

WORD AND WORK

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

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NEWS AND NOTES.

If we had \$358.58—what do you think we would do? We would pay our printers in full, statement of August 1, 1927! That's the only bill we owe in the world that we can't pay; but it's a month behind. We do not go in debt—except to our good printers! Wonder whose heart the Lord will touch this time, to cover the "Summer shortage"? Will some friend, or friends, want to be partners with us in this? Pray that they may.

From Lexington, Ky.: "We are sending a report of our meeting, which we consider a most successful one: The gospel was presented in its purity and Christ held up by Brother H. N. Rutherford. Fifteen were added: five by baptism, and ten from other sources."—J. L. Morrison.

From Amite, La.: "Closed meeting at Big Creek yesterday in rain storm. Used "Hebrews." The church edified, but no new converts. We are working for 100 percent daily Bible reading among our folks. Special attention in Bible drills and singing is given to the children."—A. K. Ramsey.

From Estherwood, La.: "Our work at Estherwood is doing very well. We are gradually growing in numbers and spirituality. Your earnest prayers on our behalf are requested. May God's richest blessings be with you."—Ivy J. Istre.

Will not other friends, who cannot help in a big way, follow out this good example of a sister in Tennessee? She writes: "I enclose check for \$2, a contribution which I desire to continue each month to The Word and Work. Its lessons and warnings are simply fine and just what we so much need. I pray we may heed them and be ready when the Lord comes."

From Abilene Christian College: "More than two-thirds of our rooms are already reserved for next fall. Indications are that we are to have a big increase in students. Just about all of the \$150,000 has been raised for our new building. We hope to be able to announce shortly just when it will be built."

H. L. Olmstead, of Toronto, held a week's meeting at Berea church, near Gallatin, Tenn., the field of his labors of many years. He is now at Locust Grove church, near Franklin, Ky., and goes next to Horse Cave, where also he lived and labored; then to Ebenezer church, near Harrodsburg, beginning on August 21. J. M. Hottel is to assist in the meeting at Ebenezer.

From Tracy City, Tenn.: "We enjoyed having Brother Rhodes in our home again after about twelve years. He has spoken twice to the church here, once at Winchester, once at Cowan, and is now in Chattanooga speaking to churches there."—R. N. Gardner.

From Carman, Man. Can.: "Please change my address from Meaford to 554 Victor Street, Winnipeg, Man. I have been here over five Lord's days, and will continue till Wednesday night. The interest has been growing steadily and I am giving the church the best I can, to bring them nearer to Christ, and into a higher spiritual life. The brethren are appreciating the teaching, and I trust its fruits will be shown in their lives in coming days. I ask you to remember me in your prayers."—Chas. W. Petch.

From North East, Pa.: "We are endeavoring to establish the cause of Christ in this vast mission field. For two years we have been denied the blessings and the spiritual strength that come to those who meet to worship as God has directed, as there is no simple New Testament assembly within a radius of 100 miles. Brother R. A. Zahn and wife, of Moundsville, W. Va., have looked over the field and are willing to labor here in an effort to establish the cause of primitive Christianity; but they are not able, nor are we, to finance it alone. Will you help us by a monthly contribution? Let us hear from you as we want to take definite steps at once to save these souls who are perishing without the gospel. Pray for the work here and help us, we ask in Jesus' name."—Mr. and Mrs. H. V. Feiss.

"We are in this vast mission field, at North East, Pa. The simple gospel is not known in these parts. Our work at Moundsville closed with a tent meeting at Glendale, a little town two miles East of Moundsville. There were seven baptisms and one renewal in this meeting, making thirty-two added since we began at Moundsville, several months ago. Our work there is closed and we are in position to consider other fields or protracted meeting work. Address me, Moundsville, W. Va.; mail will be forwarded."—R. A. Zahn.

H. L. Olmstead's three great discourses on Second Timothy 1:10, preached in Louisville last week, are to be written up for a series of three consecutive articles in this paper. These were delivered in the splendid new building just opened at Fifth and M St.

From Mrs. O. D. Bixler: "We just returned to Kansas City from Nebraska. Had a lovely visit there. We hope to leave next week for Louisiana. I am kept rather busy moving from place to place. The children seem to enjoy it. We want to hurry and get back to Japan, but we have enjoyed our visit over here."

H. D. Leach preached a week at Longfield church, Louisville. One was baptized. He is to visit these brethren on First and Third Sundays for a time.

No one has so far guessed correctly the answer to the puzzle published on page 200 in the July Word and Work.

From Jasonville, Ind.: "Our new house is well under way. Our old house burned some time ago."—Kenneth C. Spaulding.

From Stanford Chambers: "I am now at Smith School near McMinnville, Tenn. Splendid hearing. Two weeks at Glenmora, La., brought 12 additions. One week at Forest Hill brought 5. Visited French field—1 baptism at Jennings. One night in New Orleans. Words cannot express my joy there. God bless Brother Allen and that church."

Harry Fox, with Virgil Smith and Mrs. Smith, are in Oklahoma visiting the churches in the interest of the missionary cause. Earlier, Brother Fox and Brother Rhodes had good missionary meetings in Detroit. The Bixlers are in Louisiana.

The meeting at Swamp College, near Louisville, held by Jonah Skiles and Will Reader, resulted in 10 baptisms, and 6 added by membership. Bro. Skiles has had the unusual privilege of baptizing three old men, 69, 74 and 76, in the last two months.

The Buechel Vacation Bible School conducted by volunteer teachers through the month of July, enrolled more than sixty children. The work was a pleasure from start to finish.

"IN NOTHING BE ANXIOUS."

EARL C. SMTIH.

"In nothing be anxious"! Surely the preacher that said that was an optimistic philosopher in an easy place in life where he could let his mind wander freely, and think upon ideal things rather than upon real things. He must not have known any of the thousands of different burdens of the hearts of real people. "In nothing be anxious"! It cannot be! It is a hard gospel! He is a hard man who preaches it! Nay, nay, my good brother, he that preached it knew the heart of man. He was every whit a man among men, that knew the heaviest burdens of men. He was not a philosopher, for he had cast aside philosophy. He was not a hard man but one very tender and compassionate. Who was he? Here is his portrait: "Are they ministers of Christ? I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." What Christian can read this without a feeling of his own cowardice and unfaithfulness swelling up in his soul until his head and knees bow and he cries, "God have mercy on me, a sinner"? No, Paul was no philosopher: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom (philosophy)." His heart was tender: "Who is weak, and I am not weak? who is caused to stumble, and I burn not?" "Wherefore watch ye, remembering that by the space of three years I ceased not to admonish everyone night and day with tears." Aye, what refined mother was ever tenderer toward her babe than he toward these poor idolatrous people? No one, but Immanuel, ever had a more compassionate heart: "I am debtor to Greeks and to barbarians." "I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake."

And through him came the message: "In nothing be anxious." It must be, not philosophy, but the very word of Him who is love. It is not a hard message, but a tender, loving message. It is possible, for God doesn't mock us. How perverse our hearts! It seems impossible. God's promises are abundant. "The young lions do lack, and suffer hunger: but they that seek Jehovah shall not want any good thing." "Jehovah is my shepherd; I shall not want." "I have been young, and now I am old; Yet have I not seen the righteous forsaken, nor his seed begging bread." (I have never seen any one who believed these promises enough to put trust in them begging bread). "Be ye

free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." "But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "Come unto me all ye that labor and are heavy laden, and I will give you rest." "And my God shall supply every need of yours according to his riches in glory in Christ Jesus." So I could go on and on quoting, but one word of God is as good as a thousand, and I have given a number of promises.

How little these promises are believed! God help our unbelief! Every one who has believed them, joyously testifies that they never fail. And yet, we don't believe them. Anxiety is killing us!

You can go down the streets in this city—a "Christian" city; no Sunday papers or shows, or ball games; not even an orange could be bought on Sunday—stop at the first house and ask if the husband is at work; you may get a sad answer, no; if the answer is yes, there is a nervous "but I don't know how long it will last." Go on from house to house and you will find a feeling of uncertainty accompanied by a crushing anxiety. Quote one of these promises to them and if they do not plainly tell you, their face has in it an expression of "Oh, that would be all right to believe if a man were in good shape financially." Those who profess to be Christians show little more inclination to believe these promises than others. There are a few outstanding exceptions, thank the Lord. Go on to the rich man's home; everything is kept under lock, and every servant in the house is nervously watched. Anxiety, crushing anxiety, is everywhere. Oh, what a blessing if we could get rid of anxiety! It is useless. Everybody knows it is useless. That is the reason we are anxious. If it were not perfectly useless to be anxious, we would not be anxious. We are anxious just because it does no good to be anxious. There is nothing we can do that is any good, therefore we are anxious. Doesn't it sound foolish? You think you just won't be anxious any more. But you can't help it.

Yes, we can be rid of it. God is good and it was He that said, "In nothing be anxious." He was not mocking. It is possible. A complete surrender to God will free any soul of this useless, foolish, killing thing. Nothing else will free you from it.

"Why are you anxious concerning raiment?" Yes, why are we anxious concerning anything? Well, it may be that many of us are not prepared to receive the answer to this question. But maybe the shock of receiving it any way will do more to prepare the way. Why are we anxious? Because our perverse nature is idolatrous; the whole world is idolatrous and Christians have to put to death that very tendency. Many, many of us have never succeeded to any great degree at that. This is not my ans-

wer to the question, it is Jesus' answer. He introduced this question with the statement, "Ye cannot serve God and Mammon." If you serve God, you will not be anxious; if you serve Mammon, you will be anxious. Yes, this splendid "Christian" city, with all of its Sabbath laws, needs to turn from idols to serve a living God, and all Christians need to make their turn complete, and to ever remember that it is a *living* God that we are serving. We should not forget either that God counts the laborer worthy of his hire.

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus." (Phil. 4:6, 7).

PERFORMANCE OR WORSHIP—WHICH?

STANFORD CHAMBERS.

God is not seeking performers but worshippers. He "seeketh such to worship him as do worship him in spirit and in truth." The Christian should earnestly desire to afford God what He seeks rather than to offer Him some substitute for it. The very best we can offer is poor enough and there is such a thing as vain worship, the offering of which is an insult to God.

