

WORD AND WORK

WORDS IN SEASON.

R. H. B.

WHERE IS GOD?

Most of us, probably, when we read of the glorious olden days when God talked with men and wrought openly before their eyes—the days of Abraham, Isaac, Jacob, Moses, Joshua, the judges, the prophets—days when God came forth from his hidden place and made bare his holy arm in the sight of men; the days of our Lord Jesus Christ and the apostles also—wish that we might have been privileged to be present then. It is well enough to hear of God by the hearing of the ear and we may be fully content with God's order to walk in the dark, by faith; but who could suppress the longing to see and know? In those days, seemingly more than in these, God was a refuge and strength, a very present help in trouble. They called, and he answered; they cried, and he stood up for their help and rescued them from flame and sword and brought them forth unharmed from lion's dens. But in these days fire consumes and swords cut and wild beasts devour. We call, and hear no response and see none. Heaven is silent. As when the prophets of Baal cried out to their god, and “there was neither voice, nor any to answer, nor any that regarded”—so it seems now to the children of the true God. Deep calleth unto deep at the noise of his waterfalls: all his waves and his billows of sorrow and trouble pass over them; the while the adversary scoffs and tauntingly asks, “Where is thy God?” The workers of iniquity prosper; worldlings enjoy life and succeed. And his people drink their bitter cup and are tempted to doubt and ask: “How doth God know? And is there knowledge in the Most High?” (Ps. 73:10, 11.) “As with a sword in my bones mine adversaries reproach me, while they continually say unto me, Where is thy God?” (Ps. 42:10).

“WHY HIDEST THOU THYSELF?”

Very keenly and no less than we, did the people of old feel the absence and silence of God. Even in “the days of miracles” it often seemed to them that God had retired from the scenes of conflict. And when later the interventions of God became rarer and less marked, their hearts cried out as do ours. We do so love to *see*: we want above all to grasp God's hand tangibly. We would be willing even to suffer all for him, if we could but feel the reassuring pressure of his hand and hear his voice saying: “Fear not, I am with thee.” But this silence, this absence, and all the misgivings that come with it—how can we bear it? “Why standest thou afar off, O Jehovah? Why hidest thou thyself in times of trouble? In the pride of the wicked the poor is hotly pursued”—they boast and renounce Jehovah and say, “There is

no God." "He saith in his heart, God hath forgotten; he hideth his face; he will never see it. Arise O Jehovah; O God, lift up thy hand: forget not the poor!" (Ps. 10:1-12). What a chord of response this strikes in our hearts; how our souls assent to the cry of complaint! The sufferer of the twenty-second Psalm says: "O my God, I cry in the daytime, but thou answerest not; and in the night season, but find no rest. . . . Our fathers trusted in thee: *they* trusted, and *thou didst deliver them*. They cried unto thee, and were delivered: they trusted in thee, and were not put to shame." But now? "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the days of old. . . . But now?" (Ps. 44:1, 9). In Isaiah's plea on behalf of sorrowing Israel (one of the most wonderful passages in the Bible), his heart cries out of the depths unto the living God: "O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might quake at thy presence; to make thy name known to thine adversaries! When thou didst terrible things which we looked not for, thou camest down; the mountains quaked at thy presence." (Isa. 64:1-3). Ah, those good days bygone! Many are the passages from Psalms and prophets that celebrate the former great doings of our God and mourn the present separation and desolation, due to his seeming withdrawal and indifference—the heart-trying silence of God. Have we not felt it ourselves? And has not our trust wavered because of it?

REASSURANCE.

In all this God has not left us without consolation. Upon three solid considerations the child of God is reassured. It is not that God explains to us the how's and why's of it; he rarely does that, for we cannot grasp a tithe of his reasons. But the grounds of our consolation are these:

1. The silence and (seeming) absence of God is not due to accident or failure on his part: it is a part of the regular program foreseen, foreplanned, and foretold.

2. God is neither absent nor indifferent, nor deaf to our prayers, nor has he ceased operating.

3. In due time he will again bare his arm and work openly in the sight of all nations.

These three points deserve more particular consideration. Let us take them up in order.

GOD'S SILENCE NOT ACCIDENTAL.

God foreshadowed in his word that the days would come when it would seem that God had either lost his power or had become wholly indifferent to circumstances here below: when the wicked would prosper and saints would suffer; when scoffers would ridicule the faith of God's people, and when by many of the good "common-sense" sort of unbelievers the "trust theory" would be regarded as fanaticism and folly, and even the efficacy of prayer would be discredited. Now this is a great relief. If that sort of situation had come unexpectedly, it would be much

more likely to shake a man's faith. But God announced it before, and warned his people at that time not to give up their faith and not to faint in prayer. The quotations given above from Psalms and elsewhere were in themselves prophetic of such a state of affairs; and in their context there is always hope and encouragement. The prophets said that God hideth himself (Isa. 45:15) and that there would be those who (no doubt with great appearance of good reason) would say that Jehovah would neither do good nor evil—in fact, do nothing one way or another—whom God will punish for their infidelity in due time. (Zeph. 1:12). In the New Testament no less. "The days will come," said the Lord Jesus to his disciples, "when ye shall desire to see one of the days of the Son of man and ye shall not see it." (Luke 17:22). And the lesson on prayer, "that they ought always to pray and not to faint," though the prayer may seem in vain, with the parable of the callous judge and the unfortunate widow, and the ominous closing question, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:1-8)—all this is direct forewarning and forearming for the present days. And in the last days comes the scoffer who ridicules the faith in Christ's coming again and points to God's non-interference in the smooth course of bygone times as proof that God will do nothing in the future. (2 Pet. 3:1-4). Be of good cheer. It is not that any cog has slipped in God's machinery or that Jehovah's arm has become weak so that he cannot save: the seeming indifference of God was told us beforehand, that when the trying days would come we should in nothing be put off from our faith and childlike trust by any appearances.

GOD HAS NOT CEASED HIS WORK.

It would be a great mistake to suppose that God's activity and intervention is confined to those great and spectacular demonstrations that are called "miracles." The fact is that God has frequently shown that he knows how to manage natural forces and influence the hearts of men and use them as vessels of honor or dishonor, and avail himself of good and evil powers so as to bring about all his design perfectly without resorting to what men would call "miracle." Even in the instances when God interfered miraculously, it is often plain (as, for example, in the case of Daniel) that he could have worked out the same ends in the usual quiet way, and that only in particular instance let it come to the point of miracle because he wished to demonstrate his presence and power. Just as effectively, if not as suddenly and spectacularly, does God guide his people, deliver them, answer their prayers, watch over the smallest details of their career, and make all things work together for good to them that love him, as if he worked a miracle at every turn. Look at the Book of Esther. God is not so much as mentioned in it; and yet his hand is seen working through every detail and to a direct result—a result the more marvelous because no miracle is employed to obtain it. Look at the story of Joseph: aside from the

one touch of the supernatural. (Joseph's ability to interpret dreams) everything moves in natural grooves; yet every turn and crisis exhibits God's wise and steady hand. Or, in the New Testament, see how God promised Paul to see him safe in Rome, and how friend and foe, good and evil, combined to bring him there, yet without miracle. To be sure, it is *trying* to walk by faith and to trust without seeing. And, too, Moredecai and Joseph and Paul do not see the plan of God while they are in the thick of the troubled events. God's ways must, as Martin Luther said, be read backward like a Hebrew book. When it is all accomplished, we can look back and see how God managed it all; but while he is working, we are often on the verge of thinking that God has forsaken us. But without him not a sparrow falls; and as for his people, their very hairs are numbered. Over and under and around them on every side is that infinite and loving and wise hand constantly working, caring, protecting, leading, providing. And even if they must go through rivers and flames, he says: "Fear not . . . thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Savior." (Isa. 43:1-3). Suffer you may, but perish never. You may be cast down, but never forsaken. "Behold, I have created the smith that . . . bringeth forth a weapon; . . . and I have created a waster to destroy. No weapon that is formed against thee shall prosper." (Isa. 54:16, 17). And these things he does without ceasing, though he hides his hand and we must walk by faith.

WHEN GOD AGAIN MAKES BARE HIS ARM.

