

WORD AND WORK

“CALL BACK.”

If you have gone a little way ahead of me, call back—
'Twill cheer my heart and help my feet along the stony track;
And, if, perchance, Faith's light is dim, because the oil is low,
Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;
Call back and say He kept you when the forest's roots were
torn;

That, when the heavens thundered and the earthquake shook the
hill,

He bore you up and held you where the very air was still

Oh, friend, call back, and tell me, for I cannot see your face,
They say it glows with triumph, and your feet bound in the race;
But there are mists between us and my spirit eyes are dim,
And I cannot see the glory, though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry,
And if you say He saw you through the night's sin-darkened
sky—

If you have gone a little way ahead, oh, friend, call back—
'Twill cheer my heart and help my feet along the stony track.

—Selected.

WORDS IN SEASON.

R. H. B.

THE SUFFERINGS OF GOD.

The world has never known and understood God. The untutored savage who “looks up through nature to nature's God” naturally concludes that He is just as indifferent and unfeeling as nature herself. The tutored but unbelieving man of science knows of no God save a wheel-work of laws and natural forces, stern, cruel, blindly impartial. I will waste no space to characterize the various types of gods the philosophers have constructed out of their reasonings; nor the idols of the nations. But even Christendom in her creeds misses the mark. The theologies have represented Him as a being “without body, parts, or passions,” impassive, self-complacent, autocratic, far removed in holiness, living in unchanging, eternal bliss and glory. Meanwhile man suffers, struggles, perishes. If the sum total of human agony of even one day could be visualized, it would be seen to reach up to heaven as a vast mountain. Does He not care—in such a way I mean as to really affect Him? The statue of Buddha sits cross-legged, with closed eyes, the very symbol of imperturbable peace which takes no cognizance of the waves of trouble that surge

around—is *our* God like that? Perhaps we also have failed in our knowledge of Him.

GOD IS LOVE.

The moment we admit the Biblical definition, "God is Love"—another thought presses in behind it: *If He loves He suffers!* In a world where sin and misery prevail love is *bound* to suffer. What mother who loved her child has been spared suffering of the keenest sort? The greater the love, the sharper the pains it must endure. Is God exempt from that? Is there some super-rational way in which He can love fervently and sincerely and yet not care? But one may object that God knows the future—that He has His plans and purposes, and comforts Himself in the outcome. There is no doubt an element of truth in this, and the thought is not unworthy of Him. Yet—His word being true—the future does not hold a comforting outlook for all, by any means. Human ruin is greater than we can realize. And even where hope is sure—does the present suffering make no appeal to His heart? "Jesus wept," we read, at Lazarus' tomb, although He knew in how short a time He would restore Lazarus alive to his sorrowing sisters. And Jesus Christ is the express image of the Father. "He that beholdeth me beholdeth him that sent me." He, "the man of sorrows and acquainted with grief," in His own compassion, sympathy, and pain, gave us the picture of the God that suffers.

UNANSWERED QUESTIONS.

Now arises a throng of incredulous questions. Why, if God suffers, did He ever undertake such trouble? Did He not know and foresee? Why did He make man at all? Why did not God make man so that he could not fall? Why did He not prevent sin? Why does He not stop evil now? Why, seeing it is in the power of His hand, does He not put an end to all suffering now? Why does He (as His word shows) Himself inflict punishment, judgment, vengeance? Now these questions may be unanswerable. They are, unless He has answered them in His word; and I do not know that He has answered them all. There are some things we could not take in at the present even if God had told us; and on the whole in such matters a child can afford to trust the Father.

"Jehovah, my heart is not haughty, nor mine eyes lofty;

Neither do I exercise myself in great matters,

Or in things too wonderful for me." (Ps. 131:1).

It is sufficient to know that all God's dealings are in wisdom, righteousness, and love, and that He will justify His ways at last. He is neither short-sighted nor arbitrary. If any man think that God has been playing and experimenting at the expense of His creatures—John 3:16, "God so loved the world that he gave his only begotten Son," is refutation enough of the monstrous thought. It has *cost* Him too much. No—back of all He has done and is doing is an awful necessity, a compulsion born of righteousness and love.

"GOD'S UNUTTERABLE SORROW."

Turning now to God's word, we find the fact of His suffering writ plainly upon its pages. *God suffers in man's sins.* I grant that if God were only a ruler, law-giver, and judge, human sin would give him small concern. But if indeed He *loves* men, it could not be otherwise than that, over and above the question of violated justice and order, and upholding of law and judgment, our sin must carry *pain* to His heart. For sin is that which alienates between God and man, and separates, and erects a barrier insurmountable on man's side, and on God's side surmountable only at the bitterest and most terrible expense. What was the grief of God's heart when Adam sinned for the race, is not to be understood intellectually: in some things the heart sees far deeper than the head. The father or mother who have known what it is to see their children estranged, deceived, carried away into hopeless sin and loss, may realize by the very love and care God Himself has implanted in them for their children what God has felt. The Lord Jesus gave us the parable of the Prodigal Son. The whole background of that story is a wounded father-heart, a yearning love that waits and suffers, bearing all things and hoping all things against the day of the wayward child's homecoming. "Hear O heaven, and give ear O earth, for Jehovah hath spoken: I have nourished and brought up children and—*they* have *rebelled* against me!" Thus runs God's complaint in Isaiah. And G. C. Morgan has caught the point well when he speaks of "the unutterable sorrow of God," and illustrates from the poet's lines:

"How sharper than a serpent's tooth it is
To have a thankless child."

Has it occurred to us that when David committed his grievous sin that the wrong he did to God was infinitely greater than that against Bathsheba and Uriah? When David's eyes were opened to the enormity of his deed that one fact that he had sinned against Love overshadowed all else; and he cried out to God—"Against thee, thee only have I sinned and done that which is evil in thy sight." (Ps. 51:4).

A man saw in his dream the Lord Jesus being scourged. A cruel ruffian lifted up the whip and it fell with hissing blows upon the Savior's body. Horrified, the man rushed forward to stop the terrible deed. The ruffian turned, and the man recognized in him his own face. Was it only a dream?

IN ALL OUR AFFLICTIONS.

He tells us plain and outright, "In all their afflictions He was afflicted." Isa. 63:9. The scholars think they know better. They call it "anthropopathy." They are welcome to their big words. God's babes get the heart-truth that God suffers in the afflictions of His people, and in the sufferings of all men: "For he doth not willingly afflict or grieve the children of men." (Lam. 3:33). When Israel had sinned and disobeyed beyond the limit of reason, and when, even after God had refused to do anything more for

them, they threw themselves upon His boundless mercy—"his soul was grieved for the misery of Israel." (Judg. 10:10). And so now God cares; God feels; God shares our sorrows and miseries. Constantly there go up before Him three groans—remembrancers that give Him no peace until He perform, until He accomplish His work of redemption:

1. The whole creation groaneth and travaileth in pain even until now—*waiting* for the revealing of the sons of God. (Rom. 8:19, 22).

2. We ourselves, who have received the first fruit of the Spirit groan within ourselves—*waiting* for our adoption, to wit, the redemption of our bodies. (Rom. 8:23).

3. The Spirit himself maketh intercession for us with groanings which cannot be uttered. (Rom. 8:26).

And this groaning of the Spirits lets us into the secret of the heart of God. He has borne and bears until yet the heavy end of our sorrows.

GOD'S SUFFERING IN CHRIST.

The supreme manifestation of God's suffering for man and with man was set forth in the Sacrifice of His Son. There are some who have imagined that the real work and suffering of our redemption was done by the Son, rather than the Father; forgetting that any man on earth (for such analogies of human love do faintly illustrate in their limits, the great love of God)—any man who has a heart would rather at any time suffer himself, than to let his child suffer. The secret of the atonement lies in this that God took the judgment of our sins upon Himself, in the Person of His Son, His Only-Beloved, who from eternity had dwelt in the Father's bosom, who laid aside His glory and His honor, the veil of separation falling between Him and the Father, for man's sake; and who bore our sins in His own body upon the tree. For "God was in Christ, reconciling the world unto himself: . . . Him who knew no sin he made to be sin on our behalf that we might become the righteousness of God in him." (2 Cor. 5:19, 21). It was God's Sacrifice. It was God's suffering: for what the Son suffered God Himself suffered to fullest measure; and the blood of Jesus Christ which was shed on the cross of Calvary for many for the remission of sins *was also the heart-blood of God.*

GOD'S GRIEF OVER THE LOST.

