

WORD AND WORK

COME IN.

Come in, O come! the door stands open now;
I knew Thy voice! Lord Jesus, it was Thou;
The sun has set long since; the storms begin;
'Tis time for Thee, my Saviour, O come in!

Alas, ill-ordered shows the dreary room;
The household stuff lies heaped amidst the gloom;
The table empty stands, the couch undressed;
Ah, what a welcome for the Eternal Guest!

Yet welcome, and tonight; this doleful scene
Is e'en itself my cause to hail Thee in;
This dark confusion e'en at once demands
Thine own bright presence, Lord, and ord'ring hands.

I seek no more to alter things, or mend,
Before the coming of so great a Friend;
All were at best unseemly; and 'twere ill
Beyond all else to keep Thee waiting still.

Come, not to find, but make this troubled heart
A dwelling worthy of Thee as Thou art;
To chase the gloom, the terror, and the sin:
Come, all Thyself, yea come, Lord Jesus, in!

—*H. C. G. Moule.*

WORDS IN SEASON.

R. H. B.

CHRISTIAN SCIENCE.

In answer to an inquiry concerning Christian Science, no faithful servant of God can say one good word for that cult. It denies the fundamentals of the gospel of Christ. At one stroke its basic doctrine ("the allness of the Good and goodness of the All") does away with the Bible-doctrines concerning Sin and Salvation, concerning God and Christ and the Cross (the blood-atonement), Repentance, Baptism, the New Birth; the Church, the Lord's Supper; Death, Judgment, the Second Coming of Christ, Heaven, Satan, Future Retribution—in fact it makes a clean sweep of everything that is distinctive of the gospel. As for its claims to healing power—it is yet to be proved that this misnamed cult has ever accomplished anything that cannot be accomplished by suggestive therapeutics. Prizes amounting to many hundred dollars have been offered for one single proved instance. But if this so-called "Christian Science" could be shown

to have produced actually supernatural cures, I would reply as did a certain brother here, "I would rather die than let the devil heal me." See the article on Modern Miracles in this issue.

"HIGHLY FIGURATIVE."

Someone has recently in one of our papers, answered that "highly figurative" argument by which the meaning of the 20th chapter of Revelation is wiped out of existence, well and wittily by a counter-argument which combines the virtues of a "reductio ad absurdum," and the "argumentum ad hominem," thus:—If you are going to make the Book of Revelation so "spiritual" and "figurative"—why not make a clean job of it while you are doing it? If that first resurrection of Rev. 20, the thrones, the reign of the saints, means something so absolutely different from what it says, why not just make the whole thing "highly figurative?" Why not say that John saw a figurative angel coming down out of a figurative heaven, with a figurative chain laying hold of the figurative Dragon which is the figurative Devil or Satan, and figuratively bind him and figuratively cast him into a figurative pit and figuratively seal it over him for a figurative 1,000 years.—Why not? What desirable interpretation could not be imputed upon the scriptures by such a method? Or why not use this method to make Revelation absolutely unintelligible and uninterpretable, as some would like to represent it?

THE NEED OF A MOURNER'S BENCH.

The "mourner-bench system" of salvation is bad, and so is its opposite extreme. All along attention has been called to the fact that the harm of the "mourner-bench" lies neither in the bench nor in the mourning, but rather in the unscriptural theory of salvation back of it. Very true. But if the *mourning* itself is banished the loss is incalculable. Frankly in the church today nothing is more needed just now than open sorrow and mourning for sin, heart-searchings, self-abasement, confession, pleading for mercy, crying to God. In much doctrinal discussion of the "plan of salvation" men lose the sense of realities over technicalities and overlook in their disputings and denouncings of other people's errors that precious essence of truth without which doctrinal forms are but empty hulls. We can emphasize things in such a wrong way that the obedience of the gospel seems rather like a performance, a sort of "process," consisting of certain "steps," apt to be taken too mechanically, as though they were mere initiatory rites. The while we analyze *repentance*—what it is, how it comes, etc., we readily leave out of view the essential place of the "godly sorrow," that worketh repentance, and say too little about that sacrifice of a broken and contrite heart, which is the one sacrifice which God will not despise. As a result, the professed church of Christ is likely to have too many "members" who know not God; who have not and never have had a sense of sin; who have never realized the grace of God, nor drank at the fountain of His love in Christ Jesus; to whom such experiences as those described in Rom. 5:1-11 or in Rom. 8 or such spiritual life

as that suggested in Eph. 3:14-21, are utterly strange and foreign. There is apt to be an abundance of argument among such men, much display of "soundness" and logic; plenty of scrapping, much boasting and self-satisfaction, much carnality and little spirituality. I confess, I tremble when I compare the overplus of pretense in the professed church of Christ, with the deficit of real fruit. It reminds one of the contrast between the profession and the actual fact in the Jews' case. (Rom. 2:18-24) And the judgment of God upon *pretense* is fearful. The fig-tree that displays great leaves and has no corresponding fruit is accursed of God and must wither to the roots. O that in every congregation they would sound the clarion call to weeping and mourning, to fasting and prayer, to sackcloth and ashes, before the Lord: "Cleanse your hands ye sinners and purify your hearts ye double-minded. *Be afflicted and mourn and weep; let your laughter be turned to mourning and your joy into heaviness.*" (Jas. 4:8, 9).
 "WHEN YE SEE THESE THINGS."

In the midst of the world's abounding wickedness and misery—when sin and crime, and alongside of it, suffering, insanity and suicide are increasing by leaps and bounds *as never before*; in the midst of unprecedented restlessness—national and international, social, industrial, spiritual: while faith is declining, love growing cold, when the professing church itself has been saturated with the world, so that the salt is losing its savor; and iniquity goes stalking about under the garbs of religion—do we realize the situation, the helplessness, hopelessness, perplexity, around us, in the world and in the church? Have we no eyes to see, or ears to hear? It is a call of God to His own that are in the world, to awake out of sleep, for now is our salvation nearer than when we first believed; the night is far spent, the day is at hand. It is a call to repentance, to righting of old wrongs, to cleansing of hearts and hands, to reconsecration, to whole-hearted life and service to the Lord. Time may have been when half-hearted Christianity would pass. No longer now. These are sifting days. Evil men and seducers will wax worse and worse, and those who are filthy will be filthy still; but God's people must stand forth in open contrast and testimony, out and out for God. Let us turn to God and rend our hearts and not our garments.

"If just one soul were brought to Christ—just one,
 By any effort I have made, or work have done—
 'Twere worth a life of earnest toil or sorrow,
 To wake to the gladsome light of such a morrow
 Just one soul saved to Christ from evil's blight,
 And that soul leading to the light still other souls—
 Father, mother, children win—each, to the end of time,
 Leading souls to Him!—

It makes one's heart to yearn, and eyes grow dim,
 To think of saving just one soul for Him!" —*Selected.*

WORD AND WORK

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NEWS AND NOTES.

A. B. Reese writes from Graton, Calif., "We have had a good school here. Fifty-two enrolled, property all paid for. O. W. Gardner will be president next year. The prospect is good for better attendance."

The unexpected demand for the WORD AND WORK Lesson Quarterly from additional schools has completely exhausted our supply for this quarter, and some have been refused. The Lessons for the next quarter will be issued in June. Let us have your order early. The Quarterlies cost four cents each.

G. C. Stillinger writes from Spearfish, S. D.: "We are having good Bible studies and good sermons. Brother Hull is a fine preacher." Brother Hull himself wrote us sometime ago: "One added yesterday at morning services. Fair attendance in spite of snow storm which has been on here last two days. This makes seven added since we came, March 2. Every prospect of eventual success. We will be glad to know that you are praying for us. Others are praying for the work here, and we certainly appreciate this. More fellowship is now coming in."

From Emmett Creacy, Horse Cave, Ky.: "There are 30 or 40 Christians in and around Cave City who plan to have a tent meeting in September. They have no house but are arranging to build as soon as possible."

The Portland Avenue Church and Highland Church, Louisville, co-operating, began a tent meeting in South Louisville May 30. The purpose is to establish a congregation in that untouched field.

Set of seven great tracts, twenty-five cents, postpaid.

Read the good news about the coming song book on another page.

About 2,000 copies of Brother McCaleb's tract, "How May Christians Go and Preach," remain for free distribution. Gifts to cover the printing, expense on 10,000 would be welcome.

We do not know a better band of brethren, or a work of its kind more worthy of general and generous fellowship than the effort to complete the house of worship at Glendale, Ky. We have received the following news note from Brother B. B. Brooks—to whom gifts may be sent: "Our final plans have been submitted, and order entered for the tile to build our church house. To date we have on hand \$205, and \$1,225 subscribed, making a total of \$1,430 available. We estimate it will take approximately \$3,000 more to complete the house, and we know if we are true to the cause our needs will be supplied. Our meeting is set for the second Lord's Day in September, and by all means we want the house completed by that time."

The New Orleans church is now in the midst of tent meeting work

There have been ten baptisms at the Burnett Avenue Mission, Louisville, during the past month.

H. L. Olmstead's writings are always good, but the article on "The Righteousness of God," this month is especially so.

One free copy of "Reminiscences and Sermons," in perfect condition, for one new subscription, if requested.