Many "services" impress one as being mere performances. The singing is for the sake of the piece of music and the execution; the reading of the Scriptures and the prayers are just a part of the program; the preaching is a display of supposed eloquence or keen logic, or an occasion to please a certain constituency by exposing somebody else; "breaking bread" is with many a mere form, and contributing all but a farce.

The things, in themselves, mentioned above are right things and things to be practiced, but they are too often done in the wrong way. Worship is directed toward an object, and in all true worship that object is God. In worship, the mind must be upon Him. He must be in the thoughts. The soul must be active toward Him. Indeed we are to be neither spectators nor performers but worshipers; but oh, "This people honoreth me with their lips, but their heart is far from me!" Angels would not dare to practice such make-believe worship: they "fall down on their faces and worship God." "Let us have grace whereby we may offer service well-pleasing to God with reverence and awe; for our God is a consuming fire."

LOUISVILLE BIBLE COURSE.

The Portland Ave. church, Louisville, will offer the free Bible Courses for Christian workers as usual, for the coming season. The classes will begin about Nov. 8, and run to the end of March, in three separate six-week Courses. For information in regard to Board and Rooms, Books to be studied, etc., address R. H. Boll, 2626 Montgomery St., Louisville, Ky.

WHAT THE INDWELLING SPIRIT DOES FOR US.

R. H. B.

What is the necessity of the Holy Spirit's indwelling? What function does He perform? What does He do in those who are the "temple of the Holy Spirit" which would otherwise be impossible? Manifestly, the coming of the Spirit marked a new era. Something never before received was given. The Spirit had wrought among men before, but never had He "come" as He came on Pentecost. That Pentecost event was the result of the Savior's finished work on earth, and He had to ascend to the Father before it was even possible that the Holy Spirit should come. (John 16:7). The inspired word of God had been here many centuries; yea the Lord Jesus Christ Himself had come, and His words (which He declared were "spirit" and "life". John 6:63) had been spoken far and wide among the people, and were believed and received by many (John 17:8). Yet *the Spirit* had not come. "He abideth *with you*," the Lord told His disciples; and pointing forward to the time after Pentecost, added, "and shall be *in you*." (John 14:17). It must certainly have made a big difference whether the Holy Spirit was merely *with* men, or whether He was *in them*. All the time before Pentecost (though we read that in a certain sense men had at former times, occasionally been "filled with the Holy Spirit") the Holy Spirit was with men only; but from Pentecost onward He was to be *in them*. So important was this coming and work and indwelling of the Spirit in God's people from Pentecost onward that the whole ensuing dispensation of the new covenant is called "the ministration of the Spirit", as the former dispensation was called "the ministration of the letter"—that is the Law, a ministration of death and of condemnation (2 Cor. 3:6-9). What then is the great difference? What does the indwelling Spirit do for men?

1. *The indwelling Spirit makes a God-pleasing life possible.* If the Spirit of God does not dwell in a man he is said to be "in the flesh"; and those that are "in the flesh cannot please God." "But ye are not in the flesh but in the Spirit if so be that the Spirit of God dwelleth in you." (Rom. 8:8, 9). The question, then, whether a man can please God depends on whether he is "in the flesh", or "in the Spirit"; and that, in turn depends on whether the Spirit of God dwells in him or not. Therefore unless the Holy Spirit dwells in a man, he cannot live a life pleasing to God. That is plain.

That is followed by the statement, "But if any man hath not the Spirit of Christ, he is none of his." This is often taken to refer to a Christlike disposition. The connection, however, shows beyond peradventure that the meaning of the phrase, "hath the Spirit of Christ" is the same as "the Spirit of God dwelleth in you," in the same verse. Many seem to evince a Christlike disposition, who are really "none of His"; and (alas) some that really are His do not always manifest a Christlike dis-

position. The indwelling Spirit does and must produce a Christ-like disposition, as we shall see. But here he speaks of the fact of the Spirit's indwelling. In that lies the distinction. The man in whom God's Spirit dwells is a child of God, for every child of God receives the Spirit; but one in whom the Spirit does not dwell is not God's. And the former *can* live a God-pleasing life, the latter cannot. He may hear, believe, come to Jesus, become a child of God, receive the Spirit, and then live the new life; but until that takes place he cannot please God.

2. The reason why a man who has not the Spirit cannot please God, while one in whom the Spirit dwells can, is that the one is necessarily actuated by the flesh, his fallen human nature. For that is all he has. Even if he goes in for religion (as Saul of Tarsus once did, as many under false forms of "Christianity" do now) he is under the control of the flesh. There is no more dangerous being alive than the fleshly religious. History shows what monsters religion can make out of fleshly men. For whether in the gross indulgence of lust, or in the refined pursuits of culture and earthly ambition, whether it wear the garb of crime or disguise itself in a cloak of religion, the fleshly nature of man is always contrary to God—"because the mind of the flesh is enmity against God, for it is not subject to the law of God neither indeed can it be." (Rom. 8:7).^{*} The works of the flesh are manifest, "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like"—and anything and everything done in self-will. (See similar lists in Rom. 1:21-31; 3:9-18; Tit. 3:3). The Christian, though he has received the Spirit, still has this old nature, the flesh, and is still in danger of being controlled by it. Hence all the admonitions: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof," etc. But having the Spirit he now has a power within which can overcome the power of the flesh. "Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." (Gal. 5:16, 17). So the Christian is no longer under the domination of the flesh, but if he chooses he can now walk by the Spirit, and thus go directly contrary to the flesh. But if he elects to walk after the flesh he is back on the road of death. "So then brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh ye must die; but if *by the Spirit* [context shows it is the Spirit indwelling] ye put to death the deeds of the body, ye shall live." (Rom. 8:12, 13). In those who so give Him scope and control in their lives, the Holy Spirit brings forth His fruit, which is "love, joy,

^{*}From the first moment that the word reaches the heart of a man, if it find reception there, a change begins to take place. The man is then spiritually in a transition. Yet the object of the gospel is to bring him into this state, where he is not in the flesh but in the Spirit, and the Spirit of God dwells in him. If he stops short of that he cannot please God.

peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5:22, 23).

3. The Holy Spirit endues us with inward strength and power. "For this cause I bow my knees unto the Father," says Paul, ". . . that he would grant you, according to the riches of his glory that ye may be *strengthened with power through his Spirit in the inward man*. This means also "that Christ may dwell in your hearts by faith" (in Rom. 8:10, "Christ in you" is equivalent with "the Spirit of God dwelleth in you" in v. 8—for where the Spirit is, there also is Christ present); and this enables us to grasp the love of God: that ye "may be strong to apprehend . . . what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God." (Eph. 3:15-19). All this is the work of the Spirit. A sense of reality, a great and deep conviction of the love of God fills the heart where the Holy Spirit dwells. "For the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. (Rom. 5:5). Thus we look up with confidence to God and say, "Abba, Father." Since our love to God, to the brethren, and toward all men, is but the outgrowth of our apprehension of *God's love to us* ("we love because he first loved us," 1 John 4:19) it is easy to see how "the fruit of the Spirit is love", and how, being strengthened with power by His Spirit in the inner man, we become also "rooted and grounded in love." Of powerless and loveless Christians there are not a few. Yet God has made provision for us in the gift of the Spirit to give us power and love.

4. The Spirit imparts *boldness*. This is a thing every Christian needs if he is to be of any force in the service of God; preachers most especially. When at the first rise of persecution the church gathered together and prayed for boldness, God answered by a renewed outpouring of the Holy Spirit, "and they were all filled with the Holy Spirit, and they spake the word of God with boldness." (Acts 4:31). It is of interest to note that though some of these had been "filled with the Holy Spirit" on Pentecost (Acts 2:4) yet here they are again filled. There is nothing to forbid the thought that God's children may over and over again be filled with the Spirit.

5. The Holy Spirit imparts *wisdom*. He is the "Spirit of wisdom and understanding." (Isa. 11:2). Of Stephen it is said that he was full of the Holy Spirit and of faith and of grace and of wisdom and of power (Acts 6). These things are vitally connected. By faith we apprehend and by grace receive the manifold gift of God, of which power and wisdom are but two items; and all comes through the Holy Spirit, the Gift of all gifts.

6. The indwelling Spirit *intercedes for us*, with groanings that cannot be uttered. This to help our infirmity, for we know not how to pray as we ought, but the Holy Spirit makes up our lack by His intercession. This is done within us, in our hearts;

and perhaps to us not distinguishable from the yearning of our own hearts. But God who reads the inward secrets sees and hears the thing the Spirit has in mind for us when He thus intercedes on our behalf. (Rom. 8:26, 27). Indeed we cannot offer acceptable prayer, true and sincere, nor worship acceptably in any wise, except by the Spirit (Phil. 3:3; Eph. 6:18). Which does not mean merely by the directions of the Spirit, in the word, for *that* was always required, long before the Spirit was given; but he speaks of the new worship which is not only in accord with God's word, but impelled and sustained by the Spirit of God.

7. Finally—and this really goes back to our first item—the Holy Spirit alone can produce in us the Christlike life. For consider that our Lord Jesus was all His life long, from His miraculous begetting, until by the eternal Spirit He offered Himself without blemish unto God, under the Spirit's sway, in all His words and works and ways; and that all His Character is but the manifestation of the Spirit and the fruit thereof. Could any man duplicate even remotely Christ's life, unless he had Christ's Spirit? Surely not.

But God not only sent His Son, He also sent the Spirit of His Son into our hearts by which we cry Abba, Father. (Gal. 4:6). For this Christ died and went to the Father that this priceless Possession of His, the Spirit, might become available to us also.

If we cannot comprehend these things we can nevertheless believe them on the authority of God's word. The promise is not for those who are able to reason out the deep whys and the hows, but for those who believe God and accept His offered gift, and act upon it by faith.

THREE KINDS OF PRAISE.