The day is fast approaching when God's people shall *see*. The flesh wants to see first and then believe; but the order for God's people is: Believe, and thou shalt see. (John 11:40). God will not hide himself forever. At sowing time the sower goes forth and shows himself. Then come the days when the field seems left lying alone and given over to the course of nature. By and by comes the harvest, and the owner of the field again takes a hand. It is "as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed spring up and grow, he knoweth not how. *The earth beareth fruit of herself;* first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." (Mark 4:26-29). At the beginning of Israel's existence God stepped into view with great works and terrible. The land of Egypt groaned under his strokes, the sea divided, the manna fell, Mount Sinai smoked. Even to the days of Joshua, and then more rarely in the days of the judges and prophets. Then came an interval of some four centuries and God did not manifest his presence in mighty works. But there came the Jewish harvest in the days of Christ and after,

and God was made known again. So likewise when the church was planted God's hand worked in open view. But the centuries have passed and God seemed to have let the earth bring forth "fruit of herself"—not that he was far off or absent at any time (Matt. 28:20), but he has not openly interfered in the course of events. Now cometh the harvest. The "day of miracles" may break again tomorrow, when God shall again make bare his holy arm in the sight of all the peoples—a harvest great and vast, and a vintage at which all faces shall pale. (Rev. 14: 17-20). For the grain is become dry and the grapes are overripe. In that day will the Lord of hosts repay to their faces all those who scoffed and said by word or deed, "There is no God." And in that day God's people shall openly walk with him, and there shall be no more a veil between, nor shall their eyes see as in a glass, darkly; but they shall see face to face and know as they are known. And they shall shine forth as the sun in the kingdom of the Father. May God count us worthy.

THE UNPRECEDENTED SIGN.

"For nation shall rise against nation, and kingdom against kingdom . . . but all these things are the beginning of travail." Matt. 24:7. Answering the question, "What shall be the sign of the end of the age?" the Saviour has first said that the coming of false Christs would not be specially significant: they have come all along; wars and rumors of wars would not be specially significant; we have had them all along. But then he tells His querists that a *general* uprising, a world-war *would* be significant; that it, among other things, would indicate the approach of the end, and would be the beginning of travail, the first of those painful birth-throes out of which the new order shall be born, that travail and tribulation which is to be *immediately* succeeded by our Lord's personal return. v. 29. (Compare vs. 8, 9, 21, 29, 30).

And we are now in a world-war! Nation has risen against nation and kingdom against kingdom. Whether there shall be a period of peace and at some time after that a more complete fulfillment of the passage; or whether the present war is the fulfillment of the passage I cannot say; but my point just here is this: *it may be!* Most conservative writers are admitting this. I dare not say it is; but who will dare to say that it is not? A few nations, though tip-toe upon the verge of it, are still holding aloof from the carnage, so that the passage permits of a larger fulfillment; on the other hand the uprising is already so general as to meet all necessary demands of the prophecy. It may be even now fulfilled. It is not necessary to know that it is; it is enough to know that *it may be*, in order to lift up our heads in expectation of our finished redemption, in order to be stirred as never before. *As never before I say—because the sign is unprecedented.*

E. L. J.

WORD AND WORK

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

Entered at Louisville, Ky., Post Office as Second Class Matter.

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

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

VOL. XII.

JUNE, 1918.

No. 6.

NEWS AND NOTES.

Naturally, nearly half of our subscriptions expire with the year-end. We like this arrangement; we like it so well that we here and now offer to renew present subscribers expiring in any month outside of December, at 5c the month; and we here and now authorize agents and clubbers to send in new subscriptions for the rest of 1918 at that rate, if they desire. No one person may renew or subscribe at this low rate more than once, and then only so as to expire the subscription with December.

Last December's expirations have, for the most part, been renewed by this time; but 155 of them still remain unpaid. It grieves our pocket-book and disturbs our peace of mind no little, that these dear delinquents have allowed us to "carry" them for six solid months without renewing. To each one of them it means only 75c; but to us it means over a hundred dollars! Many of them are good friends at heart; that's why we carried them so long. We do not wish to offend them now, but really—can't you "come across" with "your bit?" No, "six bits" is the price. At last we have screwed up our courage to say, "Send us the renewal price or else—"; or else what? "Or else we will just have to stop sending you the WORD AND WORK; and that's "about the worst thing that could happen to you!" Besides, it would leave us six months "in the hole" on your charge account.

R. H. Boll is in a stirring meeting in Dallas. There were 7 confessions the first three days.

One church sent 22 subscriptions saying: "This is one way we do home missionary work."

H. L. Richardson, of Hamilton, Ontario, will give his time to preaching this summer.

We make some mistakes and in that respect are like other

people; but we are glad to get corrections in addresses, requests for numbers missed, etc., from our readers. It takes patience to make a paper go, patience at both ends.

The Editor's Isaiah "Bible Study Course" which has been running since last December is being put into pamphlet form. The price will be moderate, both in cloth and paper binding. Orders acceptable any time.

O. D. Maple, whose book is advertised in this issue, is now engaged in the Minneapolis mission meeting. Remember the needs of this field, brethren, in your gifts and send to that consecrated "Layman" I. B. Henthorn, 4405 Xerxes Ave.

R. A. Craig, reports the work prospering at Fairmount, Ky., and good attendance at Russell School-house where he preaches also. Brother Craig's Wednesday night Bible class has fine attendance. We can vouch for the statement he makes "My heart is in this work."

The Highland Church, Louisville, has had a "spiritual house-cleaning"—two weeks of penitential, restorative and disciplinary services. There have been some additions and restorations lately—and some subtractions too. God has been in the midst of the camp, judging "the house of God," and putting sin away by repentance or discipline, for the peace and power of the church. All in all, one way and another, seventy-two persons were dealt with.

H. L. Olmstead has been sent by his home church (Gallatin, Tenn.), for 6 months' religious work in the camps.

By the way, we would welcome short news notes from religious workers at the camps: Olmstead, Dunn, Lawson, and other interested workers such as Morgan H. Carter and C. V. Davidson. We should like to give a page or two next issue to these reports.

Send a quarter for a "sample set" of our tracts. It includes one each, "Why Not Be Just a Christian?" "Thirty Years' Triumph," How to Understand and Apply the Bible," "Whole Counsel on Baptism," "Church Amusements," "What the Church of Christ Teaches," "Use and Purpose of Unfulfilled Prophecy." Total value, 40c at regular price. Any quantity of these "sets" furnished.

Our sixteen-page catalogue of books tracts, etc. is free for the asking.

We can supply a dollar book, "Talks to the King's Children," by Stall, at 60c, to the first comers. It contains short object talks to the little folks and for those who desire to talk to them helpfully and suggestively.

"Lessons on Hebrews," a dollar book by R. H. Boll, may be had in connection with a subscription to this magazine, for \$1.25. It is a fine piece of work, expository and devotional, on that great epistle.

In March we began putting out an 8-page monthly pamphlet

called Truth for the Times. It consists of eight pages taken from this Magazine—such matter as is most suitable and timely to pass on to others. We can furnish 500 copies (not less) any month or *each* month at \$5, with your church notice printed to order on the back if desired. 1,000 copies cost \$7.50. It contains the cream of each month's WORD AND WORK, reprinted. Ask for sample.

Get the great tract, "What the Church of Christ Teaches."

AT OUR BATTLE FRONT.

STANFORD CHAMBERS.

The sector assigned to Christian soldiers is right over against the "lusts that war in our members." "The flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary the one to the other." The enemy's approach to us is through the fleshly self, who has gone over to the enemy, becoming his chief ally, most to be feared and never to be trusted by us. We resist the devil every time we refuse to gratify the fleshly inclinations of self. We defeat the devil when we crucify self. Our victory is lasting and complete if we daily keep self on the cross until he expires there. On the other hand every time we let self have his way or gain any mastery over us we suffer defeat. Here then is our storm center and here our great Field Marshal orders us to take our stand, never to retreat. "Stand therefore," and "having done all to stand" till the foe is vanquished and the field is won.

OUR ALLIES.

So lacking are we in experience, wisdom and strength, and so experienced in warcraft our foe that without strong allies we should forever go down in defeat. But thank God, we have such allies. Father, Son, Holy Spirit and the holy angels took up this fight against sin and death, the devil and his angels before us, and they that are for us are mightier than they that are against us. Whatever losses you and I may sustain, our allies will win. There is not a doubt as to how this war will end. The enemy will be crushed to rise no more; but will you and I have part in the triumph? Not in our our strength, for without our allies we can do nothing, "but thanks be to God who giveth us the victory through our Lord Jesus Christ." In Him we can be "more than conquerors." Blessed be the name of the Lord.

GRANT SELF NO QUARTER.

Judge self that ye be not judged.—"But if we discerned ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world." We are entirely too lenient with the enemy, so much so that we have to be disciplined and often punished. All our chastening is due to this leniency to self. How slow we are to

realize it, and how lightly we regard the chastening of the Lord! No treaty with self nor show of self-control without self-crucifixion will meet the requirements of our Commander. The only place self can be controlled is on the cross. Here are our instructions: Self must be taken prisoner, court-martialed, sentenced, crucified, denied, mortified, discerned (examined for any signs of life), crucified afresh daily till he dies. Alas, how much shame we have suffered from not following our instructions!

SELF AT THE LORD'S SUPPER.

