

THE WORD AND WORK

A PLAIN TALK WITH OUR HELPERS

The Word and Work has many friends who would not want to be kept in ignorance of the special need which is now upon us. This need is to meet a printer's bill of \$400 (all other accounts are paid)—an obligation not too great to wipe out this month, besides current expenses, with the help suggested below.

This condition is not unusual, nor is it peculiar to our paper judging by reports and appeals in other journals; but in former years, brethren of the Portland Avenue Church (who are now "full up" with their school work) covered our deficits. Since the school began however, scattered outside friends have offered their fellowship from time to time against the shortage. May we not mention three ways of helpful co-operation?

1. Direct gifts to the work. We feel convinced that the gospel, and its great neglected truths, can be circulated only by sacrifice. Whether it is the sending of a missionary or a magazine, whether it is the spoken or printed truth—there is no essential difference. It is possible only by prayer and real giving. And this is particularly true in proportion as a paper seeks to hold up the standard and to set forth the teachings which are, and always will be, unpopular with the world and the worldly-minded. We feel free therefore, to speak of the financial needs of this magazine, exactly as we would of a worthy missionary. And we have confidence that the Lord, whose we are, and whom we serve, will stir the hearts of some to have partnership in this His work, as the need is made known.

2. Subscriptions, either by solicitation or as gifts. The premiums offered this month make gift subscriptions possible at little or no cost to the donor. Never in the history of The Word and Work have we been able to offer such premium values as those shown in the advertising pages of this issue. There is the Chalmers book, a regular dollar-and-a-half value, free for two subscriptions! The Boles-Boll Debate, publisher's price \$2, for two subscriptions! And the Han-D Hammer, dollar-and-a-half value, free for two subscriptions.

3. Orders for Books, Bibles, Song Books, Tracts, Lesson Helps, Maps—*anything* in the book or church line. These orders all net a good commission to us as 'dealers, running into some thousands of dollars each year. Many letters come saying, "I am sending this order to you; I want The Word and Work to have the business." There comes to mind one brother, a voracious reader, who orders scores of books each year, religious and secular, through this office. His thoughtfulness has put dozens of dollars into our work, and the books have cost him exactly the same as in his local book-store.

Help us build up a large book business! Thanks.

THE PUBLISHERS.

WORDS IN SEASON.

R. H. B.

THE FAILURE OF PHILOSOPHY.

Philosophy is man's attempt to solve the riddle of existence and of the universe. At the bottom it is really the attempt to discover God, for all questions finally center in that Something (or Somebody) that is the First Cause of all, and the secret of the key to all other secrets. The philosophical method is to seek for a basis of certain knowledge and to reason from it to the ultimate issue, the final truth which is the answer to all questions, and which, let it be called whatever it may, is God.

The attempt is fore-doomed to failure, and the greatest thinkers frankly confessed as much. "I see that we can not know anything, and that well-nigh consumes my heart," sums up the findings of them all. "They say I am the wisest man in Athens," said Socrates, "—so I am: I know that I know nothing; the rest know nothing, but they do not know it." "It is necessary that a Lawgiver be sent from heaven to instruct," said Plato, "O how greatly do I desire to see that man and who he is;" Which was his acknowledgment of the inability of man's intellect to attain the truth. "Canst thou by searching find out God?" (Job 11:7) "The world by its wisdom knew not God." (I. Cor. 1:21) For the wisdom of the world is foolishness with God. No more than a man can by his own works attain to righteousness, can he by his own reasoning attain to the truth. **THEY BECAME VAIN IN THEIR REASONINGS.**

The vanity of the world's philosophy lies in man's original ignoring of God. Contrary to the modern idea, man did not start from the bottom with crude notions of the Divine Being, and gradually work himself up to higher and more spiritual conceptions; but he began with a knowledge of the true God and degenerated. The progress of the decline is traced in Romans 1. "When they knew God" (that was the height from which they fell)—"they glorified him not as God, neither gave thanks." They found it irksome to acknowledge God, to give Him the honor, the glory, the recognition that was due to Him as God, and refused to offer their gratitude to him and to own their dependence on Him as the giver of all good. Back of this was pride and rebellion. They turned their backs on Him. The first effect of this attitude was that "they became vain in their reasonings." Having lost the knowledge of God, they thereby lost the clue to all truth and the only possible basis of true reasoning. Except a man accept God by faith he can know nothing. The axioms and premises on which all human reasoning is based will not bear examination. As a foundation of knowledge and certainty the axioms of human knowledge are ridiculous. The only logical issue of such philosophy is the denial of everything, or else an all-embracing agnosticism—which goal some have indeed accepted. So "they became vain

[empty, futile] in their reasonings and their senseless heart was darkened. Professing themselves to be wise they became fools." Therefrom they began to personify, to deify, to picture and represent under the symbols and forms of living objects various forces of nature, gradually losing even that thought, and degrading themselves to worship the objects themselves.

PHILOSOPHY AND LIFE.

There is the closest connection between philosophy and conduct. A man's philosophy becomes the principles of his life, for as a man thinketh in his heart so is he. The Nietzschean philosophy was held to be responsible for the Great War. The Evolutionist philosophy accounts in great part for prevailing immorality in educational centers and elsewhere. As a result of their vain reasoning and by way of the natural consequence of it, but also by God's judgment, the godless became ungodly and broke through all moral restraints, as we are told in some detail in Rom. 1: 24-32. (We are seeing the same course repeated in our own day and for precisely the same reasons.)

There is a wisdom (philosophy) set forth in God's word, but a wisdom which is not of the world and which none of the world's philosophers knew, for it is fundamentally different from the world's wisdom. In the world's philosophy God is the goal to be attained. In the philosophy of the Bible God is the beginning and starting-point, and the fear of God is the beginning of all true wisdom. The Bible never argues the existence of God. It declares Him and reveals Him. It points out His greatness and power and certain moral traits of God through His works, but never tries to prove Him. God, according to the Scriptures, is the final truth, the one absolute certainty, the axiom of all true thinking. Even from the standpoint of reason, to assume God (or rather to accept Him by faith) is not as unreasonable as the so called axioms of human thinking, which must for ever be overshadowed by the doubt, that even these most fundamental things may be mere relative and subjective conceptions, and cannot be proved to be true. Sice I must believe, let me believe in God. It is, as someone has pointed out, every whit as reasonable to believe that "In the beginning God created the heavens and the earth," as to assume that in the beginning Nothing created Something out of nothing. Since we are bound to accept some foundation truth, and since God only can be the explanation of the universe, and of the mystery of our being and existence, I believe in the word of testimony concerning Him. Apart from Him it is not possible to account for anything—not for the physical world, nor for man, nor for the Bible. And the faith "that God is, and is a rewarder of them that seek after him" is the foundation of a right life.

THE BEST MOST EASILY FORGOTTEN.

It is told of Chrysostomus, the famous preacher of the fourth century, that he had his attendant to read the epistle to

the Romans to him once every week. The reason was that he felt his proneness to forget the precious truths which are set forth in that wondrous book, and he felt the need of being in continual touch with it, so that its truth and its spirit might pervade his preaching. We do quite readily forget the most important truths of God's word, especially those greatest ones which are not in line with man's natural thinking. Speaking of this same epistle to the Romans, J. M. Denny writes as follows:

"He [Paul] is stating the case of the gospel against law—all that is pre-Christian, infra-Christian, and anti-Christian; and his polemic has not a temporary but a permanent significance. It is addressed not to Jews of the first century, but to men, and to Christians of all time. Nothing so conclusively proves its necessity as the fact that it so soon ceased to be understood. . . . It is not easy to realize that religion begins absolutely on God's side; that it begins with a demonstration of God's love to the sinful which man has nothing, can do nothing, to merit; and that the assurance of God's love is not a goal to be reached by our own efforts, but the only point from which any human effort can start. It is not easy to realize that justification, in the sense of an initial assurance of God's love, extending over all our life, is the indispensable pre-supposition of everything which can be called Christianity. It is not easy to realize that in the atoning death of Christ and the gift of the Holy Ghost there are the only and the adequate securities for Christian morality; that the good man is the forgiven man, and that he is good, not because he is under law, but because he is not under law but under grace."

Principal Denny is right: these marvellous truths are so foreign to our natural conceptions of things that even when we have learned them and received them by faith they are soon effaced from our minds, snowed under by the contrary doctrine we continually hear and see in the world. Therefore the child of God needs to stay in constant living touch with God's word, and through it with Him that *His* thoughts may fill our minds.

BEWARE LEST THOU FORGET.