There are three kinds of praise representing really three stages in the Praise Life. First, there is praise for blessings received. This is Thanksgiving. Only one leper out of ten who were healed, returned to give thanks. And do we return to give thanks for one blessing in ten? The second kind of praise is praise for blessings expected. This is Faith. Often the blessings never come until we believe God sufficiently to praise Him in advance. We never praise in vain, for our praises soon become objectified in real and tangible blessings. A third kind of praise is praise to God Himself. This is Worship. It has no reference to blessings, either received or expected. It rises above our needs and our experiences and is taken up entirely with the present character of the glorious Lord. There are many who know Thanksgiving who do not know the Praise of Faith. And of all those who know the praise of Faith there are but few who know extended moments of true Worship.—*Selected.*

THE "SUNDAY SCHOOL" AND THE CHURCH.

R. K. FRANCIS.

It is late in the day, in my opinion, to be discussing a question like this, yet I know there are a number of my brethren who are really and anxiously concerned, and have doubts and difficulties about issues herein raised.

On this question, as on most others, the first thing necessary is to have a clear and accurate understanding of those things which we are discussing. First, then, *What is the Church?* The meaning of the word "Ecclesia" as exalted by New Testament usage, is "a called-out people or assembly." And this Church is the grandest institution under heaven. It has a two-fold value; (1) it is a training school for immortality, adapted to every condition of social life and mental culture; (2) it is an evangelizing agency, charged with the proclamation of the good news. One thing needing to be emphasized and constantly remembered by those of us pleading for restoration of New Testament Christianity is, that in the New Testament Church the standard of greatness is not so much the conservation of the Creed but personal service for God and our fellows. It is not merely what we *know*, but what we *do*. Remember also that the great Commission, authorizing the preaching of the Gospel to *every creature*, includes the young as well as the older; and as our Lord came into the world to save sinners, so *our* first aim must ever be to bring home to the hearts and consciences of young and old the saving power of Christ's gospel.

The next question is, *What is the "Sunday School"?* This question is not so needless as some of us are apt to think. We must know what the Sunday School actually is, if we would know its relation to the Church. A Sunday School means the gathering of young people of all ages from infants to adolescents, and in some cases adults; in Wales even grandparents may be found in the Sunday Schools. The aim, the primary aim, of the Sunday School is to teach the Bible; not from the point of view of mainly training the mind; nor teaching theology, for happily the Bible is not a book of theology, but of religion; nor of teaching ethics apart from religion; but to teach the Bible so as to make those who come under its influence *true disciples* of the Christ. And this work is largely done by questions and answers. Was not this the way in which the early disciples employed themselves when they met together? And it certainly has the great advantage of being the method by which most instruction can be obtained, and generally better retained, as it gives everyone an opportunity of expressing his thoughts and feelings on the question under consideration.

Now I am quite sure that some of us have yet to see, *fully and completely*, what discipleship to the Christ means. It means the influencing of heart, intellect, and will; and the Bible is a book which appeals in a wonderful manner to all parts of our nature. There is then in our Christian religion an educational

element as well as an evangelical aim, and we require to see the relation of these two, the one to the other. The educational element is a means to the evangelical end, but Christ and His religion is the supreme aim and end of Sunday School work. Sunday School work is done because the command of the Savior is "Preach the Gospel to *every* creature"; and because He said, "Suffer little children to come unto me, and forbid them not." It is obvious therefore, that this work is as incumbent upon us as that of preaching to adults. The *methods* of work in the two cases may vary somewhat, but the work is the same. The Bible being the text book of our religion and believing, as we do, that "in the child lies the seed-corn of the future"; that every child is a divine gift, that every child has a mission, and that every child needs divine guidance, we realize that true educational modes of teaching should be employed concerning Biography, History, Prophecy, Literature, Geography, and Doctrine, in our Christianity. What then is the relation of the Sunday School to the Church? It is a department of the Church's legitimate work, a very vital and important department, and often the most fruitful field of her labor.

There is no greater function of the Church than teaching, and there are none easier to teach than children. The Sunday School then, is the product of the truth, the church's instrument of one of the Church's greatest occupations. The Master with His disciples gathered around Him on the mountain side, or on the sea shore, or in the desert, temple, or upper room, was the Sunday School of that day. Think of the intimacy of children with the eternal. Place before our children the clear objects of faith, truth in its beauty, and God in His holiness, and they will often more readily respond than their elders will. Remember this, the child does not require so much to be led, as not to be misled. Three great points are before us in our Sunday School work. (1) To win each young heart and soul for Christ; (2) To lead to true consecration of life; (3) To secure the upbuilding of character which shall have a compelling power for good. This is the work of, and for, the Church. It has been said that "the science of this century kneels at the cradle of the child"; certain it is that the hopes of the century center in the religious nature of our youth.

Now why is it there is so much apathy in some of our churches regarding this work? Why are so many of us so indifferent concerning Sunday School work? Do you *realize* that our attitude of mind towards this question is our actual relation to the thing itself. A star draws its fellows by its weight, not by its color, or by the arrangement of its surfaces and climates, but by its weight. What then is your attitude towards the oncoming generation? It is still true that the Lord places the child in our midst to call forth the best there is in us; and work among the young is essentially spiritual and divine, not merely natural and human. We have misread our Scriptures at times; the Book says take up thy Cross and follow the Christ. We have too often

read it, take up thy logic and follow Him. Because we do not meet with the words "Sunday School" in our New Testament some brethren argue it is not right to have one; but this is a narrow and cramped position to take up, and a wrong interpretation of our plea. Here we are doing the work of the church in teaching the Gospel and striving to make disciples. We often speak of the Sunday School as the nursery of the church and that is the correct idea, the true relationship. And now let us see something of what that involves. It means—

1. The church should have complete control over the school, just as the heads of the family have control over the family, taking a deep and anxious interest in the family.

2. Then Sunday School work is church work, i. e., work which it is the duty of the whole church to perform. And until churches make school work part of their own very existence, we shall not get the full possible results.

3. The church should open her treasury for the legitimate work of the school—preaching the Gospel—just as she does for the platform work. In the Sunday School we are, by the grace of God, building for days to come. The best therefore the church can give to it is none too good for the work. In the clash of the present hour, we need, and shall continue to need in the future, not intelligence only, not brilliant thought, not strong action, so much as the throb of the divine life. Men are losing their respect for religious truth, their reverence for the Lord's Day, their enthusiasm for the higher moralities of life; the Sunday School is a great and effective means of stopping this decay by producing Christian young manhood and young womanhood. This is the work of the Church done through its training college, the Sunday School.

But now, before closing, let me address in all kindness a word to our school workers.

First, I would pay my tribute of praise and respect to the large number of loyal, steady, constant workers in this department of the Church's work. I have great admiration for such. And to all Sunday School workers I would say, in the words of an article appearing recently in the *Empire Review*, "Children see their Bible and their Church, their Theology and their Ethics as these are reflected in their teachers whom they respect and often love; these impressions remaining long after the details of instruction are forgotten." Teachers, that fact must ever be before you.

Then, growing out of this comes another need and responsibility. Teachers cannot do their work effectively and exert their due influence, if they themselves do not fill up their places at the Lord's Table and worship of the Church. Unfortunately, some school workers seem to think that if they come to the School that is sufficient for the day; they have discharged all their obligations. This is far from being true. You yourselves need the teachings of the Church, the strength and fellowship that alone comes from the worship of the Church; you owe to

your Lord and Master that service which is His due, and the demands of the School require your attendance at the services of the Church.

How great then, are all our privileges and responsibilities. Let us work on in love, in this our Master's work. Christ ever attached a divine sacredness to childhood; and to all of us this message comes,—“Feed my lambs.”

“Labor on you faithful teachers,
Sow with an unsparing hand;
Precious seeds of truth you scatter,
Cast them freely o'er the land.”

Note: Readers of the foregoing article may have felt some surprise to see from Brother Francis' remarks that some teachers in the Lord's day School across the sea absent themselves from the meeting for Breaking the Bread! The English and Scottish Congregations of Christ, as we have learned to know of them in Canada, have decided superiorities over many of our American congregations. But this it not one of them! In our States the relation between the Lord's day School and the Church is much closer. With us, a large part of the adult membership attends—the writer had for a time an adult class of over a hundred, in the Highland Church, Louisville. In the Portland Avenue Church, this city, for instance, with a working membership of perhaps five hundred, three hundred are enrolled in the Lord's day classes. Brother Francis may be able to use these facts and figures to advantage in “The Old Country”, even as we have attempted to impress American churches with some noticeable superiorities of the old country brethren.

As to the term “Sunday School” rejected by many earnest brethren here, we take it to mean here simply a school conducted by the church which meets on Sunday! We ourselves in using that term, never mean some extra-scriptural institution, with separate organization from the church. Perhaps if this were always clear, there would be less occasion for those who doubt our right to classes.

We are glad to have this good article from across the Sea! Perhaps this added note will interest Canadian and English readers.—E. L. J.

THE TEST.

Nothing so reveals the defective spiritual life in minister and congregation as the lack of believing and unceasing prayer. Prayer is in very deed the pulse of the spiritual life. It is the great means of bringing to minister and people the blessing and power of heaven. Persevering and believing prayer means a strong and an abundant life.—*Andrew Murray.*

Get a copy of E. N. Glenn's Directory of churches in the States and Canada for reference when you need it. You will be traveling or moving, or some friend will want to know where to find a faithful assembly for worship. Price 50c.

CHRISTIAN EDUCATION.

B. FRANK LOWERY.

The subject of Christian Education has claimed a great deal of our attention, especially since we began to educate our children about twenty-five years ago. When our older children finished high school and were ready for college, we were confronted with a real problem in education. After a great deal of thought, investigation, discussion and prayerful consideration, we selected Harper College, Harper, Kansas, as the place to send our children. After patronizing Harper College for three years it was consolidated with the Arkansas Christian College, made a four-year college, and the name changed to Harding College.

Since the opening of Harding College we have had one or two children in attendance each year, and have been well pleased with the progress they have made. We are personally acquainted with every member of the faculty and know them to be able and efficient instructors, capable and safe Bible teachers, free from any of the hobbies that hinder the work of the Lord in many places. During the three years that Harding College has been functioning as an institution of learning, we have paid five visits to Morrilton, spending from one to six weeks there each time, getting acquainted with the school, the faculty, the student body, and board of trustees. I have just returned from my latest visit to the school, where I was called into a meeting of the board of trustees. The close connection I have had with the school since its beginning, and the work I have helped do for it, prompts me to say that the prospects for Harding College were never brighter than at present. Harding has a beautiful campus of forty acres adjoining the city of Morrilton, Ark., with buildings and equipment valued in excess of \$500,000, surprising to all who inspect them. The work done, the advancement made, and the standing attained, by Harding College commend it to parents as a good place to send their children for high school, or college work.