"Let a man examine himself (A. V.) and so let him eat." Our initial victory over self is at our conversion. When we believe on, and thereby commit ourselves to, the Lord Jesus Christ, self is judged, sentenced and reckoned dead. In baptism the body, the hitherto vehicle of the fleshly self, is buried out of sight, signifying the final destruction of the flesh. In Bible reading and prayer self is continually under examination; in serving, in giving, in affliction, in all our God-given means and experiences we are closing in on self and bringing his utter defeat nearer, and at the Lord's Supper, as we sit at the foot of the cross remembering our Lord's death for our sins, what he suffered in tears and sweat and blood, for me, for you, to save us from Satan, sin and self, here, in a sense, is it easier to abase self than anywhere else. Thank God for this provision for self-examination.

Let us not miss the point. As we sit at the Lord's table with Calvary's scene fresh before us we are to bring self under closer discrimination, not in order to discover worthiness to partake, that can never be found, but in order to detect some overlooked sin within, some sign yet that self is still alive, in order to determine where another nail may fasten him the more securely to the cross, that we may drive it there. Sin discovered within as it most certainly will be in some form or tendency, inclination or feeling, is to be judged, condemned, repudiated, nailed to the cross; otherwise we shall be chastened of the Lord. "But if we judged ourselves we should not be judged." Some think the discovery of evil within (which will certainly follow examining self) disqualifies one as a partaker, but Paul says, "so let him eat." Chastening is for failure to obey orders. To fail to judge self, to refuse to partake, to eat to satisfy hunger, to discern not the Lord's body and blood, to merely go through and trust to a form, that were disobedience. It is letting self have his way. Much of that and he will come down from the cross and you will have Christ back there crucified afresh. That were shame and defeat for you.

By communion, by service, by study, by prayer, by every means of grace and in the strength which He supplieth in the Spirit let us diligently follow His every command. That is to keep self on the cross and Christ on the throne of our lives. For Satan, that is sure defeat. For us it is certain and glorious victory.

RIGHT AND WRONG.

E. L. JORGENSEN.

There can be no neutrality and no "no man's land" between right and wrong; between sincerity and hypocrisy in the realm of motive; between truth and error in the realm of thought; between right and wrong in the realm of conduct. These are days when motives are not scrutinized, when doctrinal correctness is not demanded, and when the lines between right and wrong behavior are much be-dimmed.

There are a number of ways by which even well-meaning men evade and avoid taking a stand for the hard right against the easy wrong.

1. By "pairing off" our own mistakes with the mistakes of others. "I make so many mistakes myself that I cannot find it in my heart to reprove or discipline my erring brother." There is something sweet and humble about that; yet, followed out, it would make meaningless such passages as these: "Them that sin reprove in the sight of all;" "Reprove, rebuke;" "Every scripture inspired of God is also profitable for teaching, for reproof, for correction;" and it would rob the church of all disciplinary authority. If we are not "good enough" to rebuke sin, then the remedy is not to forbear, but to *get* good enough—by the grace of God.

2. By condoning misconduct and bearing beyond proper limits with misbehavior because the guilty party is sincere in a degree and conscientious in his doctrinal positions. This is a sincere difficulty with many people. It will help to make a distinction between *doctrinal error* and actual *misconduct*. We bear with our brother who is conscientious in some doctrinal error—even to the point of full fellowship when the error is not fundamental and especially when it does not directly affect congregational practice; but sincerity in some doctrinal error cannot make up for *misbehavior*, misconduct, misrepresentation and the like.

It will help also to consider that this second method of shifting responsibility would take in almost anybody. It would take in easily those who crucified Christ (Acts 3:17) Saul the persecutor (Acts 23:11) those who stoned Stephen, the troublers of the church at Antioch and in Corinth whom Paul so terrifically denounced. It would condone the darkest crimes of history; the crimes of the crusades and many atrocities of the present war; for the deepest, darkest, most diabolical deeds have been committed by men so blinded and so deluded that they thought they were doing God service. Just as a drunk man is responsible for murder because he is responsible for getting drunk, so a man is accountable for misconduct even though led by a blind zeal, because there is a point of responsibility for being blinded.

3. A third means by which men often excuse themselves for

taking a stand crops out in the saying, "There are two sides to every question." There are indeed two sides to every question, but one is the wrong side and there is only one right side. It crops out in the common sentence, "There is wrong on both sides." It is often true in a controversy that there is wrong on both sides; it usually *becomes* true if the controversy is allowed to run—which God never intended a difference to do (Matt. 18:15-17; Romans 16:17); for surely the sore will spread, and therefore God says, Settle it quickly one way or another. But it is not *always* true that there is wrong on both sides. It was not true in the controversies between Moses and others of Israel. Moses made mistakes—for which he failed of Canaan—but never in such a fashion but that God again and again vindicated *his* side. It was not true in the controversy between Elijah on the one hand and Ahab and the prophets of Baal on the other. It was not true in the controversies between Christ and the religious leaders of His time. It was not true in Peter's controversy with Ananias and Sapphira. It was not true in the case of Stephen versus his stoners. It was not true at Antioch or Corinth or throughout Galatia, where Paul had to cross continually with misguided religious zealots—and members of the church they were too! It is not always true that there is wrong on both sides; and to so excuse yourself for failing to take a stand (unless you know it to be true) is to make a craven compromise. There is no neutrality between right and wrong and no "no man's land." And shame be upon the slacker!

PETER'S QUESTION: "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Pet. 3:11, 12.

PAUL'S ANSWER: "The grace of God hath appeared bringing salvation to all men, instructing us to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ." Tit. 2:11-13.

Assorted small cards, 3 cents a hundred (postage).

Don Carlos Janes, Route 10, Buechel, Ky.

(1)

Don't neglect secret prayer and Bible study, and then wonder why you have no power with God or souls.—Acts 1:8; II. Pet. 1:4-10.

So important is the function of the Holy Spirit in the present dispensation that the whole dispensation is called the *Ministration* of the Spirit. (2 Cor. 3:8).

THE MARKS OF A DEAD CHURCH.

H. N. RUTHERFORD.

"And to the angel of the church in Sardis write: "These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest and thou art dead."

The Lord addressed himself to this church at Sardis as "He that hath the seven Spirits of God, and the seven stars," He indicated the plentitude of all His resources to supply the lack of all a dead church's need to restore life when He assumes the attitude of "Having the seven Spirits of God." Furthermore, Jesus shows His fulness of power and also His fulness of wisdom. The church in this instance was by no means devoid of works. Indeed it was so full of them as to give it a name to live. "I know thy works, that thou hast a name that thou livest ,and thou art dead." In all probability there was full and correct organization, the ordinances of the church were regularly observed. They gathered upon the first day of the week for worship. They contributed systematically to the necessities of the work. In brief, it is most likely that to all outward appearances they fulfilled the description of the early Church in the Acts of the Apostles, in that they "Continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Nothing is lacking as to external manifestation, "Thou hast a name that livest, and thou art dead." Christ seeks for the inward life. The cleansing of the outside of the cup and of the platter doesn't satisfy the Master when within they are full of extortion and excess. The whitened sepulchres which outwardly appear beautiful do not attract him "who holds the seven Spirits in his right hand, if inwardly they are full of dead men's bones, and all uncleanness. He seeks always for the inward, and only for the outward as it continues to be the expression of the inward. Mere externalities count for nothing with Christ.

There are evidences of life in the Church of Jesus Christ, the absence of which clearly indicates the marks of a dead church. They are clearly evinced by an excerpt from G. Campbell Morgan in the following words: "The evidences of life are at least fourfold. In a living church there will be growth, compassion, union, and emotion." He goes on to say, "The principle of life makes stagnation impossible. Growth in the individual character of the members, and growth in the membership of the church, not merely by accretion from without, but by expansion from within. The church is in a sorrowful condition that has added nothing to its membership through the propagative life forces of its own communion. Whatever else may be true concerning the church, if there be no additions by new birth, the church is dead, though it have a name to live. Life is always propagative, and that is no where so actually and forcefully true as in the realm of Christianity."

We become too self complacent in regard to seeing souls begotten again and born again into the new life. It is a sure sign of spiritual decay, when no longer do we feel the deep longing for new born babes in the Church of Jesus. Travail for souls is necessary if souls are to be born in the kingdom of God. It is doubtful if ever a single soul is born again without travail of soul on the heart of some one. The souls of Paul's time were continually on his heart in travail for them. "My little children, of whom I am again in travail until Christ be formed in you." A good brother had been used of God to lift the veil from one of God's precious sheep who had been taken captive by Satan and caught in the snare of the fowler, with great effort and agonizing prayer he saw his saints reclaimed. In relating his experience during this season of travail he said, "I never did have God to lay upon my heart before such an anxiety for any one's soul as He did for this one." When all the evidences came that this child of God was restored great ecstasy came both to this brother and all of God's people to whom it was known. That shows life on the part of any Christian who feels as our brother feels.

