

WORD AND WORK

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

R. H. Boll, Editor-in-Chief.

Co-editors: Stanford Chambers, H. L. Olmstead, E. L. Jorgenson.

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NEWS AND NOTES

The following report is a month old, but thoroughly worth reading: "We closed the meeting in Portland, Maine, last night. There was one baptized and two confessed sin and took a new stand on the Lord's side. Portland has as large a percent of humble truth-seekers as any church that I have ever known. I have never met any truer souls than are in that church. They put the majority of churches to shame in their missionary work. They have for the last year averaged about one dollar per member per month. They supported me and Brother Boyd liberally and then handed to me for missions \$176.50. If we could on an average get that much from each congregation of the churches of Christ in the United States, the interest at four percent on the amount would support all the missionaries that these churches have on the field at present. If the preachers and teachers would get it on their hearts so as to give the scripture teaching on the subject in an earnest way for six months it would be done."—Earl C. Smith.

From Chattanooga, Tenn.: "The first of May Brother H. L. Calhoun, of Nashville, Tenn., held a meeting with Central Church, Chattanooga, Tenn. The church enjoyed having him. His preaching was strong and clear, and presented in love. We feel much good was done by the meeting. The crowds were large and appreciative. Five were added to our membership.

"The Word and Work is a paper after the Lord's own heart—as I see it."—E. H. Hoover.

From Dugger, Ind.: "Meeting at Oak Grove, Ky., resulted in eleven baptisms. We plan a meeting at New Goshen near Terre Haute, beginning July 5."—Julius R. Clark.

From Jacksonville, Fla.: "Our meeting with Brother G. C. Brewer closed on May 29, running through 15 days. Brother Brewer is a great preacher and preaches Jesus Christ and Him crucified. He holds up a personal Savior to the wicked and weak sons of Adam's race, and proclaims that 'through His Name every one that believeth on Him shall receive remission of sins.' One of Brother Brewer's sermons was on 'What it means to Believe on Jesus', setting forth that it must be an obedient faith before it is really faith in the Bible sense. The slogan of the meeting was 'More About Jesus', and the following subjects suggest that this was carried out: 'Christ in the Prophetic Word', 'Christ The Mediator', 'Christ the Christian's High Priest', and 'The Blood of Christ.' His sermon on 'The Bride of

Christ' was a masterpiece. Eleven were added as the immediate results of the meeting, 7 baptisms and 4 from other sources. I preached a sister's funeral on May 31, and 4 of her grown brothers and one sister were baptized into Christ last Wednesday night. Yesterday, three made the good confession and were buried with their Lord at the same hour. 19 in all in the past three weeks.—H. N. Rutherford.

Brother Rutherford is now in a meeting at Lexington, Ky.

From Browning, Mo.: "Note my change of address to Browning, Mo., and please advise the brethren that I am signing up for a few meetings this fall. I am doing local work in this region, at Browning, Purdin, Shelby and Garner. Fine brethren, and the congregations well thought of by outsiders."—M. A. Hale.

From Turlock, Calif.: "Brother Samuel Witty closed a two week's meeting in Modesto Sunday morning. There is no congregation there but a number are interested. Brother Ernest Beam of Long Beach will hold a two-week's meeting for South Broadway congregation of this place starting June 26."—Harold E. Davis.

From Mountain Grove, Mo.: "I baptized four young folks at our little meeting yesterday. Three were under twelve years of age but had been taught the Bible from infancy. One was my own girl."—L. E. Campbell.

Belated, from Amite, La.: "We are in the midst of a good meeting at Shady Grove, one confession to date. Splendid interest and wonderful spirit prevailing. We hope to put in the summer preaching in nearby communities.

"Brother Mayeux and Brother Ivy Istre report eleven baptized at Estherwood in a meeting among the French."—A. K. Ramsey.

Later, from Sidney Mayeux, Glenmora, La.: "Preached five nights at Estherwood where Brother Ivy J. Istre has charge of the work. 18 confessed faith in the Lord. A fine spirit of co-operation prevailed throughout the meeting."

From Frankfort, Ky.: "The meeting at Antioch closed June 12. It was a most successful meeting in every way. The older members as well as the younger members say it was the best meeting that has ever been held at this place. Brother R. G. Moreland, from Greenville, S. C., did the preaching and none could have made it plainer that the Gospel is the power of God to save souls. Seventeen souls were saved during this meeting, 13 baptisms, 1 restored and 3 by membership. We give God the glory and we earnestly pray that He will be with Brother Moreland through all trials and troubles."—Antioch Church of Christ.

"'Great Songs of The Church' is growing in the estimation of our people as they get better acquainted with it."—C. G. Vincent.

"I have gone through the book of evenings looking over almost every song in it, reading some and singing others. I have several good song books which I have gathered up from time to time, but 'Great Songs' easily surpasses anything in my collection. In this book it seems to me you have reached high water mark."—J. M. McCaleb.

"Without a single doubt your latest edition of the song book surpasses any I have ever seen or heard about."—Herman J. Fox, Diago-Machi, Japan.

"You have done a very great service to the Lord's people in producing such a choice collection of all that is best and most enduring of our greatest hymns. It is a joy to scan through its pages and note how wisely you have done your work."—Frederick C. Glass, S. America.

From Lancaster, Ky.: "We have spent two very enjoyable months visiting churches and relatives in Tennessee and Kentucky, and we pray they will prove profitable months for the cause of Christ. We hope to spend a few days in Louisville before leaving for the West. All correspondence and funds will reach us through Brother Reuben Jones, Gallatin, Tenn."—E. L. Broadus.

From New York: "I am now spending a few days with my parents at Wewoka, Okla., on my way to a meeting at DeKalb, Texas. I left New York City after preaching there the second Sunday of June, and shall return

to my work there after my summer meetings are over. Home forces will carry on the work during the summer.

"After having labored with the church in New York since the first of the year, I still say that the field in that part of the country presents a splendid future. To carry on the work as it should be, we shall have to continue to ask for assistance from the brotherhood. Remember, anything you send will be appreciated. The congregation is in a good condition and is going forward.

"My address has been changed from 414 W. 120th to 226 W. 58th St., New York."—T. W. Phillips, Jr.

"We have had a glorious two weeks at High View. On Sunday, June 19, Brother William Greenaway preached morning and night, and at the night service there were two confessions. On Monday night a prayer meeting was held especially for the coming meeting and a prayer list was made. Then Brother D. H. Friend began the meeting on Tuesday night. On the last day of the meeting, Sunday, June 26, an all-day meeting was held with dinner on the grounds. Jonah W. D. Skiles preached at the morning services, E. L. Jorgenson at the afternoon meeting, and D. H. Friend at the night meeting. There were five or six congregations and seven preaching brethren at the afternoon meeting. The total results of the meeting, besides a general reviving of the congregation, were 14 baptisms, one from the Baptists, and four for membership in the congregation."—J. W. D. Skiles.

Extract from report of the Treasurer: "Tennessee Orphan Home is now rounding out its tenth year under present Directorship, from Nov. 1, 1917, to June 1, 1927. During that period five hundred, sixty-five have received the sheltering care of Tennessee Orphan Home, and about one hundred, though never admitted, have been assisted in various ways, without expense other than time, stamps, and stationery. More funds will enable the Home to care for a few more children with present facilities. In order to go over the top, more buildings, more land, and more money will be required."

"During the past twelve months, forty-eight new children have been admitted; sixty-one children, formerly placed, have been returned; one hundred and eleven children have been placed."

On account of Brother Boll's extra duties this quarter, two capable brethren were asked to write portions of the Word and Work Lesson Quarterly for July, August and September. One brother wrote the first five lessons, another wrote the next five, and Bro. Boll the last three. Who were these two brethren? Can you solve this puzzle? Both have written for the Word and Work, and for other papers. How closely do you read, and how quickly can you distinguish the "style" of various writers? Study the lessons carefully, and send in your guess for next month's list of correct answers.

One was added to the church in J. F. Smith's good meeting with Trenton congregation, Basil, Kan. Brother Smith was in a meeting at Hayden, Colo., last report.

Since our Review, last month, of Morgan H. Carter's good little booklet, "Bible Studies for Young People," we have had a number of orders. No doubt this little book of questions and answers, covering much of the Bible, will be found helpful for individual study, and for classes. Price 35c each.

R. A. Zahn is holding some mission meetings in the vicinity of Moundsville, W. Va.

There is, on our shelves, quite a quantity of good tracts, very good, published by The Living Message. Following are the titles: "Signing of a Card," "Faith and Works," "I'll take my Chance," "The Curtain Lifted", and "Facts Concerning the New Testament Church." These tracts may be had for postage by those who will give them out.

Who helps with the cost of reprinting Brother Boll's "The Book of Revelation"? This book is entirely sold out, and it will take \$300 to re-publish it, half of which has already been contributed.

"Short Bible Stories," by James E. Chessor, \$2 postpaid.

J. N. Gardner writes that he is teaching and supporting himself while helping to build up the church in Sacramento, Calif.

The following endorsement comes to us in Living Message mail signed by W. W. Hood and H. L. Mabley, officers of the church at Claude, Texas: "We are writing you, brethren, concerning Brother T. P. Burt, who was located with us during a part of 1920 and '21. We found him to be loyal to the truth and among our very best gospel preachers. He is also a fine singer and teacher of vocal music. Brother Burt lost his health during the summer work of 1925, and for that reason has been out of the evangelistic work for two years. But he is now convalescent, and is with us again, fully able to hold you a good meeting and also to conduct the song service if necessary."

