

WORD AND WORK

“EVEN SO, COME.”

Come then, and added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was Thine
By ancient covenant, ere nature's birth;
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.
Thy saints proclaim Thee King; and in their hearts
Thy title is engraven with a pen
Dipt in the fountain of eternal love.
Thy saints proclaim Thee King; and Thy delay
Gives courage to their foes, who, could they see
The dawn of thy last advent long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks
The very spirit of the world is tired
Of its own taunting question, asked so long,
'Where is the promise of your Lord's approach?'

* * * * *

Come then, and added to Thy many crowns,
Receive yet one, as radiant as the rest,
Due to thy last and most effectual work,
Thy word fulfilled, the conquest of the world.

—Cowper.

WORDS IN SEASON.

R. H. B.

UNANSWERED PRAYER.

Really, there is no such thing as prayer unanswered. If it is truly a prayer offered in faith it cannot be unanswered. "For every one that asketh *receiveth*"—every one that so asks, according to God's will. Nor must it be thought that "according to God's will" narrows down the scope of effectual prayer. It narrows it down only to all that is right and it widens it out to all that is good, to all that truly blesses and to all that is really to be desired. If you have thought of prayer as a method of getting from God what He is unwilling to give, you have mistaken. No one needs to *persuade* God to give anything good, and anything else He would not give to His believing children. But if you say we must ask Him in accordance with His promise—then I am ready to show you that His promises cover all possible ground, and there is no good thing that is not included in them. For if ye who are evil know how to give good gifts unto your

children, "*how much more* shall your Father who is in heaven give good things to them that ask him?" How much more? By so much more as the Father in heaven is better than the best father on the earth. And always *good* things: if the special thing desired and asked for was not good—as when the Son asked for the stone, supposing it to be a loaf; or for the serpent, thinking it was a fish—even then the prayer was not lost; God knows the desire behind the request; and what it is the heart really needs and craves back of what the lips ask. The prayer of faith may have to wait for its answer; or it may receive its answer in a different and better way than was asked—but God being what He is, it cannot fail of its answer.

A TYPICAL UNANSWERED PRAYER.

We may assume that the boy Joseph knew how to pray. No such pure strong youth and young manhood as his would have been possible without communion with God. When now, a lad of seventeen, he was cruelly sold to slave-dealers and carried away to a foreign land—how often must have gone up his cry to his God that he might be freed and see his home again. And how great a loss it would have been had God granted that! For God had a plan—a plan inconceivably wonderful in its issues for Joseph, and all his father's family, and for myriads of people then living, and for unnumbered millions of men of future ages. How beggarly would have been the benefit to Joseph of his immediate release from the slave-dealers' hands and safe return to his father. God was too good and faithful to answer that prayer—right and good and trustful though it was. God knew better than Joseph just then, what it was that Joseph really wanted, and what would make Joseph truly happy, and the day came when Joseph also saw it.

For all that Joseph's prayers were not lost. God heard his every word, and in answer drew nigh to him, and became Joseph's dear Companion, an ever-present Source of comfort and wisdom and power to him. We are told with significant emphasis and repetition that "God was with Joseph." He gave him favor everywhere; He prospered all that Joseph laid his hands to; He gave him the supreme place in every situation. Meanwhile things grew steadily worse for Joseph—apparently. Sold as a slave to Potiphar, he was slandered by a wicked woman, and cast into the king's dungeon. And there, behind bars and bolts, passed away his beautiful years of young manhood—we know not how many, until he was thirty. The tempter might easily have come and said to him, "Joseph, you can see there is nothing in it. It is vain to serve God. There is no God that knows or hears. The blind eddies of the stream of life sweep one this way and another that, whichever way it may chance, and God has nothing to do with it, nor does He care. After all your prayer and trusting and loyalty here is where at last you have landed." How natural the thought would have been, and

how fully borne out by all that human sight could discern. But

“Blind unbelief is sure to err
And scan His works in vain:
God is His own interpreter
And He will make it plain.”

“We walk by faith, not by sight,” says the apostle. Joseph had not “landed” at all as yet—he was only on the way. And the goal was one of joy exceedingly and full of glory. How was he compensated for all he had lost and suffered! So always is the end of the way of faith.

“Unanswered yet?

The prayer thy lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
Or think you all in vain those falling tears?
Say not the Father hath not heard thy pray’r,
His glory thou shalt see, sometime, somewhere.

“Unanswered yet?

Faith cannot be unanswered.
Her feet are firmly planted on the Rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder-shock.
She knows Omnipotence hath heard her prayer
And cries, *It shall be done, sometime, somewhere!*”

THE ONE THING NEEDFUL.

The modern Marthas both feminine and masculine, are still anxious and troubled about many things. Burdened and distracted with a multitude of duties, obligations, demands, fancied or real, self-imposed, or pressed upon them from without; with all the attending train of doubts and fears and worries, and anxieties; troubled and harassed, hurried and flurried, apprehensive and haunted, past all rest and composure, without time to pray or ability to collect themselves to pray or to read the Word or to worship—how common the picture in these high-strung days of our complex and artificial life. Yet speaks the Lord Jesus to them all as once He did in Bethany, “Martha, Martha, thou art anxious and troubled about many things; but one thing is needful.” The very thought alone that all things needful can be reduced to *one*, is itself restful. How tranquil and full of peace must be the life that has found the one thing needful and is concerned in it alone.

And what is the one thing needful? The answer is spread over all the Bible, from Genesis to Revelation. “Jehovah appeared unto Abram and said unto him, I am God almighty; walk thou before me and be thou perfect.” (Gen. 17:1). That was the one thing needful for Abraham to see to: the Almighty God would attend to all else. The lesson reappears constantly throughout the Book. Men and things, friends and enemies, things present and things to come, fears and desires, try to occupy our attention. But God says, Do not mind these. There is

but one thing you need to look out for—that all is right between you and Me. I will see to everything else. No enemy shall hunt you, no good thing shall you lack; no circumstance shall you need to dread. If God is for us, who is against us? For He makes all things work together for good to them that love Him. He shuts the door, and no one opens, and if He opens no one can shut. Those who seek first the Kingdom of God and His righteousness may rest assured as to all else (Matt. 6:33). They have no cause to worry, for this world or the next. But will such a confidence make us careless and neglectful of our duties and of the many little or big demands and obligations of life? Far from it. He will give us a clear eye to distinguish the essential and the superfluous. He will mark out a plain path for us; He will give us a heart to our work and strength to do it; moreover, He gives wisdom to deal with every situation, and withal, the peace of God which passeth understanding. Our fruit will be doubled, our labor cut in half, our worries eliminated. We shall again taste the meaning of rest and leisure, and know heart's ease in the midst of the world's turmoil. Today shall bring me no regret, and tomorrow holds no fears—if God is with me. He will see me safely through every trial and He will conduct me home. "O Jehovah of hosts, blessed is the man that trusteth in Thee."

HOW FOOLISH.

The prophesied "falling away," and its attendant "strong delusion," sent in judgment upon those who "have not received the love of the truth that they might be saved" is surely upon us. One of the infidel "Biblical scholars" has lately presented the world with a "Shorter Bible" which is a Bible mutilated and crippled, deprived of those saving truths which clash with the modern conception. Now the Literary Digest tells us of a "new translation" in preparation, "The Bible in 'American'," to go under the name of "The American Bible." Some of the excerpts given sufficiently show what a "translation" (?) it is going to be. For example, Mark 1:4, "John claiming the cleaning a change of mind brings by affecting release from misdeeds." Think of it! John the Baptist would surely turn over in his grave if he knew what words this smart professor is placing upon his lips. Again the Lord's solemn words in John 12:49, "The Father who sent me, He gave me a commandment what I should say and what I should speak", are trifled with to make them read: "*what to say and how to talk about it.*"

Little children it is the last hour! It was told of the late John A. Broadus that he presented a colored brother with one of his books, and later asked him if he got any profit from it. "Yas sah, yas sah!" replied the simple-hearted man, "that sho' is one good book. Doctah Broadus; and—" getting confidential, "I tells you, the Bible sho' do shed a lot of light on your book."

KEEPING THE FAITH.

At the close of his career, in his last epistle, Paul sums up

his life's record in these well-known words: "I have fought the good fight; I have finished the course; I have kept the faith." (2 Tim. 4:7). It is then so great and significant a feat to have gone through life and to have kept the faith to the end? Truly so. Your faith is the prize that must be held and defended against all comers. The whole contest turns upon this. A thousand things combine to undermine your confidence, to steal the truth from you, to rob you of that which alone can produce and sustain the faith—the word of God. The circumstances of life conspire to make you doubt the Lord: His goodness, His Love, His righteousness, His holiness, His judgment, His providence and care, His word of truth. The world's demand of conformity and the pull which the world constantly exerts tends toward the compromise of truth and principle. It is like a current, which, unless resisted, will sweep one along. A pretended scholarship does today as in Timothy's time send forth its spawn of philosophy and vain deceit after the rudiments of the world and the doctrines of men. ("O Timothy guard that which is committed unto thee, *turning away from the profane babblings and oppositions of the knowledge which is falsely so called*; which some professing have erred concerning the faith." 1 Tim. 6:20, 21.) Everything challenges the Christian's faith. So intense did the apostle perceive the contest, that by the space of three years he ceased not to *warn* the converts of Ephesus "night and day with tears". No man can get through and keep his faith, except he cleave to the Lord Jesus Christ with purpose of heart. Wherefore the apostle commended them to the one source and strength of faith—"The word of his grace which [alone] is able to build you up and to give you the inheritance among all them that are sanctified." (Acts 20:31,32).

