

WORD AND WORK

WHILE WE ARE WAITING.

Give us the truth of the thought of thy coming,
While the world questions and doubts and denies;
How has it scoffed at the words of thy warning!
How has it welcomed the old serpent lies!
"Where is thy God now?" it asks in derision;
"All things continue as all things have been;
Where is his promise? For long hath he tarried."
Thou who art Truth, let thy truth now be seen.

Give us the light of the thought of thy coming;
Dark is the night, and its shadows are nigh,
Dim, flaring lamps of man's genius and learning—
All, all have failed us; they flicker and die.
Dark is the night; but above and beyond it
Soon shall the day break and shadows all flee;
Soon shall we see thine ineffable glory;
Light of the world, we are following thee.

Give us the hope in the thought of thy coming;
Let that sure word be our comfort and stay;
Waiting and hasting thy day of appearing;
Keep us untroubled by doubt or dismay.
Though earth be rent and the heavens be shaken,
Though the great mountains be cast in the sea,
Thou art our help in the hour of affliction;
Hope of the world, where is hope but in thee?

Give us the life of the thought of thy coming
While Death's fell forces high carnival hold,
While, all unhindered, vast tides of destruction
Over the world in red billows are rolled;
Thou who shalt break all the swords of the mighty,
Thou who wilt sunder the spear and the bow,
Haste thou and come, to destroy all destruction,
Thou—Life Incarnate—defeat thy last foe.

—Annie Johnson Flint.

"Looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ."

"Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him as He is. And everyone that hath this hope set on Him purifieth himself, even as He is pure."

WORDS IN SEASON.

R. H. B.

THE FALSE UNITY PLEA.

The plea for unity has often been made the pretext for a galling chain of sectarian bondage. It was not Luther, but Erasmus, who first started the ball of the Reformation to rolling; but when Luther took hold of the work in good earnest, and stood up aggressively, not only for truth and right, but for the principles of religious liberty, and every Christian's rights in Christ, Erasmus saw what was coming and threw up his hands. "I know the wrongs and faults of the Roman see as well as anyone," he said in substance, "but for the Lord's sake let us have unity and peace. This man Luther is going to create such a turmoil of trouble as we have never yet seen. It is better to put up with the evils of the clergy than to have trouble and displease God by spoiling the unity of the church." Of course this view pleased Rome, and she fostered this sentiment with might and main, not unsuccessfully. "Luther may be right in his teaching," many a good man thought then, "but he is going to cause division; and it is better to put up with present evils and have unity, than to disrupt the holy mother-church." And not only Rome, but I suppose every sect in the world has used the same argument when an unpleasant new light threatened its creed. Full many an attempt has been made on that plea to deter the servants of God who would proclaim such truth as they found in God's word. The terror of the threat runs as follows: "This teaching of yours will cause trouble, and you will be guilty of disturbing and dividing the church if you do not cease to teach it." Sometimes even more boldly and barefacedly—"If you teach this *we* will cause trouble and draw the line on you and all that hold for you; and in that case *you* will be a disturber and divider of the church." This amounts to saying: "You must recognize our authority to control the faith of the church, and of dictating what shall and shall not be taught; else we will shut you out and blame the charge of division upon *you*."

The specious power of the argument lies in the assumption that, seeing it is wrong to cause disruption and division in the church, it is a crime to disagree from men who have the place of leadership and power. Should they object to aught you teach; should they differ with you along any line, though it be "non-essential;" should they discountenance your teaching in any wise—though it were actually Bible-truth—you must cease to teach it "for unity's sake." You must, these leaders say in effect, conform and confine your teaching to such a portion of truth and to such an apprehension of it, as is commonly current and endorsed among us. Even if you believe us to be in error on any matters, you must tolerate and abet without protest, lest the tranquillity of the church be disturbed. We will not brook any contradiction of what we believe and teach.

To this I have just two observations to make: 1. All proposed unity that does not take for its basis *all* of the teaching of God's word—holding all that is known, and providing for room and acceptance of that which may become known in the course of our study of God's word—any unity that depends upon the observance of human limitation of faith and teaching and does not stand upon all the truth, I say, is a false unity, sectarian in its nature. 2. Christians who passively tolerate or actively uphold the disguised popery of this false sort of unity plea enslave their children's children, and make sectarians of themselves.

Of all people in the world those who are simple, undenominational Christians, ought to be the freest to accept the whole counsel of God, to test their own positions most willingly, and all the teaching of their brethren by the Scriptures, to tolerate mistaken views even, of their brethren, which do not threaten the foundations of faith, or do not disrupt congregational unity by compelling practice contrary to convictions; they should of all men be freest to investigate, study, search, readiest to accept all that is true, reject all that is false, bringing every thought into captivity to the obedience of Christ alone. Those who hold otherwise have surely never really breathed the spirit of New Testament Christianity.

“WHOSOEVER WILL MAY COME.”

The decision of the United States supreme court, in discharging from custody Messrs. Burdick and Curtain, of the New York Tribune, is a notable illustration of that great corollary of the doctrine of election, the human right of choice.

Burdick and Curtain had published certain information which the treasury department wished kept secret. In order that the government official who gave the facts to these newspaper men might be disciplined, the United States district attorney summoned Burdick and Curtain before a federal grand jury and demanded the name of their informant. They refused to testify on the ground that they “might incriminate themselves, since no man can be forced to do that in our courts.” The department of justice then obtained pardons for them from the president, claiming that these invalidated the immunity plea. The newspaper men rejected the pardons. Still declining to testify, they were adjudged in contempt of court and sentenced to imprisonment. The court claimed that the pardon overcame their immunity from testifying. They claimed that the pardon was of none effect until they accepted it. The case was appealed to the United States supreme court, which reversed the judgment and held that “a pardon is ineffective unless accepted by the defendant, and no man is obliged to accept a pardon.”

It is a great religious principle, that God will never force a pardon upon anyone. He will give time for repentance and provide the motives that lead to it; He will persuade, beseech, constrain, and woo—and win, if possible; but He will not compel.

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NEWS AND NOTES.

"Have had several additions recently at regular services. Last Sunday a drive to pay off our \$4,500 indebtedness *started itself* and ran up to \$5,500 and it is all cash in hand. We shall get \$1,800 for the old church building within sixty days, and after getting a new furnace should have \$2,000 in the treasury to begin missionary support. Our singing is fine now, spirit excellent and everybody happy." H. L. Olmstead, Gallatin, Tenn.

"Meeting at Wilmer, La., last of April. No additions; much opposition on the part of some. Good services here at Amite last Lord's day; two confessions." W. J. Johnson.

Sedalia, Mo., May 13. "The meeting will close here tonight. Nine baptized." C. C. Merritt.

Kindly order Bibles by number as much as possible.

M. L. Moore had a good meeting at Gallatin, Tenn., in April.

"Reminiscences and Sermons" an interesting 396-page book, for every club of two new yearly subscriptions—to those who ask for it.

The editor held a twelve-day meeting at Austin, Texas, with seven added to the church. He is now in Dallas, and reports "meeting doing fine, thank the Lord. 3 baptized, 2 restored to date."

Revised Version No. 274, is the large-type, wide-margin Bible that you want. Beautifully leather bound and at the pre-war price, \$6.50.

E. L. Jorgenson is in a good meeting with the Portland Ave., church, Louisville. Six adults have made "a new start" in the Christian life so far, and two have been baptized.

Our "sample set" of seven tracts, 108 pages altogether, 25c.

N. W. Deacon writes from Sparrow, Ky.: "I asked our

church at Love Ridge for a special offering last Sunday and we made up \$20. Please send to Brother McHenry over in India for the benefit of the children that he and his noble wife have taken in and are raising up." The gift has been forwarded.

Stanford Chambers' article in this issue is worth a second reading.

G. P. Bowser is again in Louisville laboring among the colored people. His former meetings here have borne good and lasting fruit.

Papers addressed to those whose time is out with this issue contain a convenient coin-holder. Renew *now*, and make it a club if you can.

The church at Little Current, Ont., also brethren at Ice Lake and Goderich, are sending good-sized gifts to the India Mission work.

Everiste Hebert, of Jennings, La., has had twenty or thirty added to the church in the last month. He now plans a short meeting at each of the nineteen points which he visits. To date, he has been instrumental in reaching and converting to the simple ways of Christ about 1,300 Catholics.

"I wonder when Brother Boll is going to give us more of his Bible Study Course. I certainly miss it since it has ceased to appear." Frank L. Wheeler.

C. S. Osterhus, Robbinsdale, Minneapolis, Minn., is now issuing a monthly paper, "The Bible Friend," at 50c a year. He desires to specially forward the cause of the Northwest Mission through its columns, and we believe his work is worthy of co-operation. We shall be glad to forward subscriptions.

In response to numerous requests, Brother Jørgenson's article, "What It Means To Be A Christian Only," has been turned into a tract. 5c each, \$1 the hundred.

The church in Portland, Me., where Brother Charles M. Neal ministers, begins a protracted meeting June 1st. Pray for them. This church sends \$15 monthly to India Missions.

