

WORD AND WORK

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

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NEWS AND NOTES.

What strange Providence is this, that Bryan's death should wing his last brave words, in defense of the word of God, o'er the civilized world!

"I have just attended an eight-days' meeting at Whitewright, Texas. Brother S. P. Pitman did the preaching and Brother R. H. Rogers led the song service. The Texas people are very much pleased with Brother Pitman's preaching and hope to have him with them again next summer. Brother J. N. Armstrong is conducting a meeting at Tom Bean now. He improves with age, I think."—Leila Parrish.

From Carthage, Tenn.: "Three months' work in this county has resulted in five additions to the church. I think there is also an increased attendance both here and at Dixon Springs. There has never been a resident minister in the county, and some of the members are married to denominational people. The consequence is a lack of Bible knowledge and a rather difficult place to teach in the homes of even 'our folks.' But most of the attendants at our meetings seem to be anxious to learn the truth.

We began a fifteen-days' meeting July 26, Brother A. C. McEwen, of Winchester, Ky., leading the singing."—M. D. Baumer.

Our work in Shreveport prospers—about sixty additions this year."—T. W. Phillips, Jr.

From Meaford, Ontario: "We have been here nearly three months, and we like the work better all the time."—E. Gaston Collins.

From Chattanooga: "I continued a tent meeting in Alton Park, suburb of this city, the meeting having been started by Brother Graham, of St. Elmo Church.

"Central church is getting on very well. Work in general in Chattanooga seems very good. Several meetings have recently been held with several additions to the church."—E. H. Hoover.

"Wanted: To know the address of any Christian in or near Grand Rapids, Michigan. Also, any information about any meeting of Christians, publicly or privately, there. I want to get in touch with those who have not been "corrupted from the simplicity and the purity that is toward Christ." Kindly send any information to me. It will be of interest to the church and to two young Christians, husband and wife, of Meaford, who now live there."—E. Gaston Collins.

From Bryantsville, Ind.: "We are getting along very well on the new building. The half of the rafters are up so we will soon have a roof over us. To some of us the work is proving quite an inspiration."—Hollis C. Sherwood.

"Began meeting at Harris Schcolhouse last night with good interest."—J. M. Hottel.

From Glenmora, La.: "We are hoping to have a meeting in September with Brother R. C. Bell doing the preaching."—A. K. Ramsey.

Eighteen were baptized, and others added to the congregation in the recent Clymore-Cauble meeting at Fisherville, Ky. Brother Clymore goes next to Eubank.

"I was helper to Brother Chambers through eight services of the Ebenezer meeting, near Harrodsburg. Nineteen additions, sixteen of them by baptism during the meeting. Brother Chambers' teaching was superfine.

"It was my privilege to address the Rotary Club of Mitchell, Ind., July 14, on 'The Need of God in Life of Today.'"—E. L. Jorgenson.

Brother Boll is having excellent meetings in Texas—in Dallas, and at Files Valley church, near Grandview, where R. A. Zahn is leading the song service. A number have become obedient to the faith. Brother Boll is to begin at Old Union, near Gallatin, Tenn., soon.

Stanford Chambers began a meeting at Bohon, Ky., July 29. Bohon is a good, a large, and growing church. Foreign Mission work has been recently undertaken.

George Klingman is "cleaning up" the southern part of the Monon Route this summer! Pekin, Ind., July 19-31; Borden, August 2-16; New Albany, August 17-30. Brother Klingman returns to the work that is near his heart—the Christian school—this Fall.

D. H. Jackson, of Toronto, is coming again for a meeting with the Buechel church, just outside of Louisville, this summer. All who heard his masterly presentation of our one gospel last year are delighted. Sister Jackson is to make the trip this time also.

Geo. R. Johnson and Brother Baird are in a meeting at High View, Ky.

Cordell, Okla., puts in an order for 200 copies of the new, shape-note hymnal, "Great Songs of the Church." Almost all the Bible school congregations use this book. Abilene, Cordell, Dasher, Graton, Morrilton, Nashville, Wichita—possibly others. Why?

An attractive Directory of West Side Central Church, Detroit, comes to our desk, showing a present membership in the congregation of 462. We were tempted to reprint some of Brother Witty's excellent matter on "Evolution," which appears in the book.

From Cynthiana, Ky.: "We are looking forward with hope and pleasure to our meeting with Brother Chambers preaching, at Salem. Meeting begins third Lord's day in August. All-day meeting the fourth Sunday, with dinner on the ground. We are counting on a big day with many visitors from other churches. Brother VonAllmen and family, of Louisville, were present with us on the first Lord's day in July."—E. E. Kranz.

The report of the Louisville Christian School work, conducted by the Portland Ave. Church, has gone out beyond the local borders, and many are interested. Many are praying for, and even giving to, the work. Tuition is entirely free; yet, last year, all expenses were met in free-will gifts. The school will open again September 7, and the applications are likely to exceed the seats. For definite information, address the Principal, Stanford Chambers, 2605 Montgomery Street, Louisville.

The Bible Course for Christian workers, conducted by Brother Boll, opens in November, as usual. A number of preaching brethren from far and distant states have already asked for rooms.

THE FAILURE OF FAILURES.

STANFORD CHAMBERS.

The apostle, in his great chapter on love says, "Love never faileth." Of course that is true, but it is far from saying that church members do not fail at this point, and a very little bit of observation reveals how many and sad their failures in this very most important thing. And there is no greater failure. Yet how slow of heart to believe it! Power or eloquence as a speaker goes for naught if love is lacking; likewise does knowledge, faith, benevolence or even martyrdom. Without love,—NOTHING! DO I BELIEVE IT?

I fear there are many who do not have any appreciation of the value of the gift of love, who neither exercise nor covet the gift. There are those professing godliness who are continually showing that they can speak just as sarcastically, criticise just as severely, think evil just as suspiciously, take account of evil just as sensitively, hold a grudge just as maliciously, treat an offender just as coldly, pursue an enemy just as hotly, pass on an evil report just as slanderously, as can those of the world! They pursue the course that James would say is "earthly, sensual, devilish." And there are those who though often reproved harden their hearts enough to go on in their evil way. They admit the Bible teaching on the matter, but are of those who hear and do not; they are "ever learning and never able to come to the knowledge (realization) of the truth."

In my humble judgment there is no lesson so greatly needed today among churches of Christ and those professing to be Christians only as is the thirteenth chapter of First Corinthians. Shall we not give it more attention? Let us teach it and heed it. Spiritual life, health and growth are not promoted in cold storage. Babies in Christ cannot survive the lack of warmth where love is not. A church cannot have power without love. Fellowship is impossible without love. Light depends on love. A church leaving its first love is in imminent danger of having its candlestick removed; and where jealousy and other opposites of love exist "there is confusion and every vile deed." God grant us love.

"Brother T. O. LaFollette reports a mission of 14 members at Junction City, Ky., that needs to be encouraged by any brother who can go there."—George R. Johnson.



We can again supply the great tract, "How to Understand and Apply the Bible" in any quantity. 10c each, ten or more, at 5c.



By request, we have bound up into one volume a few books, containing Brother Boll's principal tracts and smaller books: "The Kingdom of God," "The Revelation," "The Second Coming," "How to Understand and Apply the Bible," "The Church I Found, and How I Found It," "Why Not be Just a Christian?" "Isaiah," "Jeremiah,"—288 pages, cloth, \$2.50. Ask for the "Combination Book."

THE RESURRECTION-BOOK OF THE OLD TESTAMENT.

R. H. B.

The book of Job deals with a tremendous problem. It is not merely a question "Why do the righteous suffer," although that is in discussion. Neither is it the challenge of Satan, whether there is any man who will serve God "for nought," though that is the occasion of the whole drama. Deeper than that lies the real heart-question of this strange and beautiful Old Testament book. The real inward aim of the book is to set forth the moral necessity of resurrection and future life. At a time when the resurrection was not yet revealed, when the common current of belief seemed to be that death ends all, and that the only reward of virtue or punishment of guilt is what one receives in his life-time, and what he entails upon his posterity—there arises an instance which contradicts all accepted theories. Job, a righteous man, divinely acknowledged as such, loses in quick succession all he holds dear in this life, all those possessions and blessings which in his day were held to be the tokens of God's power, his flocks, his herds, his servants; bitterest of all, his children; at last his health and the respect of his fellow-men. There is absolutely no explanation of it on any ground of God's moral government. God seems to have played him false, a thing which Job dares to intimate, when his friends, arguing from the doctrine of their time, suggest that he *must* have been guilty of some terrible secret sin, else such misfortunes could not have befallen him. Does not a man reap what he sows? Of what sowing did Job's sad harvest spring? Does not the harvest reveal the secret seed?

