to his mercy he saved us; through the washing of regeneration and the renewing of the Holy Spirit." (Tit. 3:3-5). Does He now give us the name "Righteousness"? It is not because we were not sinners as all other men; but "Him who knew no sin he made to be sin on our behalf; *that we might become the righteousness of God in him.*" (2 Cor. 5:21). The place was bought for us by the blood of the Cross. For "we were washed, we were justified, we were sanctified." Does He call us "Light?" "Ye were once darkness," he says, "but *are now light in the Lord*: walk as children of the light." (Eph. 5:8). Are we now identified with Christ? "Ye were at that time *separate from Christ* . . . having no hope and without God in the world;" and were "by nature children of wrath *even as the rest.*" (Eph. 2:3, 12). Surely we cannot exalt ourselves, we have no ground to boast. The Christian who should look down with contempt upon the vilest sinner surely has forgotten that he was freely purged from his old sins, and he has misunderstood the ground of his own salvation. No—God's people must hold their high position in perfect lowliness of mind.

III.

The third snare would be the thought that perhaps God had shown favoritism in our case and loved and chosen us to salvation for our own benefit. It is a subtle noose of Satan. The Jew stepped fairly into it. Did not God love Abraham and pick him out of all the world to bless him especially? Yea. But God then as now and always loved all the world. He loved Abraham specially, because through this man He could love all mankind. He blessed him and said, now "*be thou a blessing;*" and, "*in thee shall all the families of the earth be blest.*" By and by Israel came to think that God had lit the candle for its own sake, and put it under the bushel. One of their rabbis estimated that if all the Gentiles were put in one end of the scale, and the most pitiful Jew in the other, the Jew would weigh the heavier. Jonah had no love or interest in Nineveh. The Jew held himself

in proud distinction above the Gentile "dogs." Then was Israel cast out and trodden under foot. God had indeed chosen Israel; but it was that they should be His witnesses and that salvation should go forth from the Jews. (John 4:21). So with the church. Each one of us can see how God gave us a special opportunity and chose us above others before we knew or chose Him, and put us in a high estate. What shall we conclude? Only this that with us rests the responsibility to spread the grace of God so freely shed on us, abroad to all around us, near and far. For He loves us specially indeed, but He loved the lost multitudes *through us*.

IF WE WANT TO HELP THE WORLD.

Now in order that the church should fulfill her high function, she must maintain her separation. It is not a separation like that of a hermit or a monk God wants, but as of God's children in the midst of a crooked and perverse generation among whom they are to shine as lights in the world. (Phil. 2:14, 15). They are not of the world, though they are in it, and though their work is for the world. But as the priests of the Old Covenant could do absolutely nothing for the people without their pure and holy garments; or if they had defiled themselves by contact with the dead or the unclean, so neither can the priests of the New Covenant if they do not keep themselves unspotted from the world—from all alliance, partnership, fellowship, joint participations. The world which nailed the Savior to the cross must not be friends with us. (Jas. 4:4). If it hated Him it will hate us. Only if we are of it, will it love its own. It did not recognize our Lord; we cannot have recognition from it, unless, like the disobedient angels of old, we keep not our own principality, but fall from our high estate. (Jude 6). We may not go into partnership with Tobiah and Sanballat to build the temple of God. (Ezra 4:1-3). We must not be inveigled into fellowship with the world in good-works schemes. If we really want to help the world we must *walk with God*, which precludes all affinity with the world. Wherefore, "Come ye out from among them and be ye separate saith the Lord."

"Is this an hour of dark outlook? I am afraid in all honesty I must say to you that it does so seem to me. I could certainly, so far as I am concerned, take the prophecy of Malachi, and preach it as it stands to this day and generation. I think there is a wonderful and almost tragic similarity between the last condition of the Hebrew people and the hour in which we live. All about us are indifferent multitudes. Far more widespread than some of us think, is incipient and sometimes open disloyalty to the truth of God. On the other hand there is a lack of enthusiasm about the things of Christ—languishing foreign Missionary Work. It is not my ordinary custom to speak thus of the age."

G. C. MORGAN (written before the war.)

WORD AND WORK

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

Entered at Louisville, Ky., Post Office as Second Class Matter.

R. H. BOLL, *Editor-in-chief.*

Co-editors: Stanford Chambers, H. L. Olmstead, E. L. Jorgenson

Subscription.	Seventy-five Cents a Year
In Clubs of Four or More	Fifty Cents Each
Single Copies.	Ten Cents

VOL. XII.

MARCH, 1918.

No. 3.

NEWS AND NOTES.

The questions and notes on the Lord's Day Lessons, running in the back of this magazine, are not only helpful from Sunday to Sunday, but they will form a permanent and complete commentary on the gospel of Mark, as the Editor is covering every verse. We are glad they are being used more and more extensively, both as they appear in the Magazine and in the Leaflet form prepared for quantity use in schools.

From all indications Charles Neal is doing a good work at Portland, Me. A number of conversions have been reported.

If your subscription expires with this issue, you will find a statement to that effect just under the front cover. It is an expiration notice, not a "dun." Some of you forgot, neglected, or ignored, the notice last month! In renewing use the form we furnish, or send us your wrapper with the word "Renew" written upon it.

"The work of the Lord moves on very nicely in this city. Our work with the Central church starts into 1918 with more interest and better prospects than any year since I began the work with them." E. H. Hoover, Chattanooga.

We thank those who sent back numbers to this office upon our recent call. More copies of February, April, May, June and November, 1916, are yet needed—if we are to supply those who are eager for the bound volume of that year.

There have been eight additions to the Highland Church, Louisville, since last report. Great peace and power are upon

the congregation. Brother Jorgenson's adult class, with its mark set for one hundred, has now enrolled about seventy-five.

Our club arrangement with that good weekly, the *Gospel Herald*, still holds good. WORD AND WORK and *Herald* both a full year for \$1.25.

The Burnett Ave. Church, (colored) Louisville, sent \$5.00 to Africa for February. This is their maiden missionary effort.

"Any time you have time" send in that subscription; but better, "Do it now."

We have printed a quantity of D. M. Panton's great tract, "Church Amusements," and they are for sale, 2 for 5c; 25 for 50c; 100 for \$1.00.

Readers will simplify our work greatly if, in sending subscriptions, they will *always* state whether they are new or renewals, and if they will always give the *same* name, initials, town, etc., in renewing as when they first subscribed. If a change in name or address has occurred, please give *both* old and new.

"I preached three times to large, attentive audiences at Russell Schoolhouse, Sunday, Feb. 13. I believe these brethren will do much good this year. We are to have four or five meetings in this vicinity the coming summer."—R. A. Craig.

We are always glad to send back numbers to those who may have missed theirs. Do not hesitate to ask for them.

Walking eight miles through the mud, twelve miles in the snow, fifteen miles in zero weather, and, on another occasion, ten miles to an appointment because he "would not beg or borrow the fare, 29c"—these are some of the evidences of faithfulness. Brother Shanks, of Stanford, Ky., had such experiences lately.

We are always anxious to have suitable names for sample copies.

Brother Boll's "Winter Bible Course," Louisville, continues with its usual interest and helpfulness.

The suggestion has come from our Canadian readers—from whom we have an appreciative group—that we should open a Canadian page or department. What do other interested readers have to say about this?

Reporting Evariste Hebert's recent visit to the New Orleans church, Brother Chambers writes: "He preached three times cheering our hearts with reports of the Lord's work among our La. French Catholics, 887 of whom he has turned to Christ and His word. Congrégations at Robert's Cove, Evangeline, Estherwood, Mermenton, Jennings, Capliss and Sulphur now meet regularly. At three other points the word is being preached as

often as possible, and there the work will soon be established. Brethren, these young Christians are building their own chapels asking no aid. Should we not support Brother Hebert while they are doing this? I have received \$36.75 for him this month."

Believers passing through, or moving into, Wilmington, N. C., will find the Lord's table spread each Lord's day in the home of Brother O. B. Curtis, 610 N. Fifth St.

"I am now in a meeting at Bluff Creek church, near Dukes, Florida. I have been in meetings in this state, preaching every day except one, since the 8th of January." J. H. Murrell.

The Bound Volume of WORD AND WORK for 1917 may still be had. Price \$1.00.

INTERESTING INSIDE INFORMATION.

BY "THE MANAGERS."

Basing our figures on our present circulation, every subscription to the WORD AND WORK costs us approximately \$1.00 a year!

Printing and mailing alone costs us 5c for each paper per month, 60c a year.

When we count in running expenses such as stenographer, letter postage, telegrams, bank exchange and other items incidental to the up-keep of an office, the average cost of each subscription comes to about 85c a year. This expense cannot be reduced. No editor nor even the manager receives a cent for service.

It costs on an average of 15c to secure a renewal. This includes agents' commissions, the expense of mailing expiration notices, and—which is by far the greater part of it—the dead expense of "carrying" those subscribers who are past due, whose year is out, and who, though "carried" in the hope that they will renew, never do so. Thus the expense of printing and mailing, office expense, and the cost of securing subscriptions puts the amount up to about \$1.00 each per year.

Those, therefore, who get WORD AND WORK at club rate, pay about half price; and those who pay the full rate (75c) at 25c less than cost. We lose money on every subscriber, whether he pays club rate or full rate, unless—

Unless what? Read on. You will see further down.

You will ask, "Why then do you not raise the price to \$1.00 a year?"

We have often considered raising the price, and war prices may yet compel us. Most papers have raised and many subscribers renew with a dollar bill saying the paper is worth it

and they do not want it at half price. But we have feared that, though it may bring more money, it may mean fewer readers; and it is readers, not dollars we want. That is, the primary purpose is to reach the people with a message. Would the people generally pay the price? We invite an expression of sentiment.

Again you ask, "Why not cut out the expense of carrying subscribers whose time is out by dropping them?" Easier said than done. Why *will* our readers neglect renewing? But some of our best friends do it! Were we to drop them they would either miss valuable issues or cause the office much trouble and expense to send them the back numbers missed; and many of them would lose interest and fail to renew altogether, whereas, otherwise they finally do so. If we could read the minds to know in advance who will renew and who won't—but we can't. This loss is unavoidable, *unless our friends will avoid it for us by renewing promptly*. If they have not the money they can at least say on a postal card, "Renew, I will remit soon."

It will be seen that we lose money on every subscriber who pays less than \$1.00 a year—unless, in the course of the year, he sends either a good book order or a gift; but we do very much desire subscribers who send no orders or gifts, just the same. We are eager to have them; and we are able to finance the paper, even so by means of the two additional channels of income which we have just mentioned, book-orders and gifts. It is difficult to calculate the profits in our book-business department, but it may be said our work could not be financed without this department—unless we should receive larger gifts than we can reasonably expect. On the other hand, it may be said that these profits are *not* sufficient to offset the difference between our low subscription rate and the high cost of production. It is, therefore, only by means of these gifts, which come regularly from some of our friends and intermittently from others that our work has been financed. The clubs and gifts which these friends send in, and the prayers which they send up; have enabled us so far to send the message out. This is God's way of supplying our needs.

