

WORD AND WORK

JESUS IS COMING.

The time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow;
Redeem the time.
Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way;
Up! Linger not!
Fold not thine hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on.
With his reward
He comes; he tarries not; his day is near;
When men least look for him he will be here;
Prepare for him!

WORDS IN SEASON.

R. H. B.

IT IS THE LAST HOUR.

"Little children, it is the last hour," writes John to the Christians of his day (1 John 2:18); in proof of which statement he points to the many antichrists that had already arisen. "Ye have heard that Antichrist cometh—the antichrist who had been foretold, and of whom they could not have failed to have heard (2 Thess. 2:5)—these many precursors and understudies of the great Antichrist to come, presage His coming and the close of the dispensation. It is the beginning of the End. We must observe two things: first that in John the word "hour" occurs frequently, in an extended sense (John 4:21, 23; 5:25); and second, that He does not here make a dogmatic statement as to the immediacy of the end, but rather points to a certain development of his day as indicating the end-time. It was according to the signs of prophetic forewarning the end-period which had thus begun in John's time. That "last hour" has not run out yet. It *might have* run out, even in that day, so far as any man knew. We have a greater certainty, and a word of prophecy made even more sure, which reveals conditions and circumstances indicating that we are now in the last of the last hour; and the evidence is even more forcible than the signs to which John appealed. We are indeed still living in the last hour, which took its rise in John's time, and has since dragged its course through

wearly centuries, steadily toward the End. In the nature of things the hour's end is nearer now. The many antichrists are even more in evidence. And in the present world-war a sign unique and unprecedented has appeared to us. (Luke 21:10, 11, 25-28).

THE "FALLING AWAY."

With one accord the inspired writers show that the last days will be marked by a declension from the truth, and the multiplying of plausible error. The Spirit says expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons (1 Tim. 4:1)—the while some others who shall still hold fast *the form* of godliness decline in life and conduct (2 Tim. 3:1-8); and people generally will not endure the truth any longer, but turn their ears to fables. (2 Tim. 4:3, 4). All this is the preparation for a final great delusion and apostasy, out of which the Man of Sin shall arise. (2 Thess. 2:3-12). This judgment of blindness and deception will fall upon those who "received not the love of the truth." Some have not the truth and never get the truth because they have not the love of it nor do they want it. Some *have the truth*, but *have not the love of it*; and so they let it go cheaply. Those who love it, prize it, seek it, believe it, obey it, are free from the threatening judgment. Only let even them not cease to *watch*.

THE GREAT DELUSION.

There have been delusions, defections, apostasies all along. It is reserved for the last days to see *the* apostasy, *the* "falling away;" the great "working of error." It will come with all the deceivableness of unrighteousness—attended by miracles and supernatural signs (2 Thess. 2:9; comp. Matt. 24:24) and most certainly with a great *show of righteousness*. (2 Cor. 11:13-15). The foretold delusion will subtly and plausibly undermine the fundamental doctrines of the gospel. It is not generally understood that almost every virtue, every grace of character, can be taught, and extolled, and even outwardly practiced by those who have no part or lot with God. In this very fact lies Satan's opportunity to transform himself into an angel of light and his ministers into ministers of righteousness. And this also explains why we must hold as accursed even "*an angel from heaven*" who should dare to alter the vital facts and truths of the gospel. (Gal. 1:8-10). The doctrine of the gospel is fundamental. The gospel is the power of God unto *salvation*. (Rom. 1:16). So in order that the delusion may be effective, as a delusion indeed, it must come to men with a message of specious goodness and righteousness, while so altering the essentials of the gospel as to rob it of its virtue and to leave men wholly *unsaved*. There is much of that sort of preaching at this very day.

THREE POINTS OF DOCTRINE.

The Great Delusion will be sure to involve three chief points. (1) The doctrine of God, (2) Man, in his relation to God, (3)

Jesus Christ: His Person and His work. This much seems certain from the declarations given us in the word of God; and the soul-destroying errors on these points have already taken their shape.

The first in a curious tendency, not merely to deny and destroy His holy character, but to deny the very *personality* of God; a tendency to reduce Him to an impersonal essence, an all-pervading principle, even an unconscious force out of which all things spring and form themselves, and which Force arrives at consciousness only in its own highest forms of creation. Monistic philosophy; Buddhistic pantheism; the fundamental doctrine of "Christian Science," ("the all-ness of Good, and the goodness of the All"; the "immanence of God" as taught in "Emmanuelism," and in various forms of New Thought; the cult of "Positivism," or "Humanitarianism," (the worship of "Humanity") and the like find common ground upon this final idea of the non-personalness of God.

This in turn prepares the way for the second fundamental error: *the deification of man*. For if man is but a manifestation of God, yea, himself a part of God, there can be no real sin nor alienation from God, nor need of repentance, new birth, or salvation; there can be no need of a Savior, and no room for a Mediator, and no occasion for a Sacrifice for the removal of sin. Man himself is divine, in that case; and holds within himself and subject to his use all resources of illimitable life and power. Ego is supreme. Incidentally man also learns that he has Divine rights, and that he is Divinely free, a law unto himself, there being no higher authority in the universe. No man who has followed the trend of the world's teaching in its schools, its literature, and in the voice of the platforms, and the pulpit, is unfamiliar with these ideas.

Lastly, it must be evident that such a conception of God and Man leaves no proper place for Jesus Christ. The claims of His Person, His position, and the peculiar mission on which He came into the world, cannot be admitted. At most He must be regarded as a remarkable manifestation of the Divine, differing only in degree, not in essence, from other men in this respect; showing the possibilities, which every man may of himself develop and attain: to, out of his own being and resources. Jesus Christ's essential Deity; His incarnation; His virgin-birth; His atoning death; His bodily resurrection; His ascension and Mediatorship—these cannot be allowed. The facts of the Gospel (1 Cor. 15: 1-4) can by no means be left to stand. They are either flatly denied or subtly explained away. To this end, the authority of the Bible as the word of God must also be set aside.

These few strokes portray the pattern upon which the strangest variety of modern beliefs and unbeliefs, cults and philosophies are built. And, as we shall see, these are the doctrines of Antichrist, the substance of the great Delusion of the last days.

THE ANTICHRIST'S TEACHING.

What then is antichristian doctrine? John answers first as follows: "Who is the liar but he that denieth *that Jesus is the Christ?* This is the antichrist, even he that denieth the Father and the Son." (1 John 2:22). Now *Jesus* was the *Man*. This is His human name, given Him at His birth (Matt. 1:21) "*Jesus of Nazareth*" was the man who grew up in that despised Galilean village. Even in John's day the spirit of error had led a class of teachers ("Gnostics") to distinguish between *Jesus*, the *Man*, and the *Christ*-principle, the *Divine nature*; which latter (they claimed) was given Him at His baptism, and left Him before His death. This seemingly unimportant distinction, was a piece of Satan's subtilty; for under an appearance of harmless opinion, it was subversive of the whole gospel. Those who did not confess that *Jesus* is the *Christ*, were the liars who denied the *Son*, and in denying the *Son*, denied the *Father* also. Watch this point in these days. When you note that any cult or teacher denies that "*Jesus is the Christ*," turn and flee from it as one would flee from a cloud of poisonous gas.

HE "COMETH IN THE FLESH."

Another point is brought out further on—the test of the spirits, who, unless they confess that "*Jesus Christ is come in the flesh*," are to be recognized as being of the antichrist. (1 John 4:2, 3). Again, the human name *Jesus* accompanies the title "*Christ*," and the incarnation, that He is "*come in the flesh*," is emphasized and must be confessed. The antichrist denies it. An ever stronger statement is found in 2 John 7: they "confess not that *Jesus Christ cometh in the flesh*" which includes not only the past fact that He became man, but that He is now in His (glorified) humanity (Acts 17:31; 1 Tim. 2:5) and as *Son of Man* (the "*same Jesus*" who was taken up, Acts 1:11) shall so come again. The Deceiver and the Antichrist, will deny this. Shall we not mark that point with especial care in these momentous days?

MAN'S DEIFICATION.

Finally, the doctrine of man's divinity will find its culmination in the *Son of perdition*, the *Man of sin*, who is to come. For the way is paved for him even now. If man is indeed divine, the personal manifestation of an impersonal God, then the finest specimen of intellectual and forceful manhood is of course the highest representation and revelation of God; and therefore the proper object of worship. That superman who is to come, in whom: all the principle of sin and human pride and rebellion shall find its fullest expression, shall therefore exalt himself against all else that is called God and is worshipped; and, sitting in the sanctuary of God, shall claim for himself divine honor and worship. (2 Thess. 2.) This will be the climax. For God must let sin come to the full before He can deal it the final blow; and Satan must do his utmost before God's power and authority can be

fully manifest. With that Lawless One, Jesus Himself will deal personally. The evil principle of which he will be the perfect exponent is working now already, God restraining until the proper time for its full manifestation. Then he will come with overwhelming power of deception, to delude all who have not received the love of the truth. May God exempt us! (Luke 21:36). Meanwhile let us heed the word of warning (Col. 2; 2 Pet. 2; Jude) and watch and pray and love God's precious truth, seek it, prize it, and hold it fast lest at any time we should let it slip.