Finally, God suffers in the doom of the lost. There is such a thing in the world and spiritual universe, as a loss and perdition which is for ever and ever, irretrievable. If it is, it is because it *must* be, not arbitrary, not unnecessary. Man's will and moral choice, and God's incorruptible judgment determine it. "As many as were not found written in the Book of Life were cast into the lake of fire." (Rev. 20:15). "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (Matt. 25:41). Now if anyone ever gathered the impression that God got any pleasure or satisfaction out of this sort of issue;

if any could ever have imagined Him gloating over these cast-aways, or meting out to them their doom in vindictiveness—he has not remotely known or understood God. “As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die?” (Ezek. 33:11). Who was it that so bitterly denounced the leaders of Jerusalem—“Ye serpents, ye generation of vipers, how shall ye escape the judgment of hell”—? Was it not the same One who broke down in tears because Jerusalem knew not the time of her visitation, and when He would have gathered them as a hen gathers her brood under her wings they would not? There needs come a day when it is too late; a moment when the Master must rise up and shut the door. But God is sorry. I doubt not that mingled with the word of the righteous sentence upon the lost that “go away into eternal punishment,” will resound the voice of a lamentation, and a dirge comparable not in its wording, but in spirit, to David’s wail over the tragic end of his rebellious son: “O my son Absalom, my son, my son Absalom! Would I had died for thee, O Absalom, my son, my son!”

“WHEN THE MISTS HAVE ROLLED AWAY.”

As I have said there are questions which we cannot solve, and the answer to which we shall read only in the clearer light of that Day, “when the mists have rolled in splendor,” and we shall know fully, even as we ourselves are fully known. But the one truth we now hold in childlike faith will stand unchanged except for greater glory, in the better vision of that day: *God is Love*. God is love, and therefore he daily bears our burdens; yea, we ourselves have been borne by Him from the womb, and even to old age and even to hoary hairs will He carry us. (Isa. 46:4). God is love—therefore He toils and suffers. Nor will He find another Sabbath-day of rest until He has set eternal righteousness in His world, and His redeemed shall return with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away. Lord, hasten the day of thy triumph!

WORD AND WORK LESSON MONTHLY

An 8-page pamphlet containing Boll’s notes on the International Lessons. Questions are printed alongside the text, calling attention to things that might otherwise be overlooked. They are designed to avoid the easy misuse that often comes of such aids, being prepared not so much for use in the class-room as by teacher and student in the previous preparation of the lesson. We aim to discourage the mere reading and recitation of any set of printed questions and answers in class, and to encourage real scripture-searching, with the Book in hand; and the editor seeks also to overcome the “scrap study” objection of the International system by covering the connections between the lessons. Thus, the Lessons are of permanent value as a commentary.

These lesson leaflets are to be had in advance (just as they appear in *Word and Work*) in any quantity at one cent each.

WORD AND WORK

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NEWS AND NOTES.

The editor's meeting in Dallas was greatly blessed of the Lord. 12 confessed Christ and were baptized and 10 were restored to His fellowship and service.

Contributors will do us a favor by mailing in manuscript by the middle of each month.

R. A. Zahn is with Brother Neal and the church in Portland, Me., in evangelistic services.

Picture Lesson Cards are supplied only by the quarter, not by the month. They cost 3c each per quarter.

J. Paul Hanlin, the efficient superintendent of the Sheffield, Ala., schools, is laboring this summer with the church at St. Elmo, Tenn. He writes: "Just now we are in the third week of a meeting with Brother Hoover doing the preaching. One confession last night makes five so far, and five by membership. Price Billingsley is to begin a meeting close by, at Cowart Street, next Sunday."

The work at Jonesboro, Ark., is reported to be "moving along at a very satisfactory rate." A number have recently identified themselves with that church, taking their stand for New Testament teaching. J. W. Dollison labors in word and doctrine there.

Sample set of seven tracts 25c, 108 pages in all, 40c value.

For convenience in renewing, we are placing a coin-card in all papers addressed to those whose time is out with this issue. "Do it now," and make it a club of four or more if you can. Samples sent on request.

We have over 100 Bibles, almost every description, now in stock, and we can supply promptly. Agents wanted to sell Bibles, books, and the WORD AND WORK.

Brother O. W. Scott, Borden, Ind., offers to go unselfishly, at

his own charges altogether or in part, to the assistance of congregations that are not able to support a meeting. He writes, "We have been giving of our means as the Lord has prospered us, yet I feel I could do a little more. I have been preaching for some of the congregations near here but they are able to support a preacher, and I would rather go where they are not able to do this."

The last page of the January, 1917, issue of WORD AND WORK contains the index for 1916. We need 7 of these index pages. Who will supply them?

H. N. Rutherford is assisting the Highland Church, Louisville in its second tent meeting this season, with splendid interest. Three persons were recently added by membership to this congregation.

"After closing our meeting at Alma, Okla., with several restored and two baptisms, I moved to Hobart, Okla., where I preach two Sundays in each month. The work is progressing nicely." C. B. Glasgow.

Postage rates on second class matter advance approximately 40 per cent. July 1. Will our readers help with this advance in our expenses also by renewing promptly and by making up clubs, while we keep on keeping the price down?

D. H. Friend writes from Jacksonville, Fla., "Have had most delightful sojourn down in this sunny southland. The work both here and in Valdosta is progressing nicely. Claus and Allen great yoke-fellows, and both doing steady constructive work in their respective fields. One fine young man made the good confession here. Five added in the Valdosta work."

Stanford Chambers writes from Linton, Ind., "Good meeting going. Packed house last night, seven congregations represented. Good delegation from Dugger. Look for some conversions." A later reported stated that 8 had been baptized.

The Portland Ave. meeting in Louisville, conducted by E. L. Jorgenson, was hard hit by rain almost daily, nevertheless God was present in blessing. This meeting had been publicly announced nearly two months before, all reports to the contrary notwithstanding. The interest was good, and eight adults were moved by the message.

C. C. Merritt at Davis City, Iowa, is doing a fine work along a neglected line—co-operating with scattered disciples and weak churches, to build up working congregations. Through his instrumentality Ruskin, Neb., will support Brother Fuqua in a meeting in Cheyenne, Wyoming.

"I am preaching at the public school auditorium in Springfield, Ga., once a week. Have had two meetings already; interest fair." G. B. Dasher.

"I am spending the summer preaching in Indiana. I was with Stanford Chambers three nights at Linton. His ardent love for souls is manifest. The Lord can use such men." H. C. Hinton.

"After closing on May 18 a fifteen days' meeting at Valdosta, said by the brethren there to be the most interesting, and best attended meeting held there in many years, and which resulted in five baptisms, Brother D. H. Friend began a short meeting with the little band here on May 19. Attendance at the last three services of the meeting was hampered by rains, but despite that, interesting, inspiring, and helpful services were held, and much good done during those last days. There was one baptism during the meeting, a splendid young man who had been cristenened a Catholic in his infancy. This was Brother Friend's first visit with us, but the brethren are determined that if the Lord will, it shall not be his last. His sermons were strong and forceful, setting forth the simple, pure message of God's word in such a way as to reach down to the bottom of any heart that is seeking truth. The sermons were certainly not "speculative," "divisive," or "heretical." It was certainly a great privilege to the writer to have this friend of many years visit us here, and he left us more encouraged to press on with vigor and zeal in the great work here." Willis H. Allen.

"THIS GRACE ALSO."

STANFORD CHAMBERS.

Grace is defined as the unmerited favor of God, or as the favor of God bestowed upon men of demerit. Grace means favor. When this grace appears unto men and there is response, the impression made by "the word of his grace" is the grace of God in the heart. "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." "We love because he first loved us." This love filling our hearts to overflowing, extending to our neighbor thus fulfilling the second great commandment, this is the grace of God in our hearts. "God so loved the world that he gave." "Christ gave Himself for us." For your sakes He became poor that ye through His poverty might become rich." If therefore that which fills our hearts is the love of God we so love that we give. He that giveth not, loveth not. He that giveth sparingly, loveth sparingly.

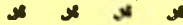
Four times in the eighth chapter of Second Corinthians the Holy Spirit speaks of the grace of liberality. In verse one it is "the grace of God which hath been given in the churches of Macedonia." God had bestowed upon them the gift of giving. In verse four it is "this grace and the fellowship in the ministering to the saints." In verse six it is "complete in you this grace also," and in verse seven, "see that ye abound in this grace also." Liberality therefore is a gift of God's grace, a great favor of God bestowed for the blessing of him who will abound therein. Let us therefore "remember the words of the Lord Jesus how that he said. It is more blessed to give than to receive," and let us strive for this greater blessing. The miserly are miserable. They are destitute of the spirit of grace.

WORDS BY THE WAY.

E. L. JORGENSON.

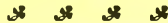
Intellectual agreement on all points can hardly be expected among Christians in view of existing differences in age, training, Bible study, teaching and surroundings. But while we cannot demand intellectual uniformity along some lines of Bible teaching, such as the prophecies, we do have a right to expect love, forbearance, tolerance. Failure to see all things with mental accuracy is more or less excusable, but failure in love and forbearance is unnecessary and therefore inexcusable.

