

WORD AND WORK

FAMILY PRAYER.

You say you are "busy this morning
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers."

Then the children are sent to the schoolroom
And the grind of the day thus begins,
With no word from God's book to remember,
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,
And the hours seem irksomely long;
What wonder that rash words are spoken,
And that life seems discordant and wrong!

And at even, discouraged and wearied,
You carelessly go to your rest,
Forgetting that Jesus is waiting
To pillow your head on his breast.

He longs for a word of thanksgiving,
And to hear your love spoken again;
He asks to review the day's record,
And to cleanse it of blotches and stain.

But if you forget him so often,
Some time you may knock at his gate,
And, awaiting the summons to enter,
You may hear, "You are praying too late."

So pause for a little each morning,
And again at the close of the day,
To talk with the Master who loves you—
Remember, he taught us to pray.

—*Christian Workers' Magazine.*

"Be ye therefore imitators of God as beloved children, and walk in love even as Christ also loved us." (Eph. 5:1, 2). Let us who have received the abundance of God's grace, stand fast in this heavenly freedom wherewith Christ has made us free, and let us not be entangled again in the yoke of bondage. For many Christians, in their principle and attitude, still live under the law. But let us, circumcised in Christ Jesus (Deut. 30:6; Col. 2:11) love God with all our heart, and our neighbor as ourselves, and our brethren as Jesus has loved us. It is only so that we shall really obey—stedfastly, carefully, gladly doing the will of God from the heart.

WORDS IN SEASON.

R. H. B.

CAN DARKNESS OVERPOWER YOUR LIGHT?

"The light shineth in the darkness; and the darkness apprehended it not." (John 1:5). The evident import of this statement is that the light, Jesus, the true Light, shone in the darkness of this world, and the Darkness did not understand nor perceive. "The world knew Him not." (Verse 10). And this is true. Moreover, this rendering better fits the context. But if the alternative rendering given in the margin of the Revised Version be adopted, another thought arises: "The light shineth in the darkness; and the darkness overcame it not." With all its power and malice the Darkness could not quench or hide that Light. And certainly the Darkness tried. The "prince of darkness" marshaled every resource at his command against the Light and failed. This was a light that could not be put out, that would not flicker or grow dim. Inducements failed, opposition failed, unfavorable circumstances had no effect, suffering availed nothing; and the last stroke, death, which was the utmost Satan and the world could do, only increased the brilliancy of this Light. How quickly our lights grow dim! A cunning temptation comes like a little sudden gust, and our light is out. A little opposition, and it burns low; a little bitterness and mistreatment from others, and our light becomes darkness. Unfavorable circumstances too easily quench it. "Because iniquity shall abound, the love of the many shall wax cold." If the Darkness has overpowered your light, however, the Lord readily and gladly grants you the privilege of relighting. But he is looking for lights that will shine stedfastly, so much like His, so strong in Him, that the Darkness can in no way overcome them. It is possible through the Lord. (Phil. 4:13). Will you be such a light for him? "Be not overcome of evil, but overcome evil with good."

A PERPETUAL PROBLEM.

Why do the wicked prosper, and why do the righteous suffer? The question is as perplexing now, under the new dispensation, as it was in the days of the old, although it is generally understood that the blessings and promises of the old covenant were chiefly temporal, and that under the new covenant, by the career of the Lord himself, it is seen that suffering and loss are in order for us. (1 Thess. 3:3, 4). But the flesh rebels at pain and hardship. Under the stress of suffering, God's people have been known to well-nigh blaspheme against Him, even calling His justice and power and faithfulness to His promise in question, protesting that they did not deserve this or that—that, in other words, they are too good to suffer—and instituting comparisons between their own lot and the easy circumstances of the worldly and wicked, with an implication that, after all, the service of

Satan is as good or better than the service of God. Well is it that God is slow to anger and long-suffering, full of tender pity, and merciful!

But it is a problem. It looks illogical, paradoxical, that the children of the most high God should be worse off than the children of the devil. It seems strange, indeed, that any of those who disobey and defy God could go on their course untroubled, enjoying wealth, and health, and ease, and honor among men. And the thought is not far that perhaps, after all, God pays no attention to affairs here below, but lets things run on until the judgment day, and every man's earthly well-being depends simply on his shifting for himself without reference to God—which is practical atheism. But, like every other problem that can trouble God's people, this one also has been taken up by the Holy Spirit and thoroughly discussed in God's book.