NON-COMBATANT SERVICE.

R. H. B.

Certain true and noble brethren, for whom, and for whose convictions, I entertain the highest respect, hold that a Christian may not engage in military service even in non-combatant capacity at the government's demand. To their judgment all military service is wrong in God's sight; and non-combatant service is merely an "aiding and abetting" of the carnal warfare which to the Christian is forbidden. They hold that the entire army is a unit—one body and organization, existing for one purpose; and that everyone belonging to it, however innocent his part and service may be in itself, is in complicity with the aim and purpose of the whole. My regard for some of these brethren is such that to differ with them on such a point calls forth earnest self-examination; lest perhaps the fear of man, or the tendency to compromise with prevailing currents might unconsciously have affected my judgment. Yet, from this self-distrust and self-examination I rise not only assured that this extreme position of theirs is a mistaken one, but with the conviction that for their sake (if they will listen to me) and for the sake of some who may be led into suffering which is not of God's design, it is my duty to speak out, and set forth my reasons why Christians may and *ought* to accept the noncombatant service which the President has so generously offered them.

I rest my position on God's own direct instruction to us: "Be subject to every ordinance of man for the Lord's sake; whether to the King as supreme, or to governors as sent by him, etc." (1 Pet. 2:13, 14). This *certainly* does not include obedience to *any act wrong in itself*. But *just as certainly* does it include obedience to every command and demand of the government, which involves no act wrong in itself. I would suggest that any logical discriminations about "military service," and the "aiding and abetting" of the army's aim, and the like is wholly outside our province. It is for us to render all righteous service and obedience, to pay every sort of tax required of us; and that "*for the Lord's sake*." What "the powers that be" do with our taxes, our tribute, or our righteous work and service which they demanded of us, and which "for the Lord's sake" we have

rendered, is not our responsibility. In obeying God's directions we have discharged our part, and there our duty and responsibility ends. The further aspect of the case is God's concern. Is it then—or is it not—an "ordinance of man" to the soldier to don the prescribed clothing of the government's regulation? Is it a wrong in itself to do that? Is it sinful for me to cook, bake, curry horses, wait on the sick and wounded, at the government's demand? Did God commission us to see first whether or not the government is going to turn our obedient service to scriptural use? Does our sphere of judgment extend so far as that?

A man must abide within his God-appointed limits. If, for example, Nebuchadnezzar commanded the young Hebrews to worship his golden image, they would rightly refuse such an act as being contrary to God's command. But if the King had commanded them to clear the ground and prepare a place for the worship of his image—that they could not righteously refuse to do. The submissive service is theirs according to God's express will; but the purpose to which it is to be turned is Nebuchadnezzar's. If of their own accord they entered into voluntary co-operation with Nebuchadnezzar in his project, they share in its guilt; but if they have only complied with an authoritative command in a matter which is not wrong in itself, they are not involved in the ultimate purpose and issue. Or, again, if a heathen master should order his Christian bond-servant to make ready the banquet hall and bring in the wines for some pagan carousal—the servant, being particularly charged by the Lord to obey his master in all things (Col. 3:22) stands absolved from complicity with the drunken feast. It would clearly not be his place to assume the place of an arbiter, to pass upon the worthiness of his master's intentions, before he obeyed any orders about his house-work. His part is obedience in a matter not wrong in itself; his service is blameless. The responsibility for the use made of it rests with the master. Now *this principle* holds good in any case where men are not free to choose their own course, but are under authority. Their duty, as defined in God's word, is to obey every command which involves no act wrong in itself. We see this further set forth in the Savior's own instructions: "And whosoever shall compel thee to go a mile, go with him two." (Matt. 5:41). Roman soldiers and government officials frequently "impressed" civilians, even men they chanced to meet in the way (Mark 15:21) into service, to lend a hand in whatever business or expedition might require their help. The Jews, who resented the Roman yoke, often refused and rebelled against such orders. But the Lord Jesus taught His disciples to render this kind of service cheerfully and abundantly; and this in the same chapter and connection in which He teaches the love of enemies and enforces the doctrine of non-resistance. It is understood always that no servant of God may do anything wrong in itself; but whatever involves no wrong act for him, he may and *ought* to do. Shall we, in the face of these Divine instructions, refuse

such subservience to *our* country and government, when we are called upon to render it? Surely not.

Words fail me to express adequate gratitude and appreciation for the generous and merciful attitude of Woodrow Wilson, President of the United States, toward those of his subjects who are "conscientious objectors." A list of non-combatant lines of service are submitted to such as are proved to belong to this class, from which they may select what they wish and can conscientiously do; and assurance is given them that they shall not be transferred from non-combatant to combatant service; nor even, without their consent, from one brand of non-combatant service to another. Could more be done? I respect the earnestness and courage of those who have suffered for conscience' sake. But should we not lay aside our inferential reasonings in the face of God's plain directions, and render to the government cheerfully and heartily all righteous service required of us, according to God's will? For what else is this non-combatant "military service" than simply righteous service rendered to the government.

REPORT OF MINNEAPOLIS MISSION (Up to June 5th, 1918).

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| Balance on hand April 1st, (last report) | | \$143.51 |
| Sophie Wiley, California. | \$ 3.00 | |
| Highlands Congregation, Louisville, Ky. | 5.00 | |
| A. M. Burton, Tennessee | 10.00 | |
| "A Brother," Indiana | 2.00 | |
| E. H. Martin and wife, Minnesota | 4.00 | |
| Total from outside | 24.00 | |
| Minneapolis contributions | 41.65 | 65.65 |

DISBURSEMENTS.

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| Supplies, song books, etc. | \$ 8.75 | |
| Rent on building for meeting | 45.00 | |
| Advertising meeting | 32.77 | |
| Evangelist for meeting | 79.00 | \$165.52 |

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|------------------------------------|---------|
| Balance on hand June 5th | \$43.64 |
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The above statement leaves us with a few unpaid items of expense of small amounts. We had great difficulty in finding a hall which we could secure every night and Lord's Day also, and finally had to take a building formerly used as a moving-picture theater in a Catholic neighborhood.

In spite of wide advertising and many personal calls on the people of the locality we were unable to get out many. The net visible results were two baptisms, and a strong impression on a number, both friends and strangers, who heard the gospel preached in its purity, probably for the first time.

Bro. Maple and wife went on to Huron, S. D., for a meeting and will stop on their way east about July 1st and we plan a few days' effort in a different location if one can be found.

We found Bro. Maple a true and fearless workman, declaring the whole gospel and denouncing error in a firm friendly fashion that impressed all who heard him. He and Sister Maple were tireless in their personal efforts to get people out. What a needy field this is, and how small the interest! Brethren, we ought to have enough help thrown into the nucleus started here to keep an evangelist busy every day for a campaign of months. A few are helping regularly now. Ten times as much ought to be put into this radiating point and a strong church established here. If YOU will help,

IRA B. HENTHORN,
4409 Xerxes Ave., South, Minneapolis, Minn.

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*

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NEWS AND NOTES.

Willis Allen, minister Date St. Church, Jacksonville, Fla., writes: "We are slowly but surely growing at this place, and the congregation is trying to enlarge its borders of usefulness. Our meetings now are all well attended, and the church as a whole is taking more interest in the work than at any time in its history. Last Sunday night we closed a tent campaign among the negroes, with G. P. Bowser, of Silver Point, Tenn., doing the preaching. He did his work well. There were no visible results, but we believe that a way was opened for the establishment of a loyal congregation of disciples among the negro population of this city at a future time. We are hoping, working, and praying for bigger and better things."

G. F. Gibbs, writing from Pikeville, Tenn., says: "I am located here now and will make an effort to work among the churches of Bledsoe County. Great work here as at other places."

The Maple meeting in Minneapolis won two souls by primary obedience. See the report and appeal elsewhere in this issue.

In reference to a report which recently appeared in the *Gospel Advocate*: Those who are interested to know the truth concerning the good work of the Highland Church of Christ and the situation so far as concerns any division existing there, can obtain the facts from any of the "Acting Elders," from E. L. Jorgenson, or from any other member of the congregation. Already, inquiries are being received.

The Bible-Study Course, which is omitted again from this month's issue, will be resumed next month, beginning the study of Jeremiah.

"Isaiah," being the editor's Bible Study Course in that book running from last December to May, has been neatly bound into a paper pamphlet of about 30 pages and may be had at the low price of 10c each, \$1 the dozen. Their arrangement and low price make them especially suitable for classes; and many classes feel the need of help on that book.

"We have lots of pleasure working out here in the country, and the Lord is blessing our work"—so writes R. A. Craig, Chaplin, Ky.

Sending a club of eight, O. W. Scott, of Borden, Ind., writes: "I merely told the audience of your good Journal and this is the result." Why could not *you* do that?