Many brethren are seeing now the sin of intolerance and are speaking out against it in various religious journals that come to our desk. Such brethren can hardly fail to follow their reasoning out to its logical end, and see that it is *not*, for instance, the prophetic teachings that have been challenged here and there that cause trouble, but it is the methods which are often employed in opposing these teachings that do it. Where there is love there is no trouble, no division; and yet *not a single congregation led away from the apostolic practices!* We thank God for the present awakening to this vital, unifying truth.



“The kingdom of God is not eating and drinking; but righteousness and peace and joy in the Holy Spirit.” Rom. 14:17.

The kingdom of God is *righteousness* and *peace* and *joy*. But one might judge, from current contentions on some questions touching the kingdom, that the kingdom of God is mainly injustice and strife and bitterness! We can contend for questions of outward circumstance till we lose the inward spirit and reality of the thing itself.



To persecute the church is to persecute Christ. “Saul, Saul, why persecutest thou *me*?” said the Savior to Saul in the Damascus road. Every Christian is a member of Christ’s body, and to persecute Christians is to step on *His* toes. As a sinner, Paul considered himself chief of all, as a saint he considered himself least of all, and as an apostle, he considered himself unfit to be called one, because he had persecuted God’s church. May God give any who are guilty of this sin in our day, a measure of Paul’s humbling spirit in this thing.



Men are making many religions. They are making religions after their own liking, to suit themselves. They are asking, “What will the soldier want when he comes marching home?” “What sort of religion will appeal to him?” But what has that to do with it, what the soldier wants? Instead of asking what the soldier *wants*, suppose we try to find out in God’s Book what the soldier *needs*, what every sinner needs, what it is that God has decreed for him in that “faith” which was once for all delivered to the saints. And may there not be lacking men of clean lips and pure lives to stand in the gate and point to the old paths;

to declare the one changeless, unchanging, unchangeable gospel to saint and sinner, soldier and civilian, insider and outsider, boy and girl, man and women—no matter who they are, what they look like, where they have been, where they are going, or what they have done!



In the same way, many men read the Bible, if they read it at all. They come to the Book not to find there what they ought to believe, but to find there what they want to believe, or what they already believe. Sometimes they come to the Bible, wishing to find what is not there; and often they come to it not willing to see what *is* there. It is the spirit of little children that we need when we open that text-book, if we ever need it; and except we turn and become as little children, we shall in no wise enter the kingdom of heaven!



How can Christian parents expect their children to speak a clean language when, though the parents themselves may speak it, they buy, bring into their homes, and laugh with their children over, rag-time songs, and slangy, vaudeville, phonograph records that they would not countenance were the speaker or singer present in person—such records and rag-time songs as I have heard in many Christian homes. It seems to me that neither a book nor a song, nor a phonograph record that is impure in thought or speech can consistently be welcomed into a Christian home, any more than a man or woman of that type can be welcomed.



“As were the days of Noah, so shall be the coming of the Son of man.” Matt. 24:37.

“Likewise even as it came to pass in the days of Lot; . . . after the same manner shall it be in the day that the Son of man is revealed.” Luke 17:28, 30.

That these verses are to be referred to the time of our Lord's personal return is generally admitted; for the verse in the same context, “But of that day and hour knoweth no one,” is used on all hands with reference to His personal coming. But it is amazing how brethren can admit this to be a description of the end-time, and at the same time hold to the view that the millennium (which everybody expects at some time) will not only be on, but in full swing and approaching the zenith of its glory when Jesus comes. It passes comprehension that any one who admits this application can have *any doubt* as to whether the Lord's return follows or introduces the millennium (for it is one or the other); and it passes comprehension most of all, not that some are in doubt; nor yet that some actually believe and teach that the advent will be post-millennial; but that in the face of such scriptures men can find the courage to institute and carry on for years, a bitter battle against those who differ from them on this point!

AN OLD LETTER UP TO DATE.

R. H. B.

If there should be any need at any time or place to defend the full authority of the word of God, the matter may be taken up where there is occasion. But this little study is to those who believe, and to whom the letter of Jude is, like all the rest of the New Testament, Scripture God-breathed.

I.—THE THEME.

Jude incidently gives us an intimation of the directing constraint the Spirit of God exercised over him in the writing of this epistle. He had set himself the task to write to his fellow-Christians a treatise on "Our Common Salvation;" but the Spirit who spoke through Jude pressed another subject upon him, namely: "*An Exhortation to Christians to Contend Earnestly for the Faith which was once for all Delivered unto the Saints.*" This is his theme. There was "a faith"—a teaching, a Divine creed, a system of truth—which had been delivered to the saints, by the spokesmen appointed by the Lord, the apostles. It was to be delivered "once for all." There was to be no "progressive revelation;" no alterations and additions in the after-years; no occasional oracles delivered by prophets or "infallible" leaders or reputed ecclesiastical heads. The message was completed and perfected for every God-intended purpose by the original inspired messengers. It was "*the faith, once for all delivered to the saints.*" Jude's inspired contribution to this teaching was just this solemn exhortation and warning "to contend earnestly for the faith which was once for all delivered unto the saints." "The faith" would not maintain itself in purity. All good things tend to deteriorate. From without and within the cunning foe would try to take it away from us by guile or by force. As eternal vigilance alone is the price of liberty, so watchfulness and faithfulness alone could hold fast the Divine truth. Moreover the word "contend earnestly" assures that the maintenance of that "faith once for all delivered" will involve hard conflict. "Buy the truth and sell it not" was God's counsel of old. Buy it at any cost; sell it at no price. The time would come when they must buy again and again, to have and hold, the old truth at the outlay of tears and blood. Now this is the task God laid upon us; and by this we shall prove our faithfulness. Happy he who, when his day's run is over can say, "I have fought a good fight, I have finished my course, *I have kept the faith.*"

II.—MEN WHO CREPT IN UNAWARES.

The special reason for this summary exhortation is given at once. "Certain men" had "crept in privily." Into what? Into the fellowship of their congregations, of course. Their real character was not known. They came in just as all others with the confession of Jesus Christ as Lord, and in the obedience of the gospel, they obtained the outward admission into the company of believers. (Cp. Gal 2:4). But God knows their hearts, and

without pointing them out in person, describes them as they are:

(1) They, like Judas, have been foreseen and written of from of old. They are indeed the "tares," Satan sowed among the wheat. (Matt. 13).

(2.) They are *ungodly* men. God is not in all their thoughts. They leave Him wholly out of their reckoning, and all their life and work is done without any real reference to God—though outwardly they may make much profession. (Tit. 1:16).

(3.) They turn the grace of our God into lasciviousness. Now the grace of God is His free, abounding, unmerited mercy and favor through Jesus Christ, toward the wicked and helpless who turn to Him. These men, making much of the grace of God, make it the comfort of evil-doers in their evil-doing; an incentive to careless living and sin. Because the greater human sin and misery, the more grace over-abounds to cover it, they say, "Let us continue in sin that grace may abound." (Rom. 5:20—6:1). They think to take mean advantage of God. Like the false prophets of old, they say "Peace, peace, where there is no peace." They strengthen the hands of evil-doers and say to every one who walketh in the stubbornness of his own heart, "No evil shall come upon you." (Jer. 23:17). For God is "*good*"—forsooth!

(4.) They deny their only Master and Lord, Jesus Christ. To *confess* Jesus Christ is to own and acknowledge Him as that which He really is: The Son of the living God, our Lord, our Savior, our all-sufficient Sacrifice and Atonement (through His death upon the Cross), our High priest and Mediator, Lord of lords and King of kings—in short, as that which He claims to be and which God in His word claims for Him. To deny Him then does not mean to dispute His existence, but to refuse Him His Divine Name and Claim. (John 12:42; 8:24).

This is the real attitude of those men against whom Jude warns. More dangerous than those who "went out" (1 John 2:19) are these who have "crept in" and who abide in the church's fellowship on false pretenses.

III.—CAUTION: "GUARD YOUR FAITH."

It is not the purpose of this article to give a detailed exposition of the letter of Jude, but rather to bring out prominent features of this wonderful little letter, which may fill our hearts with deeper interest in a further personal study of it.

Let us not think now that from verse 5 on Jude is remonstrating with these children of the Wicked one. He has not one word to say to *them*, anywhere in his epistle. He is writing to the "beloved" ones. (vs. 3, 17, 20). Them he warns lest, under the beguiling influence of these serpents, they let the faith slip. We are apt to be confident that *we* are in no such danger, of course. In fact I think I have noted some who were being swept over becoming even over-confident as they neared the brink. "Be not high-minded, but fear." None of us are immune. We are no stronger than Timothy—and how Paul warned and

plead with him! "O Timothy, guard that which is committed unto thee, *turning away from* the profane babblings and oppositions of the knowledge which is falsely so-called; which some professing have *erred concerning the faith.*" It is no wonder that some of our young Timothies, who in their eagerness to obtain a degree in higher institutions of learning (which are for the most part, if not wholly pervaded with the poison-gas of this false, faith-destroying "knowledge") plunge right into the middle of that which Paul entreats them to turn away from—it is no wonder that some of these young Timothies have made shipwreck concerning the faith and are ruined world without end.