The Portland Christian School closed for the year on June 16, with appropriate and interesting exercises which filled the church auditorium—too full. The program showed most careful drilling, and the teachers report the best year's work so far. The twelfth grade, or fourth year of High School, is to be added next year, Lord willing. The whole enterprise is a work of faith, carried on in faith, through the free-will offerings of interested brethren, near and far; and the entire work has been strangely blessed from the beginning, with the seal and blessing of Him without whom we can do nothing. Brethren, pray for this work; and for all the Christian schools, and that they may spring up in every place; and that they may all always be carried on in the spirit of true Christian education.

Harry Fox and Virgil Smith are in Indiana, and westward bound, for missionary meetings. Fox and Rhodes had good meetings and a cordial reception in Detroit last week.

Louisville News.

The Fisherville meeting, Smith and Jorgenson, brought 17 responses to the invitation, six of them for baptism. It was a pretty thorough revival.

There were 19 responses of all kinds in the High View meeting, Friend and Skiles. The Swamp College meeting, Skiles and Reader, is now in progress.

Stanford Chambers is in meetings in Louisiana.

Longfield Avenue begins a meeting, H. D. Leach preaching, on July 3.

Earl Smith comes from Toronto to the ministry of the Highland church beginning with August. He succeeds his own brother, Virgil, who volunteers for mission work in Brazil. There would be few, if any, better suited to follow the earnest spiritual ministry of Virgil than his older brother Earl.

Buechel church will conduct "Vacation Bible School" through July. Three days a week from 10 to 12 A. M., Mondays, Wednesdays, and Fridays, for all children who can come. Brother Jorgenson will conduct the devotional half-hour each morning, followed by the Bible classes, and the classes in sewing, health habits, etc., under competent volunteer instructors. Pray for this work.

H. L. Olmstead passes through our city for summer meetings in Kentucky and Tennessee.

Brother Boll is leaving for meetings in Texas and Oklahoma.

SCHOLARSHIP PLAN.

We have arranged to continue the Scholarship Plan which The Living Message formerly had with Harding College. Will those who are working for a free Scholarship please note the following, just received from the dean:

"For college tuition our rate for next year is \$99 for the year, or \$33 each term of three months.

"For the academy the tuition is \$25 a term or \$75 for the year.

"For the grades the tuition runs as follows: 7th and 8th grades, \$45 for the year; 4th to 6th grades, \$37.50 a year; 1st to 3rd grades, \$30 a year."

At \$1 a year (our subscription price) the student would have to secure 99 subscriptions for his college tuition, 75 for academy tuition, etc. We can supply samples and suggest territory to all who are interested. Living Message renewals, who have not been subscribers to the Word and Work also, are acceptable on this plan.

WERE THE OLD DAYS THE BEST?

R. H. B.

Every little while one of the optimists of this world informs us that as far back as we have knowledge wise men and sages and moralists have deplored the trend of their times and praised the good old days, and professed to see signs of a sad moral declension in their generation, and predicted terrible disaster just ahead. We are told that in the ancient records of Egypt, in the cuneiform script upon clay-tablets and baked cylinders of Babylon the wise leaders and teachers of long vanished ages breathed just such sighs of regret over the departures of the then modern ways from the old standards of purity and piety, and ventured the prophecy that the world was speedily going to the bowwows. All of which is supposed to prove that our fears today are no better grounded, and that everything is going very well, and that our generation is no worse than the generations gone by. When soberminded men call attention to the awful moral let-down of our day, and the ominous signs betokening an unparalleled crisis just ahead, the threatened general disruption of society and downfall of our civilization, these "optimists" smile and say, "Yes, we have heard that before—they have always talked to us like that, but the world is still here, and everything progressing nicely, thank you, in spite of all those dismal prophecysings. "This is the best day of the best week of the best month of the best year of the best century the world has ever seen," said a modernistic clergyman of high title some while back. "Our youth are superior to the youth of former days," said another,—"they have done with hypocrisy, they face the facts and problems of life frankly, without prudishness or pretense." No doubt that is so in some places, for in some educational centers, they have been known to behave with as much natural freedom and frankness as dogs on the streets. "Were they ashamed when they had committed abomination? nay they were not at all ashamed neither could they blush," says Jeremiah. Meanwhile "clergymen" and Chautauqua lecturers continue to chant their soothing lotus song for the world's ears, of "Peace, peace", when there is no peace; and "Where is the promise of his coming? for from the day that the fathers fell asleep all things continue as they were from the beginning of the creation." (Jer. 6:14, 16; 2 Pet. 3:3). And when they shall say, "Peace and safety" then sudden destruction cometh upon them as travail upon a woman with child and they shall in no wise escape. (1 Thess. 5:3).

THE VOICE OF WARNING.

It is not strange at all that earnest, observant minds of olden times should have perceived and deplored the downward tendencies of their days, and warned their people of approaching disaster. Things were going downhill, yea, in ancient Babylon even, and in ancient Egypt; and the catastrophes anticipated by clear-sighted teachers and statesmen did come in their own due time. And if a crisis was ever staved off it was not through the lullaby

songs of those optimists but rather by the godly fear and heart-broken concern on part of those very "pessimists" and "croakers" whom the world despised. "The croaking of a raven is not beautiful, but where there is danger I would rather hear it than the sweetest nightingale song. The firebell's clank may be harsh and discordant, but it is more useful in its time than the music of the loveliest viol."—If the pessimist is mistaken, the loss is small; but if I listen to the dreams of a false optimism I shall be swallowed up in destruction.

HAS THE WORLD IMPROVED?

The fact is that the old times were ever the better times. In the course of time people never got better, purer, nobler, simpler in life and morals, but the opposite. The course of human history is down-hill, and has ever been. "Sin never cures itself." Our ideas have been so far influenced by the subtle errors of "evolution" teaching that we think it incredible that the story of mankind has not been one of steady progress and advancement. We like to contrast the material and educational and other advantages we possess with the crude means and ways of by-gone days. We think of our vast improvements, of the progress of science, through discovery and invention; of our higher conceptions of humanity and civic obligations, of our public institutions, schools, hospitals, asylums, and all sorts of elymosinary institutes. Let us gladly grant all that can be granted and rejoice in the amelioration of the lot of man. None of this, however covers up the fact that there is more general restlessness, unhappiness, high tension, crime, insanity, suicide, than ever before; that youth is becoming morally corrupt; that the shadows of infidelity and delusion are settling upon the country; that international conditions are at their worst; that the world has sinned and is sinning brazenly against more light than it ever before had. None of these facts can be fairly denied; and the facts are ominous. Nobody knows what a day may bring forth.

THE DOWN-HILL COURSE OF HISTORY.

All human history has been down-hill, from the gates of the garden of Eden until this year 1927; and the world would long since have burned itself out in its own vice and folly if it had not been for interference from God's side, both in grace and in judgment. He once cut off the decaying mass at the Flood, and made a new start with a clean scion, the family of Noah. Again, He separated their tribes at the tower of Babel, that in the pride of their united power they might not again destroy their whole race. And these, when they knew God, glorified him not as God neither were thankful, but became vain in their reasonings and their foolish hearts were darkened: professing themselves to be wise they became fools, and sank into ever lower depths of degrading idolatry (Rom. 1:2-23). From among those multitudes God chose Him a man, Abram of Ur of the Chaldees, that through special blessing bestowed upon him, God might again reach out after the race (for God's love was never less than world-wide); and of this man's seed God formed for Himself a

nation to be a witness to Him in the midst of the earth, that in and through that nation the knowledge of the one true God should be preserved. With them He dealt marvellously, to them He revealed Himself, from them He sent forth His light into all the world; for, as the Savior said, "salvation is from the Jews." But even that chosen nation corrupted themselves, until God cast them out of their land; and after a partial return their failure culminated in the murder of God's last and greatest Messenger to the world, His only begotten Son, our Lord and Savior Jesus Christ. That was decidedly the worst thing man had ever done, and it marked once for all the hopeless alienation of fleshly human nature from God, the Fountain of life and love and light.

WHERE GOD DID HIS BEST.

But where man and Satan did his worst, God did His best. In His death the Son of God represented the race as a second Adam. He assumed their judgment once for all, and procured eternal redemption for all, so that whosoever will may come and be accepted of God through the gospel. For God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses; and to His ambassadors He committed the word of reconciliation, to go forth into all the world beseeching men, "O be ye reconciled to God." (2 Cor. 5:19-21).

THE COURSE OF THE CHURCH.

Thus a new start was made. But the church—the elect company out of all nations who believe in and receive the Lord Jesus—though it began in purity and power soon declined. I speak not of the world—the world lieth in the Evil one. (1 John 5:19)—but the professing church, even in the apostles days, and more markedly after their departure, declined, was corrupted, and but for several gracious providential visitations from God, would have perished from the earth. And the last days will not be better. In the last days grievous times shall come (2 Tim. 3:1) and times when they shall not endure the sound teaching. In the places where the gospel has been preached most they care least about it, and are apostatizing from the foundations of the faith. "When the Son of man cometh shall he find faith on the earth?" (Luke 18:8).

THE MORNING COMETH.

The old days were ever essentially the better. It is good for us to know that—lest we put our hope in improvements from below, and are carried away by specious schemes of world-reformation; lest we forget that the friendship of the world is enmity with God, and that it is our part to "come out from among them and be separate", and to go forth with our Lord without the gate, bearing His reproach, and keep our garments unspotted. For our citizenship is in heaven, from whence also we wait for a Savior, the Lord Jesus Christ." (Phil. 3:20). Upon this event we set our hearts and hope, desiring only to be found in Christ and meanwhile to do His work today, well pleasing in His sight. When He comes the age-long triumph of Satan and darkness will be turned into defeat and the kingdom of this world shall be-

come the kingdom of the Lord and of His Christ, and he shall reign for ever and ever. *Then* we will forget the former days and rejoice in God's glorious morning, "A morning without clouds, through clear shining after the rain."

SHALL WE BE CONTENT WITH ESSENTIALS?