These interesting inside facts about our business should suggest to our readers four ways of helping—and a fifth:

1. Renew *promptly* when your time is out.
2. Watch our advertisements and send us your book orders.
3. Enlarge the list by sending subscriptions, singles or clubs. It is readers we want above everything else. Besides, the larger the list, the less the expense in proportion. The "overhead" expense to supply 5,000 additional subscribers would be but little more than at present.
4. Remember the WORD AND WORK in your gifts and bequests. Our present needs are being met, but we ought to *extend, enlarge and reach out*.
5. Last but not least, Pray for the WORD AND WORK.

WORD AND WORK WEEKLY?

Since broaching the question of a Weekly WORD AND WORK in last December's issue (the occasion being a generous gift toward a weekly) many valued advisers have enthusiastically counselled the change; but others, just as valued, have expressed a preference for the present form of publication. We do not regret having consulted the public with reference to the matter, and we appreciate the expressions that have been thus called out. And, since we had not at all decided one way or another we were in a position to give every sentiment its full weight.

Some of our friends and helpers write thus:

"Yes, I would like to see Word and Work made a weekly. It is certainly worthy of its mission. May God bless you brethren, is my prayer."
Indiana.

"On the question, Shall Word and Work become a Weekly? I vote emphatically in the affirmative, and promise to do all that is reasonable in my power to extend its circulation, and in every possible way. Nothing could please me better."
Georgia.

"I certainly hope the paper will become a Weekly." North Carolina.

"One dollar to help make Word and Work a Weekly." Kentucky.

"If \$5 from me monthly should be the determining factor, I think I would make the Weekly a reality."
Kentucky.

"Count on me to all I can to make Word and Work a Weekly. I am praying that it may."
Tennessee.

"I think converting the Word and Work into a Weekly a timely suggestion . . . I will do what I can to help it along."
Kentucky.

"I am enclosing a check for \$5.00 for Word and Work. My wife and I think it is the greatest paper that we read. We cannot make any definite promise but have purposed to help it some along. We would like to see it a Weekly."
Oklahoma.

"I see but one reason for not starting a weekly, and that may be over-come—finances."
Louisiana.

"Would be glad for you to make a Weekly of Word and Work and am with you to do my part to help out with it."
Kentucky.

"I hope and beseech he Lord, that I may render acceptable service, either financially or in some other capacity. It seems hardly credible for truth-seeking Christians to look at the change of publication other than in an obligatory way. We all ought to do our utmost to spread God's message of love, especially in such critical times when so many things point to the 'end times.' I believe Word and Work can do it and will do it, if given a chance."
North Dakota.

"I was glad to hear how this work has been blessed. I felt from the beginning that it would be so. If the Lord wills, a Weekly would be blessed in the same way. I am pleased with the idea, but let us be sure of its source."
Indiana.

Other friends and helpers write on this fashion:

"I like the idea of the brother who was in favor of keeping it a monthly—neat, full of good things, and humble; with no objectionable advertising. I fear the larger weeklies are not well read, save by a few; and they are expensive in more ways than one."
Canada.

"Keep Word and Work a monthly, but charge \$1.50 a year, and make it to the church and other papers what Current Opinion is to the public." West Virginia.

"Frankly, I much prefer that it remain a monthly. Weeklies have a tendency to become church organs, while magazines contain more real Bible teaching. However, I shall not be contrary. I believe better work will be done on the whole in a monthly than in a weekly." Tennessee.

While no decision has been made as yet we incline toward the monthly. We say we *incline*; we have not decided. A monthly may be God's will now, a weekly at some future time. The indications are, that fifty brethren to give \$5.00 a month would be forthcoming at the needed time.

Perhaps also the editors would be able somehow to add the increased labor to their already well-filled lives; but we are disposed to wonder also, "If people would read it as well coming more often," as one brother put it. It is probably true that "The larger weeklies are not well read, save by a few;" that they "have a tendency to become church organs," with undue ecclesiastical power—a thing we do not covet; that magazines usually "contain more real Bible teaching." We are sure that magazines are more likely to be well written; their limited space allows no "packing," and gives no opportunity to waste one's substance in riotous writing. Our continual problem is, not what to put in, but what to hold out.

If then the WORD AND WORK is to remain a monthly, let us make it the very best that it can be made. And may we not modestly suggest to the willing-hearted that the enthusiasm manifest about the weekly could be concentrated and expended upon the monthly, to its improvement and extension. Even now, whether we make the change or not, we very much need two machines—an outlay of \$250.

The article, "Inside Information," should be read in this connection.

THE GROUND OF THE "OUGHT."

STANFORD CHAMBERS.

The hypocrisy which Jesus detected and denounced in the Pharisees did not consist in the fact of their tithing, of course, but in their manifest purpose to cover neglect of their duties with a cloak of apparent scrupulousness. "Behold how sincere and conscientious!" they hoped to have men say who saw them tithing their garden stuff, but who knew not of their lack of justice, mercy and faith. Thus they were, as they thought, covering up a multitude of sins. Jesus, however, saw through their cloak of hypocrisy and exposed what they were endeavoring to keep covered beneath. Scrupulousness in one line will not atone for neglect in another. "These ye ought to have done and not to have left the other undone." Unmistakably Jesus is here say-

ing that tithing ought to be done. It is not to be left undone, whether it be garden or field, shop or mire, or in anything in which there is increase.

And what is the basis of that "ought"? *The tithe is the Lord's*, as He declares in requiring it of the children of Israel. "And all of the tithes of the land, whether the seed of the land or of the fruit of the tree is Jehovah's: it is holy unto Jehovah. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah." (Lev. 27:30, 32). Not merely, therefore, because it was in the law but because *the tithe belongs to God*, did Jesus say "These ye ought to have done and not to have left the other undone." Render unto Caesar the taxes that are Caesar's, and unto God the tithes that are God's. One-tenth belongs to God because the ten-tenths belong to Him. Interest belongs to the bank that loans you money because the principal belongs to the bank. Tithing rests upon a moral principle, one which existed and was observed before the law, during the law and which exists and is observed by many faithful children of God since the law. God continues to bless, as ever, the sincere tithing child or church of His. What further proof or exhortation is needed except by the distrustful or the covetous?

After the objection that God does not now require the tenth, which is answered above, the next usually is, "I can't do it." Have you tried it? Many are doing it, and among them are day laborers, working girls, widows and preachers. If they can pay tithes who can not? The fact is, no Christian can afford not to tithe. Ask any tither. Read Malachi 3:11 again. Listen to Solomon: "There is that scattereth and yet increaseth; there is that withholdeth more than is meet but it tendeth to poverty. The liberal soul shall be made fat and he that watereth shall be watered himself." (Prov. 11:4). And again: "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst with new wine." (Prov. 3:9-10). "He that soweth bountifully shall also reap bountifully." "And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness: ye being enriched in everything unto all liberality" (1 Cor. 9:6, 10, 11). "And my God shall supply every need of yours according to his riches in glory in Christ Jesus." (Phil. 4:19). The Lord delights to see His child step out on these promises in faithful and cheerful obedience. His blessing follows without fail and in such manner and degree as to make ninety cents do more than the work of a dollar. "And God is able to make all grace abound toward you; that ye always having all sufficiency in everything may abound unto every good work." (2 Cor. 9:8).

The tithe is the Lord's. It has ever been and ever will be His. He asks for it that He may bless as He could not otherwise do. Christians owe it to the Lord, to His cause, and to themselves to tithe.

A CALL TO THE CHILDREN OF GOD.

H. L. OLMSTEAD.

The earth resounds to the tread of forty millions of armed men. From the sand-swept deserts of Arabia to the ice-covered fields of Alaska and from the virgin forests of the Amazon to the barren steppes of Siberia there is commotion. The wealth, the brains, the energy, the man-power of the nations is devoted to the one object—war. Factories are running day and night, mills send up their black smoke and their wheels whirr and hum every hour in the twenty-four turning out materials for war! Across the valleys, the mountains and the plains speed the great trains loaded with men and materials for war! The oceans swarm with crafts great and small loaded to the gunwales while beneath the surface lurks the deadly submarine ready to strike its prey in the darkness of night. All day long the heavy artillery roars and the machine guns rattle. All night the rockets glare and the air craft sends forth their warning hum. Up the icy Alpine steeps, over the vine clad Italian hills, across the trackless wastes of scorching sand, through Russian snows and Belgian floods trudge the weary men. In blighting heat, in icy blast, in drenching rain they drag wearily on. The mud filled trench, the dreary outpost, the shell-pocked road, the bewildering barbed wire entanglement each has its tale of suffering, its tragedy, its horror to relate. A pall of midnight darkness is over the world and death holds high carnival. The red stream runs and the earth is peopled with widows, with orphans and the childless. Gaunt famine stares the world in the face, pestilence walketh in the darkness and destruction wasteth at the noonday. Thrones are tottering, old institutions are being swept away, moral and spiritual standards are being shaken while in many quarters anarchy is lifting its serpent head ready to strike at the very vitals of all civilization, all order and all that is true in religion.

“Change and decay, in all around I see,
O, Thou who changest not, abide with me.”

AND WHAT SHALL THE RIGHTEOUS DO?

First, let it be distinctly understood that the path of God's children *leads straight through* this present evil world, they desire a better country. If they are truly the children of God, they are seeking a city—a city that hath foundations. All other cities are without foundations and are destined sooner or later to fall. It is our particular business to testify to the world the gospel of the grace of God without which neither time nor eternity will avail anything. Apart from the salvation which it holds out, life is a tragedy and death is oblivion—there is nothing worth while if heaven is missed. No man who reads the Bible and accepts it as the truth will for a moment deny that the salvation of a soul is the most important thing in the world—yea more important than the world itself for what will it profit a man to gain the whole world and lose his own soul? Let not God's children forget

that the charter of the church is salvation and that hell is yawning for all who do not avail themselves of that salvation. There is no substitute for being born again and no amount of anything can take the place of the blood of Jesus Christ. Neither the blood of patriots or martyrs can avail to take away sin. To relieve suffering, to feed the hungry, to clothe the naked, to comfort the distressed is Christlike, and our glorious privilege but to lead men to the salvation which is alone in Christ is our chief business. As Americans we cannot but desire and even pray that the world may enjoy the blessing of a government such as ours rather than the despotism of autocracy, but let God's children remember that men will go to hell from a democracy as quickly as from an autocracy unless they repent toward God and have faith in Jesus Christ.

AS WE PASS THROUGH.

We must not lose sight of the fact that we are just passing through and as we journey may we "fear God, love the brotherhood, and honor the king (government)." Whatever our hands find to do that will relieve suffering, preserve life or direct toward righteousness, let us do with our might but let us never lose sight of the God-imposed duty of saving men from sin. The church as well as the world is passing through a great crisis and if the church forgets what work God has called her unto, her candlestick will be no longer needed. We do not feel that it is the duty of the church to solve problems of state, to answer economic questions, or to adjust international differences. It is not in the program of God that the church shall in this present age become a world-power to direct the affairs of state. Neither must the church come to consider itself merely a fraternity for all good men as the term "good" is generally used. It can include no more than the blood-washed, Spirit-indwelt, and born-again, who through Jesus Christ have had personal dealings with God.

MORAL STANDARDS.