From Samuel Bond, Cleveland, Ohio: "April 17, 1920, S. Russell Bond and Lou E. Hardison were united in marriage at their home in Cleveland. Both are faithful members of the Church of Christ here. May they ever be faithful and true to each other. We bespeak for them a bright future as they travel down life's pathway."

A. K. Ramsey writes from Forest Hill, La.: "Seven baptized, one reclaimed, some good people found, others interested, in fifteen-day meeting in which J. E. Wainwright, of Texarkana, assisted the Forest Hill congregation."

C. C. Merritt writes from Millerton, Okla.: "I am visiting here and preaching every night. One is to be baptized tomorrow."

A twelve page booklet setting forth in a brief interesting story the conversion of Evariste Hebert and his wonderful work in the Master's name in converting over 1400 hundred Creole French Catholics. Price five cents each. In quantities of ten or more, three cents each. Address the author, Stanford Chambers, 1129 Seventh St., New Orleans. Proceeds applied to the cause of French Missions.

WHAT THE APOSTOLIC CHURCH STOOD FOR.

STANFORD CHAMBERS.

1. Jesus Christ, Son of God. His Deity; His Messiahship; His Lordship. His death, resurrection, ascension, intercession; through whom, as their great High Priest, Christians pray to the Father and in whose name they serve. (John 1:41, 49; 1 Cor. 15:1-4; Heb. 1:2; 4:14; Col. 3:17). The One whom God vested with all authority (Matt. 28:18) and whom He purposes in all things to have the pre-eminence. (Col. 1:16). Head over all things to the church. (Eph. 1:22).

2. The Bible as the inspired word of God. (1 Cor. 2:12-13; 2 Tim. 3:15-17). Infallible, indestructible, unalterable, authoritative. Guide to life and service. End of all controversy. (Isa. 8:20). Contains old covenant of law, set aside at the cross (Col. 2:14-16; Heb. ch. 8.) and the New Covenant of grace which took its place. (Heb. 10:9; 2 Cor. ch. 3).

3. Redemption of fallen man by the sacrificial and substitutional death of Christ "He died for our sins;" (1 Cor. 15:3) "Died for the ungodly;" (Rom. 5:6) "Gave himself a ransom;" (1 Tim. 2:6) "Having been once offered to bear the sins of many;" (John 1:7) "In whom we have redemption through his blood, even the forgiveness of our sins." (Eph. 1:7).

4. Justification by faith in the risen Son of God. (Rom. 5:1) Not by works of law (Rom. 3:20); not by morality, not by character, culture or works of charity, for in everyone of these all fall short. (Rom. 3:23). Not by goodness for no one is good enough. Salvation upon that basis would require absolute perfection, thus no one could be saved. But thanks be to God, "by grace are ye saved, through faith, that not of yourselves, it is the gift of God. Not of works, lest any man should boast." (Eph 2:8). All are therefore shut up to the one way of justification, that is "by faith in his blood" (Rom. 3:25) and the faith required is such as does not stop short of yielding submission to the Lordship of Christ,—of obediently committing one's self to Him. This faith comes by hearing the word of God. (Rom. 10:17). "We preach Christ Jesus as Lord." (2 Cor. 4:5).

5. The Person and Work of the Holy Spirit. The Holy Spirit inspired the Scriptures. (1 Pet. 1:21; Jno. 14:26). He convicts sinners, quickens, seals, indwells, helps and comforts true believers; sanctifies and consecrates their lives, and is to raise their bodies. (John 3:3-6; 1 Pet. 1:2; Rom. 8:11; Eph. 1:13-14). "Know ye not that your body is a temple of the Holy Spirit?" (1 Cor. 6:19). "If any man have not the Spirit of Christ he is none of his." (Rom. 8:9).

6. The Oneness of the Body of Christ. "There is one body and one Spirit, even as one hope, one Lord, one faith, one baptism, one Father." (Eph. 4:4-6). This one body or church or bride of Christ consists of all God's called-out people—those who are living and those who have fallen asleep in Christ. Its one-

ness exemplified in the New Testament congregation, the Lord's organization—the only one He has upon the earth (itself local). (Phil. 1:1, e. g.) The congregation of the New Testament gathered simply and solely in the name of Him who is the Head, in whose name its every member was baptized, and upon the ground of the oneness of the body, continuing "steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and the prayers," Acts 2:41, 42) assembling upon the first day of the week, the Memorial Day, to keep the Memorial Feast. (Acts 20:7). "Not forsaking the assembling of ourselves together as the manner of some is." (Heb. 10:25). Free from all ecclesiasticism or denominationalism. To such every Christian properly belongs. The Lord designed no other.

7. The Return of the Lord. (Jno. 14:1-3; Acts 1:11-12; 1 Cor. 11:26; Col. 3:4; 17 Thess. 1:10; 1 Thess. 4:18; Titus 2:13; 1 Jno. 3:1-3; Matt. 24:42) "In like manner;" "The Lord, himself;" No one knows the day nor the hour: watch; be ready; wait for Him; look for Him; hope for Him. The dead in Christ then to rise—"they that are his at his coming." (1 Cor. 15:23). Living Christians at His coming to be changed, translated so as not to taste death; (Heb. 11:5) "We shall not all sleep." (1 Cor. 15:51). See also 1 Thes. 4:17; Phil. 3:21 and others. Question: What shall be the end of them that obey not the gospel?" (1 Pet. 4:18) "Ye shall die in your sins: whither I go ye cannot come." (Jno. 8:22). "He shall come in flaming fire, taking vengeance on them that know not God and obey not the gospel." (2 Thess. 1:8). But bear in mind that God is "not willing that any should perish but that all should come to repentance." He calls on the wicked to forsake their way and the unrighteous to forsake his thought, and to all to rise up and return to the Lord who will have mercy upon you and to our God who "will abundantly pardon." (Isa. 55:7). The coming of the Lord will then no longer be a dreadful fear but a blessed hope. "In an hour that ye think not the Son of man cometh." Are you ready? "Blessed are they that wash their robes." (Rev. 22:14; 7:14).

Fudo is the Japanese god who is supposed to be a protector against fire, but recently a priest of Fudo, in Toyko was awakened by a heavy smoke and barely escaped from the temple which was in flames and became a total ruin.

Africa has about 133,000 people to every missionary. ** Brother John Sherriff has wished for a helper from the United States for years. The brethren down there have prayed for such a helper. There are men in the U. S. willing to go. What church has an interest in helping them to go?

Only about thirty copies of the Editor's book, "Truth and Grace," remain. There are no plates for this valuable work, and these will be the last obtainable. One dollar each.

GALATIANS: "RIGHTEOUSNESS BY FAITH."

H. L. OLMSTEAD.

HOW RIGHTEOUSNESS COMES.

The question of how one is to be righteous before God, is the most important question in the world. A man may amass a fortune, lead armies to victory, receive the acclaim of thousands, be listed among the mighty, and be numbered with the excellent, but if he is not just before God all is lost.

Let us take the statement of Galatians 2:21, "If righteousness is through the law, then Christ died for nought." One of the most common errors of the times and one which does the greatest violence to the gospel of Christ is that righteousness comes by doing the works of the law. This is a thing which cannot be. It is true that the law approves goodness (Rom. 7:12) but it also has but one verdict for those who have broken it—"guilty." The law of God has never seen but one righteous man: the Christ. The law has one voice, "Whatsoever the law saith it saith to them that are under the law; that every mouth may be stopped and all the world may become guilty before God."

Now the Galatians had been called in "the grace of Christ." Grace is the pure, unmerited favor; yea, the uncompensated favor of God. Add never so little law—works as a means to righteousness and "grace is no more grace." Rom. 11:6. It is not the province of grace to approve goodness. Grace is not out searching for good men whom it can approve, but for sinners whom it can save and sanctify by faith. Grace cannot even begin with a man until he stands guilty and speechless before the law of God. That a man is not justified by the law is evident (Gal. 3:11) for several reasons. First, the Jews though in covenant-relation to God had believed. The law given four hundred and thirty years after God's covenant of promise by faith unto Abraham does not make that promise void. Gal. 3:15, 16. The law was something merely parenthetical, added because of transgression until the promised seed should come. It was through this means that the Scripture shut up all things under sin that the promise by faith might be given unto all that believe. (3:22). Second, the law is not of faith, but righteousness is; therefore righteousness is not of the law. (Gal. 3:11-12). The only way one could be righteous under the law is, "He that *doeth* them shall live in them." But instead of life it brought a curse. 3:13. If the law had given life righteousness would have been by the law. 3:21.

The Divine intent of the law is made plain in the following passages. 2 Cor. 3:7, "A ministration of death;" of cursing, Gal. 3:10; of conviction, Rom. 3:19; a temporary tutor, Gal. 3:23, 24; to reveal the nature of sin, Rom. 7:13. The argument offered that the law under consideration is the ceremonial law and that it is through that law there is no justification falls flat. The commandment, "Thou shalt not covet" used by Paul in Rom. 7:7-

9, to illustrate the impossibility of righteousness by the law, is not a ceremonial commandment but a moral one. The law can only do its necessary work of condemnation. Gal. 3:19; Jas. 2:10, etc. Verily righteousness is not of the law, either ceremonial or moral.