Job's friends meant well. They believed that God should be vindicated—and in this they were right. (Rom. 3:4). But in their limited vision they did another thing (a thing not wholly unknown today!)—they thought God could be vindicated by denying facts, and by preferring unjust charges against Job. "Will ye speak unrighteously for God or talk deceitfully for him?" Will ye lie to help God out? (Job 13:7, 8). Job rightly judged that God resents such assistance. And Job equally ignorant, but thoroughly honest, stoutly defends his own integrity, and asserts that he would maintain his innocence before God Himself: if only God would not overawe him with His majesty—or, better still, if there were an umpire between himself and God, a daysman who could lay his hand upon them both—he would not mind arguing his case with the Almighty Himself. To the horrified, orthodox ears of his friends that sounded like the utmost possible limit of blasphemy. Yet they could not reply nor prove their contention. Elihu, a young man, takes up the argument next. He is disgusted with both Job and Job's friends. He, too, sets out to vindicate God, and his argument is really juster and better than theirs had been. He contends that the cause of our afflictions is not always in the past, but often in the future: that God afflicts to prevent our falling into evil, to keep us from pride,

to hold us in dependence; that the wisdom of God's dealing exceeds our power of judgment. But he winds up rather incoherently as in the storm-cloud God Himself draws near.

Now Jehovah speaks. He sweeps aside the "words without knowledge." All these have spoken. And what is Jehovah's plea for Himself? How does He answer Job's complaints? He does not answer, but only says in sum, "Job—you know nothing of what is least,—the commonest earthly things around you; how then can you presume to judge my way in higher things? Have you fathomed my power and comprehended the length and breadth of my wisdom? To one such as you it behooves simply to trust where he cannot see—trust Me that I can and will do right, and will justify my way at last." To which Job bows in humblest acknowledgment and penitence.

The trial is over, the lesson has been taught, and Job receives back double all he has lost—except (a significant exception!) *not* the double number of his children. Was it an intimation that the children that had gone before were not lost to him?

And what was the lesson? To the saint of old, the book leaves a suggestion, indefinite but wonderful and powerful, as a light shining far off through the darkness—that somehow God will do all things well, that somehow, some day all wrongs will be righted and all tears will be wiped away; that the whole truth cannot be told in this life, that there is, there must be a future vindication of righteousness and judgment of evil. A life beyond, a future existence, a resurrection! The first momentary thought of it forces itself upon Job in chapter 14 (verses 13-15); and in chapter 19, by the sheer necessity of the case, he perceives that a Redeemer—the "goel," the kinsman avenger—would some day stand up for him, yea, and *he himself* would be there to see and hear it. It must be so, it must be so. What Job dimly discerned thus long ago, we know and believe. Yea, the whole creation groaneth and travaileth in pain together until now; and we ourselves who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. That will be the day of the great Vindication, when our Kinsman Redeemer shall rebuke forever on our behalf all the wrong done us by the enemy.

We believe in the inspiration of the Book of Job. Not that God endorses all that Job's friends or Job himself uttered, though their speeches contain much truth. (Even some Christians might be ashamed before those high standards of right, held so long ago). But it is the inspired record, a faithful and fair representation of what occurred and what was said—the strange case of a good man's suffering that opened a crevice, as it were, in the wall that shut out the vision of a future life, and a ray of gospel-light broke in upon that ancient darkness. "For verily, I say unto you that many prophets and righteous men desired to see the things that ye see, and saw them not; and to hear the things that ye hear, and heard them not." (Matt. 13:17).

SERVICE IN THE CHURCH.

R. K. FRANCIS.

How large a theme is ours just now. Service! How much this term covers: the work of a person in any way held to obedience and duty; any work done for the benefit of another, the official duty or work required of one, or in religion, (1) the public exercises of worship, (2) that devotion of heart and mind which is due to God. But it is only a very restricted aspect of this great subject that can be treated in this paper.

We will at once recognize the truth that what a man *does* is the consequence of what he *is*. In order to do good a man must *be* good. Conduct is the outcome of character. The endless selfishness and failure in duty in the actual world is because the wills of men are not ordered by the law of Christian love. Here is a defect which no artificial recasting of the frame-work of social organization can put right. The fault is one of heart and character, and can only be repaired by a spiritual renewal within each soul. In the church and kingdom of God, the man who would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but minister, and to give His life a ransom for many. The love which gives itself in service to others is to characterize Christ's followers that they may be like their Master in His service. There are two opposite poles of Christian character—meekness and self-consciousness, lowliness and prodigality—and the link which binds them is service. The position of a true servant is lowly, and his heart meek, he remembering the interests of those whom he serves and relatively forgetting his own; yet at the same time, a servant must have resources of his own to be of value, and the finer these are in quality and ampler in quantity, the more that service is redeemed from drudgery. Christ's example should ever be before the eyes of his disciples—"I am among you as one that serveth."

There is a danger in these days against which we need to be on our guard, viz., the tendency to set up the service of man as a rival to the services of God; and morality without religion is, in certain circles, a watchword of modern progress. This is not Christian teaching. The way in which Christ tried to raise man in the esteem of his brother man, and the way in which He hoped to get men to love one another was by getting them to love their common Father in heaven. But our theme is service in the church; before we pass to that, however, we notice how, even in the Old Testament, the ideal servant of Jehovah, conscious as he was of possessing the true knowledge of God, and of vocation to His service, showed a spirit of dependence, a patient devotion, and an unswerving faithfulness in the fulfilment of service.

Turning now to the church, what about service in it? The church of Christ, the church of the New Testament, is not like any other institution on earth. It is not an experiment. The truth of that church was not local, its ordinances were not tem-

porary, the worship was not simply acceptable or suitable for that city and age in which it was built. That church is built on Christ, and He did not estimate its life and success by days, months, or years, but rather by ultimate glory. This church is Christ's own institution. We can all belong to it, and work in it and through it for the amelioration and salvation of men. It is also the great workshop for redeemed men; and every member of the church should do all that he or she can do, and in the best manner possible. The church is wide enough, deep enough, and high enough to contain all good; and in this church we need to blend our powers in the service and to the glorification of our Lord Jesus Christ. Here is room for all and time for all to exercise our several talents. Service in the church tends to a definite end; for the organization and function of the church are "for the perfecting of the saints, unto the work of the ministry; unto the building up of the Body of Christ, till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." Our ideas of service in connection *with the church*, if not actually *in* it, have undergone great changes. In be-gone days, the church, using that term in a broad sense, taught that it pleased God for His people to punish their bodies, to undergo great privation and torture. But where is there any service in torture? Whom do we serve by punishing the body?

Martin Luther, crawling up Pilate's stairway, in Rome, thought of the sentence, "The just shall live by faith." Quickly he sprang up and went to preaching justification by faith. Protestantism gave us a higher ideal of service, but that fell short of the Divine idea. The Roman church taught that serving the pope was serving God. Protestantism taught that serving the king was serving God. Within the professing church there was a time when shouting, crying, and agonizing was considered service to God. But our Lord Jesus taught us clearly what service is. Whatever He taught He illustrated in His own life. He taught us what obedience is, in His obedience to His Father; what baptism is, by going down into the water and being baptized; He gave us a lesson on immortality, by going into the grave and coming out triumphantly. And He went forth encouraging the despondent, helping the needy, and comforting the afflicted.

In the church today, we are needing a clearer and truer conception of service. Religion without philanthropy is not Christianity. Philanthropy without religion is not Christianity. Christian service consists of both piety and philanthropy. We may give of our abundance and yet that not be Christian service. We may pray, cry, weep and be very good, yet these things in themselves do not constitute Christian service. The real member of the true church will understand that to serve God he must do service in His name. Let our service be done, not in the name of orders such as Boy Scouts, Girl Guides, Ladies' Aid,

Christian Endeavor Societies, etc., etc., but in the name of Christ. By helping others, in the church and out of it, in the name of Christ, we are rendering the highest service that can possibly be rendered to God. Can we find one act of mercy, of love, of encouragement; one thing that any man should do in any age or country, as a member of the church of Christ, and for the glory and honor of that church, that is not already provided for in the New Testament?

Manchester, England.

"THE THOUSAND YEARS."

CHAS. M. NEAL.

CHAPTER TWO.

THE MODERN POST-MILLENNIAL THEORY.

Regarding the thousand years (Millenium) the attitude of Christians may be classed as follows:

- a. Disregard for the whole subject.
- b. Pre-millennial.
- c. Post-millennial.

