

MARCH, 1931.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor and Publisher
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IN THIS ISSUE

Are we not all hopelessly in debt, bankrupt, "broke"? No one has heredity, morality, money, good works, character, or anything, enough. It is a lowly gate by which we enter into grace! Read the wonderful "Words in Season."

Do we celebrate the "mass"? You will thank God for the warning in H. L. Olmstead's article. It is piercing, but who can say it is not the truth? (Page 75.)

The evils in Russia—are they wholly unmitigated? Is there a bright side to the awful cloud? Is God working again as of old, through the Northern Scourge? This great article fits in remarkably with our reprints from the S. S. Times and Toronto Globe, and with Brother Cassell's page. (Page 86.)

By a coincidence the Smiths—father and son—both point from different angles to the one right way out of the present financial distress, for God's people. The Babson excerpt is striking; and Earl Smith always goes to the root of things.

Missionary notes and letters, Book Reviews, and the editor's Studies complete the Contents.

As the publishers continue from month to month to venture by faith, against all human prospects, will not our readers pray that the W. W. may have means to continue and to increase its circle of blessing?

The accumulated impression of a complete reading of press proofs is that this is an issue of unusual power.

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ADDRESS ALL ORDERS

THE WORD AND WORK, LOUISVILLE, KY.

THE WORD AND WORK

THIS DAY

Take thou this day from God, a solemn trust
Which He commits to thee; and that it may
Be well begun, spend its first hours with Him.
He knoweth all thy needs, and hath arranged
For their supply. The pathway, too, this day
Is marked upon His chart in heaven, and was
Before ordained that thou shouldst walk therein.
All through the journey keep thy hand in His,
For He will surely prove thy safest guide
Since He hath planned each step. And as there
Come fresh opportunities for service, see
Thou use each one for God, giving to Him
Glory in word and deed. So doing all
As in His sight, when this day's course is run
Thou mayst hand its record unto Him
Without misgiving, rendering Him account
As good and faithful steward. If thou thus
Shall live each day for Him, when sets life's sun,
Thou shalt receive the Master's own "Well done."

—*Alliance Weekly.*

WORDS IN SEASON

R. H. B.

HUMILITY

All approach to God must be by the road of humility. We are told repeatedly that "God resisteth the proud, but giveth grace to the humble." So long then as we are moving within the realms of pride we shall find God against us; but when we cross over into the land of humility we shall find Him *for* us. Grace is for the humble. No other can or will receive it. Only when a man is brought face to face with his utter need and realizes his helplessness, will he want or accept the free gift. The various schemes of self-salvation which flourish in the world owe their vogue to the fleshly pride that will not recognize this need and helplessness, but pretends to personal ability, worth, and merit. They are willing to acknowledge God's supreme power, and they are willing to have His help and blessing on their efforts; but they feel that what they are and can do and have done is worthy of some recognition. They want to co-operate with God in procuring their salvation. They want to deserve it—if not wholly, at least in part. They

resent the principle of "Nothing in my hand I bring," but will take up with any cult or religion which will permit them to say "*Something* in my hands I bring." Their natural dignity revolts at the doctrine of salvation by the work and merits and shed blood of Another, for that leaves really nothing for pride and self-satisfaction to feed on. They believe in "salvation by character" or anything else that affords a little room for the flesh to glory in. Now this is the thing which must be broken down before there can be any salvation. The sinner must take the sinner's place. The heart must become broken and contrite. The man must become like unto a little child, else he can never enter into the kingdom.

. . .

"DEAD WORKS"

Twice in the letter to the Hebrews occurs a strange expression which is found nowhere else in the Bible: "*Dead Works*." In Heb. 6: 1—"Not laying again a foundation of *repentance from dead works*." In 9: 14—"How much more shall the blood of Christ . . . *cleanse your conscience from dead works* to serve the living God." These "dead works" then, are something to be repented of; and they are represented as a defilement of the conscience, which must be cleansed away before we can serve the living God. Yet the term "dead works" suggests that it is not what we call "evil works," or "wicked deeds" or "sins" that are meant. Those are not the "dead works"—they are rather works that "bring forth death." But what are *dead works*? On the face of it they are works, not evil in themselves, in fact intended to be good and praiseworthy, and which would have been good, had they not been devoid of that vital principle which would make them acceptable to God. Therefore they are worthless and lifeless works. Though outwardly they have the form of good works and may possess virtue in men's eyes, they are dead. Now *dead* things, according to the law were also defiling: they who touched them must be cleansed with "the water of purification"—the "clean water," water mixed with the sacrificial ashes of a heifer (Num. 19) and which preserved in permanent form the virtue of *blood*. Hence, as the writer of Hebrews says, "If the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled sanctify unto cleanness of the flesh: how much more shall the blood of Christ . . . *cleanse your conscience from dead works* to serve the living God?" (Heb. 9: 13, 14.) "Repentance from dead works," says Westcott, "expresses that complete change of mind—of spiritual attitude—which leads the believer to abandon these works and seek some other support for life."

WORKS OF THE DEAD

Dead works, first of all, are works done by those who are

“dead in trespasses and sins.” For (quoting once more from Westcott) “there is but one spring of life, and all which does not flow from it is dead. All acts of man in himself, separated from God are ‘dead works.’ (Comp. John 15:4ff.) The first step in faith is to give up the selfish life which they represent.” Indeed can a “dead” man do aught but “dead works”? But as to this indisputable matter there is an important exception. The line between death and life is not a sharp line. The first stirrings of life begin in the heart of the sinner, awakened there by the germinating impulse of the Divine seed, the word of God. It happens not rarely that an unsaved man is moved by considerations of faith to show favor and do kindness toward God’s people and God’s work—to receive a prophet as a prophet, a righteous man as a righteous man, or to give a cup of cold water to one of the Lord’s little ones, “in the name of a disciple” (i.e. because the needy one is a disciple of Christ). Now whatever is motivated by faith toward Christ is not dead; nor is it unclean, for faith purifies the intentions (Acts 15:9). It was thus that Rahab the harlot acted by faith when she received Israel’s spies in peace; which faith also turned out to her salvation—not because her good work *merited* salvation, but because it was the expression of her faith, and the appeal of a good conscience toward God. Thus often people who are not yet in Christ show love and kindness toward Christians purely because the latter are Christians, and strangely put themselves out for the furtherance of the gospel. Such works are not to be despised nor classed indiscriminately as dead, nor need they be repented of. If one stops short at that point, he will go no further, to be sure. And if one should do such things from a false worldly motive or as a pretext to avoid going further, it would indeed be a “dead work.” But whatever is prompted by pure and simple faith is already of life.

“GOOD WORKS” DONE IN REBELLION

Another form of dead works goes under the name of “good works.” However noble and self-sacrificing and humanly praiseworthy such deeds may appear, if they are not done toward God, in submission to His will, but in disobedience and rebellion, they are dead works. The Prodigal’s mettle in trying to retrieve himself and make his living in the “far country,” may be greatly praised by some; also he may have done an excellent job of feeding swine—but all that goes for nothing. The one thing he must do first of all is to return to his father; and until he does that every relatively “good” work and effort is just that much more done *against* his father. Or if Jonah is sent to Nineveh, but takes the road to Tarsish instead, he may do a number of laudable and even heroic deeds along the way, but he shall get no credit for any of that.

They are all dead works. He must humbly repent of the whole business. Thus many a man attempts to make up for going the Tarshish road by benevolence and philanthropy and great deeds. But it is after all only dead works, and goes on the wrong side of the ledger—cancellable only through repentance and the blood of Christ.

SELF-WILLED AND SELFISH WORKS

Even "in Christ" we sometimes fall into dead works. Doubtless such was the case with Sardis who had a name that she lived but was dead (Rev. 3: 1f.) "Remember therefore how thou hast received, and keep it, and repent; for I have found no works of thine perfected before my God." Her dead works marked her deadness. For in Christ Jesus nothing avails but "faith working by love." How much dead works is practiced in Christendom! Things otherwise good, but done to be seen of men and to get glory from men! Things done from selfish motives and things done in self-will; things done without warrant, even in disobedience toward God. "One day (so writes one) my father gave me a task which I did not really like, and went away. I had noticed for some time that our barn-door needed painting, and I knew where was a can of paint and also where I could get a brush. So I went to work on my own hook and painted that barn-door that afternoon; and I must say I made a good piece of work of it. But the things that my father said (and did!) to me when he came back that evening are painful to remember." Ah, yes—what will *God* say to us about such like dead works? But Christ died and rose again that we having died through Him, might henceforth no longer live unto ourselves but unto Him. Whatever then is unto ourselves—what is done for pretense and show, for selfish end and purpose, for self-gratification, for self-aggrandizement, or in the spirit of strife and vain-glory comes under the head of dead works. Though such works may benefit others they are not acceptable to God. But whatsoever is done as unto the Lord, in His Name, the work of faith, the labor of love, the patience of hope in our Lord Jesus Christ—these are the fruit of righteousness, well-pleasing to God.