Stanford Chambers is to hold meetings in Kansas, Missouri and Indiana during the summer—if the Lord wills. With his news notes he adds: "History is making at an enormous rate. What may a day not bring forth! Who that knows the Lord would not yearn for His coming?"

The Highland church, Louisville, continues to be the recipient of God's blessing. The treasurer's report is running nearly \$100.00 a month more than ever before and the additions continue. Pray that God may be greatly glorified through this institution. Under their direction, M. Keeble conducted a profitable mission tent-meeting in June among the colored people.

Our statement in the June issue that mailing day falls on the 16th of each month was an error. Our mailing day is about the 26th—so as to reach readers with the Lesson for the first Lord's Day in the month.

We greatly appreciate the friendship and co-operation of H. F. Slater, Pewee Valley, Ky. In his last letter he commends to our readers the various tract leaflets which we issue and distribute.

Our "sample set" of tracts includes, "Why Not Be Just A Christian?" "Thirty Years' Triumph," "How to Understand and Apply the Bible," "Whole Counsel on Baptism," "Church Amusements," "What the Church of Christ Teaches," "Use and Purpose of Unfulfilled Prophecy;" 40c value for 25c.

Get the timely tract, "What the Church of Christ Teaches"—2 for 5c, 50 for a half dollar.

The many who miss Brother Olmstead's regular article will be glad to see something from him under "News from the Camps."

We have the sad news from Horse Cave, Ky., of the decease of our aged and beloved sister in the Lord, Ruth Kirtley; long one of the most faithful of God's children and servants. She hath done what she could, and her works do follow her.

The same message also told of the death of the three-year-old child of Brother and Sister Carlos Bunnel, of Green's Chapel, near Horse Cave. May the Lord be their comfort in this sorrow.

"News from the Camp workers" will be of interest to our readers. We solicit short news notes from all the camps.

Send us names of persons who might become interested in WORD AND WORK, that we may send them samples.

We are informed that the expenses of the Potter Children's Home are growing greater and that the receipts are not keeping pace. Here is an opportunity for the expression of pure religion. Send gifts to Hugh Potter, Route 4, Bowling Green, Ky.

Hereafter the combination rate on our paper and the *Gospel Herald* will be \$1.75 a year, as that good-spirited Gospel Weekly has been obliged to raise its price to a dollar and a half.

See our advertisements, especially the back page of this issue, for suitable books to read during your vacation. If you don't see what you want, ask for it.

Clarence Morrow writes from Lynnville, Tenn.: "The churches of this county intend to send Brother Joe Clark to the camp work soon." "The churches of this county" are to be commended in this work; and to be sent by the church is surely the scriptural way to go.

We are beginning to feel somewhat the "summer slump" in our business. If the Evangelists who are in the field will do their part, not only by us but by those to whom they are ministering, there will be no "summer slump"—and we cannot understand why there should be. We aim never to let anyone be ashamed of having put WORD AND WORK into any home.

The Janes article on "Better Journalism" goes well with the Chamber's article, "Use of the Religious Paper." Read them both at a sitting.

O. B. Curtis reports H. N. Rutherford's fine work in Wilmington, N. C., during the meeting there. Brother Rutherford is to return for a tent meeting later in the summer.

Have you noticed that C. G. Vincent, 137 Third St., East, Dayton, Ohio, though returned from Japan, has not lost the missionary spirit? He both stirs up the brethren by way of remembrance concerning the Japanese work and labors personally, while supporting himself, to build up a church of God in Dayton.

A brother in Rosedale, Ind., subscribed for WORD AND WORK and receives instead Earl Hick's Almanac! His order had gone to St. Louis by mistake. Write all addresses plainly.

O. S. Moser orders a number of tracts to aid him in "starting a mission in Greensboro, N. C."

We have on hand quite a quantity of a great tract called "Church Amusements," size of four pages in this magazine. Until further notice, we shall cut the price in two: 50c the hundred. Use them. Send 3c stamp for sample.

In sending in subscriptions kindly state whether they are new or renewals; also call attention to any corrections in the address or expiration date.

THE GOOD OF THE RELIGIOUS PAPER.

STANFORD CHAMBERS.

Many church members do not realize or appreciate the value of a good religious paper. This is evidenced by the fact that so few families, comparatively, take or read that class of paper. They take the secular papers, they read stock journals, the fashion plates, the market reports, the weekly and daily news, but they cannot afford to pay for, nor take time to read, a religious magazine. They do not feel the need of religious reading. They do not usually read the Bible much.

Perhaps the greatest service the religious paper may render is that of stimulating Bible study and helping to a clearer understanding of God's word. By such a means, instruction by the best Bible teachers can be obtained by many who cannot be under their personal instruction. New truths are thereby pointed out, difficult points are explained, puzzling questions are answered, new relations and applications of truth shown, and plans of study outlined. All this can be preserved for future reference and study. In many respects the most effective teaching of all and at the least expense can be done through the press.

Again, the religious periodical is a medium of exchange of thought. The reader is helped to see the truth from different angles. If he is in a groove he may be saved out of it. If he has mounted a hobby he may be helped to dismount. If his teachers are not such as "bring forth things new and old" a good religious paper will supply this deficiency. If he has hard problems confronting him he is helped by seeing how others attack and master similar ones. These are inestimable values.

The religious paper serves also as a bearer of news,—the "Good News" of course, and other good news as well. Every loyal Christian is interested in what is going on at the Lord's battle-front. How much ground is taken, how many forts established, who the heroes, and what their achievements. We are interested in the Lord's seed-sowers, His plowmen and His harvesters, his fishermen and their catch. Heaven is somehow kept informed of every sinner led to repentance that there may be rejoicing among the angels. By our keeping informed we may rejoice with them. It is sad to have to feel there are so many church members who have more relish for the news of worldly affairs. Things that thrill the heavenly host they do not even care to read. How destitute of the Spirit of Christ are they who, capable of rejoicing at great numbers of the enemy killed in battle, are incapable of rejoicing when souls are saved by the gospel. Shame upon any disciple who keeps informed of the exact location and strength of the earthly vanguard forces and cares not where or whether there be any vanguard of the Lord! Not to take a religious paper betrays a lack of interest in the kingdom of God.

The right kind of a religious journal serves to stimulate and

unify effort and service. It informs us of missionaries' needs and thereby increases their receipts. Churches and destitute fields learn of faithful laborers and are helped to procure their services. Christians moving to strange places desiring church homes are helped to locate them. Those needing Bibles and other good books are, without extra cost, enabled to procure them. For these and many other strong reasons every home should be receiving one good religious paper, or more and none should be without.

A TRIP WEST.

Ye Editor returned from Texas early in June, after an enjoyable and profitable trip. He left Louisville, May 6, for Cordell, Okla., where he preached the commencement sermon at the Cordell Christian College, and met a number of true friends, brethren and sisters in the Lord. That is a fine school. I found the good old "Bible School" atmosphere there, and the influence of the life and spirit of that noble man of God, J. N. Armstrong, and his faithful collaborators was very manifest. Thence I went to Dallas, Texas, stopping off at Cleburne, Tex., at the home of Brother F. L. Young: would that space permitted to write in full my impression and estimate of that home, in which thirteen children have grown up to be honorable and faithful, God-fearing men and women—but what more could be said to the credit of that father and that mother? There also I met good friends. Brother G. Dallas Smith, now located at Cleburne, was holding a meeting at Fort Worth, where next day I met him, and also visited the "Tabernacle" of the church of Christ, at the Camp, where Brother J. C. Lawson is doing a good work.

The meeting at Dallas, with the "Peak and Main" congregation, lasted over three Sundays. It was a success of God and for God all the way through, and I am glad that, with Brother J. E. Blansett who preaches the Word there regularly, and the many good brethren and sisters of that earnest little church, I was permitted to be instrumental in so good a work. Some twelve to fourteen were baptized, and a number restored. Many preaching brethren attended, and I met many old friends, and found some new ones.

From Dallas I went by way of Pilot Point (where I stopped off to visit Sister Emberson, a beloved sister full of years, and full of faith and of wisdom and of the Spirit) on to Sherman. There I was met by brethren and sisters of the Celtic congregation—a church some distance south-east of Sherman, which years ago was established through my instrumentality. For them I preached four times, and there were two confessions. For the little church at Celtic I have always had an especial and most extraordinary love; and I believe I am loved by them in like measure. I also preached one night at Sherman, where Brother L. S. White labors earnestly and efficiently to the building up of God's church.

WORDS BY THE WAY.

E. L. JORGENSEN.

The Call to Heroism.

The age of hero worship is not altogether gone. And what a day for heroes this is! If the age continues, the children yet unborn will read with wide-eyed wonder the history that is now in the making. Already we learn of gallantry and heroism, of deeds of daring and valor that stir and thrill, more than martial music; and the news has just begun to filter through! In the twilight evenings of the days to come parents will have marvelous things to tell their children indeed.

