

# WORD AND WORK

## LOVE THAT WILL NOT LET ME GO.

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“O Love that will not let me go,  
I rest my weary soul in Thee,  
I give thee back the life I owe,  
That in thine ocean depths, its flow  
May richer, fuller be.

“O Light that followest all my way,  
I yield my flickering torch to thee,  
My soul restores its borrowed ray  
That in thy sunshine’s glow its day  
May brighter, fairer be.

“O Joy that seekest me through pain,  
I cannot close my eyes to thee,  
I trace the rainbow through the rain,  
And know the promise is not vain,  
That morn shall tearless be.

“O Cross that liftest up my head,  
I dare not ask to hide from thee,  
I lay in dust life’s glory dead  
And from the ground there blossoms red,  
Life that shall endless be.”

GEORGE MATHESON.

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“Do you believe that anyone not a member of the church to which you belong can be saved?” The question was put to me publicly, and publicly and promptly I replied, “No.” The church to which I belong is Christ’s church, His flock, His body, His temple which He built, His elect bride which He purchased with His own blood. Outside of the church of God there is no salvation. This church comprises all of Christ’s redeemed—not those only who stand apart from the bondage of human creeds and names and sects (as God would have all His own to stand) but those also of God’s children by faith in Christ Jesus (Gal. 3:26, 27) who are scattered abroad among the denominations of Christendom and have not as yet learned a better way. The church of Christ includes all the saved people of God today, wherever they may be. And to this one church of Christ, and to no other, do I belong.

R. H. B.

# WORDS IN SEASON.

R. H. B.

## THE LEAGUE OF DENOMINATIONS.

The public eye is greatly taken up with the proposed League of Denominations. The advocates of that scheme point out, with good grounds, the disgracefulness of a divided Christianity. The apostle did that long ago. (1 Cor. 1:10-13). They plead the prayer of Jesus in John 17 for the unity of His disciples—and that ought to have been done long ago and all along. But what do they propose now? A federation of the denominations of Christendom. They will accomplish it. There will be a trust of "churches," as it were, held together by common and imperative interests, who in judicious compromise and agreement to disagree within certain limits, will yet form a very powerful religious combine and monopoly. The weakened convictions of our day make feasible what a few years ago would have been impossible. There is a brotherhood of unbelief, as well as a fellowship of faith. The decaying churches realize, like the world-kingsdoms, that in consolidation only is strength and hope. The Church of Rome, whose great power and world-wide organization has suffered least, and which holds the dominating religious power even now, will doubtless be willing, by a compromise of minor points, to make truce and compact with the great Protestant bodies. Then the destructive competition and hostility in the sphere religions will be ended. And what is the thing that will result, that will arise to control the religious activity of the age? Will that combine be the church of the Lord Jesus Christ? Will that union be the unity for which Jesus prayed? Far from it.

## GENERAL UNITY IMPOSSIBLE.

It is no contradiction of the will and prayer of the Lord to say that there will never be a unity of Christendom. The reason lies in the character of this "Christendom" on the one hand, and of the Unity which the Lord wants on the other. The membership of the denominations consists to a large extent of unregenerate and unsaved persons. Many of these bodies recruit their ranks by natural generation rather than by regeneration, through the man-invented scheme of infant baptism. Many of them do not truly teach *the Gospel* which alone can save, nor the only way—that "narrow way"—that leadeth unto life. Of the millions of "Christians" of which we read in religious statistics, few comparatively are true Christians. The rest have "never known Him nor seen Him." Now these, not being Christ's cannot of course be bound together in the bond of Christ, nor can they be united with God's people.

Moreover we have been told through the Lord Himself that the divided state of professed Christendom is inevitable. The disruptions began under the very eyes of the apostles. "I know," said Paul, "that after my departure grievous wolves shall enter in, not sparing the flock; and from among your own selves shall

men arise, speaking perverse things to draw away the disciples after them." (Acts 20:29, 30). But they came while the apostles still lived, men who "went out" (1 John 2:18, 19) and men who "crept in" (Jude 4); Judaizers who cast out Paul himself and Diotrophes who loved the pre-eminence, and cast out even those who held with the apostle John (3 John 9:10); ministers of Satan disguised as ministers of righteousness (2 Cor. 11:13-15), men who subverted whole houses teaching things which they ought not "for filthy lucre's sake" (Tit. 1:11) false teachers who privily brought in "destructive heresies, denying even the Master that bought them. . . . and *many* that follow their lascivious doings, by reason of whom the truth shall be evil spoken of." (2 Pet. 2:1, 2). There was Hymeneus and Philetus, "men who concerning the truth have erred, saying that the resurrection is past already and overthrow the faith of some." Thus it was in the day of the apostles, and numerous sects sprang up even then. But upon speaking of this the inspired apostle gives utterance to a truth in which we find the greatest consolation. Though "the faith of some" be *overthrown*, "the firm foundation of God *standeth*;" and moreover, "the Lord knoweth them that are his." (2 Tim. 2:18, 19). The general religious confusion and disruption, could not then, cannot now, make void the true faith of the least child of God; and the existence of a thousand sects cannot invalidate the true church of God, or the true Christian's claim to belong to it.

#### THE SAVIOR'S PRAYER.

What then is that which some have called the "unanswered prayer" of Jesus for unity? (John 17). Does it lend the slightest basis or support to the proposed merger of sects? What is the Unity for which He prayed? And *for whose* unity did He pray? Let us examine the prayer itself for the answer, realizing while we do so that here we tread upon holy ground—for if there is a Most Holy in God's word, this prayer of the Son of God on the eve of His sacrifice—words uttered in human hearing, but not addressed to human ears—this is the Holy of Holies of the Scriptures. In this prayer we find the petition four times repeated, "that they may be ONE." For whom does He ask this?

In verse 9 of John 17 the Lord expressly limits the extent of His prayer: "I pray *for them*: I pray *not for the world*, but for those whom thou hast given me." Those, then, whom God had given to Jesus. They are those who had *come* to Jesus: "All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." (John 6:37). To them He gives eternal life: "Thou gavest him authority over all flesh, that to all whom thou hast given him he should give eternal life." (John 17:3). In verse 6 He calls them "the men whom thou gavest me *out of the world*." Hence the distinction between them and the world, when He says, "I pray *not for the world*, but *for them whom thou hast given me*." Below, in v. 16, He says, "They are not of the world, even as I am not of the world." From

the time that Jesus gave them God's word, and they received it, they were no longer of the world, and the world began to hate them. (John 17:8, 14). Going back of the prayer, the Lord said to them, "Ye are clean," excepting only Judas. They had received a bath which was once for all, though their feet would need washing. (John 13:8-11). Again He declares that they are clean "because of the word which I have spoken unto you." (John 15:3). We can now sum up the picture:—These men for whose unity, exclusively, the Lord Jesus prayed are those who had come to Him, to whom He gave God's word, whom He cleansed, separated from the world, endowed with eternal life. The prayer is extended in verse 20 to include all those also who shall believe on Him through the apostles' word. That He means by this true believers only, having the same essential qualification as the apostles, need not be mentioned. For the unity of these and of no others did the Lord Jesus pray. It is evident therefore, that in a union of the unsaved, unwashed, who are still of the world, or in an amalgamation of these with His own people, the Lord Jesus can have no interest; but, as to the latter, is absolutely opposed to any such alliance.

#### THE SUPERNATURAL ONENESS OF CHRIST'S PEOPLE.

The nature of that unity, furthermore, is such that it is wholly out of reach of the unregenerate people of the world, and merely nominal "church-members." It is not an outward oneness of His people, which consists of agreement and conformity (though it should so manifest itself, and for *that* we must labor) but an outward oneness due to an inward spiritual fact. It is a unity which stands in no outward bond, human creed, shibboleth, ecclesiasticism; but in the marvellous fact of God's indwelling—we in Him, He in us, by virtue of our vital relationship and connection with Jesus Christ, our risen Lord. We are one in Him and through Him, who is the Head—from whom all the body is "supplied and knit together." Col. 2:19.

This great truth also is brought out in the Savior's prayer. "That they may all be one; even *as thou Father art in me and I in thee, that they also may be in us;*" "*I in them and thou in me, that they may be perfected into one.*" (John 17:21, 23). This is the oneness of the Spirit "whom the world cannot receive." (1 Cor. 6:17). Through Christ, in one Spirit, we all have our access to the Father. (Eph. 2:18). Our fellowship is, not merely one with another, but "with the Father, and with his Son Jesus Christ," by virtue of this reciprocal indwelling (we in Him, He in us) through the Holy Spirit. (1 John 1:3). And in order to perfect this oneness, the Lord Jesus says, "I have made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them." (John 17:26). Thus and thus only can the God-desired unity of His people be realized.