The believer's position before the law is righteous, not by doing it but because in the reckoning of God the law's sentence has already been executed upon him through his representative, Jesus Christ. (Gal. 2:19). He is identified with Christ's death by faith. (Rom. 6:3-10, 1:4). He died with Christ.

Much of this in a more or less vague way is believed but another error is introduced which because it partakes of the letter of law *kills*, viz., that after justification the believer is placed under the law or at least some part of it as a means to righteousness. This cannot be for the very good reason that the law was a tutor to bring us to Christ, and after faith is come we are *no longer under the schoolmaster*. (Gal. 3:25). Again, to the believer seeking relief from the dominion of sin, Paul says, "Sin shall not have dominion over you for ye *are not* under the law but under grace." There is an issue. The pedagogue (law) which condemns, brings us to faith which saves, and faith *ends* the rule of the pedagogue. Modern theology says after justification we are under his rule. A straight contradiction of God's word! The believer is separated by both death and resurrection from the law. Rom. 6:3-15; 7:1-6, Gal. 4:19-31. To God the Christian is, as to the law, already an executed criminal, reckoned so by the death of Christ, and divine justice has been so completely met that it is so longer possible to lay *anything* to the charge of God's elect. Rom. 8:33, 34.

By faith we are made righteous, *justified, given a standing in grace, have peace with God, hope of glory*. Tribulation serves only to work out the graces of the Christian life. The *love* which saved, fills our hearts, the Holy Spirit sheds abroad and we *joy in God*. Rom. 5:1-5. Truly this is good news and is far better than any form of legalism. A free "*gift of righteousness*" secured by the immutable word of God (Rom. 5:15-17) is far more satisfactory than the "cursed is every one that *doeth not*" of the law. "A righteousness *unto all and upon all that believeth*" has a more hopeful outlook than the "only the doer of the law is just" of Mosaism, "For ye are all sons of God by faith in Christ Jesus. For as many of you as were baptized into Jesus Christ did put on Christ," (Gal. 3:26, 27) and "Christ is the end of the law for everyone that believeth." "Redeemed from the curse of the law!" Gal. 3:13.

"My Sin—O the bliss of this glorious thought,
My Sin—Not in part, but the *whole*,
Is nailed to the cross, and I bear it no more."
Praise the Lord, praise the Lord, O, my soul!"

Our next article will deal with "The life which we now live."

"THEY ATE AND DRANK."

R. H. B.

"As it came to pass in the days of Noah . . . 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." How then was it in the days of Noah and the days of Lot? Why, "they ate, they drank, they bought, they sold, they planted, they builded, they married and were given in marriage."

The first fact that is suggested by these words is the unexpectedness with which the great Event overtook them. Despite previous warning, nothing was further from the minds of the people in Noah's day, and in Lot's city, than that any catastrophe might shortly and suddenly break in upon them. When the stroke fell it fell upon a people occupied and pre-occupied with the concerns of every-day life, following the routine of its work and pleasure without further thought. This is the first lesson and good and wholesome warning of these words of our Lord Jesus Christ.

The second lesson comes with even greater force. It is very significant that in describing their thoughtless attitude, the Lord does not mention the sins and vices and crimes of those people. Wickedness abounded in those days, and nothing would have proved better the total absence of all serious thought or expectation of judgment than their lascivious life. But the Lord merely speaks of their eating, drinking, buying, selling, planting, building, marrying, giving in marriage; none of which things are sinful in themselves. This was only their earthly mind, engrossed wholly in the affairs of the earth-life, the things of the world. In these things they lived. The enjoyments of life, and gratifications of the body, the commerce, labor, and industry of the world, social and matrimonial matters—these, and what pertained to their pursuit and maintenance, took up the thought of the world. And that *without reference to God*. Though once they knew God, they *glorified Him not as God, neither were thankful*, but became vain in their reasonings, and their foolish heart was darkened. (Rom. 1:21, 22). Out of this frame of mind, also, sprang all their extreme vice and wickedness. For it was "*for this cause*" (because they had ignored God) that God gave them up in the lusts of their hearts, to vile passions and all excesses of sin. (Rom. 1:24, 26, 28). In Noah's day all flesh had corrupted their way upon the earth, "the earth was filled with violence," and the very imagination of the thoughts of their hearts were only evil continually. (Gen. 6:5, 11-13). The ways of the inhabitants of Sodom were simply unnameable for revolting vileness. That was only *the fruit*. The root of it all was the earthly mind which was occupied with earthly things and helped itself freely to the thousand blessings God had graciously spread around—sunshine and rain and fruitful seasons, treasures of the soil, the earth, the sea, exploiting them for profit, for self-advancement, self-gratifica-

tion, with never a true thought of recognition toward Him who had made all and given it, and to whom they owed their very life and breath besides. This God-less attitude is the root of all human vileness. Wherever and whenever this earthly-minded attitude is found, then or now, there is every sort of wickedness and human degradation in embryo. Man perceives only the results, seen as awful facts; but God seeth the hearts. Upon these earthly minded ones judgment falls unawares.

LATTER DAY MIRACLES.

R. H. B.

The word of God predicts that the last days will again witness supernatural manifestations. "There shall arise false Christs and false prophets, and *shall show great signs and wonders*; so as to lead astray if possible even the elect." (Matt. 24. 24). To a people devoid of faith and certainty, nothing is so welcome and convincing as supernatural manifestation. It seems to offer something real and tangible, when all else is enwrapped in a haze of doubt and uncertainty. And no generation has ever been more gullible than the super-educated, convictionless generation now living. No sooner does some alleged healer or miracle-worker appear on the scene, but the world goes wild over him; and people to whom the word of God in their Bibles is nothing, are ready to accept almost any absurdity that is accredited by a show of occult power.

PAVING THE WAY FOR ANTICHRIST.

The most fatal mistake possible in this matter is "*to confound the supernatural with the Divine.*" To be sure, people who scout the idea of the existence of Satan are bound to conclude that whatever is supernatural is of God. The more sceptical they may have been as to the possibility and reality of the supernatural, the stouter will be their conviction once they are compelled to acknowledge it; and having no other criterion, no standard of Truth to go by, they fall victims to whatever delusion may be foisted upon them on the strength of the miracle. Those also to whom Satan is only the symbol of vile immoralities, and who have never understood that he is "transformed into an angel of light"—will unquestionably accept anything he offers that seems good and uplifting. Now the Devil is able to work miracles. When the Man of Sin is revealed, the Lawless one, the Son of perdition—that great last world-scurge, who prepares the world for the execution of God's wrath, himself an instrument as well as subject of it; he who opposes and exalts himself above all that is called God and above every object of worship—his coming (parousia) will be "according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness." By "lying wonders" is not meant fraudulent

wonders, "fake" miracles (of which there have always been plenty) but genuine wonders that support a lie. These will not be few nor small. What, for example, the prophets of Baal could not do at the challenge of Elijah; what once God had reserved for His own sign, this "Beast" (rather his lieutenant, the "Second Beast") performs. He shall "even make fire to come down out of heaven upon the earth in the sight of men." (1 Kings 18:24-39; Rev. 13:13). The power of the consequent delusion is shown in its universal success, the only exception being those whose names are in the Book of Life. The power of that great one, thus backed up by supernatural demonstration, is the judgment of God upon a world that has exchanged the truth of God for a lie—a delusion coming with all deceit of unrighteousness for them that perish, because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie [literally, *the lie*, the supreme lie, which is the "divinity of man"] that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:3-12). The context both in this passage and in Rev. 13 and 19 shows that this development belongs to the last days of "this present evil age." That the present super-wise, sceptical, conceited, godless generation is ripe for such a leader and such a delusion, no one who knows the facts and circumstances will doubt.

MIRACLES FROM HEAVEN AND MIRACLES FROM HELL.

The supernatural may come from God or from the Evil one. A miracle was never in itself conclusive proof of Divine mission. Israel was instructed to distinguish between the prophets: there were to be false prophets, messengers of Belial, as well as true spokesmen of God. How were the latter to be known? "If thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken." (Deut. 18:21, 22). But another test must supplement this: "If there arise in the midst of thee a prophet, or a dreamer of dreams, and *he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods . . . thou shalt not hearken unto the words of THAT prophet.*" (Deut. 13:1-5). When therefore any miracle, wonder, or sign, is offered to accredit a false doctrine, and to advertise a teaching subversive of the fundamental truth of God's word, the supernatural demonstration in question is certainly of Satan. And this is but another way of saying that not miracles but the revealed word of God, constitutes the final test of truth. If a prophet speaks not according to that Word there is no light in him. The Lord Jesus Himself, whose signs and mighty works surpassed all the prophets had done, or that Satan can duplicate, did not rest his claim upon His miracles alone, but appealed from them to the Scriptures, as the final and absolute vindication of His claim and mis-

sion: "Ye search the scriptures for in them ye think ye have eternal life; and these are they which bear witness of me." (John 5:36-39). If His life, works, claim and teaching had not squared with the Scriptures He would not have been the true Messiah.