J. EDWARD BOYD.

In a former article we endeavored to point out the danger against which the Lords' people are warned in Hebrews 5:11-6:8, and to emphasize the need of giving earnest heed to this warning in our own day. For it is no imaginary peril that confronts us. There is a tendency, as there was then, to become dull of hearing because of our failure to leave "the doctrine of the first principles of Christ" and "press on unto perfection." It is the Laodicean principle applied to the knowledge of the truth: "I am rich, and have gotten riches, and have need of nothing." (Rev. 3:17). An elder in a certain congregation once complained about the teaching of certain preachers. "Why should they be always presenting something new?" he inquired. Churches often show a decided preference for those preachers who are careful to follow the well-beaten track of so-called first principles. And preachers there are who, when their congregations are hungering for other food, will continue to supply to them only these few elementary doctrines. The idea seems to be that nothing more is necessary for salvation, and that we should, therefore, be content with these.

Indeed, this very plea has been urged in justification of such an attitude. We have been told that only if a doctrine is essential to salvation should it be pressed, or even taught, if there are some who object to it. According to this policy, a teaching may be in perfect harmony with the scriptures,—indeed, may be expressed in the very language of the scriptures—yet, if it is found to be objectionable to anyone in the church, it is to be withheld unless it can be shown to be one of the essentials. This idea implies that there is little need of anything else; that all truths can be listed in two classes, the essentials and the non-essentials; and that the latter may be safely disregarded. It means, furthermore, that little else will be taught; for it is never difficult to find objectors to any unfamiliar religious truth.

However, against this idea there are many serious objections. It is not a scriptural teaching. Christians are indeed taught to refrain from acts which are matters of indifference (like eating meat, which if we eat not, are we the worse; nor if we eat, are we the better) when such acts would tend to lead a brother to violate his own conscience; but never are they discouraged from learning or teaching any portion of God's truth. The trend of scripture teaching is the reverse. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every

good work." (2 Tim. 3:16-17). "Preach the word" was Paul's admonition to Timothy. There is no limitation here; there is none elsewhere. The suggestion to divide God's revelation into two distinct parts, labeling one the essentials and the other the non-essentials, holding to one and ignoring the other, did not come from the Bible.

Would one say that the subject of Melchizedek or his priesthood is an essential to salvation, that one could not be saved without a knowledge of that? Yet the writer of the Hebrew letter thought it of great importance. His regret that their dulness of hearing made it useless for him to write more fully on it is apparent. Some would lay aside the entire Old Testament as non-essential, inasmuch as it is not addressed directly to us; they would study only the New Testament, believing that it shows fully and clearly the way of life, as indeed it does. Yet therein the apostle declares: "For whatsoever things were written aforetime were written for our learning;" (Rom. 15:4) and in a passage which can refer only to the Old Testament he says: "The sacred writings . . . are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15). We should scarcely consider a knowledge of the man of sin necessary for salvation; yet the Apostle Paul was careful to instruct new converts about his coming and character. (2 Thess. 2:1-10; note especially verse 5, which unquestionably refers to his first visit, recorded in Acts 17:1-9). The book of Revelation is commonly counted a non-essential; yet at the very beginning (1:3) we are told, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things written therein."

A thing may be non-essential, yet very important. The eye is not a vital organ; man has lived without it. It is not essential to life. Yet one could scarcely be persuaded to give it up on that account. Indeed, these non-essential organs may at some time be very necessary to life, in making known the approach of danger and enabling one to escape it. Even so, some scripture which seems quite non-essential under ordinary circumstances may in some crisis be very necessary. To illustrate: let us suppose (as some of us dare to believe will actually be the case) that the image of the beast of Rev. 13 is a real image, to be erected at some future time; that the false prophet actually does those signs, just as they are predicted; who will be in the better position to stand in that day, he who is familiar with this scripture, or he who has passed it lightly by as a non-essential? And no one can prove that it will not be so! *It is impossible to draw with certain accuracy the line between the essential and the non-essential.*

The chief purpose of Bible study is not to learn merely a few rules and regulations. It is to know more of God—His character, purpose, plans, methods. We have to do with the book of divine principles, shaping character and determining destiny. And as we learn these things it is right that we should share with others; in so doing we "grow in the grace and knowledge of

our Lord and Savior Jesus Christ." Let us avoid, then, the doctrine of the sufficiency of the essentials as impracticable, unsafe, unscriptural, an obstacle in the way of proper growth, and contrary to the fundamental principle of Bible study and teaching. "Let us press on unto perfection."

210 High St., Portland, Maine.

THE KIND OF FAITH THAT SAVES.

EARL C. SMITH.

A man is lost because he is not what God wants him to be. Naturally we are supremely selfish. The unsaved man thinks of his own interests as more important than that of any other person. He probably would not have the boldness to say that he so thinks, but he acts like a man who thinks it for he sees to his own interest first, in fact he looks to his own interest almost altogether. God does not want us to be that way. He has told us, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." Your neighbor's interest is just as important in God's sight as your interest is, and if you are what God wants you to be you will feel toward your neighbor's interest and your own interest as God feels toward them. God regards His interest as the supreme good, and if you are a son of God you will regard it so too. Salvation is the work of God in an individual that changes him from that which God is not pleased with into that which God is pleased with. God finds a man unholy, selfish, rebellious, and He changes him into a man, holy, unselfish, and obedient. Faith is that in the man's soul that gives God a chance to so change him, for God does not work in an arbitrary way without regard to the will and other faculties of a person. God works where He has a chance. Faith opens the door for God.

Salvation is a change in a person, therefore the faith that saves must be a faith that makes a change in the person. The faith that saves is the faith that believes God's word and therefore conforms to His will. So James tells us that the faith that is real is that which works, and Paul adds that it works by love. The son of God obeys God because he loves God. He really delights to obey God. Once I served my parents—as much as I must—because I was afraid not to, or at the best because I hoped for some reward; now I love them and it is a real pleasure to serve and please them. I was a "child" then, now I am a "son." (Gal. iv). The faith that saves is the faith that makes "sons" of us. Faith that is only a belief of the truth in an intellectual way but does not really change the attitudes and actions cannot save, for salvation is a change. The Devil knows the truth is the truth, but it does not make any difference in his attitude and action toward God or man. To know that the truth is the truth without acting like it is the truth will not save any one. The faith that saves is the faith that knows that the truth is the truth and also acts like the truth is the truth.

It is very needful that you regularly make a heart-searching examination of your faith as you read the Bible to see what sort it is. Ask yourself, "Does this that I know is the truth make any difference in my life?" I want to suggest some passages for heart searchers: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Of course you believe that is the truth, but does it make any difference that you believe it is the truth? Do you act like it is the truth? Does it make any change in you? If you know that it is the truth but your faith doesn't change your conduct, wouldn't it be well for you to ask yourself, "Do I really have a faith that believes God's Word and therefore conforms to His will?" Notice this verse: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Well, it just does not dwell in him, does it? Now you know that that is the truth, but do you act like it is the truth? Does it change you any to know that it is the truth? Do you see your brother in need when you have this world's goods and yet you do not relieve his need? It does not say, "If you have a great deal of this world's goods," but simply "if you have this world's goods." Consider the need of the missionary. Some of them have lived and labored on a very small support. At least one that I know has gone into debt because his support has not been kept up to what it ought to be. I would not seek to justify his going into debt, but to call attention to his need. Brother, does your faith really make a difference in you? Do you have a faith that believes God's word and therefore conforms to His will?

Toronto, Canada.

CHURCHES GREATLY BLESSED.

As it was a rich blessing that the church at Antioch enjoyed when Paul and Barnabas returned to it from their missionary labors and reported how God had worked with them and how that the Gentiles were receiving the Gospel and how that sister churches had sprung up in all parts to which they had gone, so it is a rich blessing today enjoyed by those congregations receiving visits and hearing interesting reports from the returned missionaries, Bixler, Rhodes, Fox, Fujimori.

These brethren are vanguards of the Great Commission, in which every true church of Christ is deeply interested. It stirs our hearts and

warms our blood to hear of the work in new fields. It makes us desire a greater share in the work ourselves. It gives us direct interest having direct knowledge. To hear of the sacrifices of these faithful servants of Christ makes us ashamed of the little sacrifices we have made and we receive impulses to do more. The churches that do not avail themselves of the privilege of hearing these brethren defraud themselves of needed blessings and will thereby most likely defraud the Lord of a quality of service they would have been the more qualified for rendering his cause. I should exhort, **Hear the Missionaries.**

Stanford Chamberlain

THE NEW TESTAMENT FINANCIAL SYSTEM.

DON CARLOS JANES.

No. 4.

The scriptures clearly show that "They that proclaim the gospel should live of the gospel" (1 Cor. 9:14); that "the fatherless and widows" are to be visited in their affliction (Jas. 1:27); and that when one section of the church is in distress, the "abundance" (2 Cor. 8:14) and even the "deep poverty" (v. 2) of brethren elsewhere, although they be in a foreign country, is to be a supply for their want, as Galatia (1 Cor. 16:1), Macedonia (2 Cor. 9:2), and Greece (1 Cor. 16:2) are, with apostolic sanction and direction, involved in relieving the suffering among the poor of the saints at Jerusalem.

A zealous brother like Titus may volunteer to raise needed funds, may go forth "of his own accord." 2 Cor. 8:6, 16, 17. It will not make him less efficient if he receives an exhortation from some one. v. 17.

"The churches" may "appoint" a worthy brother "to travel" on such business. Vs. 18, 19. It is apostolic that such a person should be well commended. v. 23. The brethren to whom these commended messengers come should show "unto them in the face of the churches the proof of" their love. v. 24.