#### DIVISIONS WITHIN.

Now even among those who have come out of sectism, and re-

fuse all sectarian designation and distinction, who will have no man-made creed, nor bow to human regulations—have they realized the unity for which Christ prayed? Or have they also divided, and fallen apart into hostile camps? What shall we say? What can we do? If in that which was the church of Christ in the apostles' days, and which came into existence through their labors, a perfect unity could not be obtained, we cannot expect it now, nor need to be distressed if it cannot be accomplished or maintained. There are three general reasons for the schisms and disruptions in the professed church of Christ.

1. The admixture of unregenerate persons in the church. Wherever the good wheat is sown the devil slips in the tares which bear a deceitful resemblance to the wheat, but are no kin to it. Among the sons of the kingdom flourish the children of the evil one. These are the fruitful cause of disruption, just as "the mixed multitude" that came up from Egypt was a source of continual trouble in Israel. (Numb. 11). That cannot be helped. This condition will not be remedied until "the harvest," the end of the age. (Matt. 13). In the course of time the false element in the church may accumulate, and a line of cleavage between them and God's true servants appears, which for any small occasion widens into a real "split."

2. The carnal walk of some of God's people causes trouble and division. The divisions in Corinth were not over doctrinal matters, but because of envies, jealousies, strifes and glorying over men, and selfish conduct. (1 Cor. 10:1-13; 3:1-3; 11:18-21). Such things are also unavoidable in the church as a whole. "For there must be also factions among you, that they that are approved may be made manifest." (1 Cor. 11:19). The trouble (or danger) against which Paul warns the Philippian church (Phil. 2:1-4) was also of this nature—selfishness, self-exaltation, faction, vainglory.

3. Differing temperaments and different stages of spiritual growth in the church. These are also unavoidable—nay, they are right, and should cause no division. In fact in this lies our blessing and usefulness. Since none of us are perfect, nor know all the truth, we must supplement, counterbalance, correct one another. Only so comes the fulness and unity of the faith. That is humbling, but it is good for the soul. But that which should be a blessing to the church, often becomes an occasion of disturbance, when rather than to learn, or to be corrected, rather than to admit that they do not know all there is to be known, rather than to advance to a truer standard of faith and life—some find it more convenient to cast out their brethren.

#### KEEPING THE UNITY OF THE SPIRIT.

But it will be seen that in the second and third reasons above given there is a personal responsibility upon us who desire to be "one" in the Lord's sense of it. It is in our personal conduct, and in our attitude toward those in the church who walk after the flesh, that we must give diligence "to keep the unity of the

Spirit in the bond of peace." (Eph. 4:3). This is done by walking in "all lowliness and meekness with longsuffering, forbearing one another in love." (Eph. 4:2). "We exhort you brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all." (1 Thess. 5:14). That our brethren and sisters may need "longsuffering," that there may be weak ones and fainthearted and disorderly ones among them the apostle takes for granted. But so must we act toward them. Those who walk by the Spirit, though all others should disfellowship them, these stand upon the Lord's ground of unity. And this is the unity that is in the reach of every true child of God. Now the fruit of the Spirit is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." All these things promote the true unity. But the works of the flesh are "enmities, strife, jealousies, wraths, factions, divisions, envyings." (Gal. 5:19-23). There you have disruption. Let us beware of artificial and merely outward means of maintaining unity, but seek that which is of the Spirit, and avoid all alliances and leagues that would join the children of God with unbelievers and unsaved people. 2 Cor. 6:14-18).

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## THE COURSE AND CHARACTER OF THIS AGE.

1 *The Religious Foreview.*—So far from describing the present age as one during which the preaching of the gospel will result in the conversion of the world, our Lord, in the parable of the sower described the age as a period during which but one-fourth of the seed sown will be received; and in his interpretation of the parable of the wheat and the tares, as a time when children of the kingdom and children of the Wicked One will grow together till the very end of the age. (Matt. 13:28-30).

He made it clear that this age is the time of the church, the *ecclesia*, or "called-out assembly," afterward fully revealed through Paul. (Eph. 3:1-10).

2. *The Political Foreview.*—In his great prophetic discourse from the Mount of Olives, recorded in Matthew 24 and 25, and in Luke 21, our Lord answered the threefold question of the disciples, "When shall these things" (that is, the overthrow of the temple and city) "be, and what shall be the sign of thy coming, and of the end of the age?"

First, he programmed the age, not in its inner or religious aspect, but in its outward political or historical course. And here we come to that which may help us to answer the question, "May this war mark the end of the age?" For while the disciples are warned against false Christs, and taught that persecutions await them, the age is described as one of wars, of "nation rising up against nation," and of resultant pestilences and famines. The picture is unrelieved by one intimation that this age shall gradually become one of peace. War, war, war!

Second, our Lord points forward to the coming, at the end of the age, of one whom Daniel saw and described, the "abomination" (Dan. 9:26, 27). Paul too saw this "lawless one" demanding human worship (2 Thess. 2:3, 4). But the full vision of him was given to John. (Rev. 13).

Third, with "the abomination" comes in earth's most awful time, the Great Tribulation.

Fourth, the great tribulation is followed by the return of the Lord in power and great glory to set up the kingdom rejected by Israel in the day of his coming in humiliation.—*S. S. Times.*

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## THE MILLENNIUM IS NOT YET.

STANFORD CHAMBERS.

A terrible war has been fought. It seems now to have ended but the millennium has not come, nor is it in sight. The Kaiser has abdicated but it should be easily seen that he was, after all, only an under-Kaiser. The chief Kaiser is still on his throne, "the prince of this world," "the prince of the powers of the air; of the spirit that now worketh in the sons of disobedience." As long as that spirit continues its work in the sons of disobedience the millennium is held back. Such work continues however even to the destruction of "the man of sin." The millennium cannot come therefore until after his destruction. The "man of sin" is he "whom the Lord Jesus shall slay with the breath of his mouth and bring to naught by the manifestation of his coming" (2 Thess. 2:8) as pictured to us so vividly in Revelation 19:20. Since the millennium cannot be until the "man of sin" is overthrown and since his overthrow is by the Lord Jesus "at his coming" it therefore follows that the millennium cannot be before Jesus comes. The post-millennial doctrine is therefore a false doctrine for it has the millennium before Jesus' return. Jesus went away. He has not returned. He is not here. We cannot have the millennium without Him. "Even so come, Lord Jesus." Maranatha!

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## LOYALTY.

"Loyalty is that quality which prompts a person to be true to the thing he undertakes. It means definite purpose. Loyalty supplies power and works for health and success. Nature helps the loyal man. If you are careless, slipshod, indifferent, Nature assumes that you wish to be a nobody and grants your desire. Success hinges on loyalty. Be true to your art, your business, your employer, your "house." Loyalty makes the thing to which you are loyal, yours. Disloyalty removes it from you. Whether anyone knows of our disloyalty is really of little moment. The real point is, how does it affect ourselves. The menial is a man who is disloyal to his work. All useful service is raised to the plane of art when love for the task—Loyalty—is fused with the effort."—*Selected.*

# WORD AND WORK

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## NEWS AND NOTES.

Through the kindness of friends who have supplied us with back numbers, we have been able to make up a few more copies of the 1916 Bound Volume of WORD AND WORK. Eight of these are now for sale; also eight each of 1917 and 1918. \$1 each.

Don Carlos Janes, our missionary editor, expects to reach his home near Louisville early in April, for the purpose of replenishing the Free Literature supply which has been almost exhausted. His stirring work as a preacher and lecturer is being warmly commended by the Canadian and American brethren who have been visited on his Western trip.

Send for our "Sample Set" of the seven tracts published by WORD AND WORK: "How to Understand and Apply the Bible," "Isaiah," "Jeremiah," "Why Not Be Just a Christian," "The Whole Counsel on Baptism," "Use and Purpose of Unfulfilled Prophecy," "Thirty Years Triumph." 25 cents the set postpaid. 108 pages in all.

R. H. Boll will preach and conduct Bible Classes in New Orleans during April; thence to Dallas, and other Texas points.

Address all communications simply, "WORD AND WORK, Louisville, Ky." Street addresses delay delivery.

If your time is out with this issue there will be a notice stamped on front cover. We cannot mail you the May number until you renew.

We regret very much that Brother Neal's excellent article in his series on Romans had to be left out this time; but we have that much of a start toward an extra good issue of WORD AND WORK for next month. It will also contain a very fine article by Philip Mauro concerning the Kingdom.

More than a thousand copies of this issue go out as sample copies. Should a subscriber receive a sample, pass it on. A sample is a special invitation to subscribe. 75c a year, 50c in clubs of four or more.

An itemized report from F. B. Shepherd, Amarillo, Texas, of funds forwarded to Forest Vale Mission, Africa, reached us too late for the March issue. The total amount was \$58.72.

Those who are our specially good friends—we suppose everyone has such friends—may wonder why we stop their magazine as soon as the time is out, unless they renew. They sometimes say when they have missed a month's issue, "We thought you knew that we did not intend to do without the paper;" but obviously, we cannot have one system for "special friends," and another system for others; and we could not possibly know where to draw the line.

G. P. Bowser, whose splendid evangelistic work among the colored people throughout the country is well known, is to hold two meetings in Louisville, this summer.