THE WORLD LOVES TO BE DUPED.

How shallow and frivolous, in the light of the danger and the solemn warning of God appears the religious attitude of the public today! How ready humanity is to run after every semblance of the supernatural; how willing to follow after every uncanny will-o'-the-wisp. There is never a reputed healer but the pitiful multitudes, as sheep without shepherd—nay who have not known and alas! will not know, their true Shepherd, flock together at the stranger's call. What though the Word of God warns, teaches, remonstrates—it is looked upon as that much empty talk: this fellow can *do* something! If the Ouija Board mysteriously tells or seems to tell some secret, straightway whole nations go mad over the little plaything; so that even its friends and advocates become alarmed and try to restrain the insane fad. Let the Bible testify as it may the wrath of God against all forms of occultism—necromancy, divination, clairvoyance, hypnotism, fortune-telling, communing with the dead—not even professed Christian people are restrained from consulting the modern witch and wizard, and from attending the seance. If some pretended Elijah, or a Madonna of Lourdes, or some cult as "Christian Science" (which is a 20th century adaptation of second-century Gnosticism) promises cure from bodily ills, the world makes a beaten track to their respective shrines. And have they no light, these multitudes? Is there no sure word of truth by which they might be guided? Yes, there is; and more widely diffused than ever before—and little regarded even among those who have it most abundantly!

STAND BY THE BOOK.

To those who will hear, God's word tells of a gospel which neither the apostles themselves, nor any other man, nor an angel from heaven can alter. (Gal. 1:8, 9; 1 Cor. 15:1-4) Stand by that! It tells of "the faith which was once for all delivered to the saints." (Jude 3). "As for you, let that abide in you which ye heard from the beginning. 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). This is our firm foundation from which none of the wiles or wonders of Satan must be permitted to lure us in these perilous times.

We have secured all the remaining volumes of that very valuable book, "Lessons on Hebrews," by R. H. Boll. When our stock is sold the edition will be exhausted, and very probably never again obtainable. See advertisement, bottom page 192. A very few copies of "Grace and Truth" remain also. Order quickly from WORD AND WORK, Louisville, Ky.

BUYING IN THE MARKET.

CHAS. M. NEAL.

(Talk before one hundred and seventy boys at the Maine State School for Boys.)

My subject is "Buying in the Market." A market, as you know, is a place where goods are exposed for sale. Now boys, I am going to ask you to go with me to market today. "What!" you say, "Go to market on Sunday?" Yes. "But," you say, "it will be of no use for the shops are closed." Well, our going will be the kind that can be done while you remain seated here. The goods which we consider will not be food and clothing, live-stock or precious stones. The purchases we are to consider are of more value than any of these or all of them combined. I am going to read to you from this book, a short statement concerning present market conditions with the advice that early buying will prove profitable.

"Look therefore carefully how ye walk, not as unwise, but as wise: buying up the opportunity, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is." (Eph. 5:5-17, R. V., Marg.)

Of these three short verses, the middle one tells of what our purchases are to consist. Opportunities, Opportunities! "Buying up the opportunity"—one at a time, but many indeed during our stay—"Because the days are evil." There are "Bankrupt Sales," "Fire Sales," and "Removal Sales," because days have been evil.

But you say, "I wish to know what it is you are saying to me. What is an opportunity that I should hasten to possess myself of one or more?"

Let us begin with the study of the word, "Opportunity." It is a nautical word and has a picture in it. The meaning is "in front of port." A ship has crossed the sea and is now before the place where the purpose of her journey is to be realized. To be "in front of port" and for any reason fail to enter in is to endanger the very existence of the ship as well as to lose the purpose of the long journey. To continually fail to enter any port, though *before* many ports would make the existence of the ship useless. This is where another word from our instruction book comes into use—it is the word "buying." "Buying" means to possess one's self of and "buying the opportunity" means getting into port. To live—simply to live—means being "in front of port." To be in front of port always without getting into port is to live without profit and to fail in the end. To get into port means safety. It means business. It means pleasure and profit, for self and others. Ah yes! getting into port means everything but to be constantly drifting in front of port means the loss of everything. Some ports cannot be entered at all times. There are some ports where the ships must await the high tides to carry them over

the shallow passage. To be in front of such a port means a necessary waiting, with preparation for the opportune moment.

There are many people in the world like drifting ships. They are before many ports in their drifting, but fail to enter any. This means that slowly or swiftly (but in either case surely) they are drifting to ruin. Such people are those who have no real purpose in life. They were made for use—many uses great and good, but have either failed to find or enter into any.

I now call your attention to the greatest port in the world—The Port of Salvation. Here is the opportunity worth all else and without which all else is worthless. In this broad, deep harbor there is forgiveness of sins, a peace that passes all understanding, a joy that is unspeakable and full of glory, and a business that is greater than any or all businesses combined—the Master's business. From this port all proper trips are safe and possible and all good ports are open. Salvation means the right relation with God. If such relation be entered and sustained all other things, whether pleasant or unpleasant, are but helps and opportunities to greater things.

The story of Joseph shows how one boy, under difficult surroundings, bought up the opportunities. It was a hard day for him when his brothers sold him to the merchant-men. Things must have looked gloomy to him when the traders sold him as a slave in Egypt. But the day his master thrust him into prison with a false and wicked charge laid against him by his master's wife must have been the sorest trial of all. But as each door closed behind him, it is written that, "God was with him." It is this relation to God that made the happy ending to the story of Joseph's trials. Joseph as ruler over Egypt is the result of his buying up the opportunity. This he did by being just the very best boy possible under whatever condition his lot was cast. "And God was with him"—if this can be said of a boy all else is well, a successful end is assured. The door through which God goes with a boy is always a door of opportunity.

PROBATION AFTER DEATH.

"God is almighty"—so runs one plea for probation after death: "He abhors sin, and He must triumph; therefore He will empty Heli, *sometime* by swinging open the door of mercy to all mankind—or else His character of goodness and love is destroyed." But a fatal objection lies against this plea. The perfections of God have not prevented sin entering into the world, and remaining in it for sixty centuries; therefore a God of love can co-exist with a world of sin, for He has. If God's perfection allowed sin to enter the universe at all, why cannot His perfection allow it to stay, and why not allow it to stay forever? "but"—it may be said—"There are good reasons why sin should be permitted to exist now:" but that at once admits that God may allow, nay, does allow sin to exist for good and sufficient

reasons. But who knows what those reasons are? who can say that they are not eternal reasons? If evil may wisely be permitted now, it may be wisely permitted forever: if an eternal Hell is the ruin of God's character, that character—I speak as a man—is already ruined. But "God is light, *and in him is no darkness at all.*"

"But another opportunity,"—so runs a second plea—"Would save many souls who did not, or could not, choose the right in this life;" that is, it is assumed that God has but to offer mercy, in order to empty Hell. But how is it to be done? It can only be by the appeals of the old Gospel, the exhibition of the old love; for God has no new pity to disclose, no new saving power to display. The Gospel has used all its arguments and appeals, and it is a spent Gospel: the Spirit has used all the agencies at His command to move the heart, and He is a rejected Spirit: what can now change man's hate to love? Death works no magic: what is to make men love that which, by their very nature, they abhorred, and still abhor? For there would be the same demand for righteousness, the same commanded renunciation of the world, the same stern prohibition of sin, the same offer of a salvation by mercy alone. All that is abhorrent in the Gospel now would be abhorrent then. If men can trample on the Blood of the cross for a generation, they can trample on it for a hundred generations: if all the love and wisdom and miracles of Jesus Christ, God incarnate preaching in person, could not open deaf ears, what could, on the other side of the grave? But if probation is useless, God will not offer it: even now, "If they hear not Moses and the prophets, *neither will they be persuaded, though one rose from the dead.*"

"But punishment,"—so may run the final plea—"Will make men wise: an experience of Hell, short or long, will open the heart for appeals to which, here and now, it was deaf." Is this so? The facts are against it. Every conviction in the law courts makes a convict's ultimate cure less likely. It is said that for every adult criminal reformed by prison discipline, at least fifty go from bad to worse. The successive judgments of God never subdued the heart of Cain—Pharaoh—Ahab—Israel. It was a chief complaint of Jehovah against His people that all His severe scourgings—now exercised in unmingled justice for nineteen hundred years—availed nothing. Devils besought our Lord not to thrust them into the Abyss: no cry for salvation ever escaped their lips. Satan, after experiencing the Pit for a thousand years, immediately on liberation proceeds on his career of sin. But prophecy has already settled the point. In the last judgments men will gnaw their tongues for pain, amid scenes of unparalleled agony; yet one refrain alone ascends throughout,—"*Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*"

The bed-rock fact lies deeply embedded in the nature of things. Growth that is continuous tends to become permanent:

for one man who changes, a thousand never change. It is a law of nature that permanence is attained but once. The ship rolls, and the roll makes the expert seaman; but let the lurch glide a few inches too far, and the vessel sinks never to rise again. Slash a gum-tree, and the gum goes out as commerce into all lands; but let the gash sink a shade too far, and the tree withers never to bloom again. A thousand years after—a million years—the ship does not float, nor the tree spring. So it is also in the spiritual kingdom. "How can ye escape the damnation of (that consists of) hell?" that is, if dying unrepentant, how avoid it? and if once in it, how escape out of it? for "It is appointed unto men once to die," and after this cometh—not probation, but—"Judgment;" therefore "Now is the accepted time"—the time in which sinners can be accepted; "Behold, now is the day of salvation."—D. M. Pantou.