One other grave danger to the children of God is the removal of the ancient landmarks of morality. In such unsettled conditions as now confront the world there is a tendency to wink at sins which in more normal times would not receive countenance at all. Profanity in the army among fighting men is supposed at least to be an affair of indifference, if not a mark of bravery. Marriages without love or without regard to the sacredness of the obligation, are urged by some as a war measure, while in some countries all children are declared to be legitimate regardless of the marriage tie. We do not believe any contingency can arise which will justify the wholesale breaking of the commandments of God. On the other hand it is our solemn conviction that the judgments of God await those who are guilty of such infractions, and those who consent with those who do them. Many Christians are tempted through their desire to do relief work to engage in questionable means to raise the funds. Dances, shows, in which there is an immodest exposure of the female person,

games of chance for a money prize and raffles are only a few such questionable means. Let God's children remember that the church has a moral standard to maintain and no enterprise, however worthy its object, has a right to demand that we change that standard. If the church moves from her God appointed standard, she has nothing to which she may call men. I feel that it is our privilege as Christians to use such agencies as the government provides for relief work, but nothing can justify our departure from God's standards of righteousness and purity. If men throw down the fences of God, that does not give God's children a right to pasture on the devil's feeding ground.

"THE NEED OF THE HOUR."

E. L. JORGENSEN.

The urgent need of the hour, speaking with reference to the church, is for an unflinching, unflinching, unflinching, unswerving faith in God. We sorely need to confess, acknowledge and reaffirm our unshaken trust in, and our undying loyalty toward, God and His word.

Why do I say this?

Because these are times of doubt and uncertainty, of fear and perplexity, of distress and anxiety.

First, it is a time of doubt and uncertainty as to the length, results, final upshot and ultimate outcome, of the war. There is not lacking a host of superficial "patriots" who are "sure" of victory for their arms; they are in every land. But the leaders, Kaiser and King, Premier and President—how much soever they may at times asseverate otherwise—in their heart of hearts they know the tremendous seriousness of the present conflict, and they are among those who are "fainting for fear and for expectation of the things which are coming upon the world." (Luke 21:26).

Scan, for instance, the events of one recent week: The Tuscania, reviving a submarine fear that will not away; the hostility of the bothersome little nation south of us, shown in Carranza's felicitation of the Kaiser; the thought of possibilities regarding big little Japan; the reported dismissal of allied ministers from Russia, revealing the "lay of the land," and indicating "how the wind blows" there—practically the exit of Russia from the war; these are among the things unfavorable to those belligerents with whom (humanly speaking, for we do not participate in war-fare) all our interests, desires and hopes are bound up. No doubt, many things could be said on the other side; but it is folly to push our fists into our eyes and refuse to see these dreadfully solemn, serious things. Surely there is cause in all lands for doubt and uncertainty, fear and perplexity, distress and anxiety as to the results of this war.

Secondly, it is a time of doubt and uncertainty with reference to the food supply. Administration leaders know and want the

people to know that even with a normal crop for the coming year, it will require strictest economy and conservation to "pull through." If the world "gets by" it will be "by the skin of the teeth." This is supposing a normal crop; but suppose a drought! All forecasts are based on *present* crop reports, but there is one factor that no expert can prognosticate; that factor is God! and we dare not count God out. (Jas. 4:13-15). "Ye ought to say, if the Lord will we shall both live and do this or that." Suppose God should repeat the experience of 1893 and 1894, when through the Mississippi Valley and middle West there was almost no food. Perhaps you say, "Surely God will not add famine to war-fare, He will not permit that." But God will permit just that some day: "For nation shall rise against nation, and kingdom against kingdom; and there shall be famine and earthquakes in divers places. But all these things are the beginning of travail." (Matt. 24:7, 8). When that condition is brought about, then we will be face to face with the beginning of that "travail," that "tribulation," *immediately* after which heavenly portents will herald the glorious coming of His Son. In fact, we are already face to face with what *may be* that; for nation has risen against nation, earthquakes have been common, and even now there are famines in divers places. When God has gone this far in His judgment He would not be acting without precedent—if we have read history, especially inspired history, aright—if He should go further and humble the nations exceedingly. Even in the best of all lands—our own—those forces that ruined Rome have been at work; immorality, selfish prosperity, pride, arrogance and disregard of God. We are not at all sure that, in His gracious purpose, He will not permit famine on top of war-fare.

It will be worth your while along this line to secure *The Literary Digest* of Feb. 9, and read the remarkable article, "The World Starving to Death." I give a few extracts:

"The grim spector of famine is stalking through the earth and there is hardly a land in which his dread presence is not felt."

"A dangerous famine is creeping across Europe."

"Cable dispatches tell us that the food situation in Europe is worse this winter than ever before."

"A careful sifting of the information that has reached us during the past few weeks concerning the food problem in Germany establishes the fact that the harvest has brought no relief and that the prospects there for the next nine months are even more gloomy than was the case last year."

"In Bosnia-Herzegovina and Istria, as well as in Dalmatia, famine is taking a terrible toll of the population; people are driven to eat herbs, roots, and the bark of trees."

"Russia, one of the world's great granaries, is starving in the midst of plenty, for those in power are so occupied with political ambitions that they have no time to do the necessary work of transportation and distribution."

"In France, the food shortage is being met with extreme difficulty. . . . This year the crop harvest has been only four-ninths of the pre-war production. Much the same situation occurs in England."

"Sweden and Denmark are under a rigorous system of rationing, and in Stockholm fodder is so short that it is refused the riding and carriage horses, with the result that some 15,000 horses are reported to be on the verge of starvation."

Administration leaders have all along insisted that the American people have not realized the seriousness of the food situation, which is no doubt true. Surely, it is a time of doubt and uncertainty, fear and anxiety, with reference to the food supply.

And darker days, whether they come now or later in history, are yet reserved for this poor world. We know there is a man of sin, a beast described in the Book (and this war may easily reveal him) who shall demand two things, neither one of which a believer can render: He shall demand worship—even now men speak of "the divine right of kings"—and he shall demand a brand or mark on the hand or forehead; a mark, whatever it is, that identifies those who kowtow to him. The penalty upon those who will not worship will be death, and the penalty upon those who refuse the mark will be boycott—"that they may not be able to buy or sell"—which means starvation. But the penalty imposed of God upon those who worship him or receive his mark will be the undiluted wine of His wrath: "tormented with fire and brimstone . . . and the smoke of their torment goeth up forever and ever; and they have no rest day or night." (Rev. 14:10, 11).

Have you a faith that will sustain you, faithful, through such a test?

I do not write these things to excite any feelings of fear or panic. Far from it. If I did not have the sure cure for fear and anxiety to present, I would not say them. I only wish to show that these terribly serious, solemn things call for a faith which is unfaltering, unailing, unflinching and unswerving. If you have not faith, you have no God; and if you have no God you are of all men most pitiable. But if you have a faith by which, as with hooks of steel, you have swung on to the throne of almighty God—then what place have fear, uncertainty, doubt and perplexity in your heart? If He has pledged to support you what matters it if bread costs five or fifty cents a loaf? What difference does it make to Him who owns all things? Far better than the biggest salary is the promise of the Highest; for money is no more worth than pebbles if there is no food to buy. But the God who fed Elijah in days of famine is still able to get food to His own somehow. "Himself hath said, I will in no wise fail thee, neither will I in anywise forsake thee;" "And my God," says Paul—and what a God he had!—"shall supply every need of yours according to His riches in glory in Christ Jesus;" and He who is the same yesterday, today, and tomorrow too hath said: "Seek ye first His

kingdom and His righteousness; and all these things (what we shall eat, drink and wear) shall be added unto you."

But someone will say "Yes, but I have not that faith. I see others who have it but I have never been able to trust God that way." But you can have that faith—if you will decide *now* while you feel the need of it, if you will pay the price. Let us read in Romans ten seventeen, how faith comes: "Now faith cometh by neglecting the Bible and reading the daily paper. Take the *Courier-Journal*, the *Morning Herald* and the *Evening Post*; and above all things read the *Literary Digest* and the *Saturday Evening Post*." Does your Bible read so? Not much.

Let us try to read Romans 10:17 again: "Now faith cometh by oversleeping on Sunday morning and missing those Bible classes in which the Church studies the very things that are written in order that men may believe that Jesus is the Christ, the Son of God; and that believing they may have life." Does your book read so? Not much.

Let us read again: "Furthermore, faith cometh by attending but one service a week, the communion service; by being late to it, missing the teaching part of the service. Such a course will produce faith sufficient for every need." Does your book read thus? If not, why do you do that way? If your book does not read that way, why do you not go by your book?

But let us read just once more: "So belief cometh by hearing and hearing by the word of Christ." You can have it if you want it, if you will decide now, if you will forsake your spiritual laziness and attend upon those means of grace by which faith comes.

A faith unflinching, unfainting, unflinching, unswerving, undying—that is the need of the hour. A faith which will call down from heaven your daily need; a faith which, if it should be God's will, will sustain you and see you through the fiery furnace of persecution, trial and suffering—yea, even the valley of the shadow of death; a faith which, when things of earth are past, will sweep you through gates of glory and receive you into eternal tabernacles where there shall be no need, no war, no famine, no crying, no mourning, no pain, no death. There is the overflowing, onflowing, everflowing, overflowing river of life; there is the tree of life, yielding fruit every month for the health of the nations; and there, in all His glory is He who is Himself the bread of life, the Sun that shall never go down.

Oh, for a faith that will not shrink,
 Though pressed by every foe;
 That will not tremble on the brink,
 Of any earthly foe;

A faith that shines more bright and clear
 When tempests rage without;
 That, when in danger, knows no fear,
 In darkness, feels no doubt!

THE GOSPEL OF GOD.

CHAS. M. NEAL.

THE GOSPEL ACCORDING TO PAUL.

"Paul, a servant of Jesus Christ, called to be an apostle separated unto the gospel of God." Rom. 1:1.

This phrase—"the gospel of God"—is the broadest term used to designate the one great gospel. The phrase occurs also in (Rom. 15:16; 2 Cor. 11:7; 1 Thess. 2:2, 8, 9; 1 Pet. 4:6, also in Mark 1:14 in R. V.). The gospel in one form or another is found in every part of the Bible, but to Paul was given the task of defining and setting forth in detail its highest truths and broadest terms. There is "The gospel according to Matthew," "The gospel according to Mark," "The gospel according to Luke," "The gospel according to John," and, we may add, "The gospel according to Paul." This, Paul calls "our gospel" and "my gospel." (Rom. 2:16; 16:25; 2 Cor. 4:3; 2 Thess. 2:14; 2 Tim. 2:8). In Paul's writing alone do we have the doctrine, position, walk and destiny of the church.

THE SETTING OF THIS GOSPEL.

