

WORD AND WORK

GO NOT FAR FROM ME, O MY STRENGTH.

Go not far from me, O my strength,
Whom all my times obey ;
Take from me anything thou wilt,
But go not thou away ;
And let the storm that does thy work
Deal with me as it may.

On thy compassions I repose
In weakness and distress,
I will not ask for greater ease
Lest I should love thee less.
Oh, 'tis a blessed thing for me
To need thy tenderness !

When I am feeble as a child,
And flesh and heart give way,
Then on thine everlasting strength,
With passive trust I stay.
And the rough wind becomes a song
The darkness shines like day.

There is no death for me to fear,
For Christ my Lord hath died ;
There is no curse in this my pain,
For He was crucified.
And it is fellowship with him
That keeps me at His side.

No suffering while it lasts is joy,
How blest soe'er it be ;
Yet may the chastened child be glad
His Father's face to see.
And, oh, it is not hard to bear
What must be borne in thee.

Deep unto deep may call, but I
With peaceful heart will say,
Thy lovingkindness hath a charge
No waves can drive away.
And let the storm that speeds me home,
Deal with me as it may.

—A. L. Waring.

WORDS IN SEASON.

R. H. B.

THE OUTLOOK OF THE LAST DAYS.

Second Timothy is Paul's last epistle. His race was all but run, his course finished, and he was ready to be offered up. The Lord Jesus had not come, though Paul had not failed to look and wait for Him, and had "loved His appearing." Now he was about to go, he did not know what day. The chances were that Timothy would be left to fight the battle alone—and yet "not alone;" but without Paul's helpful presence and encouragement. If the Lord did not come during Paul's day, He might well come during Timothy's. But if not in Timothy's then in *somebody's*—some faithful Timothy would be living and would need inspired instruction to meet the peculiarly trying crisis of the end-days. So Paul looks solemnly ahead into the future and confirms and encourages Timothy, his beloved child, that he might watch and pray and meet the situation that was sure to come, with boldness and power.

DEFEAT AND VICTORY.

And what would the situation be? The prospect was not just hopeful and inspiring from the earthly side. The decline of the church had already begun; it would continue and end in apostasy. Nevertheless God would be victorious in the issue of His plans, and they would be victorious who, despite increasing pressure, would cleave to Him. What though false teachers were sure to come and overthrow the faith of some? The firm foundation of God standeth, and the Lord knoweth them that are His. It was but a challenge to Timothy to increase his diligence to show himself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth (2:15-19; compare Acts 20:29-32). What if in the church would be many vessels unto dishonor? If a man would cleanse his hands from all complicity and fellowship with evil, "he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work." Side by side with outward failure, will go on increasing splendor of spiritual victory, the more glorious as the circumstances are more difficult and the testing more severe.

HEATHEN VICE IN CHRISTIAN GARB.

Under the garb and religious form of Christianity all the sins of heathenism, (Rom. 1:28-31) some of the grossest of the outward sort alone excepted, shall flourish in the last days. "For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." From such as these the

faithful man of God must *turn away*. On the other hand, he must follow after righteousness, faith, love, peace, with such as call on the Lord out of a pure heart. Let him seek the companionship and sweet fellowship of the true and pure in Christ Jesus, and, "mark them that so walk." (Phil. 3:19).

THE SAFEGUARD AGAINST DECEPTION.

In the last days the power of deception will run high. Evil men and impostors, of whom there was already a sufficiency, should "wax worse and worse, deceiving and being deceived. But—" What is this precious "But" which promises to us a safeguard against the great tidal-waves of error and deception?: "But abide thou in the things which thou hast learned and hast been assured of." Those were the things Timothy had heard from apostolic lips, chiefly from Paul—the apostles' teaching. (Acts 2:42). Of these things Timothy had been fully assured. Paul's apostolic authority had been fully vindicated. (2 Cor. 12:12). God had accredited His ambassadors (Heb. 2:4) openly and in a manner which could not be disputed or denied. Their writing preserved in the New Testament, are the accredited and the authoritative doctrine of Christ. The attitude which a man takes toward the apostles' teaching determines whether he is swayed by the spirit of truth or of error (1 John 4:6) and the acknowledgment of the Divine authority of their writings is the test of true spirituality. (1 Cor. 14:37). Those who had these writings in the beginning knew whence they came, just as Timothy knew *of whom* he had learned. Those who made up what is called "the canon" of the New Testament were powerless to give authority to the books therein, but could only gather together into one volume the writings which were *known* by the churches to have come from Divinely inspired sources. These constitute "the faith which was once for all delivered to the saints." This is that which we "have heard from the beginning," which we must abide in, and let abide in us that we may be saved. (Jude 3; 1 John 2:24; 2 John 9). Thus Paul's admonition, "But abide thou in the things which thou hast learned and hast been assured of, *knowing of whom thou hast learned them*"—applies to us also.

THE SCRIPTURES.

There was yet another rock on which Timothy's faith was grounded, as is ours also. From a babe he had known *the holy scriptures*. In Timothy's case this meant only the Old Testament, for the New was not yet given in the form of "scripture;" but to us today it means both the Old and the New Testaments, as we have them. These "sacred writings" were able to make Timothy "wise unto salvation *through faith which is in Christ Jesus.*" And that not through the hands of learned interpreters, still less through some priesthood which arrogates to itself the exclusive right of interpretation—but just the plain, simple scriptures, *as a child can read them* or hear them read by its parents. All this scripture "is inspired of God," and profitable also "for reproof, for correction, for instruction which is in righteous-

ness," amply sufficient to equip the man of God fully unto every good work.

CHRISTIANS AND WAR-INVESTMENTS.

The conviction that the man in Christ Jesus, must not raise carnal weapon to shed the blood of his brother or of any man; that however great and desirable an end may be so obtained, to the Christian no end can ever justify the means—this conviction is strong and clear and true in the hearts of many of God's people. Nevertheless in the dust of the world's conflict the eye is not always able to discern the plain path of duty toward our Lord and to apply the principles of our faith to all situations. Our good government, to which we owe honor and obedience, because it is God's instrumentality for the protection of our liberty and safety—is in its hour of need. Thousands of appeals are going forth daily—not demands for our goods, but appeals that we should lend our means to the government, and that at a good rate of interest and an unquestionable security. No government has ever dealt more kindly and fairly with its people under such stress. Now come questions from conscientious brethren in the Lord—what shall we do? Is it unfaithfulness to Jesus Christ our Lord to buy Liberty Bonds and War Stamps? I may say right here that the very fact that the questions are asked and the way in which they are asked, betokens the attitude of willingness and loyalty of these brethren toward our country. Far from holding an unfaithful, hostile attitude, these letters show, what we all feel: that except for our higher obligation to the Lord who bought us, we would do everything that could be done in every way to aid our country's cause. The question is not, What can we get out of?, but, How far can we possibly go, without contravening our loyalty to Jesus Christ? For if we were not true to Him first, we would not be true and trustworthy in any other relationship of life. The answer must be as definite and clear-cut as the principle on which we stand: if we believe is to be contrary to the will of the Lord for us to take up the sword, then neither can we voluntarily finance it. If it is wrong for us to fight, then neither can we engage to let our money fight for us. If it is true that "every stamp buys a bullet"—then we must not buy, for our Lord forbids his people the use of the bullet. Whatever I voluntarily invest in, that I become a partner to. It would be inconsistency for a Christian to refuse to shed blood in person, while voluntarily furnishing means for others to do so.

"But what," we are asked, "if the government should *compel* us to buy war-bonds?" We very much wish the government *would* do so—it would deliver us out of a very unwelcome conflict and difficulty. If the government would demand our money of us we could and would let it go willingly and cheerfully; for in that case it would come under the head of taxes, tributes, and customs which the Lord commanded us to pay. (Rom. 13:7). This would both release us from all responsibility as to the use to which our money is put, and at the same time clear us from all

aspersion and shadow of undeserved doubt concerning our faithfulness and loyalty to the government which may be cast upon a conscientious Christian in these times of trouble.

THE CHAMPION SLACKER.