It does not follow that because people readily take to a teaching that it is the truth. Alas, no—the fact would almost (though not necessarily) raise a presumption against the said teaching. Nor does it follow that merely because a thing is "plain" to the average man that therefore it is true. The law is always "plainer" to the fleshly mind than the gospel; the Old Covenant seems more practical and reasonable than the New; and salvation by works looks far more definite and convincing than salvation by grace. To tell a man that if he comes up with certain qualifications of character and good works, he will merit heaven, and if he fails he will go to hell, is very simple to him indeed, and quite plausible. In fact that is the idea that pervades the whole world, and it really represents the awful fundamental basis of judgment, which even the heathen understand. But that is not saving truth—it is damning truth. It is not so easy, on the other hand, to grasp the revelation that all have failed in this, that all mankind lies under condemnation, dead in their trespasses and sins, that therefore God in love sent His Son, who

took our sins upon Him, died on the cross on our behalf, bore our judgment, and that "through His name everyone that believeth on Him shall receive remission of sins;" that we can and must be "born anew;" that thus we become children of God in Christ Jesus (Gal. 13:26, 27) and that then the Spirit of God comes to dwell in us, enlivening, empowering, filling us unto new life and service. All that seems far more hazy and indefinite to man's natural thinking than self-salvation and the do-or-die system of the law. Hence the gospel of grace is quickly forgotten, and as the darkness creeps in when the light burns low the minds of even Christians are as it were, shadowed by the clouds and curses of Sinai.

COUNTER TO THE WORLD'S MIND.

In a certain sense the gospel does violence to man's natural mind. We are so used to paying the price for everything that the free gift of God (and such a gift!) through Christ Jesus staggers many. The idea of "Nothing in my hands I bring," seems impossible. Hence they try to bring something in their hands—some desert, some show of merit, some claim of personal goodness, or excellence of character—anything the flesh might glory in, a little at least. They do not feel secure in the thought that God would receive them on the basis of "Just as I am without one plea." They must in some way prove themselves worthy of His grace. Yet they are not ever sure that they have so proved themselves worthy, and the fear haunts them that they have not done enough to keep out of hell. None of the gracious promises of the gospel do they dare to take to themselves, though they be baptized believers—answer to prayer, perfect peace with God, indwelling of the Spirit, the joyful prospect of the inheritance—such things are for others who are worthy of them, but cannot apply to my own case. They are not sure that God helps them, for "God helps those who help themselves;" or that God will do anything for them, for "God never does anything for us that we can do for ourselves." Oh yes, all the promises are ours *if we obey*. Ah, that "if!" For they are conscious of failure, constant and repeated, regardless of all resolution and efforts. Will God have mercy upon us? Oh yes *if we do our best*. But who has done his *best*? Or when can a man be said to have done his best?

This is nothing more or less than living under the law, therefore under condemnation. It is the Spirit of bondage unto fear, not the spirit of sonship. It is in line with man's natural thinking, and even many Christians seem to know nothing else. If once they would grasp the fact, and then hold it fast, that the promises are ours in Christ, and that all is freely given to us, without anything good and worthy on our side, so that by these promises we may become partakers of the Divine nature, and in the power of God's gracious gift live anew in Christ, they would find peace and ability to please God in life and conduct. (2 Pet. 1:4; 2 Cor. 7:1; 1 John 3:1-3).

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A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

From Galveston, Texas: "We are very grateful for the degree of success that the church here is enjoying in our Lord's work. During the recent meetings five were added to the congregation. The lessons given by Bro. Thomas D. Rose were very uplifting to all that heard."—W. J. Johnson.

From Columbus, Ohio: "The three first Sundays in April I was in a meeting at Sandy Ridge, near Barnesville, Ohio, where the pure gospel was preached, and seven added to the seventeen members there. The fourth Sunday I went to Reynoldsburg to encourage the ten who met there."—J. Madison Wright.

From Vendor, Ark.: "There is an open door to the cause in this section of the Ozarks, but laborers are few. Since coming to Newton County about a month ago I have preached at Bass, Cave Creek, Mt. Judea and Red Rock. Six have been baptized and weak congregations seem to have been strengthened."—Walter W. Leamons.

"The Santa Rosa Christian Academy is doing a good work I believe. We have about 80 pupils enrolled. There is missionary work here for any one willing to make enough this summer (fruit picking) to keep them through the winter. It is a real opportunity to teach God's word to young and tender hearts."—Mrs. J. A. Brittell.

From Nooksack, Wash.: "I recently finished a two-weeks' meeting in Bellingham, Wash. Several seemed to be in the 'Valley of Decision' but no actual additions. We trust the seed sown may bring forth much fruit to His honor and glory."—George Weston.

From St. Louis: "The St. Louis Church was very happy to have Bro. E. L. Jorgenson visit them on Monday evening, April 23. The sermon was indeed a feast of good things, characteristic of Brother Jorgenson's deep spirituality.

"We were again blessed on Tuesday and Wednesday evenings by having with us that good man, Brother Don Carlos Janes. He too gave us a spiritual feast, preaching Tuesday evening on the 'Doctrine of Rewards'; and on Wednesday evening giving an illustrated lecture pertaining to missionary activities."—Lulu L. Denny.

We are importing A. T. Pierson's 'Life of George Mueller,' and can deliver this work at \$1.50 postpaid.

From Jacksonville, Fla.: "Brother E. H. Hoover's meeting brought three souls to a decision for Christ. He did splendid work and strengthened all our hands in God."—H. N. Rutherford.

We have now on hand second-hand, or slightly shelf-worn copies of the following titles for sale at 50c each: "The Real John Wesley," Meredith; "Abilene Lectures, 1924-25"; "The Poems of David," "Cross and Crown" (600 pages); "Persia and its People"; "Christ, the Light of The World," McCaleb. Proceeds from sale of the last-named book go to missions.

The factory discovered in stock 75 copies of the original edition of the alphabetical hymnal, "Great Songs of The Church," and these will be sold at 30c each! The books are absolutely new and perfect, cloth, muslin hinged, and bound up with the unbreakable back like our new and improved edition. Order now, if you can use this bargain.

Quantity purchasers of the alphabetical hymnal, "Great Songs of The Church," since last report:

Dennison, Texas; Horse Cave, Ky.; Kansas City, Mo.; Toronto, Canada; Chicago, Ill.; Huntsville, Ala.; New Orleans, La.; St. Louis, Mo.; Shawnee, Okla.; San Antonio, Texas; Pennsville, O.; San Saba, Texas; Trumbull, Texas; Beaumont, Texas.

Louisville News.

J. F. Smith of Basil, Kansas, has been in Louisville a month; two weeks at the Highland Church, one week at Portland Ave., and one week at Ormsby Ave. He is a good man, full of the wisdom that comes from God.

H. L. Olmstead was with the Fifth and M Street Church for a meeting in April. Three were baptized and three "took membership."

Brother Boll is back from a month's preaching in the city of Toronto. He begins with Jonah Skiles at High View Church on May 28.

E. L. Jorgenson stops off at Harding College for the Baccalaureate service, May 27; thence to Dallas to begin a meeting with Peak and Main Street Church on May 30.

The Portland Ave. Christian School, Stanford Chambers, Principal, is nearing the end of another good year. This year, for the first time, the school will graduate a number who have completed the full High School course.

TENNESSEE ORPHAN HOME.

Thursday, June 14, 1928, is the date of the Annual Meeting of the Directors and friends of the Tennessee Orphan Home. In the morning, we will have a meeting at the church house; at noon, dinner for all on the Orphan Home lawn, and in the afternoon, a Bible Drill by the children, conducted by Bro. F. C. Sowell. We cordially invite all the friends of the Home to visit us on that day.

The city schools close on May 18, and we would be glad to have as many of our children visit in family homes during vacation as possible. It is of great benefit and pleasure to the children, and a blessing to the family home. Children placed in homes, or on visits to homes, may be returned at any time.

The Home has had a good year. Since June 1, 1927, to date, we have admitted 68 new children; we have had 54 placed children returned, and we have placed 115 children in homes.

We have had very little sickness in the Home with the exception of colds, mumps and measles. We have had no accidents or deaths.

Brother Alex Lindsay, of Detroit, Mich., is undertaking to raise an endowment fund for Tennessee Orphan Home, which he is doing at his own expense. We hope that all interested will co-operate with him. If we had twice the means that we now have we could care for many more children. The present management of the Home has cared for 640 children to date. All we need to handle more children is more funds.

Columbia, Tenn.

Jno. W. Fry.

DUTIES

STANFORD CHAMBERS.

Yes, a Christian has duties. He is "duty bound." "Grace and gratitude enjoin" much upon him. Duty devolves upon all recipients of God's blessings and especially the blessings of grace, the grace of justification, which treats us as though we never had sinned! Think of it!

My first duty? Well it seems quite clearly to have been the first duty of "the nine" cleansed lepers to do just what the one did—return "to give Him glory." The pardoned sinner's first duty, and indeed the one out of which all others grow, is to Him who pardoned, and is one of gratitude, of *worship*, the kind that sincerely acknowledges Jesus as Lord and Master. Behold the cleansed leper at His feet! That is where I belong and (can I say it in truth?) where I delight to be!

My second duty? "Arise and go thy way." The cleansed leper was fit for society. Let him go his way and *tell others*. The Lord does a far greater thing in cleansing the soul from the sin-leprosy. *Tell others*. They need cleansing. Sin is both loathsome and fatal. How can its victims be healed if they do not know of the one only Healer? I must be one to tell them. *I must be a missionary.*

And then? All other duties line up with these. I must *love*, for He first loved me. I must *give* for He gave all for me and I am not my own. I am only His steward as regards earthly goods or time or talent or the manifold grace of God. I must *do good* unto all men. In visiting "the fatherless and widows," in feeding the hungry and clothing the naked in His name I am showing "forth the excellencies of Him who called me."

