

WORD AND WORK

WORDS IN SEASON.

R. H. B.

THE FOUNDATION OF PRAYER.

All true prayer rests upon our faith in God; that *He is*; but not only that He is, but that He is able to do for us as we ask; and not only this, but that He is willing and kind, attentive to our cry, full of sympathy and tender compassion. Apart from such a conviction prayer is dead. Even if men pray without such assurance, it is but an empty performance, meaningless and without comfort, as well as without real result. It is true that our praying reacts upon ourselves, makes us humbler, lifts us up, brings us peace and hope—but that only in measure as we believe that God has heard and has taken our case in His hands.

It is in this particular point that the God of Israel—the God of Abraham, Isaac, and Jacob, whom we know as “the God and Father of our Lord Jesus Christ”—is distinguished from false gods, to whom men may cry, but they are not able to save; neither is there any voice nor answer nor any that regardeth (Isa. 46:7; 1 Kings 18:26-29). But the Rock of Israel is not so, “What great nation is there,” says Moses to the People, “that hath a god so nigh unto them as Jehovah our God is *whensoever we call upon him?*” Deut. 4:7). To David He gave in the Spirit this assurance, so that we may pray to Him in confidence: “Thou Lord art good, and ready to forgive, and abundant in loving-kindness unto all them that call upon thee.” (Ps. 86:5). And this is His invitation: “Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me.” (Ps. 50:15). “O Jehovah of hosts, blessed is the man that trusteth in thee!”

THE WILDERNESS.

“He led them in the wilderness.” In our study of the Old Testament we are not simply after historical information—bare facts and statements; but the applications and the universal spiritual significance embodied in those records. The fundamental spiritual principles of any O. T. account apply in every like case forever. Strip the story of all its accidentals of time and place, and every non-essential circumstance, and there remains a living, burning present truth. This is always what we call the “lesson” of it.

What then was “that great and terrible wilderness,” in which God led His people Israel? We know its geographical lay, and can trace Israel’s journeyings through it very well. But what, essentially, is the *wilderness*? Is there a like thing for us today? Does God ever lead us into and round about in the wilderness as he did Israel? Mark the following features:

1. The wilderness was a place where there were no natural resources: the people were cast upon God. He alone was their sole dependence there. Egypt was left behind: her burdens and bondage, but also her flesh-pots and other carnal comforts and conveniences. From visible supplies they were now turned to dependence upon the invisible power and promise of God.

2. It was the place of testing. There God tried them and proved them, to see whether they would keep His commandments or not (Deut. 8:2, 3.) It was a place of sore trial and discipline.

3. It was the place where God's presence was with them, and where day by day He was made manifest to them. The pillar of cloud departed not from them by day, nor the pillar of fire by night. And His care and lovingkindness was new every morning. There He owned them as His people, and there they knew Him as their God. It is not in the comforts and carnal ease of plenty that we learn to know God, but in the midst of stress and trial. In our need He meets us and satisfies our want; there we taste His leadings and protection and find out His faithfulness.

4. It was the place of fitting and preparation for their real home.

Now have we been in that wilderness? It is not a comfortable place for the flesh, but after all not a bad place. May He graciously lead us through its trackless paths and through all its hard and marvellous experiences bring us safely home!

"WITHOUT THE CAMP."

There is nothing harder to bear than reproach and shame. None realize it but those who have had to taste it. It is a chief ingredient of damnation: "Shame and everlasting contempt." (Dan. 12:2). "Reproach hath broken my heart," says the prophecy of Christ. He drank that cup to its bitterest dregs. "For thy sake I have borne reproach: shame hath covered my face. I am become a stranger unto my brethren, an alien to my mother's children. For the zeal of thy house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me." (Ps. 69:7, 8, 9, 20). It is in this that His people, may have fellowship with Him. The Name of Jesus; the true, earnest, godly life in Christ, never fails of this reproach. "Blessed are ye when men shall revile you . . . and say all manner of evil against you" falsely for my sake; and, "Woe unto you when all men speak well of you."

"Without the camp" was the place of reproach. There were the lepers, there the unclean, there those who were cast out from among their people. There the criminals were executed. There was Jesus crucified. "Wherefore Jesus also, that he might sanctify the people with his own blood, *suffered without the gate.*" Upon this the apostle bases an exhortation: "Let us therefore go forth unto him without the camp, *bearing his reproach.*" (Heb. 13:12, 13). The Hebrew brethren were in sore straits

at the time Paul wrote this. Just as the Jews had cast out the Lord Jesus, they were now forcing His people outside their camp. And so it was and is and will be until Jesus comes. The time will never be when the world will befriend our Lord; nor when the friendship of the world will be anything else than enmity ith God. (Jas. 4:4). Nor will the church command the world's applause and admiration. It is a humble thing, poor and weak, and foolish in man's eyes (1 Cor. 1:26-29.) If ever she grows rich and mighty—if she has wealth and titles and emoluments to bestow, in like proportion the church will have corrupted; and again a poor and despised contingent of those who love the Lord must go forth "without the camp." Such is the strange story, and thus it must ever be, throughout this day of His rejection.

THE VICTORIOUS LORD.

The picture given us of the progress of Christ's work and kingdom in the earth during this age, is not one of swift and sweeping success, nor even of a gradual success, but of deepening failure to the end, culminating in a final and complete victory of God just when it seems that Satan has won the battle. To the Bible reader this is not so strange. It is the story of the ages. The dispensation of Eden ended in failure; and yet in that failure lay already the seed of the coming redemption with a future far more glorious than Eden itself could have produced. The age before the Flood terminated in total failure; but in Noah, through Shem, God's plan blossomed forth into a new epoch. The repopled earth came to a new defeat in the scattering of the nations; but among the dispersed was the family of Terah of whom God called Abraham. After some 600 years the nation—the channel of His salvation—which God had so carefully raised up of Abraham's seed, was lying in helpless bondage, under the tyrant's iron heel. But when the bondage was at its heaviest God magnified His name by means of it. The redeemed nation failed—first through abominable idolatries, and was carried away captive: and through the scattered people God's name was carried far and wide. The returned remnant failed more fearfully when they committed the crime of all ages in the crucifixion of the Son of God. But when the powers of darkness had so triumphed God had also wrought His greatest work and broken the arm of Satan through the Cross. Through Israel's disobedience salvation came to the Gentiles. The present dispensation also though always marked by gains here and there, is one of deepening general failure down to its very close and when the Son of man cometh He finds little faith and much corruption. (Luke 18:8: 2 Tim. 3:1, f.) Yet the Lord is never defeated, never thwarted. He will not fail nor be discouraged till He have set righteousness in the earth. Every seeming success of evil but enlarges His plan and works out into a more glorious issue. He maketh the wrath of men to praise Him. The devil himself is but an unwitting, unwilling instrument—a vessel unto dishonor,

but a vessel of His use just the same. Those who stand up for Jesus are evermore on the winning side. Out of the mouths of His babes He established His praise. In the darkest hours God works for them and through them His most wonderful achievements. He always snatches His victories from the brink—nay, out of *the depths, of defeat*. Blessed are they that put their trust in him; they shall never be put to shame. Let this sink into our hearts: *Christ is Victor, now and always*. Some day His full success shall be seen, and in it all the untraceable depth of His wisdom and power. And the men of faith who reckoned upon His sure victory, who shared His reproach and bore their cross while looking for the glorious Day, shall share His glory also with Him.

“Thy saints in all this glorious war
 Shall conquer though they die;
 They see the triumph from afar,
 By faith’s discerning eye.

When that illustrious day shall rise
 And all thine armies shine
 In robes of vict’ry through the skies
 The glory shall be thine.”

“HOW CHRISTIAN CHURCH IS JUDAIZED.”

From an article in a noted secular journal which of late times has given more than ordinary attention to the “Jewish Problem,” I take the following paragraph, headed as above:

Yet the false idea that the Jews constitute All Israel has penetrated the Christian consciousness to an alarming extent, so that when the Jewish press insists, as it does this very week, “We gave you your God, we gave you your Bible, we gave you your Christ,” even Christian ministers cannot find an answer. The answer is that the Old Testament is nine-tenths an Israelitish book, and not a Jewish book. Abraham was not a Jew; Isaac was not a Jew; Jacob was not a Jew; Moses was not a Jew; Joshua was not a Jew; Gideon was not a Jew; Samuel was not a Jew; even Esther and Mordecai were not Jews, but Benjaminites; the majority of the prophets were not Jews, but Israelites. Upon the coming of Judah into power, in the persons of David and Solomon, the misrule was so great that Israel seceded, and the secession was sanctioned by the prophets. In the New Testament, Jesus Christ found his disciples in Galilee, far out of Judea, and of them there was but one, Judas, whose name indicates that he was a Jew. St. Paul was of the tribe of Benjamin, “the light tribe” which was left with Judah “for a light.”