Stanford Chambers begins a meeting at Linton, Indiana, May 28. This is near "where he was brought up," and he is greatly and justly beloved throughout those parts.

Later from C. C. Merritt: "We had ten meetings at Sedalia, Mo., with ten confessions. All were baptized but one whose husband forbade it, and she did not put the Lord first."

"A good sister says of Brother Merritt's tract, "The Sermon on the Mount," "We have read and reread it, and never enjoyed anything I ever read so well." 10c each.

"I enjoyed the article, 'What the Editor Believes,' and I would say as others, 'Keep the paper clean.'" Amen.

"I am sending you herewith article on Romans 8. My intention at present is to write two more articles on this chapter. Next, 'Adoption.' Rom. 8:18-30. Then, 'More Than Conquerors,' ver. 31-39. Perhaps I will then give an outline covering these eight chapters." Chas. M. Neal.

OUR NEW ORLEANS MEETING.

STANFORD CHAMBERS.

The Seventh and Camp Sts., congregation has recently experienced a rich blessing from the Lord in the form of a series of meetings by R. H. Boll, reinforced the last week by E. L. Jorgenson. Brother Boll began April 1 and (not counting four days' absence caused by sickness in his family) conducted two services daily until Friday, May 2, when he left for meetings in Austin, Texas. Brother Jorgenson stayed over the following Lord's day. We shall ever thank the blessed Master for sending His faithful servants this way. Their great lessons of truth, their clear and earnest presentation of the Word, lifting the saints to higher ground and affording the lost such glorious opportunities of salvation, will long be remembered, and, though only five persons responded to the Lord's call during these meetings, future fruit will most certainly be borne to the glory of God. Our attendance was the best ever and many came who never heard us before. It was therefore a time of seed sowing. Our Louisiana missionaries, Hebert, Ramsey, Johnson, and Matthews, were over a part of the time and cheered us by their presence.

The last week was devoted to lessons on prophecy, the afternoons to general prophetic subjects, the evenings to the Book of Revelation. In attendance, interest, and spiritual effect these were decidedly our best services. No church will make any mistake in calling R. H. Boll for these lessons on prophecy. At no time during his labors with us did he preach more gospel than during the last week and at no time did the call ring out so clear for separation from the world, from sectarianism, and from ecclesiastical entanglements. Modern heresies and destructive criticism came in for their share of scriptural exposure, as did church federation and the league of denominations as well.

It is due to say in this connection that these lessons on prophetic lines, a number of which would otherwise have been interspersed through the meeting, were thrown together into the one week's program at the invitation of a committee here in New Orleans on Bible Conference work. Hearing Boll's lesson on "The Coming of Christ and Unity" and taking note also that he had made an extensive study of the prophecies, they asked for this "Prophetic Conference." A number have expressed themselves as having never seen so clearly before the importance of separation on the part of God's people. We rejoice in the glorious results and confidently look forward to future refreshing through these good and faithful servants of the Lord, when, according to His will, they may return to labor with us again.

Churches and evangelists will find our tracts useful for protracted meetings: "Why not be just a Christian?" "Whole counsel on Baptism." "What it means to be a Christian Only"—these are specially suitable.

THE SHEEP AND THE UNDERSHEPHERDS.

STANFORD CHAMBERS.

"Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give an account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13:17).

"Tend the flock which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." (1 Peter 5:2-4).

God's sheep, for which He has paid such a terrible price, are very precious to Him. He would therefore have them tended and fed and everyone accounted for. What a grave responsibility therefore is that of spiritual teachers, overseers, undershepherds, to whom God entrusts the care of His sheep. It is a responsibility few realize and fewer still discharge. To help in both its realization and its discharge is the purpose of this article.

First, I would help members of the flock to appreciate what a task is theirs who have this responsibility. How foolish and helpless are sheep and how easily they fall prey to wolves. Particular attention must be given the maimed, the halt, the blind and the sickly. Special treatment is required by the roguish, the straying, the nervous, the jealous and the ambitious to lead. Some are careless and slothful, some are weak and yielding, some are high-minded and heady, some are selfish and greedy, some are proud and haughty, some are bigoted and narrow, some are partisan and sectarian, some are better-than-thou and self-satisfied, some are wise in their own conceits and foolish, some are technical and critical, some are broad and compromising, some are unholy and unclean, some are double-minded and, double-tongued, some, thank God, are full of grace and truth, blessing others and being blessed. To guide and guard all of these classes, feeding, instructing, correcting and keeping all in one fold—this is what the undershepherds have to undertake.

The tendency to stray is so strong and so prevalent. The lure of the fields beyond, their green pastures and greater freedom, is so great that many do not resist it. There are "jigs," ball rooms, euchre parties, "society;" bar-rooms, pool-rooms, billiard halls, gambling dens; if they do not fall into one of these snares of Satan they are liable to fall into another. Then there are disputings, contentions, alienation, enmity; jealousy, envy, malice, hate, wantonness, inordinate affection, lustful passion, adultery; neglect, indifference, irreverence, disobedience; unbelief, apostasy, strange delusions, perdition; ungodly men, wicked spirits, fallen angels, the devil and Satan,—all these hosts of

wickedness arrayed against us! "Who shall be able to stand?" Let us view the picture long enough to be convinced that in our own strength we cannot stand, but on the other hand remember it is written, "I can do all things through him that strengtheneth me."

To lead God's flock into green pastures and beside the still waters, to shield them from danger and to shelter them safe in the fold, such a glorious work is this, that, despite the hardships involved, the work itself is its own recompense besides which is the never-fading crown of glory. How can shepherds be unfaithful?

I wish particularly to speak of a responsibility of teachers and overseers too seldom regarded. It is for the oneness of God's people. Our Lord prayed for the unity of believers and Paul admonished, "Let there be no divisions among you." Sectarianism has divided God's sheep and denominational walls keep them divided. Our Savior's words still apply: "Other sheep have I which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (Jno. 10:16.) The undershepherds who realize they must give an account not merely for some but for all of the sheep in their midst, will pray and endeavor to bring all into the one fold as one flock. "My sheep hear my voice," said Jesus, "And unto him shall the gathering of the people be." They gather unto Him,—unto His name as their strong tower. Here is the fold for the one flock in which He would have His every sheep.

Over the denominational bodies of today are many false teachers, vain deceivers, destructive critics bringing in damnable heresies, denying the Lord who bought them. The Lord would not have His sheep either under or among them. "Have no fellowship with the unfruitful works of darkness." "What communion hath light with darkness? . . . or what portion hath a believer with an infidel? Come ye out from among them and be ye separate saith the Lord." (2 Cor. 6:14-17).

Those whom the Holy Spirit has made to be overseers to "feed the church of God which he purchased with his own blood," He would have over all His sheep "among" them. They have a responsibility on behalf of those under false teachers. It is the custom to pass up those across denominational lines as though, since "they follow not with us," they are therefore "not of us," and hence we have no responsibility on their behalf. Men pray for "unity in the bond of peace" and have at heart the unity merely of their party, beyond the pales of which they have little concern. Leaders encourage, comfort, instruct and exhort to patient continuance those of "our own," whereas the faithful undershepherd will ever be careful for God's own, for all who are His or who may be His.

May I say that at this point many, alas, of those who profess separation solely to the Lord on the ground of the oneness of His people fall very short. Forgetting the preciousness of a

human soul, and the price paid by Him who bought it, and failing to consider what a sensitive and delicate mechanism the soul of man is, and losing sight of the eternal issues at stake for that soul,—disregarding all this, there is a fearful lack of sympathy, forbearance, patience, tender affection and prayerful guarding against giving offense or failure in showing proper interest or in giving needed encouragement. Human souls, delicate as they are, are often handled “without gloves,” the law is laid down to them, and they may toe the mark or suffer the consequences, just as they choose. Oh, how unmerciful, how cruelly unfeeling I have observed the attitude of some to be in such vital matters as these.

The Lord is calling to His people, entangled in unscriptural alliances with error, “Come ye out from among them.” Let those who have come out and are gathered unto Him, lovingly echo and re-echo the call and receive with open arms those who are beginning to “have ears to hear.” Every church of Christ should be a haven of refuge for all who are thus coming out. They come, many of them, with many errors and seeing the light of truth but dimly, but “Him that is weak in the faith receive ye, but not to doubtful disputations” and in meekness correcting them that oppose themselves,—these are precepts to be remembered while patience and time effect the necessary adjustment and welding that all may become one. Unfeigned love that leaves no room for the Pharisaical exclusive spirit or partisan bigotry,—love will solve the problem, “love will find the way.” May we find in our hearts the love, together with the wisdom from above, and the knowledge of the truth—that in these perilous times of peculiar needs and dangers on the part of God’s sheep we may be able for these things. Amen!

THEY WALKED WITH GOD.