The "four gospels" are founded upon the earth-life of Jesus Christ. They make but a brief note of His Resurrection and Ascension. The gospel according to Paul is founded on a resurrected and ascended Christ. (Acts 26:13-16; 1 Cor. 9:1; Rom. 1:1-5; Gal. 1:11, 12). The key word of the "four gospels" is "believe." Their purpose is well expressed by John in "These things were written, that ye may believe that Jesus is the Christ, the Son of God; and believing ye may have life in his name." Jno. 20:31. The key word of Acts is "obedience." The testimony of these four writers gives the ground for the faith which may be continued and increased by obedience to the gospel in the Acts of Apostles. The purpose of "the gospel of God" as set forth by Paul is to "establish" the believer. The "four gospels" give faith. The Acts of Apostles gives "obedience of faith." (Acts 6:7). Both of these must precede the unfolding of the gospel of God which properly begins with Romans 1:1. If one refuses to "believe" he cannot "obey." If he refuses to obey he cannot be established. (See Rom. 1:11; 16:25). All who believe and obey God become sons. (Jno. 1:12; 3:36, R. V.). The Gospel of God follows in proper order to establish and confirm.

THE UNFOLDING OF THE GOSPEL OF GOD.

Paul wrote nine letters to seven churches. In these letters he unfolds the gospel of God. The arrangement of these letters, though made by man, was evidently guided by the Lord. Thessalonians, though written first, stand last in the series while Romans takes the first place. Romans stands first because it presents the doctrine of justification which gives a new standing before God. Thessalonians stand last because in them is presented the final act—that of glorification. With this is redemption com-

plete. (1 John 3:2; Rom. 8:23; Luke 21:28). The order could not be changed without doing great hurt to the logical presentation of the glorious and completed truths which the letters as a whole set forth. In them is set forth a progress of doctrine from the sinner's awful state as portrayed in Romans first, second and third chapters, to that complete God-likeness (Phil. 3:21) in the glorification at the Lord's coming as presented in Thessalonians.

THE WHOLE COUNSEL OF GOD.

The gospel of the grace of God meets every need of the believing man from the time when he was away from God and without hope in the world to the time when he, as one of God's children, is caught up to meet Christ in the air and be like Him and with Him forever. For the sake of clearness let us call that suited to his first needs the primary gospel and that for his growth and establishment "the gospel of God." Both are included in the great commission as reported by Matthew. "Make disciples of all the nations, baptizing them." This is the first aid to the wounded—the gospel of remission of sins. (Matt. 28:19; Luke 24:47). The fuller gospel is to be made to baptized believers, "Teaching them all things whatsoever I have commanded you." This Paul did, delivering unto them that which he received from the Lord. (1 Cor. 11:23; Gal. 1:11, 12). But Paul did not preach one part of the Gospel to the exclusion of the other. He presented the whole counsel of God. This is well illustrated by his work at Thessalonica. To sinners he preached the primary gospel—the gospel of the "four gospels"—and upon their obedience a church was formed. (Acts 17:1-4). To this church, within a few weeks, he preached the gospel of God. (1 Thess. 2:2, 8, 9). The primary Gospel may be heard and obeyed the same hour. (Acts 16:33). The gospel of God requires a whole Christian lifetime to unfold its precious teachings. Note in 2 Thess. 2:13, 14 the work of Paul. In verse 13 they accept the primary teaching. In verse 14 is the fulness of the gospel. In 2 Tim. 2:8-12 the same order may be seen—"salvation," "eternal glory" and "reigning with Christ" is the order. It is well to tarry where the gospel of God leaves us—"forever with the Lord." It is well to preach the whole counsel of God. How gracious is the Lord. Praise His Name. (Ps. 113:7; Rev. 3:21).

Portland, Maine.

NOTE ON ECONOMY: These war-times are bringing men to the realization of the commonness of their interests. What one does affects all the rest. Who in the time of need uses more for himself than is needful; who in a time of general suffering wastes food, fuel, or aught else—does a wrong to all his fellow-men. He subtracts that much from the sum-total of available supplies, and adds that much to the deprivations and sufferings of the needy. Wastefulness is not only a symptom of a careless, undisciplined spirit, but it is *always* selfish and wrong. Even in times of plenty a careful conservation of food and other necessary things, increases efficiency and ability to help others in the Lord's behalf. Much more is this the case in times like these.

“AWAKE THOU THAT SLEEPEST.”
(Eph. 5:33-14.)

H. N. RUTHERFORD.

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee.” This passage we can hardly doubt, is Isaiah 60:1. But other Scriptures appear to blend with this in the Apostle’s inspired thought; as the thrice “Awake” in Isaiah 51 and 52. The first is addressed to the arm of Jehovah, which is imaged as asleep; the other two to Jerusalem, whether to the ruined city or to her sons then by “the waters of Babylon.” (Isa. 51:9, 17; 52:1).

Let us take the central paragraph (v. 17) first. “Awake, awake, stand up, O Jerusalem that hast drunk at the hand of Jehovah the cup of his wrath; thou hast drunken the bowl of the cup of staggering, and drained it.” The whole city has succumbed under the spell. “Thy sons have fainted, they lie at the head of the streets, as an antelope in a net; they are full of the wrath of Jehovah, the rebuke of thy God.” (v. 20.) They were afflicted and drunken, but not with wine. They were stupefied by some intoxicating potion. She has drunk at the hand of the Lord “the bowl of the cup of his wrath.” Amidst such circumstances the Servant of Jehovah is introduced crying, “Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of Jehovah the cup of his wrath.”

As the dawning light in the eastern sky stirs the life of the sleeping city; as the genial rays of sunshine dissipate the snow and the frost and break the rule of the ice-king; as the words of the Great Teacher, “Talitha cumi,” aroused the sleeping maiden in the house of Jairus—so did that call awake the stupefied city of Zion. Arousing herself she thought God had been asleep, and called on him to awake. (Isa. 51:9). It was she that was sleeping; and therefore the appeal was flashed back from God to her, “Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.” It is night-time now. Night-time is the sleeping time, “They that sleep, sleep in the night.” The world has been draped in the darkness of night ever since sin entered. The manifestations of darkness are seen in the works of the flesh. The darkness which is the absence of light is shown in the sins of fornication, uncleanness, covetousness of riches, and the lusts of other things.” By these we are to have no fellowship, but rather even reprove them. And those who indulge in these things are not merely in the darkness, but impregnated and as it were identified with the “darkness” of ignorance and sin. “For ye were once darkness.” (Eph. 5:3-8, 11).

The intoxicating potion that inflicted on Jerusalem insensibility and stupefaction was, “the cup of Jehovah’s wrath.” There are other soporifics than the wrath of God; the laudanum of evil companionship; the drugs of worldly pleasure, of absorption in business; “The cares of the world, and the deceitful-

ness of riches, and the lusts of other things." By these we are all liable to be thrown into a deep sleep and have fellowship with the unfruitful works of darkness. The army of the Lord is too apt to put off the armor of light, and resign itself to heavy slumbers, till the clarion voice warns it that it is high time to awake. (Rom. 13:11). Not once nor twice in the life of the disciples did they become heavy with sleep. And we, too, lose the ardor of our zeal, the warmth of our love, the certainty of our faith, the enthusiasm of our service and become benumbed and insensible. During these ominous times which are upon us, in the throes of a world-war, yes now as never before it seems to me, beloved in God, should we give the more earnest heed to the Apostle's appeal. "Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee." Sin is rife, and the pulse of devotion to Jesus and His church is weak. It is not enough for the sons of the day to watch and pray against infection from the darkness and the night, but we who are "light in the Lord," must penetrate the darkness with the fruits of light which are in all goodness and righteousness and truth." (Eph. 5:8, 9). Let the Lord's light in upon the darkness, and then shall the inhabitants of the darkness (such we once were) become "light" too; "for everything that is made manifest is light."

Awake, slumbering church, to thy responsibility of letting thy light shine before men turning them from darkness to light, else Jesus will come to thee, and will move thy candlestick out of its place.

In these days of sad forebodings, when the signs of our Lord's return multiply, Paul's appeal is befitting. "And this, knowing the season, that already it is time for you to awake out of sleep: for now it is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Awake, thou that sleepest and Christ will shine upon thee to give the illumination of the knowledge of the glory of God to benighted souls who sit in darkness and the shadow of death. "Awake, thou that sleepest," lest Jesus coming, suddenly find you sleeping. "Awake, thou that sleepest," for the day is at hand and salvation is nearer than when we first believed. "Awake thou that sleepest," and be like unto men looking for their lord, when he shall return from the marriage feast; that when he cometh and knoweth, they may straightway open unto him. "Awake thou that sleepest," put on thy strength, the armor of light so as to be able to stand in the evil day, for God's wrath is coming upon the sons of disobedience.

Awake, awake, put on thy beautiful garments, garments of righteousness, put on Jesus, that thou mayest be led unto the

King with gladness and rejoicing, and enter into the King's palace having been clothed with the wedding garment.

Merciful Awakener of souls, we thank Thee that so often Thou hast stood beside us saying, "Awake, awake!" Help us to "awake to soberness righteously, and sin not." This we ask through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Amen.

CONSCIENTIOUS OBJECTORS.

DON CARLOS JANES.

Among those taken captive when Nebuchadnezzar came to Jerusalem and carried Jehoiakim to Babylon were Daniel, Hananiah, Mishael and Azariah. Babylonian customs and religious acts were not the same as those of the Jews. We read of certain youths who were distinguished physically and intellectually being selected with a view to future usefulness in the Babylonian palace. "And the king appointed them a daily portion of the king's dainties, and of the wine which he drank." But Daniel did not believe they could accept the king's provisions and drink, and we learn that he "purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." Accordingly he asked to be exempted from these objectionable things and "God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs" and the request was granted for a trial period of ten days with such good results that "the steward took away the dainties and the wine that they should drink," and "as for these four youths, God gave them knowledge and skill in all learning and wisdom." They stood for principle and prospered.

Some time after this, the king set up his great idol about ninety feet high in the plain of Dura for universal worship. His proclamation was duly heralded and the great day came and the music sounded the time when all should bow to the image or "be cast into the midst of a burning fiery furnace." Now what were these Hebrews, conscientious objectors to idolatry, to do? They were of a subject race; were in a foreign land; were ruled by people who did believe in idolatry; there was the possibility of their being "looked down on" by the people; and there was also the death penalty for disobedience. What should they do? What should anyone do under similar circumstances? The famous three, Shadrach, Meshach and Abednego as they were called by the heathens became what is known in England as "passive resisters." At the report of their conduct, the king was in a rage and furious. He would give them one more opportunity. And what should they do now that they have been brought before the king and given a royal warning? What they did has become his-

tory and very fine history too. They made their splendid defense or answer and went heroically into an intensely heated furnace, a furnace so hot that those who put them into it died, but the faithful three were not hurt. They were taken out and the king made a decree to punish severely those who may say anything against the God of Shadrach, Meshach and Abednego. Nebuchadnezzar praised their God and the king promoted these faithful and conscientious men in the province of Babylon.