. . .

THREE CHEERS

An old time preacher took for his theme "Three Cheers from the Lord Jesus." The first of the three is the cheer of forgiveness: "*Be of good cheer; thy sins be forgiven thee.*" The second is the cheer of companionship: "*Be of good cheer; it is I; be not afraid.*" The third is the cheer of victory—His victory on our behalf and ours through Him: "In the world ye shall have tribulation: but *be of good cheer: I have overcome the world.*" Of these three one looks back to the cleansing

from our old sins; another speaks of the presence of the Lord Jesus with us in loving fellowship; the third points forward to the sure triumph of all that put their trust in Him.

THREE GROANS

Three groans are continually going up unto God—the groan of suffering creation, the groaning of God's people, and the groaning, on their behalf, of the Holy Spirit. But these are not groans of hopeless affliction or despair. They are the foretoken of a day of joy. The creation groans in expectation of its deliverance, waiting for the revealing of the sons of God. God's people groan waiting for their adoption, to wit, the redemption of the body. And the Holy Spirit's unutterable groaning within their hearts enlists the sure attention and response of God, and is working out for our glory, unto the day "when in His likeness we appear." (Rom. 8: 18-30.)

M. C. KURFEES

As this goes to press, word has come of the sudden departure of Brother M. C. Kurfees. He was found dead in his room at the Watterson Hotel, where he had lived for years past. Thus suddenly ended a career of remarkable strength and activity. Only a few days ago the Haldeman Ave. church celebrated the forty-fifth anniversary of Brother Kurfees' ministry with that congregation, and it is reported that a love-gift of one hundred and twenty dollars in gold was presented to him in appreciation of his long and faithful service with them. It was good that he lived to see that hour and to receive those words and tokens of appreciation and gratitude before his day was done. Brother Kurfees was about seventy-five years old, clear of mind and able and active to the very last. He believed in God, and he championed with great ability the word of God as the final, infallible spiritual authority. I am glad to remember the kindnesses I received from Brother Kurfees in years gone by; and if controversy and disagreement have darkened later years all remembrance of it is now blotted out in our common sorrow over his departure, and in the love which is in Christ Jesus. When the mists have rolled in splendor we shall know each other better and understand much that is now hidden from our eyes. Meanwhile we lay a tribute of love and honor upon the tomb of our brother, an earnest soldier of Christ and one of the mighty men of the host of God.

"It is not the possession of extraordinary gifts that makes extraordinary usefulness, but the dedication of what we have to the service of God."—Robertson.

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

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NEWS AND NOTES

From Austin, Texas: "The work at the South-side congregation here is making fair progress. The interest seems to have grown steadily since we began in the fall. We are planning for a meeting with Bro. Cled Wallace in February. We are praying that we may have a good meeting."—G. B. Dasher.

Pacific Christian Academy sends to our desk their little paper, *The Educator*. We have always followed the Christian School work at Graton, Calif., with interest and prayer.

"Bay City, only a few miles away, with 50,000 population, has a few members of the body of Christ but they are not meeting. As soon as milder weather comes an effort will be made to get them together. Any one knowing of brethren living in Bay City or Saginaw will kindly communicate with me."—C. B. Clifton, Lock Box 127, Akron, Michigan.

The Janes Printing Co. supplies a useful card for visitation purposes—"General Church Workers' Card." It will help preachers and leaders to organize their house-to-house work. Price 60c the hundred.

From Oklahoma City: "The attendance at our meetings is increasing. We had 78 in Bible classes last Sunday morning and more than a hundred at preaching services. A brother and sister who had been Baptists cast their lot with us Sunday night. We have a good many difficulties to overcome in our work and we appreciate your interest and prayers."—Earl C. Smith.

Our readers will not forget that we supply Bro. Armstrong Traylor's excellent book, "Studies in Stewardship," 106 pages, \$1. It is a readable, stimulating work that we can heartily recommend.

From Salado, Ark.: "I have some time for meetings. Ready to go anywhere."—Walter W. Leamons.

From Jacksonville, Fla.: "We had good services here last Lord's Day. Bro. E. E. Shoulders of Zolfo, Fla., was with us at all the services but preached only once, at the Old Soldiers' Home in the afternoon. We had two confessions at the night service and there were three the week before. Also Bro. H. A. Godbold had one confession at the Edgewood church Sunday night—six in all."—H. N. Rutherford.

Can some one let us have issue of February, 1927, *Word and Work*? Thanks.

The little church meeting at La Porte and Central Sts., Gary, Ind., reports 18 baptisms since Oct. 30. That is a good growth.

A group of singers from the nine congregations of the Birmingham district have sent out an interesting broadcast of hymns for the last four

Sunday nights, using our alphabetical hymnal, "Great Songs of The Church." Brother Douthitt reports that there have been many good comments and particularly on the kind of songs used: "Some have said they never heard so many fine songs in one broadcast."

From Glenmora, La.: "It was our privilege to have Bro. T. D. Rose, Houston, Texas, with us in a series of gospel meetings, beginning January 12 and continuing ten days. Six were added to our number. Three of those baptized were our children. We are very grateful for the blessings bestowed upon us. Bro. Rose is commended for his clean life, devotion, and ability."—W. J. Johnson.

"Have spent a few weeks in Nashville, since leaving Minneapolis, looking for some preachers that could teach in the rural schools of Minn., N. D., and Mont. I know of a number of such places, where the membership of disciples is small, and they can get a school to help in their expenses. I want to return and arrange for them, before I return to my mountain mission work."—S. P. Pittman, Wesley Hall, Nashville, Tenn.

Louisville churches have arranged a series of union meetings, one a month, from January to May, held in different church houses. February meeting is at South Louisville church, 5th and M, with Bro. Klingman as chief speaker. The subject, "A View of the Structure, Activities, and Peculiarities of the Church at the Beginning." The March meeting is a "Union Song Revival" led by E. L. Jorgenson, to be held in the Ormsby house. The April meeting is at Portland Ave., D. H. Friend speaker; subject, "Heroic Characters of the New Testament." The Closing meeting in May is at Highlands, R. H. Boll speaker, subject, "Wonders and Peculiarities of Prophecy." Plan to attend these meetings. Visiting brethren will be entertained.

"A late trip among the churches in behalf of missions and The Word and Work involved Horse Cave and Franklin, Ky., and Gallatin, Portland, and Mitchelville, Tenn. At Horse Cave I enjoyed the courtesy and co-operation of Willis H. Allen. Brother Allen is doing a good work at Horse Cave and Bear Wallow, a very fine little country church near and he is held in high esteem. His faithful wife knows how to make her home a pleasant place for a visiting preacher to stop. I have a high estimate of the faithfulness and zeal of the churches at Horse Cave and Bear Wallow where I spoke at each place on missions. Both these churches are giving regularly to missions but showed some response to the emergency appeal and gave me a nice list of Word and Work subscriptions.

"I spoke once each at Franklin, Ky., and Locust Grove, a very fine country congregation. I received good encouragement for Word and Work and for missions. Both of these churches have a regular mission program. Brother H. L. Olmstead lives at Franklin and is doing fine work here and at Gallatin, Tenn. He was an excellent helper to me. The co-operation of Bro. Olmstead and his faithful wife will long be remembered by this scribe. I had a very fine experience at Gallatin, Tenn., where I spoke once on missions and picked up a big list for Word and Work. The courtesy of Judge J. T. Baskerville and his good "better-half" was valuable to me while at Gallatin. Their home proved to be a fine place for a preacher to stop. I had a good visit at Old Union, near Gallatin, where I received a nice response to missions and a good list for Word and Work. Sisters Hite and Taylor at Gallatin and Miss Jessie Barry at Old Union helped greatly with Word and Work list.

"At Portland and Mitchelville, Tenn., I had good meetings and found some friends for Word and Work. Brother E. Gaston Collins is doing a fine work at Portland. Courtesy of him and his good wife was much appreciated. Brother J. W. Park showed me great kindness at Mitchelville."—J. F. Smith.