Enoch’s life was “well-pleasing to God,” and he “walked with God” for a year of years. “Can two walk together except they be agreed?” Enoch was of one heart and thought and spirit with God. He viewed things through God’s eyes, thought as God thought concerning the world and its ways, took God’s attitude and ways, and did God’s will. Such was his faith, and such is all true faith. Where true faith is, there God’s grace operates (Rom. 4:16; Eph. 2:8) and Enoch, cleansed in heart and life, was translated. Though “it is appointed unto man once to die,” God shows that by His grace, through faith, even this universal decree is superseded. (John 8:51; 11:26; 1 Thess. 4:16-18).

Noah knew by faith that which human eye had not seen, and which human heart could not conceive of—that all the bright, fair, busy, sinful world was under God’s doom, soon to be destroyed by a flood of water which would extinguish all life. He was not taken in by its boast and pride, its magnificent works, and its vaulting ambition and optimism. He believed God’s word, and acted upon it. Thus he “condemned the world” and became “heir of the righteousness which is according to faith.” The children of God who believing in the imminence of Christ’s return, and the swift, stealthy approach of the Day of the Lord (1 Thess. 5) and walking in the faith of Christ warn the sinful world, stand in Noah’s shoes today.

“A RELIGIOUS HODGE-PODGE.”

H. L. OLMSTEAD.

Following is an article just appearing in the “Lookout” giving an account of the celebration of the birthday of Buddha. The celebration was not held either in India, China, Japan or Siam, but in Los Angeles, California:

Buddha Invades The United States.

Los Angeles is a city of strong orthodox churches, and the conditions for favorable worship of the Christ in this fair metropolis of the Pacific Coast are exceedingly favorable. However, our senses are shocked at times by the invitations which we receive through the mail to participate in free-thought movements. I received an invitation to attend a Sunday afternoon service in May at the Buddhist Temple in honor of the birthday of Buddha. Accompanied by some of my missionary disciples, I went.

The temple is located in one of the less favored parts of the city, but is in easy access to two good car lines and just far enough away from both not to hear the noise of either. It is a three-story building on a hill, and is in full view for quite a distance around the vicinity.

On this particular occasion the building was crowded and people stood in the aisles from 2 P. M. to 5:30 P. M., to hear what would be said in a Christian nation in honor of Buddha. The first thing that we heard was the sound of gongs to drive away the evil spirits. Then three Buddhist priests took their places on the high platform surrounding the Buddhist altar and engaged in a weird chant for about ten minutes. It sounded a little like chants which we have heard in Roman Catholic churches.

A Buddhist priest then came forward and opened a sacred book and gave an “ovation to Buddha.” Two little Japanese girls thereupon made a presentation to Buddha, by ascending some stairs and bowing to an image of the sage.

A Los Angeles citizen then took charge of the meeting, he being a champion of the cause; he introduced a Japanese musician, and afterward a cultured American woman, each of whom rendered special music.

One of our city councilmen gave an address in behalf of the city, expressing appreciation of Buddha and his followers. The mayor was to have done this, but he was not present, and sent no reason for his absence.

A leader in Red Cross circles told how the Japanese in Los Angeles had enlisted twenty thousand strong in her work.

A Persian woman, who had married an American, then took the platform in her native garb, chanting a Persian song, while her husband played the accompaniment on the piano.

A middle-aged citizen then delivered an address on “Buddhism and Modernism,” stating that all great teachers like Buddha and Christ were climbing a mountain, each from a different side of the hill, all bound for the same top, and, in his opinion, what they should do was to quit quarreling and do more climbing.

A sister from India then expounded the teaching of Buddha as being that of wonderful compassion, a charitable religion, which believed in dispensing its gifts voluntarily, without the aid of much machinery.

An old prophet from Persia addressed the assembly through his son as interpreter, and told us that the prophets Buddha, Moses, Christ and others were all good, describing it as in a room where there were many mirrors, some finer than others; in the center of the room was a great light, and the mirrors each reflected this light in its own way. Do not be narrow.

A heavy-set Los Angeles doctor then lectured for a while to the effect that you can worship God by realizing your unity with the horse; that he could very easily worship at the altar of a horse; that all lives, both of man and beast, are holy in Buddha’s sight.

The British Consul was the next speaker, but he did not have much to say for Buddha. The Japanese Consul followed, and had much to say. He

told us that Christianity should make a better study of Buddhism before pronouncing it superstitious; that it had the same love and compassion that Jesus taught; that Japan loves the United States, and if there is to be any trouble between the two nations, the United States must make the trouble.

A few closing remarks by the Buddhist priest, a free lunch on the temple lawn, closed this most interesting tribute to a false religion.

Brethren, is not this sufficient argument for American Missions?

The above article was written by S. M. Bernard, of Los Angeles, and the question he asks in closing is timely. However, we do not expect that any amount of missionary endeavor will turn some of these people "from idols to serve a living and true God and wait for His Son from heaven." In fact we rather look for an increase of this sort of thing. At a great "Thanksgiving service" held in Cincinnati under the auspices of the Federal Council of Churches it is alleged that "the name of Christ was not mentioned either in service, song, sermon or prayer." Giving thanks to God and the Father by Him" is the eternal word of God. Three questions asked in this great(?) service out of twenty similar ones, are more than straws which show which way the wind blows. In fact the current is so strong that any close student of the Word is able to see a league of religions but a little way around the corner. The three questions follow:

Instead of changing details of religious faith must we not rebuild on new foundations?

If the majority of the world are bound by superstitions Brahmans, Confuscians, Zoroastrians and Buddhists, is it not likely that Christians also are beset by similar superstitions? Notice the word "similar." (H. L. O.)

Is it necessary to be a Christian to be truly religious?

These questions were embodied in a questionnaire sent out no doubt as a "feeler." Surely we have spiritual wickedness in high places. We shall publish with comment, the entire list of questions in the July number.

SELF HELP THE BEST HELP.

J. M. MCCALED.

One of the most important questions in missionary work is the question of self-support. Usually the people of non-Christian countries are exceedingly poor, all except a favored few. The temptation to make religion a means of support is great. The kind-hearted missionary, therefore, whose purpose is to alleviate suffering and preach the Gospel of equality and love, becomes a prey for many unworthy seekers who do not hesitate to make use of the occasion as a means of gain. Help, once rendered, is perpetually desired, and it almost becomes a rule that a church or school established becomes a perpetual charge to those establishing it. A missionary in India told the writer that their mission had been operating there for twenty-five years and yet among their many places of work they had not a single self-supporting church. The same can be said of many of the missions in Japan. There are churches thirty years old in this land that

seem as far from self-supporting today as on the day they were established.

The Gospel, as I believe, can never have a healthy growth in any land till it takes financial root in that land and is supported by those who accept as their faith rather than by those from afar. People are usually willing to pay for that which they feel is of personal value and the present situation shows that the average Christian in Japan doesn't value his faith very highly. The church at Corinth was a spoiled church, for which its founder afterward apologized, because in the outset they were not made to feel the financial burden of their new faith. Such has been too often the case in Japan and other mission fields.

One difficulty that stands in the way of putting the churches on a self-supporting basis is the prevailing custom of rendering liberal support from abroad. An unfortunate and I may say, an un-Christian rivalry exists between the various missions that puts self-support indefinitely far away in the indeterminable future. One mission for instance will appropriate a few thousand yen to build in a certain town, a chapel for a little company of, say, thirty believers. Their weekly contributions possibly amount to fifty cents. Paying and housing the pastor and all the rest of the current expenses must come from the mission treasury. The whole amount to not less than thirty dollars a month. The outlook for self-support is not very hopeful with the church giving only one-sixtieth of it. But in the same town there is another little band about the same size of another mission. They are worshipping in a little rented Japanese house. When the new chapel of the other church is occupied there is a feeling of discontentment over at the other place. Some of the members begin to leave and go to the place of the new chapel. Something must be done. That something is a new church also and one costing more than the former one. A call is made on the mission to furnish the funds, and soon another chapel goes up in the town. This increases current expenses to keep up the edifice and sets a grade of church life unmeasurably beyond the ability of the little church. In order to show up with rival missions and to keep the membership they already have and to attract more the mission managers are willing to bear with the unsatisfactory situation.

A radical change is needed. School and church work should be started on the principle of self-supporting basis from the very start. This can be done. The growth may not appear to be so encouraging but it will be more natural—more spiritual I should say—and more healthy. I am told that there are already about 24 self-supporting churches in Tokyo. Some of them are small. What these churches can do all others can do. It is no misfortune for a small assembly to worship in a rented hall or private home. If there be discernment into the merits of the Christian faith—mere externalities and outward appearances will not cut such an important figure. Man looketh on the outward appearance, but God looketh on the heart.

APOSTLES.

WM. J. CAMPBELL.

An apostle is a person sent forth by another with a definite work given him by the one sending, and he is to accomplish that work.

“Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus.” Heb. 3:1. Here Jesus is called an apostle. He was God’s apostle to man. God sent him into the world for the salvation of man. (Jno. 3:17). Jesus frequently spoke of the Father as the one that sent him. (Jno. 20:21; 6:44; 5:36). As God’s apostle, He gave Himself for us and accomplished the work the Father gave Him to do.