IV.—KEPT OF GOD AND KEEPING OURSELVES.

But does not God keep His own? Jude takes up that very question here. True, He does. At the outset Jude addresses them as "beloved in God the Father, and *kept for Jesus Christ*"—an expression which carries us back to the touching intercession our Lord made for His own whom He was about to leave alone in the world: "Holy Father keep them . . . While I was with them I kept them . . . and I guarded them . . . But now I come to thee . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one." (John 17:11-15). Are not these the kept ones? Why then warn them as though they might fall and fail? Ah—God keeps them indeed; but the keeping of God is not mechanical and outward, as if they were to be held fast by physical force; but inward and spiritual. We are "kept by the power of God through faith." (1 Pet. 1:5). True, the intercession of our Lord touches even this point: "I have made supplication for thee that thy faith fail not" (Luke 22:32). But after all it is *faith*—not coercion. Faith is nothing if not a willing trust and dependence upon God through His word. Faith is not faith if it does not leave a man free. And the promise of the keeping is not to make us careless, but earnest and careful. The promise of the certain victory did not make Joshua indifferent, but added power and incentive to his fight. The man who on pretense of his faith carelessly drifts along only proclaims his unbelief before God. "Now I desire to put you in remembrance," says Jude (v. 5) "that the Lord, having saved a people out of Egypt, afterward destroyed them that believed not." See then to your faith. I do not say, "keep yourself and God will keep you;" but "Keep yourself for God *is* keeping you and *will* keep you to the end according to His gracious promise." And our faith in the promise is known by its works.

V.—CAIN, BALAAM, KORAH, IN ONE.

I pass by the graphic descriptions of these false Christians (too often leaders)—their fleshly walk, their defiance of rule and authority, their disrespect of station and dignity—to note the three Old Testament persons in whom Jude finds their pattern:

1. They went in the way of CAIN.
2. They ran in the error of BALAAM.
3. They perished in the gainsaying of KORAH.

Now *Cain* was he who attempted to approach God in "will-worship," not by faith (Heb. 11:4); with a bloodless sacrifice of his own devising, and not of God's appointment. Then as now, "apart from shedding of blood" there was no remission." The counterfeit Christians against whom Jude warns, like Cain, came not on the ground of "the blood of the Cross." They repudiate it. "Jesus" is a beautiful character to them, a great example, a matchless teacher. They are the enemies of the *Cross* of Christ, whose god is the belly, who glory in their shame, who *mind earthly things*. (Phil. 3:19).

Balaam was the hiring prophet who taught Balak how to make the Israelites stumble. (Rev. 2:14). He well-nigh ruined Israel by inducing them to break over the fence of their separation unto God, and to mingle into the idolatrous feast of Midian. So do these also disregard and break down the barriers and God-set distinction between the church and the world. (1 John 5:19).

Korah led the rebellion against God-constituted authority. In earthly matters this is at the present season vested in "the powers that be," Rom. 13. In the spiritual sphere to Jesus Christ alone belongs Headship, High-priesthood, Lordship, Power. These men neither submit to the one, nor acknowledge the other. And in their "contradiction to the Living and Written Word of God" they perish.

(Concluded in Next Issue.)

FORMS OF JUDAISM IN THE CHURCH.

"The essential issue between Paul and the Pharisees had reference to the perpetuation of the law of Moses in the church of God; and the same issue has been in debate under different phases from that day to this. Paul defeated the attempt to fasten circumcision on the church, but later Judaizers succeeded in perpetuating it under the form of infant immersion, and afterward of infant sprinkling. That which the Pharisees failed to accomplish openly was thus accomplished under a thin disguise. The Pharisees failed to consolidate the law and the gospel; but their imitators have largely succeeded in teaching men that the church of Christ originated in the family of Abraham, and that the Jewish tribes and the Christian congregations constitute one identical church.

The Roman apostasy perpetuates the daily sacrifice and the pompous ritual of the temple; religious zealots have slaughtered Canaanites in the person of modern heretics; professed Christians go to war under the old battle-cry of "the sword of the Lord and of Gideon"; the "Latter-Day Saints" emulate Solomon in the multiplication of wives; and for all these corruptions authority is found in the laws and customs of ancient Israel. The intelligent reader of the New Testament knows scarcely which of these errors is farthest from the truth; and he feels bound to struggle with untiring energy and ceaseless vigilance to uproot them all from the minds of men.—McGarvey on Acts 15:5.

VICTORY AND FREEDOM IN CHRIST.

CHARLES M. NEAL.

Studies in Romans.—Section for this Study, Romans 8:1-17.

THE HUB OF THE WHEEL.

The gospel of Christ is quite fully set forth in Paul's letters to seven congregations. Beginning with Justification in Romans and ending with Glorification in the Thessalonian letters. (See W. & W. for March, 1918). A limited and lucid presentation is also found in Romans 1 to 8. This section also ends in Glorification. (Rom. 8:29, 30). If the letters to the seven congregations were a ring and the Salvation section of Romans was the precious stone, chapter 8 would be the sparkling point of the jewel. Using another figure, these scriptures form a kind of a "wheel within a wheel" the hub of which is Divinity. It begins with man in despair on and almost beyond the outmost point of the outer rim and ends with him praising God on the very edge of Divinity. For truly our Glorification is "together" with Him—and "we shall be like Him for we shall see Him as He is." Rom. 8:17; 1 Jno 3:2. Romans 8 is, indeed, the Hub of the wheel of the glorious gospel of God.

BEGINNING, MIDDLE AND END.

This much treasured chapter begins with NO CONDEMNATION and ends with NO SEPARATION, and between these two points there is NO SELF. In Romans 7 it was "I," "Me" and "the law" more than sixty times which always spells DEFEAT. In Romans 8 it is "God," "Spirit" and "Christ" more than half a hundred times. No wonder Romans 8 spells VICTORY and FREEDOM in so many verses. Victory over Self and every opposing power is by "the law of the Spirit of life in Christ Jesus." This gives us freedom from condemnation, ver. 1; freedom from the power of sin, ver. 2; freedom from the fear of death, ver. 11; freedom from the fear of God, ver. 15; freedom from all things, ver. 23; freedom from all creatures, whether men or demons, ver. 31; freedom from the fear of separation from Christian time or eternity, verses 35-39. Such freedom when properly apprehended gives the soul a holy glow, vanishes selfish self, gives great liberty in service and keeps the hope bright.

NO CONDEMNATION IN CHRIST JESUS.

Bondage to the fear of final condemnation is settled in the same way as the fear of present condemnation is settled—By accepting Christ as both our future and present Savior. He not we—is our Salvation. Without Sanctification no man can see the Lord is but another way of putting what Paul here states that "they that are in the flesh cannot please God." Heb. 12:14; Rom. 8:8. All who are born again are "sanctified," and are therefore "saints." Sanctification has a double aspect. On the one hand it deals with our standing and on the other our state. Our standing before God is that of Christ Himself. First, because God has made Him unto us wisdom, justification, sanctifi-

cation and redemption. Second, "As He is so are we in this world." This gives us boldness for the day of judgment. 1 Cor. 1:30; 1 Jno. 4:17. This standing is not ours except as imputed to us on our believing on Christ "who was delivered up for our trespasses and was raised for our justification. This excludes any boasting on our part Rom. 4:23; 2 Cor. 5:15-21. Christ is not under condemnation. We are—"as He is"—under no condemnation because we "are in Christ Jesus." Our state will always be below our standing. The standing is possible because of His blood Heb. 10:10, 14. Power for holy living—sanctification of life—is by the Holy Spirit. Our progress along this line is measured by our willingness to yield ourselves unto His power. The power of the Spirit is here shown while the yielding is shown in the third General division of the book of Romans which embraces chapters 12-16 and which—aside from the paranthetical chapters 9, 10, 11—immediately follows this chapter.

AFTER THE SPIRIT.