Another sign of life is that of compassion. That church which has not put on as God's elect, a heart of compassion, is dead. Jesus was moved with compassion for the multitudes, because they were distressed and scattered as sheep not having a shepherd. Our Lord had compassion on the blind and harlots and sinners. The Church which doesn't possess the tender mercies and compassions for the poor sinners who are scattered as sheep not having a shepherd, is dead. A church in which distinctions are made in respect to standing or a caste of persons is formed as distinguished from what is derisively called the "common herd" is a libel on the very name of Christ. Every church should be an asylum for the lost, a refuge for the broken-hearted, a home of welcome for the harlot and the publican. A church is not worthy of the label of Church of Christ if it have no compassion for such, and we have no compassion if it be not strong enough to overcome sentimental prejudices against doing lowly work in slums and in other places of depravity.

Union is another mark of life. Disintegration is a sign of death. If the church is filled with schisms, strife, factions, parties, divisions, it is because of the lack of the life element. Jesus can give the Spirit of life to His people and wherever you find this you will find unity of the Spirit. We are builded together for a habitation of God in the Spirit.

Emotion is the last mark of life. I am alive, and because I am alive, I weep, I sing, I laugh, I mourn. Weep with them that weep rejoice with them that rejoice. "Is any among you suffering? let him pray. Is any cheerful? let him sing praise." When I think of the prospects of living after the power of the endless life, emotions surge through my soul and I rejoice. Rapture thrills me through and through in anticipation when I awake beholding Jesus in glory and am transformed into His own image.

THE BLACK BACKGROUND.

CHAS. M. NEAL.

"STAND STILL, AND SEE THE SALVATION OF THE LORD."

The proclamation of the *love* of God to poor fallen man is, indeed, "good news from a far country." The *grace* of God has brought *salvation*. Salvation is made possible to fallen man—not because the Gospel is a better law—but because it "reveals" "the righteousness of God" which is imputed to every one who believes on Jesus Christ. The book of Romans naturally falls into three general divisions (chapters 1 to 8, 9 to 11 and 12 to 16). Over these three divisions write the three words *Salvation*, *Dispensation*, *Exhortation*—and you are getting a good start toward a very profitable study. We shall be concerned for three or four lessons on this first section of the book. As we approach the study of this letter which is generally considered "hard of interpretation" we would do well to take the admonition of Moses to Israel on the shore of the Red Sea—"stand still, and see the salvation of the Lord."

THE BLACK BACKGROUND.

In this section Paul deals with "salvation from start to finish." Before the picture is painted there must be the background. There is no picture more beautiful and none so costly as *Salvation*; and no background so black as that of sin. Let us begin with the study. Open your Testament at the Book of Romans, chapter one and verse eighteen and read. You will note that the subject is the "unrighteousness of men." Continue reading verse by verse through chapter one and two and three to the close of verse twenty. There is no change in the subject—it is sin, sin, SIN. Within this compass (Rom. 1:18 to 3:20) is the background of the gospel—and a black background it is.

THE GRAVITATION OF SIN.

Gravitation is the attraction of matter earthward. The gravitation of sin acts on the "inner man" through the physical, pulling him toward the low and debasing things and hence away from good and from God. Man, whoever and wherever he be—cannot claim ignorance as an excuse for "His eternal power and Godhead" may be "clearly seen" "through the things that are made" "so that they are without excuse." (Rom. 1:18-20). Men "knew God" but "held down the truth in unrighteousness" and thus began the getting away from God. Visualize this for yourself. Draw a simple diagram of seven steps leading downward. Write above it from verse 21, "*They knew God*"—write below from verse 29, "*filled with all unrighteousness*." Name the downward steps. 1. They failed to glorify and thank God (verse 21). 2. Turning the eye *in* to reason instead of *up* to God (verse 21 with 1 Cor. 8:1). 3. They exalted their own wisdom (verse 22 with 1 Cor. 1:18, 19). This opened the way for idolatry. 4. They

represent God in the form of man—Apollo of the Greeks. 5. They represent God in the form of a bird—the eagle of the Romans. 6. They represent God in the form of “four footed beasts”—the Bull of the Egyptians. 7. They degraded God to the form of a reptile—the serpent of the Assyrians (see verse 23). This is the apostasy of man whom God made in His own “image and likeness.” No wonder it is written and twice repeated that “God gave them up” (Rom. 1:24, 26, 28 R. V.). Nothing could be worse for man and nothing more sad, than for God to give him up to himself. Repeat it to yourself, “*God gave them up.*”

THE ROGUE'S GALLERY.

Take Romans 1:29-32, the apostasy of the Gentiles; 2 Tim. 3: 1-5, the apostasy of the church, and Galatians 5:19-21, the works of the flesh. From these fifty-seven terms strike out those used in common and you will have a pretty good inspired definition of sin. If you wish to expand this take Exodus 34:7 and you will find the words, “iniquity and transgression and sin.” Taking the original words from which these come as a basis for study, and you will find in the English translation almost a dozen more expanding terms for sin. To impress yourself still stronger with the blackness of the background incarnate these terms by searching out in the Bible and in secular history, a character for each one of these terms. Stand them together. Here you have “envy, murder, strife, deceit, malignity,” etc., incarnate. Take their picture. This is “the Rogue's Gallery.” My friend, is your picture there? It is, if you have not had it taken out. There is no way but by the cross—take it that way. We are not yet done. We need to see the exceeding sinfulness of sin. Draw the picture of a tree with vigorous roots, a strong, rugged trunk and wide-spreading branches with luxuriant foliage. Write on the trunk the word SIN. On the roots, as the origin write the words “I WILL” (Isa. 14:13) and over the branches write every term you found in the study as suggested above, as the outgrowth of sin. Sin is the black background of the glorious gospel of Christ.

Portland, Maine.

THE LORD'S RETURN.

(By L. T. B. in *Apostolic Messenger*, Glasgow, Scotland.)

This is set forth very conspicuously in the New Testament, yet little is said of it by the modern pulpit or the religious press. In most cases there seems to be a timid avoidance of it as a theme distasteful to the majority of hearers and readers. This reticence in regard to a vital question may be accounted for in one or both of two ways.

First, the erroneous calculations, false predictions, and consequent fanaticism of William Miller and his associates over fifty

years ago made the doctrine of the Second Advent odious or ridiculous to a large class of people. This feeling respecting it has been perpetuated, if not intensified, by the subsequent division of Mr. Miller's followers into several minor sects, each with its favorite phase of wrong belief, such as annihilation, soul-sleeping and seventh-day sabbatism, and by the offensive dogmatism which these erroneous views have engendered wherever they are proclaimed. The consequence is that if a man advocates the New Testament doctrine of the second coming of Christ and insists on it as an article of faith, he is likely to be called an 'Adventist,' and to have all the absurdities of 'Adventism' imputed to him. Through fear of this, many, no doubt, have been deterred from speaking or writing on the subject, or even from investigating it, when otherwise they would have frequently taken it up and developed it as a most important part of the Gospel.

Secondly, there is, we fear, a large proportion of professing Christians who have no real desire to see the Lord, and who put away the thought of His actual coming in judgment as a disagreeable one, preferring to regard the scriptural prediction concerning it as figures of speech rather than as statements of an awful and impending fact. So long as they are tolerable prosperous, they wish no better heaven than this present world, and would gladly live in it forever. Spiritually they have a name to live, but they are dead. They may be in good standing as church members, but the word sown in their hearts has been choked by the cares of this age or the deceitfulness of riches, so that it brings forth no fruit worth gathering. To all such the archangel's voice and the trumpet's sound would be as signals of doom and eternal despair. Indeed, the Christian world is in general like the servant mentioned in Luke xii. 45. He said, "My Lord delays his coming," and began to tyrannize over his fellows, and to eat and to drink and be drunken.

But the genuine lover of truth and its divine Author will allow neither denominational prejudices nor the vanities of this life to keep him from hearing all that the Holy Spirit has said of the return of Him who is over all, blessed for evermore. With this Spirit dwelling in him, he will desire no delay of Christ's glorious appearing, but will rather cry with John, 'Even so, Lord Jesus, come quickly!' No person who has read the New Testament through can doubt that a very prominent place is given to this subject in the teaching of Christ and His disciples, and the full salvation of His people is conditioned by it. Let those, therefore who love His appearing study the prophecies that refer to it, and by walking in the truth, keep themselves in readiness, lest the day of the Lord come upon them as a thief in the night, and their portion be assigned with the unbeliever.

(The article above is believed to be from the pen of the beloved and lamented L. T. Bittle, one-time Editor of the Octographic Review).

IN BEHALF OF SUFFERING HUMANITY.

Dear Brethren:

Seven years ago, Bro. Jacob Metlob of Assyria came to us, seeking aid in preaching the Gospel to his people in Armenia. We considered his plea and agreed to help him. For four years, we supported him, ceasing only when the war made it impossible for us to send him money. For three years, he and his fellow christians have been subjected to the horrors of war and the ravaging invasions of the Mohammedans. Thousands have been captured and killed or enslaved, including seventeen of Bro. Metlob's near relatives. Bro. Metlob and his oldest daughter succeeded in leaving Persia last October. They made their way through Russia, Siberia, Manchuria, Japan and across the Pacific. They reached Harper, Kansas, about ten days ago. He has yet in Persia a son and daughter. These children are in the mountains awaiting an opportunity to get away.