Jesus chose twelve from among His disciples and sent them forth to preach. These he called apostles. Judas Iscariot lost his place by his sin, and Matthias was chosen in his stead. (Acts 1:25, 26). These were the twelve apostles of Christ, sent out by Him, after His resurrection, to preach the gospel and bear witness of Him among all nations. Jesus later chose and sent forth Paul as a special apostle to the Gentiles. He was not of the twelve (1 Cor. 15:5-8), but his power and work were the same as theirs. Their word and work was to all the people of the world and was to last till the consummation of the age (Matt. 28:20), so that they are still Christ’s apostles to us. Their work was complete. They had and needed no successors. They now preach, teach, and witness to us through their written word.

The seventy Jesus appointed and sent forth fulfilled their work before Jesus died, as nothing is said of them after His resurrection, when the twelve were given their commission. These seventy were apostles of Jesus, but their work was temporary.

There is another kind of apostle mentioned in the New Testament. These are apostles of churches. They were sent forth by churches to accomplish certain work for the churches. Men were appointed by the churches of Macedonia to travel with Paul in receiving the contribution of the Gentile churches for the poor saints at Jerusalem. They are called “apostles of the churches.” (2 Cor. 8:19, 23, note). Barnabas was chosen and sent forth by the church at Antioch (Acts 13:2-4), with Paul, to preach the gospel, and so he is called an apostle. (Acts 14:14). We call such men *missionaries* now, using the word from the Latin instead of the Greek. The men whom the churches choose and send forth now to preach could, in this sense, be called apostles, though not apostles of Christ like the twelve and Paul. Their work was to preach or herald a new message from God, which they were taught directly through the Holy Spirit. The apostles (missionaries) which the churches now send forth must learn from the New Testament the message they preach.

THE BLESSED HOPE.

J. EDWARD BOYD.

That Christians may be encouraged to "stand fast in the Lord" and inspired to "live soberly and righteously and godly in this present world,"—a world wherein evil and temptations abound—it is needful that they be ever "looking for *the blessed hope* and appearing of the glory of our great God and Savior Jesus Christ." (Titus 2:13, R. V., *marginal reading*). For where there is no hope there will be no effort. If the hunter has no hope—no expectation (for hope implies *expectation* as well as *desire*) of opportunities for killing game, he will scarcely trudge across fields and through woods with a gun on his shoulder; if the farmer has no hope of reaping a harvest by reason of his labor, he will not likely follow the plow diligently hour after hour, and day after day. Thus in the ordinary affairs of life this principle plays an essential part; and to the Christian it is "as an anchor of the soul, both sure and steadfast and entering into that which is within the veil," keeping us safe and steady amid the storms and tempests of life's surging sea. Let us then be careful not to lose sight, as so many have done, of our blessed hope.

And what is this hope? The world has its hopes, arousing to ceaseless activity and marvelous manifestations of human energy; and now these hopes of world peace and world betterment seem to center in the proposed league of nations. But the Christian's hope is far different. Let him not give up his "living hope" for these dead, worthless expectations of men! The passage of scripture before us, (Titus 2:13) clearly indicates that it is the second coming—the glorious appearing—of our Savior Jesus Christ for which he is to be hopefully looking. This is the event for which he expectantly waits; and that his Lord's return should be his heart's fervent desire.

Hoping for, waiting for, looking for—these are terms which should correctly describe our attitude toward the return of Jesus. But how often are the hearts of Christians troubled, dismayed, filled with dread instead of hope, at the thought of the Lord's return! This ought not so to be. For that which is a hope is not to be dreaded; and the assurance that He is coming again was given for the express purpose of cheering and comforting His people in the midst of trials and discouragements. There must be something wrong, then, if it has the opposite effect; either a wrong attitude of the heart or an erroneous conception of Jesus and His coming.

Frequently, I am persuaded we have dreaded His coming because we have failed to know Him. We have thought of Him too much as the Judge, hard and exacting and severe; and too little as the Friend—our friend, tender and compassionate, full and running over of mercy and grace. Oh, that we could only know Him as the apostles knew Him; then could we love Him

and look for Him as they loved and looked. And how they did love Him, even before they realized that He would make that supreme sacrifice for them—and for us. Compelled by nothing else than love, they left all to be with Him; and with Him they steadfastly remained for more than three years—years full of toil, hardships, and danger. And when He had been laid away in the tomb, what unspeakable grief was theirs! But this soon gave way to joyful wonder when He Himself stood once more in the midst of them. And when, early one morning, from their boat they saw Him on the shore, one of them—yes, it was Simon Peter, he who had most reason to fear a stern rebuke—sprang into the water the more quickly to be at Jesus' side. We are not surprised, then, that when, as they were gazing after their ascended Lord, the messengers in white told them that this Jesus would come again, "they returned to Jerusalem with *great joy.*"

For the return of Jesus meant much to them. Then the dead in Christ are raised; this corruptible puts on incorruption, and this mortal puts on immortality; the body of humiliation is fashioned anew, being conformed to the body of His glory; the crown of righteousness is given to "all them that have loved His appearing;" to each is given "an inheritance incorruptible, and undefiled, and that fadeth not away;" but, exceedingly precious promises though these are, that which seems to have been most ardently desired, the prospect most pleasing of all, was to be with Christ, ever to be with the Lord, to experience again that sweet, tender, intimate companionship which had for a time been broken. For how delightful is the mere association of a friend dearly beloved—how far one will go, what sacrifice he will make, just to enjoy that—even of an earthly friend, with all his imperfections; and how unspeakably delightful will it surely be for those who have responded to the love of the faultless friend to rest in His presence. Such was the confident expectation of Paul and the disciples of his day; and it should surely be ours.

The world indeed may well tremble at the thought of His appearing; for to those "who know not God, and to them that obey not the gospel of our Lord Jesus," He comes in vengeance sure and terrible. Likewise the merely nominal Christian, he whose name is on a church book but whose life is not hid with Christ in God; who only *professes* to be a follower of Jesus but does not *confess* Him as Lord; who finds no real pleasure in Him, but loves rather this present world, seeking to please self, minding earthly things—such a one will find no comfort here. But to those who are truly His, who put their trust in Him, who recognize Him as their Lord, Ruler, Master, and Teacher, and are seeking to be well-pleasing unto Him, His coming is an event of great joy. They have nothing to fear; for is He not the very same person who loved them and gave His life for them? The very same, and He loves us still with the same unquenchable devotion. Such is the blessed hope; and may we who have "this hope set on Him purify ourselves, even as He is pure;" and may

we "set our hope perfectly on the grace that is to be brought unto us at the revelation of Jesus Christ." (1 John 3:3; 1 Peter 1:13).

A MODERN "SOCIAL GOSPEL."

R. H. B.

IS IT THE "OLD RELIGION?"

It is strange—yet not so strange when one thinks it over, that these very agitators of the new infidel Socialist religion, defying, spurning, disowning the authority of God's Book, will yet turn about and claim its support and prestige. The noted man to whose speech we referred in last month's article on this subject delivers himself as follows:

"This people's church movement follows no new prophet, has no new Bible; it is simply a revival of the old, old religion of the Man of Galilee . . . I say that the People's Church Movement has come into being because the older churches have misunderstood, and do misunderstand their Christ."

Upon which he proceeds to give some examples of current evils and abuses among the "older churches," even charging that the late war was begun and carried on by converted Christians!

BLIND ANTAGONISM.

It is at this point that I feel a sympathy for such people in their blind antagonism—for they are indeed striking at something that is vile and abominable in God's sight—but, alas! unable to discriminate, striking at the true in their hatred of the false, and destroying the priceless with the worthless.

Christian nations? There are none. A small—a very small proportion in various nations are the Lord's poor, suffering people: "The Lord knoweth them that are his." The rest are indeed affected by the powerful Divine influence upon human society which emanates in a most quiet, inscrutable way from this weak center. Insensibly the nation's public opinion has been raised, the standards of morality heightened, vice restrained, new ideals created, civilization advanced, by this Divine influence in its midst. It is a by-product of the gospel. The world compliment themselves on it—but the credit is not theirs. They boast of their progress, and do not dream to what their advantage is due. Even the gentleman from whose speech the above quotation is taken, does not know that his own ideals of right are borrowed.

But for all this the world is the world yet. And the whole world, (as distinguished from those who are born of God and thus separated from the world)—"*Ueth in the Evil One.*" (1 John 5:19). There are no Christian nations. God is "electing"—selecting—taking out from among the nations a people for His Name, even as many as will hear, believe, and obey that old gospel of a Christ crucified for our sins, buried and raised from the dead; than which if any man preach another, let him be accursed. (Gal. 1:8, 9). It is not these humble believers that started and

conducted the war. And "Christendom" is not Christianity. And the "older churches"—the denominations of Christendom—are not "the church of the Lord which He bought with His own blood." And nominal, conventional church members are not the children of God.