The work offered by Harding College is standard in every way. The Arkansas State Board of Education has rated Harding as a standard four-year college. Work is offered in ten different departments leading to the Bachelor of Arts degree. Students working out a major in any department are qualified to enter the graduate schools of the larger universities. Students who desire to teach in other states can secure their certificates in those states without examination upon the completion of the necessary professional courses in Harding College.

Another point that should be emphasized is the safety of environment that surrounds the Harding students. Morrilton is a nice quiet city whose people all respect Harding College and cooperate in every way possible for the good of the school. The close supervision of all student activities by the faculty, and the great care exercised by them for the moral safety and spiritual

training of the students, make Harding College a safe place to send children for an education.

I wish every parent in the brotherhood would ask Dean L. C. Sears, Morrilton, Ark., for a catalog and investigate the merits of Harding College; the scope and character of the work offered, together with the cost of same, before deciding where to send their children to school this fall. Those young men and young women, also, who decide for themselves the question of what college they will attend, will find that Harding College offers special inducements that are hard to find elsewhere.

COMMUNITY SINGING.

The following extract from a recent letter in the *Aberdeen Press*, is worthy of note from more than one point of view:

"Permit me to relate one experience in community singing which will be remembered by many in Aberdeen with the greatest pleasure. I had the fortune to attend one of the largest church community practisings ever held in Aberdeen. In 1872 the late William Carnie, of *Northern Psalter* fame, invited, by notice in the *Press*, a choir of one thousand voices to meet him in the Music Hall for the improvement of church music. He received a magnificent response, and I well remember Mr. Carnie standing on a long table platform extending almost the length of the hall, on which he marched up and down leading and guiding the one thousand voices which surrounded him on all sides in their respective parts. He had no instrumental aid, simply his baton and tuning fork, and yet the singing was characterized by great heartiness and evident ability on the part of the singers, and with the guidance of so able a conductor the practice on new and old Psalm and hymn tunes was continued with unflinching interest for ten weeks.

"One cannot pass from such an experience without recognizing the ability of the man who was responsible for this movement. William Carnie was simply an ordinary precentor, not even gifted with an ordinary singing voice, with no outstanding ability as a musician, no musical titles to his name, but a man of literary attainments, a poet of no mean order, with a fine and engaging personality.

"The work of his church choir in unaccompanied singing has even at the present time with all our embellishments and organ accompaniments never been excelled, in my opinion."

There is growing evidence to back up this testimony of John Curwen that instrumental music has killed congregational singing in Scotland. Yet some Churches of Christ are hastening to adopt this retrograde movement.

From the *Bible Advocate*, a monthly paper published by brethren in England.

We have that remarkable little book, "Progress of Doctrine in the New Testament", 90c postpaid.

WHY I GO TO BRAZIL.

O. S. BOYER.

(Now enroute to South America)

My reason is not that I wish to be a hero among the brethren. Being a hero never did have much attraction for me, and if it did have, I most assuredly would choose some other route.

Neither am I going because I am making a great sacrifice or feeling that I am condescending to do an undesirable and hard task. It is a real joy and a blessed, blessed privilege to go there with my Lord. "Go . . . and I am with you."

Neither am I going because I have more ability than others. It is not a lack of education that is hindering the church in preaching the gospel to every nation, but a lack of willing hearts. Poor uneducated and unenlightened people do not require polished oratory and masterly language. Hundreds of good conscientious saints striving after more education have lost the fire of heaven from their hearts. How much better if they had gone to the heathen while the love of God for lost souls still burned pure and white-hot in their souls?

Neither am I going for the novelty of it. I was always too much a lover of staying at home. I realize all novelty will soon wear off on the field.

Neither am I going because I cannot find plenty of heathen at home. I do not remember of being in any community a week without having seen enough work for the Lord to keep me busy a lifetime.

But my first, and really all-inclusive reason for going, is that God is who He is. "I am Jehovah thy God": that was sufficient reason for obedience in Moses' time, and now when our God speaks it is not ours to ask the why and the wherefore. It is not ours to question the wisdom and reason for baptism, the Lord's Supper and a hundred other things He asks us to do. When the word comes from Uncle Sam for men of certain qualifications to go into battle the men obey because Uncle Sam is who he is. And when our God plans that "men of every tribe, and tongue, and people, and nation" shall be in that redeemed throng it is not my place to argue and hesitate. The President sends forth a proclamation for the observance of Thanksgiving and it is immediately posted in every nook of the country. But our God makes a proclamation and for centuries it has been kept at home.

Another reason is because of what I am. My ancestors in England got so far away from God that they knew Him not at all and even drank human blood and lived in trees. My exceeding great joy in Christ comes not just through a godly home, but can be traced on back to God-fearing men who left weeping fathers and mothers, who left their beloved native land, and who endured all kinds of hardships that my forefathers in England might know God.

And another reason is because I cannot get away from the

fact that every man has more of a right to hear the gospel once than any other man has to hear it over and over. If I were away from God, surely I would want an opportunity of being saved. I want to do unto them as I would like them to do unto me. With Paul and by God's help I say: "They shall see to whom no tidings of him came, and they who have not heard shall understand."

And still another reason is because He who saved me said, with the crucifixion marks in view and just before His ascension: "Go ye therefore and make disciples of *all the nations*." But His beloved church have a thousand arguments for not going. There is a great need of hearts stirred to give time, ability, money, and sons and daughters for the work. But the greatest need in the church this minute is for saints to step right out and say, "Here I am, Lord, send me." Some who really would go really cannot go. I am one that can.

And still another reason is because when I stand before any audience and preach the "go" of our commission, sincere faces seem to say to me, "If you really mean it, why don't you go?"

And still another reason is because every time I pray my heart cries out, "Lord of harvest send forth reapers." How can I conscientiously continue to obey "pray ye therefore the Lord of the harvest that he send forth laborers" and at the same time refuse His urging myself?

"Brazil is the second largest country and the fourth largest empire of the world, and has a white population greater than those of Canada, Australia, New Zealand, and British Africa together." In religious circles South America is called the "Neglected Continent." Among "us" it is so neglected that we very seldom hear of its need of Christ, and when we do there is usually some remark made that tends to detract from the interest in missionary work there. A great leader in one of the great denominations of the United States recently said that to his knowledge there was not a field upon the face of the earth today that had greater possibilities and that was more ready for the gospel than that greater part of South America called Brazil. The only way we can keep from being deeply interested in missions in that great country is to continue to neglect to listen to the great needs of that "neglected continent."

List of quantity purchasers of the alphabetical hymnal. "Great Songs of The Church," since last report: Akron, O., Isabel, Kan., Kansas City, Mo., Lyons, Ind., Tulia, Texas, Forest, Ont., Oplin, Texas, Jennings, La., Ebenezer, Harrodsburg, Ky., Augusta, Kan., Buffalo Gap, Texas, Midland, Ind., Coleman, Tex., Rock Springs, Tex., Vincennes, Ind., Tracy City Tenn., Bedford, Ia., Palmyra, Ind., "Kansas", Salem, Ind., "Berea", Sullivan, Ind., Trinity Springs, Ind., Cleveland, Okla.

We can furnish Morgan H. Carter's "Bible Studies for Young People", 35c; in quantities for classes, 30c each. It is a neat book of 80 pages, size 6x9, adapted to the ages of 11 to 16. It contains 713 questions, an alphabetical list of selected Bible characters, a list of cities, mountains, rivers, etc., with historical allusions, 103 Lessons for a year of Study, 4 articles on the Bible, Salvation, etc., and some suggestions to teachers.

TWO MORE WORKERS FOR CHINA.

J. N. Armstrong.

It delights my soul to inform the churches of Christ that two more young people, Lewis T. Oldham and his wife, are ready to join Brother and Sister Benson in China. They want to sail in August, and I am telling every reader of our papers about it so that we may begin at once to collect the necessary funds to put them across. A number of our missionaries from Japan are returning in August and it is an opportune time for Brother and Sister Oldham to go. The amount necessary to meet the necessary expense of crossing should be easily raised among so many and we should not be long about it. Let every Christian plan at once to do his bit.

Brother and Sister Oldham have not hurriedly decided to go to the far-off field. It has been in their hearts to go for years. No two young people ever went to school with a more definite plan. Lewis and Grace have planned for years to fit themselves to do this work. I call them "Grace" and "Lewis" because they have been our students for years. We have a right to know them and we are ready to back them and trust them far away from home with our Lord's cause. The Church at Morrilton is sponsoring their going and Brother S. A. Bell, well known for years, has been selected by the Church to be treasurer for this fund.

Brother and Sister Oldham are natives of Oklahoma and Kansas, he of Oklahoma and she of Kansas. They are not children but are settled young people, thirty and twenty-seven respectively. They know in whom they have believed and whose work they have set their hearts to do. Their going into the foreign field and engaging in this work has been woven into all their love-making and when George Benson and Sallie Ellis Hockaday Benson went over to China two years ago, Lewis and Grace were in the plan to join them later. George and Sallie Ellis were to go ahead, get the work started, while Lewis and Grace stayed in school and made further preparation. So their going is not a late "hatched up" affair, but is a very mature plan of theirs, well known to many of us.

Lewis was a member of the Senior class of Harding College this past year and received his diploma and bachelor's degree from that institution on Jun 2, 1927. Grace, his wife, has finished two years of College work and is the mother of Frances Marie, who is about nine months old. Those of us who know them and the Bensons are humbly proud of them. Putting them across is doing real business and to put money into this project is making a sound investment. We need a thousand dollars. Come along then, brethren, with the funds. Let us roll up this thousand dollars in thirty days after this announcement is seen in the papers.

HONOLULU MISSION.

(From Max Langpaap's Letters to a Young Japanese).