As to the first of these we have only to remark that no Christian has any right to disregard any teaching of God's word as unworthy his time and attention. Especially when the Lord has so highly recommended it, as He has this, by saying: "Blessed is he that readeth, and they that hear the words of this prophecy and keep the things that are written therein."

The pre-millennial view is that view set forth in the first chapter of this series, and which we believe to be the correct view. All pre-millennialists believe that Christ will come before the thousand years, that the dead in Christ are then raised and that they reign with Christ on the earth and over the nations for the thousand years before the wicked dead are raised and before the last judgment.

It is not so easy to state the post-millennial view. Such as hold this view believe that Christ will not come until after the thousand years, and that there will be a simultaneous resurrection of righteous and wicked dead. They regard the thousand years as merely a long time of peace and prosperity in the world. This glorious time is reached by a constant development and improvement of the world by the preaching of the gospel. The church will then be triumphant, most of the world will be a part of it, and it will thus rule the world. Just what the doctrine is as stated by those who believe it, where it arose and on what foundation it rests is the purpose of this present chapter.

Concerning the passage, Rev. 20:1-8, Milligan says:

"And then the saints will rise and reign with Christ a thousand years. That is, I presume, the effect will be the same as if the spirits of the most pious of the ancient saints should return to the earth, take possession of it, and reign over it for a thousand years. . . . The passage does not mean that the bodies of the ancient martyrs will then be raised from the dead, nor does it mean that their identical spirits will then rise and be promoted to

places of honor and distinction in the government of the world, but it means simply that persons of like spirit and character will then have the supremacy, and hold in their hands, under Christ, the reins of universal government. . . . It is evident that by the words 'the souls of them that were beheaded for the witness of Jesus and for the word of God,' etc., John may simply mean those who shall bear the image and moral likeness of the ancient martyrs. . . . During the millennium nearly all persons then living on the earth will greatly resemble the ancient martyrs in all the elements of their Christian character. Everything will then be holiness to the Lord." Regarding the time expressed by the term "thousand years" he says, "they denote simply a long indefinite period. This is most likely their true meaning."

L. S. White says:

"The millennium was a resurrection of the spirit of the New Testament Christianity. The people would live the Christian life so devotedly and earnestly that there would be a long period of time of general resurrection of the spirit of New Testament Christianity designated as a thousand years in the word of God. . . . But the idea of there being a resurrection of bodies at the beginning of that time is not hinted at in the word of God. The general resurrection takes place after that particular time; after that time the influence of the wicked people of the earth will be revived again; there will be a resurrection, so to speak, of the spirits of the old wicked characters of the apostolic age."

These two able men offer no scriptural proof for the statements made. In place of proof they say, "John may simply mean," "I presume," or "so to speak." It is indeed, a dreamy, and indefinite way of dealing with God's word.

But where did such doctrine arise? Not from these men but from another man. One who came upon the scene and taught some sixteen centuries too late to claim inspiration. Daniel Whitby, born in 1638 A. D., was the father of this doctrine. He put it forth as a "New hypothesis" which "so to speak," means only a new guess. About one hundred years ago D. T. Taylor said:

"The popular doctrine of the millennium is of modern origin, totally unknown to the primitive church; so modern that it has never a place in the formula of the faith of any church, Catholic, Greek, Roman or Protestant—but all their creeds involve the contrary. . . . This I boldly say and challenge contradiction, that Dr Whitby's honorable name is the first and earliest that I have seen quoted in support of the doctrine, among the writers and orators of a spiritual millennium in the world's flesh, before the Lord's appearing. And Dr. Whitby gives credit to no other man for the discovery but puts it forth as his own opinion singly."

Duffield says:

"It is an occurrence without a parallel in the history of theology that a theory without antiquity, without support from the plain literal sense of scripture, a theory named at its birth as new and hypothetical, and which impugns the faith of the church for more than sixteen centuries, has come to be at this time almost universally taught among all classes as a part of the Christian faith."

Now, dear reader, note the foundation of this post-millennial theory. No antiquity, no plain scriptural proof; it was first put forth as a guess and impugns the faith of the church for sixteen centuries. Its reverse is plainly and abundantly taught in the word of God. The ranks of the destructive critics are being constantly swelled from exponents of the theory. No destructive critic is a pre-millennialist and no pre-millennialist of any note has ever turned to destructive criticism. Post-millennialism has

nothing to commend it to the close and earnest student of the word.

MOSAIC OF TESTIMONY FROM WORTHY MEN.

We wish to close this present article with a Mosaic of testimony from more recent but very worthy men. A note at the close will reveal the writers and the approximate time of their writing.

(1). "Many people, I know, look on meditations on the prophecies, so expressly enjoined by St. Peter, as one of the greatest instances of presumption and enthusiasm; because they believe there is no sure ground to build on, and that it is a land of darkness in which the most enlightened Christians are sure to stumble and fall shamefully." (2). "Any person who reads the Book of Revelation without any bias on his mind and then turns to the far-fetched commentaries of Dr. Whitby and his pupils, will perceive that either undue liberties have been used by them in dealing with the original, or that John the Divine did not understand the meaning of his own words." (3). "Some have miserably handled this book; hence, others are afraid to touch it; and while they desire to know all things else, reject only the knowledge of those which God hath shown. They inquire after anything rather than this, as if it were written, 'Happy is the man who doth not read this prophecy.'"

(4). "About the time of the end in all probability, a body of men will be raised up, who will turn their attention to the prophecies, and insist on their literal interpretation in the midst of much clamor and opposition."

(5). "A period is coming in which the pure millennial doctrine will be duly regarded as an article of the true faith, and then teachers will be so well acquainted with the whole detail of the apocalypse as to make it the subject of juvenile instruction." (6). "We can as well open a lock without a key, as to interpret the Apocalypse without the millennium."

(7). "I am one of those old-fashioned people who believe the doctrine of the millennium, and that there will be two distinct resurrections of the dead." (8). "We have just as good grounds to expect such happy event as the Jews had to look for the Messiah." (9). "There are few, probably, who have considered how largely it is treated in the ancient prophets, the gospels, the epistles and the Apocalypse; and who would not be surprised, were they to institute an inquiry, to find that a larger space is devoted to it than to Christ's birth, crucifixion, resurrection, ascension and reign in heaven."

(10). "It is very true that millennarians do not all agree with regard to the nature and character of the millennial age; but as an English writer has properly said, they differ as the small clocks in the town may differ from the town clock, not by the hour, but by the minute and the second. All agree to the man, in believing that Christ will come in person, not at the end but at the commencement of the millennium." (11). "No doctrine can be more indisputably proved to have been the doctrine of the primitive church, than these we call millenarian, and, beyond all dispute, the same were favorite doctrines with the fathers of New England, with the words of one of whom, writing upon this subject, we shall conclude our observations: 'they are not new but old; they may be new to some men, but I cannot say it to their honor.'"

- (12) "Trusting in the literal word
We look for Christ on earth again;
Come our everlasting Lord
With all Thy saints to Reign."

NOTE:—The quotations are numbered to identify the author. We also give the approximate date of his writing. Thus, (1) John de la Fletcher, 1775; (2) Bishop Russell, 1850; (3) John Wesley, 1750; (4) Isaac Newton, 1700; (5) John Albert Bengel, 1720; (6) Thomas Burnett, 1720; (7) Augustus M. Toplady, 1770; (8) Thomas Scott, 1800; (9) David Lord, 1848; (10), (11) H. L. Hastings, 1855; (12) Charles Wesley, 1770.

(To be Concluded)

THE PRODIGAL'S BROTHER.

"Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in: therefore came his father out and entreated him.

And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." (Luke 15:25-32).

For some time we have been meditating upon this chapter. We have followed the prodigal, in our thought, from his father's house into the far country and back again. We observed how heartily he was welcomed home. These verses strike a somewhat different note. The welcome was not entirely unanimous. There was some one at home who was not particularly pleased with the prodigal's return.

This part of the parable is generally passed over. It is not, I grant you, as inviting as the earlier portion; but it has its place in the design of the parable as a whole. I am aware that it is possible, by emphasizing the details of a parable, to rob the Word of God of its authority; and to make it, I fear, almost absurd. But here a prominent figure is put into this parable. Our Lord was a master Artist; there was never a superfluous line in one of His pictures. And when, in the background of this parable He sketched this surly, morose, ill-tempered, character, He was speaking not for His time alone, but for all time, for our day as well as His own. It has its application today just as it had to the people to whom the word was originally spoken.