These facts the "People's Church Movement" agitator has never understood. He cannot distinguish between God's work and the devil's counterfeit. He ranks the Bride with the Harlot, and charges the Lord's people with the sins of Babylon. Nor does he know that the curse of God hangs upon *the world*, and that God is calling men *out of the world* today; and that it is not the Lord's purpose to "make the world better" but to save His own from the wrath that is coming upon the world in the fast approaching Day.

But to go back to the quotation given above: I would have it understood that the writer of this review does not stand sponsor for any of "the older churches," but only for the one and only Church of the New Testament, the Body of Christ—Christ's church, not the "People's church"—which *He* built, not man contrived. Nor does he try to justify or condone any wickedness or falsehood promulgated or practiced under the name of Christianity. Sin and wickedness, theft and oppression do not pertain to the Gospel. Now if this Socialistic movement were but a return to the original religion of Christ, it would indeed be worthy of honor and acceptance. But if it is *not* that, it is a fraud. I freely charge here that the claim these people make to ancient and Christian authority for their teaching and "movement" is utterly false.

A FALSE CHRIST. (Matt. 24:24).

Thus, for example, says this man:

"The People's Church Movement has no new Christ. The People's Church Movement appeals from the Christ of theology to the real Jesus of history."

Now with "theology" we are not concerned; only with the Scriptures. And the only "history" we have or knowledge of Jesus, is the four gospels. Had this been his meaning it would have been good; but his next sentence gives the lie to the one just quoted:

"The Christ of the Peoples' Church Movement is a composite personality in whom are merged **all the Christs of the centuries.**" (Black-face mine.)

Now listen:

"Millions have known him by the name of Laotze; millions by the name of Buddha divine. Now he is a lonely dreamer of the Ghetto; now a manacled liberator expiating in chains the tyrannies of men. Again in some attic he pours over his crucibles in search of another of God's secrets to be the servitor of the world . . . **This is our Christ, humanity's Christ, the divine Servant and Master who claims the allegiance of us all.**"

This then, is the Christ they set forth! And what is he? Who is he? Not any one specific person—a patchwork of what, according to man's taste and choice, is the best of great person-

alities of the past—a “*composite Christ*,” as they call him; a thing of nought, an abstraction, a phantom of man’s creation, the abortion of deceived and blinded minds. Is this the Christ of the Gospel—who, born of the Virgin at Bethlehem, gave Himself a spotless Sacrifice for the sins of men according to the will of God, was crucified, buried, raised the third day, now sits at the right hand of God, and is Himself coming again to rule and to reign. This Christ of theirs, is no more the true Christ than an Indian’s totem-pole is the true God. Surely those who subscribe to this bogus Christ of man’s manufacture must never have known the Son of God as revealed in God’s word; or else, if they have once known, they are now under the influence of that “strong delusion,” predicted to carry away in the end-time all those who “have not received the love of the truth that they may be saved”—that so they may “believe the lie and be damned” (2 Thess. 2:11, 12).

With great sweeps of rhetoric do these blind leaders brush aside the distinctions between God’s truth and the darkness and error of a sinning world: to them Gospel-faith and Jewish unbelief; Christianity, heathenism, Buddhism, Tsaoism, infidelity—all look alike. Their Christ is to be found in any of these. This “Christ” of theirs is really nobody in particular, but in general, anybody, whether of any or no religion—everybody who helps to make men—not better, but *better off* in this world.

“WHAT THINK YE OF CHRIST?”

The old question “What think ye of Christ?” is yet the most fundamental of all questions pertaining to the faith. “If ye believe not that I am he ye shall die in your sins—and whither I go ye cannot come.” (John 8:21, 24). “I am the Way, the Life, and the Truth: no one cometh unto the Father but by Me.” John 14:6. “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.” Rom. 10:9. “Repentance and remission of sins shall be preached in His (Jesus Christ’s) name among all nations.” (Luke 24:47). “And he commanded them to be baptized in the name of Jesus Christ.” (Acts 10:48). This is the only true way of faith and of salvation: let all see that they do not miss it.

But, holding such fundamental falsehoods concerning the Christ, these “People’s Church” leaders can hold no true position on any other matter of faith; for when the sun is taken out of its place the whole solar system is wrecked. We need hardly be amazed at the following estimate of MAN, quoted again from the same speaker:—

AN ESTIMATE OF MAN.

“Man does not need somebody to save him. Man is divine. All he needs is freedom. So we said our big job is to increase democracy and freedom in the world, in order that the divinity of man may come out.”

If this estimate of man is correct, the Bible is a lie; but if

the Bible is true (and I am writing to those who still believe the old Book) then this statement is a lie. I do not stop to refute this dogmatic estimate on philosophical grounds. I believe it could be easily done. But it does not come within my scope to do so. I appeal to God's word. In the word of God man is seen "dead in trespasses and in sins," the tool and plaything of evil forces he knows little of, "children of wrath by nature," "without God and without hope in the world." (Eph. 2:1-3, 11, 12). The significance of the mission of Jesus Christ depends on it. According to His own words He came to seek and to save *that which was lost*, (Luke 19:10) to give His life as a ransom for many (Matt. 20:20) and pour out His blood for the remission of sins. He must be "lifted up" upon the cross that "whosoever believeth on Him should not perish." (John 3:14, 16). The Gospel itself is called God's power *unto salvation*. (Rom. 1:16). If man needs no salvation the old Book falsifies on every page. But if *the Book* tells the truth this claim of man's divinity is but Satan's lie revamped. If man is divine then Christ need not have suffered to bring us to God, (1 Pet. 3:18)—then we are not sinners, (for a divine being cannot sin) then we need no repentance, no cross of Calvary, no Blood to cleanse us, no pardon. Nay—some of these times a specially great and notable specimen of this "divine animal" will set himself up as the supreme object of worship. Why not? And God has said that this very thing will come. (2 Thess. 2:3-12). Then these noble agitators of the divine right of man will be seen to have been the forerunners preparing the way of that last and most terrible of tyrants and despots, *the Antichrist*.

IN CONCLUSION.

There is but one true Gospel. The Apostle declared that if he himself should come back, yea, if an angel from heaven should come, attempting to alter it—let him be accursed. (Gal. 1:8, 9). There is but one true faith: it was "once for all delivered to the saints. We are warned to contend earnestly for it. (Jude 3). "For the time will come," says the apostle, "when they will not endure the sound doctrine, but, having itching ears will heap to themselves teachers after their own lusts; and will turn away their ears from the truth and shall turn aside unto fables." (2 Tim. 4:3, 4). That time has come, and here is God's warning:

"I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of God into lasciviousness and, denying our only Master and Lord, Jesus Christ. . . . These also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities . . . These rail at whatsoever things they know not . . . they went in the way of Cain, and perished in the gainsaying of Korah. These are hidden rocks . . . clouds without water, carried along by winds; autumn trees without

fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), promising liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage."

Such is the testimony of God's word as to the menacing peril of the false teachers of the last days. He that hath an ear to hear, let him hear.

Perhaps there is no better reason at the bottom of the doubts and questionings of religious people whether prayer is ever really answered, than just this, that the common experience has not borne out the belief that God hears and answers. And men have such an inbred tendency to pull the Bible down to the level on which they are standing; to trim and whittle and explain, until the good Book seems to excuse and countenance and even vindicate their low-plane lives—whereas the one right thing to do would be to confess our failure and take the higher ground. The abnormal conditions are widely prevalent and chronic. The force of the gravitation is all the wrong way, and Christians easily yield to the pull because it's easy to yield. Then they wonder why prayer is not answered, and how those promises are to be "explained."

R. H. B.

W. A. JACKSON.

Bro. W. A. Jackson, a servant of the Lord, left his earthly tabernacle to be with Christ April 18, 1919, a man full of years and of good deeds. He had lived a consistent Christian life for about fifty years. In the early history of the Simpson settlement Bro. Jackson's father rode 300 miles on horse back to be ordained to the ministry. At the first services conducted by him after his return home his son (the object of this sketch) confessed and obeyed his Lord. The son followed in the footsteps of his father, preaching the gospel and teaching his neighbors the way of salvation. Bro. Jackson was a beloved member of the Lord's body; a highly respected citizen of Vernon parish; a father to his community; a grandfather to the younger generation—everyone called him "grandpa;" a counsellor and advisor to all in trouble or distress; a friend to all that is right; an enemy to all that is wrong; kind yet firm in his opposition to error. Thus he lived and thus he fell asleep in Jesus in his seventy-fifth year.

A. K. RAMSEY.

BOOK REVIEWS.

(All books reviewed obtainable through this office.)