This is the great chapter of the Bible on the Holy Spirit. Paul's statement to the Galatians is here emplified. "If we live by the Spirit," that is, since it is by the Spirit that we have life—then "by the Spirit let us also walk." We sometimes hear it said of a boy that "he takes after his father." They that are born from fleshly fathers "take after flesh." They that are born of the Spirit "take after the Spirit." Every child of God, though in a body of flesh, is in the Spirit. It would be very incongruous to have the Spirit mind the things of the flesh. That would bring the Spirit down to the level of the flesh and mean defeat. That is just the thing which is shown in chapter 7. One in the Spirit minds the things of the Spirit. This does not bring the flesh up to the Spirit nor make "a perfect heart." But we by the Spirit—by the Power of the Spirit—may put to death the "doings of the body" and in "the Spirit of adoption" cry out and call God our Father. Bye and bye—and it may not be long—our "adoption" will come and then even our bodies, by the power of the Spirit in His translating and resurrecting power, will be raised to the state of the Spiritual body 1 Cor. 15:43-57. Then shall our state and standing be one in conformity with Christ our Head. Death, the last enemy, shall be "swallowed up in victory." "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Christ is Victory. The first place in the Bible where we have the word victory it is translated "Strength" (1 Sam. 15:29) and is the same word which is translated "Victory" in Isa. 25:8 from which Paul quotes in the quotation above. Christ cannot be our Victory, either present or future, unless the Spirit dwells in us. The Spirit in us is the medium and power by which both God and Christ take up their abode with us. This makes victory, constant victory, possible. O, that we did not so limit God in our lives! Good Lord give us faith to throw open the hitherto locked chambers of our lives and let the Holy Spirit come in with His sanctifying Power and gave us victory and freedom.

ITEMS OF PASSING INTEREST.

W. J. BROWN.

Just after his installment as pastor of a congregation the new preacher informed "his people" that he had "no new gospel for them," but the same old gospel preached by Christ and the apostles. He affirmed with considerable emphasis, that the gospel is what draws the people to the house of worship, and to illustrate his point told that he attended a congregation where the preacher was addressing audiences of about a dozen people on such subjects as the "narrow way, and the few that find it," but by and by grew weary of such stale themes, and ceased to attend. But at another place he found the house filled and hundreds turned away. He entered by the back door: for the preacher on the occasion was a personal friend of his. This man was preaching the gospel!

According to this preacher the first man who was talking on the portion of the Bible that tells us few will be saved, was not preaching "the gospel;" the other, who was presumably preaching from some other portion of the Bible, was preaching "the gospel." This suggests the question, What is the gospel? I have heard men quote a good deal of Bible in a sermon, yet to my way of thinking, they did not preach the gospel. When John was preaching to the Pharisees and Sadducees, he did not talk about the sins of Herod: when Paul was talking to Felix, the latter did not shudder because he had pointed out the doom of the Sadducees. John the Baptist did not talk about the crime of rulers when he told the soldiers to "be content with their wages and do violence to no man;" these faithful men of old did not waste their breath nor hazard the souls of men, by talking about the sins of the people that lived on the other side of the river.

Some men can preach on Bible themes that have no more bearing on the sins that are dragging their audiences down to hell, than the moonshine. It is easy for me to preach on subjects that the audience approves. We can preach against the teaching of the sects with the greatest of satisfaction to ourselves and to our own people: and every word of it may be backed up by the word of God, yet not preach THE GOSPEL. It may be a part of the gospel but not the part that is needed at the time and place. When we know that there are serious evils in a congregation, overlooked, winked at, ignored, by the majority, we can very easily preach on subjects that will not involve us in the wrangle and lower our standing in the church. I have listened to preachers do that very thing many times. It is the special duty of the preacher to find out the conditions in the congregation and suit the portion of the word of God to their needs. We are to "rightly divide the word of God." Milk to babes and strong food to the full-grown. It is injurious to the weak to give the food that should be given to the full-grown; and it is equally injurious to give the strong food to the babes in

Christ. Most preachers, however, still take a bottle of milk in their monthly pastoring and indiscriminately hand it out to all. They do not give to "saint and sinner their meat in due season." A man cannot preach all the gospel in one sermon, nor in many sermons, but he can preach the truth that condemns the sins that are destroying the souls of the people. It is quite common to hear some man preach some great phase of the gospel with great emphasis and call it "the gospel," whereas it is only a part of the gospel. Some portions of the same gospel, bearing directly upon the sins that will sink many souls in hell, are passed over in silence. How often have I heard men preach during the great war that has involved hundreds of thousands of Christians in the sin of killing their fellow-men, pass that great evil over as no part of their commission! If they referred to the war, it was to illustrate some phases of the Christian warfare, and not to show earnest men Christ's teaching on the subject of Christians and war. How many sermons during the war did you hear on the following passages: "Love your enemies, do good to them that hate you and despitefully use and persecute you. . . . that you may be the children of your Father in heaven." "They that use the sword shall perish by the sword." "He that is for captivity into captivity shall he go, they that kill with the sword by the sword shall they be killed." "As you would that men should do unto you, do ye also unto them, for this is the law and the prophets." "If my kingdom were of this world, then would my servants fight." "If your enemy hunger, feed him."

One man preaches on some pet hobby and calls it preaching the gospel: another preaches support of the ministry and missionary work, and thinks that is about all there is to the gospel: a third preaches on the "first principles" and says he has preached "the truth." One man may emphasize the evil of secret orders and think that only those who believe as he are sound in the faith: he has no sympathy with the man that preaches on the second coming of Christ. One man is very much interested in making the church pure, and gives a good deal of time to preaching on discipline and ridding the church of unworthy members,—he thinks he preaches the gospel.

Every truth in the gospel should be taught: but the conditions of the church should determine the particular truths needed. And the man who cannot determine what it needs, and is not willing to preach it, should not go before the people as a preacher of the whole gospel. "Be not many teachers my brethren, knowing that we shall receive the heavier judgments."

"He is not a Christian who is one outwardly, nor is that baptism which is only outward performance; but he is a Christian who is one inwardly, and true baptism is that of the heart, in the spirit as well as in letter, whose praise is not of man but of God."
—Rom. 2:28, 29, Applied Version.

ON FOREIGN FIELDS. MISSIONARY NOTES.

DON CARLOS JANES.

"The Heathen Will be Better When Taught Better. Let us Teach."—O. D. Bixler. * * Brother and Sister E. A. Rhodes sailed from Vancouver for Japan on the 29th of May. The Vancouver brethren had a missionary meeting for them and treated them as kindly as though they were going out from that church.

The Methodists are sending a shipload of relief in the way of live stock, etc., to Europe. They are doing missionary things in a big way. * * Brother J. M. McCaleb, who has been absent for about seven years, arrived in Louisville June 25th, and was given hearty greetings by friends. The Portland Avenue church had a special missionary meeting for him on the 27th. * * Brother Dasaro, the Italian missionary of Shadyside, Ohio, has opened another meeting place with an attendance of fifty people.

The writer was at Scott's Fork church in Garrard Co., Ky., June 20-22. This church is giving \$7.50 a month for the support of a native worker in India. * * Brother Jacob Metlob, with whom the Harper, Kan., church has had much fellowship in work in Persia, was heard from by Brother McCaleb in Bombay, January 10, but it is not known whether he is yet alive or not. * * For the first quarter of the year we have the report of one baptism in the Zoshigaya church, Tokyo; four at Otsuka; five in Sendagaya; nine in Kamitomizaka; and five elsewhere.

Portland Avenue church, Louisville, will support Sister Rhodes in Japan. Brethren at Odessa, Mo., will give \$10 a month on Brother Rhodes' support. * * Brother McCaleb, after a survey of the field, reports need for a married missionary in Honolulu, Hawaii, where there are already some disciples. * * Brother and Sister O. D. Bixler's finances are being handled by Brother Ben. J. Elston, Harper, Kan. Miss Nellie Straiton, 1030 South Lake St., Ft. Worth, Texas, is looking out for Sister Lillie Cypert's Funds, and Brother I. B. Bradley, Dickson, Tenn., is remitting for Sister Sarah Andrews. Brother F. B. Shepherd, Amarillo, Texas, receives and forwards for Brother Sherriff in South Africa. * * Some volunteers for foreign fields have been heard from. * * Brother McHenry reported 136 baptisms in India in January.

The brethren in the British Isles raised for foreign missions during the year ending June 30, 1918, a sum of more than \$12,000, an average gift of about 6c a week for each member. If the "loyal" brethren in one American state had done even that well it would have amounted to \$75,000, on the basis of an estimate of the numerical strength in that state. This is vastly more than all of us in all the states and Canada are giving. And who could look the Lord or any intelligent sectarian in the face with a missionary record of less than 6c a week in this good

land? Our missionary smallness is not due to lack of money to be given, nor is it due to deliberate sinfulness, but it is probably due more to a lack of proper teaching than to any other one thing. Would we not better increase our missionary teaching? Gummed stickers printed in two colors and bearing Brother Bixler's quotation given above will be sent free to those who desire them for their letters, Bibles, mirrors, etc., upon receipt of postage at one cent a hundred. More than 20 other kinds of free literature for the postage. Address me at 2229 Dearing Court, Louisville, Kentucky.