On another occasion certain of the political factors schemed against Daniel causing him to be brought to a similar test. It was now a matter of worshipping the king for a little while or taking a trip to the lion's den. Daniel knew the Hebrew teaching of one God and no others. He knew it was not right to worship the king for thirty days, nor for one day nor for one minute, but the circumstances were "peculiar." Might he not do this (or at least seem to do it having a mental reservation) and preserve his life and have opportunity sometime to teach at least one of those poor heathen about their error? There were no such exceptions to the first commandment. He could not conscientiously do it, therefore, he would not do it at all. He also made history—history that still reads very well indeed. The result was that God took care of his own; Daniel was rescued; another monarch issued a decree applicable to all men in his dominion calling upon them to "tremble and fear before the God of Daniel" whom he by this time recognizes as "the living God and steadfast forever." And, beloved, read with care these words: "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

The Scriptures give other examples of conscientious objectors. In the fourth and fifth of Acts we read of Peter and John being charged "not to speak at all in the name of Jesus," and what they did under this test. It was a clear case of man denouncing one thing and God another. With clear conscience toward the Almighty they could not cease to preach that which Christ had committed to them. To be safe with the people (humanly speaking) they must quit all speaking in the name of the Lord. They remained true to God; were imprisoned by men and released by the angel of the Lord and went on about their business "rejoicing that they were counted worthy to suffer dishonor for the name."

What should men do now if called upon by their fellows to do what they believe to be wrong? to do that which violates their consciences? Do "circumstances alter cases" so that they may put aside their conscientious scruples and go ahead in what they think is displeasing to God? There are men now living who have sufficient regard for the right to be true to God at any cost. These are days of testing and we all need to know that "We must obey God rather than men," and we need to be in sufficient close touch with the Highest that we shall "be able to withstand in the evil day, and having done all, to stand."

FAITH, BAPTISM AND GRACE.

J. N. GARDNER.

Those who would minimize the importance of baptism contend that salvation is by grace; that baptism is a work; that if we admit that baptism has anything to do with salvation we make salvation by works instead of by grace. In reply to this we can say, "If baptism be a work so also is faith. They are both actions. One is mental action, the other both mental and physical, but both are actions. In fact I do not call to mind that the New Testament ever specifically says that baptism is a work, while it does say that faith is a work. When the multitudes asked Christ, "What shall we do that we may work the works of God?" He replied, "This is the work of God, that ye believe on him whom he hath sent."

In reality there are two kinds of works spoken of in the scriptures. One is a work of merit. The other is a work of grace. The difference consists in the attitude of mind. If a man does certain works in order to earn salvation those works will not profit. If he does those same works to show forth the grace of God they mean salvation to him. Faith can become a dead work, just the same as baptism. If a man believes that Jesus is the Son of God and thinks he deserves credit for that, that faith is just as much a dead work as it is possible for baptism to be. The great doctrine of salvation by grace implies that we must be impressed with an overwhelming sense of our own unworthiness and helplessness. When we believe God we must take no credit to ourselves for that belief. Whatever we do either mentally or physically the glory belongs to God. Some people boast of their great faith. The Bible says, "Abraham believed God and it was reckoned unto him for righteousness. Some would say ABRAHAM BELIEVED God. It should be Abraham BELIEVED God. The object, not the subject of "believe" is the most important. When a man throws himself on the mercy of God, his faith in God and his obedience to God has an efficacy to the saving of his soul. No one should expect to buy his salvation, either with faith or baptism or morality.

Sometimes we get an idea that we are very necessary to God. He very graciously allows us to work for and with Him, but without us His work would go on just the same. The Book of Job which is supposed to be the oldest in the Bible, first expresses the need of salvation by grace. Job asks the question, "How can a man be just with God?" Elihu the Buzite, said with force and truthfulness to Job: "If thou hast sinned what effectest thou against him? And if thy transgressions be multiplied, what does thou unto him? If thou be righteous, what givest thou him? Or what receiveth he at thy hand?" Job 35:6, 7. We should learn with Job that neither can our righteousness greatly assist nor our unrighteousness greatly hinder God. When we accept God we confer no benefit upon Him, but we receive benefit from Him.

BIBLE STUDY COURSE.

R. H. B.

The Forty-sixth Psalm: An introduction to what follows:

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.

There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most high.
God is in the midst of her; she shall not be moved:
God will help her, and that right early.
The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
Jehovah of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of Jehovah,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire,
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
Jehovah of hosts is with us:
The God of Jacob is our refuge.

VENGEANCE AND RESTORATION.

ISAIAH 24-35.

FIRST DAY: *World-Judgment.* Isa. 24. From whose hand do the judgments fall? How wide in extent? In R. V. margin "land" is given as alternative of "earth"; both are correct, for the land of Israel is first in view; but see "world" in v. 4. This is world-wide. Do the strong expressions of vs. 1, 3, 4 leave any room for survivors? See vs. 6, 13. (Compare Isa. 13:11 and 66:16, 18, 19.) Will any class of men be exempted? V. 2. But which class will feel the fullest force of this judgment? V. 4. Recall 2:12-17. But the remnant that is left enter upon a glorious era, vs. 14-16a. (Cp. 14:7). From 16b-22 he returns to the avenging judgments. The "earth" in vs. 19, 20 is evidently the established order of human society; though the literal accomplishment in terrific earthquakes is not to be denied and excluded. Cp. Luke 21:11; Rev. 6:12; 16:18. V. 21 is of especial moment: two governing classes come in for punishment, one super-terrestrial, the other terrestrial; the one the "kings of the earth upon the earth" (Rev. 19:19); the other the "prince of the power of the air," with his "spiritual hosts of wickedness in the heavenly places" who are the super-mundane rulers of the world (Cp. Dan. 10) in "this present evil age" (Gal. 1:4), even the "worldrulers of this darkness," who are *not* flesh and blood, and with whom the Christian is now in spiritual conflict. (See Eph. 2:2; 6:12.)

Compare with this the binding and imprisonment of Satan (Rev. 20:1-6)—the “prince of the world,” and “god of this world”; and note the ensuing glorious reign of Jehovah (v. 23).

SECOND DAY: *The Song of the Remnant.* Isaiah 25. They praise His Name now, for the “counsels of old” (the promises of long ago). He has now fulfilled “in faithfulness and truth.” The great city (see on chapt. 13, 14, and comp. Rev. 16:19) is destroyed; Jehovah Himself has become the Refuge of the helpless in that awful Day. See Joel 3:16 in its setting. With vs. 6, 7 compare Isa. 2:1-4. According to vs. 8, 9 this follows the Lord’s coming and the “first resurrection.” (Rev. 20:1-6.) Again we find the fulfillment of the age-old promise of Israel’s ascendancy over her enemies. (Gen. 22:17; comp. Isa. 11:14). Will the enemies be there?

THIRD DAY: *The Song of Judah.* Isaiah 26. Their city needs no better protection than “the salvation of Jehovah.” 31:5. Comp. v. 8 with 25:9. V. 11 (first clause) is a good statement of the case as it stands today. After long years of vain toiling and suffering Israel obtains at last *by grace* that for which they had vainly striven; vs. 12, 18; cp. Rom. 9:32; Isa. 64:4. “Other lords!” Ah, Israel had felt their heavy yoke (Deut. 28: 47, 48); and now at length they are glad to bow to the easy yoke of their Shepherd-Lord who loved them; v. 13. Comp. v. 14 with Exod. 14:30; with v. 15, Isa. 9:3. In Israel’s extreme distress they cried to God and their deliverance came. Cp. Dan. 12:1, 2. Emphasize the first word of v. 19 in contrast with v. 14. Verses 20, 21 return again to the Day of Vengeance. His people are put in safety first. Comp. Rev. 7:3, 4; 12:14.

FOURTH DAY: *The Day’s Work.* Isa. 27. Who is the “swift,” and who the “crooked” serpent, and what “the monster that is in the sea”? Without attempt to say definitely, this connects with 24:21. Cp. Rev. 19:20. After this execution of wrath, Jehovah is seen rejoicing over His vineyard (Israel) keeping and protecting it. With v. 6 cp. 37:31; Rom. 11:15; with vs. 7, 8, Jer. 30: 11. God did not smite *them* (Israel) as He smote their enemies. With v. 9, comp. Isa. 40:1, 2; Prov. 20:30; Heb. 12:10. Their severe chastisement and restoration rehearsed in vs. 10-13.

FIFTH DAY: *The Judgment on Ephraim, and the Scoffers of Judah.* The first part is directed against the ten-tribe kingdom, the kingdom of Israel (7:2, 9). Their judgment also shall result in the exaltation of Jehovah. (V. 5). Their miserable moral and spiritual condition is set forth in vs. 7-13. Vs. 9, 10 is the scoffers’ speech; vs. 11:13 Jehovah’s reply. Note Paul’s *application* of v. 11 in 1 Cor. 14:21 where he argues that strange tongues were mentioned in connection with the judgments upon unbelieving Israel; and are therefore a sign for *unbelievers*. Verses 14-22 is God’s message of warning and mercy. Israel, to defy Jehovah’s judgment (v. 2) has entered into a compact and covenant with some power. Thus they hope to escape the overflowing scourge, v. 15. This while having first reference to the

near judgment of the Assyrian invasion (8:8) has a greater application to the great world-judgments of the end-time (vs. 21, 22). What a picture, too, of the refuge sinners take under false professions, false religions, infidelity, doctrines of men, claims of morality, universalism, sacerdotalism, etc.; all which are destined to meet with the end described in vs. 17, 18. God offers a better refuge, the one true Foundation-stone (1 Cor. 3:11; 1 Pet. 2:6). On verse 21 see 1 Chron. 14:11-16. Note that wrath and judgment are a *strange* work to God. Vs. 23-29 teach by simile that God adapts His methods dealing to times and circumstances: He does not plow forever, nor harrow always; and as the husbandman deals with every sort of seed and crop according to its nature and kind, so does God in His dealings with men.

SIXTH DAY: *About Jerusalem.* Isaiah 29. "Ariel" is Jerusalem (2 Sam. 5:9) Jerusalem's final crisis haunts the pages of prophecy. See on ch. 17:12-18. All nations are gathered against her; in the extremity of her distress Jehovah interferences (Zech. 14; Joel 3). Note how suddenly her relief comes, and how her adversaries are reduced to *chaff* and *small dust*. (Ps. 83, esp. v. 13; Dan. 2:35). Vs. 9-12. Blindness is itself a judgment, as well as precursor of judgment. So is Israel today; Rom. 11:8, 25. So is most of Christendom today. V. 13 describes their conventional manner of worship. A matter of human custom rather than living spiritual sacrifice and service. How that applies to modern church conditions! See the Savior's significant wording of it in Matt. 15:9. On v. 15 see Ezk. 8:12; on v. 16, Ps. 94; 7-10. Contrast the future condition of v. 18 with 9, 10. The kind described in vs. 20, 21 is not dead yet. (Luke 11:53, 54). Vs. 22-24, Jacob's happy future.

SEVENTH DAY: *Warning against an alliance with Egypt.* Isaiah 31 and 32. With vs. 1-7 read 2:22; 20:6. Should God's people ask counsel at His mouth before entering into alliances or transactions? Prov. 3:5, 6. These not only did not ask, but spurned the counsel offered them; v. 9-14. What aspect of God's character was particularly distasteful to these people? V. 11. Is it much better today? With v. 18 study Jer. 29:11. The blessed future God plans for Israel again takes the foreground in vs. 19-26. With v. 26 cp. Hos. 6:1. The "bridle that causeth to err," v. 28; comp. 2 Thess. 2:11; also Rev. 16:13, 14. Another protest, 31:1-3. Never through Egypt, but only through God will their ultimate deliverance come, 31:4-9. How we fly to human help and refuge when the God who has smitten is the only one who can heal! (Hos. 5:13—6-3). The Assyrian of the End is the great representative and personification of evil—the "man of sin." With this enemy will Israel conclude a compact. (28: 15, 18).