BROTHER AND SISTER BATEY.

[Better than an obituary from us is this touching letter of Sister Ferguson's.]

Dear Brothers Boll and Jorgenson:

I have just returned from the second long sad trip over to Murfreesboro, where I went to attend the funeral of my dear old father. He died Saturday night, April 24, and our precious mother's only eighteen days before. Her going was such a shock to us, but, she surely was ready, and we feel confident she is with the saved. Our father's death had long been expected. For three months our mother had hovered near him day and night, and each letter from her told us she feared each day would be his last; so when the message came that *she* was gone our hearts almost stood still, and we felt there must be a mistake. But her beautiful life was just snapped from us in a second. Father was too low to know she was gone, even though right by his side. In his brightest moments he would ask for her, but we would tell she was resting. Truly she is, and now side by side in one grave here in Murfreesboro their bodies are laid to rest. How I am longing to see my Savior coming and see those dear faces, and hear her sing again, "Welcome." Your sister in Him,

BELLE BATEY FERGUSON.

Anticipating that in the end-days the prophecies would come in for fairer treatment Isaac Newton wrote: "*About the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecies and insist upon the literal interpretation in the midst of much clamor and opposition.*"

Minds of moderate caliber ordinarily condemn everything which is beyond their range.—*La Rochefoucault.*

THE SONG BOOK.

"I am glad to see the enthusiasm over your song book," writes a northern evangelist in today's mail. Really, the favor already accorded the forthcoming book has completely passed my expectations. This too, is from the Lord, and the praise is His. Numerous advance orders, ranging from one to two hundred copies, have come in since last month's report. All orders help, and especially those with checks enclosed—as readers may realize when told that my expense will average about \$50 a day for the next three months! If some one whom God has prospered desires to help temporarily in this financial burden, well and good; if not, our bank will finance the book, but interest will mean added expense.

"Enthusiasm!" I could say so, on my part at least—since what happened a week ago! "What happened?" Why, the most significant thing that has occurred in song book circles in the last two decades. In the April issue I spoke of a peculiar kind of competition making certain songs impossible to secure *by anyone*, at any price. All that is altered now. For the first time in about twenty years, the greatest copyrights of *both* Mr. Excell and Mr. Alexander will appear side by side, in the same book! *No other book can ever make this remarkable claim.* I am profoundly thankful to the Lord, that, in His over-ruling providence, this remarkable advantage has been sent *our way*. It removes the last obstacle in issuing the greatest Hymnal ever put out, an obstacle that for ten years discouraged my efforts. Besides, the choicest copyrights owned by about thirty other composers will appear.

One hundred and twenty titles have been suggested by this time. Here are some sent in since last report:

"Prayer and Praise in Song," "Make Christ King," "Songs that Glorify God," "Heart Melodies," "Anthems," "Love Divine Songs," "The Gospel's Power in Song," "Jewels," "Jewels of Christ," "The Heart Searcher," "Anthems of Praise and Thanksgiving," "Melodies of Praise," "The Jorgenson Hymnal," "Excelsior Hymns," "Song Jewels," "Inspiration in Song," "Make His Praise Glorious," "Praise Ye Jehovah," "Songs of Grace and Deliverance," "Shout the Tidings of Salvation," "Rose of Sharon," "Worship in Song," "Redemption Songs," "Songs of Salvation," "Songs of Triumph," "Harvest Hymns," "Abiding Hymns," "Homeland Hymns," "Awakening Songs," "Songs of the Cross and of Glory," "Great Christian Hymns," "Great Songs of the Church."

While I shall not decide finally as long as titles are being sent in, I may say that I am strongly inclined toward the last two, "Great Christian Hymns," and "Great Songs of the Church"—titles that are at once dignified, and indicative of the book's content. *Which* of the two do you prefer?

THE PRICE.

The price will be the lowest possible. Not over 50c, I think,

in the finest art-cloth binding; at least advance orders (with payment accompanying) will be filled at 50c, though hymnals of its size and claims are selling at a dollar.

WHAT YOU CAN DO.

1. Send in the best name that you can think of for such a book; at least, express your preference between the two to which I now incline

2. Ask your congregation to let you place an advance order for a hundred copies, more or less, of the song and hymn book which is to contain *ALL the greatest songs of the church*. If you fail in this, send for a copy individually to show to the brethren. Payment in advance would be greatly appreciated, but not required. On my part, I will undertake to deliver the book by August or earlier, and to take the full shipment back without question, if it is not exactly what you want.

Address me, care Word and Work, Louisville, Ky. "Do it now."
E. L. JORGENSON.

THORP SPRING CHRISTIAN COLLEGE.

J. O. GARRETT.

The work at Thorp Spring is doing nicely. The church and school are in harmony. Plans for the coming year are complete. We had a meeting of the board the first of April to discuss plans for the new faculty. A committee composed of Dr. T. A. Miller, Isaac E. Tackett, A. R. Holton, and Bob Chiles was named to accept teachers selected. I was elected by the board as Dean and acting President with the power to assemble a faculty which would meet the requirements in scholarship and Christian character. The following teachers and helpers were selected and accepted: A. R. Holton, Pres., A. D. Martin, Dean, I. E. Tackett, Business Manager, W. M. Yowell, R. B. Sullivan, Miss Cravens, Miss Hooper, Miss Hammond, Mrs. Chambers, Mrs. Burns, and Mrs. Ervin.

I feel that the work has been placed on an unselfish basis. The prospects for next year are even better than we expected. The scholarship of our faculty is adequate. The local environment with regard to the health of the pupils and economy of schooling cannot be surpassed.

At the acceptance of Bro. Holton as President my work as acting President ceases. I have resigned my place as Dean in favor of Bro. Martin. Bro. Tackett becomes Business Manager. These three brethren are the official members of the faculty. Any person wishing further information concerning Thorp Springs College may write either of these men. My place will be Dean of the Bible Department.

I pray that the brethren everywhere may awaken and see the good that is being done in all of our Christian schools and help to supply the needs of these schools. Write for our new bulletin.
J. O. GARRETT.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Brother W. N. Short and wife, of Harper, Kan., have decided to go to the mission field. ** Brother McCaleb is busy in Oklahoma. He has many open doors and his trip has been prolonged beyond his expectations. ** Brother Harry Fox writes that he has had his first experience of feeling an earthquake shock. "It lasted for only about half a minute, but it felt just as if the house was going to fall over."

Sister Sarah Andrews and her helper went to Okitsu, a heathen town, and opened work where they have had fine success. Three baptisms are reported and others in prospect. ** Brother E. A. Rhodes writes: "Otsuka has four baptisms for tomorrow night and several more expected soon" ** Brother Hiratsuka made a trip to the country and baptized a man who had been trying to find the truth ever since he heard Hiratsuka preach years ago. ** Sister Cypert, Sister Miller, and the other missionaries in Japan, are likely to be reinforced this year by the arrival of another sister. ** Funds for Brother O. D. Bixler are now to be sent to Brother O. S. Bush, one of the elders at Martinsburg, Indiana, where Brother Bixler's membership is. ** Brother Harry Fox's June support was mailed in April. **

Since Brother and Sister Fox reached Japan, the "foreigners," that is, the Americans, have been getting together on Sunday afternoons for a service in English. ** "The cherry blossom season is about over," writes Sister Rhodes. People would go in great crowds to some place where there were many trees and spend the afternoon looking at them. They would go in groups and all wear cloths of the same color tied around their necks. Sometimes they were bright pink and sometimes bright yellow. Many of them dressed like they were to a masquerade. Nearly always they carried their bottles of whiskey, and I saw children carrying great big bottles tied to a stick between them. And I've seen them returning, taking up the whole roadway—both men and women." ** When the officials asked Sister Andrews to have neither prayer nor Christian songs in her kindergarten, like Daniel of old, she declined to accede. There were nearly 85 applicants, of whom she accepted 32 for the first term. "One of the larger children wept," Sister Andrews writes, "when she heard the story of Joseph for the first time. . ." The work here has grown to be much larger than we expected it would get to be so soon and therefore requires more workers as well as more finances." Brother I. B. Bradley, of Dickson, Tenn., has long been sending funds to this good sister. ** A suitable man is greatly needed to open work in Honolulu, Hawaiian Islands. There is already one good, faithful brother there to co-operate.

AN ENCOURAGING REPORT FROM JAPAN.

O. D. BIXLER.

Brother Hiratsuka has just returned from Shieda-mara (his old home) with a report that would encourage anyone. The Kamitomizaka church has been sending him up there for several years, and they have succeeded in establishing a congregation of about thirty members, who are exceptionally full of zeal and love and faith. They are in the midst of a great untouched mission field, and they promise to fill well their position.