THE SEVENTY-THIRD PSALM.

The writer of that psalm gives us an inspired record of his own experience in this line. At the time of writing he was entirely converted from his doubts and complaining. The first sentence evinces that: "Surely God is *good* to Israel, even to such as are pure in heart." He sees, too, now, how dangerous his condition of heart had been. His feet he says, were almost gone; his steps had well-nigh slipped. Let every one in a similar condition today note that. Our sufferings can draw us nearer to God; but they can also easily become an occasion of perdition. And what was that dangerous ground? "I was *envious* at the arrogant, when I saw the prosperity of the wicked," he says. So, then, he considered himself unfortunate, and them well off; and he would have been glad to exchange his miserable condition for their happy lot—as it appeared to him! Now here is unbelief and ingratitude—like Israel's in the wilderness when they longed for the fleshpots of Egypt and wished themselves back there. Truly his feet were "almost gone!"

THE PROSPERITY OF THE WICKED.

He was walking by sight in those days, and judging by appearances. He says: "*I saw* the prosperity of the wicked." And what was it he *saw*? "There are no pangs in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." They live and die easy. They are full of pride and arrogance; surfeited with every heart's desire; they do and say what they please. Truly a happy lot!

THE DISTRESS OF GOD'S PEOPLE.

The meanwhile the people of God have to drink their cup; and it occurs to them that perhaps God is taking no knowledge or account of earthly circumstances. "Is there knowledge in the Most High? Behold, these are the wicked; and, being always at ease, they increase in riches." And is there any use of serving God? "Surely in vain (to no purpose) have I cleansed my heart, and washed my hands in innocency; for all the day long have I

been plagued, and chastened every morning." The problem was too great for him. But one day, when he went into the sanctuary of God, where the heart more readily turns from things seen to things unseen, he was meditating on the ultimate issue of things, and God revealed to him

THE TRUE FACTS IN THE CASE.

Now he saw indeed; before he had been blind. He perceived now that the lot of the prosperous evil doer was unenviable in the extreme. They are in an evil case, and in no position to know it or to receive any warning. Their "firm foundation" is a slippery ridge skirting a fathomless abyss. Their destruction will come in a moment, the more fearful because of its suddenness. Their very prosperity is the preparation of their catastrophe: they are fattened as oxen for the slaughter. And can it be that a child of God would or could envy them? "So brutish was I, and ignorant; I was as a beast before thee"—estimating things from a mere animal point of view. On the other hand he saw

THE HAPPY LOT OF GOD'S PEOPLE.

Chief among the blessedness of God's people is this, that He is with them all the way, and they with Him. They shall not fall, for He holds their right hand. They shall not stray, for He guides them with His counsel. It is not to destruction and perdition that they are journeying, but *home*. Their God will receive them to glory. And He is, even now and here, their treasure, their hope and their strength and their salvation; their shield and their exceeding great reward. Would you have all the treasure and comfort of earth and be without God? "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee." And if it be so that His good will has led us into the path of suffering, be it for chastisement or for refining, yet "we faint not; for though our outward man perish, our inward man is renewed day by day." "My flesh and my heart faileth; but God is the strength of my heart and my portion forever."

"For, lo, they that are far from thee shall perish: thou hast destroyed all them that play the harlot, departing from thee. But it is *good for me* to draw near unto God: I have made the Lord Jehovah my refuge, that I may tell of all thy works."

THE BLAME OF DIVISION.

The teaching of Jesus caused a great reaction among the stereotyped teachers of that day's orthodoxy. It caused trouble and division. Yet Jesus was not to be blamed. He spoke the truth in love. If it caused strife and enmity it was due not to Jesus Christ's work, but to the hardened and selfish hearts of the religious leaders, to whom any further light than they possessed was distasteful. In like manner if today a faithful man should bring out truth that has been unperceived, or ignored, or sup-

pressed, it is likely to cause a reaction among those who think more of their written or unwritten creed than they do of the truth. It would of course be easy for such men then to create a division over the issues thus raised, and to throw the blame of the division upon the servant of God who did not recognize their sectarian boundaries but went on to know and to teach all he finds in God's word. But in doing this they would judge themselves, and the truth they have rejected would condemn them.