We are apt in unbelief to undervalue the Christian's greatest power and privilege. If the world places no value on it, it is not to be wondered at; for the world professes no faith in the teachings and declarations of God's word. But the vision of the Christian should enable him to realize the power of the unseen, and to estimate things according to their relative force. The work of the priest in Israel might not have seemed very practical and profitable to an uninformed onlooker; but as a matter of fact the life of the nation depended on it. The Christians' highest function in the world is twofold; as God's children and servants they are His representatives to men; as God's "royal priesthood," they represent the world's case and cause before God. "*First of all,*" the apostle writes, "I exhort . . . that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high places. . . ." (1 Tim. 2:1, 2). In order to do this effectively before God we must "pray. . . . lifting up holy hands, without wrath and disputing." (1 Tim. 2:8). Now *God* is He who holds the world in the hollow of His hand. *He* is the One who determines the fall and rise of the nations and marks out the boundaries of their habitations. (Acts 17:26). He brings the plottings of the nations to naught, and makes the counsels of the peoples to be of none effect. If then He has Himself arranged that certain ones should have access to His throne for the especial purpose of interceding with Him, that He might lend His ear to their plea, and be entreated of them—how exceeding great is this function and privilege—how important beyond all power of man to estimate! The world does not recognize that: it cannot be expected to do so; but what if *we*, who are Christ's to whom God has committed this high and holy office on which so much hangs for the miserable world—what if we also spurn it? How much it amounts to we know from scripture example. (Gen. 18; Exod. 32-34). Shall we not enter into our high responsibility? We love our country. The liberty and protection it has afforded to its people has been a precious boon to us. Shall our nation come to harm and loss for the failure of those who have blood-bought access to God? Shall we not pray that she may, in God's mercy, be preserved safely through this storm; that her people may recognize God and be turned to repentance, that so *God may* preserve her; that her sons may be permitted speedily and safely to return from the battle-field? Ye are the salt of the earth. For this very cause we keep our hands unstained from blood, undefiled from evil, that we may lift them up *holy* unto God. He is the champion-slacker in this day of need who, being in the position of a Christian, fails through unbelief to exercise his privilege of intercession, or forfeits that right by unholly living.

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

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NEWS AND NOTES.

The Olmstead and Chambers articles in this issue, both of them dealing with the new Life, are certainly worth thoughtful reading.

We have received through N. W. Deacon, of the Love Ridge Church, Ky., a gift of \$10.00 for Brother McHenry. Brother Craig preaches at Love Ridge and we commend their missionary undertakings.

Reports from R. H. Boll's meeting at Pulaski, Tenn., give nine confessions to date, and excellent interest.

If any of our readers have "Remedial System," by H. Christopher, we know of a brother who wants it.

E. L. Jorgenson is in a meeting at Stanford, Ky.

We need the issues of WORD AND WORK for March and October, 1916.

H. L. Olmstead begins a meeting at the Highland Church, Louisville, on May 5th.

Sisters in the church at Commerce, Texas, ordering the WORD AND WORK to some of the army camps, say: "We want to do what little we can for the soldier boys spiritually. We hope to do more. Please see that they receive each copy."

I preached the third Lord's Day at West Unity, Indiana, and baptized three young ladies. Brother Brown has preached there many times in his earlier life. I certainly delight to meditate on 'Bible Study Course.' May God be with you.—Frank L. Wheeler.

Now as the new increment of soldiers will be coming to Camp Taylor, Louisville, Ky., we shall be glad to have the names of Christian boys. Interested brethren here will look after them.

Jas. E. Laird and Leonidas Holland have responded to an appeal for a gospel meeting at Poplar Bluff, Mo., promising the month of June to that work, without any visible recompense for the work in prospect. It has been suggested that churches interested in home missions set apart their contribution for one Lord's Day in that month for the Poplar Bluff meeting. The little church with which they are to labor have their hands full with obligations on their meeting house. Gifts may be sent to L. M. Ward.

"What the church of Christ teaches," a four-page tract reproducing the first part of April "Words In Season," may be had while a very limited supply lasts, at one cent each in lots of 100 or more, 5c each in smaller lots. The April article, "The Use and Purpose of Unfulfilled Prophecy," has also been called for in tract form, and will be so furnished if a few more requests are received at once. Same size and price as above tract.

"I preached at Shreveport, La., last Sunday and Sunday night. A fine little band of brethren there. They have employed me for my whole time. I am to hold tent meetings over the city, visit and teach from house to house, and teach the church on Sundays. This will keep me very busy, but it is just the thing that I want." Wm. Guy Ashley.

The Department of Agriculture asks all ministers to help in the campaign for food production. It is certainly a right and wise thing to prepare for food shortage and high prices, by putting every piece of ground available to work in the most efficient way. This lesson of economy we have been needing anyway.

Read our advertisement page, Tracts and Pamphlets. We have just the notices and literature you need for your summer meetings. Set up a literature table at your church door, or hand out tracts to all who come. Put your imprint on some good tracts and distribute them from house to house.

"Brother Janes' visit confirmed the brethren. Brother Matthews is doing good work at Turkey Creek, La. He has baptized some and is pushing out into new points. I was at Pisgah on the fourteenth, two confessions. Brother McQuiddy will take care of this point in the future. Two new points to be visited next week. We are trying to double last year's efforts." A. K. Ramsey.

If your year's subscription ends with this issue, you will find a renewal form just inside the front cover. Please be prompt with your remittance; better still, make it a club of "four or more" at 50 cents each this time. "Do it now."

The entire 1917 magazine, handsomely bound in cloth and indexed, may still be had at \$1.00 the volume. As a reference copy, as a library copy, or as a gift, it is "just the thing."

O. B. Curtis, Wilmington, N. C., will be glad to get in touch with Christians coming to that city with the ship-building influx. H. N. Rutherford will lead in a gospel meeting in that city, beginning May 5.

Writing from Big Point, Miss., Maston Sitman says: "In a good meeting at this mission point of our great Southland, we had 12 additions, 6 were baptized, and 6 others came to stand, now, entirely by the old book—the Word of God. One who had confessed Christ, a young girl, was informed that if she was baptized she would no longer be welcome at home. In spite of this, she 'obeyed from the heart, that form of doctrine,' being 'made free' from sin. Let us have more of this kind of faith. Lord give it to us."

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.

We have printed a quantity of D. M. Pantons'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.

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

We have a good supply of "Why not be just a Christian?" in German. This is Brother Boll's English tract by that name, ably translated by Brother Patmont. They ought to be "going about doing good." Ask for quantity prices.

MINNEAPOLIS MISSION REPORT.

Acknowledgements of contributions for the Minneapolis, Minnesota Mission work, Feb. 1st, to March 31st. A. M. Burton, Tennessee, \$20.00; E. H. Martin, Minnesota, \$4.00; Clara G. Smith, Kansas, \$1.00; F. S. Graham, Illinois, \$1.00; Highlands congregation, Louisville, Ky., \$5.00; Sophie Wiley, California, \$1.00; Buechel, Ky., congregation, \$12.45; A brother, Indiana, \$2.00; Minneapolis collections, since Feb. 1, \$24.05. Total \$88.50. We had a balance on hand at last report of \$59.61. We have disbursed for preaching, \$4, leaving a balance April 1, of \$143.51.

Our meeting has had to be delayed until May, but at that time we will be prepared for a real battle. We have not yet what we will need for the evangelist, but hope to have by the date of the meeting. We meet every Lord's day at Sister Polsen's house, with occasional visitors.

IRA B. HENTHORN,
4405 Xerxes Ave., So., Minneapolis, Minn.

WAR IS ON: BEWARE OF CAMOUFLAGE.

STANFORD CHAMBERS.

A state of war exists. We are in the midst of a mighty conflict, with tremendous issues at stake, such as have to do with our own future and the future of the whole world. "The fight is on, O Christian soldier," and has been all these centuries of years. Are you fighting the good fight of faith? Divinely armored and equipped, are you vanquishing the foe, coming off "more than conqueror through him that loved us?" It is your privilege and mine, fellow-soldier. Let us not fall short of it.

THE ENEMY.

"Your adversary, the devil, as a roaring lion walketh about seeking whom he may devour; whom withstand steadfast in your faith." He is the god of this world, the prince of the powers of the air, the spirit that now worketh in the sons of disobedience." He is that old serpent and Satan, the accuser of our brethren, the prince of demons, Apollyon of the abyss and the deceiver of the whole world. We are not altogether ignorant of his power nor of his devices. "Our wrestling is not against flesh and blood, but against . . . the spiritual hosts of wickedness." By subtlety, deceit and all manner of "camouflage," even to the transforming of himself into an angel of light, he hinders and delays the work of God and defeats and damns the souls of men.

SELF, SATAN'S ALLY.

"In me, that is, in my flesh dwelleth no good thing." Our conflict begins and ends with self, Satan's ally, through whom he gains access to our spirits. Our victory over Satan must be won by defeating the flesh. The Bible everywhere exhorts to the taking of self in hand and, in the power of His might, wielding complete control over him. The old man of the flesh, self, is to be disowned, condemned and crucified. He is to be judged ever worthy of nothing short of what He experienced on Calvary who was "made to be sin for us." Let self be denied, condemned, spit upon, given gall to drink, put to an open shame, left on the cross to die. Such is his just due, which we must see that he gets or else go down in defeat.