This time Brother Hiratsuka arrived Sunday afternoon, and there were awaiting him the church, with three inquirers. They held their meeting immediately, and after the meeting the three inquirers and the Christians went to the water, and they baptized them. That evening they had another meeting which continued till midnight. Brother Hiratsuka started home the following morning. Some six years ago Brother Hiratsuka had met a young man at the station-village. Within the last six years he had heard nothing more of the young man, but the youth had been all these years seeking to know the truth. He had investigated many of the denominations, but found no satisfaction in them, for he said, "There ought to be some united band of Christians." The next step was to find the Salvation Army, which seemed to him to be the best that he had found, and so he joined them. When he asked about baptism, of course, they answered that there was none, except in the heart. He went to work for them. He distributed tracts for them among his people. Within a few months they called upon him to collect money of his people for the tracts. This was the eye-opener for him and his people, too, and so he gave up the Salvation Army with disgust and disappointment. Brother Hiratsuka heard of it through the Shiodamura people, and so visited the man on his return trip. After the introductory conversation, Brother Hiratsuka began to preach to him the truth. The young man sat there with an expression of joy on his face and listened to the many different points discussed. They talked until it was time for Bro. H. to go to the hotel for the night, but (contrary to Japanese custom) the young man's parents told him that he must stay with them that night. "The city is very wicked, and there is not a decent hotel in town," they said. Brother H., of course stayed with them. They ate breakfast about seven o'clock. After breakfast, the young man asked how long it took to receive baptism. Brother H., had only an hour till train time, so the two went to the river not far away, "and he baptized him." Brother H. returned to Tokyo, and the young man went on his way "rejoicing." He is very anxious to get to work now, after having sought so long for the truth. He is thinking of coming to Tokyo to study more with us. Brother Fox and I expect to spend some time there this summer.

THE COST OF A CIGARETTE.

J. M. MCCALED.

About fifteen years ago I was teaching a Bible class in Tokyo, and had as one of my students a serious-minded young man of a pious turn of mind. When the Zoshigaya Gakuin was opened in the fall of 1907, he was one of the first to enter. During his stay of about three years he was a most exemplary young man. It was he who, on beholding fox worship at Aomori in March, 1909, (See "Christ the Light of the World," pages 95, 96), said, "There are towns all over Japan of ten thousand people and under where there is not a missionary. When you return to America tell them about it and send us more workers."

He afterwards got married and located near me. When their first-born was a few days old, he and the mother brought him over to my room, and asked me to pray for the little boy that he might be trained up in the way he should go.

From the day he had seen the fox worship, or about that time, he had had a desire to establish a school for girls. In the spring of 1918 he came to me saying he had found a suitable house for his long-cherished school, and that it would cost him about three thousand dollars to buy and fit it up. We talked and prayed over the matter for over a month.

I talked again with him about being affiliated with a denomination. He assured me he did not hold with the Episcopalians, that he liked the way we worshipped at Zoshigaya, and this he had shown by meeting with us frequently and asking permission to make talks, which were always scriptural and good. At opportune times I would endeavor to show him that sprinkling was not valid. I did not press the matter because I wanted him to do it from conviction.

I saw in his long-cherished school an open door for the enlightenment of the daughters of Japan, many of whom had never seen a Bible nor heard the name of Jesus. He said he desired one of our missionaries to teach English and the Bible in the school, and in time to establish a dormitory over which he desired her to be matron. I felt that since it was only a school, and not church, and that he gave us all the freedom asked in teaching Christ, I could, without compromise, join him in it. I allowed my home to be mortgaged to get the money for him, and he gave me a written agreement that he would return it in five years. When his wife learned that he had succeeded, she told him that her prayers were answered, for she had been praying and fasting by doing without her dinner for a month.

The school was opened September 2, 1918, with twenty-two girls. I was present and made a speech. About this time Miss Lillie Cypert arrived in Japan, and I told her all about the school, and who the principal was religiously. She agreed to join me in the project and tried to bring all the good out of it possible. Under her efficient co-operation the school grew to seventy, and the

prospects seemed good. When she taught the Bible to the girls the principal interpreted. On the subject of baptism she was pleased that he gave it full and straight—just as she gave it to him. He had repeatedly told me he believed immersion was right; the only question with him was whether or not sprinkling would not also do.

There is an arrangement similar to this school at Lawrenceburg, Tenn., with excellent results. Also in 1891 when Brother W. K. Azbill first proposed to me to join him in a missionary band to Japan, I conferred with Brother Lipscomb about the propriety of it, and he advised that though Brother Azbill had been co-operating with the societies, he seemed to be coming away from them and we ought to encourage him by working with him. I acted on the same principle in helping the Episcopalian in running a Girls School. Miss Cypert will cheerfully second me in saying she knew the situation perfectly from the first. I also have stated the same in the *Gospel Advocate* and from the pulpit.

In a letter to Miss Nellie Straiton our Sister says, "I have decided not to go to school this year. The principal reason being some splendid opportunities have opened up for work that I cannot possibly reach and go. One of these is a new Sewing School that is being opened by an Episcopalian Japanese who is very much interested in the way Brother McCaleb teaches the Bible. So he asked that one of his girls teach in this school. The possibility is that if we let this pass, some one who will not give them a pure gospel will be secured to fill that place."

But now comes the sad part of the story. Our Sister had not been teaching in the school very long till she came to me with a serious expression, saying she had something to tell me: "Mr. Iida smokes," she said. As I had known him so long I was slow to believe it, but she was almost certain that she was not mistaken. She added that she would not stay with a school where tobacco was allowed. I fully agreed with her in her decision and told her not to stay a day longer than she felt she ought, that, while I was anxious to see the school succeed and was three thousand dollars involved, I endorsed her fully in the stand she had taken.

We went to see the principal, talked it over with him and prayed with him. He did not satisfy us that he was not guilty. Later she saw him with a cigarette in his mouth and he knew that she saw him. They talked it over again and he promised to reform. She went over the question of baptism with him and he seemed favorably disposed. Later he seemed obstinate. She also asked that some changes be made in her classes which was declined, and she resigned.

It now begins to look as though the school may fail, though we are still hoping that something can be done to prevent it. In a letter from Miss Cypert, February 4th, she says: "Well, perhaps you have already the final results of the Sewing School, that it has stopped. Am I to blame? If so my conscience is dame (no good). Nevertheless, I am greatly grieved about it, both for

your sake and the work's sake. Still I thoroughly believe that all things work together for good to them that love God, and I believe you do. Let us continue to make it a subject of prayer, and for Mr. Iida that at least his mind will be honest about things."

I have called this story, *The Cost of a Cigarette*, which may prove to be a loss of three thousand dollars to me, for while in Japan, seeing it might turn out to be a case of misplaced confidence, I covenanted with God that if it should not prove satisfactory I would make it good by donating enough of my own property to the work to cover all the friends have given. In this way I save the property from being sold for the mortgage to an outsider and the loss is only to me personally and not to the work.

2625 Montgomery St., Louisville, Ky.

It was very well for Brother McCaleb to covenant with God to bear the loss of \$3,000 loaned to the Girls' Sewing School in Tokyo, himself, personally. This is only in line with his long-continued, unvarying course of unselfishness and self-sacrifice. But—if it should indeed come to that loss, which is not *quite* certain as yet, the brethren of the Church of Christ have to be much worse folks than I would believe if we allowed him to bear it himself alone. Let us send him right now a word of assurance of our help if the worst comes to the worst.—EDITOR.

REPORT FOR APRIL.

J. M. MCCALED.

Personal. Waco, Tex., \$15; West, Tex., \$6.70; Gainesville, Tex., \$10; Memphis, Tex., \$10; Amarillo, Tex., \$8.50; Lockney, Tex., \$15; Walnut Hill, Ky., \$1; Utica, Ind., \$11; Dr. Kingsbury, \$1; Two brethren at Denton, Tex., \$12.25; T. A. Wright, \$5; T. N. Parrish, \$10. Total, \$105.45.

For Sarah Andrews. Little children, Hillsboro, Tex., 22c; Mrs. Jewell Montgomery, \$1. Total, \$1.22.

For Mission Homes. Corsicana, Tex., \$25; Hillsboro, Tex., \$35; Brother Crank, \$1; New Orleans, La., \$1; Gainesville, Tex., \$7.50; Wichita Falls, Tex., \$72; Bowman School-house, Tex., \$4.50; Iowa Park, Tex., \$37; Mrs. Edna Roberts and daughter, \$2; Reed Smith, \$7; Ned Curtis, \$5; J. T. Kurfees, \$50; A Brother, \$1; Gallatin, Tenn., \$100; Quanah, Tex., \$16; Childress, Tex., \$23.88; Clarendon, Tex., \$6.70; Frankfort, Ky., \$4; Lockney, Tex., \$11.35; Christ the Light of the World, 60 copies, \$80. Total, \$489.93.

Total for February, March, and April, \$891.20. Balance needed \$10,000 less \$891.20—\$9,108.80.

I have examined Brother McCaleb's reports for February, March, and April, and find them correct.