And will the Bible bear this new test, or will its stories seem stale and weak in the comparison? Yes, the Bible will bear this new test; neither will its stories suffer by any comparison even when brought forth in a time like this. Where shall we find heroes greater than Stephen and Paul? And time would fail me to tell of Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets; who, *through faith*, "subdued," "wrought," "stopped," "quenched," "escaped," "were made strong," "waxed mighty"—read the record of achievement in the gallery of ancient heroes, Hebrews eleven. And read the record of endurance: mockings, scourgings, bonds, imprisonments, etc.

I am glad the Bible abounds in heroic biography of a sort to attract and stir and thrill our young people at a time when so many other things are bidding for their interest.

Sell and Come.

If Jesus Christ is not the king of your life, somebody or something else is. Nothing is enough except that your heart shall be altogether His royal throne. And so He said to the Rich Ruler, "Go sell all." Not a little or half of it, but all; because He knew that in that man's case nothing less than *all* would clear the way for following Him. Of everything that he said to the young man, these three words are the sum: "Come, follow me." All other directions were preliminary to this one. To come and follow Jesus—that is what saves. To sell one's goods at His word and give to the poor is to transfer our treasure to heaven, where neither moth nor rust consume, nor thieves break through and steal; but that alone could never save (Eph. 2:9). No man has money enough or anything else enough for that matter—heredity, morality, philanthropy, charity, whatever it be—to purchase or merit salvation. But to come and follow Him, that is the essential thing. Therefore, whatever stands in the way of *that* must be swept aside. Cut off "the hand" or "the foot," pluck out "the eye," sell all, rather than fail of following Him. Surely the language still applies, if the situation is the same. And the thing that must go may not even be sinful in itself; just a friendship with a downward pull, some business plan, some professional ambition, some hindering pleasure. With *you*—shall it be your idols, or shall it be your Lord?

THE THINGS THAT ARE CAESAR'S.

J. EDWARD BOYD.

“Render unto Caesar the things that are Caesar’s; and unto God the things that are God’s.” Such was the answer which Jesus gave to those who cunningly endeavored to trap Him with the question of paying tribute to Caesar. It scarcely needs to be said that the word *Caesar*, as here used, denotes *human government*, ordained of God for the special purpose of inflicting punishment and executing vengeance on evil doers. (Rom. 13:1-4). Jesus here clearly indicates, that there are certain obligations which we owe to the civil power under which we live. These obligations exist by virtue of our relationship to God as His children, and the authority which He has vested in the Government; and to His word must we go, and upon that alone must we depend, to learn just what are the things which we should render unto Cæsar. And surely it should be clear that whatever is not in this word specified as belonging to Cæsar, God reserves solely for Himself; that it should be rendered, not unto Cæsar, but unto God. We must render unto Cæsar the things that are Cæsar’s; and unto God the things that are God’s: not refuse Cæsar what is his by Divine adjudication; nor yet, on the other hand, give Cæsar the things that belong to God alone.

What, then, are the things to be rendered unto Caesar? First, that we should

“BE SUBJECT

to every ordinance of man for the Lord’s sake” (1 Peter 2:13); being “in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.” (Rom. 13:1). This certainly implies obedience to the laws and regulations of government, always and only when these do not conflict with God’s word (as they sometimes do.) But in case of such conflict disobedience to the law of the country will please God and obedience will dishonor Him. Even then there should be humble submission to the penalty whether it be the prison, the fiery furnace, or the den of lions. But in other instances, no matter if the measures seem harsh, unwise, unreasonable, unfair, God’s people should be obedient.

“YE PAY TRIBUTE ALSO.”

The time of Jesus was a time of corruption and abuse. Taxes were exorbitant, quite naturally so because of the Roman government’s method of “farming” them out to the highest bidders. The tax collectors, commonly called publicans, had made themselves extremely odious to the people, who linked them together with that degraded class of people whom they designated as sinners. But against these abuses Jesus lifted not His voice; it was not His mission to preach governmental reform! Instead, when His attention was directed to the matter He simply replied, “Render unto Caesar the things that are Caesar’s.”

And Paul repeats the lesson: "For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13:6, 7.) Uncomplainingly, for the Lord's sake, should His children pay the taxes which Caesar requires of them.

Last of all, and first of all, (for so does the apostle emphasize its importance), "supplications,

PRAYERS,

intercessions, thanksgivings, should be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." (1 Tim. 2:1, 2). Surely it is not too much to say that this is the greatest possible service we can render! To pray for our rulers; to supplicate at the throne of grace for them; to intercede on their behalf; and for them to offer thanksgivings;—these are the things that God has asked us to do. "This is good and acceptable in the sight of God our Savior."

WHY IS IT?

A man can teach that the pope is "the beast" or that the Roman church is "the beast," or that the "man of sin" is only a personification of evil—in fact he can teach that "the first resurrection" is only the revival of the martyr spirit in later Christians and many other like things as well, and be said by many to be "no speculator," and to have "no opinions," and if another teaches that "resurrection" means resurrection, the first as well as the second, or denies that "the beast" or "man of sin" is as yet revealed he is called a speculator and charged with preaching his opinions. Why is it?

S. C.

OFFER EXTRAORDINARY.

TRUTH AND GRACE FREE.

In order to stimulate our subscription business during the dull season, and in order to place R. H. Boll's new dollar book of nearly 300 pages, in many homes and hands at once, we make this extraordinary offer: If you will send in two *new* subscriptions with your own *renewal* we will mail you this book *free of all charge*. Regardless of when your subscription was or will be due, you may come in on this offer while it lasts. The renewal and new names must be sent in at the regular 75c rate. Send for samples of WORD AND WORK to use in soliciting subscriptions.

WHAT THE PLUMB LINE REVEALED.

CHAS. M. NEAL.

WITHOUT EXCUSE.

In our former lesson we were dealing with the back-ground as painted with the sins of the Gentiles. (Rom. 1:8-29). To the severe charge made by Paul, doubtless the self-righteous Jews would fully concur for the world was, indeed, black at every point except where a Jew stood. So thought the Jew. Was not Israel the children of Abraham—had not God led them about and given them circumcision and the law—and were they not keeping the ordinances? Thus was the Jew “rocked to sleep in the cradle of carnal security,” and was led to judge severely the Gentiles accounting them as dogs. Paul must show the Jew that he also was without excuse and a helpless sinner before God. (Rom. 1:20 with 2:1).

THE JUDGING JEW.

While the Jew sat in Judgment on the Gentile there was also one who judged the Jew. “The judgment of God is according to truth.” (Rom. 2:1-5). The truth of the matter was that the Jew was as deep in sin as the Gentile, and seeing that he had the seven-fold advantage he was even more wicked for sinning against greater light. (Rom. 3:1, 2, with 9:4, 5). God’s judgment being “according to truth” how could he escape? Next Paul tells him “God will render to every man according to his works.” (Rom. 2:6-10). That the Jew’s work would not stand a close inspection was certain. “They say and do not,” said Jesus. And a proselyte made by them was at least a two-fold child of hell, for they bettered him none and added their own wicked works to his. (Matt. 23). The Jew cannot escape the Judgment of God by his works. But the Jew trusted much to his fleshly relation to Abraham. If *truth* revealed him a sadly stained sinner and his *works* testified loudly against him there was still the hope that God would pass lightly over the sins because of his fleshly relation. Paul closed this door of hope by calling attention to the fact that “there is no respect of persons with God.” (Rom. 2:11-15). Every avenue of escape is closed against him that he might be thrown a helpless sinner upon Christ. The only way out was (and is) through the judgment of men according to the gospel Paul preached by the person of Jesus Christ (Rom. 2:16). Paul does not develop this principle of judgment here but continues to press his indictment against the judging Jew.

A GOOD PICTURE SPOILED.

Paul now presents a picture of the Jew as he thought of himself. An excellent fellow, indeed. The great name Jew, with a perfect law and back of that God. He knew God’s will and approved things that were excellent and was well instructed. With strong confidence he considered himself a guide to the blind, a light to those in darkness and a corrector of the foolish, and a teacher of babes. (Rom. 2:17-20). But what the Jew

desired to be and professed to be was spoiled by his miserable practice. He transgressed the law and blasphemed and dishonored God. He abhorred idols but robbed their temples, taught chastity but committed adultery, and professed honesty but was a thief. (Rom. 2:21-24). Over against this professed holy, but profanely lived, life he was placing an ordinance, that of circumcision. He practiced the ordinance but kept on with his sin.

Willie, on having slyly emptied the jam jar was asked if he did not know it was wrong to steal jam. He replied that he did and that all the time he was eating he was praying. Willie's idea was, that so much praying paid for so much sinning. The Jew had somewhat the same view. Paul taught that ordinances are of value only when the heart is right. Circumcision, as they practiced it, was mere "concision." (Phil. 3:2, 3).

The real circumcision is one of the heart and not a bare outward performance. (Rom. 2:25-29). Name and ordinance formed the basis of the Jew's hope and this was skillfully removed which left him face to face with God, with his black heart still black and his depraved life in all its abhorrent deformities.

ALL COME SHORT.

Some months ago I was sick. During the time I had two dreams the same night. Both were manifestly on the Book of Romans, on which I had been meditating. One was on the third chapter and the other related to chapters four and six. The first one I will here relate with only the value of an illustration.