Let us not be deceived in this matter. Self can not be cultured and polished and so made acceptable to God. Only the birth of a new creature will answer. The fleshly mind "is not subject to the law of God, neither indeed can be." "The mind of the flesh is death." There is only one thing to do with self and that is to nail him to the cross. If we do not put him to his death he will surely put us to our death. "If ye live after the flesh ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his own flesh shall of the flesh reap corruption." "Each man is tempted when he is drawn away by his own lusts and enticed. Then the lust, when it hath conceived, beareth sin:

and sin, when it is full-grown bringeth forth death. Be not deceived my beloved brethren. "Both Satan and self are great deceivers. Satan is the father of lies, the author of all deceit, the inventor of all schemes of "camouflage." Self "falls in" and lends himself to all forms of deceivableness, deceiving and being deceived, unless we in the strength of divine might disallow it. "Let no man deceive himself." Thanks be unto God we can buffet the body, overcome the flesh and through our Lord Jesus Christ have victory. "And this is the victory that overcometh the world, even your faith." "Not by might nor by power, but by my spirit saith the Lord." Led by that wisdom from above we shall ever be led in triumph. Praise God.

THE CHURCH OF CHRIST AND CURRENT THEORIES.

Without names, the subjoined letter makes good reading. It is a reply to a former letter, the nature of which can easily be inferred:

"I am sorry you were so disappointed in my letter. I cannot just say that I was disappointed in your reply, for I could not know what to expect. But I am sorry to see that your liberty you have found has served you no better than it has. You have, I fear, my friend, left some errors (which indeed were not bound upon you, for the church of Christ has no human standards) and exchanged them for others that are worse. Moreover I perceive in your letter that very spirit of proud dogmatism and superiority which is the very essence of sectarianism; which even when it holds by truth, is the fruitful source of strife and bitter hatred. I do not have the pleasure of a better acquaintance with you than your two letters afford; but from that much evidence I must conclude that you are in no wise cured from the spirit of sect and creed, and you need the grace of God to enable you to become a true and humble truth-seeker, who finds not simply "knowledge that puffeth up" (for we are all in danger of that fatal thing) but the "love that buildeth up." So far as I can judge, you have fallen into the hands of certain theory-spinners . . . Christadelphians chiefly, with a dash of Russell. That is neither here nor there, perhaps; but while such people may have a truth now and then, you may rest assured that none of these reasoned schemes and finished theories and built-up systems of men are *the truth*. God's word is the truth. The systematizing and arranging of God's statements into consistent and continuous theories and systems is man's work, and *there* the error comes in. To accept any of them you must coldly murder some plain statements of God's word in order to make things *fit the theory* that is built up on other statements. From which, good Lord, deliver

us! I am but a Christian. I am ready to teach on any matter *all* the Bible says: and what I cannot explain or harmonize without doing violence to the rest, I gladly let stand as it is. God will justify His own word, and I do not care to repeat the error of Uzzah.

Perhaps it will help you to estimate my attitude in these matters when I inform you that I have made a pretty exhaustive examination of the doctrines of which you speak with so much assurance. I have weighed the ground as God enabled me; and for that matter I am in constant contact with God's word on these and all questions. I am not speaking blindly. On the Pre-Existence of Christ, for example, I have found that before the world was He was with the Father, shared the Father's glory, was the Object of the Father's love, was *rich*; laid the foundations of the earth; made the heavens; was made flesh; came down from heaven; went back to where He had been before; received back the glory which He had with the Father before the world was. You have a concordance, and may find the scriptures for yourself. Now whatever system of religious philosophy that necessitates discounting this teaching, stands self-condemned. In regard to "immortality"—I endeavor to use the word just as the Bible uses it. I find that *mere* conscious existence is *never* called "life" or "immortality." But that souls and spirits, lost or saved, have a conscious existence, the Book shows with all-sufficient plainness. I do not only believe in a "twofold nature of man," but in a *three-fold*—you doubtless know why? As to "going to heaven," I believe all the Lord says in Phil. 1 and 2 Cor. 5 as well as elsewhere. As to "church and kingdom," I have never even troubled myself to explain away one passage that intimates that the Kingdom is the church, and vice versa. I find that I can accept *all* God says on this also, and would hate to be brought into the bondage of a creed or theory that necessitated my explaining away of passages that treat on one side or the other of the question. As for "Friday crucifixion" I am not dogmatic, but ready to say and believe all the Book says; likewise on "Sunday morning Resurrection."

Finally—your letter proves that you have never understood, or have forgotten, your position in the church of Christ. The church of Christ (I use the term in the N. T. sense) teaches nothing of herself: her business is to point to the word of God. While in some places the *professed church of Christ* of the present day has indeed degenerated into a very poor and narrow sectarianism, it is because they have forsaken the high ground on which they were supposed to stand. I subscribe heartily to the original ground and principles of the church as set forth in the New Testament, and to the liberty in Christ Jesus—liberty, I say, which is not license, nor an excuse of the flesh, but an occasion of humility and love. In this atmosphere alone, and on this platform can Truth be found and held. Yours in Christ,

R. H. BOLL."

IN HIM WAS LIFE.

H. L. OLMSTEAD.

"In Him was life; and the life was the light of men." Jno. 1:4. "I came that they may have life, and may have it abundantly." Jno. 10:10. "But these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Jno. 20:31.

These passages of Scripture are but a very few of the many which teach that the purpose of Jesus in coming into the world is to give men *life*. The need is apparent, if men will only let God describe and define their need. "Dead in trespasses and sins" is the divine diagnosis. Herein lies the great difference between Christianity and everything else which proposes to cure the ills of a suffering world. Christianity recognizes the helplessness, sinfulness, and spiritual death of the race and proceeds to meet the need, not with a system, a philosophy, or even with a code of rules or ethics, but with divine life. True, it has a code, a philosophy, and a system, but above all it imparts life. Confucianism and the religion of Zoroaster each have a very passable code of ethics but both fail at the point of man's great need for power to do righteousness.

SOME NON-PROFESSING CLASSES.

False hopes are constantly held out and great numbers of people, like drowning men, clutch at these straws only to find them insufficient to support the soul in its hours of greatest danger. Forgetting that civilization is but the reflection of the thought of an age, men still believe in civilization as the "power that maketh for righteousness." Others, unwilling to admit that man by searching cannot find out God, turn to their own reason and construct their own gods and therefore set up their own standards of right and still find themselves without power to do what reason dictates as right. Another class become religious anarchists, have no standards, and "follow their instincts." This last class is becoming alarmingly large and has the advantage of appealing directly to the flesh as it proposes to let "nature" settle all questions of morals and religion. They can tell us how to train up a child in the way he should go by studying little puppy dogs, they can give us the true light on the question of crime and sin by a system of skull measurements. In other words, it deduces all its laws from that which it observes in nature and in its observations it includes man's fallen nature and would lay down as rules for his guidance that which his fallen nature dictates. The result must necessarily be lawlessness in its worst form and calls to mind that "mystery of lawlessness" in its final manifestation in the man of sin.

ANOTHER CLASS.

This one is found among those who intellectually accept the fundamentals of Christianity. They mentally hold that the Christ is the divine Son of God, they hold as a religious tenet that the Bible is inspired, they observe its forms such as baptism. the

Lord's Supper and the Lord's Day. They even "offer" prayers and are "posted" in the Scriptures and give of their substance a small amount that their plea may be presented to the world. What then is their great heresy? It is in this: the gospel is a form and its life consists of following the ethical code of Jesus. They know nothing of that divine life which is imparted to the believing soul. It teaches the high moral standard of Jesus Christ and the attendant Christian "duties" and leaves the man still powerless to perform them. Such teachers have a tendency to explain away all passages of Scripture which teach that we may be "strengthened by might through His Spirit in the inner man." The very grave danger is that the adherents of such a mutilated gospel will remain in the flesh and become sensual, not having the Spirit. The result of this lifeless religion is a lack of love, joy and peace and a consequent increase of strife, division, evil surmising and evil speaking. There is a dearth of joy in this heresy and an egotistical dependence upon one's own resources. Its chief characteristics are legalism and formality. It is the body of Christianity without its Spirit.

All these classes (and there are others) fail of the end to be attained because they leave the power of God out of their scheme of life. Men are asked to "assert their manhood," to "manifest a little back bone," and to "show a little more stamina." Now if the gospel of Christ holds out hope only for the strong, then it is no gospel for the weak. If all are strong enough naturally to live the life that God requires, then there is no need for the gospel at all. But if it is the purpose of the Christ, through the Gospel, to impart divine life and enabling power, then there is not only hope for all, but the Gospel is the Gospel (Good news).

LIFE IN THE PRESENT TENSE.

"He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Jno. 3:36. "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me hath eternal life, and cometh not into judgment, but hath passed out of death into life." Jno. 5:24. "And ye will not come unto me that ye may have life." Jno. 5:40. "Verily, verily, I say unto you, He that believeth hath eternal life." Jno. 6:47. "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up in the last day." Jno. 6:40. "And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand." Jno. 10:28. "God hath given to us eternal life." 1 Jno. 5:11. "He that hath the Son hath the life." 1 Jno. 5:12. This list by no means exhausts the passages which speak of eternal life in the present tense and are not to be arrayed against those which speak of it as being still in the future. Both facts are equally true. Eternal life, the very life of God, is imparted to the believer and it is this new thing in the lives of men that differentiates Christianity from everything else and makes possible the realization of its fruits.