Bro. Metlob is very anxious to return for these children. He wants to give them the advantage of an education in this country while the war continues, and then take them back to work among his people. The church at Harper will support and school them if they can be brought back here.

In addition to the care of these children, Bro. Metlob is intrusted with the responsibility of leading out 2,000 other Christians from that country. To accomplish this great task, he must have help. This help must be substantial. He estimates that it will require from \$4,000 to \$5,000 to accomplish anything worth while. The Harper congregation has raised about \$1,200 and will raise more. We consider this an excellent opportunity for the churches of Christ in America to demonstrate their willingness to share the tremendous burdens of our Brethren in foreign lands. A great many of us are asking exemption from military service; let us prove to the government and to the world that we are sincere in our contentions; that though we decline to enter actual warfare, we are perfectly willing to share the suffering. Let us give till it hurts; let us give till we realize that the war is on; let us give till we appreciate, to some extent at least, the awful miseries that our brothers are suffering in those foreign lands.

We, the elders of the Church of Christ at Harper, Kansas, strongly commend Bro. Metlob as a true christian, worthy of your hearty support. Persons or congregations desiring fellowship in this work may send money immediately to C. Ray Thompson, Harper, Kansas. A full report of all contributions will be made in papers that donors may designate. Sincerely yours,

Z. C. Thompson.
L. W. Babcock.

Subscribers who change their address should remember that second class mail is not forwarded. Notify us in advance of mailing day which falls on the sixteenth of each months.

G. F. ARMSTRONG-HOPKINS.

(Condensed from S. O. Martin's Obituary Notice.)

Bro Armstrong-Hopkins fell asleep Feb. 16th, 1918, at St. George's Hospital, Bombay, India. He was born in Delaware and educated in that state, receiving both the B. A. and M. A. degrees. For years he served as Methodist minister and missionary with much acceptability. In 1912 he became convinced that immersion was the only valid baptism, submitted to the ordinance, and since that served as an independent missionary until his death. For the last year he was unable to do active work which seemed to worry him much as he was a man whose previous life had been very active and useful. He was loved by all the missionaries on the field. Bro. Martin adds "I think I have never associated with a more congenial and thoroughly educated man." Sister Armstrong-Hopkins, who survives him as an active missionary in India, became his second wife in 1893. In consideration of her enviable reputation as a skilled physician and surgeon, and being unwilling that she should lose her identity, he volunteered to take her maiden name, and in due process of law the hyphenated form of Armstrong-Hopkins became his name. Among many other good works these people have educated six children of Hindustan at their own expense, and raised them up as missionaries to their own people. Let us remember Sister Armstrong-Hopkins in these days.

HANNAH AMANDA DYER.

Sister Dyer, a servant of God, a Christian of the humble, meek, loving and lovable type; animated by the Spirit, mellowed by service, a full sheaf ready for the harvest. She trusted God, honored His church, loved His people, appreciated salvation and earnestly desired the salvation of everyone, willingly doing what she could for the furtherance of the gospel. The Bible classes, prayer-meetings, Sunday services and the reading of the Bible and The Word and Work were her greatest pleasures. She loaned Word and Work to others wishing that all might have the benefit of such good literature. Her often repeated prayer for a speedy end when her life's work was finished, was granted, and just twenty-six hours after the fatal attack of meningitis she was asleep in Jesus in her seventieth year.

"We are lonely, and sad the hours
Since our dear one has gone;
But a brighter home than ours
In heaven is now her own."

Forest Hill, La.

A. K. R.

We have on hand quite a quantity of a great tract called "Church Amusements," size of four pages in this magazine. Until further notice, we shall cut the price in two: 50c the hundred. Use them. Send 3c stamp for sample.

ADD "TRUTH AND GRACE" TO YOUR LIBRARY.

Brother Boll's latest book, "Truth and Grace," should have wide circulation. It is full of good, juicy, gospel meat, fattening to the soul and enriching to the life. Binding attractive, price reasonable. See ad elsewhere and send today. You need "Truth and Grace" in your library.

S. C.

FREE TO MINISTERS.

The Layman Company, 143 N. Wabash Ave., Chicago, will send free and postpaid a little pamphlet entitled, "How to Tithe and Why" to any minister in sufficient quantity to supply every family represented in the congregations where he labors. All you have to do is to write telling the number you want, the body with which you are connected and mention where you saw this notice.

The booklet is well worth reading. Send for a quantity to distribute. They will bring forth fruit to the glory of our Lord.

S. C.

EIGHT EARNEST QUESTIONS.

1. Does my life please God? 2 Cor. 5:9.
2. Am I studying my Bible daily? Acts 17:11.
3. How much time do I spend in prayer? Luke 6:12-22; 41, 42.
4. Am I trying to turn my friends to Jesus? Jno. 1:41 42.
5. Have I ever had an answer to prayer? Acts 10:4-6.
6. How does my life look to those not Christians? Matt. 5:16.
7. Am I making the world better or worse? Acts 11:23, 24.
8. Am I for Christ or against him? Matt. 12:20.

RUBY MAY GERTH.

WORD AND WORK LESSON MONTHLY

An 8-page pamphlet containing Boll's notes on the International Lessons. Questions are printed alongside the text, calling attention to things that might otherwise be overlooked. They are designed to avoid the easy misuse that often comes of such aids, being prepared not so much for use in the class-room as by teacher and student in the previous preparation of the lesson. We aim to discourage the mere reading and recitation of any set of printed questions and answers in class, and to encourage real scripture-searching, with the Book in hand; and the editor seeks also to overcome the "scrap study" objection of the International system by covering the connections between the lessons. Thus, the Lessons are of permanent value as a commentary.

These lesson leaflets are to be had in advance (just as they appear in *Word and Work*) in any quantity at one cent each.

In sending in subscriptions kindly state whether they are new or renewals; also call attention to any corrections in the address or expiration date.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"There are thirty millions of human beings in India who never know what it is to have enough to eat, who say if they could only be fed adequately for two days they would be willing to lie down and die." ** A poor man in China, not being able to rebuild his house which had been destroyed by a storm donated the tiles and timbers of the wreck to help build a church.

A Methodist missionary in India requests the following equipment for his work; "A motor car; 15 bicycles for preachers in charge; magic lantern with slides; a typewriter; combination safe and a good office file; one bicycle for district superintendent." Wouldn't we better make Bros. Martin and McHenry able right away to pay for their second-hand oxcart, a worker's horse, and to remove the deficit?

An old Chief who has about two hundred wives and is described as being "a debauched old wretch," was keen to have a missionary and sent more than a hundred of his women to clear the grounds for the mission. ** A missionary in Summatra says: "I used to expect to make a sacrifice to leave home to be a missionary ** but there is a growing and deepening sense of gratitude ** for a church that will give me this high privilege. ** In Bengal, women work all day long in the muddy water planting rice at twelve cents a day.

The Chinese have a custom of giving away or selling their babies if they have too many or if they are girls. In helping to prepare a baby for burial, a Summatra missionary noticed marks all over its chest and back. The poor little thing had been taken to the heathen priest who burned it with a hot iron to drive out the devils and it had been left all night on the cold cement floor of the temple before the altar. How this work does need more missionary work. And *the brethren will do more when they are taught more*. Would it be good for you to think seriously whether you are teaching them or not?

Sister Miller in Japan has had trouble with her arm. ** Early in February, Bro. McHenry reported five baptisms. There have been quite a number since. Some gifts have been received for his deficit and for buying a cheap horse for one of the workers. Brethren be diligent in this matter and the deficit will soon disappear. ** Sister Straiton cabled \$50.00 to Sister Armstrong-Hopkins in April and a few days later mailed her \$60.00. ** On the 9th of April, Bro. McCaleb reported seven recent baptisms. ** Funds for Sister Sarah Andrews may be sent to Bro. I. B. Bradley, Dickson, Tenn. ** An effort will be made this winter to plant the cause in Honolulu—a half-way house on the road to Japan. ** Sister Cypert is prosecuting her work in Tokio. ** Through the busy, hot summer. Please do not forget the missionaries.

“A TRIP TO SENKOBO MISSION.”

(Extract from a letter from John Sherriff of Forest Vale Mission, Rhodesia, Africa, to F. B. Shepherd.)

I have with me, my dear wife, our darling Theodora, and Sister, Miss Bannister (from Nyasaland). We left Bulawayo by train 9:30 p. m., Monday, August 27, crossed the Zambesi at the Falls Tuesday at noon, and arrived at Livingstone Township 2:15.