Brethren have the right to "set (A. V. "addicted") themselves to minister unto the saints (1 Cor. 16:15) and we are apostolically instructed to "be in subjection unto such, and to every one that helpeth in the work and laboreth." v. 16. The great outpouring of Christian charity in Macedonia was preceded by the brethren first giving "their own selves to the Lord," and to Paul "through the will of God." 2 Cor. 9:5.

The regular and normal way of raising a fund is expressed in these words: "Upon the first day of the week let each one of you lay by him in store, as he may prosper." 1 Cor. 16:2. This calls for (1) regular, (2) individual, and (3) proportionate giving based upon ability, "according as a man hath, not according as he hath not." 2 Cor. 8:12. Remember the widow and her two mites. Mark 12:41-44.

At least one reason for making these contributions on the first day of the week was "that no collections be made" when Paul came along to get the gift. The inference is that special collections would be made upon his arrival if they were necessary.

Not only have the churches a right to appoint a man to go out in the interest of such a need as the Jerusalem famine constituted, but the congregation which makes a gift has a right to "approve" brethren to transfer their gift to the place where it is to be used. 1 Cor. 16:3.

It is scriptural to promise a gift in advance of making it. And it is scriptural for brethren to go to a church that has given a pledge "a make up" their "afore-promised bounty." 2 Cor. 9:5.

It is apostolic and sensible to use the example of one church to stir up brethren elsewhere (2 Cor. 9:2) and it is not therefore necessary for a congregation to keep its good works secret,

though individuals should not do their "righteousness before men, to be seen of them." "When therefore thou doest alms, sound not a trumpet before thee." Matt. 6:1, 2. It is good to "Let another man praise thee, and not thine own mouth." Prov. 27:2.

Reasonable precaution should be taken to avoid criticism for alleged misapplication of funds. We should "take thought for things honorable, not only in the sight of the Lord, but also in the sight of men." 2 Cor. 8:21. The churches appointed a man to travel with Paul in the matter of the collection for Palestinian relief, and he had written Corinth indicating that they might approve two or more to bear their gift to its destination. 1 Cor. 16:4.

Funds sent to an organized church were delivered to the elders. Acts 11:25.

Giving to God is neither throwing it away nor investing in a speculation, but is comparable to sowing grain and "He that soweth sparingly shall reap also sparingly: and he that soweth bountifully, shall reap also bountifully." 2 Cor 9:6. We should therefore give *bountifully*, and not *sparingly*.

"Each man" is to do "according as he hath purposed in his heart." v. 7. Correct giving is not the same as chance giving. It does not meet the requirements of scripture to wait till the collection is being taken and then reach in the pocket and give at random out of what may happen to be there. The giver is to "purpose" (Gr. "to intend considerably") which implies thought previous to the act of giving.

We may not give "grudgingly" Gr. ("of sorrow") or "of necessity" and expect the Divine favor for "God loveth a cheerful giver."

We need not worry about where our own supplies will come from if we give to missionaries and famine stricken brethren in a remote land for "God is able to make all grace abound unto (us) that (we) *having always all sufficiency in everything* may *abound* unto every good work." v. 8.

In this connection, note that the church at Philippi immediately after Paul went out from them (Phil. 1:5) began to fellowship him in his mission work and kept it up through many years and at the end of the period are still working this line. Ch. 4:15, 16. And the apostle assures them that God would supply every need of theirs. v. 19.

Being involved in a need ourselves does not absolve us from our obligation to others who may be in greater need. When Agabus foretold a world famine at Antioch, "The disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa" (Acts 11:27-29) about two hundred miles away.

Returning to 2 Cor. 9, we find they are (like the Philipians) assured that God shall supply and multiply their seed for sowing and increase the fruits of their righteousness, and they will be enriched in everything "unto all liberality." Vs. 10, 11.

And these gifts scripturally given will accomplish three ends besides: (1) they will fill up the measure of the wants of the saints (at Jerusalem), (2) be the cause of many thanksgivings going up to God, and (3) cause those brethren to long after the Corinthians "by reason of the exceeding grace of God in (them)." v. 14.

It is scriptural for the preacher of the gospel to live of the gospel, but in the absence of support or full support from the brethren, it is apostolic for the preacher's hands to minister unto himself and those that are with him. Acts 20:34. He may "make tents." Acts 18:1-4. If he experiences "hunger and thirst," "cold and nakedness" (2 Cor. 11:27) he should "Suffer hardship . . . as a good soldier of Jesus Christ." 2 Tim. 2:3. But the brethren should know that no amount of patient endurance on the part of a neglected preacher will atone before God for their shortcoming and that "the members should have the same care one for another. And whether one member suffereth, all the members suffer with it." 1 Cor. 12:25, 25.

A congregation under the Holy Spirit may send out missionaries, (Acts 13:1-4) and the field on which they work may contribute to their support as Philippi did (Phil. 4:15, 16). He may labor with his own hands as we have seen, and he may receive gifts from those of whom it is not indicated that they had been converted. Acts 28:7-10.

The Jerusalem church sent Barnabas to Antioch and the Antioch brethren selected him and Saul of Tarsus (in Asia Minor) to bear a gift to Jerusalem. Acts 11:30. The Antioch church at a later date sent Paul and Barnabas to Jerusalem to consult about the circumcision question and they were "brought on their way *by the church.*" Acts 15:1-3.

But personal service and individual gifts are allowable. Titus was told to "set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them." Tit. 3:13. Gaius was advised that he would do well in setting brethren "forward on their journey worthily of God." 3 John 5-8. Paul directed Philemon to prepare him a lodging. Phileman 22.

Seeing a need creates an obligation to minister to its relief. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" 1 John 3:17.

Knowing of a need, any faithful brother may exhort others to assist in relieving it. 2 Cor. 8:6. "Wherefore exhort one another, and build each other up, even as also ye do." 1 Thess. 5:11. "Exhort one another day by day." Heb. 3:13. "I exhort you, brethren, bear with the word of exhortation." Heb. 13:22.

The fact that famine relief was the object of the giving commanded in 1 Cor. 16:1, 2, does not indicate that we should have some other financial system for missionary work, building meeting houses, etc. The object for which the funds are to be used makes no change on the principles by which they are to be raised.

BOOK REVIEWS.

"Ye Must Be Born Again."

This is a strong presentation of a fundamental doctrine of the gospel, the doctrine of the New Birth, exceedingly well written, and emphasizing those points which need most to be brought to attention in our day. The author, Edward V. Wood, points out forcefully that no amount of reformation, education, training, service or worship will ever make a man a Christian; that the flesh cannot be so cultivated as to bear the fruit of the Spirit, any more than thorns can be made to bear figs, or thistles can bring forth grapes; that only the new life from God, the spiritual life imparted through the new birth, can enable us to see, or enter into, the Kingdom of God. Then he proceeds to show with force and clearness how this new life is imparted and how this new birth comes about. The pamphlet (12 pages) is obtainable from the author, Edward V. Wood, 5325 Vickery Blvd., Dallas, Tex., or through Word and Work. Price 10 cents. R. H. B.

"The Miracle of the Ages," is a neat, cloth-bound volume of 214 pages, prepared by George P. Rutledge and published at \$1.50 by the Standard Publishing Co., Cincinnati, Ohio. Bro. Rutledge first gave this material as a lecture on the historicity and deity of Christ, being greeted with large audience in many centers. "Without appeal to the Scripture this book arrays historic fact with convincing argument proving the deity of Jesus."

"Prayer," by Arno Clemens Gaebelin, Editor of "Our Hope." 111 pages. Cloth binding. Price \$1.00. Our Hope, 456 Fourth Ave., New York, N. Y. The author traces the subject all through the Bible showing its place in the lives of Old Testament characters, in the life of the Lord, and in the epistles. The latter part of the book is devoted to prayer and its lessons in the light of the scriptures. "Prayer, like religion, is a universal fact. ** As no race of men has been found without some form of religion, so none has been found without prayer."

"Missionary Messages" by A. B. Simpson. A very valuable volume of 131 pages in cloth binding. Issued by the Christian Alliance Publishing Co., 260 West 44th Street, New York, N. Y.

This work, by a vigorous author treats of "The Missionary Emergency," "The N. T. Pattern of Missions," "New Testament Types of Missions," "The Logic of Missions," "Christianity's Crime," and other important topics. The second chapter, even though the author's faith far exceeds that of multitudes who call themselves of Christ, should be worth the price of the book. "A thousand million souls must be saved within twenty-five years, or they never can be saved."

Books reviewed here may be ordered from Word and Work, Louisville, Ky.
D. C. J.

JEWISH COURSE AT MOODY.

We have received the following, with request that we publish some notice of this Jewish Course:

I am assuming that you are sincerely interested in bringing the gospel to the Jews, of whom we have in this country four millions of the sixteen millions in the whole world. The Christian worker passes by the Jew in many cases because he does not know how to approach him with the gospel with the readiness that he approaches the Gentile. Therefore, to aid Christian workers in this respect, The Moody Bible Institute has installed a Jewish Missions Course for the training of both Jews and Gentiles for that work, and which is offered to them free.

The special subjects are: Hebrew, Jewish History, Messianic Prophecy, Yiddish, Jewish Customs, Rabbis. In addition to these special subjects, instruction is also given in the English Bible, Gospel Music and Religious Education, the whole course covering two years and four months.

Permit me to add that the best time for beginners to enroll in the Hebrew and Yiddish classes is at the opening of the fall term in September. A catalogue and further information will be furnished on application.

James M. Gray.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

In July, Bro. O. S. Boyer and family are due to sail for South America where they mean to engage in missionary work.