WORDS BY THE WAY.

E. L. JORGENSON.

In the organization of the New Testament church we know there were men who not only performed the function of overseer and shepherd—a work without which no church can thrive—but who were also occupying the *office* of bishop. They are called presbyters or elders, suggesting that they would have the experience of years behind them, and that they would not be chosen from the younger set; they are called bishops or overseers, because they took the oversight; they are known as pastors or shepherds, because they were “pasturers” feeding the flock. They were men each one measuring up to certain specifications, as follows:

Husband of one wife.

Having believing children, not accused of riot or unruly; ruling well his own house.

Without reproach, or blameless; and of good testimony from those without.

Temperate, or self-controlled; not soon angry.

• Sober-minded,

Orderly,

Given to hospitality,

Apt to teach; able to exhort, to convict, and to stop the mouths of perverse persons.

Not a brawler (not quarrelsome).

Not a striker,

Gentle,

Not contentious,

Not a lover of money; not greedy of filthy lucre,

A lover of good,

Just,

Holy,

Holding to the faithful Word; holding the mystery of the faith in a pure conscience.

Not a novice.

Here are eighteen things that these men “*must be.*” That is men who, *in a degree* possess all these qualifications. We have no orders to select those who most nearly approach this standard; it must be said of each man that he *is*, this and that. To be on the safe side, we will require also, that their wives be “grave, not slanderers, temperate, faithful in all things.” (1 Tim. 3:11—where the word translated “women” could be rendered “wives”).

But mark that aside from the first two items, which are absolute in their nature, the *degree of perfection* is not necessarily required. There may be room for growth; but in a degree, these men have attained to all these virtues. And by the way, except these first two absolute items, what is there here required of bishops which *should not* be true in each and every Christian? If then we have not in our congregations men suitable for the

eldership, what a "slam" it is on us all! For it means that not a man among us. (of those who are heads of houses) is what he ought to be! "If a man seeketh the office of a bishop, he desireth a good work;" for he cannot seek that office unless at the same time he seeks the highest Christian character.

WORTHY OF IMITATION.

E. L. J.

I was one week with the church at Horse Cave, Ky., in April, leading the song service, and enjoying the good preaching of brother Fred Cowin, evangelist of the Bathurst St., church, Toronto, Canada. M. L. Moore led the song service the week preceding, and D. H. Friend, the resident evangelist, was on hand the whole time. He is strong in the affections of the people there, and no wonder when one considers the work he has accomplished in his ten-year ministry with the Horse Cave and Green's Chapel churches. The Horse Cave church appears to be united as one man in the work of God, and steadfastly refuses to be led away from the work of soul-saving, into the tempting fields of worldly endeavor in which so many Christians are being swamped.

The letter inserted below is one I secured from Brother Friend and is printed with his permission. Perhaps it will serve to arouse some steward of God's money to the right use of means, and to larger efforts in the work of gospel-proclamation. The letter is from two earnest workers in the church at Green's Chapel, and is addressed to Brother Friend:

Dear Brother: We enclose you two checks, \$245.00 each, a total of \$490.00, on purchase of a machine to use in your work for the Lord. We do this, realizing that all the money, time and talent we spend in advocacy of error is worse than wasted. It would be far better for us, yea a thousand times better, to have our money burned than give it to help preach a lie. But again, it would be better to have a millstone around our necks, and be cast into the sea, than that we should *withhold* our money, time, and talent, from use in preaching the truth. We therefore ask you to do as the prophets of old were told to do:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."

Or as the beloved Paul says: "*Preach the Word.*" We pray the richest blessings of our God to be with and upon you, and that you will continue to cast down the world's altars and cut down her groves; spurn her offered assistance, decline her help. For what concord hath Christ with Belial? Renounce the policy of the age; trample upon Saul's armor; grasping the book of God, fight with this weapon only and always. Stake your all upon the Book. Meet the world only behind the cross of Christ.

BIBLE STUDY COURSE.

R. H. B.

Isaiah 52-66.

FIRST DAY.—*The Suffering Messiah.* Isaiah 52:13—53:12. It is Jehovah's Servant of whom the prophet speaks; and not Israel, the nation, collectively, but an Individual who ministers on behalf of the nation (53:6, 8). 52:13 speaks of His exaltation; and 14 of the preceding sufferings—so great that many were astonished at a face so marred and a form so mangled as hardly to seem human; but as they were astonished at His extreme sufferings, so should nations and kings be startled (v. 15, margin) at His glory. 53:1 indicates the very limited credence this strange wondrous gospel should receive in Israel (John 12:38). Out of the barren, sin-cursed desert of the earth, a tender plant, a fresh, living root! But beautiful in Jehovah's eyes, to men in general He holds no attraction (1 John 3:2). He is held in contempt and rejected; He is a Man of grief and sorrows; and as from an object of God's curse, they abhorred the sight of Him. Comp. Ps. 22. Why did He have to endure such a fate? Verses 4-6, too wonderful and sacred for comment, answer. This is vicarious suffering; this substitutionary sacrifice on behalf of men. (2 Cor. 5:21; Gal. 3:10, 13; 1 Pet. 2:24.) Verses 7, 8 continue the thought. This is the passage the Eunuch was reading when Philip met him (Acts 8:32-35). Little trouble to preach on *Jesus* from this text! Verse 9 marvellously predicts well known details concerning His death and burial. Verse 10 fore-shows His resurrection—for despite His death He shall "prolong His days." When He sees the fruit of His soul's bitter travail (v. 11) He shall esteem it as His exceeding sweet recompense. The first half of v. 12 amounts to this, that this suffering servant should rank with the great and mighty—an understatement of the fact (Eph. 1:21; Phil. 2:9) but sufficient to make the desired impression of His exaltation (Cp. Ps. 89:27.) Christ's humiliation, sufferings, death burial, resurrection, exaltation and present intercession, are all found in this wonderful prophecy which has been in Jewish hands ever since 700 years before Christ; and its words are applicable to none else but Christ Jesus our Lord.

SECOND DAY.—*Reapings of Joy.* Isaiah 54, 55. Verse 1 is quoted by Paul (Gal. 4:27) in illustration of the covenant of grace, as contrasted with the law. This is the Zion of promise, redeemed, believing, regenerate, representing the blessings of the new covenant brought in through Christ's death. The old Zion is the fruit and exponent of the bondage of the law-dispensation. Sarah, long barren, became the joyful mother of the nation; whereas Hagar, representing the fleshly law-covenant, though having precedence at first, is cast out and forgotten. Note in v. 5 the prediction that Zion's God shall be acknowledged as the God of the whole earth. Verses 7, 8 are beau-

tiful, as also the promises of vs. 9-17. To v. 13 the Lord Jesus referred in John 6:45, applying the same with strict exactness, for He was there gathering His sheep, the citizens of the redeemed Jerusalem. Verses 16, 17 are full of sweet comfort and assurance to all who are Christ's. With the last clause compare Phil. 3:9. Chapter 55 is the call to Israel (extended in the gospel to all men) to come, receive the blessings purchased for them in ch. 53. The blessing is of grace, free; it comes first by hearing and believing (vs. 2, 3). David is the name of the covenant-head, and is applied from him to whom the promise was first given, to Him in whom it was realized. It means *Beloved*. Jesus Christ is the true David (Eph. 1:6). His mercies are *sure*, because He lives forever (Acts 13:34, 35; Heb. 7:25). With v. 4 compare the yet future prediction of Rev. 11:15; and v. 5 is paralleled in 2:2, 3 and 60:1-9. The call for mercy is taken up again in v. 6. V. 8 gives the reason for the demand made in v. 7. From vs. 10-13 the ultimate success and issue of God's word.

THIRD DAY.—*Warnings and Rebukes to Israel*. Isaiah, chapters 56-59. Chapt. 56: verse 1 marks the time. Comp. John the Baptist's and Christ's insistence on faithfulness to the Law, just before the Gospel was revealed (Matt. 3:5 17-19; 23:1-3). Comp. v. 7 with Matt. 21:13; and v. 8 with John 10:16. With v. 9 begins a picture of careless, disobedient Israel, which continues down through ch. 59. Note 57:11—lying is the coward's refuge; and cowardice is unbelief in God. Cp. v. 13. God's true people are beautifully marked out in v. 15. What then are the two dwelling-places of God, set forth in v. 15? Verses 16-19 speak of pure *grace* (Rom. 5:20, 21)—but the peace so freely extended is not for those who will not turn from their wickedness, vs. 20, 21, 58:2 is illustrated in 1:10-17. Religious observances connected with a disobedient life are of no avail. 59:1-15 reveal the reason of unheard prayers.. Shall we not search our own hearts in this matter? From v. 15b the prophet looks into the future, unto that Day of Vengeance which must precede the comforting of Zion (61:2, 3). When there is no intercessor vengeance is inevitable (Ps. 106:23; Ezek. 22:30, 31). Note v. 18 and "So" in v. 19. V. 20 is quoted in Rom. 11:26, 27, with slight alteration. Note that the gracious prophecy in Rom. 11 is to *believing, penitent Israel*. That there will be an effusion of the Spirit upon Israel in the day of their *national* restoration, we have already seen in other passages (32:15; 44:3; Ezek. 39:25-29).