FROM SAN FRANCISCO TO LOUISVILLE.

My telegram to Brother Riggs was so indefinite that he went in the morning instead of the evening, to meet me. When I arrived at the station, I found no one waiting for me. By means of the telephone, however, I informed him of my arrival and soon he and Brother Condra were on the spot. The Los Angeles church is prospering and in peace. It seems to me I can see growth in all the California churches that I have visited thus far,—growth in numbers, in grace and in the knowledge of the truth. They have troubles to meet but they are meeting them with patience and in the spirit of love.

Brother and Sister Taylor and their daughter Grace, from Riverside, were at the meeting, having spent the night with Brother Riggs and they very kindly drove me out, over or up to Ontario, a lovely place in the midst of the orange groves, about half way back to Riverside. Brother Samuel E. Witty lives here and labors with the Ontario and Pomona churches, and raises chickens and rabbits on the side. The Ontario church is one of the youngest of our California churches, having been established only about seven years ago. Brother Witty says that during the four years he has been here, he has never heard an unkind remark of one about the other and that they have never had an argument. In their Bible study each is free to express his views, but where the Spirit of the Lord is, there is liberty.

Pomona is only six miles from Ontario, and the brethren had arranged for me to speak to the church there. Brother Witty divides his time between these two churches. After the meeting, we returned by bus to Ontario. Returning next morning to Los Angeles, Brother Riggs saw me on the train which left at one o'clock for Harper, Kan. Passing through alfalfa fields, walnut and orange groves, I bade farewell to the golden state of California. Wherever I stopped, I was received most heartily, and my regret was that I could not remain longer. But as I had already been over two months on the road from Japan, I felt constrained to hasten on toward Louisville, Ky., where loved ones have long been waiting my return. The last news from that source says: "So glad you are so fortunate as to get that boat from Honolulu. It doesn't seem possible that you can be here

in this country. It's certainly a wonderful feeling to have you back that close."

I landed in San Francisco June 3, and was met by Brother Love. We dined with Sister McRae, then went to Santa Rosa, the home of Brother Love. I spoke four times to the Santa Rosa church, and by request, wrote a brief of three of my speeches for one of the Santa Rosa papers. Brother Love is working hard to establish a printing plant, so that he can produce more Christian literature. I was pleased to find him much better equipped than he was seven years ago. What he needs most now is a thousand dollars to pay off what remains on the press. The churches on the coast should rally more liberally to his support and thus put him in a position to do even a greater work than he has yet done. I was also glad to note that the Santa Rosa church had built a neat house of worship since I was with them seven years ago. Brother Felix Owen, a natural architect, has taken a leading part in putting up the house and is also an efficient leader in the song service.

At Tresero, I took one meal with Brother Halliday Trice. Sister Trice is a faithful mother to her five sturdy boys. Brother White and Sister Ella Larimore White, came seventeen miles and were at the first night's meeting. Said she knew all of my family except me, having met them back in Louisville a few years ago. I met Brother White at his father's home at Pomona several years ago when he was only a boy. Sister Ella seems to have a good husband and I am certain he has a good wife.

At Tulare, the first one whom I met was a lady newspaper reporter. She kindly told me the way to the home of Bro. Williams, but as I was leaving the station I saw two men approaching who seemed to have their eyes on me. As they seemed to come peaceably, I put down my grip and greeted them, and they proved to be Bro. Williams and Bro. White. The latter I had met seven years before on my way out to Japan. Soon we were in the car, but had not gone far, till we saw the tall figure of Brother Larimore, and we all returned to 129 D Street together. I was glad to see Brother Larimore and "Miss Emma" looking well. My sole object in stopping off at Tulare was to visit the friends and hear Bro. Larimore, who is conducting a series of meetings here. Our beloved brother, however, rather insisted that I speak, and I took it that he meant it and yielded, to my own disappointment.

Since arriving at San Francisco several have suggested to me that I ought to work with the Japanese on the coast here rather than go back to Japan. Brother and Sister White were especially anxious that I do so. I have long felt that somebody ought to be giving their whole time to teaching the Japanese here in California. But for me to take up work here would only be robbing Peter to pay Paul and would really be detrimental to the work as a whole. A much better thing would be for some new man or

men to come to the coast here and take up his abode in a Japanese settlement, get him a Japanese teacher and associate with the people as much as possible and thus get into their customs, manner of life and modes of thought. I would be quite willing to spend a few weeks with such a one to help him get started.

J. M. MCCALED.

ENDORSEMENT OF MISSIONARIES.

To any who wish to know concerning Brothers McHenry and S. O. Martin, missionaries to India; Brother and Sister Bixler, missionaries to Japan, and Brother and Sister Rhodes who have also lately joined them there—they are Christians true blue, faithful, humble, self-sacrificing, God-fearing, and able servants of the Lord. We know this, and can bear testimony to it. But if anybody does not like these good servants of Christ, and does not wish to help in soliciting support for them, I would suggest that they go right ahead and send other, and more, and better missionaries. It won't hurt these who have already gone, and the heathen will get the benefit of the controversy in that case. The need is great. Let's see now if we can't do something better than knocking and arguing.

LOOKING FORWARD.

H. C. HINTON.

The desire to see beyond the present seems to be a universal trait. Wealth does not crowd it out, neither does poverty; the college professor has something in common with the savage—Hope. Hope points in one direction only, has for its “magnetic pole” the future.

Although the “natural man” has this desire, it is greatly *intensified* in the “new man” because he has so much more and better things to hope for. It is therefore a God-given principle and should be cultivated.

As one can make a straighter path across a field by looking far ahead, so a Christian can more nearly follow in “the steps” of Jesus by looking up instead of down.

Knowing that “the whole world lieth in wickedness,” (1 John 5:19) see how God's love is manifested towards us in drawing away our minds from the dreary scene, by the use of such words as, “The Lord *shall* give” (2 Tim. 4:8); “inheritance *reserved* in heaven,” (1 Pet. 1:4), and “I *will come* again and receive you unto myself.” (John 14:3).

As Christ brings His rewards with Him, (Rev. 22:12) and as, in His presence our souls shall be satisfied, (Ps. 17:15) and this God-given principle called Hope, has its cravings and longings completely filled and overwhelmed, why is it that Christians do not talk more, write more, pray more and think more about the coming of the Lord! May God help us to put the emphasis where it belongs.

FIRST LORD'S DAY LESSON OF JULY.

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

Lesson 1.

July 6, 1919.

THE CHURCH; ITS LIFE AND WORK.

Golden Text: "Christ also loved the church and gave himself up for it." Eph. 5:25.

Lesson Text: Acts 2:37-47; 1 Thess. 5:11-15.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? 38 And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. 39 For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then that received his word were baptized: and there were added unto them in that day about three thousand souls. 42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done through the apostles. 44 And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all according as any man had need. 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, 47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

11 Wherefore exhort one another, and build each other up, even as also ye do. 12 But we beseech you, brethren, to know them that labor

Acts 2. How the Church was begun. Verse 3.7. What caused that pain of heart? What had they heard? What are we told of the nature and power of God's word in Heb. 4:12? What did these people do in their agony of heart? Were "Peter and the rest of the apostles" the right parties to propound such a question to? Why? Matt. 16:19; 2 Cor. 5:19, 20.

Verse 38. What was Peter's answer? Was it merely Peter's, or the Holy Spirit's? Matt. 10:20; Acts 2:4. Has this ever been changed or abrogated? Is this still the proper answer to anxious inquirers?

Verse 39. What is "the promise" spoken of? Acts 13:22, 23; Gal. 3:14; Eph. 3:6. Does he mean infants, or "children" old enough to respond to God's call? Who were those "afar off"? (Eph. 2:11-13). How many only? Who are the "called"—those who hear only, or those who come? (1 Cor. 1:23, 24; Rom. 8:28).

Verse 40. Is everything Peter said on that day recorded here? What was the sum of his exhortation? Compare this with Numb. 16:26. In what sense only can we "save ourselves"? Eph. 2:8-10; John 6:37.

Verse 41. Who were baptized? What is it to "receive the word"?

Verse 42. What four items maintained the life and growth of the church? What is "the apostles' teaching"? Have we access to that today? What is "fellowship"? (1 Cor. 12:25, 26). What "breaking of bread"? (Acts 20: 7). Is that the same as that spoken of in v. 46? Was prayer deemed so important? How only can a church truly live and grow today?

Verses 43-47. To what extent did they

among you, and are over you in the Lord, and admonish you; 13 and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. 14 And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering toward all. 15 See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

1 Thess. 5:1-10). Were they already doing that? Are we?

Verses 12, 13.. To whom were they to show recognition? Who are they? 1 Tim. 5:17; Heb. 13:17; 1 Cor. 16:10, 11, 15, 16. How highly should they regard them? On what grounds? Among themselves what must they guard? (Eph. 4:3).