THE RUSSIAN SCOURGE

R. H. B.

Events in Russia during the past ten years constitute perhaps the most awful chapter ever written into human history. Despite all denials and all counter-acting efforts of the widespread systematic pro-Soviet propaganda, which is diligently carried on with marvellous energy and cunning, the facts are well-known and established. The disregard of all moral standards and human rights, the wholesale murders marked by barbaric cruelties and inhumanities; the fierce despotism, and bitter oppression of the whole unhappy nation by its dictators—tyrants masquerading as apostles of liberty, and with it all the peculiar insane and Satanic hatred and persecution of religion, make the most astonishing and tragic story in the annals of mankind, comparable only to that much smaller affair, the “reign of terror” of the French Revolution. The people in general in this country (where public opinion has not been affected by the far spread red propaganda) are shocked at the impiety, the atheism, the crimes, the God-challenging blasphemy of the wicked Bolshevik power. Some think surely God *must* rise up to render vengeance. No doubt He will. Was there not a hand that wrote on the wall when Belshazzar desecrated God’s holy vessels in his drunken Babylonian revel? Is not the same God still? Will He keep silence for ever? Shall wickedness boast itself and triumph in the earth? It is safe to say that God will not fail to execute the vengeance and judgment in its due time. Meanwhile it may not be amiss to consider if perhaps this terrible thing is not of His sending. It would not be the first time in the world’s history that the forces of evil were pressed into service to do His work and bidding. This frightful Satan-inspired Soviet power, though it knows Him not neither acknowledges Him, is also His servant, a scourge of God, His judgment upon—no, not that country alone, but we fear, before all is over, upon the whole world, unless by prayer and repentance its progress can be arrested.

There was no power nor government more corrupt in its day than was Russia’s. Since the downfall of the Czarist regime many facts have become known. It was a vile and wicked system. Autocracy, bureaucracy, abundant graft, exploitation of the poorest classes by the rich and strong, and especially the inhuman oppression of the Jews—do we not remember the Kishineff massacres and the numberless “pogroms,” and the crushing of God’s ancient people “within the Pale” in the Czarist days? And what nation has ever persecuted the Jew and prospered? “Cursed is he that curseth thee” still holds good regarding the children of Jacob, and until yet it is true that “he that keepeth Israel shall neither slumber nor

sleep." "Moreover the prevailing religion of Russia was linked up with the corrupt and oppressing government, each aiding and abetting the other. That religion was not anything like the Christianity and simple faith of the New Testament, but a system of priestcraft, semi-pagan superstition, debasing relic-worship, and abominable idolatries. It was an evil power, corrupt and corrupting, holding millions in spiritual thralldom, and bitterly persecuting those who sought a purer faith and worship and would not worship its numberless and ridiculous relics and ikons. I suppose the blood and the cries of the poor "Stundists" and other "heretics" who perished at the hands of the iniquitous ecclesiastical power at last reached the ears of the Lord God of Sabaoth; and it does not seem unjust if He gave Babylon blood to drink. The whole country, so far as we can discern, was ripe and over-ripe for judgment (yet, were they sinners above all?) and where the carcass is there will the vultures be gathered together. Without the least shadow of consent or sympathy with the unutterable doings of the Soviet we may conclude that his rage against the upper and ruling classes and particularly against religion is not altogether inexplicable. The Beast has good reason for casting off the Harlot and for stripping off her flesh.

When a general judgment falls upon a nation there are not many exceptions and discriminations in favor of less guilty individuals among the mass of the guilty. Like a roaring flame that rushes through a forest and devours alike the lordly cedar and the lowly bramble and asks no question about either, so when God's judgment breaks in, it sweeps all before it. There were individuals no doubt everywhere who did not approve of the general evil, yet perished in the catastrophe with the rest. God knows how to adjust their case in other ways as the need may be, and in the end the Judge of all the earth will do right and does make a distinction. But the executors of His wrath are blind. In their rage against the oppressors they put no difference between the innocent and the guilty. They did not stop to weigh the relative amount of good and bad in the old regime. Everything went together. And in their fury against the type of religion they knew, they lumped together everything that is called religion, as an iniquitous scheme of the rich and strong to keep the masses in subjection. Like Sennacherib of old, they recognized no difference between the God of Jerusalem and the idols of Samaria. They did not distinguish between believers and autocratic priests; nor between the less or more guilty among the "clergy." The judgment fell on all alike. It was the same way when Jerusalem fell into the hands of Nebuchadnezzar; and indeed it has been so in every general cataclysm that ever befell a nation or a people. Nevertheless God's judgment is not blind; and in the end He renders to

every one fairly "according to his works"; and for some it will be more tolerable than for others in the day of judgment. And as for these scavengers themselves, not one of them shall escape the judgment of God.

To my mind this is a day for prayer, for fasting and sack-cloth, for crying to God, for repentance and return. Else the world—our own country included—is doomed. Already the time has come when men's hearts faint within them for fear of the things that are coming on the world. The "peace, peace" of false prophets will not much longer deceive even the careless. The optimism of the optimists is giving way before appalling facts. Far more deeply has the judgment of God encroached upon our country than most people realize. A catastrophe may come over night. For everywhere the harvest is ripe and the grapes ready for the vintage. Let those who know the Lord cry to Him for help. It has been well said that the only alternative before us is revival or revolution. And, mark it—unless the mercy of God averts the gathering storm from us there will soon be no more alternative, and it will be too late to pray.

"WHEN YE SEE THESE THINGS COMING TO PASS"

There is today an open and organized revolt against God by cultured men and women such as has not been known in the world since the time of the Flood. Our Lord and the Holy Spirit have said that it would be so in the end of the age. We know that we are living in that end-time now, for the divinely predicted signs that should characterize the end just before Christ's return to reign over this earth are *for the first time in history* being fulfilled simultaneously before our eyes.

Organized atheism, intellectual, charming, cultured, subtle, plausible, insidious, deceptive and wonderfully convincing, was to be one of the signs of the end—and it is here. The American Association for the Advancement of Atheism is incorporated under our American form of government and is efficiently organized. Its literature, powerfully written, is flooding schools and colleges, churches and the general public. A Junior Atheistic League has been established. An atheist missionary has sailed for a foreign land to carry the message that there is no God. In one year more than half a million atheist tracts were sent out, two published in Arabic and Spanish. An Atheist Training School has been established for public speaking.

Do not Christian people need to know of these desperate and destructive attacks of the Adversary?—*S. S. Times*.

"The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God."—Pascal,

THE MASS OR THE LORD'S SUPPER?

H. L. OLMSTEAD

That our Lord instituted a memorial to be observed by his disciples is clearly taught in the following passages: Matt. 26:26-30; Mark 14:22-25; Luke 22:14-23. Bread, presumably the bread left from the passover feast, was "taken," "broken," "blessed," given to the disciples with the words, "Take, eat: this is my body." Then a cup was taken; He "gave thanks," "gave to them" saying, "Drink ye all of it; for this is my blood of the covenant which is poured out for many unto the remission of sins." Mark is more brief but all the essential points of Matthew are there, Bread "broken," "blessed," "given," "taken," and the words, "This is my body." Then a "cup," "giving thanks," the cup given with the words, "This is my blood of the covenant which is poured out for many." In Luke it would appear that the contents of the cup was "divided" among the disciples before the bread was taken, but the order of partaking is the same. In Matthew and Mark it is said the bread was "blessed" and "thanks" was given for the wine, while in Luke "thanks" is said to be offered for both. The words uttered are not given in either case, but from the facts above they were probably both a blessing and a thanksgiving. Luke also says "my body" and "my blood of the covenant" and adds, "This do in remembrance of me." How they ate, how the bread was broken, how the wine was "divided," does not appear in the record nor is anything said about the amount of either used.

From the record in Acts the disciples were steadfast in the matter of "breaking bread," Acts 2:42, which passage is generally taken to mean the memorial feast, though in verse 46 it is named as a "day by day" affair which was done at home. In Acts 20 the disciples had come together at night to "break bread," "on the first day of the week." This too is presumably the memorial though nothing is said in either case about the cup. In first Corinthians 11:17-34 is the longest reference of the New Testament concerning it, occasioned by a gross misunderstanding and abuse of the memorial. It had been lowered to the plane of an idolatrous celebration and had ceased to be "the Lord's Supper" (v. 17). Again the simple manner and origin of the supper is given and its purpose given, "in remembrance of me," and to show forth "the Lord's death until he come." Dire consequences to both body and soul are to be the result of eating "unworthily, not discerning the body." Back in chapter 10:16-21 there is a warning against fellowship with idolators in which a reference is made to the blessed bread and the blessed cup and which clearly sets forth the fact that it is a communion of (margin, participation in) the body and blood of the Lord."

To sum up: It is something done as a remembrance of Christ which shows forth His death until He comes, and when done discerning the Lord's body it is a communion of, a participation in, the Lord's body and blood. It is called the "Lord's Supper" and the "Communion" and if references in Acts (chapters 2 and 20) refer to it, (and to my mind they do) it is also called "breaking of bread." As to when it was done, as on all other points, there are different views. It was instituted at night and first partaken of on, some say, Wednesday night, others on Thursday night. Acts 20 finds the disciples together for breaking bread on the first day of the week, and that at night. 1 Corinthians 16 indicates that there had come to be a regular Christian gathering on that day, and early church history indicates a weekly meeting to observe a common meal together, Justin Martyr stating however that bread and wine and *water* were offered.