The church in Tuscumbia, Ala., has secured H. M. Phillips as evangelist.

Writing to C. C. Merritt, author of the tract, "The Sermon on the Mount," (which we furnish at 5c each), Ben J. Elston says: "Received the tracts yesterday. Read mine long before daylight this morning. . . . I was exhorted and edified by "The Sermon on the Mount," and it is a comfort to know there are such teachers. . . . Your tract will do good."

The meeting in Bedford, Ia., in which H. N. Rutherford and E. L. Jorgenson were engaged recently resulted in five baptisms. On the same trip Brother Jorgenson preached one Lord's day in Minneapolis, and four days and nights at Davis City, Iowa.

Our standing offer to give one copy of "Reminiscences and Sermons" while they last for every club of two new subscriptions, to those who ask for it, has evidently been undervalued. Perhaps our readers do not realize that this is a 396-page book, selling originally for not less than \$1, possibly more. There are most interesting reminiscences of Barton Stone, Campbell, John T. Johnson, Raccoon John Smith, Walter Scott, Ben Franklin, Knowles Shaw, Moses Lard, and others.

There were two confessions at Portland Ave., and one at Highlands, Louisville, March 23.

"I was recently trying to do my bit in Dewey Co., Okla. One sister was restored to duty and five were baptized." Ben J. Elston.

J. Edward Boyd writes from Andalusia, Ala.: "The Lord's business is picking up somewhat here now. We recently had one addition; the interest seems on the increase; the attendance, though small, has increased, and the Sunday school has grown considerably. I am making monthly trips to Dozier now."

Until further notice, J. M. McCaleb's address will be Honolulu, Hawaii, care of J. H. Bowman, Box 1174.

## “SHARING THE MESSAGE.”

H. L. OLMSTEAD.

Most men come to the appreciation of a new value through the experience or testimony of others. If I am thrown with a man for any length of time who is an enthusiastic student of agriculture, the chances are strong that I will, myself, become interested. Few men enter upon their own initiative into any new field of interest or knowledge. This is just as true in spiritual matters as in scientific matters. Andrew interests Peter. Philip finds Nathaniel and brings him into acquaintance with the Lord only after he, himself has been interested by Jesus.

### THE CONTAGION OF TESTIMONY.

Men and women, upon the persecution and scattering of the Jerusalem church, went everywhere preaching the Word with an effect most marvelous. Men do not like to hear off hand what one thinks of France, but one who has been there and actually experienced something of her climate, customs, spirit and purposes can interest his fellows. Thus is the secret of contagious witness-bearing for Jesus Christ. Those who have had actual experience with Jesus Christ are those who alone are able to really share His message. Men and women who have really gone into the laboratory of spiritual forces, made their tests and experiments in the world of divine things can share the message of Christ with the assurance that it will be contagious. A man who, upon acceptance of Jesus Christ, finds his sense of wrong removed, that his whole being has been thrown unto the struggle for a higher life, who finds a growing sense of happiness and peace, who finds begotten within him a desire to serve his brethren, can do no better than tell “how great things the Lord hath done for him.” In fact, it is the most fundamental thing he can do. It is an experience worth sharing. Of course if nothing has happened, if there has been no experience, there is nothing to share. Consequently silence is golden—otherwise silence is sin.

### REASONS FOR SILENCE.

In the case of David (Psa. 51), sin had sealed his lips. We frequently fail to bear testimony because we do not have a life that agrees with a testimony that would be Christian. On the other hand we frequently have persons who are great “talkers” of religion, yet it has happened unto them after the true proverb, “What you *are* thunders so loudly in my ear that I cannot hear what you *say*.” For a person like that to attempt to *share* the message of Christ would be as useless as for starving Armenia to offer to share her food (of which she has none) with the famine stricken people of Serbia. To have met the Lord in the way and to have entered into the secret place with Him is no small thing to have done. To share this experience with others is one of the real joys of life.

### MISTAKEN VIEWS.

The religion of Jesus is so much more than a knowledge of

facts that I fear lest many of us are trying to bring it to others who have not experienced it ourselves. It does include the knowledge of facts but what is more and better, *it is the experience of a fellowship* as well; a fellowship that issues in a changed life. Realization of fellowship with God is fundamental in the matter of speaking for Jesus Christ. A religious system which emphasizes a knowledge of certain facts above the realization of the experience of fellowship is wrong in its fundamental conception.

The inner life of men is pinched and starved and dying. In America today we are glutted and gorged on all things which go to make up the externals of life. For this reason entering into fellowship with God is the country's crying need, and sharing the message of Christ is the pressing duty of the hour for all those who have experienced fellowship with God. Let none others attempt it.

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## WHAT IT MEANS TO BE A CHRISTIAN ONLY.

E. L. JORGENSON.

Paul's inspired statement, "There is one body," was true in his day and it is true today. As there is one Spirit, one hope, one Lord, one faith, one baptism, and one God, so there was then, and there is today, but one church. It consists, as to membership, of all who have truly accepted Christ in the gospel way. A certain spiritual oneness, the "unity of the spirit," the unity wrought by the Spirit, runs through the whole family of God. This must be confessed at the outset, and what I have to offer in this paper, in order that believers may understand the way of the Lord more perfectly, is offered to them *as believers*, and not as unsaved sinners.

But the members of this one and only church have not given diligence to *keep* this unity which the Spirit has wrought. They have set up denominational fences, they have joined themselves to man-made parties so that many members of God's church are now members of something else also, and they have become sadly scattered abroad.

Clearly these saved but scattered children of God ought to be gathered. That inward unity which already exists ought to be outwardly, visibly and organically manifested, realized and demonstrated. Every earnest Bible reader knows that, and I do not stop to debate the point here.

But it is evident that no such unity is possible except on the Bible basis of being simply Christians, in contrast with what it means to be partisans and sectarians. Therefore, I have undertaken to set forth herein what it is and what it means to be a Christian only. And may I take the method which is called "elimination," and tell you first two things that it does *not* mean.

The first is this: when I say I am a Christian only, I certainly do not mean to say that I am the only Christian; and when all those in the aggregate, who have separated themselves from va-

rious sects in order to be members of no sect profess to be Christians only, they do not profess to be the only Christians. They recognize that there are others who have not yet taken this independent stand nor even supposed that it is possible, perhaps. In support of this statement it is only necessary to call attention to a certain practice which prevails among those who *have* taken that stand; namely, the practice of receiving into fellowship *without baptism* those who have already turned from sin, and who have been scripturally baptized. For example, if a member of some sect who had truly obeyed the gospel, should come forward presenting himself for congregational membership, the preacher would likely take him by the hand and welcome him on behalf of the congregation, with the explanation that the brother desires to lay aside all denominational connections and be henceforth just a Christian. But to take a man by the hand and to make such an explanation does not make a Christian; yet when that is done, the church recognizes him as one of them—which simply shows that they recognized him as a Christian before he came. That is, without affirming anything as to his former acceptance with God, they recognize that he was in standing, position and relationship—if not in actual state, condition and life—a Christian before he took his stand as a Christian *only*.

Second. Just as all those in the aggregate who have taken their stand as Christians only do not profess to be the only Christians, so also they would not say that *all* who have taken that stand *are* Christians. Some of them may not be Christians at all. They have gone through the outward acts, or they would never have been enrolled on earth. But there are those who have been enrolled on earth who have never been enrolled in heaven. Their names are in church directories but not in the Lamb's book of life. They have confessed with the mouth, but they have not believed with the heart. They have been dipped, but they have never been baptized; they have gone down into the water, but they have come back up into the world. Sometimes for political reasons, as to get votes; sometimes for business reasons, as to get trade; sometimes for social reasons, as to win a wife; and sometimes for other reasons they go through the form of "joining" the congregation, when they have never been added to God's church. For the Lord alone adds men, and He adds those alone who truly turn to him with all the heart in the gospel way. Therefore, it is freely granted that there are those who profess, not only to be Christians, but Christians only, who are not Christians at all. There is something in a name but there is not *that much* in a name. You may call a book a boot, but that does not make a boot of the book; you may put the quinine label on the morphine bottle, but that does not change the contents of the bottle. Just so, you may put the "Christian" label on a man, and you can put the "Church of God" or "Church of Christ" label on a congregation, when the man is not a Christian at all and when a congregation is not a Church of God at all. So far so

good, but it is not far enough. If one is truly a Christian, that is the one and only right name to wear; but if it is in name only, and not in faith, spirit, attitude, life, and fruits, it would be better to wear another name. It makes no difference what name you wear—unless you intend to live right. And to wear His name while not living right, is to trail it in the dust and misrepresent His cause.

“The Lord knoweth them that are His”—but no *man* knows exactly. There are some that we know are His, because they have once definitely become His and they are abiding in Him. On the other hand there are some that we know are not His, because they have never turned to Him according to His Word. But then there is a middle class, “betwixt and between,” the half-converted and the scarcely saved, that cannot be definitely placed. They have been baptized, but have they ever been born again? We cannot tell. Therefore no church-book, no directory, no year-book, no government census, no subscription list to any paper, can exactly include and exclude, can accurately describe and limit the membership (and I am not speaking now of faith and practice) of God’s one and only church.