I saw multitudes of men marching. The faces and shades of color disclosed the fact that they hailed from every part of the globe. They were all in full uniform. The long column came in and went out at the horizon. That which impressed me most was the dwarfed stature. While I looked I heard a voice—as if in answer to my thoughts—saying, "they are all just three feet high." Though so small of stature and the measured step so short, they seemed not to notice it or care. Rather to the reverse: their actions revealed much pride in their display and showed much interest in their hats which were broad and of peculiar shape. Of all the vast throng "all came short," and, so far as I could see, all went short. This is the dream. It finds interpretation in the world of mankind and is told out by Paul in Rom. 3:9-20. It is said and thrice repeated—"They are *all* under sin." "they are *all* gone out of the way," "*all* the world guilty before God" and "*all* have sinned and come short of the glory of God." (Rom. 3:9, 12, 19, 24).. We come short by sin.

The sad thing is that most people are going to judgment short, because they are going in their own dwarfed selves instead of going as a "perfect man" in "the measure of the stature of the fulness of Christ." (Eph. 4:13). The plumbline of law and judgment has revealed the whole world guilty before God and all need to know of and have "the righteousness of God" which alone lets man in at the judgment. This he now presents.

IN BEHALF OF BETTER JOURNALISM.

How can our papers be made better? How can we have columns that will not fail to rebuke sin in uncertain tones and yet will indicate the presence of Christ's spirit within the hearts of those who write? The solution is easy, though the practice may be somewhat difficult, but surely the end is so desirable that we can afford to make hard and long continued efforts in that direction. The solution is for all writers to exercise religious care to speak the right thing in the right spirit and for each paper to have at least one EDITOR. An "editor" is not merely a man who writes articles for publication. Look it up in the dictionary and see what it means to "edit."

* * * * *

Undignified and unbecoming expressions are, or have been allowed to mar the columns of the religious press. Take a sample "So 'lick your flint and try again,' and I'll 'lick you when you answer my question." would Paul have talked that way? "SIC 'EM TIGER" is the heading (capitals too) of a paragraph criticizing a "Holiness" woman who tried to speak in an "unknown tongue." With a good, level-headed man in the office of each paper, determined that the brethren must either send in good copy or else have it cut down or cast into the waste basket, we could be spared all that kind of journalism.

A brother holding a responsible position in our newspaper world writes; "Your caption 'Better Journalism' implies that our present journalism is defective. If it is, it is not the fault of the publishers entirely, but largely the fault of the contributors. Certain special friends of any paper write these objectionable articles and because of the friendship and support given to that paper, the publisher does not want to offend this friend by refusing to print this article." If this correctly represents the editorial policy of our papers, it confirms my point made early in this article before this quotation came to hand that each paper should "have at least one editor." It seems natural that the publisher or office editor should feel very kindly toward "special friends;" and neither wish to lose their "friendship" nor "the support given to the paper" by them. And it may be on the other hand that they are naturally disinclined to favor writers who are not "special friends;" who do not particularly support the paper with lists of subscriptions; and who hold views not fully in accord with the publisher. These things seem NATURAL and there is some reason to believe that they are real conditions, conditions against which both the management and the constituency of the papers should vigorously strive. An article should not owe its place in a paper chiefly to its author's financial connection with the ex-chequer or his personal friendship with the management, nor should another article suffer in the waste basket--not for its own sins--but for the fact that its writer was neither a personal friend of the editor nor a finan-

cial supporter of the paper, but a brother whose understanding of the Word leads him to express thoughts which are not fully in accord with the management. Such a course will result in unsuitable matter appearing and good and needed articles on important subjects being suppressed.

It is no light position the editors and managers of the church papers have. By their very positions and their years of contact with the brethren they come to have more influence and power than other men of equal talents but with unequal opportunities for impressing themselves on the brethren and establishing themselves in the hearts of so great a constituency. The papers can, in a way, "make and unmake" men. Take a given preacher and let him deal with (or be dealt with) one or the other of two papers or classes of papers. Can you not readily see that if one paper is favorable to him and the other is unfavorable that it is going to make quite a difference which one writes him up? A paper is not an individual Christian; not a congregation; and it is not the whole church, but what a power it has! That this power be safeguarded and wisely and well used of immense importance and those who write for the papers and those who pass on what shall appear have each their serious responsibilities.

If contributors fail in their part, the editors can save the day by editing the copy with care. If the editors themselves err, the readers may properly call their attention to the matter and becomingly entreat them in the interest of better journalism. If the still persist in what is clearly a wrong course relief will be obtained by a sufficient number of clear-visioned readers discontinuing their subscriptions (2 Thess. 3:6). And just as it may be hard for editors to blue pencil some objectionable copy for reasons of friendship or finance, so it may be hard for readers to deprive themselves of a favorite paper because of the improper course of its management, but RIGHT is not to be discarded merely because it is unpleasant at times.

Since our editors and contributors too are all fallible it is not too much to say there are defects in present day journalism. It is likely that there always will be some, but those who make the copy and those who decide upon its availability should be careful to act as in the sight of God and those who read should do the same. Let us be patient and respectful with each other and seek to glorify God by our lives in whatever line of endeavor they may be spent and let us guard against "paper sectarianism" and newspaper popery.—Don Carlos Janes in Gospel Herald.

We have a number of excellent tracts on hand: "Rogers' Reasons"—an interesting conversational reply to scientific unbelief; "Rogers' Reasons, Number 2" treating on the Scriptures' testimony to Jesus Christ. These at five cents each. Mauro's tract answering the sneering infidel-critic attack on the doctrine of the Second Coming; Haldeman's tract on "Christian Science"—these ten cents each.

NEWS FROM THE CAMPS.

FROM CAMP SEVIER.

We have received from John E. Dunn, who has now been in religious work at Camp Sevier, S. C., for six months, an interesting report which we would print in full if we could spare the space. Describing the movement of the Thirtieth Division U. S. N. G., on April 27, for some embarkation point he says: "Such a stir of nearly 40,000 men and yet without any confusion or disorder I had never seen before. Our unit was the center of the busy scene. Thousands of men streamed through our building sending telegrams, phoning, mailing parcel post packages, special letters, and in every way making ready to depart at a moments notice. For days and nights almost without rest or sleep we quietly toiled rendering all kinds of service to our dear boys. Before daylight next morning the following Sunday morning, the folks from back at home were pouring into camp to bid their boys their last goodby. They came by thousands; mothers, fathers, wives and babies, sisters, sweethearts and other friends to say their last farewells to those who were as dear to them as their own lives. Oh, the torn and bleeding hearts—and this is what war is! The boys went about their duties, obeying orders calmly, coolly and determinedly. I think practically all of them were ready and anxious to go. Within three days the companies began to entrain. By the 25th of the month the division was gone. I made two trips to concentration camps at points of embarkation.

"At times like these there is an unlimited amount of service a Christian can render. He can comfort the sorrowing, give advice, pray with and speak words of cheer. Sometimes he is called on to arrange and hastily baptize some one, help them make their wills and in every conceivable way help the boys quickly to wind up their affairs.

"Before the 30th division was out of camp the 81st division was coming into camp. Eight thousand new draft men from Alabama and two thousand from New York City came. This is a new and strange experience to these young men just from home and into army life.

"We have Sunday school at our building every Sunday 9:00 A. M., followed with preaching. I usually preach on Sunday night. We have a religious service again every Wednesday evening at 8:00 o'clock. We have the Lord's Supper every Sunday afternoon at 3:30 o'clock.

Let anyone who has friends in Camp Sevier, who desires them to get in touch with me notify them to call on me at Y. M. C. A. Hut, unit 85.. A number of the new men have come to see me.

"I hear of some others of the brethren going into the work among our soldier boys. I do not know how you view the matter, but from my own experience and my conception of duty as

a servant of the Lord Jesus Christ I consider it the greatest call to service of my day and generation and perhaps the greatest opportunity to serve mankind since the apostolic age. I should rejoice to see thousands more going to these millions of our own young men, our own flesh and blood. They need our ministrations unto them physically, mentally and spiritually."

FROM FT. OGLETHORPE.

From H. L. Olmstead we also have an interesting report. He is located at Fort Oglethorpe, Ga., near Chattanooga, Tenn. He is in touch with "a hospital unit, signal corps detachment, Quarter Master's Corps and a number of new men in detention." Speaking of his duties and opportunities he says: "Last night I spent about one hour and a half with several new boys sick from inoculation. Carried them some magazines, checker-boards, Testaments and other good books. They fairly ate us up and also the Testaments. We did not have enough of the latter to go around. This evening I shall go back and conduct a Bible Class under the trees for these men. At building 28 next Sunday morning there will be held a communion service for all men who desire to participate. Arrangements for all who desire a weekly communion service will also be made.