PLAYING WITH DEATH.

This is again peculiarly experienced in our day. It has once again happened to the vaunted scholarship of the world that "professing themselves to be wise they became fools." The most barefaced infidelity is being instilled in many of the higher institutions of learning and that under the brazen pretense of "Biblical Scholarship." Surely the devil is perpetrating a bad joke upon our enlightened (?) age, and is sowing again the seed of dragons' teeth that will shortly spring up in a harvest of blood and ruin, such as we have lately seen Germany reap. The pitiful thing is that Christian young men and women go to those pest-holes of unbelief for their "degrees"—the B. A.'s and M. A.'s and Ph. D.'s, etc. And is a degree so valuable a thing that one might to profit barter his soul for it, or risk his eternal interests? But of course you are sure it will not affect you. You or your son or your daughter are immune to the poison atmosphere. You feel able to "keep the faith" anywhere. Hearken, my beloved brethren: If temptation comes to you in your God-appointed path of duty, there will be strength to resist; but if you walk into it willingly, how can you claim God's help?

WORD AND WORK

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

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NEWS AND NOTES.

The new song book is ready! Read the last page of cover. From A. A. Nichols, Amity, Arkansas: "Will you please send me the back numbers containing the articles on the Kingdom?" We have frequent inquiries of this kind, but as these articles began last December, some months cannot be furnished. Would our readers like to have the entire Kingdom series reprinted in one extra large issue later in the year?

Brother Nichols requests a notice to the effect that a good girl of the right kind, willing to help with the housework, can find a good home with his family. References will be given to anyone interested.

From Glenora, Sask: "Thanks to our Heavenly Father the little band that Brother Hottel gathered last summer for worship continues faithful. We meet twice every Lord's day, and during th week we meet for prayer and study from house to house."—Wm. Johnson.

"I teach the Bible lessons every Lord's day in the village hall here, as these children have no other opportunity to receive such instruction."—Mrs. O. C. Nelson, Riverton, Minn.

"I have purchased most of my books from WORD AND WORK for years and have always been well satisfied with them."—Frank L. Wheeler. We appreciate the thoughtfulness of Christians who turn the profits of the book business our way. Friends will remember that the subscription price is less than the cost of laying the magazine down in the home. Gifts and book orders make the difference.

Will someone furnish the address of J. Toone, of Canada?

One day the office received this notice: "Please discontinue the WORD AND WORK"; but a few days later the same writer sent this: "After considering the matter, I want the WORD AND WORK sent. I feel that I cannot do without it." Notices of discontinuance are seldom received at this office; however, some friends forget to renew until they have missed an issue or two, and a few forget altogether!

From Longview, Texas: "My work in 1920 was very encouraging, and yet I could have done more. I am now giving half of my time to the F Street Church in Ardmore, Okla. I earnestly pray that all the faithful may stand firm."—T. H. Merchant.

L. K. Harding is engaged in a meeting with the Valdosta Church, where G. E. Claus labors. Reports of splendid interest in the meeting have been received.

H. L. Olmstead, who is devoting this year to evangelistic work, was the preacher in the recent meeting at Horse Cave, Ky. E. L. Jorgenson assisted somewhat in the singing between Sundays. Interest and attendance were excellent. Best of all were the able expositions in the Roman letter, afternoons. Brother Olmstead's meeting with the Highland church, Louisville, (deferred from last autumn) begins May 22.

We have received this good report concerning one of the Tokyo missions: "Prospects are good now to have about twenty churches co-operate with the Abilene (Texas) church in its work at Kamitomizaka, Tokyo. This is the old Bishop foundation. Eleven baptized there this year. Recent letter reports \$22.75 contributed by them last month on the Lot Fund. They are paying a third of the balance due, totalling about \$3,750. One important restoration was made. The medical student was making good progress."

We print the following note because the sender states that she is almost an invalid and her husband is crippled: "Embroidering dresses, piano, table and mantel scarfs, chair tidies, center pieces, sofa pillow tops, and many other pretty things for the home and for sale is a means of pleasure and profit with the New Perfected Parisian Art Embroidery Needle. Even a child can learn to use it in five minutes. More than five thousand sold in this city alone. A needle with instructions, and a sofa pillow top, stamped with a beautiful design ready for working, will be sent for one dollar. Agents wanted. Circulars and samples of thread sent free."—Mrs. Rachel V. Thomas, 3260 River Road, Columbus, Ga.

From Minneapolis (belated): "Work here opening up very encouragingly. Have regular class at 6:45 P. M. Sundays for Bible study. Will start house-to-house prayer service this week. Four strangers and a sister from Billingsby, Okla., have found us. We have some splendid material here. Monthly contributions have dropped off some. Do not forget to pray for this work."—J. M. Hottel.

From Little Current, Ont., (also belated): "Two young persons confessed Christ and were buried in baptism in the icy waters of the North Channel in front of our home on last Lord's Day. They wanted to obey the Lord who died to redeem them, and did not seem a bit afraid of cold wind, icy water and waves; neither were they sick afterwards."—H. L. Richardson.

From C. C. Merritt: "We expect to be at our home in Davis City, Iowa, before long. Then I want to get down to some special work, preliminary to the enlargement of the *Harvest Work*. J. F. Smith will be associated with me and may take the field in the interest of missions soon."

From Graton, Cal.: "The work at Graton is a pleasure. The church grows with its teaching. No one member has 'trouble in' for any other and each one seems eager to do right. At the Academy we have enrolled several new pupils recently, which brings our enrollment into the eighties. Prospects for another year have not been under way as much as might be best, as strenuous work, other meetings, etc., crowd in upon our time. A good feeling prevails and we look for splendid growth in days to come."—Mrs. Geo. M. Scott.

The editor is in a special meeting, with great interest at Dugger, Ind. Twenty-two had accepted the Savior at last report.

Later, from Horse Cave: "The meeting continues. Olmstead preaching the word with power. Five baptisms, several have taken membership. Continue in prayer for us."—D. H. Friend.

Fifteen copies of the book, *Truth and Grace*, by R. H. Boll, have been discovered in our stock. One dollar each.

"I have a tobacco cure that I want every tobacco user to try. It is composed of harmless roots that will cure the tobacco habit of chewing, smoking or using snuff. It is guaranteed to stop all craving for tobacco. Price, \$1.00 a box or six boxes for \$5.00, postpaid. One box will often cure the habit and six boxes is guaranteed to cure any one of the habits. Send for six boxes, take it according to directions, and if it doesn't cure you let me know and I will return your money."—L. O. Hinton, Spencer, Ind.

We clip the following from the *Missionary Messenger*. Who could be worthier of support than this saint?

"This is the end of January and I have received for the support of myself and wife only \$40. It takes more to live with one of us in America and the other in Japan than if we were both under the same roof. Living economically it will take about \$150 for our needs. This is at the rate of \$75 each.

"I was wounded in the house of my friends' and several of the churches that have long contributed to our support have, because of this it seems, ceased their co-operation. I have not a word of complaint for the Lord is my shepherd and I shall not want. I have served him in Japan for nearly thirty years and I am sure He will not forsake me now."—*J. M. McCaleb*.

WORTH PASSING ON.

STANFORD CHAMBERS.

"Whoever therefore would be a friend of the world maketh himself an enemy of God."—James.

"Do you know of a single success that tiddled, smoked, cussed or sported his way up?"—Ridgeway in S. S. Times.

"There is no such thing as a correspondence course in the Christian life."—Selected.

"I didn't see you in church yesterday."

"No. Willie didn't shovel a path through the Sunday papers in time."

"The building of the New Testament church was doubtless begun on the day of Pentecost for six reasons," (and the reasons follow), A. C. Dixon, Baptist. I. M. Haldeman and other Baptists now teach the same.

"If we think we are wiser than these first Christians, I do not object. I affirm unhesitatingly that the original word means immersion. I affirm that, in order to point out that the symbol which Jesus commanded was a symbol suggesting death unto life. In the whelming beneath the waters we have the symbol of death. In the emergence from the waters we have the symbol of life beyond death, resurrection life."—G. Campbell Morgan, in Westminster Pulpit.

PRAYER MEETING RESOLUTIONS.

1. I will make it a matter of conscience to attend—"Not forsaking the assembling of yourselves together."

2. I will endeavor to bring others—"Come thou with us, and we will do thee good."

3. As I enter the room I will ask the Saviour's presence—"We would see Jesus."

4. I will not choose a back seat—"How pleasant it is for brethren to dwell together in unity."

5. I will not so seat myself as to keep others from the same pew—"Be courteous."

6. I will fix my attention upon worship and the Word—"This people draweth nigh unto me with their mouth, but their heart is far from me."

7. I will lead in prayer—"Ye also helping together by prayer for us."

8. I will avoid critical thoughts of others who take part—"Judge not."

9. After the meeting, I will greet as many as I courteously can—"Salute one another;" "Be kindly affected."

—*The Christian.*

THE CURSE OF USELESSNESS.