Some of you remember that most useful institution—the family album. There were enshrined the portraits of our friends. As a minister I know that it had its special uses; it was particularly useful to entertain the minister while the other members of the family were making themselves presentable. In that way I have been introduced to all the family; and on more than one occasion I have been told how different members of the family distinguished themselves, some of them by marrying particularly well, and some of them by not marrying at all. And this Bible is very much like that. It is a collection of portraits. I often turn its pages that I may hold communion with my friends. I can find within the pages of this Book every friend I have ever known—and the portraits of many who are not my friends, and whose closer acquaintance I have no desire to cultivate.

But the one characteristic about the portraits appearing in this Book is that they are all true to life. Some of you remember

your experience when you went to the photographer. Like the good friends who run at election time, responding to the earnest solicitation of your friends, you went; and you sat for your portrait. In due time the proofs were sent to you; and you declared to your husband or wife as the case may have been, or to some other friends, that the proofs were photographic libels; they did not resemble you in the least, but made you look like "a fright." Then you went to the photographer full of indignation, and insisted that there must have been something the matter with the camera; it was out of focus, or something was wrong. He diplomatically assured you that you were quite right, that as a matter of fact, these were only proofs; and that, of course, when the picture is finished it will look very much better. He persuaded you to consent to his finishing two or three of the negatives, and promised to send you a finished picture. At last he did so. The artist had touched up the negative; and when you got those finished pictures you said, "Now that is something like"—and so it was, but it was not anything like you! But it was a great improvement on the proofs. You then ordered a couple of dozen to impose upon your absent friends who had not seen you for a few years.

Of course, the truth is, the proofs were absolutely true representations of yourself.—every wrinkle, everything that you did not want your friends to see, was there. But when the artist had finished the negative, all these defects were smoothed out. And if it was the portrait of a lady, you were made to look about ten or fifteen years younger than you are; and if a man, a great deal wiser than you may ever hope to be. Now you know that that is true to life, that that is how men get on in this world,—by flattering each other. And that is what is expected of the minister of the gospel. He is expected to be a "touch up" artist; and to represent human nature as being already "without spot or wrinkle, or any such thing." But human nature is not in itself very beautiful. The grace of God can lay hold of us and make us ultimately like Christ; but by nature we are not particularly good to look upon.

Now this Bible tells the truth! I have said it is a collection of portraits; but it is a collection of portraits that are absolutely true to life.

And in my examination of these pages I came upon this character; and I said to myself, "I have seen you somewhere." There seemed to be in this portrait many lines of resemblance to some whom I had seen. I discovered that he was a member of my congregation, and that he belonged to a very numerous family. In my travels about the land, I have yet to find a Christian church in which the family to which this elder son belonged, is not represented.

I call your attention this evening to three great principles which are here set forth: This story illustrates the possibility of there being *sonship without brotherhood*: here was a good son,

but a very indifferent brother; and in the second place, the possibility of there being *service without fellowship*: he served his father; but he was out of fellowship with his father; and then in the third place, *heirship without happiness*: all that his father had was his; yet he was the most miserable man in all the countryside.

I.

I begin my exposition, then, by saying, that *There May Be an Appropriation of All the Rights and Privileges of Sonship Without Any Recognition of the Corresponding Obligations of Brotherhood*. This young man gloried in being his father's son: his father called him "son." He did not dispute his right to a place in the family; nor was he the sort of son for whom his father ever had to apologize, or blush for shame. He was a young man who lived circumspectly, who was industrious, whom many supposed to be a worthy representative of his father's house. Called by his father's name, he never dishonored it; but everywhere walked as one worthy of the name he bore. But if you examine the record you will find that while he advantaged himself of the privileges of sonship, there is nothing in the story to suggest that he ever recognized that that relationship to his father imposed upon him a certain obligation toward another,—who was equally his father's son! A good son, but a poor brother!

This is not a type of the heterodox religious professor. There are such; but this young man was a perfectly orthodox man. You who come here regularly know that I should be the last to underestimate the value of right thinking, or of correct opinion; but there is a type of orthodoxy that is as unattractive as any heterodoxy in the world: There is an orthodoxy that is self-centered, that considers its own interest, and is indifferent to the world about. I have seen many professing Christians who hold fast the profession of their faith without wavering; who boast of having had a very clear and definite religious experience; they passed from death unto life; they were born into the family; they are absolutely sure of their place; they are not slow to claim the privileges which are theirs as sons of God. And yet month after month, year after year, pass; and they live in entire indifference to the need of the great world about them—but live for themselves alone. I want to find this young man tonight, if I can; or rather, I want the Word of God to find him, and to smite his heart and conscience and bring him in humble penitence to his Father's feet.

Here, then, was a man who saw no significance in the surplus of his father's house. It was the rule of that household that there was always to be found within its walls enough: no one did ever take the last piece of bread, who sat at his father's table; everybody was bountifully supplied; there was always enough—and to spare. And that is the rule, dear friends, of the provision of grace, that God provides enough; and what a comfort it is to have enough of anything! I think I could, without wasting your

time, occupy you for an hour or so, expounding that one word "E N O U G H." Oh, in the days of scarcity, how thankful any one ought to be who has enough! On this cold night, fuel enough, clothing enough, food enough, shelter enough, money enough, friends enough, health enough,—enough for my need! But where the Lord Jesus rules there is always enough. Grace—I was speaking about that immeasurable word this morning—grace enough!

"Plenteous grace with Thee is found,
Grace to cover all my sin."

Forgiveness, which is an element in grace,—enough! Peace for this poor heart of mine, enough! joy enough, strength enough, health enough, righteousness enough, blood, to cleanse my sins away,—enough! Whatever your needs, enough!

There is no scarcity where the Lord Jesus is: there is enough. But is that all? Some people seem to think so; but that is not half the Gospel. Enough—*and—to—spare!* But this young man, seeing the abundance on his father's table, when satisfied and satiated with the abundance of his father's house, did he turn a longing, lingering, glance upon the abundance of food still remaining, and pause to ask, "What is the meaning of it? Why did he provide enough and to spare? What is the surplus for? Who ought to be at this table enjoying the fullness of my father's house?" *What is it for?* What is the meaning of the wide arms of that Cross? To cover your sins? Is that all? Is that all? What is the meaning of this Gospel of abounding grace, or abounding mercy, or Divine power? Enough to take the worst sinner from the lowest depths of the horrible pit, and lift him to the height of the glory of God Himself! What is it for? Just for you? Just for you? Enough—and to spare; enough to satisfy the hungry heart of every unsaved man at home, to cover the needs of the millions of India, and China, and Africa, and all the islands of the sea. And yet we fold our arms and say, "We have enough—enough—enough," with no understanding of the fact that the exceeding greatness of His power, which is toward those that believe, is toward all the impotent sons of men, if we but bring them the glad message of the Gospel.

What are you doing for the unsaved? Here was a young man *who was not distressed by an empty seat at his father's table.* It was always there; for when at last the prodigal came home, he found his father unsurprised; everything was in readiness. And I have little doubt that day by day, month by month, and perhaps year by year, as they sat at the family board, there was a vacant chair, lest he should come today. But the elder son was not at all distressed by his brother's absence. He was able to eat his meal alone. How many professing Christian people there are like that, who are never uncomfortable in view of empty seats! I confess I am: I hate them, except as they afford an opportunity for them to be filled. And our Lord Jesus Himself has no liking for empty seats, for in one of His matchless parables He

described Himself as commissioning His servants to "go out into the highways and hedges, and compel them to come in, that my house may be filled." Oh, if we could measure the hospitality of our Father's house! If only we could know how He longs, how He yearns to have all the seats about His table filled! That is why He came from the glory.

I read a story of Moody, that when he went to Chicago as a boy, a poor working boy, he went to a church where they had rented pews. And he rented a whole pew—he needed only one sitting, but he rented a pew. And then he went out onto the street, and he filled that pew. As soon as he could afford it, he rented a second pew; and went out onto the street and gathered others. And it is said that in those days Moody's minister was always sure of having two pews in his church full. Rain or shine, summer or winter—it made no difference—two pews were always filled from end to end; because there was somebody sitting in one of those pews that could not enjoy a meal unless he had some one to share it, and so he went out and gathered them in.

We are accustomed in our day to fold our arms and commiserate ourselves that we are fallen upon evil days: that the allurements of the world are irresistible; that the counter-attractions are being continually multiplied; and that it is folly to expect that the Gospel will be able to hold its own with motor cars, and movies,—and I suppose now the radio, and I don't know what else besides. My friends, that idea is a delusion; that is not the cause of the empty seats in the house of God. The reason for empty seats in the house of God is the spirit of the elder brother inside the church! We may as well face it. Don't blame the movies; blame yourself because you don't move! That is the trouble. Be a spiritual "movie" yourself!