"AFTER THIS," or, "*The Church, the Kingdom, and the Glory.*"

From Philip Mauro's new book, "After This," we printed a portion in last issue of WORD AND WORK, so well do we like it. Mr. Mauro is the author of the invaluable work, "The Number of Man," and of a number of other able volumes. He is a powerful writer, clear, strong, perspicuous, God-fearing. He treats on prophetic themes with insight, and is one of the few pre-millennial teachers who give due recognition and weight to the fact that God's kingdom is on earth now—which truth he sets forth and defends in the present volume with force and clearness. In the point that "the kingdom of heaven" announced by John the Baptist was not the kingdom promised in the Old Testament, I believe Mr. Mauro mistaken; but think that this point detracts but little from the general excellence of the work. If the reader should feel compelled here and there to differ from the author's conclusions, the benefit of the strong and healthful teaching contained in this book is not lost nor impaired thereby. The practical teaching concerning personal conduct, forgiveness, etc., is exceedingly fine. Mr. Mauro's splendid fight against the ultra-dispensationalism which pares down the word of God and cuts away the personal teaching of our Lord, and makes large portions of the New Testament of no effect, is worthy of all praise. The subject of the kingdom of God is, one of great and swiftly growing importance in these days, and we welcome such light and help from the scriptures as comes to us through this new volume of Mr. Mauro's. F. H. Revell Co., \$1.00 net. R. H. B.

"A TEXT BOOK ON PROPHECY." Here is a volume on the themes of Prophecy—comprehensive, though not exhaustive; suggestive, reserved, cautiously and carefully written by the very able author, Dr. J. M. Gray. As another reviewer of the book put it, this is not exactly a "text-book on Prophecy," but rather a series of essays on prophetic themes. Those who would obtain a good general survey of the field of prophetic teaching will find this simple, easy book a most valuable help. Those who interpret the "word of prophecy" in its simplest and most direct meaning, will not have much occasion to differ far from the positions advanced here. But it is a book worth while even to those who do differ. F. H. Revell Co., \$1.25 net. R. H. B.

"UNDENOMINATIONAL CHRISTIANITY." When at last I found time to read this little book (119 pages) by J. N. Armstrong, I was repaid for the reading. In these busy days, we cannot recommend or ask our friends to read, any great number of the many, many books that are in circulation; but we can unreservedly recommend this one, both for the better equipment of the Christian in soul-winning, and for free distribution among his denominational friends. Unsectarian teaching in the unsectarian spirit—and such literature is rare. The little book may be had from *Gospel Herald, Cordell, Okla.* 15 cents. E. L. J.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

There are 5,000,000 people in Tibet. ** The Philippine Islands have 3,500,000 and they, too, need the gospel. ** Latin America, ten republics south of Panama, has a population of 80,000,000 each possessed of a deathless spirit.

Africa is a continent of gigantic proportions, equal in area to Europe, India, China and the United States. One hundred and fifty million people live there. ** Although India is only about one-third as large as the U. S., its population of 315,000,000 is about three times as great as ours. ** What is it to you or to the congregation you worship with that we have almost no representation among these many millions?

"The kingdom of Christ is being delayed, millions are dying in the midnight of paganism, because Christian people and the Christian church fail to render unto God the things that belong to God" ** Not only are the silver and gold His, but our persons as well. How good it would be if a lot more of those whom Christ has purchased would yield themselves to His service as missionaries. ** In the U. S. and Canada there are 75,000 Chinese and Japanese and 72 heathen temples.

The Foreign Christian Missionary Society reports 2,055 baptisms and cash receipts of \$625,522.73 last year. Twelve new missionaries were sent out. ** In Japan, where they began to operate in 1883, they have stations in five cities operated by a force of 27 Americans. ** We should see to it that we do not merely conform to a few of the externals of religion, but that God's hold on us is so firm that He does with us what He wishes.

C. C. Merritt, of Davis City, Ia., has had good success in arousing interest in missionary work. Most anyone can who goes about it properly. The brethren are very willing to be taught and led on this great subject. ** Sister Nellie Straiton forwarded \$2,119.65 for missions in Japan and India last year. ** Bro. Hebert's work has resulted in 1,339 conversions to last report. He has 19 openings for preaching the word. It looks like he needs some helpers. ** Bro. McHenry reports 799 baptisms since 1915. ** Bro. Bixler says there were 31 at their first prayer meeting.

FREE RELIGIOUS LITERATURE.

Four page leaflets on thirteen subjects; small cards (four; two cards size of a postal; two gummed stickers; and twelve-page missionary tract for free distribution. Postage on the leaflets is 4c a hundred; on the small cards, 3c a hundred; postal cards, 6c; gummed stickers (with missionary sentiments,) 1c a hundred and the tract (A Neglected Subject, i. e. missions,) 3c a dozen, 15c a hundred. State specifically what you want. Samples upon request.

DON CARLOS JANES, Buechel, Ky.

REPORT FOR APRIL.

J. M. MCCALEB.

Cordell, Okla., by N. O. Ray, \$44.26; South Side Central, Fort Worth, Tex., by W. A. Copher, \$10; Florence, Ala., by H. P. Lucas, \$46.67; Scottsboro, Ala., by J. M. Gainer, \$7.75; Highlands church, Louisville, Ky., by W. T. Micou, \$9; Brother Bradshaw, Harper, Kan., by J. N. Armstrong, \$3; by Miss Nellie Straiton, Fort Worth, Texas, \$11; T. K. Jones, Odessa, Mo., \$16.50; Bernice B. Howard, Gunter, Tex., \$8. Total, \$156.18.

I am not only very grateful to all for these gifts but more grateful still for what they mean. They do not mean simply money to buy things needed to pay bills and defray traveling expenses, but fellowship, friendship and love.

I have been in Honolulu, Hawaii—"the cross-roads of the Pacific Ocean"—for two weeks. Was met at the landing by Brother and Sister Bowman and conveyed to their hospitable home where I have been ever since. Brother Bowman says if I am not comfortably located, it is my own fault, for if there is anything they can do for me which they haven't done, they will do it, if I will only let them know what it is. I can't think of anything. To land on these mid-pacific islands is like entering a fairy land. The hospitality of the people would be hard to surpass. Address me 2625 Montgomery St., Louisville, Ky.

SUMMARY REPORT OF FAMINE FUNDS.

Total amount received through D. C. Janes, Miss Nellie Straiton, F. L. Rowe, R. S. King (for David Lipscomb College congregation) and other churches and individuals, including contributions from the missionaries on the field and native Christians, from June, 1918, to April 12, 1919. Rupees 4,134, equivalent to \$1,520, approximately. Total amount expended, the same. Since all the donors have been receipted directly we deemed it unnecessary to make an itemized report. The above amount has been used in buying clothing for the naked, food for the hungry, medicine for the sick and in the most destitute cases some cash was given. Look at Matt. 25:31-48, then take up your check book and let love have her perfect work. S. O. MARTIN.

"The masses are coming to believe that the church is encroaching on the prerogatives of the State, and, as a southern preacher puts it, 'The church is endeavoring to enact into laws such ideals of morality and social reforms as she has been unable to inscribe on the tablets of the human heart. She is endeavoring to enforce by the strong arm of the government what she has failed to accomplish by moral suasion.' For this reason the masses are murmuring against the Church and beginning to demand its abolition, and its hope lies in its return to the Gospel and the simple ways of saving men."

FIRST LORD'S DAY LESSON OF JUNE.

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

Lesson 9.

June 1, 1919.

FAITH: WHAT IS IT AND WHAT IT DOES.

Golden Text: "Ye believe in God, believe also in me." Jno. 14:1.

Lesson Text: Heb. 11:1-10; 12:1, 2. Read Heb. 11:1-40.

1. Now faith is assurance of things hoped for, a conviction of things not seen. 2 For therein the elders had witness borne to them. 3 By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts; and through it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God; 6 and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. 7 By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose builder and maker is God.

1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside

Verse 1. What does he say faith is? What certainty and assurance of things we hope for have we? (Comp. Rom. 8:24, 25). What gives us firm conviction of things we have never as yet seen? How does faith come? (Rom. 10:17).

Verse 2. Who were these "elders"? Who bore them witness? (See v. 4). On what ground did God so endorse them? Did anybody ever win God's approval except on the ground of faith? (v. 6).

Verse 3. If the things that are seen originate out of things that are unseen, and out of the word of God, then what is more important, the visible universe, or the word of God out of which it sprang? On which, therefore, should we place our reliance? 2 Cor. 4:18.

Verse 4. Wherein did the excellence of Abel's sacrifice lie? When is a thing done by faith? (Luke 5:5, last clause). How does faith always come? Rom. 10:17. Did Abel then hear, believe, and obey God's word concerning sacrifice? What does God say about a self-willed worship and service? Matt. 15:9; Col. 2:22, 23. Why did God pronounce Abel as "righteous"? Upon what sacrifice, accepted by faith, does God pronounce us "righteous?" (Rom. 4:22-25).

Verse 5. On what ground was Enoch acceptable to God? How did God show His acceptance of Enoch? What testimony did God bear to him before? On what ground only can a man be well-pleasing to God? (v. 6). Who else was translated? 2 Kings 2:11. Who else will be translated? 1 Thess. 4:17. Are these accepted on the ground of faith? (Eph. 2:8; Rom. 5:1, 2).

Verse 6. What two fundamental points of faith are required if a man would make any approach to God whatever? What is impossible?

every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath set down at the right hand of the throne of God.