So then these two things are conceded: that those who profess to be Christians only are not the only Christians; and those who profess to be Christians only are not necessarily *all* Christians. These concessions are made because they are true and because they ought to be made; and because if I do not make them you would not care to read the plain, direct, and I think convincing, words that are to follow on the side of what it *does* mean to be a Christian and a Christian only.

1. It means the Christian is standing on ground that is common to all believers: union and unity ground. Unity ground, because it is coextensive with and limited by “the whole counsel of God” alone—a position such that whatever other position may be right, it *must be right*. To illustrate that this alone is union ground, suppose a large gathering of professing Christians, but of mixed denominational connections. If all “Christians” be asked to rise they would do so in a body. That is unity. But if now they be asked to sit down at the call of their various party names, they could not act unitedly but only a group at a time. That perfect unity which they had as Christians is broken up as partisans. Why are they united as Christians? Because that name is in the Book (1 Peter 4:16); why are they divided as partisans, as “—ists” and “—ites?” Because those names are *not* in the Book. So then the Christian who is neither more nor less than that (and I mean in faith and life as well as in name) occupies ground that is not only safe and scriptural, but that is *already, without argument*, common to all believers.

2. It means that the Christian will never need to change church. You have heard of “turn-coats,” those who change church often; and is not the fact that a change of church is usually necessary whenever some new and vital truth is discovered

the sure proof that the old position was faulty? And does not the fact that it is possible to find a basis upon which no change of church would ever be necessary, (no matter how much new truth might be found) raise a strong presumption that it is the right basis? To illustrate this point: A lady was enrolled in our congregation, attended for a short while, and then began to miss. I called upon her and said, "Sister, we have missed you. You have neglected the assembly where, 'upon the first day of the week' we 'break the bread' and 'lay by in store' as God directs." She answered, "I have been going to ——," (naming a party wearing a human name, and which does not attend to those sacred first-day-of-the-week items) "and I have learned so much." "Possibly," I answered, "but if you have learned anything that is not in the Book you do not want it, do you? and if it is in the Book, did it not belong to you as a Christian, since your creed-book is the entire Bible? And could you not thank God for it, believe it and begin to practice it in your daily life, without joining those who pointed it out to you? It is a mistake to think you have to 'join' everyone and everything that points out some new truth to you." The good sister "saw the point" that all the true and good in all the creeds, and all the truth that is in none of them, belongs to the Christian; that as Christians we may learn, appropriate, and begin to practice, whatever truth we hear, without "changing church." The truth is, that never until one takes this independent position will he be in a position to see and accept all that God has taught.

(To be Concluded Next Month.)

## TITHING AND ITS ADVANTAGES.

J. EDWARD BOYD.

"Whatsoever things were written aforetime were written for our learning;" and among those things written aforetime the subject of tithing occupies a place of considerable importance. Abraham, when returning from the slaughter of the kings, gave to Melchizedek a tenth part of the spoil; Jacob, after the Lord had appeared to him at Bethel, vowed a vow which concludes with the promise, "Of all that thou shalt give me I will surely give the tenth unto thee." Thus it is quite clear that the principle of setting apart the tenth was well understood in those days; how much earlier the Lord made it known may be a matter for conjecture. It became a part of the law of Moses; the children of Levi were to receive the tithe from the other tribes, and they in turn were to make an offering of the tithe of this tithe. In Nehemiah's day the people neglected this duty; and this neglect was the occasion of one of his stirring rebukes. The last book of the Old Testament contains the Lord's challenge: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour

you out a blessing, that there shall not be room enough to receive it." Perhaps they thought they could not afford to pay the tenth; whereas, had they but known it, they could not afford *not* to pay it. Because of their failure here, many blessings which the Lord would gladly have poured upon them.

But someone will say, "What has that to do with us? We are not under the law, as were they; hence, the law of tithing does not apply to us." Very well; what rule does apply? Christians are taught to give as they may prosper—proportionate giving (1 Cor. 16:2), they are exhorted to liberality (2 Cor. 9:6); and can one truly say he has so given when he has given less than one-tenth of his income? Much more was required of the Israelites; and then the Lord seemed to think they would make free-will offerings (Lev. 22:18; 23:38). Objections to paying tithes, I think, must arise from one of three sources: (1) ignorance of Bible teaching; (2) unbelief in God's promises—such promises as those found in 2 Cor. 9:8-11 and Phil. 4:19; and (3) covetousness. But without pressing these considerations let us speak especially of the *advantages* of tithing.

#### ADVANTAGES TO THE CHURCH.

Many years ago a Seventh Day Adventist preacher told a brother that they "had more money than they knew what to do with." They are tithers. How easily the churches of Christ could support their missionaries and evangelists, maintain orphans' homes, and engage in many good works, if only this system were generally adopted. Then, instead of repeated appeals and long delays when funds were needed for special purposes, a simple statement of the need would bring prompt and generous responses. The problem would then be, not how to raise the money, but what to do with the funds on hand. This may seem an extravagant statement; but do a little figuring. What could your congregation do if each member paid the tenth? And what would this amount to in the aggregate, if all the churches adopted the system? If we could know what the results would be, no doubt we would be astonished. And this becomes the more evident, when we consider the increased prosperity the Lord would surely give us, with the proportionately enlarged tithes.

#### ADVANTAGES TO THE TITHER.

But what of the results to the tither himself? He is conscious—happily conscious—of the fact that he is serving his Lord in a way that is systematic, effectual, scriptural, and unailing. When he earns a dollar, he sets aside ten cents; that belongs strictly and solely to the Lord. Often he will give more; the Lord's work will surely get that tenth. Sometime ago a certain brother was swindled out of nearly a hundred dollars by a confidence man; that became an excuse for a meager contribution. If he had been a tither, the rascal could not have touched the Lord's portion, and the preacher would not have been an involuntary, and perhaps an unwilling, partner in his loss. Nor is

it all unlikely that the Lord would have enabled him to take better care of the other nine-tenths.

For that God does bless, and that temporally as well as spiritually, those who pay tithes, we are convinced both by scriptural statements and by human experience. How many tithers are there in the poor-house? Did ever a tither become poorer by reason of his tithing? On the contrary, thousands have testified to increased prosperity. Not that anyone should be induced to tithe from a mercenary motive; only we should ever remember that God keeps His promises and sustains those who faithfully strive to serve Him. A certain preacher and his wife reached the conclusion that they should tithe their income. It was not a large one. In fact, it was *very* small, with no promise of increase. But they set their hearts to follow this plan. The remaining nine-tenths seemed to go further, somehow; they had the deep satisfaction that comes only of regular, systematic, proportional giving—they were doing more than they had done before, and now, after an experience of some two years, their only regret is that they did not begin it several years sooner. Such is the usual result. The most enthusiastic supporters of the plan are the tithers themselves.

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There is one consolation for us, and that is to have the seven Christian graces spoken of by Peter, the bold. (2 Pet. 1:5-8). It is noticeable that Peter speaks more about the number "seven" than perhaps any other Apostle or writer of the sacred record, and its wording is well put in this: "Virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity." A commentator has well said, "These are seven, the number of perfection and completion. And if these be *in us* and *abound*, we cannot be barren Christians, nor stumble to our ruin; but are working out our salvation with diligence." Summing them up they are these: manly conduct, wise conduct, bodily and mental self-control, patience under wrongs, a godly disposition, a large-hearted charity towards all men, especially towards the "household of faith"

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## ANNUAL REPORT.

My monthly reports have already appeared in the papers. The total amounts received during 1918 are as follows: For Miss Sarah Andrews, \$38.75; for Miss Lillie Cypert, \$335.36; for Brother Fujimori, \$47; for literature, \$85.70; for the Sandagaya church work, \$249.66; for C. G. Vincent's work, \$683.75; for J. M. McCaleb, from America, \$1,658.04; earned in Japan, \$338.16; for the Zoshigaya work, \$246.75. Total, \$3,663.17.

The amounts reported for others do not represent all that these persons received, but only such amounts as were sent to me to be forwarded. The total amount for myself is \$1,996.20. Of this I gave \$404.75 to the work; sent \$910.74 to my wife and daughter in Louisville, Ky., leaving a balance of \$680.81 for my own living. Of this I had a balance at the end of the year of (maybe) a hundred dollars.

**J. M. McCaleb.**

## WHAT THE EDITOR BELIEVES.

R. H. B.

We receive inquiries from time to time as to whether the Editor believes, teaches, advocates, one or another of strange doctrines which have been credited to him. It is very kind and fair of these inquirers to come directly to us; for, granting we are honest, we can tell better what we believe, and state it more accurately than others can do it for us. We will take up some of the chief questions, and state formally and publicly our views and attitude on the points touched.