W. J. BROWN.

There is an old-time curse that has a suggestive lesson and warning for all time. There had been a great battle and Israel had won a great victory at great cost. A country's very life had been in the issue. When the call for volunteers went forth, and patriots from all over the land went to meet the foe, there was one little hamlet that did not respond to the bugle call. Then in the song of victory that was sung after the battle, when the valient deeds of this and that clan had been recited, there came this fierce strain, "Curse ye Meroz, said he angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." What was the reason for this curse? What had the inhabitants of Meroz done? They had not joined with the enemy of the country, nor harbored the foe within their gates. They were not pro-Canaanite. They had not betrayed the interest of their country into the hands of the enemy. Neither did they stand back on the ground that they considered the cause unjust nor the war morally wrong. No doubt their sympathies were with the army of Israel. They would be glad to join in celebrating the victory and dividing the spoils. They had done *nothing*, that is all. We search now in vain for the sight of Meroz. The Lord had not only removed the candlestick, but destroyed the city and cursed the inhabitants. It has been wiped off the map, the memory of the place has passed away. This single vindictive strain in the old song of victory is the only mention of it in any book of the Lord. The word stands as a symbol of the curse that rests on all the people of the Lord for not doing the duty that God commands. It is a perpetual warning to the man who, when other men are loyal to the call of the Gospel, remains neutral, when others are in the midst of the battle, fighting for home and loved ones, braving danger and receiving wounds, is found hiding at home, taking no part in the struggle. Meroz stands for the professed Christian who neglects his duty, who abides at ease when he ought to be at the forefront of the battle. He is the "slacker" in the kingdom of God.

The story is of the long ago, but the lesson is ever new, because it is lived over in the midst of every generation. The cause of Christ demands the cooperation of every child of the Kingdom of God. Christ's claims do not stop with personal consecration and the worship of God, they reach out to every want of suffering humanity. Christ is to be considered in every struggle of the right against the wrong, in every conflict between truth and falsehood. The battle is going on in this world until the enemy surrenders, and the trumpet is evermore sounding, calling men to the help of the Lord against the mighty. It is not enough not to be against the right and the good; God demands that His people come to the rescue, and fight until the prey is

delivered from the usurper. Not to be actively contending for the right, is to be against the Lord. "He that is not for me is against me." It does not meet the demands in this case to be soldiers in the camp and on the drill; we must confront the enemy on the battle front.

Many of the most serious and fatal sins of men, are the sins of not doing. No wickedness is charged against Meroz. Although it was the sins of the people that were destroyed by the flood, and those of Sodom and Gomorrah, that brought the wrath of God upon them, yet this was not the charge against them. It was because they were given up to the things of the world, which is counted doing nothing from God's side. The people were cursed because they did nothing; the sin of omission, the sin we need to ask forgiveness for more perhaps than any other. The priest and Levite did not do any injury to the wounded man. They were not the ones that had robbed him. It was not supposed that they abused him. Moreover, they might have given him some advice in regard to being more cautious the next time passing that way. They might have denounced the robbers and condemned the rulers for not enforcing the laws against highway robbery. Yet, they were severely condemned by Him who judges righteous judgment, and the robbers were passed over in silence. The conduct of highway robbery was not the point that needed attention at that time, but the failure of the elect to do their duty. Every one that reads the story says these men did the injured man a great wrong, sinned most grievously against him by leaving him in his helpless and distressed condition. They came not to the help of the Lord in the relief of one in need. We readily perceive from the teaching of the Saviour that in helping the Lord's people we are doing the good deed unto Him. But that it not the test in this case. The Lord Jesus teaches do good unto all and especially to the saints. The priest might have said he does not belong to my class, therefore I am not bound to help him. Dives might have said, "If I had known that Lazarus was a saint I would have helped him." The Lord demands that we first of all recognize *man*, second, that we consider man in *trouble* as imposing the greatest obligations; third, a *Christian* in need, as imposing the greatest possible duties. But at the same time, the obligations arise from our relations to God as our Creator and Jesus as our Redeemer. He identifies Himself especially with his people. Hence, "He that receives you receives me." "He that receives a prophet *because* he is a prophet, shall receive a prophet's reward." To receive one as a prophet, in this sense, is to recognize the relation that he sustains to God as the ground or reason for taking him in or helping him on his way, which is quite different from receiving one because he belongs to our party or lodge.

In our Lord's picture of the judgment of the nations, (Matt. 25) those who are set on the left hand are condemned, not for

wickedness or evil things they have done, but because they come not to the help of the Lord in feeding the hungry and clothing the needy; they are condemned *for not doing*. We need to think carefully and seriously over our own lives in this matter, and in the light of the teaching of our Lord. It is not enough that we are honest, upright, and diligent in business and fervent in worshipping God, but we must see that we do not neglect the duties of love to our fellowman, and especially the duty of taking the gospel to those who have not had it, and are not wholly responsible for their condition. We are to be judged for the things we leave undone as well as by the things we have done.

HANDLE ARIGHT THE WORD.

The great message that our Lord placed in the hands of His disciples to bear to all the world, needs to be studied more diligently, that a better understanding of its principles may be obtained. It will enable them to do more successfully the great work that God has assigned them; which should be the aim of everyone engaged in His service.

Many mistakes have been made in teaching the word, and many have failed to manifest the spirit of the Prince of Peace; but these things should not discourage those who desire to teach the message entrusted to them. They should seek to learn and to proclaim in the spirit of love every truth revealed therein, whether it pertains to things past, to things present, or to things future; for their liberty in Christ entitles them to it. They should realize that some, who are attached to the systems and doctrines of their fathers, have to make strenuous efforts to sever themselves from them, to receive the unfolding truth.

Here is where brethren must learn to exercise the attributes of love, which Paul vividly points out in the thirteenth chapter of First Corinthians: "Love suffereth long, and is kind; love envieth not: love vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

The imbibing of these principles will bind our hearts together so that existing difficulties will be removed: jealousies, envyings, hatred, malice, backbiting, deceitfulness, love of praises selfishness, wranglings and such like, which things destroy the peace of the churches. To follow after love will demonstrate oneness of the followers of Christ and will give a satisfactory answer to those who say, "Physician, heal thyself."

Amite, La.

W. J. JOHNSON.

The Inkograph—best of all ink-pencils—free for three new subscriptions. Should you receive a bad pen, return it.

WHERE BLESSINGS ARE FOUND.

A. SHANKS.

All humanity, outside of the church, looks in the wrong direction for the blessings they desire. All worldlings, whether in or out of the church, are doomed to disappointment in their quest for things with which they hope to satisfy their thirst and hunger of soul. Like Ponce de Leon, who searched in vain for the fountain of youth, these look away from, rather than to, the place of blessing. The Apostle James would have us avoid falling into such an error. He says, "Do not err, my beloved brethren. *Every* good gift and *every* perfect gift is from above, and cometh down from the Father of lights." Here is a statement calculated to revolutionize one's whole Christian experience whose attention has not been caught by it before. The writer can testify to this, to whom this text came like a blow between the eyes. "*Every*" good gift and "*every*" perfect gift comes down to us from God! Many Christians have doubtless sung, "Praise God from whom all blessings flow," and yet failed to realize how truly all blessings come from God. If James, himself, did not err, then even if crops have failed, and business has been poor, we can go on with the Lord's work. The channels of blessing may become clogged for a time, but back of them is God who is able to open them up again or provide others. He who looks directly to God, the source of blessing, will not say, "We can't afford to have a meeting this year. Crops are poor, money is tight, etc., etc." We should look beyond the gifts to the Giver. Job said, "If I have made gold my hope, or have said unto the fine gold, Thou art my confidence; . . . I should have denied the God that is above." (See Job 31:24-28).

The Apostle Paul points out the first and successive steps which led the Gentiles down to idolatry. The very first downward step was the failure to glorify God *as* God; the next, unthankfulness. Turning from the light, they became fools and ended by changing God's glory into the likenesses of men, birds, beasts and creeping things. (Rom. 1:21-23). It is also charged against them that they worshipped and served the creature more than the Creator." (Rom. 1:25). The course followed by them led to the awful consequences set forth by the words, "God gave them up;" "God gave them over." We need to guard our hearts against that first downward step.

HOW BLESSINGS ARE OBTAINED.

The two primary needs of men are food and water. These two things sustain the physical life for a limited time. Jesus would have us come to Him for bread that we may never more know hunger, and for water that we thirst no more. (Jno. 6:33-35). The invitation He gave long ago is ours to accept still: "If any man thirst let him come unto me and drink." (John 7:37-39). Many are the blessings to be found in Christ. "It pleased the Father that in him should all fulness dwell (Col. 1:

19); and, of Him is it said, "In whom are hid all the treasures of wisdom and knowledge." (Col. 2:3). It is in Christ that there is "no condemnation" (Rom. 8:1); in Him the believer becomes a "new creature" (2 Cor. 5:17); and in Him "we have redemption" and "the forgiveness of sins." (Col. 1:14).

The Christian has access to every spiritual blessing for we have been blessed with "all spiritual blessings. . . . in Christ." (Eph. 1:3). In Him our prayers become acceptable (Jno. 15:7); in Him we obtain the inheritance (Eph. 1:11); in Him we obtain salvation (Acts 4:12). Some there are who hold that God's people in this age receive spiritual blessings only. But the Holy Spirit asks this question: "He that spared not his own Son, . . . how shall he not with him also freely give us all things?" (Rom. 8:32). Our Savior once said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" (Matt. 7:11). Here then, in God's word, are the chart and compass that point to every blessing and to its source.

THE KINGDOM IN MATTHEW.

(THE KINGDOM OF GOD. NO. 6.)

Our study of "The Kingdom in Matthew" was broken off at the point of highest interest—Peter's confession of Jesus as the Christ, the Son of the living God; which was followed by Christ's formal acknowledgment, and the announcement of His purpose "on this rock" to build His church; and to commit to Peter the keys of the kingdom of heaven.