Respectfully,

Mulvane, Kansas, May 8, 1920. (Signed) A. J. RHODES.

BOOK REVIEWS.

Adventism and the Bible.—J. H. Monk. McQuiddy Pub. Co., Nashville, Tenn., \$1.25.

A book written by a former Adventist. He makes a number of strong points and arguments against Adventism; and if he had confined himself purely to that task his book would have been only excellent. As it is it contains an admixture of unnecessary and doubtful matter and mistaken views which detract from its value to some extent. This applies more especially to chapters 27, 28, and 29. But on the whole, it is a strong and able answer to the doctrines of Seventh Day Adventism. R. H. B.

Abilene Christian College Lectures 1919.—F. L. Rowe Pub. Cincinnati, Ohio. \$1.25.

This book deserves a better title, one less apt to hinder its circulation. It consists of twenty addresses, all worth the reading, some of them extra fine and valuable, each alone worth the price of the book. The photo-gravure cuts of the speakers add interest and warmth to the volume. It is a book worth reading and keeping. R. H. B.

Would you like to have a better knowledge of the great epistle to the Hebrews? Do you care to walk through the passages of this very important section of the New Testament with a competent guide? with an instructor who prays as he goes and who leaves room for you to do some thinking for yourself? "Lessons on Hebrews," a cloth-bound volume of 225 pages, contains 25 lessons on this epistle by Brother R. H. Boll. These chapters with their suggestions, inquiries and prayers will stimulate the spiritual life, broaden the understanding, and prove a real blessing to the sympathetic student. For sale by WORD AND WORK at \$1.00 a copy. D. C. J.

REPORT FROM AMITE, LA.

We have received the following gifts to the work here since we reported in the March number of WORD AND WORK: Mrs. Clarence Johnson, La., \$1; Mrs. J. R. Halsted, La., \$1; S. S. Class, 7th and Camp Street Church, New Orleans, La., \$3; Church Spencer, Tenn., \$25.90; Church, Minor Hill, Tenn., \$15; Church, 7th and Camp Streets, New Orleans, La., \$20.75; Church, Texarkana, Ark., \$8.50; Some brethren, New Orleans, La., \$2; J. G. Malphurs, Ky., \$1; W. N. Short, Kan., \$1; J. R. Wilmore, Tex., \$1; Church, Horse Cave, Ky., \$10; E. E. Bick, Ill., \$5; O. H. Collier and wife, Tenn., \$5; unknown, San Antonio, Tex., \$1; Mrs. G. R. Cooper, Tex., \$25. We greatly appreciate these gifts and pray that the needed amount, \$800 or \$1000, will soon be sent. Material, advancing every day. The longer the delay the more extra expense. Pray for us. Send gifts to me, Box 87, Amite, La. W. J. JOHNSON.

FIRST LORD'S DAY LESSON OF JUNE.

Lesson 10.

June 6, 1920.

SAUL'S FAILURE.

Golden Text: "Thou hast rejected the word of Jehovah, and Jehovah hath rejected thee." 1 Sam. 15:26.

Lesson Text: 1 Sam. 15:13-26.

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

13. And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah. 14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed. 16 Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on. 17 And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel; 18 and Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19 Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah? 20 And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal. 22 And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23 For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected

On Saul's Decline and Failure, See Notes.

Verse 13. Had Saul performed the commandment of Jehovah? What could have made him say he had?

Verse 14. With what simple question did Samuel uncover the falseness of Saul's claim? How did Samuel know that Saul had disobeyed? (See Notes).

Verse 15. On whom did Saul try to lay the blame? What good motive did he say the people had in saving the best of the sheep and the oxen? What was done with the rest? Why did he say "they" saved the best and "we" utterly destroyed the rest?

Verse 16. Did Samuel undertake to give Saul his own judgment in the matter?

Verses 17-19. What had God done for Saul, and when? Was Saul's littleness in his own sight one reason why God exalted him then? How had he repaid God's goodness? In whose sight was Saul's action evil?

Verses 20, 21. What did Saul protest? But did he not condemn himself even while trying to justify himself? Had God told him to spare Agag? And was not Saul in command of the people? Would they have saved the best of the beasts contrary to Saul's orders?

Verses 22, 23. What would God rather have than sacrifice? Do men generally understand this? Does He care anything at all for sacrifices and offerings brought in disobedience? (Prov. 21:27; Isa. 1:11-13). Did Saul take a strong stand against witchcraft? (1 Sam. 28:3, 9). But how did this sin of his compare with witchcraft and idolatry? What did God call Saul's sin? Shall not men be treated according to their treatment of the word of God? (John 12:48).

Verse 24. What did Saul now finally confess? Compare this with vs. 13, 20. What reason did he give for his transgression? What does the fear of

the word of Jehovah, he hath also rejected thee from being king. 24 And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of Jehovah, and thy words, because I feared the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship Jehovah. 26 And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel.

NOTES ON LESSON 10.

SAUL'S DECLINE AND FAILURE.

The first manifestation of Saul's wrong spirit was seen when, on the eve of the conflict with the Philistines he could not wait for Samuel's arrival, but must take the offering of the sacrifice into his own hands. (1 Sam. 13). This showed not only a hasty spirit, but plain disregard of God's law, according to which he had no right to offer a burnt-offering; that was the priest's prerogative. As soon as Saul had done this, Samuel came; and while Saul tried to justify himself (which was characteristic of him) Samuel said to him, "Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God, which he commanded thee: for now would Jehovah have established thy kingdom upon thee for ever. But now thy kingdom shall not continue." (1 Sam. 13:13, 14). Nevertheless, Saul was given a further chance. That is the theme of this lesson. His failure in this test settled the question of Saul's rejection wholly and forever.

SAUL'S COMMISSION AGAINST AMALEK.

Amalek was the one people who lent themselves to be Satan's instrument in opposing Israel's journey to Sinai at the time of their exodus from Egypt. Upon all the other peoples round about the fear of the Lord seems to have fallen: they respected the power of Israel's great God, as shown in His dealing with the Egyptians and in the deliverance of Israel. But Amalek was not open to even that much faith. They had no place for God in their calculations, and no concern or misgiving about attacking His people. How, by God's power Israel routed the Amalekites at that time is narrated in Exodus 17; where also we learn that Jehovah solemnly swore that He would have war with Amalek from generation to generation. It fell to Saul to execute the sentence of extermination upon this nation (1 Sam. 15:2, 3) who, through the intervening centuries had made no turn, but had gone on to fill up their iniquity.

SAUL'S FAILURE.

Saul obeyed God's order—partly. He obeyed so far as it seemed good to him. When his judgment and desire differed from Jehovah's he followed his own. That is the same thing as not obeying at all. True he fought against the Amalekites and destroyed them in the main—but he saved Agag alive. He slew the vile and refuse of Amalek's cattle—but he and the people (one doing it, and the other consenting) saved the best of it alive: "to sacrifice to Jehovah" Saul claimed later, which probably was only an excuse and an afterthought.

But God divulged the matter to Samuel. "And Samuel was wroth; and he cried unto Jehovah all night." (1 Sam. 15:11). Then he went forth to meet Saul, as recorded in our printed lesson.

THE FOLLY OF KING SAUL—WHICH WAS HIS SELF-WILL.

The career of King Saul is fittingly summed up in his own confession which he made toward the end of his life: "Behold I have played the fool, and have erred exceedingly." (1 Sam. 26:21). His self-will was his folly and

error, and became his destruction. From the first it began to show itself; markedly at his first failure (chapter 13); then in his disobedience regarding Amalek; then in his bitter and relentless persecution of David, although in him he clearly recognized God's chosen man (24:20); in his mad determination to get an oracle from Jehovah, when Samuel was dead, and Jehovah answered him through no other channel (going even to the extent of consulting a Spiritualistic medium (chapt. 28; 1 Chron. 13:10); as one has said, "If he could not bend heaven above, he would stir up Hades beneath") and finally in that he could not await his end, but when he realized his hopeless plight, took his own life. Such is the curse of self-will, under which, alas, thousands labor and perish for ever.

SECOND LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 13, 1920.

A SHEPHERD BOY CHOSEN KING.

Golden Text: "The Spirit of Jehovah came mightily upon David from that day forward." 1 Sam. 16:13.

Lesson Text: 1 Sam. 16:4-13.

4. And Samuel did that which Jehovah spake, and came to Bethlehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? 5 And he said, Peaceably! I am come to sacrifice unto Jehovah; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. 6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him. 7 But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. 8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this. 9 Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this. 10 And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these. 11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. 12 And he sent and brought him in. Now he was ruddy,

Verse 4. What was that which Jehovah had spoken to Samuel? (See Notes). What shows the respect and authority in which Samuel stood among the people? Why did the elders tremble?

Verse 5. Did Samuel disclose the object of this sacrifice? Who was called to the sacrifice? Who was the grandmother of Jesse? (Ruth 4:21, 22).

Verses 6, 7. What caused Samuel to think that Eliab, the first of Jesse's sons, was probably the one God had chosen? Do men often go by a man's outward appearance? Does God? On what does God look? What sort of hearts does He specially delight in? (Acts 13:22).