"Dear Earnest: 'Come now, and let us reason together.' God is always willing and anxious to do that with anyone. He speaks to us today through Jesus Christ. 'This is my beloved Son, in whom I am well pleased; hear ye him.' Matt. 17:5. Salvation then comes through Jesus Christ, the Son of the Living God. He himself declared that 'except you receive the Kingdom of Heaven as a little child, you shall in no wise enter into it.' It is easy to understand that a little child is open-minded, artless, easily led and influenced by kindness and justice. So it must be with one who is anxious to learn just what the teaching of Christ is. He must receive the Gospel with eagerness and open-mindedness. 'The entrance of thy word giveth light.' 'The words that I speak unto you, they are spirit and they are life.' The Bible rightly divided and conscientiously studied will yield the way that leads to immortality. This is what is called 'the way of holiness.' Great and wonderful is the reward that awaits those who overcome the world. 'He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things.' Romans 8:32. 'But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'

Very sincerely your friend,

Max Langpaap."

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"Let us raise the standard and get a move on in Africa."—*John Sherriff*. ** Brother Langpaap wants all the returning missionaries to stop in Honolulu.

Sister Bixler writes cheerfully of their trip in the west. ** Sister Ethel Mattley is eager to get things started properly in China. ** Herman J. Fox favors his supporters with an informing bulletin worthy of wider circulation. ** Some of the African workers report New York draft the best form of remittance. ** Sister Benson teaches a class of Chinese children who understand English and enjoys it immensely. ** A missionary writes: "I believe the Louisville people are among the very best workers in the U. S. We have certainly felt the influence of their missionary zeal."

W. N. Short, of Sinde Mission, Africa, expresses need of funds for a dipping tank, \$250, and support for a native teacher, \$10 a month, which should be supplied promptly. ** An African bulletin tells many interesting things: "White ants find it hard to get into a house if a good projecting sheet of tin is put all around on the foundation, but woe to the house without it or even with a weak spot." "Native cattle have huge horns, but give little milk." Says George Benson: "We have been given a free hand in teaching and working with the Christians here in Sham Shui Po" notwithstanding all the upheaval in China. ** John Sherriff's outlay for general mission expenses for April and May are: Hyu Hyu mission salaries, \$38; supplies, \$8.64; Molly Sherriff, \$32.50; Native teacher, \$45; helper, \$5; Bula-wayo expenses, \$97.85; food for native students, \$72.25; photography, \$12.91; Forest Vale requisites, \$55.95; exchange on U. S. checks, 04.66; self support, \$350. He could receive more working as a stone mason. ** The Scotts praise the work the Shorts have done in opening at Sinde.

On June 28th, Bro. Benson baptized 8 more Chinese (5 from his English class) in Hong Kong.

INDIA LETTER.

(Copy received from Living Message)

Bro. McCaleb says that "the essentials of success on the mission field are: (1) Good health; (2) good economy; (3) devotion to one's work; (4) a conviction that one is where he ought to be; (5) a faith in God that won't let go; (6) and a kindly spirit towards the people and a patience that never fails." These suggestions will be helpful to me, and believing that they will help others also, I take this privilege to pass them on.

Geo. K. Desha.

All true help comes from God. Over and above all other means of grace, God wants to be *asked*. Do you pray?

ZOSHIGAYA MISSION, TOKYO.

(Copy received from Living Message)

When Miss Cybert moved from Zoshigaya it was agreed all round that Mrs. Murata, her helper, would remain with the Gakuin. She agreed to take the kindergarden and Gakuin and make them bear their own expenses. She takes the responsibility of all details, collects all bills, and pays all accounts. She also agrees to keep up all minor repairs. On April 8 she admitted eighteen girls of the Girls' University.

Miss Kennedy's singing classes, both at Zoshigaya and Kamitomizaka, greatly appreciate her teaching. She is gifted with a musical talent and has a very sweet voice to express it.

I had about ten thousand tracts printed preparatory to going with Bro. Hiratsuka to Tanakura, Bro. Harry Fox's station, to meet the spring horse show when the whole country gathers in town. It is a fine occasion for open air preaching and for the distribution of tracts.

J. M. McCaleb.

LETTER FROM JOHN SHERRIFF.

Our meetings, considering the small number of natives around here, are very well attended. Since my last, one has been baptized, and three confessions.

In the hope of closing the Mission, and going to "Huyu Huyu Mission," I have not encouraged the students to sign on again when their school year expired. I have also disposed of the Native Teacher's Services, and instead engaged as a worker Bro. Peter Ndlugula (a student) at \$7.50 per month for a start, besides his food. When the way opens up for us to move forward, we will take what students are left, with us to Huyu Huyu. The people at Huyu Huyu are still calling us, and the Government is waiting for us to fulfill our obligations, as laid down in the terms of the Lease. But at time of writing, not one response has come from our brethren, to my appeal to finance and take up this important Mission Field.

We have not given it up yet, we are still "Watching unto prayer." I have been compelled to get another car. I was afraid if I kept the old one any longer I would not be able to dispose of it. I think the Lord has led me in the matter, as I have got a Ford, 1927 model, with all accessories cost \$960 for \$775. Has only done 1,600 miles, practically new. I was allowed \$200 for my car, which I have put as a contribution towards the new one, and as a deposit. I have twelve months to pay the balance of \$575, plus \$50 interest. We can save this item if the brethren will send balance to pay cash.

If the way does not open up for us to go to Huyu Huyu at once, I must needs pay another visit. I noticed one member in the House at Salisbury suggesting that four visits a year be made by the missionary in charge, instead of three. It is now June and I haven't made one. Our lease or grant stipulates that the missionary must reside on the Mission.

To do this we need at least \$1,000 for materials, and transport on same for the house. There will also be expenses in transport of household effects, furniture, etc.; and stores by rail and wagons from Bulawayo to Macheke Station, then some fifty miles by wagon to Huyu Huyu Mission, probably cost \$150.

Dear brethren, it's no picnic, breaking up this comfortable home at 63 years of age, to go hundreds of miles away, and live in grass huts, to build a home for some one else to live in, but it's got to be done, and we are quite willing to do it, so far as we are able, realizing we can't follow Jesus and stay comfortable at home. Jesus says, "If any man will serve me, let him follow me." Jesus has certainly gone to Huyu Huyu and we, or some one else must go too.

I think it must be six or seven months since I wrote to the churches, through the papers, soliciting help financially and otherwise, for the above Mission, but not one response is forthcoming. We have no Foreign Mission Society, or Committee appointed to attend to this work, so what is a poor willing missionary to do? If it were not for a few brethren who work themselves to death—(Janes. Hall, F. B. Shepherd and others)

Unity is Strength. Would it be a sin for a number of brethren to work

conjointly together, appointed by the churches, to collect and distribute funds for mission work, to make the work more permanent and effective?

You have the men there, and the money too; they only need collecting, sending out, and a great work will be done, Christ will be uplifted, souls saved and God glorified. "Do it now," and write by return.

Love and greetings to all,

Bulawayo, South Africa.

John Sherriff.

FORESTVALE MISSION.

After a week's visiting with brethren in Cape Town we took train for this place. The distance is about thirteen hundred miles. The mission is about four miles out. Livingstone is about three hundred miles farther on, and the Sinde Mission is out in the brush about twenty miles from Livingstone. The new mission is still farther up the line from the Sinde Mission, about a hundred miles.

Brother Sherriff has done a lot of work on the place here, and still more in a spiritual way. He and family have gone to the Sinde Mission to visit the Shorts, Lawyers, and Merritts, for a week or ten days. We are left in charge of things here while they are away.

I have made a dozen talks since arriving. The "speed limit" is often broken as I try to talk through the interpreter. They say that I don't do so badly though. I consider it a great pleasure to talk to those who seem so anxious to learn. We have seen many folks over here but they don't seem any wilder than some of those of America. Wife and I are having quite a time trying to get used to the way folks do things here. This going down town without a hat, riding "up-stairs" in street cars, carrying a stick (cane) to walk with, passing folks on the wrong (left) side, riding in carts drawn by one native, or by sixteen donkeys, eating and drinking tea from five to seven times a day, using the outside of the fork instead of the inside to pick the food up for eating, and such things is rather trying on old folks.

We are all well and happy in the work of the Lord.

Geo. M. Scott.

VICTORIA FALLS.

The Wonderful Victoria Falls! While in town the other day Mrs. Short and I walked down and spent a day at the Falls seeing and wondering at the majestic splendor and awful greatness of these Falls. A great chasm or crack in the earth right across the river from one bank to the other, which is one and one-fourth miles. All the water from this mighty river takes one headlong plunge four hundred feet, is beaten into spray and mist which rises four hundred feet, I should judge, above the level of the ground and then falls like rain on everything about. This water, all of it, from the mile-and-a-quarter river, must force itself out through a narrow gap which is perhaps but about sixty or seventy yards wide. Whirling, tumbling, sucking, the water rushes through this narrow gap, down the narrow canyon for several miles before it broadens out. We went down into the canyon to the very edge of the water. The boiling water gives a person a queer feeling, as if it might want to take him along with it. But the beautiful thing is to see the God-given Covenant to man, as the sun shines through the spray—the Rainbow. Such beauty mixed with wonder. God only could be the maker.

W. N. Short.

Sinde Mission, South Africa.

LETTER FROM MISS MATTLEY.

(Describing a Perilous Journey.)

I boarded a passage boat bound for Shiu Hing and this time, being alone I engaged one of the small rooms at the back of the boat. Some time after the fare had been collected they came wanting more money, so I had to pay almost a dollar for the protection of the soldiers who were with us. It was not until I reached Shiu Hing that I learned that for a number of trips this boat had been boarded by bandits and robbed. Thanks to the protecting hand of our Heavenly Father we saw nothing of them on this trip.

When the other passengers found that a "foreign devil" was traveling with them they came to look at me as though I had been a lion in a cage.

A spirit of independence has swept over China, and they will no longer be ruled by man's word. I was glad to point them to the final authority, God's Word, the Bible. With the language I had at my command I tried to pass on to them the truths which some of you had unfolded to me and trust that they may be a blessing to the Chinese.

Ethel Mattley.

JAPAN IN TRANSITION.

(The following taken from the leading English daily of Tokyo, owned and edited by Japanese, is of interest.—J. M. McCaleb).

DUAL LIVING.

The remark made by a vernacular contemporary, that the Japanese people had better give up their dual mode of living, and conform more to the Occidental in dress, homes and table, is deserving of attention, and the fact that this contemporary attributes the incentive towards this change to the inclination of the present Emperor, realized by him during his European tour while still Crown Prince, adds emphasis to the movement.