Probably on no other subject is there less unity of belief on some points and probably on no other doctrine is there more dogmatism. For example Catholics, Regular Lutherans, some Anglicans, and others are certain the words, "this is my body," mean just that and are ready to die for the doctrine of transubstantiation. Others pinning their faith to the words, "in remembrance of me" see naught but a monument" or memorial. Others hold a sort of middle ground which is nearer the truth, that we do in a spiritual way but none the less real, have the presence of the body and blood of our Lord in the memorial. Because it was instituted on a week-night, and yet observed by the early Christians on the "first day," some conclude that any day of the week will do. Others are certain that it is proper to attend to it on the first day, but that it is only "as oft as we do it"—nothing being definitely taught as to how often. Others are certain that it must be every first day, reasoning by inference, the Bible not stating it in so many words. Again, though nothing is said about the kind of bread used, there are those who are certain that it must have been the same kind used at the Passover—unleavened. The manner in which the fruit of the vine was "divided" has also been a disturbing factor, some contending that each drank from the common cup while others see authority for individual cups in the statement. Those who stand during the supper are apt to think strange of those who sit, and vice versa. Those who stand or sit are apt to think strange of those who kneel, while partaking. Harsh, bitter and censorious has been the controversy over the meaning and manner of the memorial which would and should indicate oneness in love, fellowship, equality before God, a common need for grace and mercy, one Lord and Father of all.

Among Romanists especially the observance of the Lord's Supper with its accompanying rites is called the celebration

of the mass. It is administered after their fashion in public, or on occasion of weddings, funerals, death beds, times of disaster, etc. It is their greatest symbol of the presence of God, or rather, according to their view, God is corporeally present. The scripture portions and ritual are read and sung and every true Catholic is prostrated, in soul at least, in the presence of his God. To the Protestant this is investing the memorial elements with a meaning they do not have and is a sort of idolatry.

Believing as they do in the doctrine of the Real Presence in the changed elements the Catholic is of course faithful in his attendance at mass. I have observed in some of their great churches in this country, where mass is observed on Sunday at regular intervals, great crowds wait to enter the church while those inside were engaged in the service. I have seen a great building filled several times during the course of a single forenoon from six o'clock to twelve.

As Protestants we feel this is relying too much upon the observance of a rite and it is. How close to God do they live each day? What sacrifices do they make for Him? How much personal piety do they practice? We are not to be judges but there is the grave danger that their religion will be formal and ritualistic and unspiritual. On the other hand Protestants are not altogether free from just such danger, and among churches of Christ there is a decided overemphasis of the "communion" element in worship. Prayer, singing, meditation should also be communion. "The Lord's Supper every Lord's Day" is as fixed as Gibraltar among us, though it is established by inference. The fact that there has been so much trouble over the exact manner of its observance points to the attitude some hold toward it as though the number of cups, or the scripturalness of a song before or after or during the supper, would invalidate the worship, and bring down wrath upon our heads. Several thousands of churches of Christ in the U. S. and yet only a few hundred of them are having any definite regular fellowship in foreign missions. Several hundred thousands of members and about two score of them in faraway lands. Yet all these churches have the "communion" every Lord's Day. Sunday morning will see the "saints" gathered around the table to remember the Lord's death, yet the Sunday night evangelistic service in which we are trying to save the sinners for whom He died finds the "saints" everywhere except at His house. A "baker's dozen" at prayermeeting, only a small proportion in the Lord's Day classes. A rush to remember the Lord on Sunday morning and having thus remembered Him we forget Him the rest of the week! Homes are known by all preachers where no word of God is read, no prayer or thanks at meals offered, no word spoken for the Lord, no Bible class, prayermeeting or Sunday

night service attended, no sacrifice made for the spread of the gospel, though the communion is attended to faithfully each Lord's Day. Frankly, we feel that thousands of people are doing very little more than "celebrating the mass."

Just what is wrong? Some one says, "Emphasize other things in our teaching as we have the communion and all will be well." We think not. The overemphasis of the communion, the feeling that has been fostered that we are superior to those who do not have weekly communion, the false emphasis of its importance over other meetings of the church, all combine to create a lopsidedness in religious practice which can be overcome only by placing things where they belong. We seriously doubt if church members who absent themselves from all other meetings and activities of the church and evince so little general interest in the Lord's work as many of them do, can truly "eat the Lord's Supper," though they do go through the form on Sunday morning. We have not been guilty of making an idolatrous feast of the Lord's supper but the general practice would suggest at least that many are perilously near to celebrating the mass.

GOD'S SOLUTION OF OUR DEPRESSION PROBLEM

EARL C. SMITH

We have exhausted our wits, yet we know not what to do. But God's faithful word, tried and always found true, comes down the centuries telling us how to get out and how to keep out of any such distress. But the word of God counts for nothing with an infidel world, and for no more with a worldly church. God has said, "Honor Jehovah with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy vats shall overflow with new wine" (Prov. 3: 9, 10). But we have shut our eyes and closed our ears and walked straight into poverty. And once in, we whine and complain but refuse to take the one straight road out, trusting in Him who has always been the helper of the helpless. To honor Jehovah with our substance means to give it to His work. The Christian bases of giving are

LOVE AND FAITH

No one can give to God what he does not want to give. God does not acknowledge any such gift (2 Cor. 9: 7). A Christian gives to God only and all that he has love and faith to give. God's word is, (1) Do not be afraid to give to God, for He will see that the sources out of which you give do not fail, and (2) Put God first. (1 Kings 17: 8-16; Matt. 6: 33; Luke 6: 38; 2 Cor. 9: 6-11.) No one dare say exactly what another must give, and yet we venture to suggest to all at least

THE TITHE

We are not suggesting that every one must give the tithe: some do and some do not. But we suggest that if any one does not give the tithe it is because he does not want to or because he does not have faith enough. Our proof is this:

1. Any man can do for God as much as he can do for his own pleasure or comfort if he wants to. We have known Christians to sign a contract to give as much as one tenth of their income for a whole year to pay for a radio. We have also known Christians to sign a contract to give more than one fourth of their income for a whole year to pay for an automobile.

2. What a whole sect does any individual can do for God if he desires. The Seventh Day Adventists give more than the tithe.

3. What numerous simple Christians are doing in God's service others can do if they will. We could name a number of people of our acquaintance in various circumstances and vocations who have for years given a tenth of their income and more, and that without wanting any good thing.

4. What God says He will do. (Luke 6: 38; 2 Cor. 9: 6-11.) Therefore we know that any Christian can give a tenth of his income to God if he has love enough and faith enough. Some have love and faith toward God so that they have to give a tenth; others do not.

IN CONCLUSION

This is not meant to urge any one to attempt to do more than he wants to do and that he has confidence that, by the help of God, he can do. But if we do not respond to Christ's love to us (2 Cor. 8: 9) so that we want to give, and if we are a set of unbelievers so that we are afraid to give, how can we expect sinners to believe our gospel? For He that said, "Christ died for our sins" said also, "Give and it shall be given unto you." "We can trust the man that died for us."

CONFESSION OF A SCIENTIST

The Literary Digest of November 22 quotes Dr. W. R. Whitney, "a world figure in science," as saying that the laws of nature operate "by the will of God." Here is how it characterizes him: "He is a world figure in science. He is past president of the American Chemical Society, a fellow of the American Academy of Arts and Sciences, doctor from a half dozen colleges, holder of many decorations and medals, author of highly technical studies." And this is how the Digest begins its article:

"By the will of God."

It is a scientist speaking. And this is how he explains

the atom, the speed of light, gravitation, the workings of electricity.

No cut-and-dried bundles of words made up into a scientific formula will suit, he says; they simply cover up the investigator's ignorance. In the last analysis, everything operates by the will of God, and there is no formula which will explain that.

It is peculiarly significant, in this era of flux, that while lay and clerical believers occasionally shift over to the ranks of those who are trying to build up a religion without God, *more and more* [emphasis mine] of the great leaders in the army of scientific research can find no better solution of the riddle of the universe than "the will of God."

The Digest then quotes from an article in the New York Times Magazine, written by George W. Gray, who interviewed Dr. Whitney. It goes on to say:

"'We have our theories,' answered the scientist, 'but we cannot prove them.' He picked up from his desk a small bar of magnet. 'Bring this near a needle, and the needle will leap to the magnet. No one knows why, but we have worked out elaborate explanations. We speak of lines of force, we draw a diagram of the magnetic field. We know there are no lines there, and "field" is just a word to cover our ignorance.'

"He laid the magnet over a wooden base in which was embedded another magnet, and the upper magnet floated in space about half an inch above the base.

"'What supports it? Sir Oliver Lodge says it is the all-pervading ether. But Einstein denies that there is any ether. Which is right? I say that the magnet floats in space by the will of God. The magnet repels another magnet by the will of God. And no man today can give a more precise answer.'