"We are well and happy in the work."—*George M. Scott.* Bro. and Sister Scott and Helen Pearl were left with the Forest Vale Mission while the Sherriff family were up to Sinde with the Lawers, Merritts and Shorts. ** Please do not forget Sister Ethel Mattley and Bro. and Sister George Benson in their labors for God in Hong Kong. ** It should be understood by the friends of missions that the Government in Africa makes land grants to missionaries at nominal rates with the understanding that they will make certain improvements, such as a house in which to live. Bro. Sherriff has procured the grant at Hyu Hyu, a promising out-station, and wants to build on it right away. It would be regrettable exceedingly if he should lose the place for lack of a thousand dollars for a home. Bro. W. G. Johnson, 1520 Ave. G., Galveston, Texas, is raising the money. Send him a gift quickly. Decide to give \$. yourself and ask four or five friends to put in something with you and send it off by earliest mail. Let us not put this mission in jeopardy nor make a bad impression on the government which usually negotiates such business through societies.

On June 21st, Bro. Virgil F. Smith, powerful preacher of the Highland Church, Louisville, and Sister Ramona Hickman, a member of the same congregation, were united in marriage, intending to go to South America as missionaries. Sister Smith has for many years been a home mission worker at Camp Taylor and Ormsby Avenue. Being a school teacher and an unusually good Christian, she is well prepared to do a fine service for God in the neglected continent. Virgil Smith stands apart from nearly all the rest of our young preachers in his sober life and great faith. ** Sister Sarah Andrews is expected in the U. S. before these lines reach the public. ** A goodly company of missionaries expect to go out to China and Japan this fall. Bro. O. D. Bixler and family are working toward the coast. Bros. E. L. Broadus and Lewis T. Oldham and their families are looking to being in the group with China as their objective. ** Our missionary company, although very far below what it should be in number, is larger than at any previous period in our day and it should be understood that more churches are needed in the support of the work. It is clearly evident that more than 5,000 congregations are doing nothing in this line. What if they treated the Lord's Supper like missionary work! A lot of good brethren who are passively in favor of missions should become active in the enlargement of the work.

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 JULY.

Lesson 1.

July 3, 1927.

SAUL CHOSEN KING.

Golden Text: What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? Micah 6:8.

Lesson Text: 1 Sam. 10:17-25; 11:12-15.

17 And Samuel called the people together unto Jehovah to Mizpah; 18 and he said unto the children of Israel, Thus saith Jehovah, the God of Israel, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you: 19 but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before Jehovah by your tribes, and by your thousands. 20 So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken. 21 And he brought the tribe of Benjamin near by their families; and the family of the Matrites was taken; and Saul the son of Kish was taken: but when they sought him, he could not be found. 22 Therefore they asked of Jehovah further, Is there yet a man to come hither? And Jehovah answered, Behold, he hath hid himself among the baggage. 23 And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. 24 And Samuel said to all the people, See ye him whom Jehovah hath chosen, that there is none like him among all the people? And all the people shouted, and said, Long live the king. 25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house.

12 And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that

Questions for Study of Lesson-Text Verses 17-19. "And"—"Thus"—

"But"—These three catch words open up the doing of the three actors of the three verses. What did Samuel do? What had Jehovah done? What had Israel done in the past and was doing even then? In what order was Israel to present itself before Jehovah? Verses 20-22. Which tribe of the twelve were taken? Which family of that tribe was taken? What man of that family was taken? Where was this man when chosen? Did he have reason to believe that he would be chosen? (Chap. 10:1). How were they able to locate him?

Verses 23, 24. What did all the people do and say when Samuel presented the king to them? Taking the context into consideration, should we not regard this as the formal choosing of the king? Had not Israel already chosen Saul in a sense? (Chap. 8:4, 5, with 9:20 R. V. margin). Had not Jehovah already privately chosen and anointed Saul as king? (Chap. 10:1; See Notes).

Verses 25-27. The informal choosing of the king having been ratified by the formal and public choosing, what did Samuel do? What further did he do? Where did Saul go? Who went with him? What did the king do again? (Chap. 11:5). What was the character of some who "despised" the new king? How did Saul treat such contempt?

Read at this point in your study Chapter 11:1-11.

Verses 12, 13. Who took up the charge of these vile fellows against Saul? What punishment did they propose? What was Saul's answer? What reason did he give for his ignoring them? (If Jehovah sets His seal of approval on my kingship by

we may put them to death. 13 And Saul said, There shall not a man be put to death this day; for today Jehovah hath wrought deliverance in Israel. 14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. 15 And all the people went to Gilgal; and there they made Saul king before Jehovah in Gilgal; and there they offered sacrifices of peace-offerings before Jehovah; and there Saul and all the men of Israel rejoiced greatly.

victory, why should I waste time with unrighteous objectors?)
 Verses 14, 15. What proposal did Samuel make to the people? Did this meet their approval? What did they do to "make Saul king before Jehovah in Gilgal?" What general feeling manifested itself as this Gilgal meeting closed?

NOTES ON LESSON 1.

AIM OF THIS COURSE.

The aim of this six months' course is said to be "To promote personal and national righteousness by the study of Israel's early kings and prophets." The student should keep clearly in mind that salvation and righteousness, in this present time, is a personal matter. There are no "Christian Nations." The nation is lifted in righteousness in the scale to the degree in which personal righteousness prevails. National righteousness is a by-product of Christianity.

STUDY THE CONTEXT.

The text for the five lessons of July is taken from 1 Samuel. The context of these lessons embraces the following section: 1 Sam. 8:1 to 20:24. These thirteen chapters should be read over several times and studied with the Lesson-Text in mind. Four chapters belong to our present lesson. (8, 9, 10, 11). Some of the "Questions for Class Use" require a study of more than merely the few verses printed here.

CHOOSING A KING.

From the covenant, shortly after leaving Egypt, to our present lesson event (more than 400 years) Jehovah had been Israel's King. (Ex. 19:3-6; 1 Sam. 10:19). He ruled through Moses, Joshua and the Judges. It seems that He had it in mind to give Israel a king sometime. (Deut. 17:14-29). Saul was evidently Israel's choice and not Jehovah's. (1 Sam. 9:20, margin; 13:14). Israel's reason for wanting a king was not good and their manner of choosing poor, for they chose by outward appearance, while Jehovah looks within. (1 Sam. 8:5; 9:2; 10:23; 16:7). Jehovah gave them their choice and let them eat the fruit of their own choosing, as He often does His people. The whole matter of Israel choosing Saul seems to have been displeasing to Jehovah. He gave them a king in His anger and took him away in His wrath, and chose Him one who would do all His will. (Ps. 106:15; Hos. 13:11; Acts 13:21, 22).

A BIG, LITTLE, DESIRABLE MAN.

"There was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of his people." Here was the biggest man in Israel. As a humble farmer boy, unused to the crowd, he was badly scared at this public choosing of him as a king. Knowing that he was to be the choice he sought to evade publicity by hiding "among the baggage." When this meeting was over, he went back to the farm. The contempt of those who said, "How shall this man save us?" was unanswered for doubtless they expressed his own feeling. Even after his first great victory he was still "little in his own sight." (1 Sam. 9:21; 10:22; 15:17). Looking at him with human eyes and judging by human standard this big, little man was a very desirable man to lead them in battles where giants must be vanquished. (1 Sam. 9:20; 17:4).

GOD'S PERMISSIVE WILL.

God's first and best for every child of God is found in His **Directive Will**. If His people long for less than His best He will permit them to have it with the train of consequences which its possession entails. This is called **God's Permissive Will**. This manner of dealing is wholly between God and His children and always involves less than God's best, and brings its own

chastisement. We give but a few of the many examples. Entrance into Canaan at once was God's directive will. Sending the spies His permissive will. (Deut. 1:20-23). That Balaam should stay in his own land was God's directive will—going with Balak's Messengers His permissive will. (Num. 22:12-20; Josh. 13:22). That the Marriage tie remain unsevered is God's directive will—the bill of divorcement was His permissive will. (Matt. 19:3-18). We believe Israel choosing their own king at their own time and for their own reason was a case of God's permissive will. (1 Sam. 8:7-9).

QUESTIONS FOR CLASS USE.

1. How long had Israel been under the leadership of Jehovah?
2. To reject God's rule over His people amounts to what? (1 Sam. 8:6, 7).
3. What pretext did they have for asking a king?
4. Was this the real reason?
5. What rule did Israel follow in choosing a king?
6. Does God depend on outward appearance in His choosing?
7. Does God ever yield to His peoples' wishes for unwise things?
8. Can you give instances of God's permissive will?
9. What always follows with doing our wills by God's permission?
10. Can you discover in your own experience the working of God's permissive will?
11. Is it possible that the rule here illustrated may have its application in regard to non-missionary churches? (God grants them their choice of self-ease but gives them spiritual deadness.—Ps. 106:15).
12. Have you read the context of this lesson?

SECOND LORD'S DAY LESSON OF JULY.

Lesson 2.

July 10, 1927.

SAMUEL'S FAREWELL.

Golden Text: Thy lovingkindness is before mine eyes; and I have walked in thy truth.—Ps. 26:3.

Lesson Text: 1 Sam. 12:1-5, 19-25.

1. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. 2 And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my youth unto this day. 3 Here I am: witness against me before Jehovah, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you. 4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. 5 And he said unto them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness.

19 And all the people said unto Samuel, Pray for thy servants unto

Questions for Study of Lesson-Text. Verse 1. After the renewal of the kingdom at Gilgal what did Samuel say "unto all Israel"? At whose voice had this king been granted? By whose permission had he been given? (Chap. 8:1-9).

Verses 2, 3. On whom must Israel, of their own choice now rely for leadership? Whom does Samuel mention besides the king and himself? What was the character of this class? (1 Sam. 8:1-3). Does Samuel include his sons in his claim for honest dealing? Whom does Samuel call to witness their accusation, if such they have? How many times does the pronoun "I" occur in verse 3? Excluding the first and last, note the content of the others. Give your result.

Verses 4, 5. How did they answer Samuel? Who did Samuel say was witness against them as to any charge of dishonesty in his past career? Did they fully exonerate this retiring servant of God?