Verse 14. What three classes of deficient Christians would likely be found in the church? What does God lay upon us in regard to each of these? What attitude must we take toward all?

Verse 15. What must Christians never do, either among themselves or toward any man? What must they always do? Are we going to obey that now, or shall we go along careless and disobedient?

NOTES ON LESSON 1.

THE SUM OF THE LESSON.

Here we have a fine outline.

I. How the church came into existence. Acts 2:37-41.

II. How the church maintained its life. Acts 2:42.

III. The conduct of the church in the world and among themselves. Acts 2:43-47; 1 Thess. 5:11-15.

But there are also several important things which are not touched in the lesson, and which we may add:—

WHAT IS THE CHURCH?

1. The word (in the Greek) means "a called-out assembly." It is an assembly composed of men and women who have been called out of the world through the Gospel. The title "Assembly," is used of them even when they were not assembled in their meetings. Each local congregation is a church; and all the congregations of the Lord's people, and all the scattered individuals that are His, together constitute the church in a general issue. (Eph. 5:25, etc.) But the title, "church" is never applied to a set of ecclesiastical officials and dignitaries who (like the Roman clergy and hierarchy) arrogate to themselves the place of authority over the common people.

2. The church is the body of Christ, over which He is the only Head. (Col. 1:18; Eph. 1:21; 4:4, etc.) It is the spiritual temple, built up of living stones, the true house of God, in which God dwells in the Person of the Holy Spirit. (Eph. 2:22; 1 Pet. 2:5; 1 Tim. 3:15; 1 Cor. 3:16). **How men can become members of the church and be added to it our Lesson teaches.**

SECOND LORD'S DAY LESSON OF JULY.

Lesson 2.

July 13, 1919.

BAPTISM.

Golden Text: "For as many of you as were baptized into Christ did put on Christ." Gal. 3:27.. (See Note).

Lesson Text: Matt. 28:18-20; Acts 8:34-40.

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world..

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? 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. 40 But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

Matt. 28. Verse 18. How much authority is Christ's? Does He hold that authority now? 1 Pet. 3:22.

Verse 19. Upon what ground does Jesus Christ issue His command to "Go?" What was to be done first? Next? Who was to do this baptizing? Could this therefore be anything but water-baptism?

Verse 20. What commission did the Lord give them to fulfil toward those who had been so baptized? What were they to observe? If this great commission is complied with, what does Jesus promise? How long therefore is it to continue in force?

Acts 8. Verse 34. (Get the whole story from v. 26 on). What prophet was the eunuch talking about? What was the passage he had just read from Isaiah? What did he want to know now? Was that a good and sensible question?

Verse 35. How did Philip answer the eunuch's question? Did this scripture from Isaiah really refer to Jesus Christ? (If time permits, read all of Isa. 53. In whom alone is that prophecy fulfilled?) What was included in "preaching Jesus?" 1 Cor. 15:1-4.

Verse 36. What shows that Philip in preaching Jesus must have preached baptism to the eunuch? Can any man preach Jesus without preaching baptism? Why not? What was the eunuch's question? (On Philip's reply and the omission of verse 37 see Notes).

Verse 38. How big a water must that have been to which they came in verse 36? Who went "down into the water?" What was done down in the water? How is baptism described in Rom. 6:4 and Col. 2:12?

Verse 39. After the baptism what did they both do? What miraculous thing happened? What would the eunuch know by that? Up to this time had the eunuch the least idea that God was so specially working to get the gospel to him and to have him saved? Was the eunuch a saved man now? Why did he go on his way rejoicing? Can men today be saved in the same way, and go on their way rejoicing? Was the eunuch "in Christ" now? (See Golden Text). Into what church was he put through this baptism? Does the same result follow today?

NOTES ON LESSON 2.

THE GOLDEN TEXT.

Really the verse preceding this is part of the sentence—a very important part. Let us put it together: "For ye are all sons of God, through faith, in Christ Jesus; for as many of you as were baptized into Christ did put on Christ." Take these two verses, and you have the gist of the doctrine of Baptism. In the first we learn that these men were sons of God—and that in the only way in which men can become sons of God: "through faith, in Christ Jesus." The following statement shows that this faith involves baptism as a matter of course: "Ye are all sons of God through faith . . . for as many of you as were baptized" This "faith" then includes baptism, and in baptism we get "into Christ" and "put on Christ." "For as many of you (just that many) as were baptized into Christ have put on Christ." Thus then they were sons of God "through faith," and "in Christ Jesus." It is not meant, of course, that a mere outward performance of dipping a person in water could produce such an effect. Baptism is not a magical trick but an act of faith. It is only when faith prompts it when it is faith's expression, that baptism has any significance. But as an act of faith it results even as God has said.

"Baptizing them into the Name of the Father and of the Son and of the Holy Spirit."

In every place where I record my name, I will come unto thee and I will bless thee." (Exod 20:24). That was God's utterance under the Old Dispensation concerning His typical temple. But now He has a sanctuary in which His name is recorded, and we enter into that threefold name by baptism.

There are always people who will stumble over the plainest teaching in God's word. Some have been known to hold that, since we have no record of the apostles' baptizing by this formula, baptism in the name of the Father and of the Son and of the Holy Spirit is unapostolic and not valid! Sufficient to say that this was the Lord's commission to the apostles, and to remain in force until "the end of the world." (Mat. 28:20). If it could be proved that the apostles did not baptize into this name, it would simply show that they did not obey orders. But, of course, no such thing can be proved. The record shows they baptized "in the name of Jesus Christ," and "into the name of the Lord Jesus." That includes the other. There is not even any proof (but rather reason to the contrary) that any spoken formula was ever used by the apostles to accompany the act of baptism. There may have been—but not necessarily, and there is no record. If it had been understood in any instance that the candidate had come in obedience to the call of Christ's gospel, the baptism following would be just as effective if performed in perfect silence.

ACTS 8:37.

This is the verse omitted in the Revised Version: 'And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' Among the scholars who make it their business to examine and compare the ancient manuscripts the judgment is that some one originally made this note on the margin of a manuscript by way of explanation; and that subsequently it was copied into the text. I would call attention to three facts in this connection:

1. The fact that even such a slight addition to the word of God was so promptly discovered and marked as such. That ought to settle our confidence in the integrity and accuracy of the sacred text we have.

2. The fact that this interpolation is so ancient. Even as an interpolation it proves that by such a confession persons were received for baptism and into the fold of salvation from the earliest days.

3. The fact that this addition to the word of God contradicts nothing, misrepresents nothing, misleads in nothing. It is in perfect harmony with the rest of the scriptures. (Rom. 10:9, 10).

THIRD LORD'S DAY LESSON OF JULY.

Lesson 3.

July 20, 1919.

THE LORD'S SUPPER.

Golden Text: "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." 1 Cor. 11:26.

Lesson Text: Matt. 26:26-30; 1 Cor. 11:23-26.

26. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of the covenant, which is poured out for many unto remission of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30. And when they had sung a hymn, they went out into the mount of Olives.

1 Cor. 11. 23. For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; 24 and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. 25 In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

and drinking the cup? Is this then the memorial of that Sacrifice which He once for all offered upon the cross?

Verse 26. What proclamation do His disciples make by this as often as they will this continue? Does it say that they proclaim the Lord's coming when they partake of this?

Verse 26. What meal was this they were eating? Luke 22:13, 14. What five things did Jesus do? When He said, This is my body, did He mean His actual body? Where was His actual body at the moment of His speaking? What then did He mean? Verse 27. What four things does Jesus do in this verse? How many of them were to drink of this cup?

Verse 28. What is meant by "the blood of the covenant?" (Heb. 9:16-22). For what was this blood to be shed? What was "the cup" to be to them?

Verse 29. What did He call the contents of the cup? Had it then turned into His actual blood, or was it still just "this fruit of the vine?" When did the Lord Jesus eat and drink with His disciples again? (Acts 10:4, 41). But is it certain that He drank of "the fruit of the vine" then?

Verse 30. What dark hour followed immediately after the institution of the Lord's Supper?

1 Cor. 11. 23. Of whom had Paul received his doctrine concerning the Lord's Supper? At what solemn time was it instituted?

Verses 24, 25. What clear instruction as to the purpose of eating this bread

NOTES ON LESSON 3.

THE MEANING AND PURPOSE OF THE LORD'S SUPPER.

1. It is a Memorial.

We are all familiar with memorials—whether they be monuments or days, or ceremonies. A memorial is intended to remind of, and celebrate some great fact or thing or event. It is never itself the original thing which it celebrates, but the emblem and reminder of it. For example—Israel was delivered from Egypt through the blood of the Passover lamb which Moses commanded. Thenceforth, at every anniversary of this event Israel must slay and eat the Passover lamb as a memorial. There was no longer any de-

liverance in those memorial passovers of the subsequent years; they were commemorative of the original sacrifice and deliverance.