It is remarkable to what extent young children, not only in the great cities, but also in most of the smaller places, are now clothed by their parents in foreign garb. This is undoubtedly due to two reasons—economy and appropriateness. A far smaller outlay of money is required to dress the young boy or girl, attending Primary school, in foreign garments than in Japanese, and with the introduction of seats and desks in all schools, foreign dress is more appropriate than Japanese.

With respect to homes, it has been deduced by foreign observation that the Japanese have a strong Malay strain in their blood, as the style of architecture in Japan has undoubtedly been influenced by some clime much warmer than Japan. The houses, of flimsy construction, virtually open to the outside, to winds and to cold, are certainly not suited to the climate of Japan during many months of the year. Today it is a question whether or not construction of homes in foreign style is cheaper than purely Japanese homes, but *when the matters of health, hygiene and comfort are considered the Japanese constructed home is hopelessly over-balanced.* (Italics ours.—Ed.)

In the matter of food, it seems to be now generally accepted by dieticians and physicians that the old Japanese bill-of-fare was lacking in certain properties which contribute greatly to physical and mental energy, and while the Japanese of old was of a hardy race, he would have been more hardly had his diet been better balanced.

Taking it all-in-all, there seems to be little doubt but that Japan could live more economically and live a more complete and comfortable life if she could adopt very generally foreign dress and foreign homes and adopt a judicious balance between Japanese and foreign foods.

From Africa: "The Scotts are getting into the work well. Lawyer and Merritt are getting the work under way at the new Mission. Pray for us all."—W. N. Short.

The Lord's Day Lessons

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

FIRST LORD'S DAY LESSON OF AUGUST.

Lesson 6.

August 7, 1927.

DAVID SPARES SAUL.

Golden Text: Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Lesson Text: 1 Sam. 26:7-14, 17, 21.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay round about him. 8 Then said Abishai to David, God hath delivered up thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time. 9 And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless? 10 And David said, As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish. 11 Jehovah forbid that I should put forth my hand against Jehovah's anointed: but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go. 12 So David took the spear and the cruse of water from Saul's head; and they gat them away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them. 13 Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them; 14 and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? 17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. 21 Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

Questions on Lesson-Text.

Where was this? (See Notes) How many men were with Saul? (v. 2). How did David discover the camp of Saul? (vs. 4, 5). What great men were with David and who went with him to the camp of Saul? (vs. 5, 6).

Verse 7. In what condition did they find Saul? Who was with him and what were they doing?

Verse 8. What was the conclusion of Abishai? What did he desire to do? Do you think Abishai was a strong man?

Verse 9. Why did David forbid Abishai to strike? What should be our attitude toward those in authority? Rom. 13:1-4.

Verse 10. Why did not David visit vengeance upon Saul himself? Rom. 12:19. Is this principle taught in the Old Testament? Deut. 32:35.

Verse 11. What did David again say? Why would he not put forth his hand against Saul? What did he tell Abishai to do? Why?

Verse 12. Did any one see them or know what they had done? Why did not Saul and his men awake?

Verse 13. Where did David then go? How far was it?

Verse 14. To whom did David cry? Did he hear and answer him?

Verse 17. Who else heard David's voice? Did he recognize him? What did Saul call David? How did David address Saul? Was this proper? Rom. 13:7.

Verse 21. What did Saul say to David? Was this confession sincere? What did Saul promise David? Did Saul keep his promise? 1 Sam. 27:4.

NOTES AND TEACHING-POINTS.

THE FAILURE OF SAUL AND THE SUCCESS OF DAVID.

Saul with three thousand men to aid him fails in his attempt to find and slay David, yet David seems to have no trouble in locating Saul at a time when the advantage is wholly on Saul's side. This difference cannot be accounted for upon either the superiority of David's sagacity or Saul's lack of it. Clearly the Lord was on the side of David and this always makes a great difference.

DAVID'S MAGNANIMITY TOWARD HIS ENEMY

In this act he expresses the highest manifestation of living faith. This can most easily be done when we recognize the truth that vengeance belongs to the Lord. It also had the proper effect upon Saul in his attitude toward David. He at least openly and professedly confessed his sin to David. Rom. 12:20. The Lord can always deal better with our enemies than we can, and besides we should remember that our enemies are also objects of our Lord's love and that He desires their salvation.

"THE POWERS THAT BE ARE ORDAINED OF GOD."—Rom. 13:1-7.

David recognized this important fact, consequently he would not allow a hand to be lifted against the Lord's anointed king. In principle governments are of God. Rulers are God's ministers, servants, and civil authority even with a Nero as its head as it was in the days of Paul was a thing in principle divine. A Christian should reverence the institution in its idea and regard its officials whatever their personal faults as being themselves dignified by their office in the God-ordained institution of civil government. With the Christian the most erring, imperfect administration of civil order is to be respected before it is criticised. History will show that the cause of Christ has suffered when Christians have resisted by force even despotic and cruel rulers.

SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 14, 1927.

DAVID BRINGS THE ARK TO JERUSALEM.

Golden Text: We shall be satisfied with the goodness of thy house, thy holy temple.—Ps. 65:4.

Lesson Text: 2 Sam. 2:3, 4; 5:1-3; 6:12-15.

2 Sam. 2:3. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. 4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, The men of Jabesh-gilead were they that buried Saul.

2 Sam. 5:1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. 2 In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel. 3 So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

2 Sam. 6:12. And it was told king David, saying, Jehovah hath

Questions on the Lesson-Text.

Verse 3. Where was Hebron? Who told David to go up to Hebron? 2 Sam. 2:1. Who went with him? 2 Sam. 2:2, 3.

Verse 4. What is meant by "the men of Judah?" Ans. The people who belonged to the tribe of Judah, one of the twelve tribes of Israel. What did they do to David? Was David anointed king before he became a king in fact? (1 Sam. 16:12, 13). Who was king over the other eleven tribes at this time? Ishbosheth the son of Saul. 2 Sam. 2:8-11.

2 Sam. 5:1. Who came now to make David King? How long did David reign in Hebron? (1 Kings 2:11). How long altogether? What had become of Saul? (1 Sam. 31). Who buried Saul? (1 Sam. 31:11-13). What had happened in the meantime between Saul's death and the events recorded here? (Civil war between the houses of Saul and David. 2 Sam. 2:12-32).

blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy. 13 And it was so, that, when they that bare the ark of Jehovah had gone six paces, he sacrificed an ox and a fatling. 14 And David danced before Jehovah with all his might; and David was girded with a linen ephod. 15 So David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the trumpet.

2 Sam. 6:12. What was the ark of the covenant? (Ex. 37:1-9; Heb. 9:1-5). How did the ark of God happen to be in the house of Obed-edom? 1 Sam. 4-6 records its capture by the Philistines and its return to the land of Israel. Had David ever made a previous attempt to bring the ark to Jerusalem? (1 Sam. 6:1-11). Why had he failed in the first attempt? (1 Chron. 15:12-13). Why was he successful this time? (1 Chron. 15:15).

Verse 13. How did David express his gratitude to God for the return of the ark?

Verses 14, 15. How did he express his joy? How did the people express their joy?

NOTES AND TEACHING-POINTS.

CONNECTING THE STORY.

After the events of last lesson David fled to Philistia and seems for a time to have cast his fortunes with those who were the enemies of Israel. 1 Sam. 28, but in the 29th chapter he is providentially saved from fighting on the side of Israel's enemies. He returns to Philistia in time to avenge the destruction of his city, Ziklag, by the Amalekites and fights valiantly against them. Saul and Jonathan are slain on the field of Gilboa and Israel was wholly defeated by the Philistines. David hears of Saul's defeat and returns to mourn their deaths. He is made king first of Judah, and then after the downfall of the house of Saul becomes king over all Israel. The ark had been captured before the days of Saul but had been returned to the land of Israel.

THE RIGHT THING IN THE WRONG WAY.

David's first attempt to bring the ark of God to Jerusalem failed as we have seen because he attempted to bring it on a cart as the Philistines had done, instead of having it borne on the shoulders of the Levites as God commanded. Uzzah had lost his life for touching the ark with his hand, a thing forbidden.

Christians today fail because they try to do the work of God in the Philistine way. They attempt it without prayer, and by the use of worldly means and fleshly wisdom. They change the simplicity which is in Christ for elaborate organization and ceremonial and ritual. They defile the worship and degrade it into a mere aesthetic performance. Not until they sought the Lord in "due order" "according to His ordinance" did they prove successful nor will men today.

REJOICING IN THE LORD.

It is evident that there was great rejoicing when this sacred symbol was brought back again to its proper resting place. The dancing of David before the ark is no proof that the social dances and promiscuous associations of the sexes in the modern dance has any Biblical sanction. Men pay an unwitting compliment to the Bible when they even try to prove by it that their wrong actions are right. Today we have no ark, but we can rejoice in the fact of our Lord's real, spiritual presence among his people dwelling in their hearts by faith.

QUESTIONS FOR CLASS USE.

1. What does the fact that "every" man and his household went with David signify as to their devotion to him?
2. Where had David been?
3. In what land was Hebron?
4. Did David come into full possession of his kingdom at once or by stages?
5. What did the anointing of David by the men of Judah mean? By all Israel?
6. What act of respect for Saul did David show? Vs. 4 to 8.

7. What did all Israel say David should be to them?
 8. What did the ark symbolize?
 9. What had happened to the house where the ark had been kept?
 10. What will happen to the home where God dwells?
 11. What mistake did David make in the first attempt to bring the ark of the covenant to Jerusalem?
 12. When only was he successful?
 13. Why was there such great joy when it was brought up?
 14. What did the ark contain? (Heb. 9:4).

THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 21, 1927.

GOD'S PROMISE TO DAVID.

Golden Text: Thy throne, O God, is forever and ever; and the scepter of uprightness is the sceptre of thy k.ing om.—Heb. 1:8.

Lesson Text: 1 Chron. 17:1-12.