Mr. Uys, cattle inspector, kindly lent us a horse and saddle, which wife rode with Theodora on her lap; also lent us four native carriers who made a Machilla with two poles run through two sacks, and these carried Sister Bannister on their shoulders. Other natives carried blankets, stores, etc., and away we went, a real Livingstone party. Arrived at Senkobo about 4 p. m. hungry and tired. We only have a pole and thatch hut, but have made ourselves very comfortable. Wife, baby and I sleep outside, lovely and bracing. I have always liked this place far before Makuni Mission. There is a splendid supply of good water even now, the last month of the dry season. The people are more anxious for us, are cleaner and healthier, and more advanced. I have decided to let Peter Masiya shift over here.

“Just now this country for miles is all open to us (it won’t always be so). I wish I had a white brother to settle here in the middle with Peter and his wife, and some three native teachers to place in the villages round about. A good work could be done in time. The Sisters Circle in New Zealand are paying Peter’s salary of 50 shillings per month, but we want a school and a lot more than his salary to do any good. We have had some good meetings here. The people gathered around the camp fire until nearly 10 o’clock every night.

Later—“I am glad to report the shifting of Peter Masiya from Makuni was a good move, for he writes me he has 105 scholars and some 130 are attending his meetings. Also old Mjara, who met David Livingstone when he crossed the Zambesi, is dead.”

Brethren: Here is a chance to do a great work and one that shall be to the Master’s glory. This is part of the country explored by the great Missionary, David Livingstone, an untouched part of the world, but as Brother Sherriff writes it will not always be so. If we do not make an effort to get the Gospel in its purity before these people in the near future some corruption will be taught them, and then the task will be many times harder. I know of but one man in America that is sending to Bro. Sherriff regularly, and he sends but little. Won’t some live church assume the support of a native teacher at about \$13 per month, or better still, send a man to help Brother Sherriff?

If any care to send donations to me I will see they reach Bro. Sherriff, paying all fees out of my own pocket. Should I need endorsement write R. H. Boll or Don Carlos Janes.

F. B. SHEPHERD, Lometa, Texas.

FIRST LORD'S DAY LESSON OF JUNE.

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

Lesson 9.

June 2, 1918.

JESUS GRATEFULLY ACCEPTS UNSELFISH SERVICE.

Golden Text: "He that endureth to the end, the same shall be saved." (Mark 13:13).

Lesson Text: Mark 14:1-9. Memorize Verses 8, 9. Study Mark 13.

1 Now after two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him: 2 for they said, Not during the feast, lest haply there shall be a tumult of the people. 3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her. 6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whosoever ye will ye can do them good: but me ye have not always 8 She hath done what she could; she hath anointed my body beforehand for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

What great testimony did Jesus bear to the woman? What deeper significance (which probably Mary herself did not realize) lay in this act of anointing? Is it not better to pour out our fragrant ointment of love and appreciation upon our friends and loved ones while they are yet alive and with us?

Verse 9. What reward did Jesus promise for the woman? Did He seem to think that the news of His life and death would be proclaimed the wide world over? Was there much human prospect of such a thing just then? But did it turn out that way? Will Jesus forget the service of love today, or shall they be forgotten who perform it?

(On Mark 13—See Notes.)

Verses 1, 2. Read the parallel passage in Matt. 26:1-5. On what course did they decide? Whose weapon is that? 2 Cor. 11:3. Is "subtlety" the same as "wisdom"? (James 3:15, 17). What time had they decided not to kill Him? Did it turn out so? Verse 3. Where was Jesus now? When had He arrived there? (John 12:1). How many days had passed before the time of this lesson? See v. 1). Who was the woman that brought the ointment? (John 12:3). Some have confused this incident with that of Luke 7:36-50—could they be the same?

Verse 4. Who really started that criticism? (John 12:4, 5). Did he really care so much for the poor? If we tried to raise money for the poor, would we get more from Mary or from Judas? Why did all the disciples fall in with Judas' view? (Cp. 1 Cor. 5:6).

Verse 5. How large a sum was 300 shillings? (See Matt. 20:2; John 6:7). How far did the disciples go in their disapproval of Mary's noble act?

Verses 6-8. How did Jesus vindicate her? Was this a rare and special opportunity to show personal love and gratitude to the Lord Jesus? How do we have to show our love to Him? (Matt. 25:40; John 21:15-17; Heb. 6:10). Will there ever be a time when we shall have no "poor" with us? to the woman? What deeper significance lay in this act of anointing?

What deeper significance lay in this act of anointing?

NOTES ON LESSON 9.

MARK 13: THE OLIVET SERMON.

The regular (international) lessons skip this chapter entirely. For those who desire to study all of the gospel of Mark in the course of these lessons, these notes and outlines are appended.

Mark 13:1, 2 give the occasion of the discourse. On the mount those disciples who were with Him (v. 3) asked Him more particularly. Matthew (24:3) gives their question in fullest form. It was threefold: (1) "When shall these things [the destruction of the temple] be?" (2) "What shall be the sign of thy coming" (3)—"and of the end of the world?" Matthew also gives the fullest report of the sermon, answering especially questions (3) and (2). The answer to question (1) is found in clear, brief words in Luke 21:20-24.

We will divide Mark 13 now according to its natural paragraphs:

I. Verses 5-8.

A Warning against false Christs. (Vs. 5, 6).

A Reassurance regarding "wars and rumors of wars." These do not signify the End. (V. 7).

A Prediction of a World-War, attended by earthquakes and famines: this is the beginning of travail (V. 8.)

II. Verses 9-13.

Prediction of severe persecution of Christ's disciples. These precede the End. (V. 13). This paragraph runs parallel with Matt. 24:9-13, where it is seen that this period of persecution follows the World-War and comes shortly before the End. In Luke 21:12-19 another spell of persecution is described, which precedes the World-War, and belongs to the early days of Christianity. (Luke 21:10-20).

III. Verses 14-23.

The Great Tribulation. It begins with the appearance of the sign predicted by Daniel (v. 14; comp. Matt. 24:15); it centers upon Jerusalem and Judea (v. 14); it is unequalled for all past and future (v. 19) and is immediately followed by celestial prodigies, culminating in the appearing of the Lord (Matt. 24:29, 30). During that terrific stress the danger of trusting in false Christs rises to an extreme. (vs. 21-23).

IV. Verses 24-27.

The Sequel to the Great Tribulation: heavenly portents, followed by the glorious coming of Jesus Christ.

V. Verses 28-32.

These then are the signs of His Coming—when He comes in glory to revenge and to judge. The "generation" spoken of in verse 30 is Israel. All lexicons of which I know give "race, stock, breed," as additional definitions of the word translated "generation." The Bible so uses the term. (Deut. 32:5). The Olivet prophecy concerns more directly the Jewish remnant of believers in that period. The faithful of the church as such has a more immediate hope (1 Thess. 4:16-18) and a promise of exemption from the terrible hour of world-wide trial. But (like the Sermon on the Mount, and Jesus' other sermons) while Jewish in coloring, this sermon is applicable in its lessons to the church also.

VI. Verses 33-37.

This is the practical lesson to them and to us—even to all (v. 37). Read also Luke 21:34-36.

JUDAS. Mark 14:10, 11.

The beautiful lesson of Mary's devotion (which no doubt was directly called forth by the work the Savior did in that home, (John 11) is followed by a reference to Judas' treachery. What did this man think? His awful remorse might indicate that after all he had not expected such an outcome of his act. Rarely do sinners realize the full enormity and consequence of their deeds. Satan got hold of him by the "Love-of-Money" road (1 Tim. 6:10), and finding him responsive and susceptible, (John 12:6) he finally entered and took possession of him (John 13:27). Then Judas went the limit. His deed will come up again in the course of next lesson.

SECOND LORD'S DAY LESSON OF JUNE.

* Lesson 10.

June 9, 1918.

JESUS FACES BETRAYAL AND DENIAL

Golden Text: "Watch and pray, that ye enter not into temptation." (Mark 14:38).

Lesson Text: Mark 14:17-26. Memorize 1 Cor. 11:23-26. Read Mark 14.

17. And when it was evening he cometh with the twelve. 18 And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. 19 They began to be sorrowful, and to say unto him one by one, Is it I? 20 And he said unto them, It is one of the twelve, he that dippeth with me in the dish. 21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. 22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. 23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. 24 And he said unto them, This is my blood of the covenant, which is poured out for many. 25 Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God. 26 And when they had sung a hymn, they went out unto the mount of Olives.

man?

Verse 22. **The Institution of the Lord's Supper.** What did the Lord do first? Was His actual body as yet given for them? Was it not as yet intact, living and present with them? In what sense then was that bread His body? For what were they to do this? (Luke 22:19).