The “Jewish press” is quite right in saying “We gave you your God, we gave you your Bible, we gave you your Christ.” “Christian ministers” do not need to “answer” this at all. It is simply so, and ought to be acknowledged. Moreover the fact should deeply influence our attitude toward the Jew. It is perhaps this latter obligation which the journal we quote from would wish to deny and avoid. But for a’ that, there it is. The Lord Jesus said, “Salvation is from the Jews” (John 4:22)—and by “Jews” He meant all *Israel*, of a certainty. Again Paul says, “What advantage then hath the Jew? . . . Much every way: first of all that they were intrusted with the oracles of

God." (Rom. 3:12). It was from the Jew then that we got our Bible and our God; of whom also, as concerning the flesh Christ came. To deny that would be untruthfulness and ingratitude both.

The contention that the Jews are not "All Israel" is of course mere trifling. The name was not in use, to be sure, in the days of Abraham, Isaac, and Jacob; and was originally derived from Judah (see 2 Kings 16:6, the first occurrence of the name "Jews"); but came to be applied to the whole nation of Israel as the Biblical usage testifies. Mordecai, for example, a Benjamite, is called a Jew (Esther 2:5); and Paul himself says, "I am a Jew, born in Tarsus of Cilicia," although he also was of Benjamin. Moses, Joshua, Samuel, were all "Jews" in the accepted sense of the word. In the New Testament the term Jew is used indiscriminately, and not in contrast with "Israel."

The "Christian Church" owes much indeed to the Jew; and though they are enemies for our sake and temporarily cast off, the Jew still has the priority and right of precedence in the gospel, which "is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." (Rom. 1:16). The apostle Paul said that Jewish Christians have a natural claim on the believing Gentiles: "for their debtors they are. For if the Gentiles have been made partakers of *their spiritual things*, they owe it to them to minister unto them in carnal things. (Rom. 15:27). The Gentile Christians are today standing and living on their root, and are drawing the spiritual riches of *their* olive-tree. (Rom. 11:17, 18, 24.)

Jew-baiting is precarious business. The Egyptian and Haman the Agagite tried their hand at it to their sorrow. He that keepeth Israel, does to this day neither slumber nor sleep; and whoso toucheth them toucheth the apple of His eye. If a Jew, or a number of Jews, have transgressed our civil laws, let them be judged by common equal standards and impartial justice. But against them *as a people* we should hold no hate, but rather show them every preference in the way of the gospel, and win them to it by special kindness. It is God's plan that through the mercy shown to us they might now obtain mercy. (Rom. 11:30.) Gentile Christianity having badly failed in this task may itself be broken off from the olive tree, at no distant time.

"THAT YE ALL SPEAK THE SAME THING."

The question has often been raised whether really it is possible for us all to "speak the same thing;" and the answer as promptly has been that if it were not possible, the inspired apostle would not have commanded it. Quite true. Yet it seems more like an unattainable ideal than a practical direction. "If we all say what the Book says," replies one, "we shall all speak the same thing." Is it meant by that that we may only quote, and repeat verbatim the text of the scriptures? Nobody does that. Nobody ought to do just that. It is the Christian teacher's prerogative and duty to expound, elucidate, connect, compare, combine, ap-

ply, explain, the statements of scripture to the best of his ability in dependence on the Lord. The samples and examples of true preaching in the New Testament, show a careful and faithful application of scripture-passages, with arguments and conclusions drawn therefrom—as we may see for instance in Peter's sermon on Pentecost, or Paul's at Antioch, or in the treatise addressed as an "Epistle to the Hebrews." This is pattern-preaching. The preacher is not merely to repeat passages of scripture, but to *use* them and set them forth as an exegete. But within this limit there is great scope for differences and disagreements between men who are equally faithful. These are due to various natural causes. How then shall we "all speak the same thing"? Shall one man set a standard, and the rest repeat his arguments and homilies after him? Or shall each one mark what the others are saying and say the same, parrot-fashion? Or shall he who is mature and versed in the scriptures, refrain from giving the fruit of his search in order that he may agree with the babe? Or shall he who has a partial grasp of a theme set limits to him who knows it more fully? Or shall all confine themselves to the particular truths of some and desist from bringing out any other, additional truths, lest they speak not *the same thing*? Clearly not. We must see then what the commandment means in its context. "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing."—In what regard? The apostle carefully explains his meaning: "*Now this I mean* that each one of you saith, I am of Paul, and I of Apollos; and I of Cephas; and I of Christ." (1 Cor. 1:10-12). He does not mean then that Christians should be hindered from free expression in their teaching, or that the legitimate differences that arise within the limits of a faithful acceptance of the word of God should be smothered and suppressed; but *this he means*, that all should own themselves as exclusively Christ's, and as one in Christ; that they raise no party-slogans nor designate themselves by human titles in order to differentiate themselves from other true Christians, but all in unison acknowledging Christ as Lord and one another as brethren, should move on together in loving harmony and mutual helpfulness.

"CHILIASM."

"Is there any trace of *chiliasm* in the Pauline eschatology?" asks A. B. Bruce (in "St. Paul's Conception of Christianity," p. 394). "Chiliasm" he defines as the "recognition of a period of time intervening between the second coming and and the end when Christ shall resign the kingdom." The testimony of A. B. Bruce is of especial value as coming from a scholar of undisputed rank, and because it is wrung from one whose whole trend of teaching is opposed to this "chiliasm," the name in itself, a bit contemptuous): and who is yet compelled by candor and scholarship to testify favorably. Let us hear him.

"An affirmative answer may plausibly be justified by a particular mode of interpreting 1 Corinthians 15:22-28."

It is worthy of note here that the very passage some rely on to prove that there is no such "chiliasm," this scholar must admit as "plausibly justifying" it. It crops out too, that what he calls "a particular *mode of interpreting* 1 Cor. 15:22-28" is no "mode" of "interpreting" at all, but the simple force and meaning of Paul's language, as Bruce himself shows:

"Thus there are three stages in the resurrection process: first Christ, then Christians, then the rest of mankind. With the third final stage coincides the "end." But between the second and third stages there is an appreciable interval. This is implied in the term *tagma* ["order"] involving the notion of succession, and also in the words, *aparche*, *epeita*, *eita* which it is natural to regard as indicative each of a distinct epoch. We know that the first two stages are separated by a considerable interval, and it may be inferred that the second and third are likewise conceived of as divided by a long space of time. Another consideration in favor of this view is that, on the contrary hypothesis, Christ's reign over His Kingdom in glory would be reduced to a vanishing point."

Mr. Bruce concludes this with an effort, characteristic of scholars of his type, when dealing with this theme, to break our confidence in the exactness and perfect reliability of the inspired word. It is the way in which these anti-chiliasm scholars admit and confess that the word of God taken at its fair and strict meaning supports that hated "chiliasm."

JOYFULNESS AND USEFULNESS.

GEORGE MULLER.

Above all things, see to it that your soul's are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme paramount importance that you should seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion, I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true and effectual service is joy in God, and having experimental acquaintance and fellowship with God Himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? How obtain such an all-sufficient, soul-satisfying portion of Him as shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed Himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a God of our own thoughts, or our own imaginations, that we need to be acquainted with; but the God of the Bible, our Father, Who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own precious Word.

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NEWS AND NOTES.

From Blackwater, Mo.: "The work is moving along very well here." J. Scott Greer.

Earl C. Smith, of Valdosta, Ga., writes that he may do some evangelistic work in Kentucky and Tennessee during the coming summer. We suggest that the churches in both states desiring his help communicate with him at once.

Don Carlos Janes' second travel article appears in this issue, "Korea and Manchuria." The next article will deal with China. Brother and Sister Janes are now studying the mission fields in India. Surely these workers are worthy of their support while they pay their own traveling expenses; who will have part in their great work?

"I was wired January 16, to come to the bedside of father where we waited breathlessly till 4:20 Sunday A. M., when he went to join that greater assembly above. I represented him Sunday at his accustomed place at Berea. We buried his body Tuesday. Charles Neal spoke at service. Father suffered a stroke the Sunday previous after attending and taking part at Berea that day. He never regained consciousness. The Savior has stood right by us all the while."—Stanford Chambers.

From Winchester, Ky.: "I preached yesterday with reference to the subject of Evolution. An announcement of the subject beforehand brought an extra large crowd showing that people are getting awake to the situation at least."—Claude Neal.

Matthew Henry's Commentary, complete, six large volumes, \$17.50.

From Gallatin, Tenn.: "January was, by far, the best month for the congregation since I came here in October, 1921. We have had good interest in every line of work. The last Sunday of the month was a test for the work, there being very many sick with colds. All services were well attended."—T. B. Clark.

The Word and Work will give two-thirds of the price of placing 75 "Great Songs of the Church" in the church at Unity, Maine. These books have cost us about 80c each. Who will give all or part of the balance, \$20.00? Following Paul C. Young's great meeting of last autumn, it was necessary to build a meeting house which is of itself more than this young church can finance. They now need song-books.

Tracts and books on all subjects may be had from this office.

Alabama Christian College, Berry, Ala., announces a series of special lectures February 27th to March 6th. Arthur B. Tenney is president of the school.

J. C. Wilkes, of Athens, Ohio, offers a good 28-page tract, "Religious Deception Unveiled," \$3 the hundred, through this office.