Among other things I have the duty of *the assembly*. This is an emphasized duty. "Not forsaking our own assembling together as the custom of some is." This is a duty I owe to God for it is His assembly. It is my duty to observe with my presence His every appointment. I owe it to my brother. He needs my example of obedience and worship. He needs my encouragement. I owe it to my own soul. I need fellowship. I need instruction. I need exhortation, admonition, edification. I need a good conscience which comes from consciously pleasing God. I need to do my every duty.

"Great Songs of The Church," lowest priced books of its size known to us, will prove more economical in the long run than a smaller, cheap book. Its songs can never wear out; and its abundance of material—450 gems, without a single filler—will never be exhausted. New songs may be learned continually without laying aside those that have been learned. The hymnal comes in cloth, round or shape notes, 65c each in any quantity; Blue "Manila," 50c each, shape notes; Leather, thumb-index, \$3.75 each, round or shape notes. Send all orders to The Word and Work.

PRESENT SUFFERINGS AND FUTURE GLORY

(Romans 8:18-39)

J. EDWARD BOYD.

THE WHOLE CREATION GROANS IN PAIN.

The most tragic event of human history was the entrance of sin into the world. Through it came death and all our woe. The dire effects of this catastrophe have perhaps never been fully grasped by the mind of man. For not only did it mean sorrow and suffering for the human race, but it also, as we understand, deeply affected that other portion of God's creation. "The creation was 'subjected to vanity.'" "For we know that the whole creation groaneth and travaileth in pain together until now." What we see round about us now, with terror and strife, death and decay, on every hand, is not God's original plan for His creatures.

WHEN THE SONS OF GOD ARE REVEALED.

But this condition is not always to be. There is hope "that the creation itself also shall be delivered from the bondage of corruption." And it is a hope that is certain of realization. It is based on the sure testimony of God's word. (Isa. 11:6-9). This deliverance is closely associated with that event which is designated as the revealing of the sons of God. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." At the present time the state of God's people is that of humiliation. The world esteems them not, even as it esteemed Him not. But if they suffer with Him, they shall also be glorified with Him. (v. 17). "When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory." (Col. 3:4). This is the glorious time for which we wait—the time of the revelation of our Lord Jesus Christ. (1 Cor. 1:7). For that is when we receive our adoption, the redemption of our body, this mortal putting on immortality and this corruptible putting on incorruption; when the powers of evil have been overthrown and righteousness reigns supreme—"the times of the restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old." (Acts 3:20, 21). Just as man's fall involved the whole creation in ruin, even so will his final and complete redemption result in its deliverance "from the bondage of corruption into the liberty of the glory of the children of God." Reason may reject the truth, but faith confidently awaits its accomplishment.

THREE GROUNDS OF ENCOURAGEMENT.

It is not only the whole creation that groans; for "ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." While hopefully waiting for this adoption, the Christian is subject to "the sufferings of this present time." For his encouragement three truths are stated. (1) They are not to be compared with the future glory. The past

years of Paul's ministry had been years of hardships, distresses, stripes, imprisonments, and many other afflictions; yet so vivid, so realistic was his perception of the glory yet to be revealed to us-ward that he could speak of them as "our light affliction, which is for the moment." (2 Cor. 4:17). (2) We are assured of the Spirit's help. We know not how to pray as we ought; He makes intercession for us. (3) These very things—all things—work together for good to the Lord's people. It may not *seem* so in many instances; but we have this strong assurance that it *is* so. "We walk by faith, not by sight." We may rest in the settled purpose of God to glorify those whom He has called and justified, for He speaks of their glorification as of something already accomplished. (See chapter 4:17b).

GOD'S LOVE OUR CONFIDENCE.

We now come to the grand conclusion of this section of the epistle. Confidence is the dominant note. It is a confidence which rests wholly upon the love of God—that love which has stood the supreme test of the cross. The fact has been abundantly demonstrated that God is for us. What matters it, then, who is against us? Already He has given, and given freely, His own son for us all; will He withhold from us anything needful? Already He has justified—declared righteous—those who have faith in Jesus; already Christ Jesus has died and has been raised from the dead; and this same Jesus now makes intercession for us upon God's right hand! What assurance we have here! What confidence these manifestations of God's love should inspire, even in the midst of trials and hardships! "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Portland, Me.

BOOK REVIEWS

Back to God, by H. D. Leach. A neat booklet of 48 pages, size 5x7½, heavy paper covers, good clear type.

Here is a good little book, carefully wrought out and well written by a good man. There are twenty chapters on different themes, and the book is obtainable at 20c, \$1.50 per dozen. Order from the author, Bloomington, Ind., or through this office. E. L. J.

Famous Negro Sermons, by French E. Oliver. A small book of 174 pages, size 3x3¾, bound in red leatherette.

It is a unique collection of old-time negro sermons, evidently reproduced from memory, and with much freedom, but characteristic throughout, and true to the fundamentals of the evangelical faith. The sermons make very interesting reading, especially to those of us who have had some association with religious negro people; and they are not without value for education. Price \$1. The Oliver Press, 1530 King's Road, Hollywood, Calif., or through this office. E. L. J.

Mary Ellen's Diary, by Mrs. H. S. Lehman. A very interesting story of a girl before and after her conversion. Especially suitable for girls of High School age. Attractive paper covers. Price 75c. Biola Book Room, 536 S. Hope St., Los Angeles, Calif. M. D.

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH.

The church at Stephenville, Texas, has set out on a regular foreign mission program and several of our old churches in Kansas have increased their foreign mission program lately.

My association with Don Carlos Janes and his very faithful wife during the late meeting in the Highland church has caused me to appreciate and value their untiring and unselfish efforts in promoting missions as I have never been able to do before. They are unusually busy souls and while they can be counted on to cooperate in any good work in Louisville and especially in their home congregation, the Highland church, they are constantly and persistently engaged in promoting foreign missions. Brother Janes is always on the lookout to find men and women that are willing to go to the various ripe fields, and when such faithful people can be found he talks privately, travels to make speeches in churches, and writes letters and letters to congregations and individuals to stir up a willingness to support them. He seems to have a special concern as to the welfare and usefulness of every missionary. All this work, insofar as remuneration is concerned, is sacrifice on his part. Let us be grateful to this fine couple, hand them an occasional bouquet while they live, and don't neglect to make an offering for him when he comes among you. An occasional offering sent for him will be well used money.

P. S.—Brother Janes has served in collecting and disbursing missionary funds for several years by the appointment of his home church, the Highland Church in Louisville.

The Washington Missionary College, Seventh Day Adventist, will expel any student who attends a moving picture show, uses tobacco or liquor in any form.

The following gleanings from late publications makes me raise a question as to the present day optimism that proclaims the world getting better:

"The Methodist University in Los Angeles dedicated its new ball room with a big dance recently."

"Dr. Albert Parker Fitch, famed modernist, was recently elected pastor of Park Ave. Presbyterian Church in New York."

The Defender reports a talented California woman as saying, "When I tell you that again and again I used to come home from my classes at Stanford University and hug my precious Bible to my heart and cry with the tears streaming down my cheeks, 'They will not take you away from me,' you will know how real the difficulties of the college student today are to me."

In the annual report of the American Association for the Advancement of Atheism, page 15, the following data is offered as evidence that Christian influence is breaking down: "The best sellers of last season, fiction and non-fiction, were antagonistic to Christianity. In sexual matters the spread of atheism is evident in the changing of the code governing the two sexes. Divorce is more easily granted and eugenics is gaining ground."

THE FIFTH SPARROW.

"Are not five sparrows sold for two farthings?"

"And not one of them is forgotten before the face of God." (Gr.) (Luke 12:6.)

It was a beautiful winter day. I was sitting on the veranda of a southern hotel enjoying the sunshine and sky. Suddenly I became conscious of the swift flight of some small object before my eyes. Then came a dull thud as of something falling. There before my eyes, not ten feet away, lay the crumpled body of a sparrow. He turned upon his back. His little claws stretched appealingly toward the sky. There was a convulsive shiver as though in pain. Then the tiny eyelids closed over the death-dimmed eyes. A quick, short gasp and all was over. A tell-tale spot of crimson on the little gray breast gave the story of the tragedy. His swift flight through the air had evidently brought him into a death collision with a pole or buttress and his sparrow life had been the price. It was only a passing incident, this death of a tiny sparrow. Seemingly no one but myself, sitting there alone, had noticed it. But like a flash came to mind a wondrous text, with its marvelous truth—

"Not a sparrow falleth without your Father."

I was overwhelmed with the thought of how far we failed to believe in, and realize, the tender care of the God of the universe over the tiniest and most insignificant objects of His creation; and much more over the most trivial and passing affairs in the lives of His own dear children.

Sparrow Mathematics

"Are not two sparrows sold for a farthing?" (Matt. 10:29).

"Are not five sparrows sold for two farthings?" (Luke 12:6.)

Have you ever noted the Master's mathematics in these two sparrow texts? The sparrow was sold as an article of food in the Palestine markets. So cheap was the little bird that two of them were sold for the paltry pittance of a farthing. Naturally four of them would be sold for two farthings. But so insignificant were they in the sight of the vendor that, when a buyer came along with two farthings, the seller threw in an extra one, giving five for two, instead of four. Yet of this extra sparrow—almost worthless in the sight of the vendor, the Lord utters this wonderful word (Luke 12:6).