And even where a difference of doctrinal view (not directly affecting worship and practice) arises between brethren, and there may be just question as to the correctness of the position of the one who raised the point of difference, it would be the easiest thing in the world for latter-day Pharisees to create a division, and throw the blame of it upon the innocent party. If (for illustration) there had been men capable of it, and having the power to do so, in the days when David Lipscomb set forth his powerful teaching on the Relation of Christians to Civil Government—a teaching which then and until yet has caused great stir—if some set of publishers, or any other set of men, had required of him to cease from teaching along such disturbing lines—would he have paid any regard to such a demand? And if they had published him unfavorably and “warned” the “brotherhood”—would he have given up his position? Those who knew David Lipscomb can answer with conviction. Not he. It was his humble boast that never, to please any man or sect or the brotherhood, did he surrender the least truth of God's word. And if for reasons of their own such evil brethren had begun to draw lines and to disfellowship, any who held with David Lipscomb's position, a division could and doubtless would have occurred, and those men could of course have charged him with “driving the wedge,” and being “the divider” because he had taught things “not essential to salvation” to the disturbing of the churches. The only reason this was not done then was that there were no men who could or would have done it, or else the personal cause which always underlies in such cases was absent. But if it had happened David Lipscomb would have been no worse a man, nor more of a divider than he was.

I have transferred this in a figure, to David Lipscomb, as applicable to any other faithful man, to show that all are not “dividers” who are called such; and that it is easy for men who have the power and are capable of it to trump up a division upon even the smallest differences, and charge the guilt of it upon those who desire nothing else than to learn and to teach God's word. Let us care to follow John 7:24.

In one sense all that a Christian does is done “in the church;” for he is in the church not only when it meets, but all the time. The church is not only “the assembly,” and “the congregation,” but also “the Body of Christ,” of which each Christian is a member always and everywhere.

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.

AUGUST, 1918.

No. 8.

NEWS AND NOTES.

"I have been over near Scribner's Mills, Tenn., in a meeting all the week. We have had fine crowds and the visible results have been six baptisms and two restored."—H. N. Rutherford.

We advertise regular subscription rates, but we do not thereby mean to deprive those of the paper who desire it, if they cannot pay even the low price we set. Interested friends contribute to our "extension fund" for the purpose of supplying just such persons.

"One confession here (New Orleans) Thursday night. Five added at Amite."—Stanford Chambers.

E. O. Seaman submits a financial report from Huron, S. D., and Sister Christenson writes of the meeting: "A very successful meeting of three weeks came to a close June 30 with six souls added to the one body by baptism. We hope Brother and Sister Maple will come back and give us a longer meeting soon."

D. H. Friend of Horse Cave, Ky., writes: "Just closed a fine little meeting with newly established congregation, 'Bellview,' in Metcalfe county. Fifteen baptisms, four added otherwise. In meeting now with Fairview congregation, Hart county. Splendid interest being manifested."

"I am preaching every Lord's Day, and working on the farm during the week."—J. M. Hottel, Pekin, Ind.

A few more copies of the 1917 bound volume of this paper remain. Also we have been able to bind just a few additional copies for 1916. The price is \$1.00 per volume.

"We are pushing the Lord's work here on Manitoulin Island, and folks are becoming interested. On Tuesday I baptized a man and his wife, who heard me preach four years ago. They have a grown family, nearly all married; and the man, Bro. W.

Willis, has been studying the Bible and teaching a Sunday school for years."—H. L. Richardson.

Word and Work to new subscribers, for a limited time, three months for a dime.

"Isaiah," a twenty-three page pamphlet, by the editor of this paper, now ready. 10c each, \$1.00 the dozen. Suitable for home use or classes.

Send 25c and ask for our "sample set" of tracts. Seven of our best.

Don Carlos Janes is preaching regularly at Buechel, Ky., while Brother Glenn is in Havana, mastering the Spanish language.

The Gospel Herald (weekly) and this paper at \$1.75 a year.

The church at Albion, Neb., has had a large increase in its membership, half a hundred or more by baptism.