Verses 8-10. Had God picked out any of the seven sons of Jesse that were at the sacrifice?

Verse 11. What likely was the reason why the least and youngest had not been called? What was he doing at the time? Read Ps. 78:70-72.

Verse 12. What was David's appearance? Was it on account of his appearance that God had selected him? What did Jehovah say to Samuel as soon as David was presented to him?

Verse 13. Was this anointing a mere outward form, or did God back it up with the reality for which it stood? With what was David's great Son, our Lord Jesus Christ, anointed? (Acts 10:38; Matt. 3:16).

and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. 13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

NOTES ON LESSON 11.

THE ANOINTING OF A NEW KING.

Samuel was still mourning over Saul when Jehovah summoned him to fill his horn with oil and go to the house of Jesse the Bethlehemite—"for I have provided me a king among his sons." Samuel did not refuse, but told God his fears of Saul's vengeance. But God ordered him to state simply his purpose to sacrifice, without stating the purpose of the sacrifice-meeting. Nor does it appear that even Jesse, nor Jesse's sons, nor even David himself, were informed at that time as to the significance of the "choosing" and "anointing" of one of Jesse's household.

DAVID.

Little thinking of the grave and solemn issues awaiting him, David came in—a lithe, happy, graceful boy, "ruddy (fair-complected), and withal of a beautiful countenance and goodly to look upon"—like our greater David, "the chiefest of ten thousand and altogether lovely." They had thought him so unimportant, that they did not trouble to call him to the sacrifice, certain he would not be missed. Yet he was the one upon whom God's eye rested. "The eyes of Jehovah run to and fro in the earth to show himself strong on behalf of those whose heart is perfect toward him." 2 Chron. 16: 9. David, even as a boy, was after God's own heart—simple, humble, trustful, obedient. God knew He could count on him to do all his will. (Acts 13:22).

THE SEQUEL.

Soon after his anointing David was brought face to face in single-combat with the great champion of Israel's enemy, the giant Goliath—like our Lord Jesus Christ, "great David's greater Son," who after His anointing with the Holy Spirit went into the wilderness to meet the great enemy of man. Then, for many a day and month and year he was persecuted by King Saul, who hunted him as a wild beast in the mountains. During all this time David "behaved himself wisely, in a perfect way," and was knit closer to his God. At last the promise was realized. After Saul's death David came to the throne, first over Judah, then over all Israel, over whom he reigned in Jerusalem, "the city of the great King."

LESSONS IN THE LESSON.

God does not give up His purpose. If one man fails Him He will find another, a better one to fill the place. God does not look on the outward appearance: He looks on the heart. A humble heart, a believing heart, a sincere heart, a good and honest heart, a contrite heart, an obedient heart—is always acceptable to Him.

David was so little esteemed and taken account of among men that no one thought it worth the while even to call him to the sacrifice, which had really been set for David especially. God delights to choose the "little ones" among men.

David for long years suffered and fled for his life before Saul. But all that time he walked with God. The outcome was inevitable. If you will faithfully do God's will through rain or shine nothing and nobody can keep you out of your own.

THIRD LORD'S DAY LESSON OF JUNE.

Lesson 12.

June 20, 1920.

THE LORD OUR SHEPHERD.

Golden Text: "Jehovah is my shepherd, I shall not want."—Psa. 23:1.

Lesson Text: Psalm 23. Memorize the whole psalm.

- 1 Jehovah is my shepherd; I shall not want.
- 2 He maketh me to lie down in green pastures;
He leadeth me beside still waters.
- 3 He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
- 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
- 5 Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
- 6 Surely goodness and loving-kindness shall follow me all the days of my life;
And I shall dwell in the house of Jehovah for ever.

Verse 1. What relation does the Psalmist say Jehovah holds toward him? What relation therefore, does the Psalmist hold toward Jehovah? (See John 10:2, 3). How are Jehovah's sheep known? (John 10:4, 5, 27). What is the Shepherd's chiefest care? Will Jehovah see to it that His sheep shall not want? (Ps. 84:11).

Verse 2. What sort of picture—pleasant or unpleasant—does this verse raise? Will not any good shepherd lead his sheep into pleasant places by preference? Which paths are more pleasant after all—God's or the devil's? (Prov. 3:17; 13:15). Which yoke is easier, and which burden lighter? (Matt. 11:30).

Verse 3. When do we need to be restored? What does the good Shepherd do for us when we are weak, disheartened, or have fallen by the wayside? Can any man guide himself? (Jer. 10:23). Can a sheep without shepherd find its own way? How does our good Shepherd supply that need to us? (John 10:4; Comp. 8:12).

Verse 4. Is it always pleasant places through which our Shepherd leads us? Why does He ever lead us into dark valleys? But even in the valley of the shadow of death, what do not His sheep need to fear? Why not? Is there any comfort greater than the assurance of His presence? What is the rod for? What the staff? ("The nail-knobbed club for defence, and the staff with a bent handle for help.")

Verse 5. The picture changes from the sheep-pasture to the banquet-hall. Who is the guest? Who is the host? Who are standing around looking on, grinding their teeth in impotent wrath? How does the host honor the guest? How bountifully is the guest supplied? (Comp. Rev. 3:9).

Verse 6. In view of all his good Shepherd has done in the past what is his happy confidence for the future days of his life? And after this earthly life, where did he expect to dwell for ever? When and how did the Lord Jesus speak of this House? John 14:1-3.

Is the Lord your Shepherd? Are you His sheep?

NOTES ON LESSON 12.

ANOTHER GREAT "SHEPHERD" PASSAGE.

John 10:1-5, 10-16 and 27-30.

Here the Lord Jesus appears as the Good Shepherd of His own—namely those who believe in Him, hear His voice and follow Him:

"Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own

sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

"The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf cometh, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one Shepherd."

"But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one."

TEACHING POINTS.

Remember David's early occupation. (Ps. 78:70-72). See how David risked his very life for his sheep. (1 Sam. 17:34-36). Find how the Good Shepherd supplies every want: food, rest, drink, restoration, guidance, comfort, vindication; every need in this life, every need in the life to come.

What a Shepherd! Can we trust ourselves to His care? Can we gain anything by refusing it? What do we lose?

FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 27, 1920.

THE NOBLE LIFE OF SAMUEL.

Golden Text: "I will instruct you in the good and right way." 1 Sam. 12:23.

Reading Lesson: 1 Sam. 12:1-5, 13-25.

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my youth unto this day. Here I am: witness against me before Jehovah, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, Jehovah it witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness.

Now therefore behold the king whom ye have chosen, and whom ye have asked for: and, behold, Jehovah hath set a king over you. If ye will fear Jehovah, and serve him, and hearken unto his voice, and not rebel against the commandment of Jehovah, and both ye and also the king that reigneth over you be followers of Jehovah your God, well: but if ye will not hearken unto the voice of Jehovah, but rebel against the commandment of Jehovah, then will the hand of Jehovah be against you, as it was against your fathers. Now therefore stand still and see this great thing, which Jehovah will do before your eyes. Is it not wheat harvest today? I will call unto Jehovah, that he may send thunder and rain; and ye shall know and see that your

wickedness is great, which ye have done in the sight of Jehovah, in asking you a king. So Samuel called unto Jehovah; and Jehovah sent thunder and rain that day: and all the people greatly feared Jehovah and Samuel.

And all the people said unto Samuel, Pray for thy servants unto Jehovah thy God, that we die not; for we have added unto all our sins this evil, to ask us a king. And Samuel said unto the people, Fear not; ye have indeed done all this evil; yet turn not aside from following Jehovah, but serve Jehovah with all your heart: and turn ye not aside; for then would ye go after vain things which cannot profit nor deliver, for they are vain. For Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself. Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you; but I will instruct you in the good and the right way. Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

THE LESSONS OF THE QUARTER.

They began with the rule of the Judges and extended to the anointing of David—a very important period of Israel's history, full of life and interest and lessons to us.

A QUESTION.

Why study the history of Israel any more than the history of other peoples? Why has their history more lessons for us than other histories?

THE ANSWER.

1. **Because in Israel God is revealed.** Out of that burning bush comes the voice of Jehovah. They were His people. To them He spoke, with them He dealt. In His dealings with them we see His way, in holiness, in mercy, in goodness and severity, in faithfulness, in lovingkindness. What else—where He did under the inscrutable cover of Providence, in Israel He does openly. "He made known his ways unto Moses, his doings unto the children of Israel." Every line of Israel's history is full of vital interest to us. These things happened unto them by way of example, and they were written for our admonition." (1 Cor. 10:11).

2. **Because the history of Israel is Scripture.** All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto every good work. (2 Tim. 3:16). The Lord Jesus put His stamp of endorsement upon those records. (Luke 24:27, 44).

REVIEW QUESTIONS.

Recall—who were the Judges? What the monotonous repetition of Israel's failure and God's help in those days? Who were Deborah and Barak? What did Gideon do? Tell briefly the story of Ruth. How did God call Samuel? What was the sin of Eli's sons? Of Eli? And what the retribution? How did God's ark go into captivity? When did Israel ask for a king? Who was their first king? Why was he rejected? What have we learned of David? Repeat Psalm 23.

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