A circular report of the St. Louis work, asking assistance in the support of their excellent evangelist, W. A. Sevedge, is one of the most satisfactory appeals that we have seen; not only as to the growth and progress of the work, but because the St. Louis church is doing its good, big share in the giving.

The article in this issue, "The Cause and Cure of Discord," will be recognized as the article announced last month under slightly different title.

"I love the paper, but can't renew just now. This is a close time with us; have had no work for over two months." This is a sample of many letters coming to this office, especially from the country districts where money is very scarce. Of course, we always renew subscriptions in such cases: who will help maintain the fund for this purpose?

These are times that try the faith of publishers. Newell Dwight Hillis states that four out of five book stores have closed in the last few years. Many papers have discontinued. Some others have reduced in size. Surely in such a time as this we are justified in asking the friends of the Word and Work to stand by us—in prayer, in gifts and in club-getting—in a work that has always been a work of faith and a labor of love, and for which the Editors have never taken one cent for their personal use.

From Oakland, Ky.: "We are glad to report our little band at work, and our classes growing larger. We are trying to build up a stronger church at this place."—Mrs. J. C. Thomas.

"Our work starts off well at Franklin, Ky. Services are well attended, and there is a fine spirit of fellowship and co-operation pervading the congregation. Pray for us."—Willis H. Allen.

FISHING FOR MEN.

STANFORD CHAMBERS.

"Follow me and I will make you fishers of men," said Jesus to His disciples. (Matt. 4:19). Fishers of men means winners of souls—winners of souls for Christ. This is the great need of the Cause today. Souls need to be won. They are perishing, going down to perdition, lost! To the rescue! Where are the life-savers? A thousand times the present number are needed. Solomon says, "He that winneth souls is wise." "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3). What a speeding up of soul-saving and what a revival we would have if every Christian realized what Paul did: "I am debtor both to Greeks and the Barbarians, both to the wise and to the foolish," and said, "Woe is me if I preach not the gospel." Such words as Ezekiel 33:8—if "thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand"—might with much profit be taken more seriously by most Christians. It is criminal to stand by where people are perishing and make no strenuous effort to save them.

"I will make you fishers of men." Conviction is needed as to our responsibility in the matter of soul-saving, to make us willing and desirous to do the work, and then the wisdom is needed to do it. "I will make" implies divine qualification for the work; the bestowal of wisdom from above which will enable us to "become all things to all men" that we may win them. "Let this mind be in you which was also in Christ." This was the secret of Paul's success and it is the secret of all real success in saving men. And the secret of possessing this mind of Christ is fellowship with Him. "Follow me and I will make you fishers of men." Following Him brings the divine qualification for the winning of souls for their salvation and the discharge of our responsibility. Can it be truly said of any who does not seek to win souls that he follows Christ? "If any man have not the Spirit of Christ, he is none of his." May our consciences act and that vigorously on this important matter.

MEETING OUR RESPONSIBILITIES.

For something that is solemn in the extreme, open your Bible when you can do it deliberately and look squarely at Rom. 14:12. We shall go this way but once. We have been furnished ample guidance and have been well supplied with warnings and exhortations. We know our duties fairly well and can know them better by being more concerned about spiritual things and less about the material side of life. Let us see to it that we do not fail.

DON CARLOS JANES.

CHRISTIAN CHARACTER A POSSESSION.

H. L. OLMSTEAD.

What constitutes Christian Character? Does it consist of the correct observance of rules or is it something else? Character is said to be what we *are*. What men do depends upon what they are. Christian Character can hardly be said to be something that is built. The term "build" suggests something mechanical and may serve to describe the process used by the unsaved in arriving at respectability but does not even approach the description of the process used in arriving at Christian Character. Galatians 5:22-24 is the classic passage on Christian Character and clearly shows that such a character is a possession rather than outward correctness of action. Men may attempt to build their characters but the things named here are *fruit*. They are the results and product of something else which the world cannot receive, namely, the Spirit of God. But the fruit of the Spirit is Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. Here is a triad of trinities—in all nine things, which a man must actually possess in order to have Christian Character. The first three indicate the character of the Christian as an inward state. The second three look toward my fellowman; while the third group manifests the Christian Character in the relation to God. These graces cannot be built with human hands nor by human means. Being fruit they are the result and product of life. They are not naturally resident in human nature and consequently cannot be pumped out of the dry well of our being. Abiding in the vine (Jno. 15) is absolutely necessary to fruit bearing. A vital, living union with Christ, by faith, is the great essential fruit. "Men do not gather grapes of thornes nor figs from thistles." As to his character Christ manifested all the graces named as the fruit of the Spirit and what is more, he *possessed* them. A reception by faith of Jesus Christ makes possible Christ within. The yielded believer does not have to worry about *building* his character nor does he need to concern himself with such futile efforts as are manifested by various forms of asceticism. Much less should we feel that it depends upon self-effort. Let him believe that "He who began a good work in you will perfect it until the day of Christ. With a yielded spirit, a confident looking unto Jesus, a faithful abiding in Him, and a willingness to let His word dwell in us richly, the Lord of Life himself will produce the coveted fruit. "Fruit," "more fruit" and "much fruit" is the order of John 15. The vine furnishes the life; the Father who is the husbandman attends to each branch, and it is he business of the branch just to abide. Fruit-bearing is then the inevitable result. The Christian then will not merely try to *do* the things well pleasing unto the Lord, but he will "*be* what He wants us to be."

THE CAUSE AND CURE OF DISCORD.

E. L. JORGENSEN.

There are two verses of scripture that are fairly startling when, for the first time, one begins to see and feel their real meaning. They are 1st John 3:19 and Philippians 2:5. We will consider them in order.

1 John 3:19: "Hereby shall we know that we are of the truth and shall assure our heart before Him." John is showing the importance of assurance, an assured heart—the opposite of the heart, or conscience, that condemns us—in order to successful prayer. We must have assurance that we are right, "that we are of the truth." And he says, Now this is the way; *Hereby* we may assure our hearts: How? *Whereby?* What is the proof that we are right, that we are of the truth, that we are orthodox—"sound?" We have had much to say about "the truth," and about our having *the truth*: But is it not humiliating to find in this context that *unless we love our brethren in the spirit of the life laid down for their sakes*, we are not sound, not orthodox, not "of the truth" at all! "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren." (3:16). But if our *lives*, how much more our *goods* (3:17). "My little children, let us not love in word"—there is much of that—"neither with the tongue; but in deed"—that is, in deeds—"and in truth (3:18). *Hereby* shall we know that we are of the truth." Here is the final test of soundness—love that lays down its goods, yea, its life if need be. O how we have missed it there!

Take now the other passage, Philippians 2:5: The Philippian congregation was a good and faithful church, a great missionary church (1:5; 4:15, 16). But it was not without its troubles and problems. There were the Judaizing teachers (chapter 3); and there was, what just now concerns us most, a tendency to discord. Paul intimates this as early as 1:27, "Stand fast in one spirit, with one soul striving for the faith of the gospel." In the fourth chapter he exhorts Euodia and Syntyche to be "of the same mind in the Lord." Their names were, it seems, in the book of life, and they were workers in the church—saved people and good people sometimes have differences—and they stood in need of "help," the help of a third party, as estranged Christians often do, in order to a reconciliation. We do not know to what degree this trouble had spread nor to what extent sympathizers had "lined up" with these women; but there is a hint that Clement and the rest of Paul's fellow-workers were involved in it, and it is possible and probable that the whole tendency to discord at Philippi had grown out of it. For personal differences spread very quickly; and it was in wondrous wisdom that God commanded *each party*, the offender and the offended, to go *the one to the other in the case of a difference*; for so, if both obey, they will soon meet half-way; and if one fails to go

there is yet a chance that the other will go and that so they will get together. But if both fail, it is the duty of neutral parties to "help" them to a settlement; and a settlement seldom fails whenever one goes to "gain his brother"—not just to gain his point! But should the offender be stubborn and refuse to be reconciled, there is nothing to do but to count him outside of the fellowship of the church (Matt. 18:15-17). God has made no provision, there is no plan, by which two people may stay in the same church, alienated from each other. No church could labor under such a handicap; if they can not be reconciled, one or the other, or both, as the case may demand, must be excluded.

But we are to see now the wonderful teaching, tact and tenderness, with which Paul, by the Spirit, corrects this condition and danger at Philippi: "If you have heard the exhortation of Christ, to unity," he is saying in effect, in the second chapter, "If you have experienced the consolation that love has to offer; if you have understood the fellowship that grows out of our spiritual oneness in the Lord; if, in tender mercy and compassion, you know how to forgive, forget, and overlook each other's failings—in a word, If Christ makes any appeal to you, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind."

What does Paul here mean in the words, "*Be of the same mind!*" That is the main question of this discussion. In the right answer to it we shall find both the cause and cure of discord.