Two or three years ago I was waiting for a car at the corner of Avenue Road and St. Clair—up on "The Hill." Do any of you live up there? It is a fine place to live, particularly in the summer time. Well, I was waiting for a car one day. It was below zero, one of the coldest days I have known. The lot on the southwest corner was then vacant. It was about five o'clock in the evening; and there was a little newsboy selling his papers. He gathered a few little sticks, and then some heavier wood; and had built a bonfire, which was burning gloriously. And I saw a lot of well-dressed ladies—and gentlemen, too—people evidently in comfortable circumstances in life, all standing around the newsboy's fire, enjoying his hospitality. I suppose if the little fellow had given them his address and asked them to call, they would have been otherwise engaged; but when he built a fire on a cold day, everyone came to get warm at his fire. And when, in the church of Christ the fire of Divine hospitality burns brightly upon the hearth, people will come from all parts of the city, and of the world, to get warm by the fire kindled from above. We ought to be distressed about empty seats when there are so many who need the surplus in our Father's house!

Another thing: *this man never talked to his father about his absent brother, never once.* If he had said, "Father, I wonder where brother is today? I wonder if he has anything to eat, if he has clothes to wear, if he is in need?" if he had ever broken the silence, his father would have said: "Why, son, that is the thing I am thinking about all the time, it is with me day and night. My heart is longing for him. I think you might leave"—I am sure he would have said—"you might leave the things of the field and the farm, and get away down the road that leads to the far country, and see if you cannot find him." Are you doing that? If you are not, it is because you are not talking to your Father about your absent brother. Talk to Him; and you will receive a commission from Him immediately. He will send you forth to bring others to Christ. But, oh, the tragedy of it! Within not very many minutes' walk of this place where now I speak, there are great churches representing great congregations and great wealth, in the aggregate representing thousands of professing Christians, where they hold no prayer-meetings. A church that does not pray! Think of it! Oh, the tragedy of it! No wonder souls are not saved. What are we doing? Shall we resolve that we will talk with Him day by day about the absent one, and be much in prayer for the salvation of the lost?

Then, here was a young man *who did absolutely nothing to bring his brother home.* But, thank God, he came home. But he came home in spite of his elder brother, not because of him! Not one word did he speak, not one act did he perform to bring that brother back again. Are you a church-member? In every church you will find great companies of people who, from the first of January to the thirty-first of December, do nothing to bring souls to Christ. I am afraid we have some in this church.—Souls may be saved. We thank God we have had hundreds of conversions.

And what is more, this young man *was not there when it happened!* Have you noticed how some members contrive to miss all the miracles? They are never here when the thing occurs. Read the story of how the father saw him; and ran and fell on his neck and kissed him, and brought him in, and all the servants heard about it, and the house was soon ablaze with light and resounding with music. There was music and dancing and overflowing joy,—but the record says, "Now his elder son was in the field"! He was absent when the miracle happened—the thing for which his father's house was standing, and all the provisions of his father's table were waiting, took place, but he had no part in it. He was not even there when it occurred! He was like a man I used to know. At the close of a service like this he would come up with his overcoat on his arm, or perhaps put it on, and say, "Brother, you will excuse me, won't you? I would like to stay, but I have to get home to my wife." Sunday nights he was strangely anxious to get home to his wife—not other nights. And I am not sure that his wife was so anxious for him

to come home either. It was a very convenient excuse. Miracles of grace happened in that church but he would not know anything about them, until a week or so after; he always missed them; he was never there.

I went into a friend's house one night to have supper after a meeting. We were sitting at the table; and I heard a little voice calling, "Mother." And my hostess said, "You must go back to bed, Helen, it is time you were asleep." "But I can't sleep, mother." "But you must go back to bed." Then there was silence for a minute or two, but soon we heard again, "Mother." At last the mother excused herself, saying, "I suppose I shall have to run up to her ladyship, and see what she wants." And she went up. Presently she came down smiling; and her husband said, "And what did Helen want?" "Oh," she said, "she wanted to know who is here; and what we are having for supper, and whether any one is telling any stories, and whether there is going to be any music, and how long the guests are going to stay." And then she turned to me and said, "You know, Helen is always afraid she may miss something." She wanted to have her full share of joy in her father's house.

And I have seen some people like that in the church of Christ, always afraid that something might happen—Oh, no! not afraid—rather expecting, saying in their hearts, "Perhaps this is the night he will come home, and it would never do for me to be absent." For instance, some man comes home from business some night; and as he is about to get ready for prayer meeting his wife says, "My dear, you have been very busy today; and you are tired. You must be careful of your health, you must not overtax yourself." And he says, "But I am afraid there won't be many there tonight; it is a rough, stormy night. I have a feeling that the meeting will be especially good, and I believe there will be blessing; and I feel the need of it. I cannot afford to be absent. I know it is bad weather, but I must go." And he goes. By and by he comes home again; and his wife sees a new light on his face, and knows that some wonderful thing has happened. She inquires, "What sort of a meeting did you have?" To which he replies, "Oh, it was a wonderful meeting; not very many there. But you have heard me telling about little Johnny in my class in Sunday School?" "Yes." "Well, you know I have invited him for months and months to come to prayer meeting, and had almost given up hope. I am afraid I had ceased to expect him. But when I went into the prayer meeting tonight, just inside the door was my little boy. And I sat down beside him; and had the unspeakable joy of seeing that boy come to Christ tonight. Now he is saved!" And I can imagine tears in his eyes as he says: "I should never have forgiven myself if that had happened while I was away." Oh, how many people have been lifted into Heaven itself because of their unwillingness to miss anything of the joy of the Father's house!—*T. T. Shields.*

(To be continued)

IN THE HANDS OF GOD.

BY DON CARLOS JANES.

Any human expression of God is liable to be incorrect and no single expression of the Scriptures completely describes the infinite Being, but each one is helpful to an understanding of Him who is love with an awful hatred of sin. Setting aside the law which Moses delivered was punishable with pitiless death, and no more than two or three witnesses were required for the sentence. To tread Christ under foot is not a smaller sin with a lighter punishment. We must not count the sanctifying blood of the covenant as unholy nor do anything in defiance of the Holy Spirit. In these evil days of skepticism and loose interpretation, it is well to remember He has said: "Vengeance belongeth unto me, I will recompense." It is still true that "The Lord shall judge his people." "In him we live, and move, and have our being." We can never wander beyond the reach of either His love or His knowledge and it will help our prospects for the future to remember that "It is a fearful thing to fall into the hands of the living God." Heb. 10:31.

W. L. ANTLE.

The good fight of faith ended, and victory came for our dear brother, when on Thursday, June 25, he was suddenly, fatally injured at the car shops in South Louisville, where he was employed. The praise of those who loved and knew him in life is vain. He lives today in the labors of love which he performed, in the memory of a multitude of brethren and friends who knew so well the passion of his life.

After years spent in the service of the God of this world, he gave himself in simple, humble faith, into the hands of the Lord Jesus whom he thereafter served with unflinching devotion. The light of an unspeakable hope touched his eyes, and the power of a regenerated life, lifted him far above the past. Joy came and peace, which fortified his soul in each dark moment.

For several years past, his time, his means, his all, had been at the disposal of the Lord in the work at Fifth and M Streets. Precious fruit was just ripening there when he closed his eyes in rest.

Brother Antle's earthly house was laid away at Cave Hill Cemetery till the day of our Lord's coming. Those of kin he leaves are his faithful wife and three sisters.

"Fade, Fade, each earthly joy,
Jesus is mine.
Break every tender tie.
Jesus is mine.
Dark is the wilderness,
Earth has no resting place;
Jesus alone can bless,
Jesus is mine.

K. C. Spaulding.

JAMES PHILIPS.

On June 30, James Thompson Philips, nine years of age, left his loved ones here to be at rest over there. James was one of our bright Sunday school boys, loved by all. His illness began early in January, and for almost six months the brave little fellow bore his suffering and confinement with patience and fortitude, until God released him from pain and took him into his own care. His loved ones left behind will miss him to be sure, but there is much consolation notwithstanding the sorrow; James will never know by experience the taint of sin, and the struggles and temptations of this world he will not have to endure. Comfort one another with these thoughts.

A. K. Ramsey.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"And one thing is as great as to be a missionary, and that is to foster the missionary spirit that makes missionaries of others by the contagion of our zeal."—A. T. Pierson.

Some Japanese signs expressed in English: "Superlative water to drink." "Nourishment cakes." ** Bro. Geo. K. Desha expresses satisfaction at having it settled that he is going to China this fall. ** "China has 1,557 walled cities without a missionary." ** After visiting in Tokyo and stopping with H. R. Fox and wife in Tanakura, Sister Andrews has gone to Hokkaido, the northern island of Japan, for her health. ** A native brother in India eagerly desires the coming of a missionary from the U. S. Who will go and when?