FOURTH DAY.—*Zion's Glory*. Isaiah 60. Is verse 1 to be understood figuratively, of a spiritual glory, or literally? The former in any case; but the latter also (v. 2; ch. 4:5). What is the general condition of the earth when that occurs? And what will the nations do? (ch. 2:3, 4). Verses 4-9 describe this in more detail. When the nations come, see whom they bring to Zion (vs. 4, 9; 14:2; 49:22; Jer. 16:16). All nations become tributary and subservient to restored Israel, and Jehovah will clothe her with glory (vs. 10-14). Note well that it is the Jeru-

salem that was afflicted, despised, forsaken, hated, that is thus restored and glorified; different from the old only in the character of its regenerated people (vs. 14-16, 21). V. 17 reminds of the days of Zion's former greatest glory, now eclipsed. Are verses 19, 20 a figure or literal? Both. Jehovah is their spiritual light, as He is ours in Christ Jesus, making us independent of the world's lights. But as the pillar of cloud was to Israel in the desert, His presence will be an actual illumination in the night (4:4, 5). Comp. v. 21 with Eph. 2:10. When God saves by grace all the glory goes to Him.

FIFTH DAY.—*Zion's Messiah and Redemption.* Isaiah 61. Verses 1, 2 are familiar: the Lord read them out in the synagogue at Nazareth and applied them to Himself (Luke 4:18-29). But note where He stopped. Why did He stop there? Has that Day of Vengeance yet come? What shall follow that awful Day? vs. 2b, 3; comp. Jer. 30:7-9; Dan. 12:1). Comp. v. 4 with 60:10. The new position given Israel is the original one first intended, from which they were rejected, but not forever (Exod. 19:5, 6; Hos. 4:6; Rom. 11:29) and God will abundantly compensate all their past suffering (vs. 7-9). Zion exults in v. 10. We also are clothed in a robe of righteousness (Gal. 3:27; 1 Cor. 1:30, 31).

SIXTH DAY.—(Continuing the same theme). Isaiah 62. God declares that He will not rest until He accomplishes these glories for her. 'It is always permissible to use any part of scripture by way of analogy and illustration; but to say that the "new name" given to Jerusalem by Jehovah is the name "Christians" first applied to the disciples at Antioch (Acts 11:26), and that there we have the fulfillment of this scripture, is to disregard the whole context and throw the interpretation into hopeless confusion. The name "Christian" has sufficient endorsement in God's word without such a doubtful argument (1 Pet. 4:16). Note the expressions "no more," "any more," in v. 4. Vs. 6, 7 are a good lesson on importunate intercession. V. 11 was not fully fulfilled in Matt. 21:5. (Comp. 35:4; Matt. 23:39). This vengeance described in 63:1-6.

SEVENTH DAY.—*Israel's Pleading.* Isaiah 63, 64. The first part tallies with 35:4; Joel 3:13; Rev. 14:17-20. Note v. 4—the Day of Vengeance upon the Nations is the Day of Redemption for Israel. With v. 7 begins a plea for Israel which continues to the end of ch. 64. 63:9 is very tender and beautiful. V. 10 marks their fall. In 11-14 the Prodigal comes to himself. The prayer proper begins with v. 15. With v. 17 comp. Rom. 11:8, 25. The pity and pathos of it pervades the whole. They long for the days of old when God made bare His holy arm and stood up openly for their help (v. 3) and contrast their present helpless, hopeless estate (vs. 5-7)). Truly they have come to the end of themselves. They have indeed fallen down and there was none to help (Ps. 107). The humble, childlike pleading of vs. 8-12 is wonderful.

EIGHTH DAY.—*Disobedient Israel and the Faithful Remnant.* Isaiah 65, 66. Verses 1, 2 are self-explanatorily applied by Paul in Rom. 9:30; 10:20, 21. Vs. 3-7 relate to rebellious Israel; vs. 8-10 the sparing of the nation for the sake of the faithful Remnant; 11-16 the contrast in their destinies. Verses 17-25 afford a picture of the millennial days. Unless this passage (v. 17 and 66:22) is the exception, the new heaven and new earth of Rev. 21 are not directly mentioned in the O. T. prophecy. That this is only the renewal and restoration which is coincident with Israel's restoration is evident from a comparison of Rev. 21:4 with Isa. 65:20, 22. Death is not yet wholly abolished (nor sin, for that matter) but there is great longevity, as in antediluvian days; and peace on earth, even in the lower creation. Comp. Isa. 11. In chapt. 66 the contrast between His servants, His faithful ones, and the disobedient, continues through v. 6. Vs. 7-9 describes Israel's national return and salvation (Rom. 11:25, etc.) and vs. 10-14 her resulting happy estate. Verses 15-21 the Day of Vengeance. Note its extent, vs. 16, 18. Yet it is not a clean sweep, vs. 19-21. Comp. Joel 3; Zech. 14; Rev. 19:11-21. Verses 22-24 describe millennial conditions, however we may apply them—the worship, service, and warning example, to the nations of the earth in that glorious age to come. In that day the Church, glorified, shall share the Throne with her Lord and with Him exercise the sovereignty over the nations. (Rev. 3:21; 2:26, 27).

NINTH DAY.—*A Review of Isaiah.* In its structure and chapter divisions, Isaiah has a remarkable resemblance to the Bible as a whole. The Bible has 66 books; Isaiah 66 chapters. The Bible falls into two great divisions; so does Isaiah. The Old Testament has 39 books—the former part of Isaiah 39 chapters; The New Testament 27 books; the latter part of Isaiah (40-66) 27 chapters. This will give us the chief outline of Isaiah in a form easy to be remembered. The more particular outline is as follows:

- I. The Great Arraignment: Isa. 1.
- II. Zion Redeemed Through Judgment. Isa. 2-4.
- III. The Song of the Vineyard. Isa. 5.
- IV. Isaiah's Call and Commission. Isa. 6.
- V. The "Book of Immanuel." Isa. 7-12.
- VI. The Book of the Burdens. Isa. 13-23.
- VII. World-Judgments and Restoration. Isa. 24-35.
- VIII. An Historical Parenthesis. Isa. 36-39.
- IX.—The Book of Comfort and Redemption. Isa. 40-66.

We have now finished the prophecy of Isaiah. It has no doubt well repaid all study. In it we have seen God revealed in mercy and justice, in grace and judgment, in His wisdom and power; and His gracious ways and plans have been unfolded to us. In no other Old Testament book is Christ set forth so fully; no other book, the Psalms excepted, is so frequently quoted and referred to in the New Testament. In no other book of the Old Testament

do we get so clear a vision of the Gospel in its facts and principles. As we leave the study of Isaiah it is not to abandon it but to remember and thank God for His wonderful word.

SOBERNESS AND PRAYER.

“And be sober unto prayer.” 1 Pet. 4:7.

Is this a call to soberness or to prayer? It is both. It is a call to soberness in order that we may pray. And soberness does not mean abstinence from strong drink alone, neither does it refer to the body alone. There is a drunkenness of the body and there is a drunkenness of the spirit. The giddy, frivolous, trifling, flighty Christian cannot pray. No dancing, theatre-going Christian can pray. I may almost add, no movie-going Christian can pray; for the pictures on the outside, to say nothing of those on the inside, are nearly enough to kill the prayer spirit. The dancing, theater-going Christian may, of course, cry out to God in some extremity, and they may *say* prayers regularly; but they cannot pray them. They try to make up with religiousness their lack of real religion. O, compromising Christians, you may deny all this with your lips; but in your heart of hearts I challenge you to say that it is not so. These are plain words, but I do not mind using plain words when everybody knows what I say is so. How is it that no man dares to remonstrate when the preacher says these things? Because in their souls they know the preacher is right about it.

E. L. J.

“There is nothing that gives me more serene satisfaction, as I approach the judgment seat of the Eternal, than the assurance that I feel that I have at all times been willing to give up all parties, denominations, institutions, and churches, rather than to turn from or cease to maintain the truth of God. Only the truth—not the party, the brotherhood, the church, the human associations—will or can make men free.”—*David Lipscomb*.

“HISTORY OF THE FALL AND DISSOLUTION OF CHRISTENDOM.”

By Dr. J. E. Thompson.