1. Do you teach Russellism? Answer. I oppose *every single distinctive doctrine of Russell's*.

2. Do you teach Adventism? Ans. Not so much as one distinctive doctrine of Adventism. The Adventist view as to the kingdom, the millennium, and their whole system of interpreting prophecy, I repudiate.

3. Do you believe in a second chance? Ans. I believe in many chances while a man lives, but not in any chance *after death*.

4. Do you believe that the wicked are annihilated? Ans. No.

5. Do you set the time of Christ's Coming? Ans. No. No man knows that day or that hour. We do not know whether it will be today or tomorrow, or next year, or in our life-time. But His coming is always imminent, especially in these days.

6. Do you believe that Jesus will come in a "flesh-and-bone-without blood-body?" Ans. I believe that Jesus will come in His resurrection body. He arose in the body which was laid in the tomb, but that body rose transformed, glorified, immortalized. His resurrection body is distinguished from "spirit," in that it had flesh and bones. It could be seen and handled. "See my hands and my feet that *it is I myself*; handle me and see, for a spirit hath not flesh and bones as ye see me having." Luke 24:39. On the question whether the blood was also present in this glorified body, I neither affirm nor deny. I take my stand simply on the statement of Luke 24:39. I believe that Jesus will come the same Jesus as He went up. Acts 1:11. "The Lord *himself*" shall descend. (1 Thess. 4:16. "See my hands and my feet *that it is I myself*." Luke 24:39.)

7. Have you pressed this teaching to the disturbance and disruption of the church? Ans. I have been preaching and teaching classes at the Portland Ave., (Louisville, Ky.,) congregation for fifteen years; and during this time there has been so little occasion to discuss the nature of Christ's resurrection-body that I would estimate that ninety per cent of the members here could not tell what my position on that point is. If I did not "press" it here, it is not likely that I "pressed" it elsewhere. I have caused no disturbance or disruption anywhere. If trouble has been caused anywhere it has been by the intolerance of others.

These points of doctrine involve no congregational practice, and there is nothing in them that should raise a barrier between brethren who differ concerning them. They are subjects for profitable brotherly investigation and discussion.

8. Do you believe that Christ will sit on a literal throne in literal Jerusalem, to rule the nations with a literal rod of iron? A "throne," in the Bible and in common usage stands for government rule and authority. The "rod" is the sceptre, again a common expression denoting the exercise of royal power. A sceptre of iron is a strong and strict rule. The "literal Jerusalem" will be transformed and renewed, and the cloud of glory—the token of God's presence—which once led Israel in the wilderness and rested upon the Tabernacle, will be over her as a canopy. The impression that Jesus Christ will have His residence in Jerusalem under ordinary human conditions is too absurd to be seriously denied. Jerusalem will be His glorious resting-place, and the center of His world-government in the age to come. (Isa. 11:10; 4:4, 5; Ps. 132:13, 14).

9. Do you believe that baptized believers are in the kingdom? Ans. I do. See Col. 1:13. I have never taught otherwise.

10. Do you believe that the church is the kingdom, or is it only the vestibule of the kingdom? Ans. There is no kingdom of God on the earth, save the church. All that are in the church are in the kingdom. The church is, as David Lipscomb expressed it (G. A., May 21, 1903) "*the kingdom in its present stage.*" It is therefore not merely the vestibule of the kingdom.

To show how "the keys of the *kingdom*" can admit a man into the *church*; and how the man who is in the church is *in the kingdom*, while yet the church is not all there will be of God's kingdom, I have sometimes used the illustration of a man's opening a meeting house to me, and how, after I had entered the vestibule I was indeed in the meeting house, while yet the "vestibule" is not the same thing as the "meeting house," nor co-extensive with it. *A man cannot be in the vestibule without being in the meeting house; a man cannot be in the church without being in the kingdom.* But to the kingdom in its future stage the church bears a much more important relation than a "vestibule." The church are not merely the subjects of it, but co-rulers with Christ over the nations. She is His Bride and shares His throne. (2 Tim. 2:12; Rev. 2:26, 27; 3:21).

11. Do you believe these things to be essential? Ans. I believe that all the word of God should be taught. We have no authority for drawing a line through the word of God and distinguishing between "essentials" on the one side and "non-essentials" on the other. We never know what part of God's word may prove essential to move a sinner to be saved (Jer. 26:3) or to help a Christian in a time of need. No servant of God has the right to discard or suppress or discredit any part of God's teaching, or to demand his fellow-servant to do so.

12. Another point on which a correction is needed is the impression entertained by some that the Editor has "gone off" after some new fad or theory or ism. This is not true. In all the time he wrote the first-page editorials of the *Gospel Advocate* (1909-1915) he held all along the same positions on matters of prophecy he holds today, and expressed himself on them frequently in those columns and elsewhere—but neither then nor at any time to a degree that he deems disproportionate. If he was sound and acceptable all that time (and so far as I know there is no doubt of that) he ought to be yet, for he has suffered no change of mind whatever. Moreover on any and every theme of Christian teaching he subscribes to the word of God, and that alone. With it he stands or falls. What he does not understand of it, he yet believes because it is God's word; and what he cannot harmonize he is willing to present unharmonized, just as it stands without doing violence to anything.

If on this basis the editor can have the confidence and approbation of his brethren in Christ, he craves it; and they will not find their confidence misplaced, for it is his purpose in all things, and most especially on the points on which some have tried to create disturbance, to adhere with faithfulness to the simple word of God. But if approbation and confidence is to be bought at the price of submission to *human* restrictions in faith and teaching, he counts the sacrifice of man's good will as small loss that he may gain Christ.

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We have friends of two sorts, both good and true, but differing in judgment. The one says, "Why don't you reply to the evil accusations that are constantly published and circulated?" The other, "Let us keep the WORD AND WORK clean and edifying—a paper that can be put in the hands of friends and neighbors for a blessing to them and a credit to our Lord." As we see it the latter is the better counsel. There is no poorer reading than the expression of hate and the spirit of retaliation which sometimes finds its way into public print. And there is no poorer business than self-vindication. "Hearest thou not how many things they witness against thee?" said Pilate to Jesus; "answerest thou nothing?" But He though He had done no wrong, neither was guile found in his mouth, being reviled, reviled not again, and when He suffered, threatened not, but committed Himself unto Him that judgeth righteously. In this very point He is set before us as an example "that we should follow His steps." (1 Pet. 2:21-23). This we mean to do by God's grace. We are willing to make such corrections of false impressions as will serve the interest of God's cause only. If in the past we have been betrayed into any expression of selfish resentment or bitterness, we regret it. We believe that all that comes to God's children, whether at the hand of friend or foe, is included in God's all-seeing plan for an ultimate blessing. (Rom. 8:28).

## A RADIATING CENTER.

C. S. OSTERHUS.

Our efforts in establishing a true and loyal church of Christ in this important and strategic center of the great Northwest, Minneapolis, Minn., is being crowned with success, and our prayers are being answered. The audiences at our meetings last Lord's day were larger than ever before during the last two years.

Every soul is in deep earnest, the fellowship is sweet, the unity firm, and the love warm and sincere, one for the other, in the entire membership. Praise God for such sweet harmony of aim and effort.

Brother Henthorn thoroughly enjoys to lead the adult Bible class on Lord's day mornings. Bro. Taylor, Sr., serves at the Lord's table with grace, solemnity and blessing. Bro. Taylor, Jr., distributes with grace and tact. Bro. Pohlsen declares he never was as happy as since he became connected with this true and loyal church of Christ and our work being established here. Bro. Owen, of the U. S. Navy, who worshipped with us regularly, was recently transferred to another army camp. Bro. Lawyer died a few months ago. Sister Lawyer and five large children, including a wounded soldier boy, worship with us. The sisters of the church here, such as Sisters Henthorn, Taylors, Pohlsens, and others, are Christian women according to the Bible pattern.

In January, Bro. Janes visited and preached with blessing here several times on his great evangelistic trip to Canada and the West Coast. He is much and sincerely loved here.

In February, Bro. Jorgenson preached here one Lord's day, and greatly endeared himself to all. His sweet Christian spirit and loving manners are very commendable.

Last Lord's day my own dear Columbia University brother, P. O. Osterhus, surprised us by dropping in at our morning worship. He is a graduate and post-graduate of three universities, and a teacher for years, and holds a high government position now. But best of all, he is a fine Christian man and splendid Bible scholar, as well as a Christian only. He read the scripture lessons for us and led us in prayers.

Hence, from various sources, God is pleased to give us heart-felt encouragement and God-speed in our earnest efforts in establishing a true and loyal church of Christ in Minneapolis, which is the most strategic and important metropolis of all this great Northwest. It is to this great field like Jerusalem was to the Hebrews.

When well established here, we can conveniently radiate to numerous other important centers and establish many missions and churches in this large field.

I thank God for a part in this great and important work. To preach the gospel to this Minneapolis church is a constant joy to my soul. "Brethren, pray for us!" (1 Thess. 5:25).

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

"Bro. Y. K. Jacob, in a letter received this morning (Jan. 22), reports 15 or 16 additions," says a late letter from India.

Word comes that 39 were baptized in India in December, and about 45 in January, and the month was not yet past.

Bro. and Sister O. D. Bixler are pleased with the outlook in Japan, and have begun to study the language and do other work.

It is taking around six weeks for mail to come from India.

Sister Cypert reports a deficit.

"Our business is to save souls and teach others to save others."—H. L. Richardson.

The church in New Orleans gave about \$15 a month to missions last year.

In a private letter, Sister McHenry writes of the famine conditions in India as follows: "The poor people continue to crowd around for help and, of course, will for months. We give out grain a little at a time to each and have given a number of *saris* (women's dresses) of late. This morning as a crowd came in to prayer I noticed a number of women who had scarcely enough rags to cover them. Many of the men are naked except for a rag about their loins, others with a shirt only or a *dhotee* (pants) only. Most of the children are naked. So far we have not had any cold weather to speak of. This seems a blessing from the Lord, for I don't see how the people could live if it was very cold. \* \* We certainly could use more than we get, if we gave to all who are in a pitiable condition. The rags which they wear now are perhaps from clothes they had before times got so hard. When these rags are gone, then what?"

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## ARRIVAL OF THE NEW MISSIONARIES.

On January 14th, I received a wireless message from the "China," three days out at sea, signed by "Bixler." Just at 9 o'clock on the morning of the 17th, the ship drew up to the pier at Yokohama with a waiting crowd on deck, and another waiting crowd on the ground. I called out, "Hello, Bixler," and a young man among the crowd on deck raised his hat and waved it. In this way each came to find out the ones for whom we were searching. Soon we were shaking hands on shore. "Where is Miss Wheeler?" I asked, and was disappointed to be told that she had to postpone her starting on account of the "Flu."

To make a long story short, Brother and Sister Bixler are now comfortably and happily settled with us at 68 Zoshigaya, Tokyo. They are both young but sensible and in good health. They like our home, and feel that God has called them to this new field of labor. I am glad for their sakes that my sailing was de-

layed until March 15. We are even hoping that Miss Bess Wheeler will have arrived before that time. The many warm words of welcome back to the homeland lead me to anticipate a joyful sojourn till the time for me to return to Japan again.

J. M. McCALEB.

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### FOR A NEEDED REST.

W. HUME MCHENRY.

"Some time ago Mrs. McHenry received a small sum of money from home. This we set aside for the expenses of a much-needed rest. But the epidemic of Influenza swept the country and left hundreds and thousands of fatherless and motherless children alone in this cruel world. "Whosoever stoppeth his ear at the cry of the poor, shall also cry and shall not be heard." Mrs. McHenry's heart could not withstand the cry of the little homeless ones. She accordingly dedicated what she had put aside for a rest to the relief of orphans. She now has fourteen small boys and girls for whom she is providing shelter, food and clothing. At the time she felt moved to thus use her money, she remarked, "If the Lord wants us to have a rest, I feel sure He will provide funds at the proper time." Brethren, if the Lord opens your heart and moves you to contribute something to this end, we shall feel deeply grateful. Also remember the little ones."

Aurangabad, Br. India.

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### MISS STRAITON'S GOOD WORK.

During the year 1918, on behalf of brothers and sisters in many parts of the United States and Canada, I forwarded to our missionaries in India and Japan \$2,110.65, which is more than twice as much as I was able to forward during the previous year.

I am very glad to see this increased interest in the work of preaching the gospel of Jesus Christ to those who know nothing of His love, and I pray that the year 1919 may see a still greater enthusiasm, and that we may more fully carry out the command to teach all nations.

We need, not twice or three times as many missionaries, but a hundred times as many; for in India, Japan, and several other countries there are still millions of people who have never heard the story of our Saviors life here, His sufferings and death, and finally His ascension to the home above, all that we might have life eternal.

I appreciate very much the co-operation of all those, the individual Christians, the classes, churches, and religious papers, that have had a part in this work, and I wish to ask those who have not helped us to do so during this year and thus experience the joy and blessing of giving and working.

The total amount forwarded by me during the year to each of the missionaries was as follows: To Bro. J. M. McCaleb, en route home from Japan, \$1.00; to Sister Sarah Andrews, Japan, \$17.00; to Sister Lillie Cypert, Japan, \$76.25; Literature Fund, India, \$2.00; Building Fund, India, \$30.80; Famine Relief Fund, India, \$210.30; for Bro. Govind Ram, native worker, India, \$25.50; to Bro. E. S. Jelley, India, who is now planning to return home soon, \$199.90; to Bro. and Sister W. H. McHenry, India, \$372.50; to Bro. S. O. Martin, India, \$179.90; to Sister S. Armstrong-Hopkins, India, (who, during December, 1918, passed away, \$995.50. Total, \$2,110.65.

Miss Nellie Straiton, 1030 South Lake St., Forth Worth, Texas.

## FIRST LORD'S DAY LESSON OF APRIL.

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

Lesson 1.

April 6, 1919.

## GOD OUR HEAVENLY FATHER.

Golden Text: "Our Father which art in heaven, Hallowed be thy name." Matt. 6:9.

Lesson Text: Matt. 6:24-34.

24. No man can serve two masters for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto the measure of his life? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Verse 24. Do not many imagine they can serve both? How does it always result? What is it to serve Mammon? (Mammon—the god of riches). What is told us of those who want to become rich? 1 Tim. 6:9, 10. What is covetousness? Col. 3:5. Can a covetous man serve God? Why not?

Verse 25. To what does this "therefore" point back? Does anxiety lead to covetousness? Comp. Luke 12:21, 22. For what does the Lord say we must not be anxious? Comp. Phil. 4:6, 7. Who gave us the life? Who gave us the body? Is not the life and the body a far greater and more precious gift than the food and clothing? Will He who gave us the greater gift stand back on the smaller?

Verses 26-30. To what does the Lord direct our attention in verses 26 and 28? Does God care for the birds? Luke 12:6, 7. Does this mean that we need not sow, reap, gather, toil or spin? What does it mean? (See Notes). Why is a man of more value than the birds? Why is anxiety useless? Who feeds the birds and clothes the grass? Will He not much more see to the needs of His own children? Why does He say "ye of little faith?" Verses 31, 32. What are the great and anxious questions that weigh down the hearts of the many? Does Jesus allow us to be weighed down with them? Who seek after these things? What does He tell us about the Gentile in Eph. 2:11, 12? Is it any wonder that they are eagerly and anxiously seeking the things of this life?

Verse 33. After what shall we seek? What pursuit must be foremost and supreme in our lives? If that is done what is the promise? Phil. 4:19. What is comprised in "all these things?"

Verse 34. Is one day's trouble and burden enough for us at one time? Does God want us to anticipate the troubles of the future or carry tomorrow's burden? Or does He want us to carry yesterday's burden?

## NOTES ON LESSON 1.

**THE FATHERHOOD OF GOD.**

All men are "God's offspring." (Acts 17:28, 29). He made them and fashioned them. Originally man was made in God's image and likeness. (Gen. 1:26, 27). The image of God in man was sadly marred and defaced, but not entirely lost. (Gen. 9:6; Jas. 3:9). But not all men are children of God. To as many as received Christ, "to them gave he the right to become children of God, even to them that believe on His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13). These are "born of water and the Spirit" (John 3:5), sons of God by faith in Jesus Christ, baptized, recipients of the Spirit. (Gal. 3:25, 27; 4:6). "Behold what manner of love the Father hath bestowed upon us that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not." (1 John 3:1).

"We are of God, and the whole world lieth in the Evil One." (1 John 5:19). The Sadducees and Pharisees were called "serpents," and a "generation of vipers." (Matt. 3:7; 23:33). To the unbelieving Jews, Jesus said, "Ye are of your father the devil." (John 8:44). Of the Gentiles in general it is written that they are "without God and without hope in the world." (Eph. 2:12). This scripture-testimony is sufficient to show the falsehood of the modern teaching of "The Universal Fatherhood of God."

**THE BIRDS THAT SOW NOT, THE LILIES THAT TOIL NOT.**

Since it is decreed that man should eat his bread in the sweat of his face, and should work with his hands that he may have need of nothing (Gen. 3:19; 1 Thess. 5:11, 12)—how does the Lord's teaching apply to us? Ans. The Lord is not advocating idleness but trust. It is not a question whether a man should work or not, but whether he should be **anxious** for his living. The Lord Jesus shows that in the case of birds and flowers even who neither sow nor reap, toil nor spin, God sees to their needs. Now the God who does that for birds and flowers is our Father: will He be unmindful of the needs of His children?

Moreover it should be noted that birds and flowers cannot labor and provide. That is the reason why Jesus chose them for an example. If even in a case where personal labor and providing are out of question God sees to the sustenance of the inferior creatures who are so placed, shall we who are God's children imagine that our welfare and sustenance depends on what we can do?