Thess 5:1, 2). How can we escape it? (Acts 2:37-41; Rom. 15:1-9). Who will be delivered? 1 Thess. 1:9, 10; 5:9). How did Noah "condemn" the world by his course? (Matt. 12:41, 42). What did he become heir of? Did he merit this righteousness or was it a free gift? (Phil. 3:9; Rom. 5:17).

Verse 8. What was the ground and motive of Abram's obedience? Had he ever seen that "place"? How did he know anything about it? Did he ever know where it was? What was his only guarantee and assurance?

Verses 9, 10. What effect did his faith have upon his subsequent life? Does our faith also make us strangers and sojourners on the earth? (1 Pet. 2:11). What was his hope and comfort all the while? What is ours? (Phil. 3:19-21).

Chapter 12, Verses 1, 2. Who are the "cloud of witnesses?" What are we encouraged to do in view of their record? Is this a race for swiftness or for endurance? (Matt. 24:14). What two things must be laid aside in order to run successfully? Are all sins weights? Are all weights sins? If we realize that anything is a weight, even though it is not sinful in itself—what do we do with it? While running, to whom must we look? For what? Phil. 4:13. Who once took his eyes off the Lord and failed? Matt. 14:29, 30. How is Jesus the Author of our faith? (Rom. 10:17). How the Perfecter? John 14:3. How did He Himself once run this same race? How did it terminate for Him?

NOTES ON LESSON 9.

ABEL: FAITH'S APPROACH AND WORSHIP.

Cain and Abel represent the two types of worshippers: those religious people who presume to approach God and worship Him according to their own will, plan, and preference, after the wisdom and commandment of men (Matt. 15:9); and that class which comes in God's own appointed way, and on the ground of the God-appointed sacrifice. Since faith always originates in the message of God, God's instructions must have been that a lamb should be slain and offered to Him—the earliest lesson that only on the ground of shed blood can man have access to God. Blood is the price of sin. (Lev. 17). Abel's lamb surrendered its life in Abel's stead, and it was as if he had died, and the old account having been thus settled, he was now coming to God on a new ground, as clean, holy, alive from the dead. This was the inward spiritual significance of the God-appointed sacrifice which was a shadow of the great Sacrifice of Christ which was to come. Abel may not have known this deeper meaning, but Abel believed God's word and followed God's instructions as to how to approach Him. Cain, on the other hand in the pride of his fleshly mind, scorned to come to God upon such grounds, but devised a different manner of approach, "just as good," or even better and more attractive than God's. So God rejected Cain and his offering, but accepted Abel. Then follows the story of the first case of religious hatred, which then as now was murderous in its inward nature. (1 John 3:12). Men today who presume to approach and worship God on any ground other than the blood of the Lamb of God, as set forth in the gospel, belong to that same family of Cainites.

SECOND LORD'S DAY LESSON OF JUNE.

Lesson 10.

June 8, 1919.

OBEDIENCE.

Golden Text: "Ye are my friends, if ye do whatsoever I command you." Jno. 15:14.

Lesson Text: Matt. 7:16-29. Read John 15:1-14; Phil. 2:1-18.

16. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. 22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? 23 And then will I profess unto them. I never knew you: depart from me, ye that work iniquity.

24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. 26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: 29 for he taught them as one having authority, and not as their scribes.

worship and service? (Matt. 15:9) Do both these men build as beautifully and imposingly, and even more so, than the man who builds on the rock? Can we go then by appearances? What only can we go by? What test will come to both these

Verses 16-18. What is the great test in the end? What sort of tree only can bring forth good fruit? What only sort of fruit can a corrupt tree bear? Is man in his natural state ("the flesh") a good tree? (Rom. 3:10, 12, 23 and 8:6-8). What then must happen first before he can be acceptable? (John 3:5, 6). To whom must we be joined in order that we may bear good fruit? Rom. 7:4. Can any man bear good fruit independently? John 15:4, 5.

Verses 19, 20. What must happen to every tree that does not bring forth good fruit? Is that said only of the trees that bear bad fruit? What is the distinguishing fruit? Gal. 5:22, 23; 1 John 3:10.

Verse 21. Will those who do not confess Him as Lord be saved? But will all that call Him "Lord, Lord," be saved? Will confession and profession alone settle the question of our entrance into the kingdom in "that day?" What will?

Verses 22, 23. Will they be few or many who will be disappointed in that account in that day? What plea do they make? Are they honest in this? Is that time and situation one in which they could make a false and hypocritical plea? Does the fact that men are able to prophesy and do marvellous works in Jesus' name settle the question? What only settles it? What will the Lord Jesus say to these in that day?

Verses 24-27. The Great Conclusion. In what three points are these two cases alike? In what three points do they differ? What words must a man hear and do? By what will we be measured and judged? John 12:48. Does the Lord require us to hear and obey the words of religious leaders, teachers, priests or popes, or these words of His? What is vain? Do both these men build? May not the man who builds on the sand build as beautifully and imposingly, and even more so, than the man who builds on the rock? Can we go then by appearances? What only can we go by? What test will come to both these

buildings alike? Which one only will abide the test? "On what are you building, my brother?"

Verses 28, 29. How did the teaching of Jesus affect the multitudes? Why? Did Jesus quote the Rabbis and raise fine and dubious questions and excuses on scripture? How did He speak? How does He want His servants to speak? Tit. 2:15; 3:8. When can a man teach with such assurance? 1 Pet. 4:11; 2 Tim. 4:1, 2.

NOTES ON LESSON 10.

THE NEED OF OBEDIENCE.

Obedience is indispensable. All disobedience, under whatever guise or pretext, is sin. The angels in heaven obey God perfectly. (Ps. 103:20). The Lord taught His disciples to pray that God's will be done on earth as it is in heaven. When the Lord Jesus became man he "became obedient unto death, yea, the death of the cross." (Phil. 2:11). "For I am come down from heaven not to do mine own will, but the will of him that sent me," He said; and the Father "hath not left me alone, for I do always the things that are pleasing to him." (John 6:38; 8:29). Beware of any "spirituality" that plays fast and loose with the word of God, and is lax in obedience to His commandments. "Wherefore my beloved," writes Paul, "as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to work for his good pleasure." (Phil. 2:12). Even our imaginations and thoughts may not run wild in self-will, pride, and lawlessness, but must be brought into captivity to the obedience of Christ. (2 Cor. 10:5).

OBEDIENCE, BONDAGE AND LIBERTY.

But there is an obedience that means bondage, and an obedience that is joyful liberty. The former is of the law ("legalistic") to precepts written in tables of stone, or printed upon statute books; the other is to the will of God written upon the heart. (2 Cor. 3; Heb. 8). To the Lord Jesus obedience to the requirements of God was no bondage, but a satisfaction and a joy." My meat is to do the will of him that sent me and to accomplish his work." (John 4:34). To the Jews who had believed on Him He said, "If ye abide in my word, then are ye truly my disciples, and ye shall know the truth and the truth shall make you free . . . Verily, verily I say unto you, whosoever committeth sin is the bondservant of sin. . . . If therefore the Son shall make you free, ye shall be free indeed." (John 8:31-36). When is a man in bondage? When restrained from doing what he wants and prefers and would like to do; or compelled to do what he does not want to do. When is a man free? When he can and may do what he desires. The man who, from the heart, wants to do God's will is free in doing it. As someone has expressed it, "If you want to do what you ought to do you are always free to do what you want to do." Now "the flesh" is always unwilling and opposed to God's will; but the Spirit coming in puts the flesh into abeyance, and through the Spirit we have both the will and the power to do God's will." (Rom 8:5-13). Therefore whenever the Spirit of the Lord enters, there is liberty. (2 Cor. 3:17). "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." (Gal. 5:22, 23). But without this indwelling Spirit, no man can live a life well-pleasing to God.

THE GREAT COMMANDMENTS OF THE NEW COVENANT.

Just as the Lord Jesus summed up the Law and the Prophets under the head of two great commandments (Matt. 22:37-40) so the commandments of the gospel are summed up as two: "that we should believe in the name of his Son Jesus Christ, and love one another." (1 John 3:23).

THIRD LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 15, 1919.

PRAYER.

Golden Text: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. (See Note.)

Lesson Text: Luke 18:1-5, 9-14. Read Matt. 6:11-15; Luke 11:1-13.

1. And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying, There was in a city a judge, who feared not God, and regarded not man: 3 and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. 4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. 14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Is God severe on such spiritual pride and pretense? (John 9:41; 1 Pet. 5:5-6).

Verses 11, 12. Was that really something to be thankful for, if it was true? But would a true-hearted man speak of it in this self-righteous and comparing spirit? If he sincerely thought that God only was to be thanked for whatever difference there was between himself and others, and that he really owed everything to God's undeserved favor—would not this have made him humble and merciful in attitude toward others? (Tit. 3:2-5.)

Verse 13. Did the publican keenly feel his guilt and unworthiness? How did his very posture indicate it? What was his only plea? Was that acceptable to God? Ps. 51:17. May we always approach God upon such terms? (1 John 1:8, 9; Jas. 4:8-10). If the Pharisee had only known it—did not he need to come in the same way?