"Not one of them is forgotten before the face of God."

We have been missing a wondrous truth. It is this. The God of the universe is also the God of the tiny sparrow. As that sparrow is ever before the face of God, and in His tender care, so the most trivial details of our lives are ever present, unforgotten, and tenderly cared for before the face of our Father in heaven. He wants us to bring every such detail, however insignificant, in the happy confidence that He is ever watching and waiting to meet our every need however humble. The God who has wrought for us the miracle of salvation is the God who would work for us every day and hour of our lives the ever-recurring

miracle of the daily, tender, minute care of each detail of our care-filled lives, and would make them to be as care-free and restful in Himself as that of a sunny-faced, artless, happy child. Let us run through His blessed Book and note how many little things are, like the sparrow, unforgotten before the face of God. Notice first—

The Unforgotten Coin

“Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee.” (Matt. 17:27.)

Peter was in financial straits. He had a tax to pay. But there was no money wherewith to pay it. That seemed a small matter for God to be interested in. Yet the God of the fifth sparrow was there. His face was turned toward His troubled child. And straightway He wrought a wondrous miracle to meet his money-need.

I have a beloved friend who was rushed to a hospital for a critical operation. He had lived for thirty years upon a salary, and never expected to be supported in any other way. But it happened that he had just resigned his position to accept another. He was therefore caught between two salaries. That is—his first salary had ceased, and his second had not yet begun. Naturally he faced the crisis with some trepidation, for his hospital bills would total a thousand dollars. How he could meet these and other needs, with no salary, was indeed a perplexing problem. Mark what occurred. There came to him first a gift of a couple hundred dollars from a group of friends. A second gift followed from another friend. Then another and still others. By the end of his stay in the hospital he had received from various sources fifteen hundred dollars, amply sufficient for all his needs. All this with not a word of appeal to human help; no knowledge of his precise need among the separate givers; nor any concord of action among them. Some one may say it was all an accident. But if it was—why did the same accident *never once* occur in thirty years previous? And why *did* it occur a dozen times within a period of a couple months? And why did it cease at once when the necessity ceased? There is only one answer to the believer. The God of the fifth sparrow was watching over His child, meeting all his needs in the very nick of time, and with a marvelous, loving precision that knew no such thing as accident.

The Unforgotten Room

“And he will himself show you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them . . .” (Mark 14:15, 16.)

Most of us do not think of God as interested in His children's house-renting and room hunting, with their perplexities and difficulties. But He is. And here we see Him, in the most beautiful way, directing and guiding the disciples. They needed a room for the Passover feast. He sends the “man with the pitcher” as the token of His guidance. They follow him, and find

a "large upper room furnished and ready" even "as He had said unto them." It was the God of the fifth sparrow again. His face was turned in watchful and loving care even toward so small a need in their lives as a room.

Years ago utterly broken in body I landed one summer at early dawn in a Canadian fishing village. Staggering down the sidewalk I stopped at the little hotel to inquire for a room. Every room was taken. It was a keen disappointment for a sick man. Sitting down on a great rock outside the hotel I began to pray. I reminded the Lord of my weakness and helpless dependence upon Him to supply my urgent need for a place to rest during the summer. I asked Him to show me a room that would meet that need. Rising I started down the sidewalk toward the village. I had gone only a few yards when I ran upon a white-haired, benign-faced old fisherman, standing in front of his modest little home. "Would you tell me where I could find a room sir?" said I. Motioning me to follow him, the old man led the way upstairs to a modest little bedroom where I settled down for the summer. Day after day he was wont to put me in his little boat and sail me about the bay until life and health began again to come back. For fifteen summers I came back to that same little room—finding in it a haven of rest and quiet. To me my white-haired old fisherman friend was literally God's "man with the pitcher"—and the little upper room was as really sent to me by the God of the fifth sparrow as was the room to which He had so clearly led His own disciples.

The Unforgotten Danger

"And there arose a great storm . . .

"Master carest thou not that we perish?" (Mark 4:37-38.)

Christ and His disciples were crossing the lake. A great storm arose. The waves rolled in over the sides. The boat began to swamp. The disciples were panic-stricken. In their fear they awake the Lord and cry—"Master, carest Thou not that we perish?" He arose and rebuked the wind and stilled the sea. Immediately there was a great calm. Then He put His finger on the sore spot in their hearts. It is the spot at which we all wince when He touches it in gentle rebuke—the spot of unfaith, "How is it that ye have no faith?" They trusted Him for great things but they did not realize that He was the God of the fifth sparrow and could be trusted in all things. They did not know that He was carefully guarding their lives in danger, even as He was safeguarding their souls.

I was journeying northward after a winter's teaching in the South. As the day went on our train came upon a wreck. We were held behind it for many hours until the night fell. Then came the order to run around the wreck. As our train ran by the burning wreckage the passengers from our sleeper flocked to the rear platform to watch the wreck. Under the same impulse I sought the rear of the car. The platform was crowded with spectators. Naturally I stepped across to the front plat-

form of the car adjoining ours. I laid my hands upon the iron rods at the side. Lifting my foot I was about to step out upon the platform. There came a sort of gentle arrest to my spirit which stayed my step for a moment. The next instant I was conscious of a cold breath of air upon my cheek, which should not have been there if the car door were closed. In another instant I realized that some one had left the door wide open, and the platform lifted, and I was about to step out through the darkness from a fast express train to what would have seemingly been certain death. I walked forward, sat down in my berth, pulled my hat over my eyes, and had a quiet blessed season of thanksgiving with the Lord who had stayed my erring step, and safe-guarded my life. Before my very eyes I had seen the God of the fifth sparrow in action.

And who of His children has not? Doubtless there is not one who reads these lines who has not had like narrow escapes from instant death. By sea, flood, fire, and deadly peril of all sorts our lives have been in jeopardy again and again. From childhood days until this hour we have more than once felt the chill breath of death in our faces and realized how close had come the summons to the other world. But the God of the fifth sparrow was there. He beset us before and behind, at our right hand and at our left. And we have come to realize that the angels of His care are "sent forth to minister unto the heirs of glory" and that in every passing moment of our lives His unseen messengers guard with tenderest care and love the straying footsteps of us who are "of more value than many sparrows."

The Unforgotten Bread

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." (John 21:9.)

All night long the disciples had toiled and taken nothing. The gray dawn of the morning found them tired, hungry, and disheartened. On the shore stood Jesus Christ, conqueror of death. The last thing in the world they would have expected would be to find the Lord of glory preparing breakfast for them. Yet when they came to shore they found a fire of coals there, with fish and bread ready to refresh and strengthen their hungry, weary bodies—fish they had not caught, and bread they had not baked. It was the same precious story. The God of the fifth sparrow was there again. Their need of food was not forgotten before the face of the Lord. Just then the thing of first importance to Him was a meal for His own hungry ones. What a picture of His care!

I had reached a crisis in my business and Christian life. God was calling me to step out and follow Him in the teaching of His Word. There was no society organization back of me. Therefore I knew that it meant I must trust Him to supply my needs through the voluntary offerings of the work. This I decided to do. I foresaw that it meant a testing of faith. Nor was it long in coming. The first town I went to teach in was a small

one. After the service the free-will offering was handed me. It amounted to the munificent sum of sixteen cents. Can you imagine how Satan assailed me? He beset me with all sorts of sinister suggestions—I would fail; I would starve; I would be deemed a fanatic, and the like. Finally, I found arising in my soul a spirit of intense indignation that he should dare to try to break my faith in the living God. I started to climb the mountain. When I reached the top I sat down under a tree to pray. I laid the sixteen cents on the ground and dedicated it to God for missions. It was very little—but it was all I had received. Then I told the Lord I believed He had called me to teach His Word—and I would follow Him at any cost. For two hours the heavens seemed to open, and the Lord who had called me to teach in His name was present with me in marvelous power and blessing. That was thirty years ago. From that time God has cared for me in the most beautiful way, meeting all my needs to the uttermost as they arose. It was the same God of the fifth sparrow who had the bread and the fish ready for His disciples when they landed hungry, and weary, upon the seashore after a night of toil in which they had taken nothing.

* * * * *

The Sparrow's Reproof

"Said the Robin to the Sparrow,
 'I should really like to know,
 Why these anxious human beings
 Rush about and worry so?'
 "Said the Sparrow to the Robin,
 'Friend, I think that it must be,
 That they have no Heavenly Father
 Such as cares for you and me.'"

—(Sel.)

The sparrow's indictment is true. We *believe* unto salvation. But we *live* as though we had no Father! That is we trust God for the great things of life, but fail to trust Him for the little ones.

"If God so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe you, oh ye of little faith!"