First we must see that *Paul does not here mean intellectual agreement*. Desirable as that may be, and whatever may be the teaching of scripture elsewhere on this point, that is not the meaning here. Agreement is desirable, and to a certain extent—upon fundamental matters—essential. The members of a congregation must at least be agreed upon the terms of entrance into the church, and upon the regular ordinances and joint practices of the church. If they can be agreed also upon matters of personal import, as well as upon those matters of teaching that do not directly involve congregational practice, so much the better and they must earnestly strive to do it. Nor would I reflect upon the clearness of God's word by saying that it is impossible and unattainable; but, whether unattainable or not, it certainly is everywhere unattained. The constant admission of new converts into the church, if nothing else, would account for this.

What is it then to be "of the same mind"? The answer is found in the next clause—"having the same love." *To be of the same mind is to have the same love!* The context shows that this is the meaning from the repetition that follows, "Being of one accord, of one mind;" then negatively, "Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others."

And then in verse 5, one sentence sums up the whole meaning: "Have this mind in you which was also in Christ Jesus." The "mind" then of this passage is *a spirit*; and unity is more a matter of spirit than intellectual agreement. There is but one way by which a church can be of one mind: to have the mind of Christ; and what is this but the mind to give in and give up—not truth, but personal rights and preferences—as He gave up all He had in heaven and then all He had on earth (vs. 6-8). Down, down He went from His high place in the Divine glory until at last He went up the steep, stony road that has never been traveled by you or me, to pay, on the skull-shaped mountain, all the debts and back-dues of my life. And He did not have to do it. Love led Him all the way. The "mind of Christ" is the way of love.

My brethren, if having the same mind is having the same love, how we have missed it here! If the final test of orthodoxy is love that lays down the life, what heretics we have been! Granted that we are agreed upon what constitutes a Christian, and upon our joint congregational practices, what a shame and pity—how ridiculous—if we cannot get along together, bearing with each other, giving every sincere brother the liberty of speech to express the things that his study of the sacred writings has assured him of; correcting him, if need be, but always considering ourselves, lest we also be mistaken in many things.

There is no doctrine that we have preached with louder emphasis than unity; but have we preached unity in the unity spirit? I recently heard a good man on the text, "Giving diligence to keep the unity of the spirit in the bond of peace." (Eph. 4:3). But *how* are we to keep and maintain this spirit-wrought unity? The verse just preceding is the answer: "With all lowliness and meekness, with longsuffering, *forbearing one another in love.*" And yet that verse was wholly omitted in the discussion! This illustrates how we have often missed *the main thing* in our unity preaching. For love is the main thing—"the greatest of these is love" (1 Cor. 13:13); "*Above all things* being fervent in your love among yourselves; for love covereth a multitude of sins." (1 Pet. 4:8). If we miss love, we miss everything.

Which then, shall it be in order to unity: the suppression of doctrines on which we differ—stagnation, and the end of growth—or the love that covers, bears and forbears, and stretches hands across the spaces between? The answer is in no manner of doubt at all: we cannot expect or at least require intellectual conformity, nor make our individual understanding the standard in all things; *but we can expect love*; we have a right to look for love from our brethren; and he who fails in that is guilty.

"Let all bitterness, and wrath, and anger, and clamor, and wailing, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving each other, even as God in Christ forgave you."

THE FRUIT OF PHILOSOPHY.

CLAUDE NEAL.

There is a great stir in the state of Kentucky and especially around Lexington as an educational center over the doctrine of Evolution. There is something substantial behind the present protest notwithstanding the fact that voices in high places cry out, "Do not be alarmed." "The discussion is revealing the true position of prominent men in religious circles and enlightening the mind of the public on vital questions.

Evolution is a modern philosophy which endeavors to account for the origin of things from natural basis. It is opposed to the supernatural, and origin by the creative act of a personal God. The doctrine has various modifications in the hands of different men. There are those who admit a personal God and seek to reconcile the theory with the Bible account of creation. They say evolution was His method in creating the world and its life. Others care not and do not admit God in the process. But let us know that evolution is not science, but a theory, a hypothesis, a guess, a product of the imagination. The popular position is to profess to hold to the Bible and evolution at the same time. It is popular but it is dangerous because there is so much doubt in it. In the first place, evolution is unproven. It is an invention of the human mind. In the second place, the essence of any special form of it is to magnify natural processes and minimize that which is supernatural. Its direction is away from God and the Bible.

The real test of Evolution is its fruit in the lives of those who accept it. A Presbyterian minister says: "Now I have two boys who went to the Graduate College of Princeton University, taking their A. M. degree there. They came home to me and they said, 'Father, you do not know how many students we meet who do not believe in any God at all.' "I read how a Dr. Gaines went to Columbia University to find a teacher of biology for Agnes Scott College, and he asked that he might find a man who had some regard for views with respect to the Bible and Christian faith. The head of the department smiled rather superciliously at him and said: "Why, Dr. Gaines, we do not think of those things here at Columbia at all." Other examples quite common are the stories of multitudes of young men and women who come out of college and university with no certain belief in a personal God or an inspired Bible, though they had been nurtured in Christian homes.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ (Col. 2:8). Beware of philosophy, and oppositions of science falsely so-called." "Some professing have erred concerning the faith" (1 Tim. 6:21). "And they shall turn away their ears from the truth and shall be turned unto

fables" (2 Tim. 4:4). These fables were the inventions of Jewish philosophers concerning the origin of the universe.

The fruit of modern philosophy is to be found in the production of The Shorter Bible; unbelief in miracles; denial of the Virgin Birth, the Deity of Christ, his bodily resurrection, and all the commonly recognized Christian fundamentals. These as well as much of the indifference and disrespect for the authority of the Bible is due to over-much attention to the learning of men and too little regard to the Word of the Living God as a standard of truth.

PAUL'S FIRST CENTURY APPEAL TO A TWENTIETH CENTURY CHURCH. (2 Cor. 6:7.)

H. N. RUTHERFORD.

Paul is here writing his second message to "the church of God which is at Corinth." The first epistle written to this church was sent to correct some grave errors existing and from the second we are apprised that the biting, stinging rebuke had been received with general favor. His appeal to the church of God which was at Corinth is his appeal to the church of God wherever found out here in this present twentieth century. Those who hear the word and believe and are baptized are as much the church of God as was the church at Corinth. (Acts 18:8).

This is the appeal:

1. Not to receive the grace of God in vain. (2 Cor. 6:1-10). "I appeal to you too, as a worker with God, do not receive the grace of God in vain."—Moffatt. These Corinthians, as believers on Jesus Christ, had received the grace of God in their justification and all it implied; but it would have been received in vain did it not bring forth the proper fruit in their lives. When those at Corinth heard the word of His grace and believed and were baptized, then and there they received the grace freely bestowed on us in the Beloved. Peter offered the Pentecostians this grace when he preached the gospel to them (Acts 2) and three thousand received his word and were baptized, thus manifesting their reception of the grace by which we are saved. Neither did they receive the grace of God "in vain," for the grace of God was seen in them (Acts 11:23), as the fruit of their lives showed. "And they continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers."

"Giving no occasion of stumbling that our ministration be not blamed" is on the negative side, the manifestation that these Corinthians had nor received God's grace "in vain;" and verse 4; "In everything commending ourselves, as ministers of God," is the positive side. Paul had received the grace of God and in everything commends himself as a minister of God.

It was in an untoward environment that Paul found the graces of the heart to grow "like orchids on the wild rocks." If we whom God hath raised up and made to sit with Christ in the

heavenly places fail in the ages to come to see the exceeding riches of His grace in kindness toward us in Christ Jesus, we have received the grace of God in vain. Paul saw to it that none of the things which are calculated to move God's children from their hope and thereby cause them to receive the grace of God in vain should do so in this case. Vs. 4:10).

"And they sent forth Barnabas as far as Antioch; who, when he was come, and had seen the grace of God, was glad, and he exhorted them all that with purpose of heart they would cleave unto the Lord." (Acts 11:23). Note the character of the working of God's grace in Antioch; it was a grace that could be "seen." We need more of the visible grace of God in the churches of Christ today. When this grace is visible it declares it has not been received in vain.

2. Not to be unequally yoked together. 6:7—11:1.

This division is a continuation of the foregoing about not receiving the grace of God in vain, and the great New Testament classic on Christian separation. Separation in Scripture is twofold; "from" whatever is contrary to the mind of God; and "unto" God himself. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose (Deut. 22:10). In the above text we have a very precious promise but also a very plain and explicit commandment. All of Israel's ills in the Old Testament arose from the fact that they did not heed Jehovah's call to separation. It is to the same cause that the powerlessness and lack of blessing in the church today is due: her failure to heed God's call to separation. We must separate ourselves first from every form of sin (2 Cor. 7:1). In the next place there should be separation from the methods and practices and fashions of this present evil age. (Rom. 12:1, 2). We are pilgrims and strangers here and our citizenship is in heaven from whence our pattern comes, not from this world. We must not be like the nations around. The child of God has no right to enter into partnership with the unsaved. A child of God has no right to enter into a matrimonial yoke with an unbeliever. (Neh. 13:26.) A Christian has no right to be yoked together in business partnership with an unsaved person. There should be separation from worldly affiliations. There should be separation from everything that entangles. (2 Tim. 2:4). Secret societies, and questionable pleasures come in here. Accumulation of wealth and speculative business enterprises might also be named. There should be separation from professed Christians who are living in known sin (1 Cor. 5:11), and also from those who walk disorderly, i. e., who refuse to obey the teachings of the word. 2 Tim. 3:6-14.