EIGHTH DAY: *Kingdom Days.* Isaiah 32. Who is *the King* in verse 1, and *the Man* in v. 2? The answer is easy. But who are the princes that shall rule with Him? See Rev. 2:26, 27; 3:21, 20:4; 2 Tim. 2:12. The veil done away (Isa. 25:6, 7; 29:18) and

the great Deceiver bound (Rev. 20:1-3), things are now seen as they are (vs. 4-8). The "careless" women. (Comp. 3:16, etc.) are told of the impending desolation (vs. 9:14); but this, as Israel's punishment always, is limited by an "until." (Luke 21:24; Rom. 11:25). On v. 15 see 29:17, 18; on the outpouring of the Spirit, 44:3, 4; Ezek. 39: 28, 29; Joel 2:28-32; Zech. 12:10. Pentecost was a fulfillment, but did not fill out the measure and extent of the prediction: Acts 2 *does not exhaust* the prophecy. (See principles of prophetic interpretation, W. & W. Dec. '17): The present faithful activity of God's people (v. 20) is an essential factor to bring about the good days of vs. 16-18. To do our task faithfully today in view of the great consummation which God has promised and will bring about is *true faith*. Prophecy inspires true hearts to present earnestness and obedience.

NINTH DAY: Zion's Redemption. Isa. 33. The man (or nation) who does evil with impunity is hastening to a doom of woe. Read on this Ps. 73:3-20 and Ps. 37. Israel, penitent, calls on Jehovah in the day of her trouble, according to Prov. 20:22. An illustration of vs. 3, 4 is found in 2 Kings 7:6, 7. Zion's righteousness after her cleansing, v. 5; see 1:26, 27; 4:3, 4. In Ps. 72 the prediction of v. 6 is found enlarged. Out of the distress and the judgment of vs. 7-12 comes this glorious condition. With v. 8 compare the notes on 28:15, 18. When Jehovah thus comes down to take His possession of Zion, the sinners in Zion are filled with consternation (v. 14). "Who can dwell with Him?" they ask. God answers according to Ps. 15. He is thenceforth *visibly* present in redeemed Zion. Cp. 4:5, 6.

TENTH DAY: A Message of Judgment to all Nations, especially Edom. Isaiah 34. It cannot be but that world-wide judgment—utter slaughter and destruction against all nations and their armies must precede that better day. The unparalleled war of our time is the *beginning* at least of this universal sentence. (Vs. 1-4.) He turns especially against Edom—Israel's inveterate and bitter enemy. The world's punishment is in reference to the Jews (v. 8, Joel 3); the hatred against whom will lead to the final great demonstration at Armageddon, and gathering of all nations against Jerusalem, where the finishing stroke will overtake them. See Ps. 83, where Edom is prominently mentioned.

ELEVENTH DAY: Times of Restoration. Isa. 35. Like a clear burst of sunlight when the black clouds have rolled by, like the rainbow after the storm, comes this vision of God's gracious redemption. (Jer. 29:11). To God's trembling people the day of Vengeance issues in salvation (Comp. 1 Thess. 5:3, 9). The very curse of nature is lifted. God did not make the desolate wilderness at the first, and the glowing sands of the desert. God's first will was not that thorns and thistles should grow, that the beasts of the field should tear one another and be a menace to man. In the restoration times that will be corrected. (11:6-9; 55:12, 13). For this the whole creation waits (Rom. 8:18-25). It comes

with the return of our Lord Jesus Christ. (Acts 3:21). Vs. 5-10, esp. v. 8 are sometimes given a spiritual application to the present dispensation. There is no objection to the position that such glorious predictions have their spiritual anticipations in this day; or that spiritual principles which are of universal application, pervade all the word of God. Nevertheless the *fulfillment* of these things are not yet. They bide the day of the Lord's Second Coming.

TWELFTH DAY: Isaiah 36-39 and Retrospect. We are at the end of the first great division of the Prophecy of Isaiah. Chapters 36-39 form a historical interlude, a parenthesis between the first and second great divisions. We have had marked subdivisions in this first part of Isaiah:

- I. The Great Arraignment. Chapter 1.
- II. Zion Restored Through Judgments. Chapters 2 to 4.
- III. The Song of the Vineyard. Chapter 5.
- IV. Isaiah's Call and Commission. Chapters 7 to 12.
- VII. The Book of the "Burdens." Chapters 13 to 23.
- VII. World Judgment and Restoration. Chapters 24-35.

Would it not be well now to gather the various predictions under classes; as, for example:

1. All the prophecies concerning Christ.
2. All the prophecies concerning Israel (and Judah).
 - a. Desolation and Distress.
 - b. Redemption and Restoration.
4. All the prophecies concerning other nations.

Lastly—in every chapter look for spiritual and practical teaching for present application. There is a great wealth of it throughout.

JESUS OUR EXAMPLE IN SERVICE.

Unsaved people cannot imitate Jesus. Jesus is not their Example. Before they can use an Example they need a Savior. There is no use of setting before invalids and cripples a strong, healthy man as an example for them to imitate. They need to be made whole first. Jesus was the Son of God. Unsaved men and women are not children of God. (John 8:44). They must be born of God, born "of water and of the Spirit," before they are even in position to copy after Jesus. Unsaved people are "dead in trespasses and in sins." They must be made alive first, before they can, like Jesus, do works of service unto God. (Eph. 2:1-10). In these days there are many who think that they can make themselves acceptable to God by works, and follow Jesus' example in their sins. Men cannot make a greater mistake.

But those who have obeyed the gospel and are saved by grace are God's workmanship created unto good works which God has before appointed for them to walk in. Eph. 2:10. Let them see that they do it.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

In a single mail the writer received \$155.00 for mission work. * * In China, tiger bones are frequently ground up and given to debilitated persons. In one province human blood is considered an excellent remedy and people may be seen at executions collecting it in small bottles.

"I am glad of the opportunity to offer without stint my tribute of praise and respect for the missionary effort which has wrought such wonderful triumphs for civilization."—President McKinley. * * A sister has transmitted to the writer the sum of \$5.00 on the strength of a letter to her deceased husband about 1914. * * The church in New Orleans gave \$132.68 to missionary work last year.

Twelve hundred Japanese at Los Angeles, Cal., have been reported as accepting the teachings of Buddha recently. There are seventy-four Buddhist temples in the U. S. *How we do need some missionary work among those immigratns from Dai Nippon!* * * Bro. I. B. Bradley, Dickson, Tenn., will forward funds to any of the missionaries and send every penny that comes to his hands bearing the expense of forwarding himself. He has taken particular interest in the support of Sister Sarah Andrews who went out from his home congregation.

In 1916, Miss Nellie Straiton forwarded about \$275.00 to Bro. and Sister Armstrong-Hopkins; in 1917, she sent them \$725.00 and to Bro. McHenry and other missionaries, \$286.20.

There is a call for the establishment of a church in the Hawaiian Islands on the way to Japan. * * "Yes, missionaries are our friends. Jesus is better than Confucius and I am strongly in favor of foreign missionaries coming to China. * * We shall do all we can to assist missionaries and the more we get to come to China, the better the republican government will be pleased."—General Li. * * By last word received, it is learned that Bro. and Sister Armstrong-Hopkins were not well.

It is good news that Bro. H. A. Rodgers, Carman Man., has baptized 55 and received 10 otherwise since November, 1916, and has started three assemblies. * * Like unto it it the report that Bro. Evariste Hebert, ex-Catholic, has baptized more than 800 in Louisiana. * * A letter from Bro. McHenry tells of ten becoming obedient to the faith in India's vast field. * * At this writing, I am sojourning in the land of fruits and flowers—at this moment (Feb. 20) sitting in an open office with coat and vest off. Florida is a great mission field of which I wish to have more to say at another time. Mission funds sent me at Buechel, Ky., are continually finding me on the way.

Brother C. C. Klingman wishes it known that he did not authorize the item on this page mentioning his name last month.

FIRST LORD'S DAY LESSON OF MARCH.

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

Lesson 9.

March 3, 1918.

JESUS BRINGING PEACE.

Golden Text: "Jehovah hath done great things for us, whereof we are glad." Ps. 126:3.

Lesson Text: Mark 4:35-41, 5:15-20.

35. And on that day, when even was come, he saith unto them, Let us go over unto the other side. 36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish? 39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye fearful? have ye not yet faith? 41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

think He could be? (v. 40). What makes us think such things?

Verse 39. When a man is suddenly awakened by cries of distress, is he likely to be excited and frustrated? Was Jesus so? Did he cry out, or did He simply say "Peace be still?" What followed at once? What did that reveal to His disciples? (1) That Jesus had absolute power over and control of every sort of storms. (2) That when He gets ready He can stop a storm instantly. (3) That if the storm goes on it is not because Jesus does not care, or is unable to check it, but because He is permitting it for a wise and good purpose. Once they had learned this would they feel it so necessary to have their storms stopped on the instant?

Verse 40. What only answer could be given to the Savior's first question? What attitude should God's children hold in troublous times? Ps. 56:3, 4; 1 Pet. 3:14, 15. As to the second question—what is the antidote of fear? Ps. 27:1-3; Heb. 11:27. Should they have had faith by this time? Should we?

Verse 41. Was this sort of fear right and good? Heb. 12:28. What great lesson had they learned regarding the power and authority of the Lord Jesus?

15. And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid. 16 And they that saw it declared unto them how it befell him that was

I. Jesus Stills the Storm. Mark 4: 35-41.

Verse 35. Recall what he did in the earlier part of the day. The speech of Mark 3:20-30; the incident of Mark 3:31-35; the Parable teaching, Mark 4:1-34. (Matt. 13:1). Why did He want to go across the lake at the end of so busy a day? Was He not tired? (v. 38). Were the movements of the Lord planned by Himself? (Jno. 6:38; 7:6, 8).

Verse 36. For what seemingly small task did He leave the "multitude?" Mark 5:1-21. (Comp. Acts 8:26-29). Did Jesus make any special preparation for the trip?

Verse 38. Why could Jesus sleep? Ps. 4:8; Isa. 26:3. How can His people find sleep in the midst of trouble? 1 Pet. 5:7; Phil. 4:6, 7. Was there a wrong suggestion in what they said to Him? Is He ever (though He may seem so) **indifferent** to our troubles or dangers? What made them ever

II. The Healed Demoniac of Gadara. Mark 5:15-20.

Verse 15. (For the account of the healing of this afflicted man see Notes.) When the people gathered what living testimony to Jesus' goodness and power did they see? How

possessed with demons, and concerning the swine. 17 And they began to beseech him to depart from their borders. 18 And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him. 19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. 20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

in even spiritual things when their testimony and helping hand is greatly needed? But can we do good work and bear true testimony without much secret communion with the Lord? Where should this testimony begin?