"The men with whom I am associated in this particular building are a fine lot. Each morning we hold a little devotional service and Bible Study which gives us "strength for the day." The 'atmosphere' of this building is most excellent. Of all the men who have come in here since I have been here I have heard but one use profane language. However, in the barracks it is not so. This particular man was asked to 'whistle' when he came to that part of his conversation and he took it all right. I have been here long enough to see that many men are losing God in the army, but many are finding Him and finding Him in a really big way.

"For the benefit of fathers and mothers, or those who have friends here whom they may wish me to see I suggest they write me at Chattanooga, Tenn, Military Branch, Army Y. M. C. A. No. 30. Be sure to give the full military attachment of the man you want me to see, otherwise it will not be possible to find him."

At a later date H. L. Olmstead writes as follows:

"Have been in the camp ten days now enjoying the dust and the heat. Have conducted five Bible classes in the time, preached twice, taught one big S. S. class, visited 25 men in the hospital and have had ever so many personal religious interviews with men.

"The three weeks' training I had at Blue Ridge, together with the physical exercise under the direction of an expert here is reducing my equatorial regions but not my weight. I am getting hard as a mule and can hike five or six miles in the hot sun these days."

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

A Japanese believer has given \$25,000 to one of the universities to complete a library. ** It was Lowell, while ambassador to Great Britain, who answered the unbeliever's sneer thus: "When the keen scrutiny of skeptics has found a place on this planet where a decent man may live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted ** —when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone before and cleared the way ** it will then be in order for these skeptical 'literati' to move thither and there ventilate their views."

Bro. McCaleb will be mighty glad to see some reinforcements arriving in Japan this year and there is a prospect of this very thing. ** In 1917, Miss E. Ram, daughter of a native worker in India, gave from her salary of \$32.00 a month the sum of \$160.00. Perhaps she has far outstripped a good number of "us" on this side of the water in the grace of giving. ** For printing free leaflets, I have paid not long since one bill of \$123.13. For blank stock for issuing our free cards a bill of \$20.55 has been paid. There will be no printer's bill with this as I will do the work on the press here at home. ** While the hot days come and go, let us not put Bro. Vincent "in a sweat" about funds for his work in Japan. The good brother's address is 137 East Third St., Dayton, Ohio, or if you prefer, let the gifts come this way. ** Bro. Fujimori baptized four on March 31.

Mails from India are rather infrequent. The boats are probably fewer in that service on account of the terrible struggle in Europe. ** I hold Bro. John Sherriff, of South Africa, to be a good and worthy man who deserves much more attention than he gets. Some one should be active in informing the brethren of him and his work. ** Indeed there is need for many "somebods" to be active in keeping the needs of various mission fields, local and distant, before the church. These are times of unusual need on the part of various agencies which in time of peace do not press upon the brethren so much for attention. Unless brethren are thoughtful or have their attention called to the mission work (for which we can not appeal to outsiders) it is likely to suffer. Think of Sister A-H's needs; of the (at present) abandoned building project in Japan; of the McHenry deficit; of the call Harper, Kan., made for Bro. Metlob; of the need of the poor in India; and of all the regular work of Sisters Andrews and Cybert, of Brothers McCaleb, Fujimori and others in Japan, and all the worthy workers everywhere. Please do not overlook Bro. Hebert among the French Catholics in Louisiana. ** Bro. Martin visited Sister Armstrong-Hopkins in Bombay. She and Bro.

A-H. had been married almost twenty-five years at the time of his death, and she is very lonely and sad. ** It is figured that the "loyal brethren," as they are sometimes called, by giving a cent a day for missions, would give enough to send out and support 200 missionaries a year, build each of them a home, support 2,000 native preachers and have a surplus for schools, hospitals and charity amounting to \$1,205,000. Please read that again and interrogate the person who lives in your clothes. ** I am sending mission funds away once every month or oftener. Please make remittances by money order or draft on N. Y., Chicago, or St. Louis, to avoid cost of cashing here (or add a nickel to each check of \$50 or less. ** For the year ending Sept. 30, last, I received \$4,900 for mission work. ** You should know about the family of Bro. Ram in India. If more funds are received for his support than is needed, they can easily be used otherwise. ** If you believe in home missions send me a quarter or half dollar (postage) for an assortment of 17 kinds of free literature to advance the cause. ** Where will our money spend eternity? ** Have you looked to see whether Mark 16:15 is in the revised version of the Bible? And what does it mean?

Buechel, Ky.

FREE FOR POSTAGE.

The unselfish work of brother and sister Janes in the free distribution of literature is well worthy of imitation and encouragement. Just now, the call for the good literature is some greater than their "Tract Treasury" justifies; but the call will be met and the funds will come. The idea is to get the tracts where they will "go about doing good." Heinz advertises "57 varieties" for the body; but brother Janes issues "17 varieties" for the soul. About a half-million pieces, all handled by the Janes's and their willing helpers, have already been distributed; and never a cent, except for postage, has been charged. We think the ministry will show up big "Over There." Postage on these is as follows: Daily Bible Reading, Conversion, Baptism, Missionary Work, Dancing, How to Use the Bible, Instrumental Music in Worship, The True Church, Christ is Coming, and The Great Invitation. 4 cents the hundred.

A 16-page pamphlet on "A Neglected Subject" at 3 cents a dozen, 15 cents a hundred. Four kinds of small cards 3 cents a hundred, a larger card ("Where to Find It") 6 cents a hundred. Gunned stickers for hymn books, envelopes, etc., bearing the motto, "Greater Things for God." 1 cent a hundred.

Address Don Carlos Janes, Buechel, Ky.

We cannot pray sincerely, and therefore not acceptably, when we are living in sin, or regard iniquity in our hearts. Let us repent and get God's forgiveness first; and then, with true purpose, lift up holy hands unto Him without wrath or doubting.

FIRST LORD'S DAY LESSON OF JULY:

Lesson 1.

July 7, 1918.

BEGINNING THE CHRISTIAN LIFE.

Golden Text: "Whosoever will let him take the water of life."
Rev. 22:17.

Lesson Text: Acts 16:13-15, 25-34. (Study also, Acts 2:37-47; 8:26-40; Rom. 5:1-11).

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

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spoke unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. 25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; 26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. 27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, 30 and brought them out and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. 32 And they spake the word of the Lord unto him, with all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was bap-

I. The Conversion of Lydia. (The first converts in Europe.)

Verse 13. Why did Paul and his company go there on the Sabbath day? (Comp. Acts 13:14, 42, 44). What kind of place, and what sort of meeting was this?

Verse 14. Who heard the message? What did the Lord do for her? What part does "the heart" have in conversion? Acts 28:27. (Comp. Luke 24:27, 32, 44-46). Rom. 10:9, 10. What was the effect of this "opening of the heart?" What is it to give heed? Acts 8:6, 12; Heb. 2:1. See how the Lord opened the hearts of the sinners on Pentecost (Acts 2:36-41); of the Eunuch (Acts 8:34-36); of the Jailor (Acts 16:27-34). Could He have used the word itself and Paul's humble and powerful ministry, to accomplish that in this case? (1 Thess. 1:5; Acts 14:1.)

Verse 15. Was it the regular thing for those who "gave heed" to the apostle's teaching to be baptized? Is it still so? Is there any intimation here that there were infants in Lydia's household? How did Lydia show her new faith and love?

II. The Conversion of the Jailor.

Verse 25. Did Paul and Silas have any earthly grounds for rejoicing? (Vs. 22-24). Why then their songs and praises? Matt. 5:12; John 16:33; Phil. 4:4; 1 Pet. 1:8; 4:13. Who was listening? What do you suppose those prisoners thought? Was this a natural earthquake? If so, did not God use it for a purpose? What was the strange effect? Does God intend in a higher sense through the testimony and sufferings of His servants to set prisoners free? Luke 4:18.

Verses 27, 28. Why was the jailor ready to commit suicide when he saw

tized, he and all his, immediately. 34 And he brought them up into his house. and set food before them, and rejoiced greatly, with all his house, having believed in God.

the prison doors open? Who stopped him? Did he seem then to realize the presence of a superhuman power?

Verses 29, 30. What was his anxious question? Could there be a connection between this question and the evil spirit's testimony? Acts 16:17.

Verses 31, 32. What was the first, and really all-comprehensive answer? How does such a belief come? Rom. 10:17. Could he have believed before he had heard? Rom. 10:14; John 9:36. What did Paul and Silas do therefore? After having heard the word was the jailor in position to believe and obey?

Verses 33, 34. In what did he show his repentance of his share in the mistreatment accorded these two men? What else did he do? (What shows there were no infants in this household?) Why did all this household now rejoice? Was this worth all the suffering Paul and Silas had endured?

NOTES ON LESSON 1.

Is the Christian Life a new life, or a reformation of the old?

"If any man is in Christ, he is a new creature: the old things are passed away; behold they are become new." 2 Cor. 5:17.

How does this New Life begin?