Verses 23, 24. What did the cup represent? (Matt. 26:28). How many of the disciples were to drink of it? (Matt. 26:27). Why did this Blood have to be shed? (Heb. 9:22). Was the cup (that is, its contents) the actual blood of Jesus? What did He call it when He passed it to them? (V. 25). For whom did Jesus pour out His blood? (1 John 2:2). What else did the Lord add to these words? (1 Cor. 11:25). In partaking of the Bread and cup what do we show forth? (1 Cor. 11:26). For how long? When only, therefore is the observance of "the Lord's Supper" to cease? On what day of the week did the disciples meet to do this? (Acts 20:7). When partaken of in faith, what does this Bread and Cup become to us in spiritual effect? (1 Cor. 10:16-21).

Verse 25. Did the Lord participate in the Passover with them? (Luke 22:14-18). But did He participate in the "Lord's Supper?" When would He drink of "the fruit of the vine" with them again? Did He eat and drink with them after that? (Acts 10:41). But in what form will He drink the

Verse 17. Evening of what day? (Verse 12).

Verse 18. What sort of meal was this He was eating with them? See Luke 22:14-18. Was this a very astonishing announcement? How (aside from His Divine foreknowledge, and insight into Judas' heart) did Jesus know that it must be so? (John 13:18).

Verse 19. How did this affect the disciples? What concerned them most?

Verse 20. Was this fact very humiliating to Jesus? For the details of identifying the traitor see John 13:21-30.

Verse 21. How was the Son of man to go? Did the fact that it was so written excuse Judas' guilt? Was Judas, or any special individual, compelled to do this evil deed? If he had been divinely compelled, would God have held him responsible? What was Judas? (Rom. 9:22; 2 Tim. 2:20). If he had been a vessel unto honor (2 Tim. 2:21) would he have been used for such work? What else did the Lord call him? John 17:12. Where did he go in the end? Acts 1:25. What place is that? Matt. 25:41, 46. Wha would have been better for this

fruit of the vine with them in "that day?" (Rev. 21:5. Comp. 2 Tim. 4:8, Luke 22: 29, 30.)

NOTES ON LESSON 10.

THE LORD'S SUPPER.

The institution of the Lord's Supper is given four times, with great plainness. (Matt. 26; Mark 14; Luke 22; 1 Cor. 11). There is no need of misunderstanding. Note the following matters: 1. The doctrine that the bread becomes the actual body, and the wine the actual blood of Jesus Christ is wrong on the face of it. At the very time when Jesus gave them the bread and said, "This is my body," His actual body was visibly present. After having said, "This is my blood," He still spoke of it as "this fruit of the vine." The false doctrine of "transubstantiation" led directly into idolatry, for the Roman church worships the "host"—a little dough-wafer which by the priest's magic formula has been changed into the very body of Jesus Christ. It also uses a large number of the little white wafers instead of the one loaf, which after blessing, is to be broken (1 Cor. 10:17); and denies the cup to the people, although Jesus expressly said, "Drink ye all of it."

2. The apostolic church continued stedfastly—that is regularly and constantly—in "the breaking of bread;" and the regular occasion when they assembled for this celebration was "the first day of the week." (Acts 2:42; 20:73. The apostle admonishes them not to forsake the assembling (Heb. 10:25), and rebukes those who by their conduct frustrated the object of this solemn meeting. (1 Cor. 11:20, etc.).

3. It must be noted that "the breaking of bread" in Acts 2:42, stands by the context distinguished from the ordinary meals (spoken of, for example, in Acts 2:46.). Note also that in Acts 20:7-11 they met to break bread, and broke "the" bread. The reason why the cup is not mentioned specially in each instance is obvious; we ourselves speak constantly of "eating lunch," even when it consists largely of beverage. In 1 Cor. 11:20 he says, "eat the Lord's Supper," though the following words show that the drinking of the cup is expressly included. (1 Cor. 11:21, 26, 28, 33).

4. The purpose of the Lord's Supper is twofold: first, "in remembrance of me." It is a memorial feast, resembling in this the Passover of the Old Testament. But, secondly, it becomes to us anew a communion (joint participation) in the body and blood of the Lord (1 Cor. 10:16)—not by way of the mouth and alimentary canal, but by faith. For just as in baptism our cleansing is not effected by the material substance of the water, but through the act of faith; so in taking the Lord's Supper the body and blood of our Lord are not communicated to us by the material wine and bread, but in the act of faith, by which we partake of the material wine and bread, according to His commandment, in remembrance of Him.

5. The observance of this institution is to continue until the Coming of Jesus Christ. It spans the interval between His first and second coming. It is not said that by partaking of the Supper we show forth His Coming, but that therein we do show forth His death until He come. (1 Cor. 11:26). We are still sharing His reproach, and His rejection by a sinful world (Heb. 13:13); and ourselves also enter into the fellowship of His sufferings, being conformed unto His death—but in the hope of that glorious Day. (Phil. 3:10, 20).

Mark 14:27-72.

The rest of Mark 14 is simple narrative.

- I. The Announcement to His disciples, vs. 27-31.
- II. Gethsemane, vs. 32-42.
- III. The Arrest, vs. 43-52.
- IV. The Trial before the Sanhedrin, vs. 53-65.
- V. Peter's Denial, vs. 66-72.

THIRD LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 16, 1918.

JESUS ON THE CROSS.

Golden Text: "Truly this man was the Son of God." Mark 15:39.

Lesson Text: Mark 15:22-39. Study the whole chapter.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they offered him wine mingled with myrrh: but he received it not. 24 And they crucify him, and part his garments among them, casting lots upon them, what each should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, the King of the Jews. 27 And with him they crucify two robbers; one on his right hand, and one on his left. 29 And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. 36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. 37 And Jesus uttered a loud voice, and gave up the ghost. 38 And the veil of the temple was rent in two from the top to the bottom. 39 And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.

Verse 34. What did Jesus cry out then? Where had the Holy Spirit recorded this cry beforehand? (Ps. 22:1).

(For verses 1-21 see Notes.)

Verse 22. Where was this place? Heb. 13:12, 13.

Verses 23, 24. Why did He refuse this drink? (See Notes) What is crucifixion? Ps. 22:16. What was the Jews' method of execution? Acts 7:58. Why did they crucify Jesus? (John 3:14; 12:32, 33; 18:31, 32). Who foretold the circumstance of the lot and the garments 1,000 years before it happened? (Ps. 22:18).

Verses 25, 26. Was this a very peculiar "accusation"? Was it true? Were the Jews pleased with it? John 19:21, 22.

Verse 27. What else was done to add to the shame and humiliation of our Lord's public execution? Who had foretold this? (Isa. 53:9, 12).

Verses 29, 30. Is it common to mock and taunt a dying man, even if he were a criminal? What was back of all this demonstration? John 15:23-25. Can we be friends with a world that so hates our Lord? (James 4:4; 1 John 2:15, 16). If we are true to our Lord, what attitude will the world take toward us? (John 15:18, 19). Can that be avoided? What saying of Jesus did they remember? John 2:19. Did they give it correctly? Could Jesus have come down from the cross, had He chosen to do so? Could they at all have crucified Him had He not willingly surrendered Himself? (John 10:18).

Verse 31. Was this true which they said? If He had saved Himself could He have saved others? (John 12:24; Isa. 53:5).

Verse 32. Would they have believed had He done so? (John 5:40; 6:36; comp. Luke 16:31). Who else mocked Him so? Did both the thieves continue to mock Him to the last? (Luke 23:40-43).

Verse 33. How long did Jesus hang on the cross? Is that a long time? How many hours did the darkness prevail? Was this an eclipse, or a supernatural darkness? (See Notes).

Verases 35, 36. What cause of their misunderstanding? Did one present feel some compassion? Did all share that pity? Did Jesus actually obtain that relief? (John 19:28-30).

Verases 37, 38. When He cried aloud, did He say anything? (Luke 23: 46; John 19:30). What was finished? (Heb. 10:10, 14). What was the significance of the rent veil? (Heb. 9:8; 10:19, 20). Was it rent from below or from above?

Verse 39. What did even the hardened Roman soldiers feel and express, while the religious leaders of Israel sneered?
(For the rest of the chapter, see Notes).

NOTES ON LESSON 11.

JESUS BEFORE PILATE. MARK 15:1-21.

Pilate was the Roman governor. The Jewish leaders could have exposed Jesus to mob-violence as they did Stephen later; but neither was it expedient for them to do that in Jesus' case, nor would it have satisfied their intense hatred. Thus they turned Him over to the Roman authorities, that the scriptures might be fulfilled, and that Jesus might die the shameful death of the cross. Pilate of course, could have set Him free. He perceived at once the Prisoner's innocence, and the evil motive that actuated the accusers (v. 10). But Pilate gave way to public pressure and clamor, as many a weak and corrupt official has done since in similar situation. In this evil world a weak man always becomes a bad man in the end. The interview by Pilate is most fully given by John. In order to see Pilate's several efforts to shirk his responsibility and get rid of this troublesome case, the records of Matt. 27, Luke 23, and John 18 and 19 should be read. Note especially what it was that finally settled Pilate on the side of wrong (John 19:12, 15, 16); also the fearful responsibility assumed by the Jews (Matt. 27:25). From outside sources we learn that Pilate in the end gained nothing by his miserable surrender of principle. A man never does. He fell into disfavor with Cæsar, was deposed from office, and finally (the report claims) he committed suicide. But the guilt of that righteous blood has been upon the Jew ever since. They have paid the penalty over and over from the fearful destruction of their city (Mat. 22:7) and ever since, and will suffer under that curse until that day when in their extremity the nation shall look unto Him whom they have pierced and mourn for Him, and a fountain shall be opened for them to wash away their guilt for ever. (Zech. 12:10; 13:1).