Our separation is unto Christ. "Let us therefore go forth unto Him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come." The reward of separation is the full manifestation of the divine fatherhood (2 Cor. 6:17, 18).

THE WORKER'S DREAM.

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."—I Cor. 3:10-15.

I sat down in an arm chair, wearied with my work. My toil had been severe and protracted. Many were seeking Christ, and many had found Him. As for myself I was joyous in my work. My brethren were united. My sermons and exhortations were evidently telling on my hearers. My church was crowded.

Tired with my work, I soon lost myself in a sort of half-forgotten state.

Suddenly a stranger entered the room, without any preliminary "tap" or "come in." He carried about his person measures, chemical agents, and implements, which gave him a very strange appearance.

The stranger came toward me, and extending his hand, said: "How is your zeal?"

I supposed that the query was to be for my health, but was pleased to hear his final words; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions.

Instantly, I conceived of it as *physical quantity* and putting my hand to my bosom, brought it forth and presented it to him for inspection.

He took it, and placing it in his scale, weighed it carefully. And I heard him say:

"One hundred pounds."

I could scarce express an audible note of satisfaction; but I caught his *earnest* look as he noted down the weight; and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation. He broke the mass to atoms, put it into the fire. When the mass was fused he took it out and set it to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers of strata; which all, at the touch of the hammer, fell apart, and were *severally tested and weighed*, the stranger making *minute notes* as the process went on. When he had finished he presented the notes to me, and he gave me a look of mingled *sorrow and compassion*, as without a word, except, "May God save you!" he left the room.

The "notes" read as follows:—

ANALYSIS OF THE ZEAL OF JUNIUS.

A Candidate for a Crown of Glory

Weight en masse, or total weight, 100 lbs.

Of this, on analysis, there proves to be—

Bigotry	11	Parts	} Wood, Hay and Stubble 1 Cor. 3: 10-16
Personal Ambition	22	"	
Love of Praise	19	"	
Pride of Denomina- tion	15	"	
Pride of Talent	14	"	
Love of Authority	12	"	
Love of God	4	"	} Pure Zeal.
Love of Man	3	"	

100

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and manner; but when I looked at the figures, *my heart sunk like lead* within me.

I made a mental effort to dispute the correctness of the record. But I was startled into a more honest mood by an audible sigh from the stranger (who had paused in the hall.) I cried out, "Lord, save me" and knelt down at my chair, with the paper in my hand, and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. *The record was true.* I saw it! I felt it! I confessed it! I deplored it! and I besought God to save me from myself, with many tears. With a loud cry of anguish I awoke.

I had once prayed to be saved from hell, but prayer to be saved from *myself* now was immeasurably more fervent; nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing *my whole heart to God.*

When the toils of my pilgrimage shall be at an end, I shall kneel in heaven, at the feet of the Alchemist and bless Him for the *revelation of that day.*

"There is an uneasy desire among a vast many well-disposed persons to get the fruits of the Christian faith without troubling themselves about the Faith itself. This is done under the sanction of Peace Societies, Temperance and Moral Reform Societies, in which the end is too often mistaken for the means. When the Almighty sent His Son on earth it was to point out the way in which all this was to be brought about, by means of the Church: but men have so frittered away that body of divine organization through their divisions and subdivisions, all arising from human conceit, that it is no longer regarded as the agency it was so obviously intended to be, and various contrivances are to be employed as substitutes for that which proceeded directly from the Son of God."

JAMES FENIMORE COOPER.

RICHARD PERRY CHAMBERS.

"Three score years and ten" ended the earthly voyage of Brother R. P. Chambers. His long and useful life ended Jan. 22, 1922. He had been in the Master's kingdom for nigh unto a half a century. For the last twenty-five years he was with the Berea Congregation near Sullivan, Ind. He and Sister Chambers, with Stanford and Maude, and some twenty others were charter members of this Church. Berea was never a large congregation, but a very useful one, being the mother of several preachers and congregations. In and through this congregation has this man of God served loyally his Lord and Savior whom he loved. He was esteemed by his co-laborers for his wise counsel which he always gave reservedly. He loved the Lord's appearing but was content with the Lord's will. If that meant that he should walk the vale with his Lord he was resigned, if he should "rise to meet Him" ere that time, then was he glad. Sister Chambers and many other relatives and loved ones in Christ are waiting on this side of that door through which he has gone. Though we may wait and weep yet it is in hope for we shall see him again with the Lord "which is far better."

CHAS. M. NEAL.

FOREST VALE MISSION, AFRICA.

Funds Forwarded by F. B. Shepherd.

Mrs. Anna Ogden, \$2; By Christian leader, \$5; Wm. J. Campbell, \$5; Oxford, Fla., Bible School, \$5; Lacy Chapel, Oklahoma, \$4.50; Sams Creek Church, Tenn., \$1.81; Earl H. Hodson, \$5; Mrs. Geo. Price, 25c; Mrs. P. H. Hill, 50c; Lubbock Young People, \$2; Amarillo Young People, \$3; Margaret Ehresman, \$8.56; Amarillo brethren, \$12.05. Total, \$55.36.

Lacy Chapel, Okla., \$6.25; Wm. F. Fierbaugh, \$1.20; Wm. J. Campbell, \$5; Cordell, Okla., \$100; Earl M. Hodson, \$5; Mrs. P. H. Hill, 50c; Mrs. Geo. Price, 25c; Amarillo, Tex., brethren, \$12.50; Anonymous, Denton, Texas, \$1; Sams Creek Church, \$1.72; Amarillo Young People, \$3; Lubbock, Tex., Young People, \$2. Total, \$139.42. Forwarded to Brother John Sherriff.

1409-A Jackson Amarillo, Tex.

F. B. SHEPHERD.

"Whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching hath both the Father and the Son." (2 John 9).

Zip-Hi Monoplane, most delightful toy for a boy, free on request for one *new* subscription.

"Lessons on Hebrews," by R. H. Boll, a devotional exposition of the Hebrew letter, suitable for home reading or class use. \$1.00.

JANES' TRAVEL ARTICLE.

KOREA AND MANCHURIA.

It was after dark in October when we went through the train sheds at Shimonoseki and retired on the great ferry which landed us next morning in Fusan, Korea, one hundred and thirty miles away. The Japanese official, speaking good English, soon inspected our passports and we were free to board the American-like train waiting alongside the pier ready to bear us to Seoul, the capital of this one-time Hermit kingdom into which for more than three thousand years no foreigner was permitted to enter. After being a vassal of China for centuries, Korea was granted independence in 1876; came under the protectorate of Japan in 1905; and was annexed to that Empire in 1910 against her wish. With an area of 84,000 square miles and a population of 17,500,000, she has but 1,066 miles of railway. Gold, silver, copper, timber, rice, buckwheat, cotton and fruits are some of her resources.

After living for months among Japan's forested mountains, her extensive rice fields and her terraced slopes under cultivation, it was a great change to look out on these barren mountains and rather scanty rice patches—the whole country void of the beautiful green and the appearance of prosperity which is so evident in Dai Nippon. It was readily observable that the people were living in huts of stone and mud and the absence of timber in a section of rocks in abundance appeared the explanation. These little homes have stone floors provided with fireplaces *under* them for winter comfort. For long Buddhism has been here, at one time as the predominating religion. More recently Shamanism has taken a large place, but modern missions have been unusually successful in Korea and the whole field has been divided up by the six leading denominations and "there are no unoccupied areas" and no "overlapping of the work of the missionary forces." This, however does not mean that there is not room in Korea for more missionaries, nor need for the pure New Testament teaching. (An estimate for 1920 showed 294 needed).

It seems that Japan, especially in the beginning of her occupation of the country, made a mess of her administration. From dependable sources, it seems that "cruelties and injustice" were "perpetrated by the military government against the unarmed and helpless Koreans," but it has been said that "every missionary in Japan, the entire Christian Church of the land, . . . the press of Japan and the better minds among the Japanese themselves" are all outspoken in disapproval of these things. In August, 1919, the Emperor issued an imperial order of reform and many helpful changes have been made. Perhaps the Koreans, so long shut up to themselves and resenting the intruders, contributed something towards the evil plight into which they fell. Vernacular newspapers are now allowed to appear freely; the courts have been improved; the police system

remodelled on civil rather than military lines; flogging as a means of punishment has been discontinued (though it was a Korean custom); and the educational system is being enlarged.