1 And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah dwelleth under curtains. 2 And Nathan said unto David, Do all that is in thy heart; for God is with thee. 3 And it came to pass the same night, that the word of God came to Nathan saying, 4 Go and tell David my servant, Thus saith Jehovah, Thou shalt not build me a house to dwell in: 5 for I have not dwelt in a house since the day that I brought up Israel, unto this day, but have gone from tent to tent, and from one tabernacle to another. 6 In all places wherein I have walked with all Israel, spake I a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, Why have ye not built me a house of cedar? 7 Now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the sheeppcote, from following the sheep, that thou shouldst be prince over my people Israel: 8 and I have been with thee whithersoever thou hast gone, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth. 9 And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first, 10 and as from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I tell thee that Jehovah will build thee a house. 11 And it shall come to pass,

Questions on Lesson-Text.

Verse 1. What noble purpose did David conceive? To whom did he make it known? Where was the ark of the covenant? In what kind of house did David dwell?

Verse 2. What did Nathan the prophet think of David's purpose? Who would be with David? But was Nathan right? 2 Sam. 7:12 13. Also v. 4.

Verse 4. What was the message so far as David's building the house was concerned?

Verse 5. Where had the Lord dwelt up to this time? Does the Lord ever really dwell in temples made with hands? Isa. 66:1; Acts 7:47, 48. In what sense had the Lord dwelt from "tent to tent?"

Verse 6. Had God ever commanded anyone to build him a house?

Verse 7. What wonderful work of grace had God done for David? Is it any wonder that David was grateful to God?

Verse 8. Who had been with David? Who had dealt with David's enemies? What great promise does God make to David in this verse?

Verses 9, 10. What wonderful promises does God make to his people Israel in these verses? Name each item? What is meant by the words "As at the first"? In addition what did God promise to build for David?

Verse 11. What other promise is contained in this verse with reference to David's seed?

Verse 12. What would this son do? How long would his kingdom be established? Who was this son? (Acts 7:45, 46, 47). In whom is the complete fulfillment of this promise? (Acts 2:29-31).

11 And it shall come to pass,

when thy days are fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom. 12 He shall build me a house, and I will establish his throne for ever.

NOTES AND TEACHING-POINTS.

THE GOOD BUT MISTAKEN PURPOSE OF DAVID.

David recognized the hand of God in the successes of his life and he no doubt felt that he could show his gratitude to God in no better way than to build God's house. However, God had a different purpose. Even Nathan, guided only by his own wisdom and by that which seemed to be fitting, concurred in David's purpose. However when the will of God was made known in the matter they discovered their mistake. It is not safe to be guided by our own wisdom even though it may seem to be the most fitting thing to be done. A "Thus saith the Lord" is always better than the best human judgment.

THE DIVINE ORDER RESTORED.

The ark, as we saw in our last lesson, had been brought to Zion while the brazen altar and perhaps other vessels of the holy place were left in Gibeon. Asaph and the singers (1 Chron. 16:37,39) ministered before the ark in Zion at Jerusalem while the priests ministered before the tabernacle in Gibeon. This was confusion, and not until the temple was built by Solomon was the divine arrangement restored. David may have recognized this and it may have been the reason why he desired to bring together to the most suitable place all the vessels of the ministry.

THE DAVIDIC COVENANT.

To understand fully the items and provisions of this great covenant we should read 2 Sam. 7, in its entirety, including the prayer of David.

Let these points be carefully noted.

1. The covenant is immutable being confirmed by the oath of God. (Ps. 89:20-37).

2. It has but one condition: viz., If any of David's seed commit iniquity they shall be chastised, but the covenant will stand. (Ps. 89:31-34).

3. God would build David a "house", not a literal house but a family, posterity, dynasty.

4. His "throne" should be established, i. e., his sphere of rule.

5. "Forever," i. e., in perpetuity.

6. The complete fulfilment of this is in Christ. This son is Christ. (2 Sam. 7:14; Heb. 1:5; Acts 2:29-32; Acts 15:14-17; Luke 1:31-33;).

7. The covenant involves the restoration of Israel. (2 Sam. 7:10). The chastisement on the house of David fell first in the division of the kingdom under Rehoboam, David's grandson, and finally in the captivity and dispersion. (2 Kings 25:1-7). But the covenant is immutable and will not be abrogated (Isa. 54:10) for it was confirmed by an oath to David and renewed in the promise of the angel Gabriel to Mary. (Luke 1:32). The Lord God of the covenant will give his thorn-crowned son the very throne that was established which beyond a doubt was the throne of the kingdom of Israel. That this covenant is made sure to Christ is made clear by the Apostle in Acts 2 as he speaks to the Jews of the resurrection of Christ. God had promised to raise up one to sit on the throne of David. Christ has been raised from the dead therefore it is he who shall sit on the throne of his father David. The final provisions of the covenant are not fulfilled until Israel shall be restored.

QUESTIONS FOR CLASS USE.

1. What noble thought came into David's heart? Did David and Nathan think that was the proper thing to do?
2. What should people seek when they propose to act for God?
3. In what kind of place had God's oath?
4. What is the temple of God today?
5. What promises were given in the provisions of God's covenant with David?
6. How is the covenant secured? (By
7. Which son of David was the near dwelt in the past?

- fulfillment in that he built the Lord a house?
8. Who will completely fulfil all the items of the covenant?
9. How do we know Christ is the seed of David? (Matt. 1:1-17).
10. What kind of crown did Christ receive from the Jewish people?
11. What is to be the duration and extent of Christ's kingdom? (Isa. 9:6-7).
12. How is it that David can call Christ Lord? (Matt. 22:21-46; Rev. 22:16).
14. Did David foresee the resurrection of Christ? (Acts 2:30-31).

FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 9.

August 28, 1927.

NATHAN LEADS DAVID TO REPENTANCE.

Golden Text: A broken and a contrite heart, O God, thou wilt not despise.—Ps. 51:17.

Lesson Text: 2 Sam. 12:1-10, 13.

1 And Jehovah sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. 2 The rich man had exceeding many flocks and herds; 3 but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. 4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. 5 And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die: 6 and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. 7 And Nathan said to David, Thou art the man. Thus saith Jehovah, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; 8 and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would have added unto thee such and such things. 9 Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. 10 Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. 13 And David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die.

Questions on Lesson-Text.

- Verse 1. Who sent Nathan to David?
- Verses 2, 3, 4. What was the story Nathan told to David?
- Verse 5. How did David receive the story? Of what was such a man worthy?
- Verse 6. What did David say the man must do? Why?
- Verse 7. What surprising statement did Nathan make to David? What kindness had God shown to David? What high position did David hold? Did all this make his sin worse? Why?
- Verse 8. What other gifts had God bestowed upon David? Would God have done even more for David?
- Verse 9. What had David done? What two commandments of the law had he broken?
- Verse 10. What awful thing would come upon the house of David as a result of David's sins? Was this a general principle of God's dealing? (Ex. 34:5-7). Whom had David despised? (Read 2 Sam. 11th chap.)
- Verse 13. What confession did David make? Against whom had he sinned? What had led David to repentance? (Rom. 2:4). Against whom is all sin? (Psa. 51:4). For what did David pray in Psalm 51? Was his sin forgiven? (2 Sam. 12:13). What special and immediate calamity was to come upon David? (2 Sam. 12:14).

NOTES AND TEACHING-POINTS.

THE DOWNFALL OF GOD'S ANOINTED.

David had been raised by the grace of God from the sheeppcote to the throne (2 Sam. 7:8) and God had granted him victory over his enemies and made his name great. In his shepherd days David was very humble and dependent upon the Lord, but now, raised to riches and power, he seems to have forgotten the goodness of the Lord. At least he is shown to be, as are all of God's children, a frail human being apart from God. No man's morals are safe who even for a brief moment "despises Jehovah" or ceases to depend upon him. The fact that David was king and that he had enjoyed special favors from the Lord only made his sin worse.

GOD'S GOODNESS.

God is always supremely interested in his own. There is a decided advantage in being a child of God. It was God's goodness which took the initiative in leading David to Repentance. It was at God's command that Nathan the prophet went to David with the words which convicted David of his heinous sin. The story too recounted God's goodness in the past to David, especially in its application.

A CASE OF REAL REPENTANCE.

One who will read the 51st Psalm will have no doubt of David's repentance. Even the record here, v. 13, shows that he was convicted of sin and was brought to confession. His prayer in the great penitential Psalm is a model of confession.

Verse 1. He casts himself wholly upon God's mercy. He takes the sinner's ground. Verse 2. A sense of pollution and a cry for cleansing. Verse 3. Acknowledgment of sin and a feeling of its presence. Verse 4. His sin against God, i. e., he has a sense of guilt toward God. Repentance is always toward God. (Acts 20:21).

The Scofield Bible offers the following outline of Psalm 51. (1) Sin thoroughly judged before God. vs. 1-6. (2) Forgiveness and cleansing through blood. v. 7. (3) Cleansing. v. 8-10. (4) Spirit-filled for joy and power. vs. 11, 12. (5) Service. v. 13. (6) Worship. vs. 14-17. (7) Fellowship. 18, 19.

SIN'S WAGES.

Notwithstanding David's forgiveness sin brought its due results. (Ps. 99:8). Sin in a child of God destroys his influence, takes away his joy, (Ps. 51:12-13) and breaks our fellowship with God. Its effects are lasting in many respects. In the case of David his "house"; posterity, bore the consequences. His son died, (2 Sam. 12:14). Absalom slew his brother Amnon, (2 Sam. 13:28.) Absalom rebelled against the father and is slain; 2 Sam. 18. And so the bloody sword through the descendants of David continues throughout the history of Israel. Nathan had said "the sword shall never depart from thy house." (2 Sam. 12:10-12).

QUESTIONS FOR CLASS USE.

1. What great things had God done for David? it helpful? Jer. 3:11,13; Prov. 28:13.
2. Was David's temptation greater than he could bear? 10. Does sin always bring evil results?
3. In what ways had he despised Jehovah? 11. What does it do for the child of God?
4. What made David's sin appear so bad? 12. To whom only can we turn when we sin?
5. Who took the first step in bringing David to Repentance? 13. Will God always forgive sin in his penitent child? 1 John 1:9.
6. What helped David to see his sin? 14. What is ground of all forgiveness? Ans. The Blood. Heb. 9:22.
7. Do we not often see the mistakes of others first?
8. Is conviction of sin essential to repentance? 15. Does the "putting away" of our sin necessarily relieve us of all its bad effects? 2 Sam. 12:13, 14.
9. Is confession of sin necessary? Is

WORD AND WORK

IF WE BELIEVED IN GOD.