This great climax of revelation was immediately succeeded by another note, which fell like a deadly chill upon the enthusiasm of the disciples. No one, unless he understood what glorious expectations lay in the name "Messiah," the "Christ," could appreciate the disciples' utter astonishment and dismay when Jesus "*from that time began*—to show unto his disciples that he *must* go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be *killed* and the third day be raised up." (Matt. 16:21). As great as was their faith in Him as the Messiah so was their perplexity. This thing seemed utterly impossible. Nothing would have been more unreasonable to their minds than that any human being should be able to inflict harm upon "the great King," least of all to kill Him. They never did grasp this fully, despite all later repeated and insistent declarations of the Lord. Nevertheless so it was to be. It was not even new truth, like those "mysteries" of Matt. 13; but this had been plainly predicted in their prophets. We do not know by what methods of interpretation the Jews had managed to nullify and ignore the prophecies of Christ's sufferings—but, just as people today—they had accomplished the feat of expunging from the testimony of God's word whatsoever did not fit in with their pre-conceptions. It was not so much that what they did

believe about the Messiah was false, but that they were slow of heart to believe *all* that the prophets had spoken. (Luke 24:25, 26). Thus it came to pass that "because they knew him not, nor the voices of the prophets" which were read in their ears every Sabbath, "they fulfilled them in condemning Him." (Acts 13:27). How important in its time is a true and comprehensive knowledge of the prophetic word!

HE SHALL COME IN HIS GLORY.

The first explicit announcement of *His Second Coming* was made now, in answer to Peter's attempt to dissuade the Lord Jesus from "the way of the cross." He told all His disciples there and then that for them, as for Him, the present time must be a time of suffering and self-denial. The glory—when His power and authority would be manifest and exercised in the earth—would come in due season. "For the Son of man shall come in the glory of his Father with his angels; and then shall he render to every man according to his deeds." (Matt. 16:22-27)*

In the teachings that follow in Matt. 18, 19, and 20, the ref-

*The words that immediately follow, "Verily I say unto you, There are some of them that stand here who shall in no wise taste of death till they see the Son of man coming in his kingdom," (Matt. 16:28) present a difficulty, not to the present writer alone, but to every one, no matter what his position on the kingdom. So far as the present writer's position is concerned, he could without hesitancy accept the explanation usually offered: that this has reference to the establishment of the church; for he believes that the church is God's kingdom on earth today. If we had only Mark's or Luke's account (Mark 9:1; Luke 9:27), there would be no difficulty at all. But the three accounts are parallel, and mutually supplementary. The Lord said not only what is found in Mark and Luke, but also what is said in Matthew, and no fair exegesis will ignore that fact. The added words found in Matthew must qualify the shorter statements in Mark and Luke. But in Matthew He says: "There are some of them that stand here who shall in no wise taste of death till they see the Son of man coming in his kingdom." That constitutes the difficulty. It is not merely that some there should see the kingdom ere they died—that could be easily referred to Pentecost; but that they should see the Son of man—a title which expressly refers to the Lord's humanity—and that they should see Him "coming in His kingdom." Were it not for the "some standing here" who should not taste of death till this occurred, we should at once refer this to the event spoken of in almost identical language in Matt. 24:30. In fact the (wild) "praeterist" interpreters do that and claim that all was fulfilled at the destruction of Jerusalem. But the destruction of Jerusalem does not satisfy the requirement of the passage any more than does Pentecost; on neither of these occasions did anybody "see the Son of man coming in his kingdom." An honest difficulty is better than a cheap explanation. "Nearly all the early expositors, the fathers and the mediaeval interpreters find in the glory of the Transfiguration the fulfillment of the promise." (Trench). The story of the transfiguration is in each of the three gospels immediately connected with this prediction. The transfiguration indeed was to the apostles who witnessed it a manifestation of Christ's "power and coming"—the power here being "the Messiah's kingly power" (Thayer) and the coming ("parousia") His Second Coming. See 2 Pet. 1:16-18. Other explanations have been offered—as for example the appearance of the resurrected Christ to his disciples before the ascension; to Stephen and Paul after His ascension; to John in His vision on Patmos. With a little straining any of these may satisfy the promise of Matt. 16:28; while perhaps none are fully satisfactory. The question has no essential bearing on our present study.

erences to the kingdom bear variously upon the one or the other of these features—the present spiritual aspect, as the kingdom shares the incognito of the King (1 John 3:2) in unworldly walk, humiliation, rejection, and suffering, and all the stringent spiritual requirements in order to final acceptance on the one hand; and the glory to come on the other. The teaching on humility and forgiveness in Matt. 18, in chapter 19 the reference to the severe self-renunciation of some (v. 12); the difficulty of entrance to the rich; and the apostles' destined enthronement to rule over the twelve Tribes of Israel "in the regeneration when the Son of man shall sit on the throne of his glory" (v. 28; comp. Matt 25:31); the giving out of the rewards in that day, as shown in the parable of the Laborers in the vineyard in Matt. 20; and His answer to the ambitious request of the sons of Zebedee, in the same chapter, all belong here. In regard to the latter it should be pointed out that these men had in no wise relinquished the Old Testament hope of the Messianic Kingdom; and the Lord, far from denying their view of it, confirms them in their idea that just such and like honors as they were aspiring to, would in due time be bestowed of the Father, but only upon such as now drink His bitter cup with Him, and share with Him in His baptism of suffering. But this declaration He follows again with emphatic teaching on the necessity of present self-abasement and self-sacrifice. (Matt. 20:20-28).

JESUS PRESENTED AS KING.

The "Triumphal Entry" as it is called (alas, it was not that!) is one of the great landmarks and corner-posts of the New Testament kingdom teaching.

The Lord Jesus had arrived near Jerusalem on what was to be His last journey thitherward, which fact He had divulged to His disciples along the way. Though He had repeatedly and emphatically informed them at the same time that He was going to Jerusalem to suffer and to die and to rise again from the dead, they had not understood it. We ourselves, when a truth that is contrary to all our cherished views looms up to us from the inspired page, are inclined to discount it, to explain it away, or simply to shake our heads over it and pass straight on as though it were not there, drawing consolation the while from any other portions of God's word which may seem to favor our views—so the disciples could not take in a fact which ran so absolutely counter to all their belief in Jesus, and the expectations of His royal glory they held so dear. They did not understand His speech and for some cause they were afraid to ask Him. Meanwhile their imaginations ran riot in visions of earthly glory that they hoped presently to behold in the City. It was then that the Lord spake a parable to them which is recorded in Luke and which is of the highest importance in our present inquiry. The reasons for the parable are stated as two: (a) "because he was nigh to Jerusalem"; and (b) "because they supposed that the kingdom of God was immediately to appear." (Luke 19:11)

The parable in brief was to the effect that a certain nobieman went into a far country to receive for himself a kingdom and to return. His servants were charged to administrate the goods he left with them until his return. His fellow-citizens sent an ambassage after him, refusing to accept his sovereignty. By and by the nobleman, having received the kingdom, returned; called first his servants to account, rewarding those who had administrated their pounds faithfully in proportion by giving them rule over cities; and then sentencing his enemies who had opposed his authority, to death. The parable is self-interpreting and its meaning obvious. The Nobleman is Christ; the far country heaven; the servants are His own who administrate His interests during His absence; the enemies are the disobedient and rebellious who will not accept the authority of the Christ. At His coming He will exercise the governmental authority of the kingdom, appointing His faithful servants to rulership and executing vengeance upon the adversaries. In this latter phase, which is here seen to be deferred until the Lord's return from heaven, we recognize again the features of the Old Testament hope and promise, the very hope the disciples cherished, and which however was not to be realized just as yet.

FOUR FEATURES OF THE "TRIUMPHAL ENTRY."

Certain features in this "Triumphal Entry" claim our special notice and attention. First of these is the fact that they placed their garments upon the colt that He might sit thereon, and spread their garments in the way before Him. It was an act of royal homage, a formal recognition of His kingship. This appears from the account of Jehu's anointing in 2 Kings 9:13.—As soon as Jehu's companions learned that he had been anointed king over Israel, "they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew the trumpet, saying, Jehu is king."

The second feature was the ovation given the Lord by His disciples and the multitude. Gathering up the four records (Matt. 21; Mark 11; Luke 19; John 12) we see that their cry was nothing less than an open acclamation of Him as the long promised and expected Messiah of David's line, the King of Israel. And since the King had come, so the kingdom also had come nigh to them: Even "the kingdom of our father David" (Mark 11: 10).

The third feature was the Lord's lament over Jerusalem. Among the hallelujahs and hosannas, and the cries of wild rejoicing, a wail was heard of infinite sadness. It came from the lips of the King Himself who was weeping aloud over Jerusalem: "If thou hadst known in this day, even thou, the things which belong to thy peace! but now are they hid from thine eyes. For the days shall come upon thee when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon an-

other; because thou knewest not the time of thy visitation." (Luke 19:41-44).

If thou hadst known! But now—! Jerusalem had missed her chance. What would have happened had she understood and seized upon her opportunity? Who could doubt *what?* To be sure a host of questions would arise in view of such a possibility. If Jerusalem had received her King and humbly bowed to His righteous will—how could He have died? how then could the church have come into existence? how could the Scriptures have been fulfilled that thus it must be? A thousand such hypothetical questions could be asked along any line; and it would be idle to guess what would have been the result if this or that had been different. God would have known in any case what to do. But it is sufficient for us to know that Jerusalem *did* reject her King and failed of her opportunity; and though the offer was made to her in good faith, her rejection of the invitation was foreseen, and made a factor in God's larger plan. Undoubtedly she *might have* realized her ancient promises then; but God knowing that she would in no wise hear, had laid His plans accordingly from of old; yet not presuming upon His foreknowledge, but all along and earnestly, lovingly, giving them the full opportunity to make their own choice and to decide their own destiny.

A fourth feature of the "triumphal entry" was that it was specifically foretold in scripture. The prophecy is found in Zechariah 9:9; the next verse predicting in closest conjunction the deliverance of harassed Ephraim and Jerusalem (the whole nation of Israel therefore) and the world-wide reign following. Verse 9, with certain significant omissions, is quoted by Matthew as fulfilled (Matt. 21:5) but Zech. 9:10 yet awaits fulfillment; for "the daughter of Zion" knew not the time of her visitation. (The "daughter of Zion" is Zion, Jerusalem, herself. This is a common idiom as anyone can easily determine by means of a concordance). But when He comes again—not then meekly riding upon an ass, but in glory and power upon "a white horse" (Rev. 19:11f) they will hail him with sincere hearts and cry more truly, "Blessed is he that cometh in the name of the Lord." (Matt. 23:37-39).

THE NEW NATION.

The "triumphal entry" served only to bring out the more the hatred and envy and bitter opposition of the Pharisees. (Matt. 21-23). Their fate was now rapidly becoming fixed. In connection with the parable of the householder, the Lord Jesus announced to them that the kingdom of God would be taken away from them and given to a nation that would bring forth the fruits thereof. (Matt. 21:43). This "nation" is of course none other than the new spiritual people whom the Lord is until yet gathering from all kindreds and tribes and peoples and tongues; who constitute the church, the Body of Christ. "where there cannot be Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." (Col.

3:11; 1 Pet. 2:9, 10). The next parable again (the Wedding-feast) shows Israel's rejection of her invitation; and also of a second invitation on Pentecost and after which God graciously extended to her; and the ensuing destruction of Jerusalem and the wide and promiscuous ingathering of Gentiles. (Matt. 22: 1-14).

THE OLIVET DISCOURSE.

Our interest next centers upon the Lord's great prophetic discourse. (Matt. 24, 25). We have no space for a detailed exposition of this sermon. Israel's great final and unparalleled tribulation—the well-known Old Testament crisis, Dan. 12:1, 2—*immediately* to be followed by the Coming of the Son of man, is foretold. But the weight of the discourse lies in its solemn, practical teaching (fully applicable to the church) of watchfulness, readiness, and faithfulness in view of the Lord's ever-imminent coming. In the judgment-scene in Matt. 25, the Son of man returned in glory is seen seated upon the throne of His glory, calling the nations of the earth to account on the basis of their treatment of His brethren, and rendering sentence and decision as to who should inherit His kingdom, and who be cast out into everlasting punishment.

THE PASSION AND RESURRECTION.

Finally the story of His passion. First the preparation—the eating of the Passover, and the institution of the Lord's Supper, in which He made some reference to the kingdom. Then the "trial," at which Caiaphas the highpriest put the question to the Lord point-blank, in the form of an adjuration (Lev. 5:1)—"I adjure thee by the living God that thou tell us whether thou art the Christ the Son of God." To this Jesus answered "Thou hast said. Henceforth ye shall see the Son of man sitting at the right hand of Power and coming on the clouds of heaven." (Matt. 26:63, 64). It was the confession that He was the Messiah, the Anointed One of God, according to the prophecy of Psalm 2, and all the Messianic prophecies; and the Son of God, not only in the general sense in which all the kings of David's line were sons of God (2 Sam. 7:14) but in the peculiar sense which (as the Jews had rightly perceived, John 5:18) the Lord Jesus claimed that name. Moreover by His reference to Dan. 7:13, 14, the one only and well-known prophecy in which a Son of man is seen "coming on the clouds of heaven," He identified Himself with God's promised World-ruler, whereas the "sitting at the right hand of Power" was an unmistakable reference to Psalm 110:1, "Sit thou at my right hand, until I make thine enemies thy footstool." Thus our Lord uttered a complete confession of His Messiahship in the ears of His enemies. It was no wonder that the highpriest flew into a rage at this outspoken avowal, and that at once the sentence of death was pronounced upon Him. Such was the Satanic hatred that had taken possession of those men, that they would rather have died themselves than to concede this claim to Jesus of Nazareth. The confession that He

was King of the Jews He made again to Pilate (with certain explanations which will be noticed in their place); and this was also the accusation that was written and set up over His head.

In the concluding words of the Gospel of Matthew, the risen Lord announces His world-wide and universal authority, upon which, when He had ascended and taken His seat at the right hand of the Majesty on high, he entered; and on the strength of which He, before ascension, commissioned His apostles to go into all the world and teach all nations, baptizing them; and promised that He would be with them in the execution of this commission alway unto the full end of the age. (Matt. 28:18-20).

We have now briefly traced the kingdom-teaching of Matthew, the kingdom-gospel, from beginning to the end. We have seen how the Old Testament hope of the Messianic kingdom of Israel and its world-wide sway was at first entirely in the foreground; how a crisis came when the opposition of Israel culminated in plans of murder; how then the Lord Jesus Christ began to announce an entirely new and different aspect which His kingdom was to assume; and how thenceforth, not leaving out of view the Old Testament promise of the kingdom, the present, spiritual, veiled, suffering form of the kingdom of Heaven, until He should come again, occupied the foreground of His teaching.

UNION SONG-MEET.

The Union Song-Meet will be held in Louisville, May 16-20, five successive nights. The class will, if possible, sing through "Great Songs of the Church"—the best four-hundred songs of songdom, and technical instruction will be offered to those who desire it. A number of visiting song-leaders and singers are expected, besides delegations on different nights from surrounding churches. Tuition will be free, and it is believed that homes can be provided for all who come, free of cost. Come and be with us! The spiritual uplift of these gatherings will be worth your while. The acquaintance with the greatest hymns, the enthusiasm, and the spirit of true worshipful singing that song-leaders are sure to carry home with them will repay any church for sending its preceptor to the class.

An "Ink-Pencil" is the most delightful thing to write with. Softer than any lead-pencil, always of the same point, requiring no pressure, yet bearing any amount of pressure, as for manifold with carbon, nor needing (like the fountain pen) to be held in one certain position, it is the ideal thing for fast and easy writing. All that however *provided* the ink-pencil works perfectly. The WORD AND WORK has made a trade for this remarkable pen with the Inkograph Company and we can now supply all our friends and subscribers. Price \$1.50; or free for three new subscriptions.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Robert Allen Rhodes, the seven and one-half pound son of Brother and Sister E. A. Rhodes, was born February 24.

This has been a mild winter in Tokyo and the missionaries are glad, for it is not only a saving in fuel, but the streets are very nasty in rainy weather and when a snow melts. A Bible class in a Chicago church paid over \$6,000 to missions in one year and pledged itself to raise \$8,000 the next year. The class is made up of about 100 business and working women. * * Sliding paper doors and paper windows and partitions are standard equipment in Japanese houses. * * China has a population of about 400,000,000 who are, most of them, starving for the spiritual bread of life. Shall we not send them the message? * * Bro. J. H. Pennell has made a good start toward building up the right kind of a church in the Hawaiian Islands. He should be fully sustained in prayers and gifts. * * The church at the old Nashville Bible School has given \$7,945 to missions in six years and has increased its mission gifts from \$355 in 1915 to \$3,760 last year. * * Reinforcements are needed in Japan. Where are the suitable workers who will come? Which are the loyal congregations to send them? * * On the last Sunday in February, the writer attended the morning worship at Zoshigaya church where Bro. McCaleb preached; took dinner with missionaries at the Bixler-McCaleb home; attended the afternoon meeting of missionaries; in the evening taught a class at Otsuka church which meets in Bro. Ishiguro's hired house; and later in the evening taught a class in the Bishop-Vincent residence.

It was Paul's ambition to preach where no one had ever preceded him with the gospel message. Rom. 15:20. If we are going to be apostolic, imitators of Paul (1 Cor. 11:33), we must get the gospel to those people of earth who have never heard it. Evangelization at home (where frequent opportunity is given for hearing) is important; but is it not also important among the 1,000,000,000 souls of earth *who have never heard even one time?* * * Japanese farms average about three and one half acres to the family. Rice, barley, wheat, buckwheat, peas, beans, sweet potatoes and tea are the principal crops. * * Bros. Bixler, Herman Fox, Harry Fox and E. A. Rhodes are spending much of their time in the language school. * * Are you willing to meditate seriously for *fifteen minutes* on the first two verses of the tenth of Luke? * * "To Him therefore that knoweth to be good, and doeth it not, to him it is sin."

New York Jews are organizing to check Christian missions among the Hebrews by raising an education fund of \$3,500,000 to hold them in line. * * Let us work while it is day.

A REQUEST FOR PRAYER.

DON CARLOS JANES.

I sit with my papers and typewriter at the long table in my room in the McCaleb house where the morning sun lights up the place and warms the porch upon which Baby Bixler is sometimes placed while her good mother is about other things. Mrs. Janes is over in Higashi Nakano where she has gone to abide in the Fox family for awhile as Sister Pauline is not very well. Several of the workers are in language school till awhile after noon. Sister Bixler has taken cold and Bro. Bixler may not get to school today. Sister Rhodes is caring for the young Mr. Rhodes, and Sister Cypert is busy with many things. The unfamiliar words set to a familiar American hymn tune comes through the house from Bro. McCaleb's near-by room where some of the natives come for instruction. Garden work, cleaning up work, remodelling at the dormitory, improvements at the meeting house, etc., are part of the "order of the day."

A heathen civilization is not the same as a "Christian" civilization. These people have poor ways and poorer religion, but something makes us love them. Temples we see on every hand. Shrines and idols are too numerous. Sometimes we hear the temple drum; sometimes it is the pecking of a stick or something of that kind in the hand of a heathen bowed before the god shelf in his own home. Legally, Sunday is a holiday, but you could scarcely tell it by looking out at the shops and workmen. There they go with their necks well tied up and their feet bare even in winter, though some wear a cloth shoe and everybody is on the *geta*. They are so many and we are so few. Heathen priests are numerous and Buddhism has become aggressive, imitating the methods of those who believe in Jesus. The greatest need of the Japanese is Jesus Christ. To meet this need, there should be many more teachers of His truth. One item of our work now is to get a house built in the Shioda Mura section so at least one family can go there before winter sets in to look after the few disciples and increase their number before the teachers of error are established in that field.

Brethren cannot be expected to form correct conclusions about the conditions and needs here. Even those on the field may not feel the need as keenly as they should, but there is *intense need!* Human beings are beasts of burden, and senseless-images are gods! Think of it. Millions and millions in darkness. The graveyards filled with men and women who have gone from the field of probation without ever hearing the simple gospel which saves men eternally. I believe the churches are ready to enlist in larger measure than ever before if they only had sympathetic leaders to assist them in getting started.

Will not the reader observe what our Master Himself has said in Luke 10:2? Above all else, *pray*.

FIRST LORD'S DAY LESSON OF MAY.

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

Lesson 5.

May 1, 1921.

BIBLE TEACHINGS ABOUT EDUCATION.

Golden Text: Wisdom is the principal thing; therefore get wisdom.

Lesson Text: Deut. 6:4-9; Prov. 3:13-18; Luke 2:52.

4. Hear, O Israel: Jehovah our God is one Jehovah; 5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be upon thy hear; 7 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

13 Happy is the man that findeth wisdom,

And the man that getteth understanding.

14 For the gaining of it is better than the gaining of silver.

And the profit thereof than fine gold.

15 She is more precious than rubies:

And none of the things thou canst desire are to be compared unto her.

16 Length of days is in her right hand;

In her left hand are riches and honor.

17 Her ways are ways of pleasantness,

And all her paths are peace.

18 She is a tree of life to them that lay hold upon her:

And happy is every one that retaineth her.

52 And Jesus advanced in wisdom and stature, and in favor with God and men.

wisdom of the world?" What are we told of "the wisdom of the world?" (1 Cor. 1:20; 3:19, 20; Jas. 3:15). Where hath the true wisdom its beginning? Prov. 1:7. What constitutes "the fear of Jehovah?" Prov. 8:13. What are the characteristic marks of the true wisdom? Jas. 3:17. If one has not wisdom where and from whom can it be had? Jas. 1:5. What further steps will lead to it? Prov. 2:1-11.

Deut. 6:4. Who is the God of Israel? (Acts 14:15; Eph. 1:3). What is told us about this our God? 1 Cor. 8:6. How often is the name of God mentioned in verse four? (Comp. also Numb. 6:23-27; Isa. 6:3). Is there any significance in this?

Verse 5. What does the Lord Jesus call this commandment? Matt. 22:38. Is it sufficient simply to serve or to worship Jehovah? What does Jehovah require? To what extent does He want to be loved by us? Is He worthy of such love? Is He supremely lovable? Why do men not love Him? (1 Thess. 4:5). Is it worth while to know Him? John 17:3. Why do men not know Him? 2 Cor. 4:3, 4. How do we come to know and love Him so? 1 John 4:19. How does the love of God always manifest itself? 1 John 5:3.

Verses 6, 7. Where shall they lay "these words." What should be the one chief topic of conversation in a Christian home? Would not this in itself be a great education to the children of that home? How often and on what occasions should the word of God be discussed in the home? What would the world think of people who did that? What would God think of them? Which is more important? 1 Cor. 4:3.

Verses 8, 9. Is this figurative speech? For what use is the hand? for what the eyes? What would it mean then to bind God's word upon our hands and between our eyes? What is it worth to us to see everything in the light of God's word, and to be controlled in all we do by God's word? Would not that be a first-class education (a preparation for life) for our children?

Proverbs 3:13. Whom does God pronounce "happy" here? Is this "the

Verses 14, 15. How does the value of wisdom compare with silver? with gold? with anything else you may imagine and desire?

Verses 16-18. What does Wisdom always bring with her? If not always now—are there endless days and unsearchable riches laid up somewhere? How does her way compare with the way of the transgressor? (Ps. 32:10, 11). What did the Lord Jesus say of His yoke and His burden? Matt. 11:30. What is Wisdom to everyone that layeth hold upon her? Must she be laid hold of and held fast? How is that done?

Luke 2:52. How did the childhood of the Lord unfold and develop? Is this the normal pattern? How can such a blessed development be secured for a child?

NOTES ON LESSON 5.

WHAT EDUCATION IS FOR.

The aim of education is to fit and prepare for life. If his education makes a man good, wise and happy; and renders him a benefit and blessing to his fellow-men, it is **true education**. If it fails of that it is only a failure, an education that does not educate, and not worthy of the name. Measured by that standard the boasted education of our times is in great part an empty pretense and falsehood. It does not make men better nor happier in proportion to its great claims; and while it adds usefulness and ability, it is questionable whether much real blessing has come through it.

MORE THAN "SKIN-DEEP."

Education must go deeper than the training of the body and informing of the intellect. It must reach **the heart**—the inward disposition; the secret, inmost source of thought and action. All other education will be perverted to selfish and evil use, if the heart is not right; but if the heart is truly taught, a little even of other training will bear blessed fruit. This, however, the most important department of education is that which is most generally overlooked and ignored. But God emphasizes it above all else. To God's way of rating there is infinitely more value and wisdom in a **good man's heart** than in an educated fool and evil doer.

WISDOM AND TRAINING.

The Wisdom extolled in the Bible is not any sort of science, philosophy, erudition and "learning." It is the **disposition** to do right, to do it gladly, willingly, preferably, spontaneously. It rises in the fear of God, and is made perfect in love. "Foolishness is bound up in the heart of a child;" but the rod—the discipline—of a true education will drive it far from him. "The first necessity," says John Ruskin, "is to learn to **do right under whatever compulsion**—until you do it of your own choice, and then you are a man." "Train up a child in the way in which he should go, and when he is old he will not depart from it." The early impressions, the early turn given to a life, is what in most cases counts most. "But I do teach my children," replies a disappointed parent. But **training** is more than teaching. It means both telling the child what to do, and then to stand over him and to see that **he does it**. If it seems hard, remember the child's future happiness is all at stake; yea, and even his eternal salvation may hinge on it. Whether it is worth while to spare your child and yourself a little present unpleasantness and to let him go to ruin and perdition later—**judge ye!**

THE HEART OF TRUE EDUCATION.

The word of God is that which molds the life, which purifies the heart, which enlightens the eyes, which guides the feet in safety along the perilous way. True education must be rooted in God's word. "Behold I have taught you statutes and ordinances even as Jehovah my God commanded me. . . . Keep therefore and do them; for **this is your wisdom and your understanding in the sight of the peoples** that shall hear all these statutes and say, Surely this great nation is a **wise and understanding people.**" (Deut. 4:5, 6). This word should be talked and taught in season, out of season, in the Christian home—morning, noon, and night, the first thing and last thing and all along between. God is not mistaken. He knows what is good and

is too good to mislead us. Blessed the father and mother who know how to do this, and whose life before their children is such that they can do it consistently. And blessed are the children who receive such education: it will make them to prosper and live long on the earth (Ps. 1:3; Josh. 1:8) and it will make them "wise unto salvation." (2 Tim. 3:15). No more precious, priceless heritage can parents leave their children. You may not be able to bequeath them silver or gold nor lands nor houses; but if they go forth from under your roof full of the word of God they will be fitted to meet the exigencies of life.

SECOND LORD'S DAY LESSON OF MAY.

Lesson 6.

May 8, 1921.

REST AND RECREATION..

Golden Text: The streets of the city shall be full of boys and girls playing in the streets thereof. Zech. 8:5.

Lesson Text: Leviticus 23:39-43; Deut. 5:12-15; Mark 6:31, 32.

39. Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. 40 And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days. 41 And ye shall keep it a feast unto Jehovah seven days in the year: it is a statute forever throughout your generations; ye shall keep it in the seventh month. 42 Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths; 43 that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God.

12. Observe the sabbath day, to keep it holy, as Jehovah thy God commanded thee. 13 Six days shalt thou labor, and do all thy work; 14 but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. 15 And thou shalt remember that thou wast a servant in the land of Egypt, and

1. On the need of Rest. (Mark 6:31, 32). See also Notes).

Where had the disciples been, and what had they been doing? See Mark 6:7-13; also verse 30. Did the Lord Jesus recognize their need of rest? Where did He take them for a rest? How great had been the rush and pressure? Did they actually get that rest that time? (s. 33, 34). Was the Lord fretted over that? (Luke 9:11). Why not?

II. God's Provision for Rest.

See Notes.

1. For Israel. Of what feast does the printed lesson speak? (Lev. 23:34). Were there other feasts besides? (See Lev. 23, and Notes). What rest was to be observed weekly? To what nation (exclusively) was this 7th day rest (Saturday) commanded? Why? (Deut. 5:15; Ezek. 20:12, 20). Does such a provision indicate anything as to the physical and spiritual need of all men? On what day did the church assemble and worship? (Acts 20:7; 1 Cor. 16:2). What further and long extended seasons of rest did God provide for Israel? (Notes). Was God a hard taskmaster to His people? Who was Israel's hard master? What will they say when their age-long chastisement is over? (Isa. 26:13. Comp. Deut. 28:47, 48).

2. For Us. What effect does faith in God through our Lord Jesus Christ have upon us (a) in regard to worry and anxiety? (b) covetousness? (c) pride and ambition? Do these things wear men out? Shou'd a Christian have time and strength for prayer,

Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day.

31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. 32 And they went away in the

Bible-study, family-worship, the assembly of God's people; specific work for God, and peace for sleep and time for needed recreation? Will God grant this to His trusting children? See Ps. 127:1, 2. If we put God first will His blessing be with us? If we suffer any earthly loss thereby, can He make it good? **Find answers to these questions in the Notes.**

boat to a desert place apart.

NOTES ON LESSON 6.

REST AND RECREATION.

The lesson is intended to bring out the Bible's teaching on rest and recreation. If rest and recreation are needful for man, we may expect to find some teaching concerning it in the Book of God.

1. **Rest and Recreation Necessary.** "One of the marked features of our modern strenuous and hustled lives is fatigue. Large numbers of men and women are being constantly overdriven. The rush of life is incessant, and the pace is daily becoming more rapid. The breakdown of even the strongest is a common feature. Nerve troubles claim their victims from every home. Insanity is appallingly on the increase, and suicide has again become a too common method of escape. The moral effects of this stress and strain are more saddening than the physical. The happiness of life is lost. The peace of men's homes is broken. The alienations and separations of so many are simply the quarrels of the worn and the spent and the overstrained. When a man returns from hours of hustle and drive, exhausted and chafed, to a home where a woman has been overburdened throughout a long day, a single word of complaint or a sharp demand too often ends in a bitter and sundering dispute. But most serious of all is the spiritual distaste and blight which men suffer. To a worn and overstrained man faith and hope in God are difficult, and prayer is a burden. The man who thinks he needs a holiday that he may recruit the exhausted energies of body and brain and nerve is aware of only half the truth. A great part of his weariness is weariness of spirit. He needs a quiet season of the soul." (W. M. Clow.)

2. **God has provided rest and recreation for His People.** It is Pharaoh that cracks the whip over the poor driven slaves and cries "Ye be idle, ye be idle," and doubles their tale of bricks and forces them to gather their own straw besides. It is the bondage of the world and its prince and god, that with the whip of fear and anxiety, and with the goad of covetousness and burning ambition drives and drives men and women on into the mad race of modern competition. But God says: "It is vain for you to rise up early, to take rest late, to eat the bread of toil, for so he giveth unto his beloved sleep." (Ps. 127:2). That is not to say that He disparages hard work and earnest, arduous effort; on the contrary (See Lesson 3) He requires it; nor that there are not times of special emergency when the needed rest must be denied. But He gives His people, who trust in Him their seasons of rest, and saves them from nervous haste and flutter and worry, and inhuman toil. He gives them heart's ease through all their labor, and strength as their days, and joy and peace for their journey, and the sleep of the righteous and carefree. But those who are anxious, and those who are minded to be rich, fall into a snare and pierce themselves through with many sorrows (1 Tim. 6:6-10).

HOW GOD PROVIDED REST AND RECREATION.

For His people Israel God planned an abundance of restful seasons—but not vacant, empty, unoccupied seasons. They were times for worship for the service of God, for hearing and meditation, for sweet social intercourse in reference to the things of God, rejoicing and thanksgiving (as in the Scripture-lesson of today—the Feast of Tabernacles). The weekly Sabbath was bound strictly upon Israel (and never upon any other nations) as

a day of rest, a token twixt Him and them. (Deut. 5:1, 2). Every seventh year was to be free from toilsome labor—the sabbatical year. Two sabbatical years came together every half century—the 49th and the 50th which was the year of jubilee. (Lev. 25). Every year there were three great feasts, for each of which every male Israelite must present himself at Jerusalem. These took up a good deal of time, and with the subsidiary feasts and solemn occasions an almost incredible portion of their time went unto the worship and the coincident recreation in which **Jehovah** was always the center of their rejoicing. **God was never hard on His people.** He promised moreover to bless their land and the labor of their hands with abundant fruit that they might suffer no need or loss. It is characteristic of the people that they could by no means bring themselves to trust Him thus far, and they did not keep their sabbatical years, and greatly neglected His feasts. They were **too busy.** They toiled on therefore and gained nothing by it, but lost much every way.

For His People Today God provides rest and rejoicing in another way. He frees those who are willing to trust Him from anxiety and gives them sweet contentment of heart (Phil. 4:6 7; 1 Tim. 6:6; Heb. 13:5, etc.) that takes the baneful fever of care and ambition out of their blood. It will give them courage to quit their Sunday work and time to meet with the brethren in Christ in leisure and devotion on the first day of the week to break bread. It keeps him from working needless "overtime" to make an extra penny, and gives him time and strength to read his Bible and to have family instruction and prayer with his family every day. His faith moreover helps him to put first things first (Matt. 6:33) and to find time, means, and energy to do special work for God. And if even so his life is toilsome (as it may and will be, but not like that of the world)—there remains yet a great and sweet rest for the people of God. (Heb. 4:9).

As for amusements and recreations let us remember that in this also every good thing is from God only. (Jas. 1:17). The devil cannot really give us a good time. The sin-tainted pleasures he offers bring distress and not happiness, as countless victims can testify. Any occasion of joy and merriness to which we could invite the Lord Jesus (John 2:2) is good and desirable.

THIRD LORD'S DAY LESSON OF MAY.

Lesson 7.

May 15, 1921.

WORKING WITH OTHERS.

Golden Text: Ye are the body of Christ, and severally members thereof. 1 Cor. 12:27.

Lesson Text: 1 Cor. 12:14-27. (Read Notes).

14. For the body is not one member, but many. 1 If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. 16 And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But now hath God set the members each one of them in the body, even as it pleased him. 19 And if they were all one member, where were the body? 20 But now they are many members, but one body. 21 And

Verse 14. What is the apostle endeavoring to illustrate? Is the case of the members of Christ's church just as that of the many members which constitute a body? Read Rom. 12:4, 5; See verse 27 below. Does the figure of the body with its many members perfectly illustrate the idea of **co-operation**? Does each member work for all? Do all work together for the good of each single one? Do all together co-operate in doing the task of the whole? Should any member think he is the whole body? Or should any think he can do nothing at all?

Verses 15, 16. Do the differences in the make-up of the members prove

the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. 22 Nay, much rather, those members of the body which seem to be more feeble are necessary: 23 and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; 24 whereas our comely parts have no need: but God tempered the body together, giving more abundant honor to that part which lacked; 25 that there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. 27 Now ye are the body of Christ, and severally members thereof.

Verses 22-25. Are even the apparently more feeble and useless members necessary to the body's well-being? Upon what parts do we bestow most honor and ornament? Should we do otherwise in regard to the poorest and feeblest members of the church? Why not? Does God do the same? On whom may He bestow the most abundant gifts? Why? If the stronger members should come to feel that they could do without the weaker what would that result in? Did God design that the members should feel their need of each other? Does that increase our loving care for one another?

Verse 26. What is the result of this wise arrangement? Are we bound to gether in common interests, and in mutual sympathies? What then should we be careful to do? (Eph. 4:3).

Verse 27. What do all the children of God together constitute? Are they thus vitally joined together? Is the church merely an organization or a vital organism? Where is its life-giving and controlling power? (Col. 1:18).

NOTES ON LESSON 7.

"WORKING WITH OTHERS."

This is the title of the lesson. It is too large a title. The scripture-text studied has one, and only one, thing in view: the mutual co-operation of the members of the church. Now the members of the church are those who are "born of God," saved and thus added to the Body by the Lord Himself. (Acts 2:47). The title of the lesson should therefore be "Working together as Christians." The Lord has given us no instructions how to co-operate with the world in its big schemes and enterprises. We are in the world indeed, but not of the world. God commands the Christian not to enter into any sort of partnership on equal terms. mutual compact, fraternity, fellowship, or anything which yokes him and them together with those who are of the world and out of Christ. (2 Cor. 6:14-18). When working at any honest labor in anybody's employ he should of course prove himself faithful, diligent, a good man to work with. This is right and only right. Or if he employs workmen in his business, Christians or outsiders, the Christian should be a good man to work for, kind and fair to his employees. In whatever place and situation the Christian's conduct should be a credit to his Lord.

that they do not belong to the same body? Does each member have to be like the eye in order to belong to the body? Should the foot be disowned because it is not like the hand?

Verse 17. Would not the whole body be disabled if all the members were the same? Is the unity we have in Christ one of sameness, or one of harmony and love? Is it any wrong if the members are different in temperament, in abilities, in their peculiar angle, and personal characteristics? But if we condemn and exclude one another on account of such differences, is that wrong?

Verse 18. Who has set the members in the body and given to each his peculiar talent and faculty? Did He do that to please the members or "as it pleased him?"

Verses 19, 20. Would it really be a "body" if all members were identical? What does it take to constitute a "body?" Is any member independent of the other and the rest?

WORKING TOGETHER IN THE CHURCH.

In the personal peculiarities which distinguish us—in our various attitudes and turns, lies our usefulness to the church. But in that also lies the danger of disruption. Because another Christian does not see a thing precisely as I do; or because he sees something that I have not seen; or because his method of working or his gift and talent or temperament is radically different from mine; because what he does is of little seeming importance, or apparently much greater than anything I have been able to do—I may be tempted to discount him or even to disown him. Such things have happened countless numbers of times. It is a great loss and injury. Our love, as well as good sense, in the Lord should prevent it.

HOW WE DIFFER AND HELP ONE ANOTHER.

We do have individual characteristics. Therefore each of us is useful in his place, and fills a need of the body; and therefore we need one another. The Holy Spirit working through the apostles (for example) did not disturb their personal characteristics. One cannot, for example, read John without feeling his vast spiritual heights and depths. He was a mystic of the highest type. Therefore God made use of him unto untold blessing. Then turn to James: all is practical here—it is what you do that counts. James and John do not contradict one another; neither do they say the same things in the same way, or bring forward the same side of truth. Each in his place is supremely important, and we can no more do without the one than the other. Each needs the other's counterbalancing weight. People of James' turn would go to a bad extreme if they had no John to open their eyes to the infinities of God; and people of John's spirit need James to bring them down to the earth. Why should they not love and help one another and accept each of the other's help?

Peter and John are of equal love and zeal: they both start running to the tomb of Jesus. John can outrun Peter—but at the grave he stands and timidly and reverently peers in. But Peter leaps into the tomb the moment he reaches it: that is Peter's excellence. Then John also goes in: that is Peter's influence upon John. Or again—John's quick spiritual perception is first to recognize the Lord in the stranger who stood on the beach (John 21) and he says to Peter: "It is the Lord"—but sits still. Peter, though too dull to see like John yet quick to act, forthwith girds on his coat and leaps overboard to be the first at his beloved Lord's feet. And doubtless his zealous act quickened the movements of all the rest and set them in greater haste. And Peter did not reproach John for inaction, and John did not cast up to Peter his dullness. This is a picture of the co-operation and mutual helpfulness in Christ Jesus, which extends to all the good work and word of the whole Body.

FOURTH LORD'S DAY LESSON OF MAY.

Lesson 8.

May 22, 1921.

**THE CHRISTIAN VIEW OF THE FAMILY; OR
WHAT A CHRISTIAN HOME SHOULD BE.**

Golden Text: Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged. Col. 3:20, 21.

Lesson Text: Luke 10:38-42; 2:51, 52; 2 Tim. 3:14, 15.

38. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was cumbered about much

Verse 38. Where was this home, and what do we know of it? (John 11:1; 12:1-3; Matt. 26:6, 7). Who seems to have been the mistress and owner of the house?

Verse 39. What are we told of Mary? Where do we see her each time she is mentioned? (John 11:32; 12:3). What

servicing; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. 52 And Jesus advanced in wisdom and stature, and in favor with God and men.

2 Timothy 3:14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Which are able to make thee wise unto salvation through faith which is in Christ Jesus. Are the really needful things many? What is the one thing needful? What part had Mary chosen? When we choose that part can anything deprive us of it? What effect on the home if all do this?

Luke 2:51, 52. How old was Jesus here? (Luke 2:42). What marked His attitude toward His parents? Why did He do this? Golden Text, Heb. 10:7. What was the course of His growth and development from Boyhood to Manhood?

2 Tim. 3:14, 15. Of what child do we learn here? What did Timothy inherit from his mother and grandmother? (2 Tim. 1:5). How was this faith implanted in this child's heart? (How does faith always come? Rom. 10:17). What are these "sacred writings" (i. e., Holy Scriptures) Timothy had learned from childhood? Are they such that even a babe can study them to profit? What are they able to do for us? Is such wisdom worth while? Is it an inestimable blessing to a child? Through faith in Whom do the O. T. scriptures make us wise unto salvation? If we know not Jesus have we not lost the key to it all? As to v. 14—does it make any difference from what source our teaching comes? From what two sources did Timothy's instruction come? (2 Tim. 1:13). What One Source behind both these?

is implied here by the word "also?" Had Mary done no work?

Verse 40. What was Martha so greatly burdened about? What did Mary put first? Did she resent her sister's preference? Did the Lord Jesus really care so much for the meal and lodging as Martha seemed to think? What would the Lord have preferred? If the house and the meal had been a bit neglected over that, would the Lord have minded it so much? Was He more anxious to give or to receive? Was Martha's anxiety really a compliment to the Lord? After all, was it not the expression of Martha's love for Him? Did the Lord know that? But how could she have expressed her love better just then? What did she even dare to ask the Lord to do? Did she almost seem even to blame the Lord a little with Mary's indifference to the household cares?

Verses 41, 42. Which of the two did the Lord Jesus reprove? Would He not reprove us also for being "anxious and troubled about many things?"

NOTES ON LESSON 8.

THE SCOPE OF THIS LESSON.

The lesson emphasizes especially the great importance of the Word of God in the home. Above all household concerns and cares comes the word of our Lord. Chief and foremost place must be given to it; definite and favorable time must be made for it. It is one thing needful to make the home what it ought to be. Moreover, a child instructed faithfully in the word of God from babyhood inherits that "unfeigned faith" which is precious above all computing for its influence for time and for eternity. Here lies the crying need of our day.

This is the first and foremost duty of parents to their children. The will of God to children regarding their parents is also brought out in the example of our Lord and the teaching of the Golden Text.

FIFTH LORD'S DAY LESSON OF MAY.

Lesson 9.

May 29, 1921.

MAKING THE NEIGHBORHOOD CHRISTIAN.

Golden Text: Love worketh no ill to his neighbor: love therefore is the fulfilment of the law. Rom. 13:10.

Lesson Text: Luke 10:25-37; Acts 2:44-47.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readeest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

44. And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had

Verse 25. What was the lawyer's motive? What question did he put to the Lord Jesus? Did he assume that man must do something in order to inherit eternal life? Where did he get that? (Rom. 10:5). But did anybody ever get life by that route? (Gal. 3:11, 12, 21, 22). How do we get life? (Rom. 6:23; John 3:16; Acts 11:18; Rom. 6:4; Eph. 2:8-10).

Verse 26. Why did the Lord point him to the Law? (Gal. 3:24).

Verses 27, 28. What was his answer? Was he absolutely correct? Who said so? If a man did this would he live? But did any man ever so merit life? Why did Israel always fail of doing that? (Heb. 3:10; Deut. 5:29; Jer. 17:9). What did they need? (Deut. 30:6). When and where do we receive the circumcision and the life both as a free gift? (Col. 2:10-12). Do we love God in order to gain something from Him? (1 John 4:19).

Verse 29. Why would he have wanted to justify himself? Did he feel condemned? Must every sinner feel condemned when he sees the demand of the Law? (Rom. 3:19, 20). What ought a man do in such a case? (Luke 18:13). How did the lawyer try to justify himself?

Verses 30-32. What sort of condition was the traveler in? Why should something be expected of a priest? (Mal. 2:7). Did the priest measure up? What position did the Levites hold? (Numb. 8:14). Did the Levite act accordingly?

Verses 33-35. What sort of man came next? Was anything at all to be expected of him? (John 4:9). How did he put the priest and Levite to shame? Is it not a disgrace when the selfishness of God's people has to be rebuked by the kindness and mercy of a rank outsider? Did the Samaritan do the task perfunctorily or did he do it heartily and thoroughly? What lesson in that for us? Did it cost the Samaritan something to do this? Can we do any real good without trouble and sacrifice?

need. 46 And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, 47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

17, 18). Where did these early Christian meet daily? Where did they eat their meals? What was their frame of heart? How did the people regard them? Who were those the Lord "added to them?" (Acts 2:38-42).

Verses 36, 37. What application did the Lord Jesus make? To whom then should we be neighbor? Ought we also do likewise in Christ's name?

Acts 2:44-47. The fellowship in the Early Church. Under what impulse did they do this? (Rev. 2:4). Did they have to do that, or did they simply want to? (Acts 5:1-4). But what does love demand? (1 John 3:

NOTES ON LESSON 9. "MAKING THE NEIGHBORHOOD CHRISTIAN."

The scripture text does not correspond with the title of the lesson. It ought to be something like "Doing good unto all men, and especially to the household of faith." (Gal. 6:10). A man's kindness and mercy when done in Jesus' Name will go far toward "making his neighborhood Christian;" but not always, and rarely or never all the neighborhood. Neither the Lord Jesus Himself, nor Paul, nor Stephen, nor any other of God's servants, were able to "make their neighborhood Christian." The Lord Jesus' home folks (i. e., His townspeople) cast Him out (Luke 4) and His own brethren did not accept Him. (John 1:10; 7:5). Salvation is not by neighborhoods; but here and there, many or few, as they will hear and receive the gospel. God is "taking out" a people for His own name. (Acts 15:14). The endeavor to sweep people in by masses has led to infant-baptism, and to other wrong methods; and thus to corruption and great disappointment. But while we cannot "by some means, save all," we should "by all means save some." A child of God should so live as to win to Christ, if possible, all with whom he comes in contact. It is a great and worthy aim.

OUR ATTITUDE TOWARD THE CHURCH.

It should be noted again that the second part of the lesson (Acts 2:44-47) speaks not of a worldly community and "neighborhood," but of the church of God, newly come into existence. In that sweet, early love, the fruit of the Holy Spirit which indwelt these new Christians, they joyfully parted with their earthly possessions to supply one another's needs. Most of them did so; but none of them of compulsion. There was no requirements to that effect as Acts 5:1-4 shows. This spirit should exist now. Christians ought to be very kind and helpful to one another. Such active love marks us in the sight of the world as Christ's people. (John 13:35).

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