The city of Seoul, except as it is expressive of Korean culture and the like, is rather uninteresting, being neither beautiful nor sanitary. The Chosen Hotel occupies the site of the old palace and has preserved on the grounds the diminutive Temple of Heaven where in the splendor of barbarism the last emperor but one was crowned. The surviving prince of the dynasty has his place in the city and receives a large payment annually from the government. The Japanese branch of the "Y" is in what seems to be part of an old temple, but contemplates building. Severance Hospital ministers in a practical way to many. The mission force for the whole country is about 330 with about 35 stations. There are nearly 3,000 churches and some 2,700 of them have buildings. There are about 250 ordained natives; 1,000 salaried evangelists; and 1,500 Christian teachers. Mrs. Janes and I were very kindly entertained at dinner by two mission families one evening—one of us at each place. We found them living (after the common custom of missionaries) in a compound. The houses are modern brick structures, affording protection from the weather and unsanitary conditions out in the city and affording as much of home conditions and comfort as could be expected here. But I was not favorably impressed with some matters relating to *faith*. It is unfortunate enough that one goes to the mission field a member of any *denomination*, but to be there a sectarian and lacking *confidence in the inerrant word of God* is still worse.

North of Seoul, the appearance of the country is a little better and millet supplants rice as the chief crop. Now we have left the great wall around the city which by the labors of 200,000 men was constructed in one year, 1397. We are leaving the Koreans with their costumes of white (many shades of white, please!) and their pipes with stems a yard long, and (at Antung) cross the river and the boundary line into Manchuria headed for Mukden, the ancient capital which was the home of a dynasty which ruled China for three centuries. The customs examination is only formal for the few Americans, though it involves taking every piece of baggage out of the car and opening them for whatever inspection the officers may wish to make.

Manchuria impressed us as a poor country with its scrubby oaks and small pines, some sorghum and corn, mules and hogs. The Japanese dig up their fields by hand; in Korea they plow with an ox; and up here they use two oxen, though teams may be considerably mixed—a horse, ox and ass for example. There are many little mills along the river and many tunnels through which our train speeds on the way to Mukden, the end of the Japanese railway and an opportunity to see the marked contrast between the Nipponese and the Chinese. Here we are in a pretty good (station) hotel, the depot being a real railway station. Just

across the tracks are the Chinese buildings, small wooden structures little resembling a railway terminal, and the difference in cars is fully as great. A ride down to Tientsin in a third-class car brings a missionary into an excellent position for seeing the lower strata of Chinese life. Directly over the high back of each seat is a shelf parallel with the seat for luggage and above this, running the length of the car is a great luggage rack so big that some of the male passengers climb up there and unroll their bedding, making a very good place for an oriental to ride. And all these seats and all these shelves and all these racks are filled with passengers and with great bundles of bedding and baggage. The aisles are filled till it is difficult to pass, and things are not "as clean as a pin." Out in front of the Mukden station lies the new, modern city which the Japanese have thrown up since the war. Some of the buildings are unoccupied; some not finished, the window frames being weatherstained by exposure. What means this new city with its wide streets and modern aspect? Didn't somebody intimate that the Japanese hastened to do it before their lease expired so they would have property there difficult to be redeemed?

It is 525 miles from Mukden to Peking and sometimes after nightfall we cross the boundary at Shan-hai-kuan where is one end of the Great Wall of China which we are to visit later from Peking. When the train stops at a small place a great company of food vendors will stand just outside the picket fence with their baskets hung over and hawk their wares. There may be as many as fifty of them and what a noise they make! If circumstances permit they come to the windows. At the stations people try to get on and off the car at the same time. Think of all these men, women and children and these great bundles of bedding and baggage and then add to that a lot of struggling coolies eager as hungry dogs to get some baggage to carry and you have some idea of travellin third class in Manchuria. At one place I looked out into the night and saw an unusual soldier (soldiers are as common as the ruts in the street), a fine man-like specimen of the race, and instantly my eyes seemed to catch something on his sleeve! It was an American marine on duty, with whom we entered into conversation for a few minutes. There are military guards lined up at the depots and on the trains are seen cars reserved "for the military." Things are not as they ought to be when everywhere you look are soldiers off duty or on their posts or traveling to or from their place of service. And then it is a bit peculiar to find soldiers of one nation doing peace time duty in another. Poor old world who doesn't know what ails her nor have acquaintance with the Great Physician!

"Let us press on unto perfection," says the word of God. Yet—"other foundation can no man lay than that which is laid, which is Jesus Christ." (Heb. 6:1; 1 Cor. 3:11).

HONEST OCCUPATIONS.

J. M. McCALEB.

In addition to our other Bible classes we have a special meeting in our home every Saturday night. Last night (Jan. 21) we had about fifteen of the young men present. I spoke on the necessity of knowing some honest occupation. The gist of my speech briefly stated, is as follows:

All above the ground comes out of it. This house in which we now are all came out of the ground. It consists of iron, glass, paper, plaster, wood, and other materials; but all of these things came out of the ground. Not altogether naturally but by the assistance of human labor.

One chief point of difference between the teachings of Buddhism and Christianity is that it is a disgrace to work and an honor to beg as taught by Buddha; but on the other hand, a disgrace to beg and an honor to work as taught by Christ. Jesus was a carpenter and Paul was a tent maker. In Titus 3:14 he teaches that Christians should follow honest occupations for necessary uses.

Our present system of education is very defective in that it educates the head in an abstract way but does not educate the hands in the practical things of life. The first question every young man should ask himself is, What are honest occupations? and the second is, Which of these occupations am I fitted for? If an occupation does not bless others as well as ourselves it is not an honest occupation. If I am unfitted for an occupation, or have a great dislike for it, I am not likely to succeed.

One of you who has a taste for it might open a barber shop for us in the third story of the Gakuin; another might become a tailor and make our clothes; a third could cultivate one of the gardens; another who is handy with tools might become our carpenter and keep the fences and houses in repair. These are only some suggestions showing how we could combine practice with what we get at the schools. You will never know the value of money till you earn some for yourselves, and hence will never know how to spend it. Though you may be receiving your monthly allowance from your parents and relatives now you might earn a little for yourselves and keep it till some future time when you can put it in a business of your own. I shall be glad to assist any of you who would like to try.

After the meeting as we were eating some oranges the boys discussed the matter and seemed much interested. In America it is bad enough, but in Japan it is still worse. The average student in Japan spends from twenty-five to thirty years in mere abstract study and comes out from school as an ex-prisoner out of prison, out of touch with the practical affairs of the world and as helpless almost as an infant.

68 Zoshigaya, Tokyo, Japan.

NEW YEAR IN JAPAN.

MRS. HARRY R. FOX.

Today is the first day of the year, a day which means much to the Japanese. Besides having a religious significance, it is the time of the year when all the people exchange presents, and which in many ways resembles our Christmas.

The decorations for New Year are bamboo and pine. Instead of having the "Christmas tree" in the house, they plant theirs in front of their gate, one on each side. Then on the door they hang a decoration consisting of twisted rope, a "dai dai" (a fruit resembling an orange), a lobster, and a few pieces of white paper. The latter has some religious significance, denoting purity.

Everyone takes a holiday on New Year's and it seems strange to us to see all the shops closed. It looks like "Sunday" at home. For weeks the people have been making "mochi" (a food made by pounding rice together) and this will be their chief dish during the holidays. Each day they will have some special food to eat with the mochi. The people also drink "sake" (whisky made from rice) to celebrate the New Year and it is a very common sight to see men staggering along the street singing in a loud voice.

Besides exchanging gifts and writing cards, the Japanese go to the doors of their friends and congratulate each other because they have lived through another year. Although the school holidays began about the twenty-third of December, the children all assembled at school this morning to congratulate each other, to sing the national song, bow to the Emperor's picture, and to hear the Imperial Rescript on Education read and explained.

In Japan, each year is represented by some animal, there being a cycle of twelve animals. The year we came was the year of the monkey, last year the chicken, and this year the dog. All the postal cards have pictures of dogs on them and the people will buy special pictures with dogs on them to hang in their homes this year.

Although this is a very happy time for the unbelievers, it is a very dangerous time for those who have become Christians. They are so likely to stumble and fall back into their old idolatrous habits, for the celebration connected with New Year is "Japanese custom" and it is certainly hard for them to break away from their old customs. We have been praying specially for our Japanese brethren that the Lord may help them to stand for the right and resist temptation at this special time.

We who are here feel a great responsibility, not only in teaching those who have become Christians to live apart from the world, but also of telling the story to those who have never heard. But there are so few of us among these millions! Won't you come over and help us, or help send someone?

FIRST LORD'S DAY LESSON OF MARCH.

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

Lesson 10.

March 5, 1922.

JEHOVAH'S MERCY TO A HEATHEN CITY.

Golden Text: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isaiah 55:7.

Lesson Text: Jonah 3:1-10. Read Notes.

1. And the word of Jehovah came unto Jonah the second time, saying, 2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. 3 So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey. 4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. 5 And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. 6 And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. 7 And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; 8 but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands. 9 Who knoweth whether God will not turn and repent, and turn away from his fierce anger that we perish not? 10 And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

hope for a man who believes God and humbles himself? Ps. 51:17. Did they absolutely know that God would regard their penitence?