He rebukes them for their little faith. But note the context. He was speaking of food and raiment when He said, "Oh, ye of little faith!" That is, *one form of little faith is the failure to trust God about little things*. So with us. We have looked unto Him in faith and have been saved. We have come to Him in some critical hour and have known His great deliverance, answering our implicit faith. We have walked in the darkness of unknown pathways, and trusted Him for guidance which has come to us straight from Him. But when it comes to the fifth sparrow; when it means trust in Him for things so trifling we scarcely like to mention them, then we fail. There is a vast area of peace for our lives which is unexplored and unpossessed because we have failed to grasp and embody in practice this great truth concerning the God of the fifth sparrow. The God who upheaved the

mountains, hollowed out the seas, and guides the stars in their courses is the same God who paints the pansy, perfumes the heliotrope, and chisels the tiny crystal. The God who holds the universe in His omnipotent grasp is the same God who prepared breakfast for His tired and disheartened fisher disciples. We have been dropping too many stitches from the web of our prayer-life. Let us weave in not only the thick cords of our great burdens and anxieties, but also the tiny threads of the trifling and seemingly insignificant. The pattern will be much more beautiful. And the peace—oh how much more wonderful!

—JAMES H. MCCONKEY.

KEEPING ONESELF UNSPOTTED

MAURICE CLYMORE.

In the first chapter of his epistle, James tells us that, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." In the March number of *The Word and Work*, a sister asks what the expression, "keeping oneself unspotted from the world" means. I do not gather from her question that she wants to find a loophole through which she can escape the plain teachings of the Bible, and is seeking some word from some preacher that will ease her conscience and privilege her to satisfy fleshly desires and still retain her standing in the church. I gather, rather, that she is disgusted with the loose interpretation some preachers put upon this passage in word and deed.

It is surprising to note the number that feel that this is a difficult passage of scripture. When I was a child at home, on Sunday mornings, my mother used to say to my little sisters: "Don't get any spots on your dresses today." You may be sure that they were careful to dust the benches before sitting down, and thoughtful in keeping away from muddy buggy wheels. My sisters knew what mother meant when she told them not to get any spots on their clean white dresses. But grown-up, intelligent men and women do not know what James meant when he wrote, "Keep oneself unspotted from the world"! We hear the astronomer speak of sun-spots and the doctor of sore spots, but James is writing about world spots or sin spots.

The Apostle John offers a solution that is not difficult to understand. Turning to 1 John 2:16, we read, "For all that is in the world, the lust of the flesh and the lust of the eye and the vainglory of life, is not of the Father, but is of the world." He sums up, "All that is in the world" under three heads: namely, "The lust of the flesh and the lust of the eye and the vainglory of life." In Eph. 2:2, 3, Paul tells us that lusting after the flesh is, "doing the desires of the flesh," and in Gal. 5:16-21, he gives us a list of the works of the flesh: "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies,

wraths, factions, divisions, parties, envyings, drunkenness, revelings." He does not give us a complete list for he adds at the close "and such like." Anything that is like those mentioned is a work of the flesh and would, therefore, be a spot of the world if indulged in. Matt. 5:28 may help us to understand what "the lust of the eye" means. To look upon anything to lust after it is wrong. It is through the eye that many people have started on the downward path. Vainglory is translated vauntings in James 4:16. (R.V.). Vaunt means to boast, to brag of, to display boastfully. (The Holy Spirit includes clothes and jewelry if we make a vain display of them. See 1 Tim. 2:9, 10 and 1 Pet. 3:3-6.). John says that these things "are not of the Father," but are "of the world." I think we can safely say that all of the things included under the three headings would spot and defile the Christian; hence the Apostle admonishes us to "draw back" (abstain) from them and from "every form of evil." "Friendship of the world is enmity with God." Friendship of the world spots and defiles the Christian, and makes one an enemy of God. We are told to "abhor that which is evil," and to "cleave to that which is good." Surely then, these passages include picture shows, theaters, and other questionable places of amusement mentioned by our sister. I cannot think that Jesus would enter these places with us even if they had only a "form of evil." "Forasmuch then as Christ suffered in the flesh, arm ye yourselves with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lust of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: whereas they think it strange that ye run not with them in the same excess of riot, speaking evil of you." 1 Pet. 4:1-4. Of course, the world thinks it *strange* that we run not with them in these things, but the Christian must not become tainted with the world.

INVENTORIES.

Making an inventory may be a simple matter or a formidable task: It may disclose unexpected losses or unexpected values. A business man recently had the contents of his home inventoried by an expert appraiser as a protection in the event of fire; and he was surprised to be told that a small oriental rug which he thought of little value was a rare specimen, not obtainable in the market today and worth \$700.

The newspapers reported last summer, after the death of King Ferdinand of Rumania, that the legal representative of Queen Marie was beginning proceedings for carrying out the last will and testament of the king, and that as a first step he had begun making an inventory of the property left by Ferdinand. If most of us find it laborious to inventory an ordinary home or

business, how would it seem to inventory the property of a king? Or what if we knew we were to inherit the property of a king?

Yet every one who has received Christ the Son of God as Savior has become the child of a King. The new birth from above makes the believer a member of a Royal family. This means that the inventory of that King's estate is the inventory of the Christian's inheritance. It may well stagger the imagination to attempt to conceive what that inventory will show. Indeed, it is beyond us, for, "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."

Yet we have at least a partial inventory of the King's estate; it is given in the Bible. Some appraisers' lists of items in an estate inventory are long, elaborate, multiplied; but they cannot compare with the list set down in the Scriptures. It has taken sixty-six books of God's inspired Word to give us a glimpse of our inventory; and it is not completed there, for it cannot be entirely revealed in time; only eternity will tell the whole story.

Not only the possessions of God, but also God Himself, constitutes the inheritance of those who belong to Him. The New Testament tells us that all believers are priests under God; and of priests the Old Testament records God's Word: "I am their inheritance. . . I am their possession." In earthly matters it is possible even for a legal heir, like Prince Carol, to lose his inheritance; not so of members of the family of God. "Their inheritance," sang the psalmist, "shall be for ever." They are assigned to "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Yet this Royal inventory itemizes temporal as well as eternal blessings; riches of the earth as well as of heaven. It was of clothing, and food, and drink, the needs of our bodies, that the Lord spoke when He said to His disciples: "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." "These things" were what money will buy. They are in the inventory of the King's estate for His heirs.

All that belongs to the Father belongs to the Son, for He said: "All things that the Father hath are Mine."

The Scriptural inventory of the Kingdom pledges to the heirs "the unsearchable riches of Christ." Concerning those who are children of God we read, "and if children, then heirs; heirs of God, and joint heirs with Christ." . . .

The heirs of an earthly estate are deeply interested in the terms and bequests of the will, and in the inventory that shows what is there. Should we be less interested in the heavenly estate that is willed to believers? The Bible is the inventory; it is worthy of close and careful reading on the part of those who would know what their possessions are now, and what they are to be.—*Toronto Globe*.

ANOTHER HEBREW MISSION

Stephen D. Eckstein.

It will be a comfort to the hearts of God's people to learn that another Hebrew Mission has been established, this one in the city of Nashville, Tenn. This is the fruit of sacrifice of saints whose hearts have been made aflame for the salvation of Israel. We are confident many prayers were offered. Lives beautified by the graces of the Spirit, and envired by the freshness of His bedewing presence, cannot help but see the duty that has been sadly neglected toward giving the Light to the Jew. If Jewish Missions are to achieve the success they so eminently deserve, they must have the co-operation of Spirit-filled people in every way possible. Our convert, Brother H. Paul Lewis, who is a product of the Hebrew Mission in Dallas, Texas, has charge of the work in Nashville. The Mission station is being supervised by the Central Church of Christ.

I cannot emphasize too strongly the fact that a Jewish Christian duly qualified has the understanding of this particular field in a way that no other has. There are Gentile Christians who understand their strange mixture of sense and superstition, logic and folly, but it is of paramount importance to have a Jew doing this needy, but difficult type of work among benighted Israel. May we in irresistible faith pray that the great Shepherd of Israel make manifest through His precious revelation that they may be brought to know Him as their long sought-for Messiah.

GRANDMA HINTON

"We miss her so much, but heaven seems nearer and even more precious," so writes Brother Homer C. Hinton in a brief word to let us know that his dear mother had gone "to be at home with the Lord." "Grandma" Hinton, wife of W. H. Hinton, Spencer, Ind., member of New Union congregation, was one of the Lord's rare jewels, the sweet influence of whose life has been remarked both far and near for many years. So truly did she live and serve that words of praise seem unnecessary. Her useful life of over eighty-five years ended here April 11, 1928. Her dear husband, daughter Alice, and two sons, Loomis and Homer, need not "sorrow as those who have no hope." "Thanks be to God who giveth us the victory through our Lord Jesus Christ."
Stanford Chambers.

DORA DICKSON SMITH

On April 4, 1928, death entered the home of Jno. B. Smith and took from it the wife and mother, Mrs. Dora Dickson Smith. She, the daughter of William and Julia Dickson, was born Jan. 20, 1863, at Westport, Ky. She obeyed the gospel at the age of thirteen and was faithful in the Lord's work until death, that being two years over half a century.

In October, 1880, she was married to Jno. B. Smith, and to them God gave seven children, of which two sons and three daughters died in infancy. Two daughters remain: Mrs. Ota Pavey, of Mitchell, Ind., and Mrs. Ora Talley, of Mitchell, Ind.

She leaves also two brothers, W. F. Dickson, of New Albany, Ind., and A. T. Dickson, of Louisville, Ky., and one sister, Mrs. Anna Minor, of Portland, Ore.

Funeral services were conducted at New Albany church by C. T. Clay, and burial was in the Cemetery at Mitchell, Ind.