In Thibet a man had his right hand and his left foot cut off because he was caught stealing. Send a quarter for "Where Christ Has Not Gone" (32 pages in leatherette cover) and read more of the horrible conditions in heathen lands. Five pamphlets for \$1.00. ** "I think a nurse would be good and if spiritual make an excellent missionary. . . . Trust he can come. Also a doctor in the near future." There it is again—the call for a doctor for China. One also is wanted for Japan, and another for Africa. Can we live up to the demands that are being made? Where are the doctors wishing to embrace these splendid opportunities?

The Secretary of the American Bible Society in Bangkok, Siam, writes: "Sorry I cannot help you financially but I can pray for your success. I would like to be continued on your mailing list for whatever literature you can let me have. We carry on a public reading room for a dozen nationalities and will put them on the table there." This free literature work is mission work and brethren should appreciate their opportunity to help it with gifts for printing. ** Bro. McCaleb has been preaching in one of the Tokyo parks. ** Twenty-five baptisms in Africa this year. Perhaps more by now. ** Remember the China Travel Fund. August 18 is sailing date. Brother and Sister Morehead and Sister Cypert also leave for Japan on the same ship. ** The New Testament Christians were missionary Christians. They were this for the same reason that they were immersionists; both items inhere in Christianity. ** Don't delude yourself by thinking the church is too poor to do foreign mission work. Who finances local work easier than brethren who give across the sea? You can't beat God's plan.

Read the remarkable series on "The Thousand Years" now running in The Word and Work. Brother Neal has gathered telling testimony, both from Scripture, and from the uninspired sources.

The Lord's Day Lessons.

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

FIRST LORD'S DAY LESSON OF AUGUST.

Lesson 5.

August 2, 1925.

THE EPISTLE OF JAMES.

Golden Text: Be ye doers of the word and not heavers only.—Jas. 1:22.

Lesson Text: James 1:19-27.

19 Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: 20 for the wrath of man worketh not the righteousness of God. 21 Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deluding your own selves. 23 For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: 24 for he beholdeth himself, and goeth away, and straight-way forgetteth what manner of man he was. 25 But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. 26 If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. 27 Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

law be blessed?

Verse 26. What test of religion is given here? What is a vain religion worth? Is the man who thinks himself religious and bridles not his tongue a self-deceiver?

Verse 27. Wherein does "pure and undefiled" religion consist? Does visiting the fatherless and widows in their affliction mean only to call to see them? What is included? What other item of pure and undefiled religion does James mention? Can one keep himself unspotted from the world if he is in it and part of it? How does a man come clean of the world? (Notes). What is meant by keeping oneself unspotted from the world? (Rom. 12:2; 1 John 2:15-17).

Verses 19, 20. To whom is James writing? How many are included in his admonition? In what does he command every man to be swift? In what two things be slow? Are we not mostly inclined to do exactly the opposite? Why should we be very sparing of "wrath"?

Verse 21. What should each Christian receive? Why the "engrafted word"? (Notes). Must some things be put out of our lives in order to make room for the engrafted word? What things? (Compare 1 Pet. 2:1, 2). How should we receive the word? What is it able to do?

Verse 22. What important proviso does he mention? If a man only hears and does not do, what does he practice on himself? (Read Ezek. 33:30-33). What warning have we from the Lord Jesus? Matt. 7:21-27.

Verses 23, 24. To what is the mere hearer compared? Does this explain why many forget teaching and sermons so quickly? May that same serious thing be at the bottom of our own forgetfulness?

Verse 25. Has the Christian a law? (1 Cor. 9:21; Gal. 6:2). Why is it called the perfect law? Why "the law of liberty"? (Notes). How shall the man who looks into this

NOTES ON LESSON 5.

THE CHIEF LESSON.

The epistle of James consists of very "practical" lessons. He lays emphasis upon doing, as contrasted with empty talk and mere profession. He avoids doctrinal discussion; but he assumes that the great doctrinal truths are well known, and bases all his teaching thereon. In James' epistle the lesson the Lord Jesus taught in the Sermon on the Mount (Matt. 7:21-27) concerning hearing and doing is especially enforced and elaborated. James is saturated with the thoughts and words of the Lord Jesus' teaching, especially the Sermon on the Mount (Matt. 5-7).

THE ENGRAFTED WORD.

The gardner knows the secret of budding and grafting. A bud or "scion" from a living tree is inserted into a cut in the living stem of another tree; and by growth and healing of the cut becomes one with it, enabling the tree to bear fruit after the nature of the engrafted bud. Thus the word of God, the gospel, is engrafted into our human life and nature, that it may bear new and acceptable fruit unto God, being "united by faith with them that heard." (Heb. 4:2). This is the engrafted word which we are exhorted to receive (give free access) into our hearts "with meekness" that it may have its pure and perfect work in us.

THE LAW OF LIBERTY.

The law of Liberty is an inward law; not a law "written and engraven on stones," controlling men from without, but a law inscribed by the Spirit of God upon "tables that are hearts of flesh" (2 Cor. 3:3). This is the promise of the New Covenant: "I will put my laws into their mind, and on their heart also will I write them." (Heb. 8:10) Such a law, while very high in its demand, leaves the man in liberty; for it is his will to do the will of God. The law of the Spirit of life in Christ Jesus makes free. (Rom. 8:2). "Walk by the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5:16). But "where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17).

"UNSPOTTED FROM THE WORLD."

A man cannot keep himself unspotted from the world so long as he himself belongs to the world. Christians are not of the world. They have been "chosen" and "called" out, and set apart from, the world. (John 15:19; 17:14-18). They are "of God," but "the whole world lieth in the evil one," who is its prince and its god. (John 14:30, 2 Cor. 4:4). Christians are earnestly admonished to maintain their separation from the world (2 Cor. 6:7-14) and not to be conformed to its ways and principles. (Rom. 12:2). This is keeping oneself unspotted from the world.

QUESTIONS AND TEACHING-POINTS.

Who was James? James the brother of John was slain with the sword (Acts 12:1, 2). But is there not another apostle named James? (Acts 1:13). We see no reason why this "James the son of Alphaeus" should not have been the James who presided in Jerusalem (Acts 15) and the inspired author of this epistle.

The Epistle of James. Have you read it through? Does he place the great stress on doctrine or on practice? But does he ignore doctrine? Can there be right practice when the fundamental truths of the doctrine are denied? Whose words are continually quoted and referred to by James?

In what does he enjoin us to be swift? to be slow? How shall we receive the word? What is meekness? What must be put out of the heart first? What is meant by the engrafted word? What is this Word able to do?

What is the outstanding lesson in this portion from James? How does it compare with Matt. 7:21-27. Read Ezek. 33:30-33—do people still do like that?

What is the perfect law, the law of liberty? Why call it that?

What is vain religion? What pure and undefiled religion? What is it to visit the fatherless and widows? How keep unspotted from the world? Does a man have to be separated from the world first? How?

SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 6.

August 9, 1925.

BEGINNING OF THE SECOND MISSIONARY TOUR.

Golden Text: He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.—Ps.
72:8.

Lesson Text: Acts 15:36-16:5.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. 37 And Barnabas was minded to take with them John also, who was called Mark. 38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. 39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus: 40 but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. 41 And he went through Syria and Cilicia, confirming the churches.

16:1. And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. 2 The same was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. 4 And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem. 5 So the churches were strengthened in the faith, and increased in number daily.

Verse 36. Some days after what? (Read connection in Acts 15). Did Paul need a special supernatural call to this journey, such as he had before? (Acts 13). What was his chief motive in going this time?

Verses 37, 38. When had John Mark forsaken them? (Acts 13:13). Why was Paul unwilling to take him this time? Why did Barnabas have such special interest in John Mark? (Col. 4:10).

Verses 39, 40. Did Paul yield on that point? What was the outcome of this clash? What interest did Barnabas have in Cyprus? (Acts 4:36). Who became Paul's companion? Which side is spoken of as having the parting-commendation of the church? Any evidence of hate, grudge, or ill-will between Barnabas and Paul? Did Paul later recognize John Mark as worthy of trust? (Col. 4:10; 2 Tim 4:11).

Verses 1-3. What had happened at Lystra on a previous visit? (Acts 14:19, 20). Why did not Paul steer clear of that place? (2 Cor. 5:15; 2 Tim. 2:10). Whom did he find at Lystra? Was Timothy well thought of? Is that a good thing? (Prov. 22:1). Why did Paul want to take Timothy along? (1 Tim. 1:18). How could Paul consistently circumcise him? (See Notes). Did Timothy prove to be a faithful worker? (Phil. 2:19-22). Verse 4. What did they carefully and faithfully deliver among all the churches along the way? Where do we find these decrees? (Acts 15:23-29).