1. It is **begotten in us through the word**, when that word is received in faith. John 1:12, 13; 1 Pet. 1:23.

2. We are **born anew** of water and the Spirit. John 3:5. In the act of baptism (in which faith is expressed and made complete) there is a death and burial of the old, and the beginning of a new life. Rom. 6:4. There and then the believer also receives remission of sins and the Holy Spirit. Acts 2:38; Tit. 3:5. Those who accepted and obeyed Peter's inspired preaching on Pentecost (Acts 2:22-41) were born of water and the Spirit." Follow that simple pattern, and have certainty.

Q. Does water have such virtue and efficacy?

A. Water has no virtue nor efficacy; but the faith in the crucified, buried, and risen Savior; which expresses itself in obedience to this His command. (Compare John 9:6). Our salvation is by grace through faith. That disposition which on any grounds refuses or neglects to do what Jesus directs is not faith; but that which expresses itself in the God-appointed act of obedience is true faith.

Where do we find Examples?

For direct instruction how to become Christians we must go to a special portion of God's Book.

1. We must come to the New Testament. For God spoke in times past unto the fathers by the prophets; but in these last days He has spoken unto us by His Son.

2. We must come to **this side of the cross**. "For where a testament is there must also of necessity be the death of the testator... it is of no strength at all while the testator liveth." Heb. 9:17, 18. The "new testament" did not go into effect until Jesus had died on the cross.

3. We must begin with Pentecost. On that day (and not before) the Holy Spirit came upon the apostles. The full gospel could not be preached until then. Jesus could not be publicly proclaimed as the Christ (Matt. 16:20); and the good news of His death, burial, and resurrection on our behalf (1 Cor. 15:1-4) could not be told, until the Spirit came. (Luke 24:47-49).

4. We must come to the **Book of Acts**. The four gospels tell us of the Lord Jesus: His life and death, resurrection and ascension. They are preparatory. They were written that we might believe in Him. (John 20:31). But in Acts we are told how the Spirit came down upon His apostles, who then began to preach "as the Spirit gave them utterance." On the first day 3,000 were converted. The record of Acts, 2nd chapter, shows how.

SECOND LORD'S DAY LESSON OF JULY.

Lesson 2.

July 14, 1918.

READING GOD'S WORD.

Golden Text: "Ye shall know the truth, and the truth shall make you free." John 8:32.

Lesson Text: Acts 8:26-31, 35-39; Ps. 19:7-11. (Study also Ps. 119:9-16; Isa. 55:8-11).

26. But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. 27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah. 29 And the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? 31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. 35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. 36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? 38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. 39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

7. The law of Jehovah is perfect, restoring the soul: The testimony of Jehovah is sure, making wise the simple. 8 The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes. 9 The fear of Jehovah is clean, enduring for ever: The ordinances of Jehovah are true, and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey

Verse 26. Who is Philip? (Acts 6). What had he been doing? (Acts 8:4-25). Who spoke to him? From whom did this message come?

Verses 27, 28. For whose sake was Philip sent to this place? Locate Ethiopia on the map—is it far from Jerusalem? Why did this eunuch make this long and toilsome journey? (Deut. 16:16). What was he doing now? What importance did "Isaiah" have in his eyes? (Isa. 55:8-11; 2 Pet. 1:21).

Verse 29. Who now takes a hand in the affair? To whom does the Spirit speak—to the sinner or the preacher? Did the Spirit speak plainly or by some dark impulse? Was the Father interested in the salvation of this man? was the Son? was the Spirit? was the "angel of the Lord"? was the preacher Philip? Is it worth while for heaven and earth to be so stirred up over the saving of one man? (Luke 15:7, 10).

Verses 30, 31. Why was he reading Isaiah if he didn't understand it? (Ps. 19:10; Prov. 2:1-9). Hadn't he better let that alone? Why did he ask Philip to come up and sit with him? Was this Eunuch a very proud man, feeling his high office and social standing?

Verse 35. Look up and read "this scripture" from Isa. 53. Was it not a good text from which to "preach Jesus?" What would be included in preaching "Jesus"? (1 Cor. 15:1-4; see sample of apostolic preaching in Acts 2:22-38; 10:36-43.)

Verse 36. Where did the Eunuch get any suggestion of baptism? Does the preaching of "Jesus" include the teaching of baptism? (Matt. 28:18, 19; Mark 16:15, 16).

Verse 37. (In the "King James Version," or in the footnote of the Revised Version read v 37. A comparison of ancient manuscripts revealed the fact that this verse did not originally belong into the record. Yet the very fact that this explanatory

and the droppings of the honey-note was added so long ago shows comb. 11 Moreover by them is thy that this confession was demanded servant warned: In keeping them from the beginning. Rom. 10:9, 10. there is great reward. Verse 38. how much water was there? What action was performed after they both had descended into the water? Col. 2:12.

Verse 39. What sign of His hand in the whole matter did God now give to the eunuch? Where did the eunuch go? How did he go? Why did he rejoice? (Rom. 5:1, 2). At the beginning of this lesson was he a saved man? At the end is he a saved man? What had occurred? If a sinner today takes the same steps of obedient faith will he be saved, just as the eunuch was?

NOTES ON LESSON 2.

Reading God's Word.

What was the Eunuch doing when Philip met him? Was that part of the word which he was reading sufficient to enlighten him as to how to come to the Lord and be saved? No; but it furnished a foundation on which the Message of Salvation could be preached. Philip "beginning from this scripture preached unto him Jesus." The Eunuch's faithful study of the Old Testament prophet made an opening and an occasion for the gospel. He was ready to receive it when he heard it.

The New Life Nourished by the Word.

Last lesson dealt with the Beginning of Christian Life. It always begins with the word of God, the gospel-message. By that comes faith. (Rom. 10:17). By it we are begotten again. (1 Pet. 1:23). But, having been begotten, as newborn babes, we need to feed upon that same word—"the spiritual milk, that ye may grow thereby unto salvation." 1 Pet. 2:1, 2. Those who became Christians on Pentecost "continued stedfastly in the apostles' teaching." (Acts 2:42). Have we access to "the apostles' teaching" today? Yes, in the New Testament. In it is laid down "the faith which was once for all delivered to the saints." Ought Christians today, whether new-born or older, to continue stedfastly in the apostles' teaching?

"Rightly Dividing the Word of Truth."

In which part of the Bible did Jesus speak to the fathers? "God spake in times past unto the fathers by the prophets." From Moses to Malachi, the Old Testament came from God, through the prophets." In these last days" God has spoken to us by His Son. (Heb. 1:1, 2). The words God has addressed directly to us—namely what He spoke to us by His Son—concerns us directly. There we learn how to come to God, how to be saved, how to worship and serve. But the part which He spoke in times past to the fathers by the prophets is full of value to us; for there we learn the ways of God and of men, examples, illustrations, warnings and encouragements, and every sort of needed lesson. We are not under that dispensation, but great and unchanging principles of righteousness and truth, lessons concerning right and wrong, sin, repentance, faith and unbelief, law and grace, are taught in the Old Testament records; and its prophecies have reference to our Lord Jesus Christ and to many things yet to come. "Whatsoever things were written aforetime were written for our learning, that through patience and comfort of the scriptures we might have hope." Rom. 15:4. These Old Testament scriptures are able to make us "wise unto salvation"—not in themselves, but "through faith which is in Christ Jesus." (2 Tim. 3:15). It is all "inspired of God," and "profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."

As for that part of the inspired scriptures which we call the New Testament, the Lord says, "Let the word of Christ dwell in you richly." Col. 3:15. "If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you." (John 15:7). "If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father." 1 John 2:24.

THIRD LORD'S DAY LESSON OF JULY.

Lesson 3.

July 21, 1918.

PRAYING TO GOD.

Golden Text: "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." Heb. 4:16.

Lesson Text: Luke 11:1-13; Ps. 145:18, 19. (Study also Matt. 7:7-11; 6:5-13.)

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before him; 7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? 8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? 12 Or, if he shall ask an egg, will he give him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? 18 Jehovah is nigh unto all them that call upon him, To all that call upon him in truth. 19 He will fulfil the desire of them that fear him; He also will hear their cry, and will save them.

Verse 1. Did Jesus pray often? (Luke 3:21; 5:16; 6:12; 9:18; 9:29). What did the disciples request of him? (What new and beautiful light does this verse throw on John the Baptist?)

Verse 2. Can all men properly call God "Father?" Gal. 3:26, 29; Comp. John 8:44. With whose interest and glory are the first two petitions concerned? Is not our blessing also and the blessing of the world involved in the glory of God?

Verse 3. Does God care whether we have our daily bread? Can He and does He answer this petition? Does that exclude our own labor and effort when possible? But if ever it becomes impossible for God's child to do anything, is God even then able to hear and answer this prayer?

Verse 4. Compare with Golden Text. Which petition is for **cure** and **mercy**? Which for **help** and **prevention**? Which is more desirable, prevention or cure?

Verse 5. On what basis of relationship is the "Lord's Prayer" offered? (v. 2). Is the basis here **Fatherhood** or **Friendship**? Are all sons friends with their fathers? Are all of God's children His friends? Who only? John 15:14. Can God's friends cooperate with Him in His and their common work and interest? (John 15:15).