Verse 20. Where did the restored man publish his testimony? When did Jesus go to Decapolis again? Did they ask Him to leave the second time, so far as the record shows? Why did Jesus charge this man to publish the great kindness done to him, while in the case of many others He charged them not to tell it? (Think about the circumstances at Gadara, as compared with the other places.) Can any of us bear a testimony for the Lord until we have been really saved and helped by Him? If we have not personally tasted and seen God's goodness and power in Christ, what should we by all means do first? John 6:35; Ps. 34:8 with 1 Pet. 2:3, 4.

did it affect them? Are men ever really "clothed in their right mind" until Jesus makes them such? Gal. 3:27; Eph. 4:23.

Verse 16. What explanations and further testimony did they get from those who had witnessed the healing?

Verse 17. What motive can you see in this request? (v. 15, last three words; comp. Luke 5:8). What lower motive may have influenced some? (Swine.)

Verses 18, 19. Was this a natural and good desire? Did the Lord grant it? What great need prevented such enjoyment? Should Christians give themselves over to selfish enjoyment

NOTES ON LESSON 9.

THE HEALING OF THE GADARENE DEMONIAK.

This incident was so important in God's eyes that He caused it to be recorded by three of the four evangelists. (Matt. 8; Luke 8; Mark 5). Modern unbelief, as confident as it is ignorant, scoffs at this. Some unbelieving teachers have tried to avoid the gross imputation of falsehood to Jesus and the gospels by the theory that Jesus just adapted Himself to the superstitions of that day and country, and talked and acted as if there were really such evil spirits, when all along He knew quite well that it was not so. We need not stop to refute such talk. The record itself makes it impossible. The symptoms of demon-possession (distinguished from insanity proper) are today found in all the world and especially on "the firing line of the gospel," in heathen lands, especially India, China, Korea, Japan. (See the careful, scientific treatise by the late Dr. Nevins, on "Demon Possession and Allied Themes.")

1. Matthew states there were two demoniacs; Mark and Luke speak of but one. There is no conflict. If a historian should tell that Roosevelt went on a hunting expedition to Africa; and another would state that it was Roosevelt and his son Kermit—no one would think it a falsehood.

2. Note the supernatural power these demons imparted to their victims. As the Spirit of God imparted to the human body of Samson supernatural strength, so these evil spirits lent superhuman strength to the men in whom they had made their abode.

3. Note their instant acknowledgment of Jesus' person and authority: they worshipped Him, and begged not to be "tormented"—for He is the Judge (as they well knew) who had the power to punish them.

4. Note that Jesus addressed the demon direct—not the man of whom the demon had possession. Such was the constant practice of Jesus and His apostles.

SECOND LORD'S DAY LESSON OF MARCH.

Lesson 10.

March 10, 1918.

JESUS RESTORING LIFE AND HEALTH.

Golden Text: "Himself took our infirmities and bore our diseases." Matt. 8:17

Lesson Text: Mark 5:21-23, 35-43.

21. And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea. 22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, 23 and beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live. 35 While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further? 36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. 37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James. 38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly. 39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. 40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. 41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. 42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. 43 And he charged them much that no man should know this: and he commanded that something should be given her to eat.

the glory of God?" John 11:40.

Verse 41. How did Jesus raise up the child? What have we learned in former lessons of the power of Jesus' word? (Evil spirits cast out,

Verses 21, 22. Was the multitude Jesus had left when He crossed over (4:36) scattered after His departure? What was Jairus? Did Peter accept such an act of worship? (Acts 10:25, 26). Why did Jesus?

Verse 23. What brought Jairus to Jesus' feet? Is it need and distress that brings men today? What did Jairus believe Jesus could and would do? In what was this faith inferior to that of the Centurion? (Matt. 8:5-10). Did Jesus nevertheless accede to the petition of Jairus? (v. 24). Did Jesus ever refuse a petition of need and distress?

(For verses 24-34 see the Notes.)

Verse 35. What bad news met them as they went toward Jairus' home? Did those who sent the word seem to think that it was too late now? But had the case really gone past Jesus' power? How would such a message affect Jairus' faith?

Verse 36. How did Jesus encourage the ruler? Was it necessary in order to banish fear to rest his faith on Jesus? (Comp. John 14:1).

Verses 37, 38, 39. Did He take all the disciples with Him? Was the place already full of people? What were they doing? Did Jesus seem to like that? What did He say about the child? Why say "she sleepeth?" In what other places does God use the word sleep to denote a death that is not final, but soon to give place to life? John 11:11; 1 Thess. 4:13.

Verse 40. How did those present receive the statement? Why did they laugh Him to scorn? Luke 8:53. From what standpoint did Jesus speak when He said, "She is not dead?" Rom. 4:17. (Of what man did Jesus once say that he should not die, and nevertheless the man was dead? John 11:4, 14. Can you explain that?) What did Jesus do with the unbelieving crowd? Who is permitted to "see

Mark 1:25, 26; leprosy cleansed, 1:41, 42; sins remitted, 2:5; palsy healed, 2:11; storm stilled, 4:39). What new lesson do we get here? John 5:28, 29.

Verses 42, 43. Was the child's restoration partial and gradual? Did Jesus raise all the dead in the country to life? What cases only are we told of? (Jairus' daughter, Young Man of Nain; Lazarus). Is it more important now to be delivered from the bodily death, or from the spiritual death, and the Second Death? (Eph. 2:1; Rev. 20:14). How are we rescued from "death in trespasses and sins," and the Second Death? John 3:36; 11:25, 26. For what purpose did Jesus do these earthly works of power? John 20:31.

NOTES ON LESSON 10.

THE WOMAN WHO TOUCHED HIS GARMENT.

On the way to the house of Jairus occurred an important incident, which is omitted from the printed lesson. A woman who had had an issue of blood for twelve years and had "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse," having heard the things concerning Jesus (Rom. 10:17) conceived in her heart a confidence that He could heal her case, hopeless as it was. Too timid (because of the nature of her disease no doubt, and shrinking from the faces of the crowd) she came to Him (John 6:37) by the devious method of creeping up behind Him in the crowd. She had such a conception of the power of the Lord that she believed that if she should so much as touch His garment she would be made whole. It was a blundering faith, but blunders can be rectified when there is real faith, and mistakes can be remedied if folk will but come to Jesus. The emphasis in John 6:37 ("Him that cometh to me I will in no wise cast out") is on the "Me" more than on the "cometh." As soon as she touched Him she was aware that she was healed. Jesus immediately turned and said, "Who touched my garments?" His disciples (Peter in particular, Luke 8:45), said, Behold the multitude throng and crush around you—how can you say "Who touched me?" Ah, the crowds still throng about Jesus—with professions and acts of service and worship, crowds in religious assemblies and church meetings; and among them a few whom the Lord knoweth, who really take hold of Him with the touch of faith and are healed!

When the woman saw that she was discovered she came and trembling fell down and told all. (We may not get the Lord's blessing privately and hold it secretly. Matt. 5:15). And Jesus said to her, "Daughter, thy faith hath made thee whole; go in peace." May we also come to Him in humble, submissive faith, be made whole, and enter into peace? (Rom. 5:1).

HE MARVELS AT THEIR UNBELIEF.

Following this lesson, but not included in the next, comes a brief account (Mark 6:1-6) of His visit to His "own country." This was the second visit. Of the first one, and how it ended, we read in Luke 4. This one was not destined to end much better. As on the first occasion, and more so now, His audience in the home-synagogue was amazed and marvelled. The thing they could not understand was where this Jesus (whom they had known in His childhood days), had got all this wisdom and power and mighty deeds from. They knew both Him and all His folks. They could not grasp it. The thought that He might really be something more and better than themselves they could not bear. Such is the small pride of human nature. Instead of being a blessing to them, He became a Stone of stumbling and a Rock of offense to them. "And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house." ("For even his brethren did not believe on him," John 7:5). "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them."

Twice, we are told that Jesus marvelled: once at a man's remarkable faith (Matt. 8:10); and the other time at some folk's unbelief. (Mark 6:6).

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 17, 1918.

JESUS SENDING FORTH THE TWELVE.

Golden Text: "Freely ye have received, freely give." Matt. 10:8.

Lesson Text: Mark 6:13, 30. Read Matt. 28:16-20; Acts 1:6-8.

7. And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; 8 and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; 9 but to go shod with sandals: and, said he, put not on two coats. 10 And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. 11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. 12 And they went out, and preached that men should repent. 13 And they cast out many demons, and anointed with oil many that were sick, and healed them.

30. And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

to reject a faithful servant of God? Is it a serious matter to receive and entertain teachers who deny the fundamental truths of Christianity? Note carefully 2 John 10, 11, in the light of 2 John 7 and 1 John 4:2, 3.

Verse 12. What was the burden of their message? How important is the place of repentance in the preaching of the gospel since Pentecost? Luke 26:47; Acts 2:38; 3:19; 17:30; 26:19, 20.

Verse 13. By what kind of signs and works of power did the Lord enable them to confirm their message? Was it the natural healing power of oil that accomplished this effect? If it had been, would that have been any proof of the authority of their message? In James 5:14, 15—is it the oil, or the "prayer of faith" that is said to heal?

Verse 30. When they returned from their errand, what did they do? Ought the preacher or Christian worker today tell the Lord about his work, with all its successes and failures? Over what were the disciples (the seventy, whom Jesus sent out on the same sort of commission) especially rejoiced? Luke 10:17. What did Jesus say to that? Luke 10:18, 19. Is it good to depend upon our successful labors for our joy and peace? Why not? What better foundation did the Lord point out to them? Luke 10:20.

Verse 7. How did He send them out? What is the advantage of two being together? Eccl. 4:9, 10; Deut. 32:30; Matt. 18:20. Comp. 2 Cor. 2:12, 13. Over what did He give them authority? Over how many kinds? Luke 9:1. (Did they always take hold by faith and use this authority with power? Matt. 17:16-20. Whatever privilege or power the Lord gives men, then, must they lay hold of it, use it, and carry it into effect by faith?)

Verses 8, 9. What special instruction did the Lord give them as to equipment? Were these permanent instructions? Luke 22:35-38. Why did they lack nothing? Was the Lord's care any less certain after these first instructions were repealed?

Verse 20. Were they to change headquarters? Do preachers do well today to change their abode often while preaching at a place?

Verse 11. What would be the meaning of shaking off the dust? See Luke 10:10-12. Would it be serious to reject these authorized messengers of Jesus? Is it a serious matter today

NOTES ON LESSON 11.

THE FIRST MISSION OF THE TWELVE.

This mission of the twelve stands in important contrast with the later mission, given in Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47; and John

20:21-23. This was strictly limited to "the lost sheep of the house of Israel." They must not go into the highway of the Gentiles; and must not enter into any city of the Samaritans. (Matt. 10:5-7). The message also was strictly Jewish: "Repent ye"—that was the cry of the prophets down to John the Baptist; "for the Kingdom of Heaven is at hand"—that was Israel's hope: the glorious kingdom of their Messiah of which the Prophets had foretold. John showed that their only hope of it turned upon their repentance. (Matt. 3); and Jesus told Nicodemus that apart from a new birth there would be no entrance for the nation.