Verse 5. What was the result of Paul and Silas' work among the churches?

NOTES ON LESSON 6.

PAUL CIRCUMCISING TIMOTHY.

Just a short while had passed since Paul utterly and absolutely refused to circumcise Titus at Jerusalem, because he felt that the very gospel was at stake. (Gal. 2:3-5). Why then does he himself circumcise Timothy? The answer lies in the fact that Timothy was Jewish (having a Jewish mother, who, too, had brought him up in the Scriptures, 2 Tim. 1:5; 3:15) whereas Titus was a Gentile. Now the Jewish Christians had a God-granted right to continue in the religious forms and customs of Israel. All Jewish Christians did this (otherwise there never could have been such a de-

mand made on the Gentile Christians, Acts 15:1, 5) and Paul himself, in order to prove to the Jews that he himself had not forsaken the Law's forms and ceremonies of worship, openly practiced the same in Jerusalem. (Acts 21:20-26). It is important, however, to note that no saving efficacy was any longer attached to these performances. The Jewish Christians themselves based their hope of salvation no longer on the Law, but upon the grace of the Lord Jesus Christ by faith in Him. They themselves had abandoned the Law as a ground of salvation and justification. (Acts 15:10, 11; Gal. 2:15, 16).

But if Jewish Christians were permitted to continue in the forms of Jewish worship and service as a matter of piety and national custom, the case was otherwise with the Gentile Christians. For such a one to become a Jew (a proselyte) by circumcision, and to adopt the practices of the Law, meant that Christ, and salvation by faith in Him, was not enough; but this other thing must be superadded. There was a difference between Jewish believers being permitted to continue to the time in their own ancient forms, understanding that there is no saving virtue in them, and, on the other hand, Gentiles coming in to adopt these things, although they were already saved by faith in Christ. To such Paul wrote: "Behold, I Paul say unto you, that, if ye receive circumcision Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." (Gal. 5:2-4).

QUESTIONS AND TEACHING-POINTS.

1. The beginning of the Second Missionary Tour. What great difference between this and the first one? Who took the initiative? What impelled Paul to go? Is that a part of an evangelist's duty?

2. The clash between Paul and Barnabas. Is it necessary to suppose harsh words or bitter feelings between them? What caused the sharp disagreement? Was this about a matter of doctrine or of conduct? Did either man repudiate the other? Which one was in the right? Of which one is it specially said that he had the endorsement of the church for his journey?

3. John Mark. Where was his home? (Acts 12:12). Why was his a bad start? (Luke 9:62). What evidence that he righted up again, and re-established himself in Paul's confidence? (Col. 4:10; 2 Tim. 4:11). May this have been due in part to Barnabas' gentle forbearance and help? (No doubt the Lord overruled. For this journey Silas was a more suitable companion than Barnabas).

4. Returning to Lystra. Paul had great reason to dislike and shun that place. Why? What drove him back there? Is love stronger than fear? What sweet compensation for his suffering came to Paul out of Lystra?

5. Timothy. What do we know of his mother? his grandmother? his faith? his training? (2 Tim. 1:5; 3:15). How faithful was he? (Phil. 2:19-22). Why did Paul circumcise him? Why wouldn't he circumcise Titus? (See Note).

Central Thought: The value of faithfulness—shown by the lack of it in John Mark; and by its manifestation in the life of Paul (15:36; 16:1) and Silas (15:26) and Timothy (Phil. 2:19-22).

THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 16, 1925.

TEMPERANCE LESSON.

Golden Text: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Lesson Text: Gal. 5:13-24.

13. For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but as license? What inward law must

Verse 13. For what are we called? What is freedom? Is liberty the same as license? What inward law must

through love be servants one to another. 14 For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, 21 envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, self-control; against such there is no law. 24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

does he mention? Is this the complete list? Look up in dictionary the meaning of "lasciviousness"; "sorcery"; "factions"; "revellings." What solemn forewarning does the apostle give us? Is that absolutely certain? (Compare 1 Cor. 6:9, 10; Eph. 5:5; Col. 3:6).

Verses 22, 23. What is fruit? What fruit does the Holy Spirit bring forth in our life, if the Spirit has a place there? How many items? Are these different sorts of fruit, or do they all make up the one fruit? Could any law condemn a man who bears such fruit?

Verse 24. What have those who are of Christ Jesus done? How and when? (Notes).

NOTES ON LESSON 7.

"WALK BY THE SPIRIT."

To walk by the Spirit is the opposite of following the promptings of the flesh. The Holy Spirit dwells in the Christian. (1 Cor. 6:19). His will is directly contrary to that of the flesh. The man must choose which he will follow. If we walk by the promptings of the Spirit we stifle and mortify the lusts of the flesh. (Rom. 8:13). We are not left to feeling and imagination to know the Spirit's mind and will. The Spirit has plainly expressed His will in the New Testament. Following inward "impulses" quickly leads to fanaticism. Yet the Spirit is Himself present, strengthening and enabling that we may do His bidding as laid down in the word.

"NOT UNDER THE LAW."

The law has dominion over a man so long as he lives—while he is "in the flesh." "But ye are not in the flesh but in the Spirit if so be the Spirit of God dwelleth in you." (Rom. 7:1, 5; 8:9). The old outward law is super-

replace the outward? Does love prompt us to be lords one over another? What?

Verse 14. What one thing involves all duties toward our fellowman? (Rom. 13:8f). What was the new commandment the Lord gave to His disciples? (John 13:34, 35).

Verse 15. What may happen to those who bite and devour one another? Could that be for eternity as well as for time? (1 John 3:15).

Verses 16, 17. How is the mind of the Spirit contrasted with the mind of the flesh, in Rom. 8:5-10? How are the "deeds of the body" put to death? (Rom. 8:13). What is the best and only way to avoid doing the lust of the flesh? While one is following the way of the Spirit, can he do what the flesh wants him to do? When he follows the lust of the flesh can he do what the Spirit wants him to do? Can both these principles actuate a man at the same time? Where do we learn the Spirit's mind and will? Is this "walk by the Spirit" just a following of the precepts laid down in the New Testament, or is it something more? (See Notes).

Verse 18. Does being led by the Spirit emancipate a man from the Law? How and why? (Notes).

Verses 19-21. Are the works of the flesh easily recognized? How many

seded by an inward Power, that controls and enables. Such are not under the Law.

"CRUCIFIED THE FLESH."

This was done for us in the death of the Lord Jesus, and is reckoned to us when we were joined to Him in baptism. (Rom. 6:3-7). It is our business to count upon that fact, "Reckon ye also yourselves to be dead unto sin but alive unto God in Christ Jesus." (Rom. 6:11). Because this is true, and we so accept it, we cannot allow "our members which are upon the earth" to have their way, or to let sin reign in our mortal bodies, that we should obey the lusts thereof; but we "put them to death." (Col. 3:5; Rom. 8:12, 13. "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." (Gal. 2:20).

QUESTIONS AND TEACHING-POINTS.

1. True Freedom. The difference between liberty and license. Love as an inward law, controlling our thoughts and actions.
2. The Holy Spirit's Indwelling in the Christian. 1 Cor. 3:16; 6:19. See also Eph. 3:16-19.
3. Walking by the Spirit. How do we know the "mind of the flesh"? How do we learn the will of the Spirit? If we follow the one can we do the desire of the other?
4. The Works of the Flesh. (Warning and faithful teaching is especially needed on the first three items; but this cannot be done fittingly and adequately in a mixed class). Take up each of the items; and the solemn warning.
5. The Fruit of the Spirit. This fruit will spring up in a Spirit-filled life. Take up each of the nine points.
6. Crucified the Flesh. How and in what sense, see Note above. The bearing of this lesson on the theme of "Temperance" is evident.

FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 23, 1925.

THE MACEDONIAN CALL.

Golden Text: Come over into Macedonia, and help us.—Acts 16:9.

Lesson Text: Acts 16:6-15.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; 7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; 8 and passing by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them. 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to

Verses 6-8. Where would they have gone if the Spirit had not prevented? From what next move did the Spirit turn them? To what point did they finally find themselves forced to go? Trace these movements on the map. Verses 9, 10. At what place did this vision appear to Paul? Where was Macedonia? (See Map). On what new continent? (Europe). How did God represent the need of Macedonia to Paul? What sort of help could Paul bring them? (Rom. 1:16). Is that a great help? What did Paul conclude the vision meant? Was that correct? Verses 11, 12. Was the very wind in their favor this time? At what city of Europe did they make their first stopping-point? What does he tell us of Philippi?

Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Verse 13. Why did they not go to the synagogue first? (There was none). To what place did they go? Were any men assembled there?

Verse 14. What woman is prominently mentioned? What did the Lord do for her? How does He open people's hearts? (See Notes).

Verse 15. What naturally followed her giving heed to the things spoken by Paul? How did the Christian love new-born in her heart manifest itself?

NOTES ON LESSON 8.

THE GOSPEL GOES TO EUROPE.

Paul's intention was chiefly to revisit and strengthen the churches he had established; but the Lord's plan was that now (the chief question of difference between Jewish and Gentile Christianity having been satisfactorily settled, Acts 15) the gospel should be carried over into the great western Gentile world of Europe. When Paul and his company were leaving the regions of their former labor and headed for "Asia" (the Roman province so named) the Spirit forbade. They passed on through Phrygia and Galatia, and attempted to enter Bythinia; and again the Spirit prevented. They followed the only road left open to its terminus on the sea-coast, at the city of Troas, the famed ancient Troy. There Paul had the vision which called him to Macedonia.

LYDIA, WHOSE HEART THE LORD OPENED.

The first European assembly to hear the gospel from the lips of the inspired apostle was composed entirely of women. And Lydia, a business woman from Thyatira, is especially mentioned as one whose heart the Lord opened. To open the heart of one is to arouse the interest and the attention, to create an attitude of mind favorable to the reception of the gospel. In some instances this was done by a sign (Acts 9:34, 35, and 16:29, 30); sometimes by the manner of the speaker (Acts 14:1); in this case (as in Luke 24:45) perhaps by the very words of Paul himself, by means of which God kindled her interest to listen and give heed. It is not necessary to assume a mysterious, inward abstract operation.

QUESTIONS AND TEACHING-POINTS.

1. God directing His Servants. Does He still do so—even though not in such obvious, supernatural manner? Is one place always just as good as another? Does the worker for the Lord need to pray to be guided to the very place and people with whom he should work? Why?

2. Paul's Vision at Troas. What did it signify? What important sort of help could Paul give them? If we could see the dark places of the earth thus symbolically represented, what would the picture be?

3. Lydia. D'it pay that litt'le company of women to be at prayer meeting that day? What did the Lord do for Lydia? How does He open hearts? What did she at once comply with when she "gave heed"? How did her love show itself at once?

Central Thought: The great Need of Heathen World, and our need to be directed to the right places at the right time.

FIFTH LORD'S DAY LESSON OF AUGUST.

Lesson 9.

August 30, 1925.

PAUL AND THE PHILIPPIAN JAILER.

Golden Text: Believe on the Lord Jesus, and thou shalt be saved.—Acts 16:31.

Lesson Text: Acts 16:19-34.

19 But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, 20 and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, 21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. 25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; 26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. 27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, 30 and brought them out and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. 32 And they spake the word of the Lord unto him, with all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. 34 And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

(See Notes on the Philippian maid which had a spirit of divination).

Verse 19. Did a noticeable change come over the girl when the evil spirit left her? What had been "the hope of their gain"? Did they care at all for the girl? How did they seek revenge?

Verses 20, 21. What was the accusation? Was that their real grievance? Was there any truth in this accusation? Did they offer any proof? Was there any trial or investigation?

Verses 23, 24. How severely were they beaten? What was done with them then? Why did the jailor treat them so harshly?

Verse 25. Is the Christian's joy and peace dependent on outward circumstances? What was Paul and Silas' outward condition? What their inward state? What did Paul later write to the Philippians? (Phil. 4:4). Did he have a right to tell them that? Why? Who listened to these unusual words and sounds from that prison-cell?

Verse 26. What extraordinary thing suddenly happened? What effects did it produce?

Verses 27-29. Why would the jailor have killed himself? (To escape execution for loss of prisoners). How did Paul prevent it? What did the jailor then do? Did he realize that some supernatural power was back of these men?

Verses 30-32. What important question did he ask? What all-important answer did he get? Why could he not have believed in the Lord Jesus just then? (Rom. 10:14, 17). But what did Paul and Silas immediately do?

Verses 33, 34. In speaking "the word of the Lord" to the jailor and his household, was baptism brought in? How do we know? How long did they wait to be baptized? What frame of mind is indicated by the jailor's washing their stripes? After this obedience of faith how did the jailor and his house feel? (For sequel, see Notes).

NOTES ON LESSON 9.

THE MAID WHO HAD A SPIRIT OF DIVINATION.

"A certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying." This is the simple matter-of-fact statement, and not to be explained away. This maid was demon-possessed, and under the evil spirit's influence able to "divine," that is "tell fortune," divulge secrets, foretell future. The Bible both recognizes the possibility and fact of such things, and by its terrific condemnation (Deut. 18:9-14) the awful significance of the fact. These things, as all the phenomena of occultism, belong to Satan's realm. They are his work.

But lo, Satan was friendly this time. (He is never more dangerous than when he is friendly). The demon uttered a most blessed and important truth. (Compare Mark 1:24, 34, etc.). He went so far as to introduce and advertise the ambassadors of the gospel: "These men are servants of the Most High God, who proclaim unto you the way of salvation." But no greater mistake could be made than to accept help from the Power of Darkness against which we are sent to battle. But as the demon through the maid, continued the proclamation, Paul, sore troubled, turned one day and said to the spirit, "I charge thee in the name of Jesus Christ to come out of her." And it came out that very hour. The change that came over the poor maid was so obvious that her masters perceived at once that the hope of their gain was gone.

PAUL AND SILAS RELEASED.

In the sober light of the day after the magistrates realized their injustice, they sent sergeants to notify the jailer to let Paul and Silas go—thinking best, no doubt, to quietly drop a bad matter, and that the prisoners would be equally glad to be out of it all so easy. But a surprise awaited them: Paul and Silas would not go. "They have beaten us publicly and uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay, verily, but let them come themselves and fetch us out." Paul could have raised far more trouble for them; but this was the least they could do, and this they must do. It was equivalent to an acknowledgment of wrong, and an apology and vindication to these grievously wronged men. The magistrates complied and humbly begged them to leave town.

QUESTIONS AND TEACHING-POINTS.

1. The maid with the Spirit of Divination. What did she do? Did Christ accept testimony from demons? Shall we "accept truth no matter where it comes from"? (2 Tim. 3:14). Can the Devil speak wonderful and beautiful truths on occasion? (2 Cor. 11:15). Did Paul feel tempted to fall into this trap? What did he do?

2. Beaten and Imprisoned. Describe what was done to Paul and Silas. Was there much suffering and shame in this? (1 Thess. 2:2). Was it the same Devil who had first tried friendliness and compromise, who now stirred the mob to persecution?

Why did the jailer cast them into the inner prison? What were the stocks? What position did this throw them into? (Very uncomfortable, sitting or lying flat). What conditions were their backs in?

3. Songs in the Night. What would the natural frame of mind be in such circumstances? But what did Paul and Silas do? How could they? (1 Thess. 1:6; Gal. 5:22; John 16:33). Who heard them and listened? Was this in itself a great testimony for Christ?

4. The Conversion of the Jailer. What first aroused the jailer? What was he about to do? Who stopped him? What great question did he ask? Were these the right men to ask it of? What answer did they give? Could the jailer have believed just then? What bearing has Rom. 10:14, 17? Then what did Paul and Silas speak? How did the jailer respond to the teaching? How long did he put it off?

5. The Release from Prison. Tell why and how they came out of that prison. (See Notes). Consider in the light of this whole story, 2 Cor. 2:14; Rom. 8:28.

THE USE OF THE LESSONS.

We invite attention to the special features of these lessons:

1. The Questions.

These questions are not so much intended to be read out and used in the class, though they are suitable for that purpose also.

2. The References.

Among the questions quite a number of Scripture-references are found. It is some trouble to look them up, but this also is good and fruitful work for the student. All these references are important and worth while, and there is always a reason for their being given. Look them up.

3. The Comments.

The comments are few and appear in the Notes on each lesson. They generally treat on something about the lesson, rather than on the lesson itself. The questions alone furnish the best comment on the lesson. Not what someone tells you does you most good, but what you find yourself.

The Questions printed on the right hand column are the very best guidance that can be given to the direct study of the Scripture-Text. Each question calls attention to the verse on which it is asked, and generally brings out some truth that might have been overlooked, or suggests some application to our own lives. The questions are not directly answered. The answer must be sought, and can always be readily found in the Scripture-text, or in the Scripture reference. Of course this arrangement is not so convenient as if the answers were given with each question, but it is far better, because it provokes and necessitates real research and study.

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