In like manner the Lord's Supper commemorates and proclaims that original Sacrifice of the Son of God which once for all obtained eternal redemption for us. Thenceforth the disciples were thus to commemorate it. "This do in remembrance of me."

2. A Communion of the Body and the Blood of Christ.

"The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" (1 Cor. 10:16, 17). The word here translated "communion" is (as the R. V. margin) "participation in." It is the same word elsewhere translated "fellowship." Those then who partake of this Bread and Cup, do jointly participate in the Body and Blood of the Lord Jesus, and thus have common partnership therein. That this is a **spiritual communion by faith**; and not a physical participation by way of the mouth ought to be evident to all who have even the least understanding of God's word. The participation in the Bread and the Cup appointed of the Lord is an act of faith, by which our share and fellowship in His Sacrifice for us is maintained and renewed.

2. A Proclamation.

The observance of this institution is a proclamation to all who witness it—a setting forth in symbol—of the death of the Lord Jesus Christ. It must thus continue to be observed, and this silent testimony must go on, till Jesus comes again.

WHO SHALL PARTICIPATE?

The commandment is to **all the Lord's people**—"This do." Paul, Christ's apostle, bound it upon the church of Corinth (and to all Christians everywhere, 1 Cor. 1:2) just as the Lord had bound it upon His apostles on the night of His betrayal. No one has the right to forsake it, or to "spiritualize" it away. The time assigned to its observance is "the first day of the week." Acts 20:7.

ABUSES AND PERVERSIONS.

As every one of the things of God that have been in reach of man's touch, so this ordinance of our Lord has also been greatly perverted.

The Corinthians failed to discriminate between the holy and the common, and made a social meal and conviviality out of the Lord's Supper. (1 Cor. 11:20-22). Their manner and attitude made the celebration of the Lord's Supper impossible. (1 Cor. 11:20). They did not "discern the body"—that is they did not distinguish between this bread, which stood for the body of Christ, and the common bread of the common meal.

To those who take the Lord's Supper as if it were a common thing, without reverence and regard for the holiness of the institution, is the warning—"Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord." 1 Cor. 11:27. The way to avoid this violation, and the chastisement consequent upon it, is set forth in 1 Cor. 11:28-34.

The Roman church has perverted the Lord's Supper utterly and in every way possible. The Book says the disciples took it when they had eaten; Rome teaches you must take it when you have fasted. The Book insists upon the use of one loaf (1 Cor. 10:17)—Rome offers hundreds of white round wafers. The Book says that all must drink of the cup—Rome withholds the cup from the "laity" and reserves it for the "priesthood"—although God's word declares that all Christians are His priests, and no authority or lordship is to be exercised by one class over another. (Matt. 20:25-28; 23:8-13; 1 Pet. 2:9; Rev. 1:6). Their teaching that the wafer (under the priest's magic formula) is turned into the very body of the Lord Jesus Christ, compels the acceptance of the idolatrous error of bowing down in worship before the wafer which of course they regard as being Jesus Christ Himself. How good, how simple, how precious in contrast, is the pure teaching of God!

FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4.

July 27, 1919.

CHRISTIAN FELLOWSHIP.

Golden Text: "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

Lesson Text: Phil. 4:10-20. (Read 1 John 1 to 2:2).

10. But I rejoice in the Lord greatly, that now at length ye have received your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. 12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. 13 I can do all things in him that strengtheneth me. 14 Howbeit ye did well that ye had fellowship with my affliction. 15 And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; 16 for even in Thessalonica ye sent once and again unto my need. 17. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. 18 But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. 19 And my God shall supply every need of yours according to his riches in glory in Christ Jesus. 20 Now unto our God and Father be the glory for ever and ever. Amen.

Verse 19. To those who pursue such a course—what promise was the apostle able to give them? (2 Cor. 9:6-8). How many different kinds of needs have we? What is God able to do? How many of our needs can He supply? To what extent?

Verse 20. After all labor, all fellowship, sacrifice, fruit, contentedness—after all is done and said, whose is the glory? Read Rom. 11:36.

Verse 10. Over what did the apostle "rejoice in the Lord?" Had the Philippian church wholly forgotten Paul? Why had he not heard from them? Had he worried about that? (vs. 6, 7).

Verse 11. Does he complain of his want and poverty? Why not? Had he always known this lesson, or did he have to learn it like the rest of us? What was that he learned?

Verse 12. In abasement—is there such a thing as knowing how to take it? Is it easy to take abundance gracefully and humbly? Did Paul know how to do both? Is that a very precious "secret" to know?

Verse 13. Where did Paul get the power to live such a life? Is there any limit to Christ's ability to strengthen us if we look to Him for it? How many things did Paul say he could do? Compare Ps. 18:29-32.

Verse 14. In sending supplies to Paul in his need, what does he say they had done? Did they do well in that?

Verses 15, 16. How many churches had contributed to Paul in this manner? What does he call this? Can "fellowship" be expressed in other ways besides? But is this a very important way? Did they send to him but once?

Verses 17, 18. Did he praise them in order to get more from them? But what did he seek for? Does God keep account of the fruit we bear? But what kind of fruit must it be? (John 15:5; Phil. 1:11). How does God regard such gifts as these? (Comp. Heb. 13:16).

NOTES ON LESSON 4.

FELLOWSHIP.

Many great themes are touched upon in this short lesson; but the central point for us this time is the doctrine of Fellowship. The meaning of the word is common partnership, a sharing together in common interest and blessing and lot. This involves mutual helpfulness as well as common joys and sympathy. The thought is very accurately described in the well-known hymn, "Blest be the tie that binds."

"We share our mutual woes		"Our fears, our hopes, our aims, are
Our mutual burden bear. . . "		one;
and		Our comforts and our cares."

It is not only an outward partnership of a common work and aim, but in our very nature and being we belong together. Children of a common Father, heirs of a common hope, members of one Body, partakers of one Spirit, possessors of one common Life—we are bound together in a bond far more compelling than any merely earthly fellowship could be.

FELLOWSHIP IN 1 JOHN 1.

In 1 John 1 "fellowship" is mentioned four times; and we learn four important facts concerning it.

(1.) We get into this Christian fellowship by hearing and receiving the testimony of the apostles. "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us," writes John. This is the echo of the Savior's prayer in John 17—"Neither for these only [the apostles] do I pray, but for them also that shall believe on me through their word; that they may all be one . . ."

(2.) Our fellowship is not merely one with another, as in the case of human clubs and associations; but "our fellowship is with the Father and with His Son Jesus Christ." The tie does not run on the level merely, from each of us to his brother, but upward: we are bound to each other because we are all attached in the heart of one and the same Father, and united to the same Lord, who is the Head of the Body of which we are fellow-members. That explains why members get out with one another just as soon as they get out of fellowship with God.

(3.) God being Light—if any man walking in darkness claims to be in fellowship with Him, he is a liar.

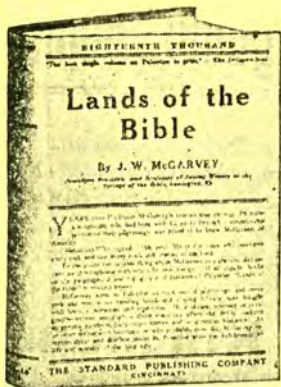
(4.) Those who walk in the Light—in His Light—do have fellowship both with Him and with one another; and whatever defect or stain the Light discloses is constantly being cleansed away by the blood of Jesus Christ. Thus fellowship is maintained. If at any time we have become guilty of sin, we must come at once into the Light with our sin and confess it before God, who will immediately forgive and cleanse and restore us. His faithfulness and righteousness are staked upon this point. Therefore let no man doubt this promise! All this is set forth in 1 John 1.

FELLOWSHIP IN THE WORK OF CHRIST.

In human courts it is understood that he who aids and abets in a crime is party to it. That is true and just. God also counts that those who in faith and love co-operate with those who are doing His work shares with them that actually do it. The Philippian brethren who so faithfully sent supplies for Paul's need while he was doing his missionary work, had "fellowship" with him "in furtherance of the gospel;" and both in his bonds, and "in the defence and confirmation of the gospel" were all partakers with him of grace. (Phil. 1:5, 7). Our present lesson shows that their contribution to him through Epaphroditus, was the expression of their fellowship with him in his affliction and in his work in the gospel. Such fellowship has its precious reward.

By mutual helpfulness, admonishing, exhorting, encouraging one another, supplying one another's earthly needs, uplifting, edifying, healing, blessing one another, and bearing one another's burdens we fulfil the law of Christ, the law of fellowship which is the law of love.

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