The Word and Work is glad to supply schools with the lesson helps published by the Gospel Advocate—Quarterlies and Papers. Send us your orders, or ask for a list of the Advocate's helps with prices.

People of the U. S. annually spend \$22,000,000,000 for chewing gum and other luxuries which is 50 times the outlay for church work and 300 times the cost of foreign missions.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Still it is written: "Preach the gospel to the whole creation." ** "In many ways," writes Sister Scott, "it seems we have been here always." ** If we do not send a couple to Germany, two couples to the Philippines and several to Africa and Brazil this year we shall fall much short of our ability and of the urgent demands of the work.

These notes are composed in Oklahoma on a missionary promotion trip. So far not a single non-contributing church has failed to enlist in the work. Among other things, the trip is expected to produce a house or two in Africa, maybe some new missionaries this fall too. ** The Africans can carry much on their shoulders, but not much in their hands. ** As the cistern at Kabanga was nearing completion, Bro. Short thought some of the native help that had been used for carrying water could be dismissed. ** We read of Bro. Sherriff being responsible for the keeping of 21 persons. It is no small matter to run a mission, build houses, cut wood, raise a crop, carry on a school, etc., in the jungle of a heathen land. ** The Boyers and Smiths would like to meet certain Louisville Christians as missionaries in Brazil this year—and they are worthy to go.

Sister Mattley has made a trip to inland China (Canton) and Bro. Benson has selected a field approved of the American Consul on the mainland about 18 hours from Hong Kong by steamer. ** More baptisms in Africa. ** Bro. Merritt found dentistry in Livingstone very high, but it had to be done. ** In order that Dow Merritt's residence may be built during the present dry spell, gifts for the same are asked at earliest date. They cannot make bricks and lay them in the rain, so please respond at once, but take nothing from other mission work. ** Carl L. Etter and wife are due in Japan this year. ** Bro. Desha, of India, who had to come back because of ill health, has returned to Abilene. ** Who goes to Nyassaland for missionary work and to look after the schools among over 1,000 converts? A fine opportunity. ** Norman, Okla., church provided a double quartet when the writer lectured there in April. ** Numerous young people in Harding College, Morrilton, Ark., are interested in the foreign work. ** One of Bro. Ishiguro's California converts has returned to Japan and is working with Bro. McCaleb. Some of the members in Honolulu have come to the states. ** We would be glad to receive from \$50 to \$100 for the drugs to send to Africa. ** Jesus said, Pray the Lord of the harvest to send forth laborers into his fields. Let us pray.

Great areas of China have not one competent doctor in one, two or three million people.

FIVE MONTHS IN BRAZIL

VIRGIL F. SMITH.

Our sojourn of five months in Garanhuns has been filled with many interesting, new and old experiences. Four months of this time has been devoted to language study, prayer, Bible study, writing, and testimony for our Lord. Although the first year or more of the life of a missionary is more or less a period of waiting, waiting for the time when he will be able to speak to the people of the unsearchable riches of the Lord, God is good to open doors even then. God has granted me the privilege of assisting in the baptism of one young man into Christ, and sent into my home for an hour or two each day another to whom it was my privilege to set forth the good news in my own tongue. He has not yet accepted it but by faith in God I expect his heart to be opened some day to the truth of Christ.

Another month was spent with my native friend and brother Joao Nunes, traveling on horseback and muleback five hundred miles in the interior of Pernambuco. Several things were accomplished for the glory of the Lord. For me it was a time of rapid development in the art of speaking Portuguese since only one time during the month did I find a man who could converse in English. Then there was a growth in compassion and love for this people gained by personal contact and by seeing some of the great open doors of this country. Perhaps the greatest blessing is that portions of the Scripture were placed in hundreds of homes where they had not been before and peradventure never would have been if we had not gone. Millions in Brazil who wear a cross on their breast and have a supposed picture of Jesus on their walls do not know that God has given us a divine book. Not at all least is the fact that God gave grace and opportunity for Joao and me to give testimony to some even though I was able to say only a few words in Portuguese, and my companion, being a babe in Christ, was not experienced in this work and was limited in knowledge.

The Lord willing, Brother Boyer and I shall leave Tuesday for a similar journey. Being convinced that there is no better way to learn the language and that it is an open door for honoring the Lord we shall perhaps be engaged in this work for some time. We ask you to pray that God's power be upon us.

Garanhuns, Pernambuco, Brazil.

CONCERNING SHORT'S RETURN

After having been on the mission field since November, 1921, Brother Short and family wish to return home for a season. The climatic conditions in North Rhodesia, Africa, are such as to be detrimental to the health of white people who remain long without a change. Because of the intense heat, it is imperative that one rest during the middle of the day. Then too, malaria

abounds. Adults must take five grains of quinine daily, and even then fevers are frequent. Drinking water has to be boiled before it is fit for use. These are a very few of the many hardships that they have cheerfully endured for six years that the gospel might be preached in a country where missionaries are few, and the opportunity great. Surely, we owe it to them to give them this rest.

As explained in the accompanying leaflet, they have debts there that will need to be paid before they leave. It will cost approximately \$2,000 to do this and get them home. This sounds like a large sum—and it would be if a few had to raise it. But it will not be a burden if each does his share. May we not hear from you?

All contributions should be sent to Z. C. Thompson, one of the elders of the Church of Christ, Harper, Kansas, and it will be duly acknowledged, personally, and in the papers.

Z. C. Thompson, L. W. Babcock, J. B. Mathes.
Harper, Kansas.

MOVING PICTURES

J. M. McCALEB.

Just now there is great excitement in Japan over the coming election. It is the first general election in which all are allowed to vote ever held. Naturally the interest and feelings run high.

Today the ex-mayor came asking for the use of the church building for two days in which to make political speeches. I asked to be excused on the ground that the church did not participate in such questions.

In Japan, as in America, there are different political parties and as is usual in such cases they are much against each other. If the church buildings were let to one party and there chanced to be in the church some belonging to the other party it is easy to see how this would be an occasion for strife in the church. For this and other reasons it was thought best to keep aloof from all political matters.

Brother Matsui was baptized by Brother Morehead about two years ago. He is now superintendent of the Zoshigaya Sunday school. He is well suited for the place and has a good set of teachers to co-operate with him. Brother Baba, another one of the young men at Zoshigaya, teaches in the mission Sunday school in a poor district. He said the children of Mizukubo were different from the Zoshigaya children and were very unruly. But I said to him it was the same way twenty years ago when we began work at Zoshigaya and that for the first Sunday or two we could not even get them to come in the house.

Tokyo.

A neat and "gifty" little book has been received from Biola Book Room.—"Mary Ellen's Diary." Bound in green and gold, 75c.

HUYUYU MISSION

My dear Brethren: I have felt for some time, it would be very much better, considerably less expensive, and more satisfactory, to have, (so far as possible) our personal support and support for the mission generally, concentrated and sent through in one draft by some church or brother in the States.

Brother Don Carlos Janes has offered to do this for us and as I think he already handles the bulk of our support, I think he is the best and proper man to do it.

I hereby respectfully request the churches, and individual brethren and sisters interested in us, to kindly send their offerings for us to Bro. D. C. Janes, who will on the 1st of each month forward same to us and due receipts and acknowledgments will be given.

Thanking you all for past help and support and assuring you it is needed more now than ever before to establish and build up this mission, with Christian love and greetings from us all.

S. Rhodesia, Africa.

John Sherriff.

THINGS CHINESE

Lewis T. Oldham.

The sunshine is so intense that the Chinese put an umbrella out in a vacant lot for the old hen and chickens. You don't have to coax or herd them to get them to stay under it. They know enough to stay in the shade no matter how much there is to eat outside. They don't want to have addled brains. The chickens are more careful in this than many foreigners.

Unless people from other countries are very careful during the hot months they get the "Chinese head" very easily, and there is no relief except to return to a temperate climate. It seems that sun-stroke in China occurs seldom, but nearly always seriously affects the mind. Even among the Chinese there are numbers of crazy people, who were made so by the intensity of the sun.

Sunday three more were added to our number at Hung Hom. We are quite pleased that some of those who have more permanent work and are a better class of Chinese are now among our number.

By the time this is printed we expect that Brother Benson will be down in the Kochow field to work with the native workers for several weeks. At Mui Luk, where we left Mr. Loh to start work, there are two families that desired to be Christians when he wrote last week.

A few nights ago we were awakened by the very loud voice of a Chinese who was worshipping the devil, and burning paper for him to use in hell, that the worshipper's family and himself might not be bothered for a season. Over and over again he was telling the "moh kwai" where he lived, just what he wanted him (the devil) not to do. The man could be heard several blocks. And for hours he kept up this vain repetition.

O, that we might be stirred more to do something for people so steeped in sin and idolatry!

Hong Kong.

Almost any one can secure two subscriptions to The Word and Work this month, and earn one of the premiums offered on our cover pages: The Hand-D Hammer, a wonderful house or automobile tool, price \$1.50; The Boles-Boll Debate, now available free to those who have felt unable to pay the publisher's price of \$2; The Life of Chalmers, heroic missionary of New Guinea, or of Grenfell, Missionary to Labrador, regular \$1.50 books of gripping interest.