"'What do you mean by the will of God?' I asked.

"'What do you mean by light?' the scientist shot back. 'A beam of light comes speeding from a star, traveling hundreds of years, and finally reaches your optic nerve, and you see a star. How does it do that? We have our corpuscular theory of light, our wave theory, and now our quantum theory, but they are all just educated guesses. About as good an explanation as any is to say that light travels by the will of God.'

"'The best scientists,' he added 'have to recognize that they are just kindergarten fellows playing with mysteries—our ancestors were, and our descendants will be.'

"'Then there is a limit to what we can know?'

"'It seems so. We move from one theory to the next, and always there is something that does not fit in with

the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems. But that is outmoded now, and today the atom is described as a wave in space. Tomorrow it will be something different. The theory of relativity is not final. It won't stand fixed. No scientific concept can stand still. All is in motion. The will of God, the law which we discover, but cannot understand or explain—that alone is final."

Coming from a man like Dr. Whitney, the article is very timely and should be passed along. These clergymen who have a "finished" education in "theology," but know little about the Bible and less about science, should sit up and take notice of statements like these. The biggest excuse for any of the "clergy" accepting the godless theory of evolution was for fear they would not be in the latest fashion. And naturally they could not think of not being "up with the times." But now, as the Digest points out, that "more and more of the great leaders in the army of scientific research" are coming to recognize God in His laws, these "fashion fans" are going to have to abandon their "religion without God" or else they will soon find themselves riding in an "old model." Every effort that man has put forth to get away from God, either in science or religion, has proved fruitless.—L. R. Wilson in *Gospel Advocate*.

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

In November 10 issue of Roger Babson's reports, among other timely sayings about present day conditions Mr. Babson gives utterance to the following statements:

"In my special letter dated Oct. 6, I suggested that later the nations would recognize the economic value of accumulating spiritual wealth but that they are not now in a mood to do so.

"Apparently people today are not only tired physically but are discouraged. They lack that faith which is essential to national progress. Accompanying this lack of faith is disrespect for law, order and experience. Children are self-sufficient of their God."

Further along in the same article Mr. Babson refers to what he considers the result of the lack of faith in God peculiar to this day. Note his words: "Sunday Schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday, as a result great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depend has gone. They have no spiritual wealth upon which to draw,

and they are tired out and discouraged. . . . The churches still throw doors wide open: the people pass them by as they rush to their pleasures. Car and char-a-banc, golf and other games fill up the day of rest, and millions live through Sunday as they do the rest of the week and never think of God at all. Truly we live in an age destitute of *faith!* Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl in college who tells you she is the only girl in her set who ever thinks of going to church, the next it is a youth who believes that prayer is but the projection of ones own desires, and that life is controlled by instincts. The next is two young married people who ordered their married life without the slightest reference or consideration other than the physical and material."

In considering the above from the pen of Mr. Babson we will remember that Babson is not a religious agitator but a world-wide authority on business conditions and outlook. When this great critic of business outlook and current world conditions attributes the present business depression and the social and moral pollution to a lack of faith in God—a failure to recognize the authority of God in all things—surely it is time for all of us to reconsider as to where our present distress comes from.

Hear Mr. Babson as to the remedy for present conditions: "People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor, but has been prosperous only when the people have been actuated by a religious faith to use these to advancement and service."

THE HATRED OF ISRAEL

Anti-Semitism rears its ugly head again. More accurately, its heads, for anti-Semitism is a hydra; in one part of the world or another its venomous fangs are almost always striking. Russia has long been an offender; now Hitler has made a savage attack upon the Jews in Germany. His party, as *The Globe* has reported, demands uncompensated confiscation of all property held by Eastern European Jews who have come to Germany since 1914, and that "of any other undesirable foreigner."

The hatred of the Jew is a tragic thing, but it should not surprise us. On the contrary there should be good reason for surprise were the Jews nowhere hated. For the Scriptures pledge God's word that Israel should be hated in many countries, and through the centuries, until she returns to God by accepting His anointed Messiah. The hatred of the Jew is a fulfilment and corroboration of the Word of God. So is the

indestructibility of the Jew. So is many another characteristic, and experience, and fulfilled prophecy of this greatly favored and greatly hated people.

In His sovereign plans and purposes for the blessing of the world God gave Israel a unique place. He called Abram away from his own country and kindred in order to make of him "a great nation," and such a blessing that through him should "all families of the earth be blessed." Very plainly the descendants of Abraham were told of God just what He would do for them, what He expected of them, and what would result, on the one hand from their obedience, and on the other from their disobedience. The story of what followed is chiefly the story of the entire Bible after the twelfth chapter of Genesis; for the theme of the Bible is Christ, and Israel's Messiah is God's gift to the world through the Jews.

We do not often remember it, but it is even a fact that the Jew is a popular joke because this was to be a necessary consequence of Israel's national sin. The land of Israel was given to her on condition that she be faithful to God; but if not, said Jehovah, "I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." "Thou makest us a reproach to our neighbors, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen (nations), a shaking of the head among the people." This was true of apostate Israel 2,500 years ago, and it is true today.

Yet anti-Semitism will never destroy the Jew. Attacked and persecuted as no other nation ever has been or will be, Israel survives and always will survive. "Hath God cast away His people? God forbid." Although scattered among the nations, Israel has never been assimilated by the nations; this is a miraculous part of her history. God predicted it in the words: "The people shall dwell alone, and shall not be reckoned among the nations," although "Jehovah shall scatter thee among all people, from the one end of the earth even unto the other." This word from Moses went on to declare that "among those nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear."

Although the Word of God predicted these tragic sorrows for the Jew because of disobedience to Him, it is important to remember that woe betides those who persecute God's people even in their apostasy and disobedience. I will bless them that

bless thee," said God to Abraham, "and curse him that curseth thee."

God is not through with His chosen people. In a prophecy looking beyond disobedience and sin to restoration and fellowship the Lord of hosts declares: "He that toucheth you toucheth the apple of His eye. . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people."

The infallible word of prophecy that foretold Israel's disobedience and discipline foretells the nation's return to God. "And so shall all Israel be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sin."

Meantime it is the privilege of Christian people to honor God's people and to share with them, so far as they will receive it, the good news that their Messiah has already come, and is coming again; that He is their Savior now if they will receive Him. May we never descend to the dishonor of sneering at this people.—*Toronto Globe*.

H. M. EVANS

Brother Henry Mathew Evans was born in London, England, in 1862 and came to Canada at the age of eight years.

Coming under the influence of the gospel of Christ he yielded obedience in baptism at the hands of Bro. Alex Sinclair at the age of 18. Seven years later he started preaching the gospel, and from that time until the Lord called him, he was a most faithful proclaimer of the primitive gospel of Christ.

To the happy home of Brother and Sister Evans came two boys: Nelson the elder, who with his godly mother survives Brother Evans; and Franklin, the younger, who pre-deceased his father some 20 years. Brother Evans died Jan. 17, 1931, being in his 69th year. He was buried Jan. 20, the writer officiating at the service in Selkirk, with burial at Stouffville. Bro. H. McKerlie officiated at the grave side. The hearts of the brethren go out in deepest sympathy to our beloved Sister Evans, who has borne her afflictions, trials, and griefs so graciously, and who is just trusting in the Lord. And also to the son, Nelson.

With the death of Brother Evans passes the last of a generation of preachers to whom the churches of Christ in Canada owe an unpaid debt—a debt which the people who today call themselves the Church of Christ are less inclined than ever to pay, because they do not recognize the really true, godly, and sacrificial service which such men with their wives rendered to the cause of Christ. These men with tongue and pen upheld the faithfulness and all-sufficiency of the New Testament as the only rule of faith and practice of Christ's followers.

Would to God we had many men (we have a few), willing to risk the loss of popularity and reputation and boldly "declare the counsel of God" without addition, subtraction, or modification, and who would, as good soldiers of Jesus Christ, seek to destroy the devastating influences of the world that are creeping into the church and influencing the actions and decisions of so many professed Christians.

L. J. Keffer.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

The church has some "unfinished business" in reference to supplying a teacher for the missionary children in Japan. * * And now comes the call, the urgent call, for a single woman and two married couples to assist Bro. Broadus and Sister Mattley in South China. * * The heathen are multiplying much faster than conversions among them are being made.

Kinji Tashiro, after a period of study in U. S., returns to Japan. Persons experienced in missionary matters think it inexpedient to bring natives to the home land for training. * * In ten months, Bro. Oldham published 60 hatches of printed matter. * * A late model Royal portable typewriter, regularly \$60, will be shipped to the sender of the first check for \$44.75. * * In the absence of Bros. Reese and Scott, Boyd, the young son of Bro. Reese, conducted the meeting. * * The revolution in Brazil delayed mail to the missionaries thereby making the receipts from that field slow in arriving here.