THE BURIAL, MARK 15:40-47.

The manner of Jesus' death deeply impressed the multitudes (Luke 23: 48). The women named in verse 40 lingered, beholding. The circumstance of the bone-breaking, and of the piercing of Jesus' side (John 19:31-37) should by all means be read; as also the coming to the front of two, formerly secret, timid, believers. (John 19:38-42). One of these appears in our lesson (Mark 15:43-46). The new tomb into which Jesus was laid, belonged to this man (Matt. 27:60). The women followed and watched carefully, so that, after the Sabbath, they might complete that which was yet lacking of loving service upon the body of the Lord.

THE SIGNIFICANCE OF THE CROSS.

The Cross of Jesus holds the central place in the gospel.

In order that faith in Him might result in eternal life to the believer Jesus had to be crucified.. (John 3:14, 15. Comp. 12:32, 33). Against the preaching of the Cross, in its significance, is all the cunning of Satan directed. Infidel "criticism" scorns it from the pulpit. The wicked cults which are gaining so much ground in our day—"Christian Science," falsely so-called; Spiritism, which is a latter-day form of demonism; Theosophy, and its milder form, "New Thought," which is a mixture of pagan philosophy, Buddhism, Hindooism, Yogism; and such like cults—these agree in one as to the significance of the Cross; to them the Blood means nothing beyond the symbol of a hero's martyr-death. Saving efficacy it has none. To the Judaist, the legalist, the moralist, Christ died in vain. (Gal. 2:21). These fancy that man possesses in himself all the resources and powers necessary

for his own development and salvation. The first fact of the gospel, then, "that Christ died for our sins according to the scriptures" (1 Cor. 15:1-4). becomes a general test-stone. To them that perish this doctrine (that Jesus bore our sins in His own body upon the tree (1 Pet. 2:24) is a stumbling-block and foolishness; to those who are being saved it is the power of God. (1 Cor. 1:18; 23, 24, 2:2).

What does the Cross mean to God? John 3:16; Rom. 8:32; 2 Cor. 5:19.

What does the Cross mean to Christ? Phil. 2:5-11. John 10:18.

What does the Cross mean to us? Isa. 53:4-6; 2 Cor. 5:21; Gal. 3:13, 14; 2 Pet. 2:24.

FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 12.

June 23, 1918.

JESUS TRIUMPHS OVER DEATH.

Golden Text: "Now hath Christ been raised from the dead." (1 Cor. 15:20).

Lesson Text: Mark 16:1-11. Memorize Mat. 28:6. Study Mark 16.

1. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. 2 And very early on the first day of the week, they come to the tomb when the sun was risen. 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 And looking up, they see that the stone is rolled back: for it was exceeding great. 5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! 7 But go, tell his disciples and Peter. He goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid. 9 Now when he was risen early on the first day of the week he appeared first to Mary Magdalene, from whom he had cast out seven demons. 10 She went and told them that had been with him, as they mourned and wept. 11 And they, when they heard that he was alive, and had been seen of her, disbelieved.

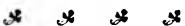


NOTES ON LESSON 12.

Upon the Resurrection of our Lord Jesus Christ rests the whole truth of the gospel. If Christ was not raised then our faith is vain, and we are yet in our sins. In that case those who fell asleep in Jesus, being deluded by

a false hope, are lost and perished. (1 Cor. 15:13-19). If this pillar falls, the whole gospel and all the true faith falls with it. But thanks be unto God, it stands fast, against all the attacks of unbelief, against all the folly of proud "Higher Criticism," which has surrendered the truth, against all the false doctrines and systems of our day which deny His actual, bodily resurrection—the fact of the Resurrection stands, buttressed by the most unexceptionable evidence. We have a Savior who has conquered death. He is the First and Last and the Living One, who was dead and is alive for evermore, and has the keys of the prison-house of death and Hades. (Rev. 1:18).

The death, burial, and resurrection of our Lord has a further and most personal significance for each of us. Since He died in our stead, and for us, His death is reckoned to us, and our old self is crucified in it; in His burial we are buried; in His resurrection we come forth endued with a new life and power—the Lord's resurrection life. (Rom. 6:3-11; Phil. 3:10).



FIFTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 30, 1918.

MISSIONARY LESSON.—REVIEW.

Golden Texts.

1. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3:16).
2. "Thou art the Christ, the Son of the living God." (Matt. 16:16).
3. "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." (Rom. 1:16, 17).

REVIEW OF THE TWELVE LESSONS.

Lesson I. Jesus Sets Men Free. Mark 7. Golden Text: John 8:36. From what does He set us free?

Lesson II. Jesus Requires Confession and Loyalty. Mark 8. Golden Text: Mark 8:34. On which side do you stand? Matt. 12:30.

Lesson III. Jesus Transfigured. Mark 9. Golden Text: Mark Whom did they see when this "golden text" was uttered?

Lesson IV. Jesus Rebukes Selfishness. Mark 9. Golden Text: Mark 9:35. How shall we get the highest place?

Lesson V. Jesus Sets New Standards of Living. Mark 10. Golden Text: Matt. 6:33. What is that new standard?

Lesson VI. Jesus Faces the Cross. Mark 10. Golden Text: Phil. 2:18. What did the sons of Zebedee want?

Lesson VII. Jesus Exercises Kingly Authority. Mark 11. Golden Text: Matt. 28:18. Was it a "Triumphal Entry?"

Lesson VIII. Jesus Silences His Adversaries. Mark 12. Golden Text: Mark 12:17. What did He promise His disciples? Luke 21:15.

Lesson IX. Jesus Gratefully Accepts Unselfish Service. Mark 14. Golden Text: 13:13. What was it?

Lesson X. Jesus Faces Betrayal and Denial. Mark 10. Golden Text: Mark 14:38. When and how was the Lord's Supper instituted?

Lesson XI. Jesus on the Cross. Mark 15. Golden Text: v. 39. What do you recall of that scene? What does it mean to us?

Lesson XII. Jesus Triumphs Over Death. Mark 16. Golden Text: 1 Cor. 15:20. What does His Resurrection mean to us? Rev. 1:18.

MISSIONARY LESSON.

Which of the above lessons would you take to enforce the teaching of missions? Why?

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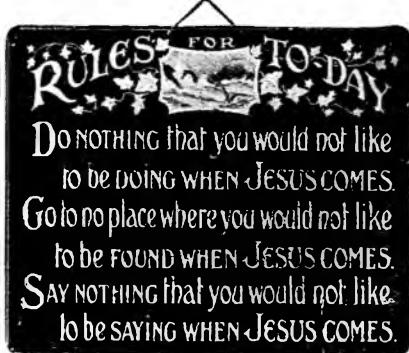
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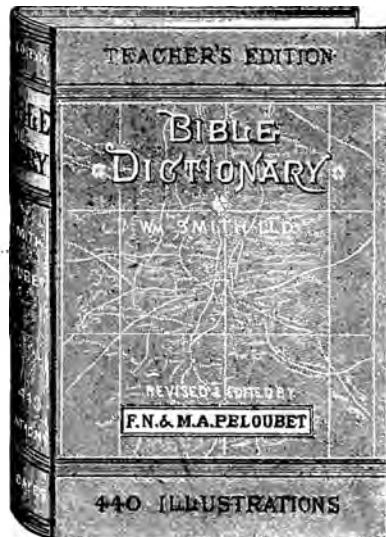
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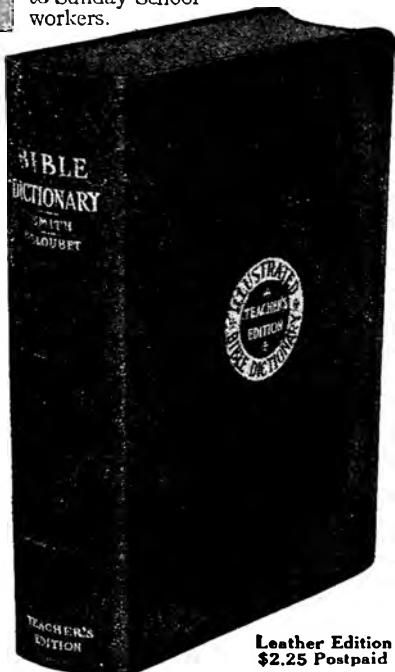
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