R. H. B.

My brother, Dr. Thompson, feels that my review of his book in last Word and Work was a great misrepresentation of the same. I do not wish to impute any positions to Brother Thompson which he does not avow, nor in any otherwise to do him an injustice. So, in order to avoid the possibility of doing him a wrong, and without raising the question whether my judgment of his book was justified or not, I would suggest that any readers who desire to know what Dr. Thompson has written, get his book and examine it for themselves. Its price is one dollar and fifty cents, and it is published by and obtainable from the McQuiddy Printing Co., Nashville, Tenn.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Proper giving to the Lord means a return, but giving to the Lord merely for a return is not proper giving. 2 Cor. 9:6-11. Note especially verses eight and ten.

Several gifts for famine relief of poor brethren in India have been received and forwarded. If any gifts to this end reach the field too late they can be otherwise used in the work and are needed. ** Two married couples could be used in the Japan work. Where are the young people of sound bodies and sound faith to respond to the need?

On the last day of March, Sister Nellie Straiton, of Ft. Worth, Texas, forwarded \$91.00 to India workers. She not only handles the funds without charge but is herself a liberal giver. ** The "Golden Rule" is a very important part of Christianity. Does your congregation go by this rule in dealing with the heathen? Does the owner of your pocket-book go by it? ** Bro. C. G. Vincent, who was removed from work in Japan by his wife's illness, is located at 137 East Third Street, Dayton, Ohio, where he "makes tents," but he is looking after the work in Japan and the supporters of that work should not fail to keep the funds travelling in the right direction to maintain the Japanese workers. Bro. Vincent has also opened a mission in Dayton and there have been some baptisms.

Bro. John Sherriff, that worthy and lonely missionary in South Africa, reports a trip to the Senkobo mission partly accomplished by donkey train over a poor road (his wagon being the only one perhaps that had passed in five years) and off the road. A portion of the way, Sister Sherriff rode in the saddle and Sister Bannister was carried on a *machilla* by four natives. He also visited Livingstone and reports that Mjara, the old man who met David Livingstone, is dead. "Just now the country for miles is all open to us." Why not get in there before a half dozen denominations have made a start? A worker has been wanted for years. Is the church in the United States sufficient to supply a man for the place? Is it? ** "Making it my aim so to preach the gospel not where Christ was already named." Rom. 15:20.

About a year ago Bro. McHenry baptized an old man and now the word comes that he has gone out without pay and baptized over one hundred people. ** Bro. and Sister Armstrong-Hopkins, Bro. McHenry and family and Bro. S. O. Martin have moved to Aurungabad, Deccan, India. ** The support of Sister Lillie Cypert has fallen short about \$50.00 for the first three months of the year. Let us clear that up and keep it cleared. ** Bro. McHenry also has a shortage. Let us make that up too. ** One less preacher is to work in the India field according to a letter from a brother who has been forwarding \$5.00 a month for

a native helper for a long time. He explains that so much needs to be put into the war now that this (which is really a Christian's first work) must for the present be discontinued. What a great mistake has been made. Matt. 8:22; 6:33. Will some other person or group of brethren supply at once \$5.00 a month so the heathen of India may have the same, not a diminished, opportunity to hear of God? ** Of the ten great religions of the world (Confucianism, Buddhism, Judaism, etc.), it is said that only Mohammedanism, Buddhism and Christianity have been missionary. ** The volume of our mission work before the war was too small. Surely we should not let it grow less.

NOTICE

In 1914, we came to Satara to reside until we were somewhat accustomed to the Indian climate. Our health here has been fairly good considering the fact that we have had to overwork to keep up with our work. The field we entered as a good one for our labors is a long way from Satara, making it inconvenient and expensive. By locating in the center of this field where we can be in constant touch with the work, we feel that we will be able to do more and better work at less expense. We have arranged to move to Aurangabad, Deccan, India, which will be our address in the future. Please take notice.

We are faced with two or three difficulties. With a \$355.00 deficit before us, we are not in much position to defray the expenses of moving this distance. Second, the houses in Satara are ready furnished so that we have practically no furniture of our own. The houses in other places are absolutely unfurnished, thus we will be forced to the necessity of buying enough furniture to make us a bit comfortable. Please send us a donation to help us get a little furniture. Do not pass this by.

W. Hume and Nola H. McHenry.

A FEW DONT'S.

Don't call jealousy—*Watchfulness*.

Don't call quarrelling—*Earnestness*.

Don't call covetousness—*Economy*.

Don't call stubbornness—*Firmness*.

Don't call fretfulness—*Nervousness*.

Don't say you are humble when you are bound to have your own way.—*Colossians 3:5-20*.

Don't say you are filled with the Spirit, unless you have the fruit of the Spirit.—*I John 3:24*.

Don't say you are all for Jesus, when you seldom give one dollar to His cause.—*Luke 9:23-26*.

Don't say you'll bear anything for Jesus, when you fly into a passion over trifles.—*James 3:14-18*.

Don't be deceived.—*Galatians 6:7*.

Don't be weary in well doing.—*Galatians 6:9*.

—*Selected*.

FIRST LORD'S DAY LESSON OF MAY.

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

Lesson 5.

May 5, 1918.

JESUS SETS NEW STANDARDS OF LIVING.

Golden Text: "But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." Matt. 6:33.

Lesson Text: Mark 10:17-27. Study also Mark 1:1-16.

17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? none is good save one, even God. 19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. 20 And he said unto him, Teacher, all these things have I observed from my youth. 21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked around about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they were astonished exceedingly, saying unto him, Then who can be saved? 27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

Does the possession of wealth involve great responsibility? Does not the use of our money indicate whom or what we love most? What two masters cannot be served simultaneously? Matt. 6:24. What does God tell us about the love of money? 1 Tim. 6:10. How is the love of money known? What does God say about Christians who want to become rich? 1 Tim. 6:9.

For verses 1-16 see Notes.

Verse 17. What do we know about this man's age? his rank? his early training? his moral life? his wealth? (Matt 19:20; Luke 18:13; Mark 10:20, 22; Luke 18:23). Would we not consider him as a very likely and desirable candidate for salvation? Does God judge like men in such matters? 1 Cor. 1:26, etc. What did this man ask Jesus? Does his question indicate that he considered himself an heir of eternal life? How does this life come? Rom. 6:23.

Verse 18. Did Jesus mean to deny that He was good? (John 8:29-46). What then did He mean? (Heb. 4:15; 1 Pet. 2:22).

Verse 19. What commandments did Jesus mention? (2 Cor. 3:7). If a man had kept the Law perfectly, what would have been the result? Rom. 10:5; Gal. 3:12. Did any one so keep it? Rom. 3:10, 20.

Verse 20. What did the young man think he had done? Was he correct about that? Who else was "blameless" in his own estimate and that of his fellows, and yet was a lost sinner? Phil. 3:6. Did this young ruler himself feel that something was lacking? (Matt. 19:20).

Verse 21. What was Jesus' attitude toward him? How did Jesus lay bare his lack to him? Did Jesus make this demand on him because He hated him or loved him? Was this demand made of every rich man that came to Jesus? (1 Tim. 6:17-19). But whether actually given away or not, must each man's possession be surrendered into the hands of Jesus? (Luke 14:33).

Does the possession of wealth involve great responsibility? Does not the use of our money indicate whom or what we love most? What two masters cannot be served simultaneously? Matt. 6:24. What does God tell us about the love of money? 1 Tim. 6:10. How is the love of money known? What does God say about Christians who want to become rich? 1 Tim. 6:9.

Verse 22. Why did he go away sorrowful? If he had responded to Jesus' word would he have been sorrowful? "He went away"—where did he go? What did he have to go to when he went away from Jesus? (John 6: 67, 68; 14:6.) Could his wealth make up for his loss when he gave up Jesus?

Verses 23, 24. What so amazed the disciples? What addition did Jesus make to His first statement when he spoke the second time? Is it not next to impossible for a man to have riches and not to trust in them? In what are we apt to feel more security—in a good bank account or in the promises of God for our keeping and sustenance? Is it easier for a man to trust in God when he has little possession on the earth? (Jas. 2:5). Why then are so many set to accumulate and treasure up all they can?

Verse 25. Does Jesus here describe a mere difficulty or an actual impossibility? (v. 27.)

Verses 26, 27. What was the effect of this teaching on the disciples? What question did they ask? What did Jesus say was impossible with men? Is that true of the unsaved rich only or of all sinners? To whom only is it possible to save the lost? (Eph. 2:1-10.)



NOTES ON LESSON 5.

ON DIVORCE (Mark 10:2-12.)

The most important teaching in the first part of today's lesson—chapter is on Divorce. The Pharisees came—trying to ensnare Him in His words, as always—and asked Him, "Is it lawful for a man to put away his wife?" Jesus answered, "What did Moses command you?" They replied, "Moses suffered to write a bill of divorcement, and to put her away." This was true (Deut. 24:1-3) but was no part of the original will of God. Had they been a willing and obedient people, God would have led them the better way from the first; but, because of their hardness of heart, in His wisdom, in mingled mercy and judgment, God made them this concession (not without protest, Mal. 2:14, 16) until a better day. Just as He gave Balaam, bent upon going on his unworthy errand, permission to Go (Num. 22:1-20); just as He conceded to Israel their God-dishonoring request for a King (1 Sam. 8)—so in this matter. Because of their evil disposition God made certain allowances and gave them statutes that were not good in the highest sense (Ezek. 20: 25). He "let them go after the stubbornness of their heart." (Ps. 81:12). It is evident, however, that this was merely sufferance (Matt. 19:8); for it was not that they must do this in case of domestic disaffection, but they might do it. Those who honored and feared God supremely would not avail themselves of this permission to put away their wives.