Let every student read verses 6-18, which are omitted at this point. Sam-

Jehovah thy God, that we die not; for we have added unto all our sins this evil, to ask us a king. 20 And Samuel said unto the people, Fear not: ye have indeed done all this evil; yet turn not aside from following Jehovah, but serve Jehovah with all your heart: 21 and turn ye not aside; for then would ye go after vain things which cannot profit nor deliver, for they are vain. 22 For Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself. 23 Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and the right way. 24 Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you. 25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

uel reasons before them of Jehovah's righteous acts on their behalf during their existence as a nation. This speech is approved by Jehovah, at Samuel's request, by sending thunder and rain in harvest. "And all the people greatly feared Jehovah and Samuel."

Verse 19. What request did these frightened people make? What did they fear? What admission did they make?

Verses 20, 21. How did Samuel quiet the people? What exhortation did he make? How much should they serve Jehovah? In case they turned aside from Jehovah what would they be following? Have you noted that those who do not follow Jehovah always follow mere "things"?

Verse 22. What assurance did Samuel give Israel? Was this assurance based on Israel's goodness? Why did Jehovah continue with such wicked people?

Verse 23. How did Samuel feel in regard to their request for his prayers?

Could our ceasing to pray for the church and God's ministers be counted as "sin against Jehovah"? (Jas. 5:16). What goes with the praying?

Verses 24, 25. What further exhortation did he give? What kind of service did he emphasize? Why should they serve him thus? If they failed to heed this good instruction what would be the end of their wicked ways?



NOTES ON LESSON 2.

A LOVER OF THE LORD—AND OF ISRAEL?

Samuel came to be because his mother prayed. She gave him to the Lord all the days of his life before he was promised of the Lord. From early childhood he had his home and service in the place of God's presence. These early years impressed him for a life of true devotion and heart service. He loved God and Israel and went his round of service with loyalty of heart. But Israel and his own sons answered not to his godly leadership. Israel rejected him as leader and his sons "turned aside after lucre and took bribes and perverted justice." Sore at heart in his rejection he was willing to give his unstinted loyalty to the new order of things. Samuel is not charged with responsibility because of the failure of his sons and of Israel. From this we may gather that degeneracy of children, apostasy of church or nation cannot always be charged to parents or leaders.

ABOVE REPROACH.

Samuel's challenge before all the people to produce evidence of any dishonest dealing in public affairs is a fine recommendation of his Judgeship. Paul, as a public servant, took great care that no one should blame him in the matter of bounty which was ministered by him. (2 Cor. 8:19). He also taught the brethren to "Take thought for things honorable in the sight of all men." (Rom. 12:17). Not merely for things honest—but it should be "in the sight of all men." Men who handle the finances of a church, and all placed in public trust, should not only do the business honestly but do it in such manner as to be able to show, and seek to show to those concerned, that it is thus conducted. Great harm has come to the cause of Christ and suspicion cast on honest men because of carelessness in the handling of public funds. Too much care cannot be taken.

A COMMON SIN AGAINST JEHOVAH.

Samuel considered it a sin against Jehovah to cease to pray for Israel. It is to be regretted that so few among us today realize the value of intercessory prayer. It is a duty to be performed (Jas. 5:16) and a most gra-

cious privilege to enter into and the opportunity is always open to an unbounded limit. Many cannot preach; many cannot sing; many cannot enter into many forms of service, but all can pray. The devil may hedge us around but he cannot roof us over. When all ways are closed the prayer road by the way of God's throne is open to every true heart. Open to us on behalf of others. Praying for others is a real Christian service.

QUESTIONS FOR CLASS USE.

1. Was Samuel small enough to be chosen in his stead?
2. Did Samuel's loyalty, either in heart or hand, abate because of this change?
3. Does not this lesson present us with the marks of greatness in a Leader? What are some of them?
4. What would take place today if all public officials, retiring from office should make this challenge of Samuel?
5. What would take place today if all Christians entrusted with church funds were examined strictly?
6. Is there not a great need for more system and greater care in the handling of Church finances?
7. What sin of omission is common among us today?
8. What great Christ-like service, suggested by Samuel's words is open to every Christian?
9. If those under our training or leadership go wrong, is that a sure sign of our inefficiency or unrighteousness?
10. How can parents and leaders clear themselves from blame? (Prov. 22:6; Acts 20:26, 27).

THIRD LORD'S DAY LESSON OF JULY.

Lesson 3.

July 17, 1927.

SAMUEL ANOINTS DAVID.

Golden Text: Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.—1 Tim. 4:12.

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

4 And Samuel did that which Jehovah spake, and came to Bethlehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? 5 And he said, Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. 6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him. 7 But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. 8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this. 9 Then Jesse made Shamamah to pass by. And he said, Neither hath Jehovah chosen this. 10 And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah

Questions for Study of Lesson-Text. Read as introductory Verses 1-3 and see "Notes on Lesson."

Verses 4, 5. What awful development had taken place? What was it that "Jehovah spake" unto Samuel? To what place did he come? Who met him? How did they feel and what question did they ask? For what purpose had he come? What did he ask the elders to do? What did he do for Jesse and his sons?

Verses 6, 7. Which son of Jesse seems to have been Samuel's choice? For what reason had Samuel likely made this choice? How does Jehovah choose?

Verses 8-10. Which son next passed before Samuel? Was the second one chosen? Which son next passed before Samuel? Was this one chosen? How many sons, in all, were caused to pass before Samuel? How many of these were rejected?

Verse 11. What question did Samuel ask? What was Jesse's reply? What order did Samuel give? How long did they wait for the sacrifice?

Verses 12, 13. Describe the appearance of this last son? What may

hath not chosen these. 11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. 12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. 13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

NOTES ON LESSON 3.

NO MISTAKE IN THE LORD'S CHOICE.

As a preparation for the text of this lesson the context should be read. (Chapters 13, 14 and 15). In this section you have the reason why a new king was necessary. God wanted a king who would do His will. Saul was a king who sought to do his own will. Rebellion and stubbornness was the sin of Saul. Samuel said "because thou hast rejected the word of Jehovah, he hath also rejected thee from being king." The selection of David for king was no venture for the choice was made by Jehovah. God knows the end from the beginning. When He selected Abraham it was with a full knowledge as to how he would direct his children. With this same foreknowledge God selected David. Of him Jehovah said, "I have found David . . . who shall do all my will." David said of Jehovah, "Thou hast spoken also of thy servant's house for a great while to come; and this too after the manner of men, O Lord Jehovah." (Isa. 46:10; Gen. 18:19; Acts 13:22; 2 Sam. 7:19).

JEHOVAH LOOKETH ON THE HEART.

That Jehovah looketh on the heart in the selection and judgment of His servants is a comfort to the true hearted. The Lord knows. He knows the work of faith and labor of love and patience of hope when unseeing men denounce the faith, impugn the motive and condemn the deed. Yea, men even kill the servants of God thinking to do Him service. (1 Thess. 1:3; John 16:2). The judgment of God is according to truth and according to works and without respect of persons. -Rom. 2:2, 6, 11. All this would avail the poor sinner nothing so long as we fail to find in the same chapter a judgment according to the gospel of Jesus Christ (Rom. 2:16). This judgment assures us not only of justice but mercy—the very thing we must have. God knows when we have "an honest and good heart." He knows when we will to do His will. (Luke 8:16; John 7:17). To such God vouchsafes the revelation of His will. God's ability to know men before the spring of action has acted accounts for the announcement of the fall of some men and the rise of others before they enact the scenes by which men judge. God knew the spring of Saul's acting and David's acting. He chose Saul because he was the people's choice, and David because of His own foreknowledge. We may expect much from God's use of David.

IS IT EVER RIGHT TO LIE?

When Samuel was told to go to Bethlehem to anoint David as king, he was afraid to go lest Saul kill him. Jehovah instructed him to "take a heifer with thee, and say I am come to sacrifice to Jehovah." From this it is thought by some, that Jehovah taught Samuel to use deceit. Deceit is a form of lying therefore He permits lying under some circumstances. We believe this reasoning is wrong and the conclusions untrue and hurtful. To "do evil that good may come" is not taught in the Bible. (Rom. 3:8). God plainly instructs us to "Lie not one to another." And the very solemn warning is given to those who would make or love a lie. God would not break His own law (Col. 3:9; Rev. 21:8). All cases, as this one, which seems to favor the use of deceit may fall into two classes. First, the Bible records the use of lying and deceit by His servants without favoring the wrong. (Gen. 12:13). Second, All the facts are not made known—that is facts are made known, only in part, when the persons asking them have no right to

know. A very good illustration of this is found in Jeremiah 38:24-28 with 37:20, 21. This case (1 Sam. 16:1-3) seems to fall in the second class. Samuel had a double purpose in going to Bethlehem. Should those, who had no right to know of the anointing inquire, they were told part of the truth and the rest was withheld. It is not always wrong to withhold some truth. John 16:12.

QUESTIONS FOR CLASS USE.

1. What made another king necessary? do not men accept His directions? (1 Cor. 1:18-30).
2. Is it intimated that Saul's kingdom might have been established forever? (1 Sam. 13:13).
3. Is that promise made to David later? (2 Sam. 7:10-16).
4. Did the foreknowledge of God enable Him to speak with certainty about this? (See Notes).
5. Seeing that God's way of choosing is so much better than ours why
6. Is a lie ever justifiable?
7. If God favored deception and lying how could He give such sweeping statements as Rev. 21:8; 22:15.
8. What things are said of David that would make you think he was quite young and small? (1 Sam. 16:12; 17:33, 55, 56).

FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4.

July 24, 1927.

DAVID AND GOLIATH. . .

Golden Text: Jehovah is the strength of my life; of whom shall I be afraid?—Psa. 27:1.