Verse 10. What did God especially see and note in their conduct? What did the Lord Jesus say these people did? Matt. 12:41. Wherein does true repentance consist? What did the prophet say on this point? Joel 2:12, 13. Can God tell a genuine repentance from a make-believe? (Jer. 3:10; Hos. 7:14. See Heb. 4:13).

Verses 1, 2. When had Jehovah spoken to Jonah before? What did he do at that time? Was it good of the Lord to speak to Jonah again? If He did not speak twice what would become of most of us? (2 Pet. 3:15). Ought we to wait for Him to speak twice? What did He say to Jonah this time?

Verse 3. Why was Jonah so willing to go now? What had he found out by experience? (Last clause of Acts 26:14). Is it not always harder in the end to disobey God than it could possibly be to obey Him? What are we told of Nineveh here?

Verse 4. What proclamation did Jonah make in Nineveh? Did he mention repentance? Did he offer them mercy? What only? But are not God's announcements of judgment really calls to repentance and offers of mercy? Jer. 18:7, 8.

Verse 5. What quick effect followed Jonah's preaching? What accounts for the ready faith of the Ninevites? Luke 11:30. Did God then gain a point through Jonah's former disobedience? Did that excuse Jonah? What followed immediately when the Ninevites "believed God"? When men believe God what will they do? Why do men let God's warnings and predictions of judgment go unheeded? Is fear of judgment a proper motive to repentance? (Acts 17:30, 31; Comp. Matt. 3:7-10).

Verses 6-9. What did the King of Nineveh do? Did he also believe God? How do we know? Is there a connection between repentance and self-humbling? (1 Kings 22:27-29; 2 Kings 22:19). Why is there always

hope for a man who believes God and humbles himself? Ps. 51:17. Did they absolutely know that God would regard their penitence?

Verse 10. What did God especially see and note in their conduct? What did the Lord Jesus say these people did? Matt. 12:41. Wherein does true repentance consist? What did the prophet say on this point? Joel 2:12, 13. Can God tell a genuine repentance from a make-believe? (Jer. 3:10; Hos. 7:14. See Heb. 4:13).

NOTES ON LESSON 10.

WHY JONAH DID NOT WANT TO GO TO NINEVEH.

The mission to Nineveh was distasteful to Jonah because Nineveh was a Gentile city. Moreover it was the capital of Assyria—the great world-empire which was then rising into threatening power, and which was destined within a few years to become the instrument in Jehovah's hand for the punishment of Israel. (2 Kings 15:29; 17:6). Probably Jonah foresaw that much. He knew also that his mission (no matter how denunciatory the message) would be for the blessing and preserving of Nineveh, not for cursing and destruction. God's word is not ever sent for condemnation but for salvation. "Therefore I hastened to flee to Tarshish, for I knew that thou art a gracious God and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil." (Jonah 4:2). He would perhaps have been willing to carry them a message of doom; but he did not want to be a purveyor of mercy and blessing to them. Jonah did not love Nineveh. Yet his very disobedience and rebellion worked a greater and surer mercy for Nineveh than what would have been.

TEACHING POINTS.

1. The story of Jonah's first disobedience. (Jonah 1 and 2).
2. How God overruled Jonah's disobedience for greater blessing.
3. The Lord spake unto Jonah a second time. Does God give us a second chance?
4. The book of Jonah in the light of Acts 11:18.
5. The repentance of the Ninevites: Matt. 12:41. How brought about; preaching; believing; turning. The test of true repentance.
6. Jonah, a sign to the Ninevites. Luke 11:30.
7. Jonah, a type of the Lord Jesus Christ.
8. God's love and care for the Gentiles. Contrast with man's indifference and lovelessness as exhibited in Jonah.

SECOND LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 12, 1922.

AMOS WARNS ISRAEL.
(Temperance Lesson)

Golden Text: Wine is a mocker, strong drink a brawler, and whosoever erreth thereby is not wise.—Prov. 20:1.

Lesson Text: Amos 6:1-8. Read Notes.

1. Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come! 2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines: are they better than these kingdoms? or is their border greater than your border? 3—ye that put far away the evil day, and cause the seat of violence to come near; 4 that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; 5 that sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David; 6 that drink wine in bowls, and anoint themselves with the

Verse 1. Who was Amos? To whom did he prophesy? What was Zion? What the mountain of Samaria? (Notes). Upon whom is the woe pronounced in both places? Why was their "ease" so wicked? (See last clause of v. 6). Have we a right to be at ease and to indulge ourselves when others are afflicted and perishing?

Verse 2. At what neighboring kingdoms did the prophet bid them look? Were not these at least as strong as Israel? Yet what happened to them? (2 Chron. 26:6; 2 Kings 14:28). What warning should they have taken? But what did they do instead?

Verse 3. How was their false security and carelessness shown? What was far distant in their thoughts? What was near to their mind? Is it that way today? (Compare Luke 12:45, 46).

chief oils; but they are not grieved for the affliction of Joseph. 7 Therefore shall they now go captive with the first that go captive; and the revelry of them that stretched themselves shall pass away. 8 The Lord Jehovah hath sworn by himself, saith Jehovah, the God of hosts: I abhor the excellency of Jacob, and hate his palaces; therefore will I deliver up the city with all that is therein.

Verses 4-6. How does the prophet picture their luxury and effeminacy? Think on Prov. 1:32 in this connection. Mark seven things they did—and one thing they did not. Were they at all concerned about the sufferings of their brethren? (On their instruments of music see Notes).

Verse 7. To what fate did God appoint these selfish revellers? When a nation or an individual sinks to that level are they ripe for judgment? How will it come upon them? (1 Thess. 5:3.)

Verse 8. How did God regard all their glory and display of wealth and luxury? How did they regard it? Phil. 3:19. Do people often glory in what is really their shame? Luke 16:15.

NOTES ON LESSON 11.

AMOS.

This prophet prophesied during the same reign as Jonah (2 Kings 14:23-25; Amos 1:1)—namely when Jeroboam the son of Joash (Jeroboam II) was king over Israel. God called him from his humble, daily work as herdsman and dresser of sycamore-trees, to the prophetic office. (7:14). He was from Tekoa, a town in Judah; but his ministry was chiefly to the kingdom of Israel.

“ZION,” AND “THE MOUNTAIN OF SAMARIA.”

These were respectively the capitals of Judah and Israel. In both of them there was a fashionable society set, whether connected with the court, or just gay livers, who spent their days in revellings and profligacies, in sensualities and luxury, careless and heedless of the affliction of the people which at that time was “very bitter” (2 Kings 14:26). Against that class—a class well-known today also—the prophecy of the present lesson is directed.

“INSTRUMENTS OF MUSIC LIKE DAVID’S.”

The effeminate society of Israel disported themselves upon ivory beds, and lolled about upon couches, ate the richest viands, sang foolish popular songs to the sound of the viol for their entertainment; and like David—but in far different spirit and purpose—invented for themselves instruments of music. The language used may mean either that they invented musical instruments, like David; or that they invented musical instruments for themselves similar to those David invented. There is no condemnation here of the instruments of music which David designed for the worship of God, but only a condemnation of the soft, luxurious, self-indulgent life lived by the revellers. As for David’s instruments, God did not only tolerate them, but approved them. In many psalms (as for example 81:1-4; 92:1-3, etc.) and also by direct command of the prophets these instruments were given place in the worship. (2 Chron. 29:25). That however belonged to that dispensation, along with incense, sacrifices, and dance. (Ps. 150.) Today we must worship God in the severe simplicity of the New Testament, “in spirit and in truth.” All the harping we do is on the instrument of the heart (Eph. 5:19) and not by sensuous sounds elicited from dead wood and brass.

TEACHING POINTS.

1. The sin of callous revellers, heartless to the distress of the people. Compare the “Rich man and Lazarus.” Luke 16. Is that sort of thing known today?

2. The description of their luxuries. Note their idle songs and viol-play; their idleness, self-gratification, given over to luxury and sensual enjoyment. Anything like that today?

3. "Woe." The woes of the word of God. (Find some of them in concordance). What do they mean? Are they empty threatenings?
4. "Putting far off the evil day." The wish was the father of the thought. Explain the extreme opposition of some to the teaching of the imminent coming of the Lord? Note Luke 12:45, 46. Who are they that "love His appearing"? (2 Tim. 4:8).
5. Pleasures and the Christian life: 1 Tim. 5:5; 2 Tim. 3:1-5; Gal. 5:21.
6. Compare the luxuries of the daughters of Zion in Isa. 3:16-24.
7. What they were proud of, and God abhorred. (V. 8.) Compare Phil. 3:17-20; Luke 16:15.

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 19, 1922.

THE DOWNFALL OF ISRAEL.

Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

Lesson Text: 2 Kings 17:9-18.