Workers are ready to go to India. Where are the churches desiring to hack them in that needy field? * * Unless diligence be exercised, Christians will slip from their position no matter how apostolic it is. One can not face all the New Testament says and be indifferent about our Lord's wish to have the whole earth evangelized. * * Bro. Cassell, of the Philippines, is publishing the writer's leaflet on Instrumental Music in Tagalog. * * At Floresta, the priest stirred up a big and bitter opposition against Virgil and Ramona Smith to such an extent they were lodged in the building which serves as jail and barracks for their protection. * * Bro. Reese reported a deficit of \$200. * * Many responses have been received for the missionary emergency, but many more will be needed to cover the remaining needs and give a reasonable support to all. * * Doors are needed for the church and school at Sinda. * * Giving to foreign missions is a simple thing. Find out some one you wish to help; make a personal, group, or congregational gift; send it to the writer (with a letter for the missionary if you like); a receipt will be given; and the full amount will go to the designated missionary who will be expected to send a receipt in due course. Some send their gifts to be used at our discretion which is a good help to such missionaries as are known to the writer as having special needs. * * We have no missionary society and need none, but we do need to exercise *in the church suitably* what is written. Fine theory will not atone for miserably neglected performance.

1016 Dudley Ave., Louisville, Ky.

ON THE EARTH DISTRESS OF NATIONS

H. G. CASSELL

It was almost time for the Passover. On every road leading up to Jerusalem could be seen throngs of pilgrims from the provinces of Palestine and from the remote parts of the empire; some walking from near-by cities and villages and others riding from Parthia, Media, Elam and Mesopotamia; up they come from the mountain valleys of Cappadocia, Pontus and Asia. In a few days strangers from Rome will be mingling with the island dwellers from Crete and the swarthy skinned Egyptians and Libyans.

Other crowds have already made the journey and now we may see a little group of men seated on the slopes of the mount of Olives. The day is slipping away. Just awhile ago they were yonder in the temple where the rich from far countries were casting in the gifts they had brought for the temple treasury. The Master had met many during the day and withstood many attempts to trap Him in his talk. He has finished His efforts to convert the rulers. They would not be convinced so he left them and went out of the temple never to return.

As they leave, the disciples, filled with material pride because of the beauty of their building, called his attention to the costly stones. Said He, "The days come, in which there shall not be left one stone upon another that shall not be thrown down."

Now, while weary travelers draw nearer their journey's end the disciples come saying, "When shall these things be?" Seeing, as He always did, the dangers of deception, he gives a friendly warning, and then tells them much of what was to unfold during the slow-moving centuries. It was as He unfolded to their wondering ears the sad story of their future that He came to the place where he uttered the words of our heading.

There is much confusion in the religious world as to what time Jesus had in mind when he spoke of the fearful signs in the sun, moon, and stars; many think he had one time and others another in mind when He foretold the distress of nations and perplexity that should follow the roaring, billowing sea. I have no disposition to argue, but a few things are evident today to those who have eyes to see. I quote a few words that came to my desk in a "special bulletin" a few days ago.

"There was the N. Y. Stock market crash; credit buying, drought, crop failures, unemployment, etc. Some sections are still hauling water; farmers had to begin feeding months ahead of usual time and conditions are bad. Some sections are without adequate food supplies for man or beast and both tenants and owners are without credit, land not being

valuable in this respect as it formerly was. There is widespread disregard for law; robberies and violation of the prohibition law are common occurrences. Roger Babson, great statistician, says: "Great masses of people are discouraged and know not where to turn."

Many tragic paragraphs might be added to this quotation, but what purpose would it serve? I fear the unseeing eye would not profit and the seeing eye already sees the distress of the nations. What does it all mean? Jesus said in that same conversation with those men, "Because iniquity shall be multiplied, the love of many shall wax cold." The missionaries of lawlessness have been working overtime for months while we slept, and now we shall have the painful experience of being pricked by the thorns of their lares.

The Law of the Lord is perfect, and only a wholehearted return to the law will remove the distress of the nations.

Manila, P. I.

HERMAN FOX MISSION

May God bless His faithful ones abundantly who give willingly to proclaim the message of our Lord to the whole world. Our Lord Jesus is coming one of these days, and may we snatch many from the destruction that will come to the ungodly before it is too late. Pray for us that we may have more courage, strength, and trust and that through us great things may be accomplished for Jesus.

Since land is very high here we are thinking of building a little church house in our yard. It is a handicap without a meeting place. We are eager to do and are planning many things.

Several of the Japanese have bought Testaments lately and many have been to inquire.

It is snowing very hard here now. Have just lately had a 6-inch snow. Coldest weather in several years.

Herman's back is a little better, I believe. The rest of us are in good health.

Sarah Fox.

BOOK REVIEWS

THE EIGHT LEADING CHURCHES. By G. K. Berry, 267 pages, cloth, Price \$1.50. The author, 1330 East Salmon Street, Portland, Oregon.

The eight chapters of this helpful book deal with the history and teaching of the Greek Catholic church, the Roman Catholics, Lutherans, Episcopalians, Presbyterians, Methodists, Baptists, and Disciples. It is offered as a contribution "to a better understanding of the way sectarianism came into existence, the removing of the cause of division, the union of Christians, the conversion of the world."

EVOLUTION AND CHRISTIANITY. By Mrs. Jessie W. Gibbs, 222 pages, cloth. Published by the author, 2113 Highland St., Nashville, Tenn.

Considers "The Evolutionary Philosophy and Christianity," inquires if "It Will Bear the Test of Pure Reason," etc. "If we can shake off the idea that we **evolved** from the beast, and see that we **fell** almost to his level, we will turn our faces once more in the light of the glory of God, and He will save us from our sins."

D. C. J.

THE LORD'S DAY LESSONS

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FIRST LORD'S DAY LESSON OF MARCH

Lesson 9.

March 1, 1931.

JESUS SENDING FORTH MISSIONARIES

Golden Text: The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Luke 10: 2.

Lesson Text: Luke 10: 1-11, 17, 21, 22.

Luke 10:1 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

2 And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

3 Go your ways; behold, I send you forth as lambs in the midst of wolves.

4 Carry no purse, no wallet, no shoes; and salute no man on the way.

5 And into whatsoever house ye shall enter, first say, Peace be to this house.

6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

7 And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,

11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is

Study Questions and Brief Comments

Verse 1. After what things? (All related in chapter 9.) "Seventy others" besides whom? (The apostles. See 9:1-6.) Where did He send them?

Verse 2. What great thing does the Lord Jesus say here? Is that as true now as it was then? On what basis only can missionary work be done? (By prayer.) To whom shall we pray? For what?

Verse 3. What may lambs expect among wolves? Is the missionary's prospect pleasant according to the flesh?

Verse 4. What were they not to carry? Was this order changed later? (See Luke 22:35, 36.)

Verses 5, 6. Of whom must they think first when they enter into a home? What is a "son of peace"? (One fitted to receive peace.)

Verse 7. Should they go about from house to house (like mendicant beggars)? Should they feel that they were sponging on people, or living on charity?

Verses 8, 9. What return shall they make to the city that receives and entertains them? What message shall they proclaim there?

Verses 10, 11. What shall they do in case a city does not receive them? Who did that once? (Acts 13:51.) What did the Lord say as to those who would reject them? (Vs. 12-16.)

Verse 17. In what frame of mind did the seventy return? Over what, especially, were they elated? What did the Lord Jesus say to that? (Read verses 18-20.)

Verse 21. What is said of Him here? What was the source of His joy? For what did He thank His Father? What

come nigh.

17 And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.

21 In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight.

22 All things have been delivered unto me of my Father; and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whom

was well-pleasing in His sight? (Comp. Matt. 5:3; Jas. 2:5.)

Verse 22. How much has been delivered into the hands of the Son? (Comp. John 3:35.) Has anyone ever fathomed the mystery of His Being? Who only? Who only knows who the Father is? Who else can know? (Note what He says to His disciples in vs. 23, 24.) They then are some of those "babes" to whose seeing eyes and hearing ears the Father had revealed the wondrous truth, which "many prophets and righteous men" had in vain longed to hear and see!

soever the son willeth to reveal him.

NOTES ON LESSON 9

OUTLINING THE LESSON

The lesson easily divides into three parts:

I The Mission of the Seventy. Verses 1-16.

II The Return of the Seventy. Verses 17-20.

III The Lord's Joy and Thanksgiving. Verses 21-24.

Included in part I are the instructions the Lord Jesus gave the seventy for their work and conduct.

In part II, the report the seventy brought back to Him, and the wonderful things He said to them in answer.

(The "Study Questions and Brief Comments" contain all needed help and explanation.)