DIVORCE AND RE-MARRIAGE.

Privately, in answer to His disciples' question, Jesus told them, that "whosoever shall put away his wife, and marry another, committeth adultery against her; and if she herself shall put away her husband and marry another, she committeth adultery." The "putting away" is evidently not mere separation (which in extreme cases may be permissible (1 Cor. 7:10, 11) but a divorce, such as in civil courts, would leave the parties free to remarry. To remarry upon such a divorce (unless it was obtained on the one ground of "fornication," which breaks up the marriage covenant) is adultery. If the cause of the divorce is the scriptural one, however, the Lord makes an exception (Matt. 19:9): the innocent party is free to remarry without in that case being guilty of adultery. Let all remember Heb. 13:4. The marriage-bond is sacred, and God will not let them go unpunished who violate it.

SECOND LORD'S DAY LESSON OF MAY.

Lesson 6.

May 12, 1918.

JESUS FACES THE CROSS.

Golden Text: "He humbled himself becoming obedient even unto death, yea, the death of the cross." Phil. 2:8.

Lesson Text: Mark 10:32-45. Study Mark 10:28-52.

32 And they ware on the way, going up to Jerusalem: and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, 33 saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: 34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there came near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldst do for us whatsoever we shall ask of thee. 36 And he said unto them, What would ye that I should do for you? 37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? 39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink: and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared. 41 And when the ten heard it, they began to be moved with indignation concerning James and John. 42 And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. 43 But it is not so among you: but whosoever would become great among you, shall be your min-

Verses 32-34. Why was this journey to Jerusalem to mean so much? (Luke 9:51). Why were they amazed? (Comp. John 11:8). Why afraid? When had Jesus begun to tell them before hand of His approaching suffering? (2 Tim. 2:12).

Verse 35. What was the thought uppermost in the mind of James and John? (Comp. Matt. 18:1). What was uppermost in Jesus' mind at that time? (See Golden Text.)

Verse 36. Did Jesus promise to grant a request before it was told Him?

Verse 37. What honors did they ask for themselves in the coming kingdom? Did they expect the kingdom at once? Luke 19:11. Were they right in the latter point?

Verse 38. Did they understand all that was involved in their petition? Do we always realize what is involved in our prayers? What was the "cup" Jesus was about to drink? (John 18:11). And what the "baptism"? (Luke 12:50) Did the path of His glory lead through green pastures only? (John 12:23-26; 1 Pet. 1:11).

Verse 9. Did they answer light-heartedly enough? What did Jesus then tell them? Where did James get his cup? Acts 12:1, 2. What is the condition of sharing His glory? (Rom. 8:17; 2 Tim. 2:12).

Verse 40. Is there such a thing as sitting on Jesus' right hand and left when He comes to reign in glory? Are there degrees of honor in that day? (Luke 19:15-19). But whose prerogative is it to adjudge these honors? (John 12:26; 1 Cor. 4:5). Is that high position on Jesus' right and left prepared for somebody?

Verse 41. Why were the ten indignant? If they had not themselves been ambitious for the highest places would they have been so wrought up? What causes much strife, envyings, jealousies, evil speakings among the professed followers of Jesus?

Verses 42-44. Among whom is the

ister: 44 and whosoever would be first among you, shall be servant of all. 45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

Verse 45. Did Jesus come to be waited on and served? What then did He come for? How far did He mean to carry this principle of service in His own case? Note the added touches in Matt. 20:25-28.

system of lordship in vogue unto this day? But is that order of things to exist among Christ's people? What, among them is the only road to exaltation? Who alone can become the first and highest?

NOTES ON LESSON 6.

PETER'S QUESTION (Mark 10:28-31).

Do you remember last Lord's day's lesson? What had the Lord Jesus demanded of the rich young Ruler, and he refused? And what did Jesus say about it? Now Peter spoke up, as he frequently did. The young ruler wouldn't give up his all, Peter said in effect, but "lo, we have left all and followed thee." He added something more, which Matthew recorded: "What then shall we have?" (Matt. 19:27). Peter was very human. The young Ruler's failure caused an inward comparison, the result of which flattered and pleased Peter. He could not but mention the contrast. So good a man as he was, he thought must surely have a great reward before him. Jesus answered him frankly: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But"—and herein lay the warning to Peter—"many that are first shall be last; and the last first." This latter fact Jesus illustrated with a parable which is preserved for us in Matthew's gospel (20:1-16)—the point of which is that they who dickered for a reward got as much as was promised them, and no more; whereas others who, not thinking that their short service would be of much worth, went to work with a heart and left the decision of the reward to their lord, and received much more in proportion. Not only the weight and amount of our service, but the quality and spirit of it counts.

BLIND BARTIMEUS (Mark 10:46-52).

This little story is recorded for us by three of the evangelists, and is full of good teaching. Bartimeus, a blind beggar by the wayside, and hearing that Jesus of Nazareth was passing by, "he began to cry out, and say, Jesus, thou Son of David, have mercy on me." The multitude tried in vain to make him hush his loud crying; but instead he only cried the more louder. It was the test of his faith, and he stood the test. Then Jesus stood still and ordered them to call him. So they call him, saying unto him, "Be of good cheer: rise, he calleth thee." It is always a cause of good cheer when the gospel-call comes to a sinner. Jesus never calls us but for mercy and blessing. Bartimeus understood it well. He cast off his garments which would have impeded a quick response, he sprang up, he came to Jesus. It was Bartimeus' one chance, and he took it in a hurry. All of this must have been sweet pleasure to Jesus' heart. When he had come, Jesus asked him "What wilt thou that I should do unto thee?"—not for His information, but to draw Bartimeus out. God likes a definite prayer. Just to ask for mercy in general is not nearly so good as a definite statement of your need. The blind man said, "Rabboni, that I may receive my sight." "And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way."

THIRD LORD'S DAY LESSON OF MAY.

Lesson 7.

May 19, 1918.

JESUS EXERCISING KINGLY AUTHORITY.

Golden Text: "All authority is given unto me in heaven and on earth."
Matt. 28:18.

Lesson Text: Mark 11:15-18, 27-33. Study the whole chapter.

(For the important portions of the chapter see the Notes.)

15 And they came to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel through the temple. 17 And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. 18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

27 And they come again to Jerusalem: and as he was walking in the temple, there came to him the chief priests, and the scribes, and the elders; 28 and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? 29 And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say From heaven; he will say, Why then did he not believe him? 32 But should we say From men—they feared the people: for all verily held John to be a prophet. 33 And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

work and word, what trouble would they have got into? How did the people as a whole regard John? Were they right in this?

Verse 33. What way out of this dilemma did they choose? Was it really true that they did not know? If they did not know, whose fault was it? What did Jesus then answer them? Was that fair?

Verses 15, 16. Had Jesus cleansed the temple before? When? (John 2: 13-16). Preceding this action, What had occurred that might suggest the title of today's lesson? (Mark 11:6-10; comp. Matt. 21:5-13). Was He bold and strong and thorough in this work? What were the money changers and dove-sellers doing there? Did this seem a legitimate thing—even a necessary convenience for the worshippers who had come to bring sacrifices and money offerings?

Verse 17 How did Jesus regard this house? On what was this conviction based? Did Jesus stand firmly by the Scriptures? What had they made of the House? Is there a distinction to be made between the holy and the common? Did the introduction of this traffic interfere with the purpose of the Temple as a house of prayer? Does the traffic of bazaars, suppers, entertainments, etc., interfere with the spirit of prayer and worship in the house of God today? (1 Tim. 3:15). What other things hinder the spirit of prayer in the Church? Shall we clean them out?

Verse 18 What was there in this that so enraged the chief-priests and scribes? What alone prevented their destroying Him at this time?

Verses 27, 28. What question did the priests, scribes, and elders now put to Him? Had they given Him any recognition, or acknowledged that He had any authority whatever? (John 1:11).

Verses 29, 30. If they had acknowledged that John's baptism was from God, what would they have been obliged to admit? (John 1:34; 5:33).

If they had denied the truth of John's

NOTES ON LESSON 7.

THE "TRIUMPHAL ENTRY" (Mark 11:1-11).