The second mission, after the Lord's resurrection, on the other hand was world-wide. (Acts 1:6-8). They were to begin at Jerusalem and preach the gospel to all the world. Up till then they were not even allowed to proclaim Jesus as the Christ (Mat. 16:20) but now "repentance and remission of sins" was to be preached "in his name;" and they were to baptize the believers into the name of the Father and of the Son and of the Holy Spirit," teaching them to observe all things whatsoever Jesus commanded. (Luke 24:47; Mat. 28:19, 20). On the first mission the Lord made a special dispensation, which would preclude them from making the ordinary provisions for their necessities. Afterward this was rescinded; and while God's providential care over His own never slacks, it would now be presumption to take unnecessary risks without such special instruction as the Lord had previously given.

THE RESPONSIBILITY OF LIGHT.

When these messengers went out from the Lord they carried forth with them both a blessing and a judgment; a blessing to those who would receive them and their message; a judgment to those who would reject. The latter was as severe as the former was good. They were to shake the very dust off their feet, that not even that much of the doomed place should cleave to them: and Jesus said that the very cesspool of vice, Sodom and Gomorrah, should fare more tolerably in the day of judgment than these seemingly much better cities who had the opportunity of light and refused it. The gospel also is to some a savor of life unto life, and to others a savor of death unto death. (2 Cor. 2:16).

JOHN THE BAPTIST'S DEATH.

Omitted from the regular printed lesson are verses 14-29, which relate the martyrdom of John the Baptist at the hands of Herod. Herod claimed to be, and was, a ruler in Israel, though under Roman suzerainty. John, performing the office of a prophet in Israel, was obligated to rebuke the sins of the people, especially of the civil and ecclesiastical rulers. This he did faithfully and fearlessly; and thus he sealed the integrity of the testimony he had borne to Jesus with his blood. In the story recorded by Mark, the implacable hatred of Herodias (Herod's unlawful wife) and the strange and weak double-mindedness of Herod are revealed. Herod knew that John was a righteous and holy man, and he feared him; sent for him often, heard him gladly, and was much perplexed—what a mixture of emotions! Here was a man who perceived the excellence of righteousness but was too weak to side with it; who would have liked to do right, but was the slave of his own passions and surroundings; who enjoyed the good preaching, but was perplexed and torn up in his own mind over it, without being at all able to make up his mind to follow the right—nor yet to determine absolutely upon the wrong as all such men do, he finally landed on the wrong side. In the midst of a drunken, sensual company, actuated by a false sense of honor, Herod gave orders for the execution of John the Baptist, though he was, of course, quite sorry to have to do it. The wicked deed haunted him, as verses 14-16 show.

FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 24, 1918.

JESUS MINISTERING TO THE MULTITUDE.

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28.

Lesson Text: Mark 6:32-44.

32 And they went away in the boat to a desert place apart. 33 And the people saw them going, and many knew them, and they ran together there on foot from all the cities, and outwent them. 34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent; 36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. 37 But he answered and said unto them, Give ye them to eat. And they say unto him, shall we go and buy two hundred shillings worth of bread, and give them to eat? 38 And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39 And he commanded them that all should sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. 42 And they all ate, and were filled. 43 And they took up broken pieces, twelve basketfuls, and also of the fishes. 44 And they that ate the loaves were five thousand men.

Verse 41. What did He do with Him? (Four things). What lesson in this to Christ's servants? (1. Bring your resources to Him in whole-hearted surrender. 2. He takes them at your hands. 3. He blesses and puts them into shape for true use. 4. He gives them back to us to use. 5. We hand them out to our fellowmen on His behalf. 6. Men are helped and blessed through our ministry).

Verse 43. Why were the remnants of the food taken up? (John 6:12). Although He could produce it by His omnipotent will, and although He distributed it freely and abundantly, did He hold it cheap or countenance any waste of it? Should Christians waste anything at any time? Should they economize closely in the use of all God's blessings? But should they be stingy and picayunish?

Verse 32. For what purpose, and at whose suggestion did they go away? See v. 31.

Verse 33. Did the people give them the much-needed rest they were seeking? Was Jesus at all impatient or fretted because the eager crowds spoiled His rest? What, on the other hand, did He really do? Luke 9:11.

Verse 34. What emotion came over Him when He saw the multitude? What did He do for them? Is it good to let any good and tender emotion die within us, without turning it into an action?

Verses 35, 36. What was the cause of the disciples' anxiety for the multitude? Who had first suggested this difficulty when the multitude first gathered? (John 6:5, 6). Were the disciples perplexed? Was Jesus perplexed?

Verse 37. What strange command did He give His disciples? Were they able (so far as they could see) to comply with it? When Jesus gives us orders, is not the guarantee of our ability to fulfil them included? (In the light of that, consider Matt. 28:18-20). Was the disciples' answer more "businesslike" than it was of faith?

Verse 38. What was Jesus' first question? In order that He may work through us, must our all be brought to Him and surrendered into His hands? How much did they have? Was that adequate? (John 6:9). Are our resources sufficient to accomplish God's great work? But if given into Jesus' hands can He make them sufficient? (2 Cor. 3:5).

that which the disciples brought to Him? (Four things). What lesson in this to Christ's servants? (1. Bring your resources to Him in whole-hearted surrender. 2. He takes them at your hands. 3. He blesses and puts them into shape for true use. 4. He gives them back to us to use. 5. We hand them out to our fellowmen on His behalf. 6. Men are helped and blessed through our ministry).

Verse 43. Why were the remnants of the food taken up? (John 6:12). Although He could produce it by His omnipotent will, and although He distributed it freely and abundantly, did He hold it cheap or countenance any waste of it? Should Christians waste anything at any time? Should they economize closely in the use of all God's blessings? But should they be stingy and picayunish?

FIFTH LORD'S DAY LESSON OF MARCH.

Lesson 13.

March 31, 1918.

JESUS OUR EXAMPLE IN SERVICE.

(REVIEW.)

Golden Text: "Have this mind in you which was also in Christ Jesus."
Phil. 2:5.

THE LAST TWELVE LESSONS.

LESSON I. JOHN PREPARES THE WAY FOR JESUS. Mark 1.

Golden Text: "Behold the Lamb of God that taketh away the sin of the world!" John 1:29. How did John prepare the way of the Lord?

LESSON II. JESUS BEGINS HIS WORK. Mark 1.

Golden Text: "Repent ye, and believe in the gospel." Mark 1:15.

Was this Jesus' special message, or John's? When did Jesus take it up?

LESSON III. JESUS AT WORK. Mark 1.

Golden Text: "We must work the works of him that sent me, while it is day." John 9:4.

When is the time for us to do our work? When is it too late? Did Jesus love His Father's work? John 4:34. Why?

LESSON IV. JESUS FORGIVING SIN. Mark 2.

Golden Text: "The Son of man hath authority on earth to forgive sins." Mark 2:10. What evidence of His authority to forgive sins did Jesus offer? On what grounds did He forgive this man's sin?

LESSON V. JESUS LORD OF THE SABBATH. Mark 2 and 3.

Golden Text: "The Son of man is loved ever of the sabbath." Mark 2:28. What day is the Sabbath? Are Christians enjoined to keep the Sabbath? (Col. 2:16, 17).

LESSON VI. JESUS CHOOSES THE TWELVE. Mark 3.

Golden Text: "And he appointed twelve that they might be with him, and that he might send them forth to preach." Mark 3:14.

Can you give the names of the twelve? Of which do we know most?

LESSON VII. JESUS TEACHING BY PARABLES: FOUR KINDS OF GROUND. Mark 4.

Golden Text: "Take heed therefore how ye hear." Luke 8:18.

What were the four kinds of ground? Is it with us to choose what sort of ground we will be?

LESSON VIII. JESUS TEACHING BY PARABLES: THE GROWTH OF THE KINGDOM. Mark 4.

Golden Text: "The earth shall be full of the knowledge of Jehovah as waters cover the sea." Isa. 11:9.

Give (in your own words) the parable of the Seed cast on the ground, and the Mustard-Seed.

LESSON IX. JESUS BRINGING PEACE. Mark 4 and 5.

Golden Text: "Jehovah hath done great things for us; whereof we are glad." Ps. 126:3. Has the Lord's servant any cause to fear storms? What was Jesus' power and authority in the spirit-world?

LESSON X. JESUS RESTORING LIFE AND HEALTH. Mark 5.

Golden Text: "Himself took our infirmities and bare our diseases." Matt. 8:17. Did Jesus' power to restore stop when death took place? What do you remember of the Woman who touched His garment?

LESSON XI. JESUS SENDING FORTH THE TWELVE. Mark 6.

Golden Text: "Freely ye have received, freely give." Matt. 10:8.

How does the last, great sending forth of the Twelve contrast with this?

LESSON XII. JESUS MINISTERING TO THE MULTITUDE. Mark 6.

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28.

Give the story of the Feeding of the Five Thousand.

Tracts and Pamphlets.

WHY NOT BE JUST A CHRISTIAN.

This eight-page tract by Boll, though only a few years old, has attracted wide attention, and is now quite generally regarded as the standard pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand, is not only unanswerable from the logical view-point, but, unlike so many works on the same subject, it is written in the fraternal, unsectarian spirit as well. The price is 5c each, 50 for \$1, \$8 per thousand, with or without a notice printed to order upon it. Louis R. Patmont has translated the tract into German so that we can furnish either version. See our advertisement elsewhere. The introductory statement is as follows:

"In these days of many sects and conflicting teachings it is a great advantage to be simply a Christian, and nothing more than a child of God, a follower of Jesus Christ."

THE THIRTY YEARS' TRIUMPH.

A comparatively new tract by E. L. Jorgenson, that has already been helpful to hundreds. It is a paper that moves and stirs—with the strong desire to be and to do after the pattern of the apostolic Christians.

This eight-page pamphlet relates the success of Gods Word in the first generation of Christianity, and analyzes the reasons underlying the amazing operations of the apostolic Church. Uniform with "Why not be just a Christian?" sells at the same prices, designed for similar use (especially where "Why not" has already been placed), and allows a similar announcement (of a protracted meeting for instance) on the outside page.

The introductory statement indicates more of its nature:

"The record of the rise and progress of the one and only religion that now exists on earth by the authority of God, challenges the attention and interest of every serious man and woman. The inspired account of it—which is the sole source of the information presented in this paper—covers its first thirty years or so."

HOW TO UNDERSTAND AND APPLY THE BIBLE.

The first paragraph (given herewith) of this exceedingly useful tract, suggests in the best way the helpful nature of this 24-page pamphlet which R. H. Boll wrote some years ago for the Leader Press. The price is 10c each, 75c per dozen.

"Anyone who willeth to do God's will and is therefore anxious to know God's ways is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way."

WHOLE COUNSEL OF GOD ON BAPTISM.

The opportunity afforded by this 32-page booklet, of examining every scripture in the Bible on this important and much misunderstood subject, is exceptional indeed. Here every scripture in which any form of the word "baptism" occurs is reprinted, without human comment. The verses so thoughtfully gathered by Stanford Chambers, the compiler, have already pointed the way out of darkness into light on this topic to many readers. To those who want God's Word on baptism it is worth whole train-loads of human discussion. Price 5c each; 25 copies postpaid, \$1.00.