The heart of this teaching of the Lord is that birds and flowers fill the place for which they were created and into which they were put by our Father; and therefore He assumes the responsibility of their care. If we then fill the place which God has appointed for us, we may leave the care of our lives upon His shoulders. If it be asked, "What is our place and function in the world?" the answer is found in Acts 17:26—God has made us that we should seek after Him and find Him. To such there is but one thing needful. Wherefore He says, Seek ye first his kingdom and his righteousness and all these things [food, raiment, etc.,] shall be added unto you." (Matt. 6:33). "My God shall supply every need of yours, according to his riches in glory in Christ Jesus." Phil. 4:19. Put Him first and His claim foremost and all is well for time and for eternity. Put anything else first and the man tries to serve two masters, which means ruin and failure to him. For, "Except the Lord build the house, they labor in vain that build it; except the Lord watch the city, the watchman waketh but in vain. It is vain for you to rise up early, to take rest late, to eat the bread of toil: for so he giveth his beloved sleep." (Ps. 127:1, 2).

## SECOND LORD'S DAY LESSON OF APRIL.

Lesson 2.

April 13, 1919.

## CHRIST OUR SAVIOR.

**Golden Text:** "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

**Lesson Text:** John 1:35-51.

35. Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? 39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. 40 One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). 42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter). 43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. 44 Now Philip was from Bethsaida, of the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Is-

Verse 35. The morrow after what? vs. 29-34. Who was standing with John? Who was one of these? v. 40. Who the other? (The writer of this gospel who never names himself).

Verse 36. What did John say of Jesus? Why call Him "the Lamb of God?" What is the idea in that? Gen. 22:9; Ex. 12:3-13; 1 Pet. 1:19; Rev. 6:12. What more did John add to this in v. 29 preceding? To what did that have reference? Lev. 16:20-22; Isa. 53:6.

Verse 37. What was the effect of these words on the two? Did they ever follow John any more? Did John gain or lose (humanly speaking) by bearing this testimony? Would a man testify against his own interests unless truth and duty compelled him? What was John's answer to the suggestion of jealousy? John 3:26-30.

Verse 38. What was the first question Jesus asked the two? If He would ask us what our object is in following Him, what would our answer be? What did some follow Him for? John 6:2, 26. For what does He want us to follow? John 6:67-69; 12:26. What did the two followers ask Jesus?

Verse 39. Did Jesus receive them kindly and graciously? Does He always so receive those who come to Him? John 6:37. How did this acquaintance result?

Verses 40-42. What did Andrew do at once? Can we ourselves save others? But what can we do? Is Andrew's example worth following? What did Andrew call Jesus? How did he get this faith? See vs. 19, 20, 26, 27, 30, 31, 34. What strengthened and settled this faith? Comp. John 4:42. When Jesus saw Simon what name did He give him? Was Simon a rock, or was he of quick temper and unstable? But what did Jesus know He could make of Simon?

Verses 43-45. How many "morrrows" have been marked out thus far? (v. 29, 35). How did Philip become a dis-

rael. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Verses 47-49. What did Jesus say of Nathanael? How did He know? What is guile? Does a guileless man see the truth quicker and more readily than a false and sophisticated mind? Matt. 11:25; 6:22, 23. Did Nathanael arrive at faith very quickly? What convinced him?

Verses 50, 51. What greater things did Jesus promise to Nathanael? Does this resemble Jacob's dream of the Ladder? Genesis 28:12.

ciple? What did Philip do immediately? What did Philip say about Jesus? Was that the faith which was expressed in v. 41? (Yes; see Luke 24:26, 27, 44, 46 and v. 49 below).

Verse 46. What was the doubt in Nathanael's mind? Does God still, by preference, send His blessings out of lowly places? What sensible suggestion did Philip make to Nathanael? What showed Nathanael's fairness?

## NOTES ON LESSON 2.

### THE TESTIMONY OF JOHN THE BAPTIST.

Three of these five disciples came to Jesus as the result of the testimony borne of Jesus by John the Baptist. The power and importance of John's work was felt so deeply that the authorities in Jerusalem sent a delegation of priests and Levites to ask him who he was. Men were everywhere wondering whether perhaps John was the Christ (Luke 3:15). John "confessed and denied not; and he confessed, I am not the Christ." In the same testimony he announced the presence of One in their midst, so great and exalted that John himself was not worthy so much as to unloose the latchet of his shoes. (John 1:19-28).

### THE MESSIANIC HOPE.

The power of John's preaching, the testimony of John to Jesus, and the faith of the disciples, cannot be fully understood unless we first understand the Messianic Hope of Israel. They were looking for the restoration of Israel's former dominion, but greatly enhanced and glorified. Of the lineage of David, their prophets had told them, should come a glorious King who should rule over all the earth. Him God would call His Son and offer Him for his heritage all nations and the uttermost parts of the earth for His possession, to rule them with a rod of iron. (Ps. 2; 72; Dan. 7:13, 14). This was the kingdom they were looking for, and such was the Christ they expected. When John, without explanation, announced the nearness of the kingdom of heaven, that was what they understood by it. Their hope was not false so far as it went: it was only deficient. They had failed to take account of two important features of the prophetic teaching of the Old Testament: 1. That the Christ must first suffer (Luke 24:25, 26). 2. That only repentant and regenerated Israel would be recipients of the promise. (John 3:5). The blindness, impenitence, and unbelief that ignored these facts brought about their failure. (Acts 13:27). When John spoke of Jesus as "He that baptizeth in the Holy Spirit," it was as much as to say, He is your Messiah. For the baptism of the Spirit was foretold in the Scriptures, and always in close relation to the glorious restoration of Israel and the kingdom days. (Isa. 32:14-18; Ezek. 39:25-29; Joel 2:28-32). That was why, when Jesus, after His resurrection, promised His apostles the baptism of the Holy Spirit "not many days hence," they immediately asked, "Lord wilt thou at this time restore the kingdom to Israel?" (Acts 1:5, 6). The baptism of fire also was not unknown to them. (Mal. 3:2). John's testimony therefore was that this One, anointed with the Holy Spirit (Isa. 61:1) was the great Son of David, the Messiah, the Son of God, the King of Israel, in whom the hope of the kingdom, and as such the faith of these disciples received Him. But John also announced Him as the Lamb of God, the Sin-bearer; and that involved the mystery of His Suffering, which as yet they did not understand.

## THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 20, 1919.

## OUR RISEN LORD.

Golden Text: "He is risen, as he said." Matt. 28:6.

Lesson Text: Matt. 28:1-10. Read 1 Corinthians 15:1-28.

1. Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

the angel show the woman? Who had lain there? Why was He no longer there? Luke 24:6-8.

Verses 7, 8. On what errand did the angel now send these women? Which one of the disciples was specially mentioned by name? Mark 16:7. Can you see a reason for that? Where did Jesus appoint a formal meeting with them? Was the appointment kept? Mat. 28:16-20. With what mixture of emotion did the women go? Comp. Mark 16:8. How are we to understand Mark's statement that they said nothing to anyone? Answer: The women fulfilled the errand. Whether Mark means that they said nothing to anyone they met; or whether they at first were too much frightened to do as they were told, but were reassured by Jesus' personal appearance (vs. 9, 10)—they fulfilled their errand, and in either case Mark's statement fits in.

Verses 9, 10. Who met the women in the way? Did Jesus accept of their worship? Why? Heb. 1:6 Comp. John 20:28. Did the risen Lord have feet that could be taken hold of? Comp. Luke 24:39. What does He charge the women to do? What does He call the disciples? Why? Heb. 2:11, 12. Does He put Himself on a level with them in relation to God, or is there still a distinction? John 20:17. How did the disciples receive the news? Luke 24:11.

Verse 1. Do verses 2 and 3 come before or after verse 1 in order of time? When did the Sabbath-day really close? (Saturday at sunset). On what day was this, whether by Jewish or Roman count? (Mark 16:2; Luke 24:1; John 20:1). Who were the two women specially mentioned here? What robbed them of sleep—and brought them out so early? What did they come for? What else did they come for? Mark 16:1. Did they seem to have the slightest thought of any resurrection? (Mark 16:3).

Verse 2. Had this happened before the women came? (Mark 16:4). For what was this stone rolled away? (Consider John 20:19 in ans. this).

Verses 3, 4. How is this angel described? What are we told of angels in Ps. 103:20? How did his presence affect the Roman guard? Compare Luke 1:11, 12; 2:9; Acts 10:3, 4; Dan. 10:5-9.