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 JUNE.

Lesson 10.

June 3, 1928.

JESUS FACING BETRAYAL AND DEATH.

Golden Text: Not what I will, but what thou wilt.—Mark 14:36.

Lesson Text: Mark 14:17-25. 32-36.

17 And when it was evening he cometh with the twelve.

18 And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me.

19 They began to be sorrowful, and to say unto him one by one, Is it I?

20 And he said unto them, It is one of the twelve, he that dippeth with me in the dish.

21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

22 And as they were eating, he took bread, and when he had blessed he brake it, and gave to them, and said, Take ye: this is my body.

23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.

24 And he said unto them, This is my blood of the covenant, which is poured out for many.

25 Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

32 And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36 And he said, Abba, Father, all

Questions and Brief Comments.

Verse 17. Where and when was this? (Jerusalem; the "Upper Room"; at the time of the Last Supper.)

Verse 18. What shocking announcement did Jesus make to the twelve?

Verse 19. What word describes their feeling? What anxious question did they ask?

Verse 20. Did He tell them then which one? Later He did point him out to John. See also what He said to Judas. (John 13:21-26; Mat. 26:25).

Verse 21. How was it written? (John 13:18; Ps. 41:9). Why did not that excuse Judas? (Although it had been foretold, Judas acted wholly upon his own free choice, and against the light and grace of God). What fate awaited this man?

Verses 22-24. What solemn memorial was instituted here? For what did the bread stand? Did Jesus mean that the bread had become His actual body? (No—His actual body was there, visibly, at the table). Did He mean that the "fruit of the vine" had become His actual blood? (No—His actual blood was all within Him). For what did He mean this? (For a memorial: "This do in remembrance of me." 1 Cor. 11:24, 25).

Verse 25. Was this "consecrated wine" still simply the "fruit of the vine"? (Therefore it had not been "turned into the blood of Christ," as by some is falsely taught). When only would He drink it with them again? (For explanation see Notes). Verses 32-34. To what place did they come? Who was with the Lord Jesus? What besides this scene of His distress had these three witnessed? (His transfiguration). What request did He make of them?

Verses 35, 36. In what posture did He pray? What was His request? Did He believe it was possible to God to

things are possible unto thee; re- do this? But did He want His own move this cup from me: howbeit not will in the matter? what I will, but what thou wilt.

NOTES AND TEACHING-POINTS.

"ON THE NIGHT IN WHICH HE WAS BETRAYED."

"The Lord Jesus in the night in which he was betrayed took bread." (1 Cor. 11:23). Why is that night and occasion marked by that feature? Why not "on the night when He ate the Passover with His disciples," or "on the night before He went to the Cross," or, simply, "on the last night of His sojourn with His disciples?" No—it is on the night in which He was betrayed. Why? Because in this we are given the deepest contrast between man's sin and God's grace. In the night in which He was treated worst He provides the feast of love. "It always is in a dark night of betrayal that grace finds its widest opportunity." The love of God shines out against the dark background of man's treachery and wickedness. When sin does its worst He does His best. With the hand of the betrayer dipping with Him in the same dish, He institutes the Supper, which, till He comes, shall be the memorial of our Lord's faithful, self-giving love.

THE LORD'S SUPPER.

There is always need for teaching upon this sacred theme—both because there is much false teaching concerning it, and also because we are prone to forget its sweet and solemn significance.

1. **The Bread.** This was one loaf—the oneness of the loaf having a significance, "seeing that we, who are many, are one bread, one body; for we all partake of the one bread" (margin, "loaf." 1 Cor. 10:17).

2. **The Cup.** Not the receptacle, but the contents, viz., the fruit of the vine. No significance is attached in the word of God to the one-ness of the cup or its contents; for though the body, being a whole, one and undivided, is signified by the one loaf, no such coherence pertains to the shed blood, of which the fruit of the vine is the emblem. Neither is anything said concerning such a point.

3. "This is my body. . . this is my blood." It must not be understood that the bread became the actual body of the Lord Jesus, and the fruit of the vine His actual blood when He spake these words over it. The body of the Lord was sitting living in their midst, when Jesus spoke this, and His blood was in His veins, not as yet shed. He referred to the contents of the cup immediately afterward as "this fruit of the vine." In taking the Supper we do not take the body and blood of the Lord into ourselves by way of the mouth, but our communion of the Body and the Blood (1 Cor. 10:16) by virtue of the significance He placed upon this act, a spiritual communion which is by faith.

4. **The Purpose.** The object of this participation is memorial. "This do in remembrance of me." (1 Cor. 11:24, 25). Now a memorial of anything is never the thing to be commemorated itself but something to remind us of it. In the Lord's Supper is not a repetition of the sacrifice of Christ's body and blood, but a participation of bread and wine in remembrance of Him.

5. **The Time.** The only time specified in the New Testament is "on the first day of the week." This "breaking of bread" was observed regularly from the very beginning of the church. (Acts 2:42).

6. **How the Lord's Supper should be taken.** It is of the greatest importance that the Lord's Supper should be observed in deep reverence, respecting the meaning and intent of this bread and this fruit of the vine; with heart-searchings, and in remembrance of Him who loved us and gave Himself up for us. To partake of it lightly, thoughtlessly, flippantly will bring certain and sure judgment on those who do so. This "judgment" takes the form of chastisement, so that they may not have to be condemned. To partake "unworthily" has reference to the manner in which we partake, not to our own personal worth and manner. The qualifications which fit a man for this as for all other forms of worship are given in Heb. 10:19-22.

DRINKING IT NEW IN THE KINGDOM OF GOD.

On Matt. 26:29 ("I shall not drink henceforth of this fruit of the vine

until that day when I drink it new with you in my Father's Kingdom"). Alford quotes this:

"The Lord's Supper points not only to the past but to the future also. It has not only a commemorative but also a prophetic meaning. In it we have not only to show forth the Lord's death until He come, but we have also to think of the time when He shall come to celebrate His holy Supper with His own, new, in the Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the great Marriage Supper which is prepared for the Church at the Coming of Christ."

"In my Father's Kingdom: this expression decisively refers to its condition of future glory. See the plain parallel in Matt. 13:43." (Stier).

Use Questions on Lesson Text for Class Use.

SECOND LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 10, 1928.

THE ARREST AND TRIAL.

Golden Text: He was despised and rejected of men.—Isa. 53:3.

Lesson Text: Mark 15:1-15.

1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.

3 And the chief priests accused him of many things.

4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of.

5 But Jesus no more answered anything; insomuch that Pilate marvelled.

6 Now at the feast he used to release unto them one prisoner, whom they asked of him.

7 And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder.

8 And the multitude went up and began to ask him to do as he was wont to do unto them.

9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he perceived that for envy the chief priests had delivered him up.

11 But the chief priests stirred up the multitude, that he should release Barabbas unto them.

12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews?

13 And they cried out again, Cru-

Questions and Brief Comment.

Verse 1. In the morning after what? (After His arrest and the trial before Caiaphas the preceding night). What four classes are mentioned? What did they do?

Verse 2. What made Pilate ask Him this? (Luke 23:2). Was Jesus' answer affirmative? (Yes. John 18:37).

Verses 3-5. Did they have other accusations? Did the Lord Jesus reply to any of them? Why not? (Acts 8:32).

Verses 6-8. Did Pilate offer to release them a prisoner, or did the multitude request it? What notable prisoner was there at the time? What had he done? (He was really guilty of what they had falsely charged against the Lord Jesus, and much more besides).

Verse 9. What suggestion did Pilate make to them? Did he really have any right to release Jesus to them? (No—Jesus was not properly speaking a prisoner yet, for He had not been found guilty before Pilate of any wrong deed).

Verse 10. (Pilate hoped that the multitude, who were not in sympathy with the chief priests, would ask for the release of Jesus). What motive did Pilate see in the chief priests? What is envy?

Verse 11. What was the next move of the chief priests? Were they successful?

Verses 12, 13. What did Pilate (perhaps still hopeful) then ask them? What awful answer was given?

Verse 14. Jesus having done no evil, should Pilate have parleyed with the people about this matter? Was their demand for His execution very

cify him.

14 And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him.

15 And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

strong? When a weak man meets strong opposition what will he do? Verse 15. What did Pilate do? Why did he do it? See Acts 3:13-15. Note that they promised to assume the responsibility. Matt. 27:24, 25.

NOTES AND TEACHING-POINTS.

THE ARREST.

Though the title of our lesson is "The Arrest and Trial," the printed text does not give the account of Jesus' arrest, nor of His trial before Annas and Caiaphas, but only His arraignment before Pilate. His arrest took place in Gethsemane; and is recorded in Mark 14:43-50:

"And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. And they laid hands on him, and took him. But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled. And they all left him, and fled."

THE TRIAL BEFORE THE HIGHPRIEST.

This took place (contrary to their own laws) during the night. The Lord was taken before Annas first (John 18:12, 13), then before Caiaphas. The real trial (if it can be called a trial) took place there. It was their open purpose, not to examine Jesus, but to find some pretense on which they might condemn and sentence Him. "Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not." (Mark 14:55). Many false witnesses accused Him, but "their witness agreed not together," and would not serve for even a pretense. Through all this the Lord Jesus was silent, and answered nothing. Finally Caiaphas challenged and adjured Him to tell whether He was the Christ, the Son of God. To this Jesus replied: "I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." (Mark 14:62). Then Caiaphas flew into a fit of wrath, rent his robe, and said "What further need have we of witnesses? Ye have heard the blasphemy; what think ye?" Of course they all thought He ought to die. Then began they to spit on Him and buffet Him, "and the officers received him with blows of their hands."