Lesson Text: 1 Sam. 17:31-37, 40-42, 48-51.

31 And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him. 32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. 33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth. 34 And David said unto Saul, Thy servant was keeping his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, 35 I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. 36 Thy servant smote both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. 37 And David said, Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and Jehovah shall be with thee. 40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet;

Questions for Study of Lesson-Text. Verses 31-33. What had David been saying? To whom were his words reported? What was the result? What did David say to Saul? What was Saul's Reply? What reason did Saul give why David was not in his estimate, able to fight with Goliath? In what arm was Saul trusting? (2 Chron. 32:7, 8).

Verses 34, 35. What proof did David offer of his fighting ability? What had doubtless been the strength by which he had succeeded? (Chap. 16:13).

Verses 36, 37. What reason did David assign for believing that God would give victory over the Philistine? Did Saul give his assent to the encounter? What encouragement did he give David? What preparation did Saul, as an unspiritual man, offer David? (See verses 38, 39 with chapter 16:14).

Verse 40. Name the four items in David's equipment? Describe Goliath's equipment? (Chap. 17:5-7). What does God choose in order to confound the mighty? (1 Cor. 1:26-29).

Verses 41, 42. Tell about Goliath's advance. Tell about David's advance. Tell just what takes place before the opponents meet?

Verses 50, 51. By what instruments did David prevail? Whose weapon

and his sling was in his hand: and he drew near to the Philistine. 41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him. 42 And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance. 48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth. 50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. 51 Then David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled.

was used to complete the work? How was Goliath's death demonstrated to all? What did the Philistines do? What did David bring to battle beside his sling and stone? (Chap. 17:45-47). Does an unseen Power sometimes direct the death shaft? (1 Kings 22:30-34).

NOTES ON LESSON 4.

FOR OUR LEARNING.

"Whatsoever things were written aforetime were written for our learning." Rom. 15:4. In the study of these lessons it is not enough that we learn them as bits of ancient history. It is not enough that we learn the geography of the lesson. We should draw from those incidents of other times and lands that exhortation which will make us wise unto the salvation which is in Christ. Our present lesson presents an excellent opportunity to make spiritual applications.

THE WEAPONS OF OUR WARFARE.

The armor of unspiritual Saul could not be used by spiritual David in fighting the Lord's battle. (1 Sam. 16:13, 15). Wearing the armor of another is never satisfactory and often the occasion of defeat. This occasion (1 Sam. 17:38, 39) of Saul trying to help David by loaning him an armor is a reminder of our present time when the world is giving the church its program and order of march. The church has her own appointed task in reference to the world (Matt. 28:16-20; Eph. 2:10). It has neglected these Christ-appointed things for a new program. When the church turns to cleaning up the world and concerning itself with the question of a fair wage for worldly workers, and adopts the idea of making a warless world for the benefit of God-rejecting people, it is fighting the world's battle in the world's armor. The Lord's battle cannot be fought with carnal weapons. (2 Cor. 10:4). The gospel is God's power unto salvation and the church has the duty of getting it to the lost. Filled by His spirit and accepting His appointment the church can accomplish the most good for the world. Doing His work in His way is the duty of His people.

"WITH A SLING AND A STONE."

Any instrument, and even no instrument is necessary, if the Lord be back of the worker. (1 Cor. 1:26-30). This stripling shepherd boy, unused to war, with no armor and but a humble sling and stone was more than a match for the giant, though he was a seasoned soldier with weighty armor and armor bearer. David went to battle in the name of Jehovah. (1 Sam. 17:45). A very profitable lesson for every child of God to learn and remember is this: God never commands the performance of a deed without pledging His presence and His presence vouchsafes His power. Take these illustrations. God commanded Joshua to lead His people and promised His presence. Josh. 1:9. God commanded Gideon to save Israel and promised His presence. (Judges 6:14, 16). God commanded Jeremiah to testify for Him and promised His presence. (Jer. 1:5, 8). Christ commanded the Church to preach the gospel to the ends of the earth and promised His presence. (Matt. 28:16-20). What do we acting as though He had never commanded? No wonder His presence seems so far away. "Lo, I am with you" is His promise to the going ones.

MORE THAN CONQUERORS.

Five smooth stones—a dead giant—and four smooth stones yet in the shepherd's bag. David was conqueror and more than conqueror. What was it that made him so? Not five smooth stones and not the sling. What is it to be more than conqueror? The allied powers conquered the Central Powers, yet the allied powers were not more than conquerors. To be more than conqueror is to be unconquerable. David was that because he fought the Lord's battle in the spirit of the Lord. Doubtless it was this power that enabled him to kill the lion and bear. Any child of God may be unconquerable if he fights in the power of the Spirit. The eighth chapter of Romans is called "The Holy Spirit chapter," and it is here that it is said we are more than conquerors through Him. Would that all of God's people might know more of victory in the power of the Spirit. (Rom. 8:7-14).

QUESTIONS FOR CLASS USE.

1. In what way can we get the most practical good out of Bible teaching and historical incidents?
2. Does God expect us to do this? Rom. 15:4; 1 Cor. 9:9, 10.
3. Are there unspiritual leaders (as Saul) at the front in God's army to-day? 2 Tim. 3:4, 6; Jude 18, 19.
4. Worldly leaders give the church a worldly program. Name some such things.
5. Does the church have a special and Christ-appointed task?
6. Could David fight the Lord's battle in Saul's armor?
7. Can the church do the Lord's work if it takes orders from the world? (John 17:14-19).
8. Does the Lord delight to use humble means? Give instances.
9. Does the Lord pledge His presence where He commands to go? Give illustrations. (See note 3).
10. What is it to be more than conqueror?
11. By what means did David conquer?
12. By what means can Christians be unconquerable? (Rom. 8:7-14).

FIFTH LORD'S DAY LESSON OF JULY.

Lesson 5.

July 31, 1927.

DAVID AND JONATHAN.

Golden Text: There is a friend that sticketh closer than a brother.—Prov. 18:24.

Lesson Text: 1 Sam. 18:1-4; 19:1-7.

1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. 2 And Saul took him that day, and would let him go no more home to his father's house. 3 Then Jonathan and David made a covenant, because he loved him as his own soul. 4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle.

1 Sam. 19. And Saul spake to Jonathan his son, and to all his servants, that they should slay David. But Jonathan, Saul's son, delighted much in David. 2 And Jonathan told David, saying, Saul my father seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning, and abide in a

Questions for Study of Lesson-Text. Read 1 Sam. 17:57, 58 as Introductory. What did David bring to Saul? What question did Saul ask? What was David's reply?

Verse 1. When David had spoken to Saul what two souls were knit together? How was this knitting done? (See also Col. 2:2). Who was Jonathan and what standing did he have? (Chap. 14—especially verses 1, 43-46). **Verses 2, 3.** What did Saul do to David. What did Jonathan and David do?

Verse 4. Enumerate the things which Jonathan gave to David? Was this a costly gift? Does love prompt costly giving? (John 3:16; Matt. 26:6-13). Why did Saul become the enemy of David? (Chap. 18:5-9 and verses 28-30).

Chapter 19—Verse 1. What grew out of Saul's jealousy, hate and fear? What is reaffirmed concerning Jona-

secret place, and hide thyself: 3 and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and if I see aught, I will tell thee. 4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: 5 for he put his life in his hand, and smote the Philistine, and Jehovah wrought a great victory for all Israel; thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause? 6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As Jehovah liveth, he shall not be put to death. 7 And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as beforetime.

than's feelings toward David?

Verse 2. What did Jonathan tell David? What did he suggest that David do in the morning?

Verse 3. What did Jonathan propose to do at that time? What would he watch for and report?

Verses 4, 5. What did Jonathan do, on behalf of David? What exhortation did he give his father? What reason did he assign as the basis of this exhortation? What further reason did he give? What did Jonathan say David had put in his hand in the slaying of Goliath? What was Saul trying to do without a cause?

Verses 6, 7. Did the entreaty of Jonathan have a good effect? What oath did Saul swear? What did Jonathan then do? How did matters then stand?

NOTES ON LESSON 5.

KNITTED HEARTS.

The word "knit" is very expressive. It demands the mutual entwining of the different parts. Thread to thread—little by little—until two were made one and inseparable except at the ruin of both. David and Jonathan were knit together in heart by a love eternal. Jonathan was a true servant of God, full of faith and valor. God had set His seal upon his faith by giving him a wonderful victory over the Philistines. David was a true servant of God full of faith and valor. God had set His seal upon his faith by giving him victory over the giant Philistine. (See 1 Sam. 14 and 17). True in heart to God, having the same faith and the same love their heart-strings entwine as if by magic. In the wonderful illustration of these knitted hearts we have the secret of how two hearts become truly one.

NEW TESTAMENT KNITTING.

A study of the word "knit" in the New Testament is a very helpful exercise and gives true spiritual uplift. The English word occurs but three times. Ephesians 4:16 and Colossians 2:2, 19. In Col. 2:2 we have the knitting together of human hearts by the cords of love. Being thus knit together lets them into the deeper things of God and gives them a larger measure of divine assurance. In Col. 2:19 and Eph. 4:16 this fabric of human hearts is knit into one with the Head and Source from whom all blessings flow. There are three other places where the Greek term occurs and from these three places we have three different English words, but all very expressive. In Acts 9:22 we have the word "proving". In Acts 16:10 it is translated "concluding," while in 1 Cor. 2:16 is given the word "instruct." In all these the idea of little by little and that of mutual operation is easily seen. Trueness to God and a common salvation and experience with the great Hope of the gospel ought to knit the Church of God into one heart and one soul. (Acts 4:32).

RAVELLING OUT.