9. And the children of Israel did secretly things that were not right against Jehovah their God; and they built them high places in all their cities, from the tower of the watchmen to the fortified city; 10 and they set them up pillars and Asherim upon every high hill, and under every green tree; 11 and there they burnt incense in all the high places, as did the nations whom Jehovah carried away before them; and they wrought wicked things to provoke Jehovah to anger; 12 and they served idols, whereof Jehovah had said unto them, Ye shall not do this thing. 13 Yet Jehovah testified unto Israel, and unto Judah, by every prophet, and every seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. 14 Notwithstanding, they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in Jehovah their God. 15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity, and became vain, and went after the nations that were round about them, concerning whom Jehovah had charged them that they should not do like them. 16 And they forsook all the commandments of Jehovah

Verses 9-12. Was all the evil-doing of Israel public and manifest? Who saw and knew their secret sins? (Ps. 90:8; Eccl. 12:14). What were the "high places," "pillars," and "Asherim"? (Notes). Who had done such things before them? What warnings had God given them about this? Deut. 12:30, 31. Why had God cast out the nations before them? (Lev. 18:27, 28; 20:22, 23). If they did as the nations before them, what did God say He would do? (Deut. 8:20).

Verse 13. Had God left them unwarned? Who sent them the prophets? (2 Pet. 1:21). What was the sum of their message?

Verses 14, 15. How did they respond to God's warnings? (Read Prov. 29:1; Zech. 7:11-13). Who had done so before them? Did they have to do as their fathers, or could they have done better? When men reject what is good and precious, what must they follow? (Cp. 2 Tim. 4:4). What did they continually hanker after? (See 1 Sam. 8:5, 20). Are Christians also in like danger of desiring to be like the world? (Rom. 12:2).

Verses 16, 17. What three forms of idolatry did they adopt? Who originated the first? (1 Kings 12:26-30). Who introduced Baal-worship? (1 Kings 16:29-32). On "host of heaven," see Deut. 4:19. What other great evils were they guilty of? What is "divination"? (Fortune-telling). What did God say about it? (Deut. 18:9-14). Is that practiced in these modern times also? (On causing their

their God, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal. 17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do that which was evil in the sight of Jehovah, to provoke him to anger. 18 Therefore Jehovah was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

HIGH-PLACES, PILLARS, ASHERIM.

The "high-places" were places of worship other than the one appointed of God (Deut. 12)—not necessarily places of idolatrous worship; though, as one transgression leads to another, they often became such. The "pillars" were images; and the "Asherim" (asherah) were sacred trees (sometimes mere posts, or even sculptured wooden images) which in the minds of the idolaters soon became identified with the false deities themselves, and thus became objects of worship. Israel, enjoying the clearer light of the One true God was far more condemnable than the heathen nations round about for such practices.

"PASSING THROUGH FIRE."

From the references found in the scriptures we gather two facts: (1) that there was a rite of idol-worship, probably an act of dedication, in which the candidate was in some manner made to pass through fire; (2) that in some of the idolatries they actually burned up their children as sacrifices to the gods.

TEACHING POINTS.

1. God's longsuffering to Israel To all of us also. 2 Pet. 3:15. The abuse of longsuffering, Eccl. 8:11. Why is God longsuffering? (1 John 4:16, with 1 Cor. 13:4).
2. Mercy, longsuffering, opportunity and grace must sometime cease and judgment follows. Luke 13:25-27.
3. "Jehovah testified unto Israel by every prophet." Recall all His warnings and teachings by Elijah, Elisha, and Amos.
4. What was wrong with Israel? Deut. 5:29; Heb. 3:10, 12. Consider Prov. 4:23; Ezek. 18:31, 32; Ps. 51:10.
5. The wrong of fortune-telling, "spiritism," occultism, etc.
6. Did Israel stumble that they might fall? Was their judgment disciplinary or retributive and final? Lev. 26:40-45; Rom. 11:11, 29.

FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 13.

March 26, 1922.

REVIEW.

Golden Text: Jehovah is righteous in all his ways,
And gracious in all his works.

—Psa. 145:17.

Lesson Text: Psalm 130.

- 1 Out of the depths have I cried unto thee, O Jehovah.
- 2 Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.

Verses 1, 2. What word here reveals the great distress of this soul? What sorts of "depths" can you think of that a man may be in? What shows the intensity of his appeal to God?

- 3 If thou, Jehovah, shouldest mark iniquities,
O Lord, who could stand?
4 But there is forgiveness with thee,
That thou mayest be feared.
5 I wait for Jehovah, my soul doth wait,
And in his word do I hope.
6 My soul waiteth for the Lord
More than watchmen wait for the morning;
Yea, more than watchmen for the morning.
7 O Israel, hope in Jehovah;
For with Jehovah there is loving-kindness,
And with him is plenteous redemption.
8 And he will redeem Israel
From all his iniquities.

Verse 3. Did he say that to excuse his own guilt? Does the fact that all sin excuse our sinning? What only does it show? Does God mark iniquities? (Eccl. 12:14; Rom. 2:16). Can any man stand before Him? (Rom. 3:19, 23).

Verse 4. But what provision did He make? At what cost to Himself? (Eph. 1:7). Does He extend this forgiveness that men may be careless? Wherein does the fear of God consist? (Prov. 8:13). Is any man "saved" who does not hate sin?

Verses 5, 6. For whose help and mercy does the psalmist wait in his desperate condition? Is it good for a man thus to wait for Him in his troubles? (Lam. 3:26; Mic. 7:7-9; 1 Pet. 4:19). Will such waiting be in vain? (Hos. 6:3). How anxiously did he wait for Jehovah? In whom alone did he hope for light and release?

Verses 7, 8. Why does he recommend to Israel to hope in Jehovah? (Psa. 86:5). What is "redemption"? What does "plenteous" mean? Is there enough redemption in God to cover all our sin and need? (Rom. 5:20, 21). What does he clearly foresee that God will do for humbled penitent Israel? (Ezek. 37:11-14).

THE LESSONS OF THE QUARTER.

Follow the course of the history of the Kingdom of Israel, from the split in Rehoboam's day, when Jeroboam the son of Nebat became the first king of the Kingdom of Israel (the Ten Tribes) down to the end of this kingdom in the Assyrian captivity. This quarter's lessons have had nothing to say of the Kingdom of Judah. (The next quarter will take that up). And even the history of the Kingdom of Israel is only touched here and there in a few important places. A good review lies in the prominent names:

Jeroboam: His unbelief and sin. (Lesson 1).

Elijah: The drouth. Challenge of Baal-Worship. Elijah's flight and return. Naboth's Vineyard. Elijah taken up into Heaven. (Lessons 2, 3, 4, 5, and 6). Recall Ahab in this connection.

Elisha: (Elijah's successor). The Shunamite woman. Naaman the Syrian. The Heavenly Defenders. (Lessons 7, 8, 9.).

Jonah: Jehovah's Mercy to a Heathen City. (Lesson 10).

Amos: Warns Israel. (Lesson 11.)

The Downfall of Israel. (Lesson 12).

One King and four names of prophets; then the end of the kingdom. (The kingdom of Judah continued about 150 years longer before it also fell and went into captivity.)

Note the constant and extraordinary effort of God to bring back the people. Can God be defeated? Yet all His loving efforts failed.

Note that there was not one single good king in all their register Jeroboam set up the calves for worship; and from that evil precedent none of his successors departed; whereas Ahab added to that the worship of Baal.

If any one lesson is reviewed in particular let it be **Lesson 12, The Downfall of Israel.**

SUPPOSE—

You had succeeded in collecting practically all the song-books of America, besides the best from England and some other lands—

Suppose you had a book-case full of them, two hundred different hymnals, aggregating, say, forty thousand numbers, and representing several languages—

And suppose you had worked carefully through those books, taking out the best, both of stately hymns and the more popular gospel songs—

And that you had culled and winnowed until you had reduced the number to the best four hundred, the condensed cream of hymnology, those songs that never can wear out, including all your favorites—every song absolutely scriptural and undenominational—and all of them together balanced doctrinally and covering all the great Bible themes—

Suppose you *knew* that you were the first and only compiler to break through certain copyright obstacles that for twenty years have made it positively impossible to print all the best songs in the same book—

And that, sparing no expense, you had purchased more than one hundred copyrights, ranging in cost up to \$40 each—

And now suppose you had built these four hundred songs—the best from all the books—into the first and only alphabetical hymn and tune book ever made, enabling anyone to turn quickly to any song desired without referring to the index, or to start up an invitation song without announcing it—

And that you had fully indexed the whole work, by topics, by scriptures, by first lines, by titles and by tunes—

And then suppose the finished work had come from the press and bindery mechanically superior and as handsome a hymnal as you ever saw: printed on a special paper made to your order; all songs in clear, full-size type; bound up in green silk art-cloth—altogether fit in appearance, says some one, “to hand to the King of England”——

And, finally, suppose the book had already received the unsolicited endorsement, as *the very best obtainable*, of scores of prominent song-leaders and preachers—the men you know and trust—representing scores of congregations that are now using “Great Songs of The Church”——

Wouldn't you consider such a book worth 75 cents, in quantities 60 cents? And wouldn't you want a copy in your home and a quantity in your church? We think you would; and if “Great Songs of The Church” is not found to be exactly such a book, the whole shipment, small or large, may be returned at our expense and money refunded.

WORD AND WORK

LOUISVILLE, KY.