THE GOLDEN TEXT

The Golden Text deserves special notice and discussion in the class. Here we have the one true basis of missionary work.

1. The vision of the vast work to be done: "The harvest truly is great."

2. The recognition of inadequate helpers of "The laborers are few."

3. The appeal to the Lord of the harvest to send laborers into his harvest.

The Lord alone can prompt them, inspire them, equip them, and sustain them after they have gone forth. He therefore is the One to appeal to and look to.

But he who so prays commits himself to the work, and to the Lord's program; and is therefore in sympathy with Him, ready not only to pray but to work and sacrifice toward the great end. Begin by praying so to the Lord of the harvest; and if you pray sincerely all else will follow—His response and your co-operation.

USE STUDY QUESTIONS FOR CLASS

SECOND LORD'S DAY LESSON OF MARCH

Lesson 10.

THE GOOD SAMARITAN

March 8, 1931.

Golden Text: Thou shalt love thy neighbor as thyself.—Lev. 19: 8b.

Lesson Text: Luke 10: 25-37.

Luke 10: 25 And behold a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

Study Questions and Brief Comments

Verse 25. What is a lawyer? (One versed in the law of Moses.) What question did the lawyer ask of Jesus?

26 And he said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do and thou shalt live.

29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed leaving him half dead.

31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34 and came to him, and bound up his wounds, pouring on them oil and wine; and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

What was his motive? Who else asked the same? (Luke 18:18.) Where did they get the idea? (See Rom. 10:5.)

Verse 26. To what did the Lord refer him? Why to the law? (1, Because it was still under the law dispensation; 2, because the lawyer was still looking to something he could do. Gal. 3:24. Comp. John 5:40.)

Verses 27, 28. What good answer did he give the Lord? What did He Himself say about these two commandments? (Mark 12:28-31.) Did the Lord endorse the lawyer's answer? (Consider here Gal. 3:11, 12.)

Verse 29 Why would he have wanted to justify himself? (He knew he had failed in this. (Rom. 3:20.) What question did he raise?

Verses 30-35. What are the chief features of the parable? (The wounded and helpless man by the wayside; the priest, the Levite, the good Samaritan.) Might something have been expected of the priest and Levite? (See Mal. 2:4-6.) Was anything expected of a Samaritan? (No—the Jews despised and hated them.) Yet what did the Samaritan do? Did he do it half way?

Verse 36. With what question did the Lord point the parable? What had been in the lawyer's mind? (Who should be considered as a neighbor to him.) What did the Lord imply? (That he should prove neighbor to someone else—to anyone in need.)

Verse 37. Who had proved neighbor? Is that a neighbor's part? What good counsel did the Lord give him? Is that good for us also? (Gal. 6:10.)

37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

NOTES ON LESSON 10

THE TWO GREATEST COMMANDMENTS

"On these two commandments (Thou shalt love the Lord thy God, etc. and thy neighbor as thyself) the whole law hangeth and the prophets." (Matt. 22:40.) This is the core and kernel, the very essence and goal of all the law. Of the gospel also. But the law and the gospel would reach this supreme end in two different ways. According to the law a man would climb up to this height by his own effort, and so obtain "life" by his own virtue and achievement; but according to the gospel it is freely given and implanted in us. ("We love because he first loved us.") The life which bondservants under the law vainly strove to attain (Rom. 10:5) is freely granted to those who are children of God by faith in Christ Jesus. (John

6: 47.) They are begotten of the gospel unto a new life, and imbued with the nature of God. They are born of God. But God is love. Love therefore must be the distinguishing mark of God's children.

THE PARABLE OF THE GOOD SAMARITAN

This is one of the most beautiful of the parables, and full of meaning to us. One feels at once the failure of the priest's religion, and that of the Levite. They, like this lawyer, were studying about who would be a neighbor to them—that is, who would be so acceptable and useful to them that they would want to count him as their neighbor. Such a neighbor they might perhaps love. But the Samaritan was willing to prove himself neighbor to any and every one, regardless of race or religion, who was in need. To him then everyone was neighbor; and as the occasion would require he would do a neighbor's part. "Go thou and do likewise," said the Lord Jesus. Measured by this we have missed many an opportunity to let the love of God flow out through us to our neighbor.

"Because I held upon my selfish road,
And left my brother wounded by the way,
And called ambition duty, and pressed on—
O Lord I do repent!"

QUESTIONS FOR THE CLASS

- | | |
|--|---|
| 1. For what purpose did this lawyer ask his question? | left in? |
| 2. What was the question? | 12. Who passed by first? What did he do? |
| 3. To what did the Lord Jesus point for the answer? | 13. Who next? What did he do? |
| 4. What two commandments did the lawyer select? | 14. What is a Samaritan? (A dweller in the country of Samaria.) |
| 5. Did he answer aright? | 15. How did the Jews regard them? (John 4: 9.) |
| 6. What did the Lord say he should have if he did this? | 16. But what did the Samaritan do? |
| 7. What question did the lawyer raise? | 17. Did he carry it through to a finish? |
| 8. Why did he raise the question? | 18. Did he do it whole-heartedly? |
| 9. Why did he want to "justify himself"? (See study questions on v. 29.) | 19. What question did the Lord ask on this? |
| 10. In the parable—what is said of the traveler? | 20. What was the lawyer's answer? |
| 11. What sort of condition was he | 21. What then did Jesus say? |
| | 22. What does the apostle tell Christians? (Gal. 6: 10.) |

THIRD LORD'S DAY LESSON OF MARCH

Lesson 11.

March 15, 1931.

JESUS AMONG FRIENDS AND FOES

Golden Text: Ye are my friends, if ye do the things which I command you. John 15: 14.

Lesson Text. Luke 10: 38-42; 11: 42-46, 52-54.

Luke 10: 38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

40 But Martha was cumbered about much serving; and she came

Study Questions and Brief Comments

Verse 38. What village was that? (Bethany. John 11: 1.) Who was the lady of the house?

Verse 39. What is told us of Martha's sister Mary?

Verse 40. Was Martha a burdened woman? With what was she burdened? What did she want the Lord to do?

up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things;

42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

Luke 11:42 But woe unto you Pharisees! for ye tithe the mint and rue and every herb, and pass over justice and the love of God, but these ought ye to have done, and not to leave the other undone.

43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces.

44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

45 And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also.

46 And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

52 Woe unto you lawyers! for ye took away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to

Verses 41, 42. Was Martha's anxiousness and perturbation necessary? How many things are really needful? What does the Lord say about the part Mary had chosen? What had Mary chosen? (To hear the word of the Lord, above all.) Have we any ground to conclude that she never did any work about the home? (None whatever.)

Luke 11:42. For intervening portions and the circumstances of this see Notes.) What woe does the Lord Jesus pass on the Pharisees? Did the Lord blame them for tithing their little garden herbs? For what did He blame them? Compare this with Matt. 23:23.

Verse 43. Why this woe? (Pride and vainglory. Cf. John 5:44.)

Verse 44. What is meant by that? (Their hypocrisy: men never dreamed what was behind their good appearance.)

Verses 45, 46. Did the lawyers think they ought to be exonerated? What woe did the Lord pronounce upon them? How did they load burdens on men? (Made heavy requirements of them, which they themselves didn't even attempt to obey.)

Verse 52. What had they taken away from the people? How did they do the "dog-in-the-manger" act? Is it possible for preachers to do such things today?

Verses 53, 54. How did they try to snare Him, so that they might ruin Him? (Comp. Isa. 29:20b, 21.)

—
speak of many things;

54 laying wait for him, to catch something out of his mouth.

NOTE SON LESSON 11

THE SURVEY OF THE LESSON

As the title indicates this lesson contains two passages which make a contrast. In the first part (Luke 10:38-42), we see the Lord in the quiet village of Bethany, in the home of His friends. In the second part He is in the camp of his foes—in a Pharisee's house, and pronouncing woes upon the Pharisees and lawyers.

Between the first part and the second lie forty-one verses, full of good things.

1. A great lesson on prayer. Luke 11:1-13.
2. His reply to those who said He cast out demons by Beelzebub. Vs. 14:26.
3. A woman's exclamation, and His answer. Vs. 27, 28.
4. Concerning the "sign of Jonah." Vs. 29-32.
5. The lamp. Vs. 33-36.

Here really begins the second part of the lesson. A Pharisee asked Him to dine with him. Jesus went. The Pharisee soon began finding fault with Him, because He had omitted the traditional religious practice of bathing the hands before dinner. (Vs. 37, 38.) The Lord Jesus then began to expose their hypocrisy. (Vs. 39-41.) At this point begins the printed text.

THE PHARISEES, LAWYERS, SCRIBES.