Verse 1. For what specific purpose did Jesus speak the following parable? Did He know that there would be great cause and pressure to make us "faint" in our praying? Can you think of some of the things that cause men to faint?

Verses 2, 3. What sort of man was this judge? What is the point of representing the woman as a widow? Would she have any special "pull" or prestige with this hard judge? What did she ask of him?

Verses 4, 5. Did he seem at all willing? Was it anything to him whether this widow was avenged of her adversary or not? But was the woman at all daunted by his refusals? Why not? Does the sense of our own helplessness and need, and of God's power to help tend to hold us steady in prayer? Why did this judge finally give in? Is God callous-hearted like this judge? Is it that He doesn't want to be bothered by us? Are we as little to Him as this widow was to this judge? Does this parable then gain its force from the likeness of the situation or from the contrast? If a hard-hearted, wicked judge will finally yield to the petitions of a widow who is nothing to him, how much more will the tender-hearted, loving Father hearken to the plea of His people who are everything to Him!

Verse 9. For what special purpose was this parable spoken? Are there such people on earth today? Is it possible that we belong to that class?

Verse 14. What was the result of these prayers in each case? How many of those who exalt themselves shall be abased? How many of those who humble themselves shall be exalted? Does God ever vary from this rule? What therefore is our instruction? Eph. 4:1, 2.

NOTES ON LESSON 11.

THE GOLDEN TEXT.

This verse (Phil. 4:6) and the one next following it, are not only beautiful, but most practical, designed for every day use. By far the greater part of our suffering is mental, and consists chiefly of worries and fears and anxieties. God would have us be free from the corroding cares that not only destroy our happiness here, but destroy us spiritually also. The remedy is faith in God, and through prayer. "In **nothing** be anxious." This is in the imperative; it is a command of God. But how can we help being anxious? He tells us. "In **everything** by prayer and supplication, with **thanksgiving**, let your requests be made known unto God." Then comes the sure result: "And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus" It is of special importance that our prayers and supplications should be conjoined with **thanksgiving**. No matter what our state—the ever-faithful Father has always surrounded us with a multitude of blessings, and there is **always** ground for thanksgiving. In the giving of thanks we necessarily count our blessings one by one, and in counting these we are impressed with His goodness and faithfulness in the past, and so take courage for the future.

THE UNRIGHTEOUS JUDGE.

The parable was spoken for the purpose stated in the first sentence—a threefold purpose: 1. That we ought to **pray**. 2. That we ought **always** to pray. 3. That we ought **not to faint**. He picks an extreme case: a judge who is utterly beyond any consideration of fear of God or of mercy toward man; a widow, helpless, poor, without "pull" or prestige, or any special claim upon the judges' attention. She comes to him with her complaint against some adversary. She may have no hope or confidence in the judge personally, but she appeals to his official position. It is her only chance of redress and deliverance. So driven by necessity she goes and goes again, and is in no wise daunted by refusals and rebuffs; until finally the judge, not for righteousness' sake, nor for mercy, but to be rid of the woman and her perpetual appeals, adjudicates her matter and avenges her of her adversary. The lesson is chiefly by contrast. God is no unrighteous, hard-hearted judge; and as for the widow (His helpless people) they are dear to Him as the apple of His eye. (Zech. 2:8) Moreover He is in the office of Judge, Avenger, Helper, Deliverer. To Him alone we can apply. Will He fail to plead our cause and to procure judgment for us? (Mich. 7:9). If at first He appear indifferent and unwilling, it is only in appearance. The issue is certain. The important thing is that we do not give up until God acts. "Pray through."

THE PHARISEE AND THE PUBLICAN.

As the preceding parable teaches persistence in prayer, this teaches the absolute need of humility, if we would be heard of God. The Pharisee "prayed with himself." His prayer went no further, no higher. It was a boast rather than a prayer. Indeed if he was different from others, that was ground for thanksgiving. "For who maketh thee to differ from another?" "And what hast thou that thou didst not receive?" (1 Cor. 4:7). But the Pharisee plainly thought he was just a superior sort of man and his contempt of others who (as he estimated) were beneath him is evident. He trusted to himself that he was righteous and set all others at naught. The publican came, lowly and contrite, taking his place as a sinner before God. God had regard to him, as He always has in such a case. (Ps. 51:17). Those Pharisees and those publicans are yet with us, and God's attitude is now what it was then.

FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 12.

June 22, 1919.

LOVE.

Golden Text: "But now abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. 13:13.

Lesson Text: 1 Corinthians 13. Memorize the chapter.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. 4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

Verse 1. Of what has the apostle been speaking in the chapter preceding? If a man had every imaginable "spiritual gift," and had not love, what would it amount to? Is Christianity with the love taken out still Christianity? How much worth is eloquence, fair words, beautiful sentiment and songs without love? Cannot dead brass and wire-strings make such sweet sound before God as that?

Verse 2. Do men hold much by knowledge—intellectual ability, education, Bible knowledge? Are these things valuable? But apart from love, how much does the man count who has those advantages? What is the great drawback of mere knowledge? And what the excellency of love? (See 1 Cor. 8:1-3). Is faith that can remove mountains a great thing? But apart from love what is the man of faith worth?

Verse 3. Is it possible for a man to give all his goods to the poor from motives other than love? If he does so, what will it profit him? Is it possible for people to give up their very bodies, and even to endure cruel martyrdom from motives other than love? What does it profit?

Verse 4. What is "long-suffering?" While it suffers long, what attitude of heart does love maintain? What is envy? Is love always humble? (Phil. 2:3).

Verse 5. Is love courteous and considerate in behavior? Does it look out for its own advantage? (Phil. 2:4.) Is it irritable, impatient, easily angered? Does it quickly notice slights, and keep account of wrongs suffered, of injuries and insults, or is

it ready always to overlook, to forgive and forget?

Verse 6. Is love ever glad at any wrong done? What does love rejoice in?

Verse 7. At what four things does love excel?

Verse 8. What does he tell us of prophecies, tongues, and knowledge? Is love thus temporary in its value?

Verses 9-12. Why are these things bound to be superseded? Does the perfect always supplant the fragmentary and imperfect? How does he il-

lustrate this principle? How do we now see and know? Will our imperfect knowledge and understanding be some day swallowed up in perfect light and recognition?

Verse 13. What are the abiding values of Christianity? Are all three absolutely indispensable? But which is the greatest? Must faith be in order that love may be? But if we had, or could have, faith and hope, and yet have not love—what then? What therefore should be our great pursuit? (1 Cor. 14:1).

FIFTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 29, 1919.

REVIEW: RESPONSE TO GOD'S LOVE.

Golden Text: "I will praise thee, O Lord my God, with my whole heart." Ps. 86:12.

Lesson 1.—God Our Heavenly Father. Matt. 6:24-34.

In which we learned what man's proper place is and what God will do for those who are in their proper place before Him. Whose Father is God?

Lesson 2.—Christ Our Savior. Jno. 1:35-51.

From what did He come to save us? (Matt. 1:21). What did it cost Him to do it? What did John the Baptist call Him?

Lesson 3.—Our Risen Lord. Matt. 28:1-10.

Is the Resurrection of Jesus Christ a very important fact? How important? How perfectly did He satisfy His disciples that it was He Himself risen from the dead?

Lesson 4.—The Holy Spirit Our Helper. Acts 2:1-8, 14-18.

Could the apostles proceed with the gospel until the Holy Spirit had come? Why not? What did the Spirit do for the apostles? Does He do anything for us?

Lesson 5.—Man Made In The Image Of God. Gen. 1:26-28; 2:7-9; Eph. 4:20-24.

What distinction do you find between the manner of creating animals and the way God went about to create man? If man is more than an animal, ought he to live on the animal plane? Does man still bear the likeness and image of God?

Lesson 6.—Sin And Its Consequences. Gen. 3:1-13.

In what did the first sin consist? What is the wages of sin? What the free gift of God?

Lesson 7.—The Grace Of God. Eph. 2:4-10; Tit. 2:11-14.

What is salvation by works? What is salvation by grace? Are they exclusive each of the other? Are those who are saved by grace taught to do good works?

Lesson 8.—Repentance. Jonah 3:1-10.

Who said that the people of Nineveh repented? What did they do? Is repentance absolutely necessary? What is repentance?

Lesson 9.—Faith: What It Is And What It Does. Heb. 11:1-10; 12:1, 2.

How does Faith come? How did Abel's faith show itself? Enoch's? Noah's? Abraham's?

Lesson 10.—Obedience. Matt. 7:16-29.

Is there any acceptance with God except by obedience? Is obedience of faith and love less strict than that of the Law?

Lesson 11.—Prayer. Luke 18:1-5, 9-14.

What two parables on prayer in this lesson? How does the first one teach persistence? What does the second one teach?

Lesson 12.—Love. 1 Corinthians 13.

What is the greatest thing of the three that abide? Have you memorized this chapter? Drummond says if anyone would read this chapter daily with purpose and attention for three months it would transform his life. Why not do that?

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