If we believed in God, there would be light
Upon our pathway in the darkest night.

If we believed in God, there would be power
To foil the tempter in the sorest hour.

If we believed in God, there would be peace
In this world's warfare, ever to increase.

If we believed in God, there would be joy
Even in tears, that nothing could destroy.

If we believed in God, there would be love
To heal all wounds and lift the world above.

Lord Christ, be near us, that, beholding Thee,
We may believe in God and be set free!

—*Jessie Wiseman Gibbs.*

WORDS IN SEASON.

R. H. B.

THE PSALMS.

In the Psalms the Holy Spirit has enshrined the heart's inner dealings with God. It is the book of experience. It is therefore of peculiar value and appeal to us on our pilgrimage. There we find our secret thought laid bare, and learn the comforting fact that others have had exactly the same problems and conflicts and have thought and felt as we have—that we are not alone nor abnormal, nor outcast, nor unique either in goodness or weakness in our inward life toward God. The same doubts and fears and hopes and despairs and temptations and weaknesses and failures and victories, with all the gamut of corresponding emotions, is all recorded there. Thus God's people have battled of old, thus they felt, thus they got peace, thus they were assailed, thus they found comfort and refuge, thus were their problems met, thus they overcame, thus they fell and rose, thus they poured out their hearts to God in every exigency of life, and thus God heard their cry and met their need, and sanctified their joys and sorrows. And since the human heart has not changed, and since God is the same always, we are made to feel that the book is *for us*, an inexhaustible mine of light and blessing.

THROUGH DARKNESS TO LIGHT.

The psalm I have in mind just now is the seventy-third. See its first verse: it is the sweet fruit of the whole, the one lesson gathered from the experience recorded in this psalm.

“Surely God is good to Israel,
 to such as are pure in heart.”

And in the last verse the psalmist declares his future plan of life:
 “I have made the Lord Jehovah my refuge
 That I may tell of all thy works.”

Those who have made God their refuge are they who are banking wholly on Him, His steadfast unchangeable character, on what He has promised and what He will do; following His counsels only and leaving the outcome to *Him*. That is taking refuge *in God*. And those who do that will have many a story to tell of God's wondrous dealings; for in their lives God can work, and they will find out how wonderfully he does work.

THE POISON OF DOUBT.

The writer of the 73rd Psalm had had a distressing experience. It was a battle with doubt; and he was perilously near the edge of the abyss that swallows up the unconverted millions. “My feet were almost gone; my steps had well nigh slipped.” He had been in extremest danger, and, as is usually the case, did not know it till afterward. And, as usual, the conflict was between faith and *sight*. He saw something that shook him. What he saw was *the prosperity of the wicked*. While his lot was one of perpetual poverty and misfortune he observed the careless ease and freedom of these proud, God-defying people—how well off they were, how pleased with themselves, how confident; no, not even death seemed to break their spirit, always game, dauntless, optimistic, captains of their souls. Can it be—nay, perish the thought; yet the thought keeps coming back—can it be that after all the fool is right who said, “There is no God”? Does God really know? Or if He knows does He really care? Does He watch over His people, direct their path, protect them by His power keep them in His love? Or is it after all only a blind Universe we have to deal with—blind, heartless laws and forces, which will work in our favor or destroy us with equal impartiality, according as we know how to take advantage or as we happen to blunder? Is there a guiding Hand and a mighty Heart of interest and sympathy back of everything, or is it all chance and force of circumstance? Is there a plan and purpose back of my life, or am I being aimlessly tossed hither and thither like a little ship on the waves of the ocean? These thoughts tormented him. They torment God's people still sometimes. He secretly envied those care-free, proud, prosperous people of the world, and wished he could be like them. Have such thoughts ever come to us?

THE PSALMIST'S STORY.

Let us note what the psalmist has to tell:

I. WHAT HE SAW IN THE WORLD.

“For I was envious at the arrogant,
 When I saw the prosperity of the wicked.
 For there are no pangs in their death;
 But their strength is firm.
 They are not in trouble as other men;

Neither are they plagued like other men.
 Therefore pride is as a chain about their neck ;
 Violence covereth them as a garment.
 Their eyes stand out with fatness :
 They have more than heart could wish.
 They scoff, and in wickedness utter oppression :
 They speak loftily.
 They have set their mouth in the heavens,
 And their tongue walketh through the earth.
 Therefore his people return hither :
 And waters of a full cup are drained by them.
 And they say, How doth God know ?
 And is there knowledge in the Most High ?”

II. HIS BITTER DOUBT.

“Behold, these are the wicked ;
 And, being alway at ease, they increase in riches.
 Surely in vain have I cleansed my heart,
 And washed my hands in innocence ;
 For all the day long have I been plagued,
 And chastened every morning.”

That was very much like the talk which God resented in Malachi: “Your words have been stout against me, saith Jehovah. Yet ye say, What have we spoken against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his charge, and have walked mournfully before Jehovah of hosts? and now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and escape.” (Mal. 3:13-15). It does seem, does it not, that if God is our God, and we are his, the objects of his love and care, that all the universe would be subservient to our welfare and blessing. And *so it is*, in fact, for all things do work together for good to them that love God—but some of those things that “work together” for the blessed result are not always in themselves just what we would wish. We are short-sighted, but God looks on to the final outcome, and will not give us a stone for bread, or for a fish a serpent.

Yet though the doubts battled in his bosom, the psalmist refrained his lips. He did not talk his misgivings. The pessimistic word, the disheartening, discouraging expression of doubt before others is an act of treachery. We help the enemy by an attack from within, and from behind. There is enough of unbelief and evil surmise: if you have nothing better to say, it is a good idea to keep your mouth shut. Yet the problem was a sore one and very puzzling to him.

“When I thought how I might know this
 It was too painful for me.”

III. THE CRISIS AND THE REVELATION.

The turn of the road came when he carried his perplexity to God.

“I went into the sanctuary of God.”

That marks the crisis. From that point onward he understands and is satisfied. The sanctuary of God is the place of the clearing up of all sorts of hard questions and the solving of troubling problems. What a wonderful place it is! There the world is shut out, with all its noise and glare and commotion. There we are shut in with God alone, for it is the place of His presence. The light from without, the imperfect, deceitful gleam of nature, does not shine there—only the pure ray from the seven-armed candlestick. There all things are seen in their true colors and proportion. There all things appear as they are. "In thy light we shall see light." There we come to see all things *as God sees them*. In the sanctuary of God the outward veilings dropped away, the inward reality appeared. The present was read in view of the future and with reference to ultimate values. Some things that once looked very splendid showed up beggarly and pitiful; some things that had seemed dim and unreal to the eye of flesh took on a vast importance. There in the sanctuary the psalmist looked as from an exceeding high mountain, and saw the end of the roads. He saw the goal of the wicked, and he shuddered. He saw the destiny of God's people and his heart melted in thankfulness and adoration.

" . . . I went into the sanctuary of God
And considered their latter end."

IV. WHAT HE SAW IN THE SANCTUARY.

First of all he saw the real position of the people whom he had envied, whose lot had seemed such a happy one to him in contrast with his own. Now he perceived what in the administration of eternal justice must come to them.

"Surely thou settest them in slippery places:
Thou castest them down to destruction.
How are they become a desolation in a moment!
They are utterly consumed with terrors.
As a dream when one awaketh,
So, O Lord, when thou awakest, thou wilt despise
their image."

He saw his own folly in a new light.

"For my soul was grieved,
And I was pricked in my heart:
So brutish was I, and ignorant;
I was as a beast before thee."

And he saw the hope and destiny, and the present privilege of the people of God. For God is their lot and the portion of their inheritance. He is theirs, they are His; and they cannot do without Him. They have no good beyond Him, in whom every blessedness is summed up and the whole desire of their heart is satisfied. Though heart should falter and though flesh may fail, yet they have Him, and that is abundantly enough for them. So is their present and their future secured to them forever in God. And he saw it was better to walk in darkness with God, than to walk in sunlight without Him.

“Nevertheless I am continually with thee:
 Thou hast holden my right hand.
 Thou wilt guide me with thy counsel,
 And afterward receive me to glory.
 Whom have I in heaven but thee?
 And there is none upon earth that I desire besides thee.
 My flesh and my heart faileth;
 But God is the strength of my heart and
 my portion forever.”

This is the happy lot of God's people. May God make us to know and appreciate it.

“The eternal God is thy dwelling place,
 And underneath thee are the everlasting arms. . . .
 Happy art thou, O Israel
 Who is like unto thee; a people saved by Jehovah,
 The shield of thy help,
 And the sword of thy excellency!”

(Deut. 33:27, 29).

* * * * *

THE BLESSING OF PARDON.

“Blessed is the man”—So writes David after his confession (Ps. 32:2), after the evil spell was broken . . . “in whose spirit there is no guile. When I kept silence my bones wasted away through my groaning all the day long. For day and night thy hand was heavy upon me; my moisture was changed as with the drouth of summer.” What miserable days those were when he lived in guile and dishonesty and hypocrisy. Then came the turning point: “I acknowledged my sin unto thee, and mine iniquity did I not hide: I said I will confess my transgressions unto Jehovah; and *thou forgavest the iniquity of my sin!*” Then all was new. There was cleansing. The voice of the inward accuser was hushed. There was peace with God. There was a sense of perfect safety, for God Himself had become the sinner's refuge. “Surely when the great waters overflow [as sometime they surely will] they shall not reach unto him. Thou art my hiding place.” Ah, blessed is the man whose iniquity is forgiven and whose sin is covered—covered in God's way, by the atoning Blood—blessed is the man unto whom *the Lord* imputeth not iniquity, and in whose spirit there is no guile!

For the guileless spirit acknowledges his guilt and turns to God, and helpless, hopeless in himself, casts himself upon the grace of God and His unfailing mercy in Christ Jesus.

Martin Luther once said: “I am much afraid the universities will prove to be the great gates of hell, unless they diligently labor to explain the Holy Scriptures and engrave them upon the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt.