

WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE
WHOLE COUNSEL OF GOD.

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

2626 Montgomery Street, Louisville, Ky.

Address Business letters simply, Word and Work, Louisville, Ky.

Co-editors: *Stanford Chambers, H. L. Olmstead, E. L. Jorgenson.*

Subscription	One Dollar a Year
Single Copies	Ten Cents
In Clubs of Four or More	Seventy-five Cents Each

VOL. XX.

MARCH, 1927.

No. 3.

NEWS AND NOTES

The office editor of The Word and Work (E. L. J.) will be absent from Louisville, between issues, one week in each month (rarely more) through 1927. This week will be devoted to Song Drills, Bible Readings, and Revival Meetings, and will come as a rule following the second Sunday in each month. The February week was devoted to St. Louis; March is promised to Ebenezer Church, Harrodsburg, Ky., April to Bohon, Ky., May to Strathmore Blvd., Toronto, etc., etc.

All mail directed to our office will be handled as usual by our helpers there, or promptly forwarded for attention.

From Greenville, S. C.: "Work slowly progressing. 1927 starts well."
—G. F. Gibbs.

From Jasonville, Ind.: "We have concluded our meeting: five were added."—K. C. Spaulding.

From Toronto: "We are enjoying Brother Olmstead in his work with Bathurst Street. He surely is a fine teacher and preacher. The meetings are keeping up fine.

I was with the church at Hamilton every Lord's day in January; meetings good."—A. M. Stewart.

"The church here (Tremont Temple Baptist Church, Boston), is thinking about changing hymn books, in which case I shall recommend the only church hymnal on the market today, namely, 'Great Songs of The Church.'" —R. G. Schell.

Bishop R. W. Peach, Professor of Ecclesiastical History and of Hymnology, Reformed Episcopal Seminary, Philadelphia, says of "Great Songs of The Church": "It is a superior collection. The book manifests an evident combination of hymnic knowledge and conscientiousness. Number 438 is a charming translation; and Number 53 is an unusual and useful treatment of the ministry of angels."

The Burnett Ave., church (colored) has planned a week of "white" preaching, beginning Sunday night, March 6, the following being the order of preachers: Janes, Wright, Smith, Jorgenson, Boll, Friend.

M. Keeble, of Nashville, is to preach through the second week. Pray for Brother Bowser and for this good work.

"Since Nov. 1, 1926, Tennessee Orphan Home has placed 36 children, has admitted 14 new children, and has re-admitted 15 formerly placed in family homes. We have had unusually good health among the children this winter, and we are advised that all the children in family homes are well, and those of school age are attending schools in their respective communities."—John W. Fry.

From Valdosta, Ga.: "School work is progressing nicely. Our enrollment and foreign students have shown considerable increase. We are looking forward to more definite steps, the Lord willing."—G. B. Dasher.

Two of our books are utterly sold out: "The Book of Revelation," and "The Kingdom of God," both by Brother Boll. These books have been much in demand. We have received a gift covering perhaps half the cost of re-printing "Revelation," and this work is now being carefully revised and improved for re-publication. Are there friends, able and willing to help, who would like to see both books re-issued at an early date? All our books and tracts are sold so low that it is impossible to finance the first expense except by the gifts of those who wish thus to share in the spread of Truth.

"The work at Borden, Ind., seems to be very good. I preached last time on 'Prayer,' and on 'Am I my brother's keeper,' and the meetings were the best we have had. Brother Boll is to hold their meeting this year."—C. T. Clay.

Our supply of the 1926 Bound Volume is gone. We could bind 8 or 10 copies for those who were missed, if ordered at once.

J. M. Hottel writes from Lawrenceburg, Tenn., that the work keeps him busy, but that he is enjoying the school work, and the association with Thornberry and Coffman.

We have a small stock of E. N. Glenn's valuable Church Directory. The commercial traveler, tourist, home-seeker—all who move about to any extent—should own and carry a copy. Price, 50c; in quantities of 25 at 40c.

The Highland church, Louisville, under the blessing of God, and the spiritual leadership of Virgil Smith, is conducting ten regular services weekly. The young Ormsby Ave. church has a full program also, and Brother Wright's life and teaching are more and more appreciated. South Louisville, where D. H. Friend is laboring in word and doctrine, is about to break through the walls of their inadequate building, literally, and plans to erect a larger tabernacle.

"On January 9 I closed a meeting at Hamby, Texas, that was different from most meetings. The church decided to have a week of Bible reading. We did not know whether the general public would attend, but it was thought it would be worth the effort for the church. To our surprise the attendance grew from the start until we could hardly ask for more. Each night we had a short service for the children before the regular service began, and to our delight they sat with Testaments throughout the services, reading with keen interest. As a result of this week of study and reading—a deeper spirituality, more information gained and given, and a hungering on the part of all for more knowledge of God's Word.

Last summer I conducted a revival at Lovelady, Texas, by using from one to two chapters of Acts each night. This was my sixth meeting at that place, and all felt that more real good was accomplished than from any of the other meetings. The attendance was the largest we had had in the six years. That was my first experience at that kind of work, but in the three I have conducted I have been amazed at the absolute silence and reverence given, besides the results in additions have been most satisfactory. Many a congregation can increase its usefulness by having these readings, especially if directed by a preacher who is well acquainted with the text. The idle winter seasons are good times for them. The unbroken chain of thought and continued story has an appeal that's winning."—O. E. Phillips.

—"for what shall it profit a man if he gain the whole world and lose his own soul?"

ENGLANDS CURRENT FICTION WRITERS: THEIR RELIGION.

H. L. OLMSTEAD.

A symposium by about a dozen of England's modern Literary lights conducted by the Daily Express reveals the fact that none of them save Mr. Compton Mackenzie (Roman Catholic), believes in even the remotest way in those great facts of the gospel which have been held by Christians during the centuries of Christianity's existence.

Mr. Arnold Bennett avers that he has never at any time believed in the divinity of Christ, the virgin birth, heaven, hell, the immortality of the soul, or the inspiration of the Bible. He says, "So far are these denials from seeming bold, they are commonplace to us (to him and his friends) and they very rarely trouble to repeat them, much less argue about them." He further says that "neither the dogma of the Christian religion nor any other religion enters into his social, spiritual or intellectual life at all."

He is quite certain however, that two things prove the existence of God. The law-controlled universe, and the force in men called "conscience." He also thinks "Christ understood better than any other the secret of happiness." He thinks the probabilities are in favor of existence after death, and that if there be such an existence our actions here will affect it forever. Christ's moral teachings also come in for a share of favorable comment.

Miss Rebecca West views Christianity as a "phase of Revelation," but "the doctrine of the virgin birth is an absurdity," and "the doctrine of the Atonement is irrelevant." She praises the Christian spirit of tolerance and says it represents the merciful hand of Christ thrust through the ages to save the next Christ from crucifixion. To her, tolerance means letting people "do what they like and say what they like by which means the Divine is given a chance to express itself."

Sir Arthur Conan Doyle gives his religious experience in an interesting way. From Catholicism to agnosticism, which is a station on the road to truth, and finally to spiritualism where certain "shining ones" come to us "with a message which is clear, definite, practical, reasonable and beautiful." Christ is to him a "brooding Spirit," and it is not for us poor mortals to say how much of the Divine was in Him. He thinks this spirit yearns over the world which is his special care, and that he is still our friend and brother. To him spirits are angels and mediums are prophets and spiritualism supplies the missing essential in religion—Spirit Communication. The phrase "intellectual nightmare" describes better than any other the doctrine of the Atonement in Sir Arthur's view.

This is but a few samples of the "Religion" of these writers of fiction. It would seem that they are still unable to get out of the realm of fiction even when they attempt to write on religious

matters. From Arnold Bennett to Israel Zangwill, as one reads, he is impressed with the conviction that they are all men and women at sea, and when a traveler would ask them the way to port they one and all point to the whole circle of the horizon and say, "it is all very beautiful, just sail to the horizon!"

Another thing which impresses us is that most of them, if not all, are satisfied with Christ's moral teaching and find in Him a wonderful ideal of life, and some of them think he is in some sense a revelation of God to man, and they all feel that there is either certainly or quite likely a life after this one and think that our conduct here will affect our existence there. Truly, we have represented here all phases of modernism from liberal theology to a complete rejection of the whole Bible. We have the spectacle of men ready to believe what Christ has to say about love to God and to man, but unwilling to accept what He says about whence and why he came and whither he has gone. It appears that they would have the fruits of Christianity without Christianity itself. They, having neglected the light of Bethlehem's star, will no doubt sooner or later turn, as Sir Arthur Conan Doyle has done, to the "wizards that peep and mutter." We warn all who seek for communication from such "shining ones" that the Devil can change himself into an angel of light and that there are "spiritual hosts of wickedness in the heavenly places.

One cannot help but wonder if these literary lights have really honestly read their Bibles through consecutively with a desire to do his will, as it is found therein.

These writers were all born and educated in a civilization which owes the most to the book which they refuse to believe. The spirit of "love", "kindliness", "service to fellowman", "works" and "tolerance" which they without exception hold forth as the only religion does not spring out of nothing. Without doubt the world has been helped. It is no longer a question as to whether Christianity will help the world: it has done it. Christ is no longer on trial. The light which lighteth every man has shone and these gentlemen are not the judges of the light. The light judges them. They and not it are on trial and how far short they are seen to come! They do not know Him and are in no position to judge of him. They are like slum-raised children endeavoring to reproduce upon canvas the glories of a sunset on the plains, or the lights and shadows of a mountain sunrise. The Apostle Paul was surely as wise as any one of them and "knew whom he believed" better than they. It is the height of folly to expect the fruits of Christianity to survive after Christianity is destroyed. The New Testament is a record of the facts which have produced the "Gospel of Kindness" about which all Modernists prate.

A hundred million in India have never heard the name of Jesus, not even in blasphemy.—*King's Business.*

"I SAID, YE ARE GODS."

R. H. B.

To the Lord Jesus the scriptures of the Old Testament were paramount and final authority. What the scriptures said settled every question with Him. He endorsed the scriptures in detail and He endorsed them as a whole. He quoted from them and made reference and allusion to them, and in His use of the scriptures He held them as the supreme and inviolable authority. With them He repulsed the Devil; with them He confuted His adversaries; upon them He vindicated His Divine claim and mission: "These are they that bear witness of me." What the scriptures were to Him, that must they be to those who believe in Him as the Christ, the Son of the living God.

The passage which forms the heading of this article, was quoted by the Lord Jesus Christ from Psalm 82:6, and presents certain peculiarities that are worthy of our special attention.

The Jews had taken up stones to stone Him. The Lord Jesus quietly asked them for which of His good works they were about to stone Him. "For a good work we stone thee not," they replied, "but for blasphemy; and because that thou, being a man, makest thyself God." (John 10:33). The ground of this charge is found in His claim (vs. 25-30) that God was His own Father (comp. John 5:18) and that He and His Father were *One*. It was more than they could endure out of the mouth of one who in their eyes was but a man. And it is only fair to the Jew to say that upon their own premises they were in the right: had Jesus been but a man and had He claimed to be the Son of God, in that unique and exclusive sense in which indeed He meant it, and in which the Jews understood Him, He would have been a blasphemer, and according to the Law worthy of death. (John 19:7). The whole question—and one which every man must decide—is whether Jesus was an impostor (whether purposely or by delusion, it matters not) or whether He was what He claimed to be, THE SON OF GOD. In the former case death was the just penalty; in the latter perfect submission and worship is His just due at our hands. Decide this: it is not a question that can be left undecided (Matt. 12:30). And upon the decision hangs every man's destiny. (Acts 4:12).

In this instance the Lord Jesus made use of a peculiar argument—not in this case to set forth His whole claim, but to open the eyes of the Jews to the fact that even a common man in certain positions when acting in God's name, may be clothed with the dignity and authority of God, and hold a subordinate title of "Sons of the Most High." A glance at Psalm 82 shows that this inspired word concerns the judges of Israel. God is seen standing "in the congregation of God," judging "among the gods." The context shows that these "gods" are men who administrate God's office of judgment among men (comp. Rom. 13:1). In the Law the term "Elohim," elsewhere translated *God*, is repeatedly

used in an ambiguous sense, as referring to the judges of Israel. (Exod. 21:6; 22:8, 28, R. V., margin). In their office they represent God, and, thus standing in His place, are called "elohim," that is, "gods." The Jews knew that. They also knew that the position and title of being "gods" in this sense, did not conflict with the Oneness of the one God in whom they all believed and whom they worshipped. The judges of Israel were but representatives of God, a manifestation of His presence and work among the people. For they had their place by His appointment, and they did His work, delegated to them by Him. In that sense they were "gods."

Now (the Lord Jesus argued) if He called *them* "gods," who themselves were but recipients of God's word, servants therefore—if they by virtue of their God-delegated work and office among men may properly bear such a title (for so says the scripture, *and the scripture cannot be broken*: what it says it says and means!)—how can you charge with blasphemy the One whom God has especially set apart to do His will perfectly, and for this purpose sent Him into the world, because He said, "I am the Son of God"?

It is not that He claimed no higher prerogative for Himself than the judges of Israel. He did. They were but *men* to whom the word of God came; but *He* was Himself, the Word sent forth from heaven, the perfect Representative of all God's will and Divine character among men. If then the little "gods" when applied to the judges of Israel as representatives of God in their subordinate office, did not clash with God's supreme exclusive claim, and His perfect Unity, will you say He blasphemes upon His Father's mission to set Him forth in His perfect way, because He claims to be *the Son of God*?

Is He really that perfect Messenger and Representative? Seek and see. If He is, He is indeed the Son of God, in that high, exclusive sense; and this claim does not detract from the Father's, for He sets forth the Father's full glory. Nor does this fact clash with the truth of God's unity, for He and the Father are one. But if He is not what this claim asserts, He were worthy of death. How do you judge it? If you accept Him as that what He really is, He becomes to you the Channel of all God's grace and salvation; if you reject Him there is no other, and you must go into darkness forever.

"Here is a man who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life come, beyond question, from Christ. There must therefore be a Christ; and it is worth while to have such a helper and redeemer as this Christ undoubtedly is, and as He here reveals Himself in this wonderful disciple."—*Stanley on Livingstone.*

"THIS IS THAT."

Acts 2:16.

A PRINCIPLE IN PROPHECY.

The text and context shows a principle in dealing with prophecy which we would do well to study. An inspired man by the power of the Holy Spirit brings together an ancient prophecy and a present day historical event and says "*this is that.*"

The wise man of the East, with the inspired book in hand, views the star in the sky, and says, "*this is that.*" The word "star" where it occurs first in the Old and first in the New Testament have been brought together—"this is that." The wise man reads the poetic prophecy:

"I see him but not now;
I behold him but not nigh;
There shall come forth a Star out of Jacob
And a sceptre shall rise out of Israel."

Book in hand, guided by a star, he comes to Jerusalem with the question, "Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him." By a wise man's book, the book of Daniel, they were able to compute the approximate time when "the anointed one—the Prince," should appear. Book in hand, the star in the sky, this wise but uninspired man can say as he opens his treasure and worships the "Star out of Jacob," "*This is that.*" Num. 24:17; Dan. 9:24; Matt. 2:1, 2.

Daniel with the inspired prophecy of Jeremiah in hand reads where it says, "Seventy years" and looks about him to see that God had "stirred up the spirit of Cyrus, king of Persia." He beheld also the chiefs of the people whose spirits "God had stirred," and felt within himself the impress of a divine power. It was even so as Daniel said, "*This is that.*" Dan. 9:1-3; Ezra 1:1-5.

Even that wicked and uninspired king of Israel, Jehu, demonstrates the principle, we are here seeking to impress. Observing the remains of Jezebel after the dog's repast, he said: "*This is that,*" and it was truly so. 2 Kings 9:30-37.

The early Christians, with the prophetic words of Jesus ringing in their ears, said, so history relates, "*This is that,*" and fled from the besieged city so obediently that not one was lost in its destruction. The principle of bringing together of "this" in history with "that" in prophecy worked the salvation of the elect. Who is it that says the principle of "*this is that*" is unimportant? Luke 21:20.

THE PRINCIPLE OF PROPHECY APPLIED.

Our Lord expects His people to be benefited by "the things written aforetime." Faithful teachers of "the word of truth" should not let such an important and oft-repeated fact go by unnoticed or passed by lightly. The cunning of satan as "an angel of light" and his ministers as "ministers of righteousness" would

lead us away that we might be entrapped with the world. "We are not ignorant of his devices. 2 Cor. 11:13-15; Luke 21:34-36.

It is not necessary to know the day and hour, not even the year, when our Lord will come for His own. As the balmy air and the budding tree tells us of spring, so "the signs of the times" are given to tell us that He is near. As the end-time draws on, the signs increase and the outline becomes clearer. The strict Pharisee could discern the face of the sky, but not the signs of the times, and for his failure denied his Lord and fell into the judgment of the wicked. Signs are for our benefit. "Even so," it is said, "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Again, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Still again, "Knowing the season . . . The night is far spent, and the day is at hand." Do we see any signs? Are we in the light? Do we know the season? Luke 21:31; 1 Thess. 5:3; Rom. 13:11-14.

In the last days, "Perilous times," scoffers at the promise of Christ's Coming, activities of "spirits" with "doctrines of demons," "pleasure-mad Christianity," "having a form" but "denying the power," Godless professors bringing in "destructive heresies, denying even the Master who bought them; a time of "falling away;" the cry everywhere, "The Bridegroom cometh." Why, brethren, look around you! Thousands of preachers who deny every fundamental of the gospel and The Master of the House and the Book of His giving. With book in hand and our eyes open, truly we can say "THIS IS THAT."—*Chas. M. Neal, in The Sower.*

"CHATS ABOUT CHINA."

By Sallie Ellis Hockaday Benson.

This is a short book about Benson's first year in China. It is not a treatment of one single subject; but it is written in separate chapters.

Many ask for a long letter about the customs of the people, our experience, etc. It would take all our time to answer all letters, but this book will more than answer the questions.

Each chapter deals with some particular subject, as: Shopping in Hong Kong; The Trip up West River; Kwei Hsien—A Typical Chinese Town; Shek Fan (Chinese eating and foods); Singing the Tones (Studying the language, and some of its peculiarities).

It is a neat paper bound book of about 75 pages and contains 15 chapters.

We do not expect to make money on the book, but we want to get people better acquainted with some of our problems and experiences here.

All profit, should there be any, will go to the China Mission. Price, \$6 a dozen, postpaid, or 55c single copy. We have given the responsibility of selling the book to Lewis T. Oldham, (Missionary of Church of Christ, Volunteer for China). Address him, 804 N. Morrill St., Morrilton, Ark.

George S. Benson.

Each missionary in the world has 100,000 upon which to work, while at home there is a minister to every 700.

There were no missionary organizations in the early church. —Robt. E. Speer. And better work has never been done.

WHAT THINK YE OF THE HOLY SPIRIT?

PAUL B. HOLCOMB.

We are baptized into the name of the Father and of the Son and of the Holy Spirit. Most of us have something approaching an understanding faith concerning the Father, who is on His throne in heaven and the Son, our Savior, who is seated on His right hand. But what about the Holy Spirit whose temple we are? Jesus promised us the Holy Spirit as a "Comforter" and "guide" who was to abide with us forever. Through the Holy Spirit alone, are we to receive power to offer acceptable service to God. The Holy Spirit is given as "an earnest of our inheritance." The possession of the Holy Spirit is the very thing which marks the difference between the children of God and the children of this world. What do we, the professed followers of Christ, know about Him?

After several years of public teaching of the Word of God, a conviction of ignorance concerning the Holy Spirit was forced on the writer. It was an unpleasant shock. Further investigation only served to bring a further realization of lack in the matter. An appeal was made to brethren for public teaching and in private conversation. At least, two-thirds of the requests were ignored. Some responded with real helpful teaching, but by far the larger part of the teaching was negative and even contradictory. There was general agreement on one point, viz., that the Holy Spirit does little or nothing that our religious neighbors believe that he does.

The writer was ignorant on this subject and knew it. He also perceived that many of his brethren are ignorant and *do not know it*. Their ideas on the subject for the most part would lead one to the belief that the power of the Holy Spirit was largely exhausted in the Apostolic age. Some think that the Spirit of God really dwells in his children. Others think that the Word alone is what dwells. Most of them were "hazy" on this point. The trumpet certainly "gives forth an uncertain sound" on this subject. Assuredly it would be difficult under such teaching to learn any profitable and helpful truth concerning this Comforter.

Plain statements of the Word are juggled into the past or the future to relieve the exigencies of the present and to "harmonize" with the "views of the brotherhood." The lack of knowledge on this our present help is surprising and appalling.

An appeal to religious neighbors proved of very little help, even though they talk more of the Spirit than we do. A great number of opinions and notions were "proven" by personal "feelings" and "experiences" which could be of very little value to one who has never had the "feelings" and doubted that they were ever produced by the Spirit of God. When the internal strife and bitter contentions of preachers who claim to be "directly called of God" to their work, and "directly led by His Spirit" in it, are considered, any testimony from that source requires careful examination.

We, who profess to be guided by the Word, and the Word only, "have not whereof to boast" over them. But we are exhorted to "give diligence to keep the unity of the Spirit in the bond of peace" and "the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, meekness, self-control." Who of us then can lay claim to being led by the Spirit?

Jehovah said "My people are destroyed for lack of knowledge." We are drifting on in doubt and ignorance when we have help at hand, all that an all-wise, all-merciful God can give us, if we will only take advantage of his help. "Woe unto the pastors who destroy the sheep of my pasture." The contradictory negatives usually advanced as the Bible teaching on the Holy Spirit are a poor substitute for the Guide and Comforter which the Savior himself promised us.

Careful, prayerful study of what the Word of God reveals on this subject will bring rich rewards laying aside all fleshly wisdom for "they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof. If we live by the Spirit, by the Spirit let us also walk." "For as many as are led by the Spirit of God, these are sons of God."

Note by the Editor.—The article given above touches a great need. Recently in some of our class- and prayer-meetings we made a study of the subject of the Holy Spirit, taking up all the passages bearing on the subject, both in the Old and New Testaments. It was a great revelation to most of us, and resulted in a quickening of the spiritual life. Some of the results of those studies will shortly appear in articles on the Holy Spirit in the Word and Work.

WONDERFUL BOOK OF GOD.

Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life.

Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers in our ear long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-by, we shall meet again;" and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light.—*Henry Van Dyke.*

SPIRITUALISM.

Spiritualism is no new thing. To His ancient people God said, "There shall not be found among you . . . a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them (the Canaanites) out from before thee." Deut. 18:9-12. Passages might be multiplied, but the above is sufficient to show that "Spiritualism" is a return to heathen abominations utterly abhorrent to the Lord. To a believer in Divine Revelation the question is not, "Is it true?" but, "Is it right?" and the above passage supplies an emphatic negative answer. From its own authorities, its misleading and mischievous nature can be fully demonstrated. In "Spirit Teachings," through the "mediumship of W. Stainton Moses (M.A. Oxon.)," published by "The London Spiritualist Alliance Ltd." 1912, we read:—"There are spirits who delight in such personation, and who have the power, under certain conditions, of carrying out elaborate deception. Such take names which they see to be desired, and would reply equally to any name given them . . . (they) counterfeit manifestations, assume names, and give erroneous or misleading information. . . They victimize mediums in divers ways, and find a pleasure in the bewilderment of mind which they cause . . . (they) befool inquirers who have asked for personal information" (p.p. 240-244).

Sir Arthur Conan Doyle says, "We have unhappily to deal with absolute cold-blooded lying on the part of wicked and mischievous intelligences. Everyone who has investigated the matter has, I suppose, met with examples of wilful deception, which occasionally are mixed up with good and true communications" ("British Weekly," Aug. 28th, 1919). No wonder that even Mr. Moses wrote: "The voice from beyond the grave is uncertain, and, when it can be tested, frequently delusive, if not absolutely and mischievously false."

In "Light," one of their official magazines (Feb., 1902), we read, that "little dependence is to be placed upon spirit communications. . . The dictum of a spirit through a medium must not be taken as an authority. . . cannot be taken as settling any dispute or the truth of any doctrine."

In the "Dialectical Society's Report on Spiritualism" we find the following dialogue between Dr. James Edmunds, and Signor Damiana, a medium:—

Dr. E.: "How can you distinguish between a medium who is an impostor, and a spirit that is a liar?"

Signor D.: "You cannot distinguish."

There are so many similar admissions that the difficulty is to make a selection. Sensible folks will surely ask what is the good of such communications? and why risk being victimized by impostors and liars?

Paul wrote, "But the Spirit distinctly says that in later times

there will be some who will fall away from the Faith, and devote their attention to misleading spirits, and to the teaching of demons, who will make use of the hypocrisy of lying teachers" (1 Tim. 4:1-2. 20th Century N. T.).

A fulfillment of this prediction is seen in the foregoing quotations; and is further seen in that Spiritualism denies all the fundamentals of the Christian Faith.

On the "Propaganda Hymn Sheet," published by "The Spiritualists' National Union," it is stated that Spiritualism "supercedes the old and effete conceptions of truth, and gives us nobler and more rational views of God, nature, man, and destiny."

It is significant that in their rendering of the Doxology no place is found for the Son of God, the last line reading, "Praise God the High and Holy One."

"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the spirit of anti-Christ" (1 John 4:3).

Tested by that Spiritualism is decidedly anti-Christian.

Their view of the Bible is peculiar. In "Outlines of Spiritualism for the Young," p.p. 13-14, we read, "To assert that it is a holy and divine book, that God inspired the writers to make known His divine will, is a gross outrage on, and misleading to, the public. . . . The New Testament is made up of traditions and theological speculations by unknown persons. . . . A book so full of errors. . . requires to be read with care." But on page 53 we are told "that both the Old and New Testaments are quite full of Spiritualism." In "Spirit Teachings," p. 91, we read, "The attributing to a man of Divine honor. . . is a mischievous error." That Divine honor was claimed by, attributed to, and accepted by Jesus, is clearly seen in such passages as John 5:18; 10, 30; 20:28; Hebrews, etc.

Regarding the Atonement, the following from "Spirit Teachings" shows their position:—"We proclaim to you purer and more rational ideas than are contained in the orthodox notions of Atonement and vicarious sacrifice." (p. 91).

"No such fable finds a place in our knowledge" (p. 159).

"No vicarious store of merit can avail; no friend may bear the burden or lift it from the weary back" (p. 275). "It may be that the spirit may wander in gloom and desolation . . . groaning in lonely unrest, nerveless for the struggle, till the sin, through cycles of purgatorial suffering, has eaten out its virulence" (p. 275).

How refreshing to turn from this, and hear the voice of inspiration; "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

"Christ died for our sins according to the Scriptures" (1 Cor. 15:3); "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28, 29).

No uncertain, delusive, misleading, and mischievous voices from beyond the grave are needed to prove the truth of the Gospel

message. Myriads of living witnesses who have found rest, joy, and peace in Jesus, can sing,

"I came to Jesus as I was—
Weary and worn and sad;
I found in Him a resting-place,
And He has made me glad."

On the soul's accountability to God, the Judgment is denied; and we are informed that "The soul is the arbiter of its own destiny; its own judge." "Spirit Teachings" (p. 228).

In a public discussion the writer affirmed that Spiritualism is "Anti-Christian, wicked, and immoral"; his opponent resented very warmly the proof supplied, but he gave no answer to the following: "Do Spiritualist Societies ever expel immoral members? If so, on what grounds, seeing they believe that "the soul is the arbiter of its own destiny; its own judge"?"

Such a belief generally accepted would produce conditions such as obtained in the darkest days of Israel's history, when some of the foulest of deeds were committed; and the explanation given is "There was no king in Israel; every man did that which was right in his own eyes" (Judges 21:25).

Further Spiritualism teaches that the spirits induce people to commit sin. Thus "Spirit Teachings," p. 231, "Hovering over their old haunts, they live over again their wretched, polluted earth-lives, by influencing congenial spirits still in the body, and so gratifying their lusts and passions at secondhand."

The daily papers are continually corroborating the testimony of Dr. Randolph, a noted medium, who said, "Five of my friends destroyed themselves, and I attempted it by direct spiritual influences. Every crime in the calendar has been committed by mortals moved by viewless beings. Adultery, suicides, unjust divorces, . . . insanity; all this I charge to this scientific Spiritualism."

A murderer said, "I believe in spiritualistic influence, and my hand was guided in what I did by an unseen power" ("Evening News," Jan. 6th, 1909). A schoolmaster, who committed suicide, left the following testimony in a letter read at the inquest: "The Spiritualism I thought such a blessing has turned out a curse to me. I am doing better so far as money is concerned than ever I have done; and still I am forced into this awful act against my own wish, in a way you cannot understand."

Mr. W. T. Stead, writing on "The Seamy Side of Spiritualism," said: "There is little difference of opinion, even among the better class of Spiritualists themselves, as to the moral and physical degradation which overtakes the professional medium. A system cannot be defended which wrecks the moral and physical health of its votaries. . . . The tree of knowledge of good and evil seems to bear so much more evil than good that Eve had better stay her hand."

Out of the mouths of its own advocates Spiritualism is con-

demned. We may well ask, In what way has it helped humanity? Has any new truth been revealed? Has anything been added to the moral standard of the New Testament?

Its victims are those who desire to be "wise above what is written" in the Word of God.

The rich man requested that one might be sent from the dead to warn his brethren, and was told, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:27-31).

To us God has spoken in His Son (Heb. 1:1-2), and in the New Testament Scriptures all that is necessary to convert, consecrate, and fit us for the life to come is found.

"And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter; should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony! If they speak not according to this word, surely there is no morning for them." (Isa. 8:19-20, R. V.)—W. Croswaite, in *Bible Advocate*.

BOOK REVIEW.

"Russell H. Conwell and His Work." His authorized biography, by Agnes Rush Burr. Published by John C. Winston Co., Philadelphia, Pa.

From the quiet, simple, religious New England home, Russell Conwell went forth, as a poor farmer-lad, to accomplish his work. Little did he realize the magnitude of the great work that lay before him. With untiring zeal, amid many adversities, he advanced step by step through the business world endeavoring to do the work of two men. One, John King, who gave his life for Mr. Conwell, and the other one, himself. The motto, "Do It Now," actuated his life throughout. Unselfishness built the University, established the Samaritan Hospital and provided the means for the education of many. Although the methods used in his ministerial work were not entirely based on the New Testament, yet his sacrifice and love for men are worthy of our high regard. This book is very attractively bound, well printed, and illustrated; 438 pages which includes his world-famous inspirational lecture, "Acres of Diamonds." Price \$1.50. P. J. B.

Churches of Christ Missionary Portraiture.

A big, attractive and interesting group picture of missionaries and missionary persons, sixty faces from entirely new copper half tones; names, countries, dates; also appropriate quotations. Systematically arranged and printed on highly finished engravers' proofing paper, size 22x28 inches. All ready for the frame. Agents wanted in every congregation. Send \$2.00 for sample copy and begin to earn money quickly.

WILLIAM JASPER BROWN.

On January 20, 1927, at Nelsonville, Ky., where he had gone on an appointment to preach, Brother W. J. Brown fell asleep in Jesus. He was almost 65 years of age (born March 29, 1862) and widely known and beloved among the churches as a faithful, thoughtful, earnest and able preacher of the Word of God. He obeyed the gospel at the age of 22 and soon began to preach, so that for more than forty years he has continued as a minister of the gospel of Christ. His field of labor extended from Michigan to Florida, and from Illinois to New Jersey, but the greater part of his work lay in Indiana and Kentucky. Among the places where he preached in Indiana are Coal City, Cloverdale, Covington, Lyons, Dugger, Linton, and Sellersburg; and in Kentucky, Frankfort, Nelsonville, Winchester.

Stanford Chambers, W. E. Ellmore, and W. F. Cline, were co-laborers with him in the gospel. For ten years most of his time during the summer was spent in tent meetings, which he thought was one of the best ways of reaching the people. Some fifteen years ago a meeting held by him and Brother Chambers resulted in the establishment of a congregation at Linton, Indiana, now a strong and flourishing church. It was a matter of constant regret with him that during the last two years of his life, owing to ill health and lack of opportunities in Philadelphia, he could not be engaged in preaching the year round. On December 16 he left Philadelphia for a preaching tour and visit, during which his last illness occurred.

His son, Paul, was with him in his last hours, which was one of the Lord's tender mercies to them both, for rarely was there such deep and tender devotion between father and son. With Paul, Brother Brown spent a great part of the last two years, in the city of Philadelphia, where Paul, a Ph.D. graduate, teaches in the University. He brought Brother Brown's body up from Nelsonville to Louisville, where the following evening funeral services were held in the house of the Portland Ave. Church, Brother Chambers, Brother Charles M. and Claude Neal, and R. H. Boll participating. The burial was at Martinsburg, where Mrs. Clara Brown, Brother Brown's first wife, and mother of Paul, is buried. There Brother Chambers again spoke, and others.

Thus ended the earthly life of our brother in the Lord—a simple, humble, unassuming, unselfish, pure, honorable life, of devoted service and simple faith and love. All who knew Brother Brown regarded him; and those who knew him well loved him for his work's sake and for his own sake. And his record and labor is with the Lord in whom he believed, and from whom, when He comes, each one shall receive his praise of God.

R. H. B.

SINDE MISSION.

Brother Lawyer and I have made a trip to the place where we expect to start up the other Mission Station, and where Brother Lawyer expects to build. We found a good site and marked it off. As soon as rains are finished, work will be started there, if the Lord wills.

We saw many big deer on the road and got four, besides five smaller ones. We had all the meat we wanted, gave much to the natives of the vicinity and brought a load home.

All seem to be eager to hear and learn some new thing. We will try to teach them the words of the Savior, that they may be saved. People continue to desire to become Christians. We had 48 baptisms during the year 1926. I wish we might hope for all of these to remain faithful, but some will be unprofitable servants.

We are looking for word from the Scotts any time, and would like for them to get here before the heaviest rains set in.

Send our personal contributions to Z. C. Thompson, Harper, Kansas, and all other contribution for Africa to F. B. Shepherd, 420 Graham St., Abilene, Texas.

W. N. Short.

Mohammedanism holds one eighth of the world.

ON FOREIGN FIELDS. MISSIONARY NOTES.

DON CARLOS JANES.

The work grows; praise God!

"We are planning to do much for the Lord this year."—*Sarah Fox.* ** Bro. George M. Scott, his wife, Ottis Reese Scott, and the daughter, Helen Pearl, left Louisville February 24th, bound for inland Africa, going forward well stocked with money, goods and prayers. ** Sister Ethel Mattley has been invited by the Chinese to open a new field where the language she has acquired will be usable. ** Brother Sherriff is enthusiastic about his new mission site where a house must be erected at a cost of about \$1,000. Some church could take up the matter of raising this fund. What congregation rises to the occasion?

Some other needs in Africa are a \$500 building for Merritt's hospital, a new car for Sherriff, another for Lawyers at their new outpost, a residence for the Scott family, a dipping tank for the stock at Sinde, and cash to clear some accumulated bills. ** Bro. and Sister E. L. Broaddus and Bro. and Sister Lewis Oldham are planning to go to China this year. Opportunity for two churches to take them under supervision and lay up treasures in heaven. ** Unfortunately some brethren are allowing their representatives on the foreign field to run short of funds which is wholly unnecessary for the churches will supply *any worthy missionary everything needed* if proper steps are taken. ** The writer of this page publishes a 4-page illustrated missionary bulletin which is supplied in quantities of ten or more a month at 25c each per annum. Order from 2229 Dearing Court, Louisville, Ky. ** "Brethren Short and Lawyer have been among the lions and big game."—*John Sherriff.* ** For an operation and a needed rest, Sister Sarah Andrews is to return with her Bible woman this spring and Bro. I. B. Bradley, Box 164, Cookeville, Tennessee, would appreciate prompt remittances for her passage. None are worthier than Sarah Andrews. ** "We are workers together with Him and it matters little on which side of the Pacific Ocean we may be."—*Ethel Mattley.* ** Bro. Oto Fujimori, of Japan, is soon to revisit the land of his conversion. Bro. McCaleb, owing to scarcity of workers, etc., defers his trip home. ** "Father does not wear such a worried look as he used to when he found it so difficult to 'make both ends meet.'" —*Molly Sherriff.* ** Bros. Bixler, Rhodes and Fox will soon be available for visits out among the churches which will prove profitable to those inviting them. In a short while they will all be starting back home—to Japan. ** Bro. George Benson has gone far up the West River, China, to spy out the land. His report will be worth watching for.

From each 100,000 church members in the United States, only 21 go to the foreign field and some of them are opposed.

The Lord's Day Lessons

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

THE USE OF THE LESSONS.

The Lessons of the First Quarter of 1927 are topical, dealing with the Christian Life. The printed Lesson Text is chiefly illustrative of the topic of the lesson, and is not so much intended to be the lesson itself. The Lessons are arranged as follows:

1. Questions on the Lesson Text. These questions with references given are designed to help the student to an understanding of the teaching of the printed text.

2. General Questions for Study. These are designed to call attention to the bearing of the text on the general scope and topic of the lesson.

3. Notes and Teaching Points. Teaching and suggestions and points to be brought up in the class, as the teacher may see good.

4. Questions for Class Use. These are simple questions suitable for use in the class, if the teacher prefers them to questions of his own.

The whole aim of this arrangement of these lessons is to lead student and teacher to study and think for himself, rather than to put all before him simply to be read off. It will be found that all personal search and effort pays greatly in increased interest and real blessing.

FIRST LORD'S DAY LESSON OF MARCH.

Lesson 10.

March 6, 1927.

SHARING THE GOOD NEWS.

Golden Text: Ye shall be my witnesses.—Acts 1:8.

Lesson Text: Acts 8:4-8; 2 Cor. 5:14-20.

4. They therefore that were scattered abroad went about preaching the word. 5 And Philip went down to the city of Samaria, and proclaimed unto them the Christ. 6 And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. 7 For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. 8 And there was much joy in that city.

2 Cor. 5:14. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore, all died; 15 and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. 16 Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. 17 Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are be-

Questions on Lesson Text.

Verse 4. Who were scattered abroad, and when and why? (See vs. 1-3). What message did these refugees carry everywhere they went? How far did some of them go? (Acts 11:19, 20).

Verses 5-8. Among them who is named specially? (Comp. Acts 6:5). Where did Philip go? Why was this an important advance step? (Comp. Acts 1:8). Were the multitudes ready to listen? What especially aroused their interest in Philip's message? What did Philip bring to their city? How did Philip's work result there? (Acts 8:12).

2 Cor. 5:14, 15. What is the great compelling motive of a true Christian life? What did Christ's love do for us? If He died for all, did not all whom He represented die through Him? What then should the new life be in which we afterward live? Was the old life a self-life? (Eph. 2:3). But unto whom shall we now live?

Verse 16. Do we now look upon men according to what they are by nature, or as redeemed through the death of

come new. 18 But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. 20 We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.

so receive it to hand on to others? (2 Tim. 2:2). Through whom did God reconcile the world unto Himself? Does He deal with men now according to their iniquities, or does He offer free pardon to all? What is meant by "the word of reconciliation"? (Rom. 1:16, 17).

Verse 20. Who were the original, authorized, inspired ambassadors of Christ? In what sense can (and should) every Christian be an ambassador? May we (and ought we) too beseech men on Christ's behalf to be reconciled to God?

GENERAL QUESTIONS FOR STUDY.

What is the title of this lesson? Have we "good news" which others need to hear and haven't heard? How badly do they need it? (Acts 11:14). What is another name for "good news"? (Rom. 1:16). Did the Lord command the spreading of it? (Mark 16:15, 16). Why?—What has the printed passage from Acts to do with the subject? What points in the passage from 2 Cor. bear specially on this? (Vs. 14, 18, 19, 20). Where especially ought the gospel be preached? (Rom. 15:21). What can we do toward carrying it there? (Go, pray (Matt. 9:37, 38), give; pray by all means; give what you can; go, if you can and are fitted; or all three). What has the Golden Text to do with the subject? Can we be witnesses as the apostles were? Why not? But can we hold up their testimony to men? Can we personally also testify to something? (Luke 8:39).

NOTES AND TEACHING POINTS.

The Title of the Lesson. The "Good News" is the Gospel. Even if there were no command, we would be under a natural obligation to share it with others who need it. (See "Questions for Study" above).

The Scattered Church becomes an evangelizing force. (Acts 8:4). Note how large a church it was. (Acts 2:41; 4:4, 32; 5:14; 6:7). Imagine such a multitude, burning with zeal, scattered abroad in every direction, and carrying the gospel message with them into every place. No wonder Paul could speak as in Col. 1:23! Ought every member of the church be a preacher of the gospel, each in his place and sphere? There are not enough of special "preachers" to reach all men; all Christians must tell the story.

Philip in Samaria. Samaria adjoined Judea, but was inhabited by another nation, holding a different religion. It was a bold step for Philip to carry the gospel thither, for race and religious prejudice was terrible, and the apostles themselves had not understood as yet that the gospel should be preached to Samaritans. But in the sequel they heard and saw and endorsed the work and helped in it.—Some of these scattered ones went much farther (Acts 11:19) and finally (quite a time later, no doubt) dared to preach to the Gentiles too.

The Love of Christ Constraining. (2 Cor. 5:14.) This explains Paul's untiring labor and lifelong sacrifice; the love of Christ impelled him. How was this love seen? He died for us all—a representative death on our behalf; which for us is the same as if we ourselves had died, and had been delivered from our old manner of existence with all its sin and condemnation, and are now through Christ living in a new life. (Rom. 6:3-7). This He procured for us at an awful cost to Himself. Henceforth our lives belong to Him.

Christ? Do we even think of Christ as under the earthly limitations under which He lived before His death?

Verse 17. Can a man be made all new? On what condition? How get into Christ? (Gal. 3:26, 27). What are some of the old things that pass away?

Verses 18, 19. Who is the Author of our new life and the new conditions? What did God do for us? To whom did He give the ministry of reconciliation and the word of reconciliation in the first place? (Matt. 28:18-20).

But (through the apostles) did we also

Since Christ died, a representative for all men, in a sense all died through Him. This enables God to deal with them all on the basis of free forgiveness and mercy. All are redeemed, but all are not saved: only those who accept the gospel. Reconciliation world-wide has been procured, and we must beseech all men to accept it. Though all have died through Christ's representative act, not all will come to Him that they might have life (John 5:40). He who comes in obedience of faith is made a new creature in Christ. (Col. 2:12). In this lies the urgency of the gospel-message.

QUESTIONS FOR CLASS USE.

- | | |
|--|--|
| 1. Subject of the Lesson? | 6. Where did Philip go? |
| 2. What is the Good News? | 7. What success did he have there? |
| 3. Why must we share it? | 8. What is the constraint of the Christian life? |
| 4. How many preachers were there of the church at Jerusalem? | 9. Is reconciliation provided for all men? |
| 5. When they were scattered abroad, what did they do? | |

SECOND LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 13, 192.

MAKING THE WORLD CHRISTIAN.

Golden Text: Go ye, therefore, and make disciples of all the nations.—**Matt. 28:19.**

Lesson Text: Matt. 28:16-20; Acts 16:6-15.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him; but some doubted. 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Acts 16:6. And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; 7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; 8 and passing by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them. 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to

Questions on Lesson Text.

Matt. 28:16, 17. What appointment had the risen Lord made with them? How did some act when they saw Him? What attitude did others take? When were their doubts all settled? (v. 18).

Verses 18-20. What is this usually called? (The Great Commission). Upon what does the Lord Jesus base His orders? (V. 18). To whom does He address the command? What were they to do? How were those disciples to be made? In what name were they to be baptized? What should they teach them after baptism? With what promise does He fortify the whole of it? How long were these orders to stand?

Acts 16:6-12. Who were "they"? (Paul, Silas, Timothy). When was this? (On Paul's second missionary journey). Did God carefully direct the missionaries' movements? Being debarred on either hand, and permitted only to go forward, where did they arrive? (Troas). What further direction did Paul get there? (v. 9). Where was Macedonia? (In Europe). At what city in Macedonia did they stop first? (v. 12).

Verses 13-15. Where was the first preaching done? Who was the first named convert? Why did she give heed to the things spoken by Paul? What step did she take at once? How was her love for the Lord manifest?

Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony; and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us; whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

GENERAL QUESTIONS FOR STUDY.

What is the title of this lesson? (See Notes). How wide is the reach of the "Great Commission"? (Matt. 28:18-20). Was that for the apostles only, or for us also? Even in the apostles' days, who did the greater part of this work?—In pursuance of this Great Commission, who is seen carrying the gospel over to Europe? (Acts 16). What European country was first reached by Paul? What city? What person? Why did the evangelizing of Europe mean much to us? How did Lydia herself aid the work?

NOTES AND TEACHING POINTS.

"Making the World Christian." This is again a mistaken and misleading title. The world will never be "made Christian." The world is the world; and true Christians will ever be a small minority in the world, but not of the world. While the age endures it will be the many that take to the broad way, and the few who will find the narrow road. And the last days of the age, instead of being the best and most glorious, will be the worst (Matt. 24:36-39; Luke 18:8; 2 Tim. 3:1,f; Rev. 6:15-17). It is good to know that: it will keep us from needless discouragement, and from mistaken efforts. This is an age of "election." The Lord is taking out from among the Gentiles a people for His own name (Acts 15:14). Paul's commission was "unto obedience of faith among all the nations," not, "of all the nations." (Rom. 1:5). He hoped by all means to save some; not by some means to save all. (1 Cor. 9:22). A far better title would have been, "Evangelizing the World." That is our task. We must preach the gospel to all nations, but we cannot convert all. There has never been a nation, or even a considerable district or community wholly converted, in all the 1900 years past. We cannot bring every man to Christ, but we can bring Christ within reach of every man. And that is what the Lord wants us to do.

The Golden Text: This must not be made to mean that every individual should or could be made a disciple. If that were our duty it has never yet been accomplished, by the apostles or any others, not even locally. All along the Seed has fallen by the wayside on the rocky ground, among the thorns, even where the gospel was preached, and comparatively little into the good ground. And among the wheat there have always been tares, and so it will continue to be until the Harvest. Our commission is to present the gospel to all the nations, and to make disciples among them of as many as will hear and heed, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.

The Work of Missions. This is the supreme task of the church today and always. Millions and millions have never heard. "If the present generation of Christians do not send the gospel to the present generation of the heathen, they will never get it." We have the command backed by the absolute authority of the Lord Jesus Christ, and for our assurance His promise to be with us all the days, down to the end of the age. (Render, "the consummation of the age," instead of "the end of the world." R. V. margin). Every Christian must take a personal, active interest in this work—praying, sacrificing or going himself.

QUESTIONS FOR CLASS USE.

- | | |
|-------------------------------------|-------------------------------------|
| 1. Title of the Lesson? | 6. By whose authority is it backed? |
| 2. Why is the title a mistaken one? | 7. How great is that authority? |
| 3. What is the Great Commission? | 8. What promise goes with it? |
| 4. To whom was it first given? | 9. What is the command? |
| 5. Why does it apply to us? | 10. How wide is the scope? |

11. If any accept the teaching what shall be done?
 12. Is there a teaching to follow after baptism?
 13. What shall all baptized believers be taught to observe?
 14. For how long is this to last?
15. What is the Revised Version marginal rendering of "the end of the world"?
 16. When will the age end?
 17. When Jesus comes will we be glad to have been engaged in this His great work?

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 20, 1927.

THE CHRISTIAN'S HOPE.

Golden Text: In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.—John 14:2.

Lesson Text: John 14:1-3; 2 Cor. 5:1-10; 1 John 3:2, 3.

1 Let not your heart be troubled: believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

2 Cor. 5:1. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. 2 For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: 3, if so be that being clothed we shall not be found naked. 4 For indeed we that are in this tabernacle do groan; being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. 5 Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. 6 Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord 7 (for we walk by faith, not by sight); 8 we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. 9 Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. 10 For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

1 John 3:2. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We

Questions on Lesson Text

John 14:1. Who said this? Where and when? (See John 13:1f). Was there occasion just ahead for their hearts to be troubled? Should they let their hearts be troubled? How prevent it? (Comp. Isa. 26:3).

Verse 2. What did the Lord tell them about His Father's house? Was He going away? What for?

Verse 3. Just as surely as He would go, what would He do? What would be one purpose of His coming back? Does He desire to have His own with Him? (John 17:24). When will this come to pass? (1 Thess. 4:16, 17).

2 Cor. 5:1. What does he mean by "the earthly house of our tabernacle"? (Comp. 2 Pet. 1:13-15). Why does he say "if" it be dissolved? (1 Cor. 15:51; 1 Thess. 4:17). In case it is dissolved, shall we be left without a "house"? What is reserved for us? Where? What is the difference between the "tabernacle" and the "building"?

Verses 2-5. What is our condition in His present tabernacle? (Rom. 8:23). What do we long for? (Comp. 1 Cor. 15:53, 54). Is it the unclothing (death) that we long for, or the being clothed upon? Is that God's purpose concerning us? What pledge does He give us in the meanwhile?

Verses 6-8. Whilst we are at home in our present body are we in the actual presence of the Lord? Do we see Him and His glory now, or do we have to walk by faith? Do we then cling to the present life and mode of existence? Why not? In case of death where are we till the resurrection? (Phil. 1:21-23). Does our hope center upon death or upon the return of our Lord and our resurrection? Where does the resurrection take place—here below or up in heaven? (See 1 Thess. 4:16, 17).

know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. 3 And every one that hath this hope set on him purifieth himself, even as he is pure.

first be judged before their Lord? What will come up at this judgment? (Yet, see the assurance in Jude 24; 1 Thess. 5:23, 24; 1 Pet. 5:10).

1 John 3:2, 3. What are we now already? Is it made manifest as yet what we shall be in that day? Does that mean that we don't know anything about it, or that it is not seen as yet? (Rom. 8:24, 25). What do we know? What does Paul call that event, in Rom. 8:19? (Comp. Matt. 13:43). If any one truly has such a hope how will it be manifest in his daily life?

GENERAL QUESTIONS FOR STUDY.

What is the subject of the lesson? In whom is all our hope centered? (1 Tim. 1:1). What is the "blessed hope" for which we look? (Tit. 2:13). When is our resurrection? (1 Thess. 4:16). When do we receive the crown? (2 Tim. 4:8; 1 Pet. 5:4). When do we enter in upon our inheritance? (1 Pet. 1:4, 5, 7, 13).

NOTES AND TEACHING POINTS.

Hope. We have fled to Jesus for refuge to lay hold of the hope set before us. (Heb. 6:18). Behind us is that from which we have fled for refuge to Jesus: that is what drives us to Him. Before us is the hope: that is the drawing power. Hope is the mainspring of all human endeavor. The plowman ploweth in hope, and in hope the sower casts forth his seed. Even a strong earthly hope has in a manner an ennobling effect; it tends to unify our efforts and to give life a definite aim. Moreover hope sustains our spirit in days of trouble. "What is my strength, that I should wait," said Job, "and my end that I should be patient?" (Job 6:11). It is the secret of true patience (Rom. 8:25). It holds us fast also in extremities—for which reason it is spoken of as the "anchor of the soul, both sure and steadfast." The man who has a real hope will work now and here to be fitted for the high place which God has in view for him. (1 John 3:3).

The Christian's Hope. The Christian's hope centers not in a thing or a circumstance, but in a Person. Not heaven, not the inheritance, not the New Jerusalem, not death, not even the resurrection—none of these things in themselves constitute our hope; but the Lord Jesus Himself, who will come for our deliverance (1 Thess. 1:10), for our salvation (Heb. 9:28), for our adoption, to wit, the redemption of our bodies, (Rom. 8:23; 1 Thess. 4:16); who through the grace that is to be brought unto us at His coming (1 Pet. 1:13) will present us before the presence of His glory without blemish in exceeding joy (Jude 24); from whom also we shall receive the crown of righteousness (2 Tim. 4:8), the crown of life (Jas. 1:12), the crown of glory (1 Pet. 5:4). Upon Him—what He is to us, what He will do for us, and in the fact that from His Coming onward, we shall be like Him and inseparably with Him for ever—rests the Christian's hope.

The Resurrection. That there is some heavenly overclothing, a house or garment (as it were) of incorruption and immortality, reserved in heaven for us, is shown in the passage from 2 Cor. 5. This however, does not deny that the old body figures in the resurrection. This present body, itself a member of Christ and a temple of the Holy Spirit (1 Cor. 6:14, 15, 19) will not be left in the power of death or corruption. It is to be redeemed at His coming (Rom. 8:23). It will not come forth as it was laid away, but it will come forth; and it will share in the marvellous power and nature of our Lord's resurrection body, spiritual, glorious. The living ones will be changed into the same (Phil. 3:21); and both the changed living and the raised dead will be caught up together (showing that the resurrection takes place on the earth) to meet the Lord in the air.

QUESTIONS FOR CLASS USE.

1. What is the subject of the Lesson?
2. What is hope?
3. What hope did the Lord Jesus leave to his disciples as He went away?

4. What would be one thing He would do at His coming?
 5. Where is this further explained? (1 Thess. 4:16, 17).
 6. If our body is dissolved, what is there for us?
 7. If not (if we are here alive at His coming)—what? (1 Cor. 15:51).
 8. As long as we are in this body are we "present with the Lord"?
 9. What is it to "walk by faith, not by sight"?
10. What is the habitation of heaven with which we are to be clothed? (Cp. 1 Cor. 15:53, 54).
 11. What is to be our chief aim now?
 12. Will there be a judgment for Christians?
 13. What position do we hold even now?
 14. Is it manifest as yet what we shall be?
 15. What do we know?
 16. What will the real hope lead us to do?

FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 13.

March 27, 1927.

REVIEW: STUDIES IN THE CHRISTIAN LIFE.

Golden Text: If ye love me, ye will keep my commandments.—John 14:15.

Devotional Reading: Rev. 7:9-17.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; 10 and they cry with a great voice, saying,

Salvation unto our God who sitteth on the throne, and unto the Lamb. 11 And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, 12 saying,

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? 14 And I say unto him, My lord, thou knowest. And he said to me. These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. 16 They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: 17 for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

THE TITLES OF THE LESSONS.

1. The Christian a Follower of Jesus.
2. The Standard of Christian Living.
3. The Christian's Use of the Bible.
4. Prayer in the Christian Life.
5. The Christian Overcoming Temptation.
6. The Practice of Christian Stewardship.
7. Making our Homes Christian.
8. Serving in and Through the Church.
9. Making the Community Christian.
10. Sharing the Good News.
11. Making the World Christian.
12. The Christian's Hope.

NOTES.

1. These all were Topical Lessons. Can you tell their aim throughout?
2. What is the one chief point you can recall of each lesson?
3. Has the study of these lessons affected my life for good in any one point? If not—what will I do about it?

The Word and Work Quarterly

From the first this quarterly has met with favor and its constantly increasing circulation shows that it is gaining in favor everywhere.

The advantages of it are these: first, *it is compact*: a lesson rarely covers more than two pages. No needless comments and data; yet enough for an understanding of the lesson. Second, *the question method*. The teaching of a verse can be brought out by direct statement. That is good—yet not nearly so good as when brought out by a well-put and suggestive question. It is all the difference of simply putting a gift in one's hand, or letting him reach out after it for himself. The student finds for himself what the teacher would tell him. The questions are generally so easy, the answer so obvious, that they serve chiefly to *call attention* to what the verse says. Sometimes a reference given supplies the answer. Sometimes the question is intended to provoke thought and discussion, rather than to be settled by an immediate answer.

The question method saves space. But it requires a little more time and effort than a mere reading off of comments requires. It is by that much more valuable. The effort to answer a question prepares the mind for the reception of the answer. Having sought and found the answer for himself the student is far more certain of it than if someone else, however trusted, had merely told him. Then it sticks better: he will remember what it was and why. Then there is that pleasure of finding a thing oneself, and that sense of ownership that comes with it.

The NOTES supply such facts and data, and connections, as are needful for an intelligent comprehension of the lesson. They are never weighed down with needless stuff bearing no relation to the spiritual and practical lesson.

The Teaching Points are suggestions to the teacher (and student) of points and themes that can be profitably brought out and discussed in the class. They also sum up thoughts suggested by the lesson.

Take up one of these lessons and give it a good study—answering the questions, looking up the references, reading the Notes. Once you have done that, we believe you will be won to the use of them.

* * *

PRICES—AND OTHER HELPS.

We also supply the Little Learner paper, 3c per quarter, the Picture Cards for primary pupils, 4c per quarter, the large wall chart (\$1), all for the younger classes. Our own Quarterly is for adults and the older young people—price 6c in any quantity.

Convincing Testimony that Webster's New International Dictionary Is Recognized as The "Supreme Authority"

Hundreds of Supreme Court Judges concur in highest praise of the work as their Authority.

The Presidents and Department Heads of all the leading Universities, Colleges, and Normal Schools give their indorsement.

Leaders of Thought, Action, and Culture in this Country, Canada, Great Britain, and Australia give their testimony in its favor.

The Government Printing Office at Washington uses the New International as the standard authority. For over fifty years the Merriam-Webster has held this distinction.

Get the Best

This great work is a whole library in dictionary form equivalent in type matter to a 15,000-volume encyclopedia.

It contains 451,000 entries—407,000 vocabulary terms with meaning, use, spelling, pronunciation, etymology; 12,000 biographical entries; 32,000 geographical entries; over 6,000 illustrations.

Do You Know the New Words?

Thousands of the words that have recently come into use are in the New International.

Try it on such terms as:

audio-frequency vitamin
Le Mort Homme helicopter

benzohydrol
pogo

irredenta
mud gun

Vimy
Putsch

FREE—Without cost or obligation, we will be glad to send you a sample page of new words, specimens of Regular and India Papers, a booklet "You Are the Jury."

The Colleges voted overwhelmingly in favor of Webster as the standard of pronunciation in answer to questions submitted by the Chicago Woman's Club.

The Actors of the country recently voted overwhelmingly in favor of Webster.

All States that have adopted a large dictionary as standard have selected Webster's New International.

The Schoolbooks of the country adhere to the Merriam-Webster system of diacritical marks.

The Publications of the country almost without exception use the work as their standard.

This testimony settles the matter when it comes to selecting a dictionary.



How Many Can You
Answer?

What is the Bertillon system?

What is the meaning of
savior-faire?

Who are the Fascisti?

What is the Carrel-Dakin
treatment?

What is the Montessori
method?

Countless questions such
as these are answered in
the New International.

G. & C. MERRIAM COMPANY
SPRINGFIELD, MASSACHUSETTS

WORD AND WORK

SOMETIME.

Some time when all life's lesson have been learned
And sun and moon forever more have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine out in deepest tints of blue,
And we shall see how all God's plans were right,
And how, what seemed reproof, was LOVE most true.

And we shall see how while we frown and sigh,
God's plans go on as best for you and me,
And, when we called, He heeded not our cry,
Because HIS wisdom to the end could see,
And even as parents disallow too much of sweets to craving baby-
hood,
So God, perhaps, is keeping from us now,
Life's sweetest things, because it seemeth good.

And if sometimes commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out the portion for our lips to drink.
And if some one we love is lying low,
Where human kisses can not reach his face,
Oh, do not blame the loving Father so
But bear your sorrow with obedient grace.

And you shall shortly know how lengthened breath,
Is not the sweetest gift God sends His friend,
And that sometime the sable pall of death,
Concealed the fairest boon His love could send.
If we could push aside the gate of life,
And stand within and all God's workings see,
We could interpret all the doubt and strife,
And for each mystery could find the key—

But not today; then be content, poor heart,
God's plans like lilies pure and white unfold,
We must not tear the close-shut leaves apart
Time will reveal the calyxes of gold.
And if through patient toil we reach the land,
Where tired feet with sandals loose may rest,
When we shall see and clearly understand,
I think that we shall say, God knew the best.

—MARY SMITH.

WORDS IN SEASON.

R. H. B.

COUNSELS OF HAPPINESS.

To "try" to be happy is the surest way to fail of happiness. It does not come by "trying." To make it an aim in itself, to chase after it, to grasp at it—these are the surest ways to miss it. It will always elude its hunters. And the reason of that is simple. The folk that pursue happiness direct are occupied with themselves—their own state of mind, their feelings and emotions. And that alone will make people miserable. Happiness, like salvation, comes by looking away from self. Happiness is a by-product that develops in the making of something else. When the proper conditions exist it will come of itself, and so gently and stealthily that one knows not how or when, hardly knows that it has come. Some people are so happy they do not realize it at all. They just go along satisfied and with peace in their hearts and do their works and carry their burden. For that seems to be an essential: no idle, burdenless man or woman is ever known to be happy. Nobody is so foolish as the one who seeks happiness by giving up his task, casting off his burden, side-stepping responsibility, or, worst of all, indulging himself in fleshly and selfish desires.

HAPPINESS IS A FRUIT.

The quest of happiness may be illustrated thus: Suppose a man in a far away isle should long for apples. How vain it would be to say, "Try to have apples"; or how foolish if by combining the various chemicals found in an apple, and by mechanical skill he should try to construct one. Nor all the dreaming or longing or philosophizing could bring him one. But a friend presents him with little apple-trees, and instructs him in the care of them. The little trees themselves are not at all what he wants, but planted, tended, and cared for the apples will naturally grow on them, even if he had not known it before. My illustration is very simple and somewhat deficient (for my happiness is never the sole and final object, as the fruit is in the apple tree) but so far as it goes it illustrates the point: *If you want happiness you must nurture the thing it springs from.* But the doing of that will likely take your mind clean off your own happiness.

THE PATH TO HAPPINESS.

There are a few humble, homely Bible precepts, which followed, bear wondrous sweet fruit. The first is *to be content*. "Godliness with contentment is great gain." "Content with such things as ye have." By far the greatest amount of unhappiness is due to discontent—fretting against one's lot and circumstances, and that bane of banes, self-pity; and the natural envy of others who seem to have things better, and the jealousy and hate and rage, and the self-seeking, and grief, and disappointment—all the progeny of little and big tormenting devils that may spring from that one bitter root. "But how can I be content

in my case?" you will answer. Well you cannot if you have no Father in heaven who cares for you, sees after you, knows you, loves you, and plans for your true welfare. You must know Him first. In a universe of blind laws and cruel chances, I do not see how you could reasonably have any rest of soul at all. You could not be free from anxiety unless you did something like the fabled ostrich's trick. Some folks driven by necessity do do it, and recommend it highly (they have even made a religious cult of it!) but it is not intelligent. No—if you have no Father—you may have grim desperation, a bitter determination to get by, or you may blind yourself to facts, or find refuge in a pipe-dream of optimism; but you could not be really contented or happy. But knowing God, the Father of our Lord Jesus Christ, and my Father through Him—things are different to me. If I suffer, He knows it, and He holds it in control that there be not too much—nor too little. There is reason and purpose and love back of all that concerns me. If my troubles are my fault—it is His chastening hand, and I will learn my lesson and presently my task is done. For He doth not always chide. If it is not directly traceable to my own fault, all the better: He knows what He is doing and why; and He only designs my dross to consume and my gold to refine. On the whole He will always lead me to green pastures and beside still waters by preference, and through the dark valley only when it must be; and I may count on it that goodness and mercy shall follow me all the days of my life, yea and (seeing that I am after all but a stranger and a pilgrim here) I look forward with confidence to dwell in the house of the Lord for ever. And *that* I cannot afford to miss: whatever it may require to bring me safely home, though tears and sorrow were my food day and night (which will *not* be the case)—but whatever it may take that I may go home, Lord grant me that.

"For I know the thoughts I think toward you, saith Jehovah, thoughts of peace and not of evil, to give you hope in your latter end." (Jer. 29:11).

BURDENS.

No human being gets through life without a burden. After the thoughtless years of youth are past and when real life has begun, sometimes long before, there is always a load, something that weighs and oppresses, some secret or open sorrow, some trial or grievous difficulty. We imagine we could be perfectly happy if only that one thing were lifted. Well—ask God. If by prayer and right effort any one evil can be removed it ought to be done by all means. But we need not think that we can avoid bearing some burden. Man is born unto trouble as sparks fly upward. Yet you can bear the burden contentedly, not only because it is the common lot of man, but because His hand has laid it upon you. It is your needed ballast. It holds you to Him, keeps you humble, checks your wrong tendencies, trains and develops. You will find at last that it was your blessing. There is an old story of a man who complained bitterly of his "cross",

so that an angel was sent and relieved him of it. However, since he must bear some cross, the angel led him to a vast building full of crosses of all shapes and sizes, and told him he might take his choice of one of these. The man tried one that looked small, but its edges proved sharp and it cut his shoulder most terribly. He took up one that seemed smoother, but it felt as if made of lead and he sank down under it. Next he tried a likelier one, but it seemed charged with fire that burned into his soul. He tried a number of others, but every one had something unendurable. At last, at the far door, he picked up yet one—and, lo, it was not too heavy, nor too sharp; it fit upon his shoulder and his neck almost comfortably. "I'll take this one," he cried with joy. "Very well," said the angel, "take it: that's the one you have had all the time."

God has designed your burden for you for your good and that you may be able to bear it.

THE SECRET PAUL LEARNED.

"I have learned in whatsoever state I am, therein to be content," wrote Paul to the Philippians. Like most of us Paul had to *learn* that; but what a precious lesson it was, and how it sweetens the toil of life. "I know how to be abased," he says—how to bear poverty, humiliation, suffering with calm contentment, making the best of it; "I know also how to abound"—how to bear myself in midst of plenty and comfort, neither getting wedded to it, nor being anxious and fearful of losing it again. He lived superior to the changes, always content. It is a great secret of happiness. "In everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want." And the secret of the secret was this: "I can do all things in him that strengtheneth me." (Phil. 4:11-13). What a joyful consciousness this must be—to feel oneself quite equal to anything that may come along. Can a man thus be captain of his soul? Yes, through Christ "that strengtheneth me." He will do as much for you. And that is not far from *happiness*.

TAKING INVENTORY.

But there is another ingredient to sweeten the cup: *thankfulness*. Now thankfulness is the expression of the appreciative heart. It is a secret of peace. "In *nothing* be anxious," writes the same Paul to those same Philippians (he had a right to talk!) "but in *everything* by prayer and supplication, *with thanksgiving*, let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your heart and your thoughts in Christ Jesus." In giving thanks you must needs "count your many blessings," and "name them one by one"—but there is no end to that. You get on your knees poor and you rise rich, for you have seen your wealth of blessing. More than all you feel rich in that you have *God*. The writer of the seventy-third psalm was full of murmuring and discontent, and he could not understand why his lot should be so hard, and why "the wicked" should have such a fine time of it. Doubt

chilled his heart. Does God care? Does He even know? Is there any profit at all in "walking mournfully" before Jehovah? But when he went into the sanctuary where the false glare of the world is shut out, and only the seven-branched candlestick's light shines, there alone with God he saw that even in that of which he complained God was good to him. And above all there was *God!* "Whom have I in heaven but thee? And there is none upon the earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." For the Lord is His people's treasure and inheritance, even as they are His. So he went into the sanctuary wretched and when he came out his face shone. "They looked unto him and were radiant, and their faces shall never be confounded." (Ps. 34:5).

GIVING THANKS FOR ALL THAT COMES.

"In everything give thanks, for this is the will of God in Christ Jesus to youward." (1 Thess. 5:18). "Giving thanks always for all things in the name of our Lord Jesus Christ, to God, even the Father." (Eph. 5:20). In everything—for all things—always. How could *that* be meant? A little girl who with her aunt, a nervous, care-pinched, burdened woman heard a sermon on Phil. 4:6, 7 ("In nothing be anxious", etc.) said, "Auntie, what does that passage really mean?" "Whatever it means," replied the aunt, "*it can't mean just that.*" Few of us come out so bluntly, but the thought lies in our minds. We discount God's word and make large allowance, until it means nothing. Give thanks always for all things? Why not, if *all things* work together for good to them that love God? (Rom. 8:28). If Joseph had known the end from the beginning he could very reasonably have given thanks for being sold into slavery, for being slandered, for being cast into prison—for was not God using all these things for his undreamed-of blessing and glory? And Daniel, when he knew that the law had been passed which doomed him to the lions' den, prayed three times a day and *gave thanks* as he had done aforetime. (Dan. 6:10).

Thankfulness is the effective preventive of murmuring, and the antidote for the "blues." The vision of God's host, His burning chariots and horsemen of fire round about us, stills our fears; and the vision of His love and care puts a song into our mouths of praise to Him who loved us. For He is good and His loving kindness endureth for ever. And some day we shall behold it with our eyes, and our mourning will be ended.

"Consciousness of sins"! Ah, that is what bows down the soul as a heavy burden, too heavy; that is what hardens the heart into deepening alienation from God; that is what paralyzes the spirit, so that we dare not look up to God or even think of Him. But that perfect Sacrifice of God completely accounts for all our guilt, so that there need be no more "consciousness of sins." (Heb. 10:1, 14.)