It was sometime during all this performance that Peter down in the courtyard, thrice denied that he knew Him.

BEFORE PILATE.

As early in the morning as possible they brought Jesus to the Pretorium, the judgment hall of Pilate, the Roman governor. But they would not enter in for fear lest they might be defiled and thus disqualified from eating the Passover! So Pilate came out to them. In all the four gospels we find accounts of this, which supplementing each other, make up the whole strange story (Matt. 27; Luke 23; esp. John 18, 19)—how Pilate immediately conceived a great respect for the quiet Prisoner; how he tried to shift and evade his responsibility of clearing or condemning Him; how he desired, yea, determined to release Him, how all his half-hearted efforts failed and how at last he suffered himself to be prevailed upon to sentence Jesus to the cross.

The Questions alongside the Lesson Text are sufficient for Class Use.

THIRD LORD' DAY LESSON OF JUNE.

Lesson 12.

June 17, 1928.

THE CRUCIFIXION.

Golden Text: God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

Lesson Text: Mark 15:22-26, 33-39.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they offered him wine mingled with myrrh: but he received it not.

24 And they crucify him, and part his garments among them, casting lots upon them, what each should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, the King of the Jews.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.

36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.

37 And Jesus uttered a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in two from the top to the bottom.

39 And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly, this man was the Son of God.

Questions and Brief Comment.

Verses 22, 23. What does Golgotha mean? Distinguish between this drink which the Lord refused and that which He accepted. (v. 36. Matt. 27:34, 48).

Verses 24-26. What is crucifixion? (John 20:26; Luke 24:40; Ps. 22:16). What did they do with His garments? (For comment on this read John 19:23, 24 and Ps. 22:18). What was the accusation written over Him?

Verse 33. At what hour was He crucified? (V. 25). When did the darkness fall? How long did it continue? How many hours did the Lord Jesus hang on the cross?

Verse 34. What one and only cry of distress came from His lips? See Ps. 22:1. Had God actually abandoned Him? (See Note).

Verses 35, 36. What made them think the Lord called Elijah? (The resemblance of the sound). Why did they offer Him the vinegar? (John 19:28).

Verses 37, 38. How did the Lord Jesus die? What happened in the temple at the same time? What was the significance of that? (Heb. 10:19, 20).

Verse 39. Did even the heathen centurion have better comprehension and feeling than the religious leaders in Israel? What so convinced the centurion? What testimony did he utter? (Following this Lesson take a glance back at Lesson 2).

NOTES AND TEACHING-POINTS.

THE MEANING OF THE CROSS.

The cross of Jesus holds the central place in the gospel. In order that faith in Him might result in eternal life to the believer, Jesus had to be crucified. And the great point is, not simply that He died, but that He died for us. (Rom. 5:8). His death was on our behalf; and not merely for our sake, but "for us" representatively. He represented us on the cross. Because he acted as our Representative on the cross, his death was ours. We died on the cross in the Person of our Lord. This clear reasoning comes from the apostle Paul, "The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died." (2 Cor. 5:14).

"But he was wounded for our transgression, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every-one to his own way, and Jehovah hath laid upon him the iniquities of us all." (Isa. 53:5, 6). It was His love toward us that prompted him to take our place and bear our burden and assume the consequence of our sins: And God in His great love, was Himself the Author of the plan, and the Lord Jesus in loving obedience carried it through on God's behalf and for the redemption of men. This doctrine is the theme of the whole Bible, literally and clearly presented in the New Testament and in type, symbol, figure and prediction running through the whole of the Old Testament. It is the great salvation song of redemption through the blood. "He is the propitiation for our sins, and not for ours only but also for the whole world." 1 John 2:2. Whosoever will may come under the provision of this Sacrifice.

DID GOD FORSAKE CHRIST ON THE CROSS?

"My God, my God, why hast thou forsaken me?" This cry of agony uttered by our Lord Jesus on the cross, marked the climax of His sufferings. All physical pain He endured without a murmur; but when in the moment of death He faced the outer darkness alone, and abandoned of God, He cried out pitifully, in words which were written concerning Him a thousand years before. (Psa. 22:1). But did God really forsake Him? Was He not God's beloved Son, pure and holy? And was it not by obedience to His Father's own will that He was there on that cross? How could God have forsaken Him? Yet so it was. "Him who knew no sin he [God] made to be sin on our behalf." (2 Cor. 5:21). "Christ redeemed us from the curse of the law having been made a curse for us; for it is written, cursed is every one that hangeth upon a tree." (Gal. 3:13). "Jehovah laid upon him the iniquity of us all." (Isa. 53:6). The sin-offering of the Old Testament, though it made men clean, was itself reckoned unclean because identified with man's defilement. It was offered without the gate, in the place of the unclean and the outcast, and those who handled it became unclean (Numb. 19:10. See Heb. 13:11, 12). The Lord Jesus died a sinner's death, not because He had sinned, but because our sins were laid upon Him, and He bore them in His own body on the tree. (1 Pet. 2:24). We who are Christ's shall never have to experience such a death, for He died for us.

THE ENEMIES OF THE CROSS.

The word of the cross is and was always, foolishness to those that were perishing. To the Jews, it was a great stumbling-block, to the Gentiles, pure foolishness. Against the preaching of the Cross, in its significance all the cunning of Satan is directed. The "Modernism" of our day scorns it from the pulpit. Such cults as Christian Science, Spiritism, Theosophy and others with their mixture of pagan philosophy agree on one point, namely that the Blood means nothing beyond the symbol of a hero's or martyr's death. It has no saving efficacy. Likewise to the Judaist, the legalist, and the moralist, Christ died in vain. (Gal. 2:21).

QUESTIONS FOR CLASS USE.

1. At what place did they crucify Jesus?
2. What did they offer Him before?
3. Did He accept it?
4. What did they do with His garments?
5. At what hour was He crucified?
6. At what hour did He die?
7. What accusation was written over Him?
8. When did the darkness begin?
9. How long did it continue?
10. What only cry of distress did the Lord utter?
11. What did some think He said?
12. What did they offer Him then?
13. Did He accept this?
14. How did Jesus die?
15. What happened at the moment of His death?
16. What testimony did the centurion bear?

FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 24, 1928.

REVIEW: JESUS THE SAVIOUR.

Golden Text: Choose you this day whom ye will serve.—Josh. 24:15.
 Devotional Reading: Zeph. 3:14-20.

14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. 15 Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more. 16 In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. 17 Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. 18 I will gather them that sorrow for the solemn assembly, who were of thee; to whom the burden upon her was a reproach. 19 Behold, at that time I will deal with all them that afflict thee: and I will save that which is lame, and gather that which was driven away; and I will make them a praise and a name, whose shame hath been in all the earth. 20 At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith Jehovah.

THE QUARTER'S LESSONS.

This concludes a six-months' series of lessons on the ministry of our Lord and Savior Jesus Christ, being chiefly studies in the gospel of Mark. It will be well to take a brief glance over the first three month's lessons, as we review the past quarter. Thus we obtain a comprehensive view of the whole.

The First Three Months.

1. John the Baptist and Jesus. Mark 1.
2. Jesus and the Sick. Mark 1.
3. Jesus and Sinners. Mark 2.
4. Jesus and the Law. Mark 2, 3.
5. Growing Fame of Jesus. Mark 3, 6.
6. Jesus Misunderstood and Opposed. Mark 3, 6.
7. Jesus Pictures the Kingdom of God. Mark 4.
8. Two Miracles of Power. Mark 4, 5.
9. Other Mighty Works of Jesus. Mark 5.
10. Jesus and the Twelve. Mark 3, 6.
11. Jesus Feeds the Multitudes. Mark 6.
12. Jesus Teaches Sincerity. Mark 7.

The Second Three Months.

1. Jesus the Suffering Messiah. Mark 8.
2. The Resurrection. Mark 16.
3. Transfiguration and Service. Mark 9.
4. Jesus and the Home. Mark 10.
5. The Cost of Discipleship. Mark 10, 12.
6. Greatness through Service. Mark 9, 10.
7. Jesus Enters Jerusalem. Mark 11.
8. Jesus Teaching in the Temple. Mark 12.
9. The Wicked Husbandman. Mark 12.
10. Jesus Facing Betrayal and Death. Mark 14.
11. The Arrest and Trial. Mark 15.
12. The Crucifixion. Mark 15.

SUGGESTIONS FOR REVIEW.

Of each lesson of last quarter recall some one impressive point.

Recall the features of the gospel of Mark: little discourse or verbal teaching; mostly action. The record very brief, vivid, pointed. The prevalence of the word "straightway."

Look into the character of our Lord Jesus Christ, as exhibited in these lessons. Compare with the nine items of "the fruit of the Spirit," Gal. 5:22, 23. His death on the cross (followed by His resurrection) is to us the chief and all-important matter. Why?

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