On the last journey to Jerusalem (Luke 9:57) Jesus has now arrived at the Mount of Olives," which is nigh unto Jerusalem, a Sabbath-day's journey off"; and He sends two of His disciples after a colt (vs. 2-6). How did that colt come to be there? How did Jesus know it was there? How did He know that no man had ever sat upon this colt? How did He know that the simple message, "The Lord hath need of him," would satisfy the owners, and they would let the colt go? These things are inexplicable without the Divine power and foreknowledge of Jesus Christ. They bring the colt unto Jesus; and they begin to cast their garments upon him, and Jesus sat upon the colt. The multitude and the disciples seized with wondrous impulse, began to spread their garments in the way. (What was the significance of this spreading of their garments under Him may be understood from 2 Kings 9:13). All at once the disciples and the whole multitude lifted up their voices and "began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." "Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David." But when the city appeared in view, the Savior's sobs mingled with the shoutings of joy in strange contrast. (Luke 19:37-44). Alas, it should have been a "triumphal entry," but the King came to the daughter of Zion only to be rejected and cast out. Now they shall not see Him again until that future Day when out of their great tribulation Israel shall view His coming with glad acclaim. (Matt. 23:39).

"Ride on, ride on in majesty,
Ride on in lowly pomp to die."

THE FRUITLESS FIGTREE (Mark 11:12-14.)

The fig-tree to which Jesus came for fruit, had leaves in plenty; but, alas, nothing but leaves. It was indeed not yet season for figs. But it is the peculiarity of the fig-tree that it sets on its fruit before it puts forth leaves. If it was not time for the fruit, then neither was it time for leaves. Thus the leafy, fruitless fig-tree became a type as it were of the false, pretentious Judaism, full of claims and professions, but without corresponding fruit. (Rom. 2:17-29). Jesus therefore pronounced sentence upon it; as to-day He will do upon the Church, which, full of boast and high pretense, fails to show any real fruit.

HAVE FAITH IN GOD. (Mark 11:19-25.)

Peter, amazed at the quick withering of the tree, called the Lord's attention to it, asking how it happened. (Matt. 21:20). Jesus' only explanation was the admonition to "have faith in God." Like Elijah of old (James 5: 17) Jesus had done this at God's word (1 Kings 18:36)—for faith comes in no other way (Rom. 10:17). All that Jesus did and said was at the Father's will and bidding. A man can not have faith to remove mountains without first having received a commission unto that end from God. But having received such commission and authority, and exercising it in harmony with God's will, he must allow no doubt. (Compare Luke 9:1 with Matt. 17:19, 20). The Lord immediately applies this principle to prayer. We have a great range of definite promise as to prayer, upon certain conditions (John 15:7; 1 John 3:22; 5:14, 15). Now, these conditions being fulfilled, it is essential that we shall "ask in faith, nothing doubting." (Jas. 1:6-8). When therefore we so ask, we may believe that already the thing asked is granted and ours, before it has actually come to pass. (John 11:41; 1 John 5:15). A beautiful example of anticipated answer and thanksgiving and praise before actual reception of the promise is found in 2 Chron. 20. Therefore, "All things whatsoever ye pray and ask for, believe that ye (have) receive them, and ye shall have them." (Mark 11:24, R. V. margin).

Finally Jesus points out one great hindrance to acceptable prayer: enmities and an unforgiving spirit. This must be removed, or else God cannot hear us.

FOURTH LORD'S DAY LESSON OF MAY.

Lesson 8.

May 26, 1918.

JESUS SILENCES ADVERSARIES.

Golden Text: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." Mark 12:17.

Lesson Text: Mark 12:28-34, 41-44. Study the whole chapter.

On the unprinted portions, see Notes.

28. And one of the scribes came, and heard them, questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? 29 Jesus answered, The first is, Hear O Israel: The Lord our God, the Lord is one: 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. 31 The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: 33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

41 And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. 42 And there came a poor widow, and she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury; 44 for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

Verse 41. Does Jesus still watch over the treasury, and behold what each casts in? How did He teach us to give? 2 Cor. 9:7.

Verses 42-44. How much did the poor widow cast in? Was that a great amount in itself? But what did Jesus say of it? Why did he rate it so? Does Jesus estimate merely by the size of the gift, or by the proportion of it? Does He estimate the gift or the spirit and motive of it? (1 Cor. 13:3).

Verse 28. What did this scribe perceive in Jesus' answers? Did all of them have that much good sense? What problem did he propound to Jesus?

Verses 29, 30. Read this as it stands in Deut. 6. What does it first tell us about God? What is the commandment? Can any one render true obedience without love? Is anything done from any other motive acceptable? (1 Cor. 13:3; 16:14, 22). How is our love of God manifested? (1 John 5:3). What is it to love God with all the heart? with all the mind? (2 Cor. 10:5) with all the strength? (1 Thess. 1:3). Can the natural man do this, or must there first be an operation performed upon him? (Deut. 30:6). When do we receive this circumcision? Col. 2:11, 12.

Verse 31. What is the second commandment? Does the first one have to be first? Can we obey the second one until we have entered into the first one? (1 John 4:19, 21; 5:1, 2). Can there be any real love of man until there is first the love of God? Why are these the greatest commandments? (Matt. 22:40; Rom. 13:10). But what new commandment greater than the second, did the Lord Jesus give us regarding our brethren? (John 13:34).

Verses 32, 33. In what was this scribe superior to the others? Did he show great spiritual insight as well as honesty and fairness? Does God care for our sacrifices and gifts if we do not love Him? But if we love Him are our gifts and good works acceptable to Him?

Verse 34. What does it say Jesus saw? How did Jesus commend this scribe? Who are nearest the kingdom? (Matt. 5:3; 18:3). What effect did this conversation have on the rest of the hearers?

Does a real sacrifice please Him? Is the gift measured by the amount given or by how much is left? How much did this widow have left? Didn't the Lord scold her for her imprudence? How would she get along after that? 2 Cor. 9:8; Phil. 4:19. Who is likely to give in greater proportion—the rich or the poor? 2 Cor. 8:1-3.



NOTES ON LESSON 8.

CLASHING WITH THE LEADERS.

The time is at the last visit to Jerusalem, after the Lord's "triumphal entry," and very shortly before His sufferings. Day by day there were sharp clashes with the scribes and Pharisees. The Sadducees and Herodians also tried to entangle Him. The conflict ended with the seven Woes and vehement denunciations of the false shepherds of Israel and a final lamentation over Jerusalem (Matt. 23). The first thing in our lesson-chapter is **THE PARABLE OF THE HUSBANDMEN.** (Mark 12:1-12).

The picture Jesus draws of the Vineyard reminds very much of the Song in Isa. 5; only in this parable the elders and teachers of Israel are the "husbandmen." To them the Owner (God) sends from time to time a servant, to receive His due, and without exception they mistreat those messengers, beating, wounding, killing them. (Acts 7:52). "He had yet one, a beloved son"—note how the Son is distinguished far above the servants in person and rank (Heb. 1:1-3)—"he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him and cast him forth out of the vineyard." Question: What will the Lord of the vineyard do to these men? Matthew shows that His hearers, not aware that they were pronouncing their own sentence, gave the answer themselves: "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen who shall render him the fruits in their seasons." (Matt. 21:41); which verdict Jesus confirmed; while some of the hearers, thinking of the possibility of such a fate, said, "God forbid" (Luke 20:16). Then Jesus reminded them how the scriptures predicted just such a deed on part of the leaders of Israel. Then they perceived that the parable was spoken against them, and would have seized Him then—but whatever the immediate hindrance, the true reason they could not take Him was that His hour was not yet come.

THE TRIBUTE MONEY (Mark 12:13-17).

Look up 'Herodians' in any good Bible Dictionary, and see what their world-loving policy was. That was a strange combine—Pharisees and Herodians! And they had agreed for no good purpose (Isa. 29:21). See their hypocritical approach, with false flatteries and commendation of His fearlessness, hoping thereby to encourage Him to speak out freely. The question they asked was whether it was lawful to give tribute unto Caesar, or not. They thought they had Him ensnared in this in any case, whether He should answer one way or the other, or refuse to answer at all, He would stand implicated. It was the cunning of Satan matched against the wisdom of God, and the outcome was not to be doubted. No wonder "they marvelled greatly at him." As to His answer, and its application to us—What are the things that we owe to Caesar? and what the things that are God's? The latter has the right-of-way, and includes all our duty to Caesar. (Acts 5:29; Rom. 12:1; 1 Cor. 6:19, 20; 1 Pet. 2:13-17; Rom. 13:1-7).

THE SADDUCEES' QUESTION. (Mark 12:18-27).

The ground of the Sadducees' error (Mark 13:24) accounts for all error in matters of faith, and especially the errors of unbelief and materialism (Acts 23:8)—they know not the scriptures, nor the power of God. From the fact that God called Himself the God of Abraham, Isaac, and Jacob, the Lord shows that Abraham, Isaac, and Jacob were not extinct or annihilated—for it would be no glory to God to call Himself the God of nonentities, of dead names of the past; but they live and will in due time rise again, that God's good promises may be fulfilled unto them.

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