To unknit is known as "ravelling out." We remarked above that the severing of knitted goods destroyed them. There is an exception—that is to sever by ravelling. There are many ravelled hearts in the world—severed from one another and from Christ. There is no scene more sad. With ravelled heart-strings, hearts bleed and die. The Galatians did run well but were hindered and no longer obeyed the truth. The tender and loving heart of Jesus feels the first tremor. To that excellent and busy church at Ephesus He said "I have somewhat against thee because thou hast left thy

first love." (Rev. 2:4). He knew before that their oneness was suffering. God gives us "the means of grace" to keep our hearts knit to Him and to one another. (2 Cor. 13:14).

"SAUL EYED DAVID."

It is strange, but not unusual, that on the same page with this love-covenant there appears a full size portrait of that green-eyed monster jealousy. Saul on being rejected had been informed that a new and better king had been chosen. (1 Sam. 13:14; 15:28). When the women celebrated the slaying of Goliath and the Philistines they sang one to another, "Saul hath slain his thousands and David his ten thousands." This was more than the jealous, wicked and evil-spirited Saul could stand. He said "What more can he have but the kingdom?" (1 Sam. 19:5-9). From that day forward the jealousy of Saul grew. As the envy grew the evil spirit had greater opportunity in his life, hence he sought an opportunity to slay David. Prejudice is both blind and deaf. It has neither eyes nor ears but only fists to fight with.

ABIDING LOVE.

These true love-knit hearts were one—death did not unknit them. The student should follow the sory of this oft-repeated love-covenant through the context. (See 1 Sam. chapter 20; also 23:14-19; 2 Sam. chapters 1 and 9). David's song called "The Song of the Bow", celebrating his love for Saul and Jonathan is unusually fine. (2 Sam. 1:17-27).

QUESTIONS FOR CLASS USE.

1. What two lovely characters are shown in this lesson?
2. What very unlovely character is shown in the same chapter?
3. Does not the good and the bad appear side by side throughout the Bible? Give examples.
4. What expressive word is used to denote the relation of Jonathan and David?
5. Tell what you know of the uses of the same word in the New Testament.
6. Was the early church thus united? (Acts 4:32).
7. What word is used to denote the undoing of knitted hearts?—(Rev. 2:4 as illustration).
8. What was Saul's great lack? (1 Sam. 16:14).
9. What was David's (and doubtless Jonathan's) abiding help and joy? (1 Sam. 16:13; Ps. 51:11, 12).
10. How do the fruits of the Spirit come? (Eph. 5:18; Gal. 5:16-26).
11. Name some other Old Testament saints who compare favorably with Jonathan.

THE WORD AND WORK LESSON QUARTERLY.

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.

WORD AND WORK

THE VAUDOIS TEACHER.

In the fastnesses of Savoy and Lombardy, in the Piedmontese mountains; on the southern slopes of the Alps; in Southern France also, and in the Pyrenees, there were settlements of people who through all the middle-ages never bowed to the rule of Rome; who loved the simple word of God and held the faith of Jesus Christ, though at the price of blood and unspeakable suffering. Hunted as beasts, driven from place to place, hated of all men and cast out, they yet found ways and means to spread abroad the good word of God which they loved and for which they suffered. Such were the Vaudois (pronounced, Vah-dwah). The following poem describes the work of the Vaudois peddler-preacher. It was used years ago in the *Word and Work*, but it is too beautiful to forget:

"O Lady fair, these silks of mine are beautiful and rare,—
The richest web of the Indian loom, which beauty's queen might wear;
And my pearls are pure as thy own fair neck, with whose radiant light they
vie;
I have brought them with me a weary way,—will my gentle lady buy?"

The lady smiled on the worn old man through the dark and clustering curls
Which veiled her brow, as she bent to view her silks and glittering pearls;
And she placed their price in the old man's hand and lightly turned away,
But she paused at the wanderer's earnest call,—“My gentle lady, stay!”

"O lady fair, I have yet a gem which a purer lustre flings,
Than the diamond flash of the jeweled crown on the lofty brow of kings;
A wonderful pearl of exceeding price, whose virtue shall not decay.
Whose light shall be as a spell to thee and a blessing on thy way!"

The lady glanced at the mirroring steel where her form of grace was seen
Where her eye shone clear, and her dark locks waved their clasping pearls
between;

"Bring forth thy pearl of exceeding worth, thou traveler grey and old,
And name the price of thy precious gem, and my page shall count thy gold."

The cloud went off from the pilgrim's brow, as a small and meagre book,
Unchased with gold or gems of cost, from his folding robe he took.
"Here, lady fair, is the pearl of price, may it prove as such to thee!
Nay, keep thy gold—I ask it not, for the Word of God is free!"

The hoary traveler went his way, but the gift he left behind
Hath had its pure and perfect work on that highborn maiden's mind,
And she hath turned from the pride of sin to the lowliness of truth,
And given her human heart to God in its beautiful hour of youth!

And she hath left the grey old halls, where an evil faith had power,
The courtly knights of her father's train, and the maidens of her bower;
And she hath gone to the Vaudois vales by lordly feet untrod,
Where the poor and needy of earth are rich in the perfect love of God.

—J. G. Whittier.

WORDS IN SEASON

R. H. B.

IN WHOSE SPIRIT THERE IS NO GUILE.

The 32nd Psalm celebrates the blessedness of sins forgiven. It claims special interest from us because Paul in Romans 4 quotes its opening words to illustrate how God "reckoneth righteousness apart from works." David's case (like Abraham's, who "believed God and it was reckoned unto him for righteousness") was one of those standard patterns foreshowing the great gospel-principle of full and free acceptance and forgiveness from God, by grace, through faith. In David's case the feature of repentance and remission is made prominent; and the soul-overwhelming joy and love and gratitude that came to him when it was brought home to his heart that God can so forgive, and that God had so forgiven *him!*

"Blessed is he whose transgression is forgiven,
Whose sin is covered.
Blessed is the man unto whom Jehovah imputeth not
iniquity,
And in whose spirit there is no guile."

This last quoted line comes in strangely. One wouldn't have looked for it just there. Why does he bring that in, and in that connection? And what does he mean by it?

What is Guile?

"Guile" is craftiness, deceit, trickery. The man in whose spirit there is no guile has taken an honest, upright attitude toward God. He has no longer any mental reservations—he is open and whole-hearted in his appeal to God. He is not just trying to get by, to avoid judgment and condemnation, but he has really renounced all complicity and partnership with evil, and has honestly taken his stand with God in regard to it. He is not trying to spare his sin nor to hide it, he is out with it and against it and has done with it for good and ever. He holds no secret, half-conscious purpose to turn back to his sin if it should sometime be convenient to do so, but has cut loose from it, and burned all bridges behind him. He has simply come over to God. This is true repentance. It is the man's attitude who has fled to God for refuge and mercy. It is a repentance that is necessarily involved in faith; nor could there be any real faith without such repentance, nor any such repentance without faith. And by faith is meant not merely a conviction of God's existence, or the truth of His Word, but a reliance upon God, a trusting in Him for His free mercy and compassion through Jesus Christ, according to His promise.

"TRUTH IN THE INWARD PARTS."

"Behold thou desirest truth in the inward parts," said David again, in his other great penitential psalm. That is the

same as, "in whose spirit there is no guile." There must be truth, there must be genuineness and sincerity and reality, deep within the heart. It would no doubt be amazing if it could be known, how many persons are attempting that foolishness of all impossible things—to *cheat God*: to make him fair, false promises, to feign submission, repentance, piety and humility; and how many, as God says, howl to Him upon their beds, but have not cried to Him with their hearts. (Hos. 7:14). How zealously did Judah repent in good King Josiah's reformation! Yet God saw through it all. Treacherous Judah, He said, "hath not returned to me with her whole heart, but feignedly." (Jer. 3:10). It was all pretense. Like their forefathers in the wilderness, and like many today, "they flattered him with their mouth, and lied unto him with their tongue. *For their heart was not right with him.*" (Ps. 78:36, 37). "Break up your fallow ground," cried God's prophet to the hypocritical people, "sow not among the thorns." And again, "Yet even now, saith Jehovah, turn ye unto me with all your heart . . . and rend your heart and not your garments [how many are willing to rend their garments, but not their hearts!] and turn unto Jehovah your God; for he is gracious and merciful, slow to anger and abundant in loving-kindness." (Jer. 4:2; Joel 2:12, 13). There is nothing He will not forgive—if your sins be as scarlet He will make them as snow, and if they be red as crimson He will make them as wool. Only come to Him sincerely, truly, whole-heartedly. Behold He desireth truth in the inward parts. And the first and only act of truth possible is to come to God with a true interest, confessing yourself a sinner, taking your stand for righteousness, and trusting in His mercy and love in Christ Jesus. "Blessed is he . . . in whose spirit there is no guile!"

"HIS SOUL IS NOT UPRIGHT IN HIM."

The much-quoted scripture from Habbakuk, "*the just shall live by faith*" (Rom. 1:17; Gal. 3:11; Heb. 10:38; quoted from Hab. 2:4) which has become a sort of slogan of the gospel, occurs in a peculiar context. The prophet is denouncing someone (it does not matter whom) and says "*Behold his soul is puffed up, it is not upright within him; but the righteous shall live by faith.*" The latter clause is a universal declaration: "the righteous shall live by faith." No man shall ever *live*, no man shall ever be accounted *righteous* before God, except *by faith*. But no man, it is evident, can have such a faith unless he take an honest, upright attitude toward God. The whole conduct of the wicked man—his pride, his inward insincerity, is placed by the prophet in contrast with "faith." Therefore no true, saving faith can be in a heart that is not upright toward God. And that is to say, *true faith cannot be without true repentance*. Faith that looks to God for salvation, and repentance that humbles itself and takes an honest attitude toward God and against sin, are of one piece and are not to be separated. This is the teaching of the word of God throughout the scriptures, old and new.