Verses 5, 6. Had the angel spoken the "Fear not" to those guards? For what reason did he say it to these women? What Jesus were they looking for? Why was he not there? Had the Jesus who had been crucified been raised from the dead, or only a "spirit-being?" If that which was crucified was raised, was that His body or His spirit? What place did

## NOTES ON LESSON 3.

## THE FOUNDATION STONE OF THE FAITH.

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." The faith that saves is faith in the Lordship of Jesus Risen from the dead. Upon this turns the whole gospel. "If Christ hath not been raised then is our preaching vain, your faith also is vain . . . ye are yet in your sins." 1 Cor. 15:14, 17. The preaching of the Cross is indeed "the power of God" (1 Cor. 1:18); but the Cross would have no power if the Crucified One had not risen. This is the one mark of the true Christ of the Scriptures. "Thou wilt not leave my soul to Sheol, neither wilt thou suffer thy Holy One to see corruption." Ps. 16:10. The one in whom that would be fulfilled—he is the promised Christ. The only One in whom it has been fulfilled is Jesus of Nazareth who was crucified and buried, who "was not left unto Hades, neither did his flesh see corruption. This Jesus hath God raised up whereof we all [apostles and disciples] are witnesses." (Acts 2:31, 32). That was God's open endorsement of Him as the Christ. That was His Divine credential, "the sign of the Prophet Jonah" upon which Jesus rested His claim. (Matt. 12:38-40). Just as God accredited his high-priest of old, Aaron, by a figurative resurrection, in the budding of Aaron's rod, so He endorsed His great and supreme Highpriest by the resurrection from the dead—"who was made of the seed of David according to the flesh," and "declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead, even established the truth of Jesus' claim as the only begotten Son of God, the Lord, the Christ, Prophet, Priest, and King; and the perfect acceptableness to God of Jesus' Person, life, work, and sacrificial death. "But now hath Christ been raised from the dead, the firstfruits of them that are asleep," and the guarantee of our own resurrection and new life in Him of both body and spirit.

## THE EVIDENCE.

The historic foundation of the Resurrection of Jesus is such that all the ability of all the enemies of the faith have been unable to discredit it. The trained minds of scholarly unbelievers have not been able to discredit the validity of the testimony or throw a shadow upon the motives of the witnesses. Four—really five—*independent testimonies* are given us in the New Testament, setting forth the evidence from different angles and in differing detail, but without contradiction. The empty sepulchre is the unsolved problem, unless the Lord is risen indeed. It is not explainable in any manner other than it is explained in the New Testament. Every attempt to explain it in some other way breaks down when it meets the facts and details. The apostles and other witnesses (who were as far as possible from expecting such a turn of events as Jesus' rising from the dead) were convinced only by hard facts, and with great difficulty. But once convinced they stood up for the truth to which they testified through all suffering and disgrace, even unto death. The intention of fraud is out of question; the possibility of mistake likewise. The number, competency, and honesty of the witness cannot be denied and impeached. And this testimony, backed up by the ancient prophetic testimony of the Old Testament Scriptures that thus it must be, by the unapproachable life and work of Jesus, which alone of all lives known could demand such a vindication; and by the invincible power of the gospel of the risen Christ demonstrated in the hearts and lives of the thousands to whom it has meant salvation and transformation—these proofs combine to establish irrefutably the claim of our Lord and Savior Jesus Christ in His resurrection from the dead.

"How calm and beautiful the morn,  
That gilds the sacred tomb  
Where once the Crucified was borne  
And veiled in midnight gloom.  
O weep no more the Savior slain—  
The Lord is risen—He lives again."

## FOURTH LORD'S DAY LESSON OF APRIL.

Lesson 4.

April 27, 1919.

## THE HOLY SPIRIT OUR HELPER.

**Golden Text:** "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

**Lesson Text:** Acts 2:1-8; 14-18. Read John 14:15-17; 16:7-14.

1. And when the day of Pentecost was now come, they were all together in one place. 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. 5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. 7. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilæans? 8 And how hear we, every man in our own language wherein we were born? 14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. 15 For these are not drunken, as ye suppose; seeing it is but the third hour of the day; 16 but this is that which hath been spoken through the prophet Joel:

17 And it shall be in the last days, saith God,  
I will pour forth of my Spirit upon all flesh:  
And your sons and your daughters shall prophesy,  
And your young men shall see visions,  
And your old men shall dream dreams:  
18 Yea and on my servants and on my handmaidens in those days

Verse 1. What were they doing there? Acts 1:4, 5, 14. What is the Day of Pentecost? (The "fiftieth." See Lev. 23:15, 16). How long was Jesus with them after the Resurrection? Acts 1:3. Who were together? Acts 1:26, 14, 15.

Verse 2. From whence came this sound? What did this signify? (See what is said of the Holy Spirit in 1 Pet. 1:12). Where was this sound concentrated?

Verse 3. Were these tongues of fire? What was signified by these tongues? (Luke 21:15; Matt. 10:20; Jer. 23:29).

Verse 4. What is stated about those present? Did they speak from human impulse and knowledge? How? Were these tongues intelligible, articulate speech in other languages, or a wild jabbering, such as is often called "gift of tongues" today? (Verses 6-8). What does the apostle teach about the gift of tongues? 1 Cor. 14:5, 18, 19).

Verse 5. How did that happen? Deut. 16:15. Were these men of the different nations, or Jews who lived among the different nations?

Verses 6-8. What caused the multitude to gather? What confounded and astonished them so much? Were the Galileans the more enlightened, or the more ignorant and uncultured class? (John 7:52). What sort of men does God delight to use? 1 Cor. 1:26-29. Was it truly marvellous to the hearers that these common men who had never been out of their homeland could speak in every sort of language? How many different sorts are enumerated in Acts 2:8-11? Of what did these spirit-filled disciples speak? (v. 11).

Verse 14. Why is Peter the first one to address the crowd? Matt. 16:19. Were these "words" Peter's own words? V. 4; 1 Cor. 2:13.

Verses 15, 16. Why did Peter say this? See v. 13. What was it then

Will I pour forth of my Spirit; if it was not the stimulation of wine? and they shall prophesy. (Comp. Eph. 5:18).

Verses 17, 18. When did God say He would do this? What did He say He would do? What would be the effect? Did God pour out His Spirit on that occasion upon "all flesh?" or even upon all Israel? Did this fulfilment complete and exhaust the scope of the prophecy?

#### NOTES ON LESSON 4.

##### THE PROMISE OF THE HOLY SPIRIT.

On the eve of His death, the Lord Jesus alone with His disciples in the Upper Room, told them of His departing and coming to them of another Comforter who would take Jesus' place and who would abide with them "for ever"—even the Spirit of Truth, whom in answer to Jesus' request, the Father would send to them in Jesus' name—that is on the Lord Jesus' behalf. It was necessary, however (He told them) that He Himself should go away, else the Spirit could not come unto them. The coming and presence of the Holy Spirit was more expedient and needful to them than the personal presence in the body, of the Lord Jesus.

##### THE INDWELLING OF THE SPIRIT PROMISED.

"Even the Spirit of truth: whom the world cannot receive, for it beholdeth him not, neither knoweth him: ye know him: for he abideth with you and shall be in you." John 14:17.

1. **The World Cannot Receive Him.** Here is the real dividing line between the church (not in name and profession only, but in reality) on the one hand, and the world on the other. The "world" comprises all fleshly men. "They that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ he is none of his." (Rom. 8:8, 9). It is written, "The Lord knoweth them that are his." (2 Tim. 2:19). Well—to all them that are His He gives His Holy Spirit; and if any man has not the Spirit, he is none of His, but belongs to the world.

2. **He shall be in You.** The Holy Spirit had been "with" them, for the Lord Jesus was filled with the Spirit, and all His words and deeds, His life and ways were the exhibition and fruit of the Spirit in Him. Now the Lord promises that this Spirit whom they had observed and known so long, should be "in" them. That this was not meant for the apostles only is plain, for this Spirit was to abide "for ever"—throughout the age. The apostles departed, but the church still abides, and the Holy Spirit dwells in the church and in every real member of it. (1 Cor. 3:16; 6:19).

3. **The Work of the Spirit.** We must distinguish between the extraordinary work of the Holy Spirit for special purposes, and what He was meant to be and to do for all Christians all the time. Extraordinary was His work in and through the apostles and other inspired men, giving them the word of God to set forth "once for all" (Jude 3) the unalterable gospel. (Gal. 1:8-10; 1 Cor. 2:5-13. The inspired word given through them is the Spirit's means for converting sinners and instructing saints). Likewise the miraculous gifts (1 Cor 12:4-11) which were imparted by the laying on of the apostles' hands (Acts 8:18; 19:6) are extraordinary. But in all Christians always, He dwells. (1 Cor. 6:19). By the (indwelling) Spirit they are enabled to put to death the deeds of the body. (Rom. 8:9-13). By Him they are strengthened with power in the inward man. (Eph. 3:16). He brings forth His fruit through them. (Gal. 5:22). He helps their infirmities, making intercession for them and gives life to their mortal bodies.

##### HOW MAY WE KNOW...

We receive the Spirit through faith in Jesus Christ, in the obedience to the gospel. Connect Gal. 3:26, 27 with 4:6. As long as we are willing to continue in our faith and loyalty to Jesus Christ our Lord, we may be assured of the Holy Spirit's presence and work. As we believe His word and follow on His power and fruit within will become more and more manifest. If we believe, we shall see. (John 11:40). The Spirit's instrument and means is the Word. Wherefore "let the word of Christ dwell in you richly."

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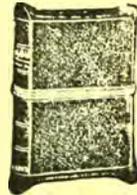
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