Verses 5-8. Would this man have dared to go to another's home at such an hour, with such a request, if the other had not been his friend? Was the request for himself or for another party? Can we go to God to obtain blessing for the needy who themselves have no access to Him? In so doing are we co-operating with Him in His great work? Does He sometimes seem unwilling to respond? Is He really so? What does Jesus teach us to do in such a case—to give up or keep on? What is "importunity?"

Verses 9-12. What absolute assur-

ance does Jesus give us in verses 9 and 10? Is there such a resemblance between loaf and stone, fish and serpent, that a child might mistake the one for the other, and make petition for it? Would a father grant such a request? Would God? But will He let us go empty?

Verse 13. What does Jesus say of human fathers? Who alone is good? If even human fathers give their children good things, how about God? (Matt. 7:11). What special gift does He hold out to them? Is not all other good and blessing wrapped up in that? (Gal. 3:14; 4:6; 5:22, 23). Psalm 145:18, 19.

To whom is God nigh? (Deut. 4:7). To how many of those who call upon Him is He nigh? (Ps. 86:5). What only proviso does He make? What is it to call upon Him in truth? (Isa. 48:1; Ps. 32:2). Whose desire will He fulfil? (Comp. Ps. 37:4; 112:10). Who are they that fear Him? (Prov. 8:13). What will He do for them in their time of need?

NOTES ON LESSON 3.

The Necessity of Prayer.

Just as the new life we have received in Jesus, requires the milk and meat of God's word for its sustenance; so it needs also **Prayer**. We cannot get through without praying. In His word God talks to us, in prayer we talk to Him; and thus we hold communion with Him.

We are spiritually (and in every other way) very dependent and helpless. God has all resources to supply every need, and is very glad and ready to give. Only He wants us to ask of Him. He can do a thousand things for us when we ask that He would not, and (righteously and wisely) could not do unless He were asked. "Ask and ye shall receive that your joy may be made full." John 16:24. He urges this upon every one of His children, "Continue stedfastly in prayer." (Rom. 12:12). "And he spake a parable unto them to the end that they ought always to pray and not to faint." Luke 18:1. "Pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward." 1 Thess. 5:17, 18.

Why Prayer is So Necessary.

1. Because of the great conflict every Christian has to face—a conflict not against flesh and blood, but against spiritual hosts of evil, led by Satan himself. The Christian is no match against that sort of foe. He must obtain God's strength, and stand fast in it. He must put on the seven-fold armor: five pieces of defense; one weapon of attack; and one terrible weapon of both defense and offense combined, the last and greatest, through which the use and effectiveness of all the others becomes possible: "all prayer"—"with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto (that is, keeping awake in order that we may pray) in all perseverance and supplication for all the saints." (Eph. 6:10-18). It is plain that if Satan can induce us to grow slack in prayer, or even to abandon it altogether, he has the victory over us, and will soon vanquish us entirely. Even a few days' carelessness will tell. We cannot afford to let go of God. Pray, pray, pray. (Exod. 17:11).

2. The Cares and Anxieties of Life. These threaten every one of God's children; and when permitted to come in, they choke out the spiritual life, and make us unfruitful. Moreover, anxiety leads directly to covetousness—the inordinate desire for, dependence on, love of money, which is idolatry.

(Note carefully the connections in Mat. 6:19, 24, 25; and Luke 12:21, 22). But how shall we overcome the doubt and fear and unbelief which manifests itself in anxiety and worry? God tells us: "In nothing be anxious; but in everything by prayer and supplication, with thanksgiving let your requests be made known to God; and the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." Phil. 4:6, 7. **Intercessory Prayer.**

Our right to pray is not confined to ourselves. The lesson from Luke 13 brings out the power of intercessory prayer. We can and may pray one for another; for friends and loved ones; for God's work and God's workers; for the unsaved also (Rom. 10:1) and for all men; for kings and all that are in high place. For we are priests unto God on behalf of our fellow-men.

FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4.

July 28, 1918.

OBEYING GOD.

Golden Text: "If ye love me, ye will keep my commandments." John 14:15.

Lesson Text: Matt. 4:18-22; John 14:22-24; Jas. 1:22-27. (Study also 1 Sam. 15:22, 23; Matt. 7:21-27).

I. 18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.

II. 22. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him, 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

III. 22. But be ye doers of the word, and not hearers only, deluding your own selves. 23 For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: 24 for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. 25 But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. 26 If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. 27 Pure religion and undefiled before our God and Father is this, to visit the fatherless

I. "All to leave, and follow Thee." Matt. 4:18-22.

How did these show implicit obedience? Was their obedience prompt? Was it cheerful? Was it self-sacrificing? Is a half-hearted, unwilling, grudging obedience pleasing to God? Ought Christians to render as ready and whole-hearted response to God's call as the patriot leaves home and all to give his life for his country? Will God compensate such a step? Matt. 19:27-29.

II. The Obedience of Love. John 14:22-24.

What had Jesus just said that called forth Judas' question? See v. 21. What does "manifest" mean? To whom will Jesus manifest Himself? (v. 23). How will He manifest Himself? Does God dwell in the true believer? 1 John 4:16. Does Christ dwell in him? 2 Cor. 13:5. Does the Holy Spirit dwell in him? 1 Cor. 3:16; 6:19. What is the mark of true love to God? What the evidence that there is no real love? Can a man go through the outward performance of obeying, without love? But can a man love without obeying?

III. The Test of True Religion.

Jas. 1:22-27.

When does a man delude himself? Whom does he delude? What comparison does the apostle make of such a man? Does the Word make any real and lasting impression on such a hearer? What is "the perfect law?" Rom. 8:2; Gal. 6:2. Why is it called the "law of liberty?" (2 Cor. 3:3, 6-8, 17; Rom. 6:14). How does this law of liberty show itself in the life? (Gal. 5:6, 13). When and how does such a worker receive his blessing?

Verses 26, 27. What is vain religion? What "pure religion and undefiled before our God and Father?" Can a man who has never been separated from the world, born again, washed, keep himself "unspotted from the world?" Will it do then to say that

and widows in their affliction, and to keep oneself unspotted from the world. "just so a man does good works—that is the only religion needed?" (John 3:36; 1 Pet. 4:18; Gal. 3:26, 27; Eph. 2:8-10; Tit. 3:5-8).

NOTES ON LESSON 4.

Obedience Indispensible.

From Genesis to Revelation, in all God's dealings with men, the key-note is **Obedience**. Whether in the Garden of Eden, or under the law, or under grace, in the gospel-dispensation, there is but one final word: **Obey**.

Obedience under the Gospel.

Some may think that now, since the dispensation of grace and mercy has come, the requirement to obey is not so strict, and that it does not make so much difference whether we do always exactly what God wants; that sin is not so serious, and that carelessness is more pardonable. This is not true. The difference between the Law and Grace is not that the Law demanded strict obedience and the Gospel licenses sin or carelessness. Both alike require obedience; and the gospel sort of obedience goes further and deeper than that of the Law. The difference lies in the principle of obedience.

An Outward Law and an Inward Life.

The Law was written and engraven on stone—a code of conduct from without, to subjugate the fleshly man to God's will. (2 Cor. 3).

Under the Gospel God's laws are written in the heart and in the mind. "I delight to do thy will, O my God; yea, thy law is within my heart." (Ps. 40:8; Heb. 8:10).

The Law was not made for good men, but to control the flesh, which is never good. (1 Tim. 1:9).

The Gospel begets us to a new life first, makes us new creatures, fills us with love and power, that we may gladly do that good and acceptable and perfect will of God.

Contrasts Between the Law and the Gospel.

Under the Gospel we have not (as formerly under the Law) received a spirit of bondage which again engenders fear; but a spirit of adoption by which we cry, "Abba, Father." (Rom. 8:15). The "fear and trembling" with which we now work out our salvation God gave us, is the filial reverence and awe, which cannot afford to ignore or to trifle with God's goodness: "for it is God that worketh in you both to will and to work for his good pleasure." (Phil. 2:12, 13).

Under the Law men worked upon a basis of desert and merit. "He that doeth them shall live in them." But the obedience of the Gospel is the obedience of faith, of the soul that abandons its own righteousness, and accepting the Lord's promise of the free gift of salvation, trustingly accepts.

As many as were under the Law were under a curse; "for it is written, Cursed is every one who continueth not in all things that are written in the book of the law to do them." But Christ redeemed us from that situation, having on the cross become a curse on our behalf, that the blessing of Abraham might come on us, and that we might receive the promise of the Spirit by faith. (Gal. 3:10-14).

The "Ministration of the Spirit."

The Law was "the ministration of death, written and engraven on stones." For the Law brought the sentence of God's wrath upon men. But the Gospel is "the ministration of the Spirit." Now the Spirit is not an outward statute, but an inward life and power that impels and enables us to do all of God's will, as we are taught it in the New Testament. He thus sets us free. For "where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17). Now the fruit of the Spirit in our lives is, "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." No law is required for such folk, and no law could condemn them. (Gal. 5).

Obedience of Faith and Love.

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.

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.

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."

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