The Pharisees were the strictest sect of the Jews' religion (Acts 26: 5) They were the "orthodox" party. They stood up for the scriptures. They believed in a hereafter; the resurrection of the dead; in angels and spirits. In all this they were distinguished from the worldly, loose unbelieving sect of the Sadducees, (Acts 23: 8) whose motto was "Let us eat and drink, for tomorrow we die." The term "Pharisee" means a Separatist; for they professedly separated themselves from the careless multitude, to give themselves more earnestly to the service of the Lord. All that is good so far. But under pretense of being better than others they were secretly selfish, lustful, covetous, proud, unloving—just as the sinners whom they affected to despise. Yea, their pride and selfishness and inward wickedness, was the more hateful because it disguised itself under a cloak of religion. Moreover, they superadded to God's word a system of human traditions and ceremonies. The scribes and the lawyers, were copyists of the Old Testament manuscripts, who had thus acquired a competent knowledge of the scriptures. Thus they came to be looked up to as teachers and authorities. The scribes and lawyers, generally, if not always belonged to the Pharisees. Their teaching was fundamentally right, but their lives were false. (Matt. 23: 2, 3.) It was against these false and hypocritical leaders that the Lord employed His most scathing denunciations. Taking various passages together we find the following facts about the lawyers, scribes, Pharisees:

1. As a class they were men who "said" but "did" not. They bound burdens on others (in their teaching) but did not try to practice what they taught.
2. All their works they did to be seen of men.
3. They sought for honor and recognition among men, for titles and names and prestige and preference and homage, and thus exalted themselves.
4. They were full of great professions and pretense to holiness. (Matt. 23: 5.)
5. They were makers of fine distinctions by which they could sidestep the law. (Matt. 23: 16-22.)
6. They were far more concerned about outward appearances than about inward realities.
7. They had completely deceived their fellow-men. (Matt. 23: 27, 28; Luke 16: 14, 15.)
8. They were sticklers for small matters, but forgetful and careless about the great essentials, "the weightier matters of the law."
9. They lorded it over the people's faith—hiding the knowledge of the truth from them where it was to their interest to do so. (Luke 11:52.)
10. They drew near to God with their lips but their hearts were far from Him. (Matt. 15: 6-9.)
11. They made void the word of God by their traditions.
12. They taught as their doctrines the commandments of men.
13. They were of the same sort and stripe with those who in former days persecuted the prophets and put them to death.
14. They were self-righteous, proud, and contemptful of others. (Luke 18: 9-14.)

Here is a partial list of the charges the Lord Jesus laid against the Pharisees. **They are the characteristic sins and dangers of religious leaders of all times, our own included.**

USE STUDY QUESTIONS FOR CLASS

FOURTH LORD'S DAY LESSON OF MARCH

Lesson 12.

March 22, 1931.

THE USE AND ABUSE OF GOD'S GIFTS

Golden Text: Be not drunken with wine, wherein is riot, but be filled with the spirit.—Eph. 5: 18.

Lesson Text: Luke 12: 16-21, 41-48.

Luke 12: 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 and he reasoned within himself, saying, what shall I do, because I have not where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

20 But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

21 So is he that layeth up treasure for himself, and is not rich toward God.

41 And Peter said, Lord, speakest thou this parable unto us, or even unto all?

42 And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will set him over all that he hath.

45 But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken;

46 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.

47 And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall

Study Questions and Brief Comments

Verse 16. What was the occasion of this parable? (See vs. 13-15.) Here is a rich man and a successful farmer.

Verses 17, 18. What problem did he have? How did he solve it?

Verse 19. What did he say to his soul? Did he seem to think that because he had much to live on he would live a long time? (Comp. Ps. 49: 11, 17, 18, 19.)

Verse 20. But what did God say about all that?

Verse 21. What is the moral the Lord attached to the story? (Comp. Matt. 6: 19-21.)

Verse 41. (For the connection, see the Notes.) What parable? (Vs. 35-38; or 39, 40; or both. More likely the first.)

Verses 42, 43. What is His answer to Peter? What is the point of it? (Whoever that faithful and wise steward may be.) Are we all stewards? (1 Pet. 4: 10.) What does he call him who is found in faithful discharge of his task when Jesus comes?

Verse 44. What will that servant's reward be? (Comp. Matt. 25: 21.)

Verse 45. What might that servant come to think? What effect would that have on his conduct? (Over-bearing toward his fellow-servants; self-indulgent.)

Verse 46. What will happen to that servant? What will his punishment be?

Verses 47, 48. In judging unfaithful servants will the Lord take account of their opportunities and their light? Of whom do men require more than of others?

be beaten with many stripes;

48 but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

NOTES ON LESSON 12

LEADING UP TO THE LESSON

This lesson is selected from Luke 12. A very beautiful and meaningful discourse of the Lord Jesus is found in the first twelve verses. Now one of the crowd comes to Him and asks Him to decide in the matter of an inheritance squabble he has with his brother. But this was one of the few requests the Lord Jesus absolutely turned down. Then He made it the occasion for a lesson against the greed of possession: "Take heed and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Here begins the printed text.

THE LESSON AND CONNECTIONS

The lesson consists of two parts: (1) The Parable of the Rich Fool, (Vs. 16-21). (2) Teaching concerning Christian Responsibility in the light of Christ's Return. (Vs. 41-48). Let us take a glance at what lies between the two portions.

The parable of the Rich Fool (illustrating the Lord's teaching on the folly and sin of covetousness) is followed by a strong and clear word against **anxiety**. (Vs. 22-34.) For anxiety and covetousness are close akin, both being forms of an idolatrous faith in, and love of, earthly means. (Col. 3:5.) What ought we to seek? And what promise, if we do? (Verse 31.) Do not reverse this!

Then He begins to teach about His Coming. He uses two illustrations: (1) The servants who must be watching and ready to open the door for their Lord when He shall return for the marriage-feast. (2) The master of the house who knows not what hour the thief cometh (and therefore must watch all night). "Be ye also ready, for in an hour ye think not the Son of man cometh." (Vs. 35-40.)

Finally there are two paragraphs after the printed text—one warning that the teaching of Christ would not bring peace, but rather strife and division. (Vs. 49-53.) The other concerning their dullness to perceive the signs of the times. (Vs. 54-59.)

QUESTIONS FOR THE CLASS

1. What is the first part of the lesson about? (Vs. 16-21.)
2. What is the main thought of the second part? (Vs. 41-48.)
3. What is the title of the lesson?
4. What has it to do with the lesson? (V. 21.)
5. What is said about a rich man?
6. What did he do to hoard his grain and his goods?
7. What did he plan to say to his soul?
8. What did **God** say to him?
9. What is the moral of the story? faithful servants be equally se-
- vere?
10. What did the Lord say about the faithful servant at Christ's coming?
11. What does the unfaithful servant say in his heart? (V. 45.)
12. What does he do then?
13. What will happen to him?
14. Will the punishment of all un-
15. What difference will the Lord make?
16. Are we responsible for the use of our possessions and our opportunities in life?
17. What is the Golden Text?

FIFTH LORD'S DAY LESSON OF MARCH

Lesson 13.

March 29, 1931.

REVIEW: JESUS THE WORLD'S SAVIOR; PREPARATION AND POPULARITY

Golden Text: Jesus of Nazareth who went about doing good, and healing all that were oppressed of the devil; for God was with him.—

Acts 10: 38.**Devotional Reading: Isaiah 35: 5-10.**

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.

7 And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay shall be grass with reeds and rushes.

8 And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein.

9 No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there; but the redeemed shall walk there:

10 and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

REVIEW AND PROSPECT

The lessons for the quarter have followed the gospel of Luke. A good way to conduct the review is to go over the first twelve chapters of Luke, Bible in hand, to get a birds-eye view of this whole period of Christ's ministry. (Note the title and golden text of this lesson.) The titles of the lessons are as follows.

1. The Birth of John the Baptist. Luke 1.
2. The Childhood of Jesus. Luke 2.
3. The Ministry of John the Baptist. Luke 3.
4. Jesus Tempted. Luke 4.
5. Jesus the Great Physician. Luke 4: 31-5: 39.
6. Jesus the World's Teacher. Luke 6.
7. Jesus the Friend of Sinners. Luke 7.
8. Jesus Bearing Good Tidings. Luke 8.
9. Jesus Sending Forth Missionaries. Luke 9: 1-10: 24.
10. The Good Samaritan. Luke 10: 25-27.
11. Jesus Among Friends and Foes. Luke 10: 38-11: 54.
12. The Use and Abuse of God's Gifts. Luke 12: 16-48.

From the Quarterly read the Golden Text of each lesson.

THE NEXT QUARTER'S LESSONS

These will continue to follow the gospel of Luke, chapter by chapter, to its conclusion. Surely this is a good chance to get a good hold upon this gospel, which a literary man has called "the most beautiful book ever written."

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