Brethren Blansett and Carpenter of Dallas, are in a good meeting with the "F" Street church, Louisville. There have been a number of conversions and renewals. These excellent young men were both raised up in this church and they are an honor to the congregation. The Portland Ave. church is also conducting a fruitful meeting, R. H. Boll preaching, and R. A. Zahn assisting greatly in the song service. Over twenty persons have been reached in various ways. E. L. Jorgenson preached at Waterford, Ky., with an increase to the membership of the congregation of 29 during the meeting. D. L. Cooper who has labored half time with these brethren for the last four years, assisted in the public ministry.

The editor's pains-taking work on the Lord's Day lessons, found in the back part of each magazine, is worthy of appreciation and still more extended use.

We are now prepared to furnish Little Lesson Picture Cards for children. They cost 3c per quarter, or 12c for each card supplied per year.

The three six-week course of Bible Classes of the Portland Avenue Winter School will open as usual, on the first Tuesday of November (Nov. 5, 1918). The first six weeks' course will close Dec. 13; the second course will begin on Jan. 7, 1919; and the third on Feb. 17, 1919. More particular announcement and information will appear in next issue of WORD AND WORK..

W. J. Johnson, of Amita, La., has just closed a good meeting at Oak Grove, La., with a number of accessions to the church.

WHAT IS IT? When a large and responsible congregation of Christ has, according to Jesus' teaching in Matt. 18, patiently, carefully, orderly, and to the best of its ability, dealt with certain offenders in a matter of personal conduct, and has withdrawn fellowship from them; and certain outside parties, say, a Christian paper, for personal and partisan reasons espouses the cause of the disfellowshipped ones and publishes the church's action as an outrage against justice—is it mere factionism, or is it rebellion and anarchy against God and Christ?

IS IT STUDIED AVOIDANCE?

STANFORD CHAMBERS.

Certain interpretations have been given certain Scriptures which have been pitted against certain other Scriptures given certain interpretations in the endless controversies of the age until the sentiment quite generally prevails, alas, that different passages of the Word array themselves some on one side of these controversies and some on the other. Writers and speakers therefore consciously or unconsciously use and emphasize those passages that seem to array themselves on the one side and avoid and obscure those that seem to array themselves on the other side. Such as do so fail in "handling aright the word of truth."

Habitual use of one "line" of Scriptures and non-use of another "line," plainly and clearly on the subject treated by a writer or teacher, betrays on his part a biased theology. He who should find no place in his scheme of redemption for Eph. 2:8, 9, for instance, or for Rom. 4:5 and 5:1, or who could not freely quote and helpfully use Acts 16:31, is holding a theory that needs enlarging and readjusting so as to include all the truth. He only is a safe teacher who allows the Bible to make out its own case, —who is willing for the Bible statement of the matter to stand. He is not a safe teacher who disallows the Bible to have its full say.

A hundred or more sample pieces of literature at hand, upon examination, reveal that certain writers habitually avoid quoting certain passages of the inspired Word unmistakably on subjects with which they deal. For instance, Jesus' words in the great commission (embracing every creature in all the world to the end of the world): "He that believeth and is baptized shall be saved," are not to be found in a single one of these writings. Why is this? Is it studied avoidance? Peter's Spirit-guided words in Acts 2:38 suffer the same treatment, as do also Paul's words in Gal. 3:27, Ananias' words to Paul, Acts 22:16, and others.

Disclaiming any sympathy whatsoever with the doctrine of "baptismal regeneration" or any reliance upon baptism as a meritorious work or procuring cause of salvation (the blood of Christ alone is that) and believing with all my heart in salvation "by grace" "through faith" and "not of works," I am nevertheless perfectly satisfied with our Lord's statement of the matter and am pleased to quote Mark 16:16 even as I am to quote Ephesians 2:8, Romans 5:1, or Acts 16:31. God forbid that I should occupy a position that would make me hesitate to quote any portion of my Lord's word. "He that believeth and is baptized shall be saved" is not incompatible with the Lord's conception of salvation by grace, though it may be with men's conception and theory of it. By all means revise the theory and avoid no portion of God's Word.

And what is baptism? A work? No, not such as Paul

speaks of in Romans 4:4 or Ephesians 2:9, 10, or Titus 3:5. Deeds of mercy and righteousness, meeting moral and legal requirements and the like are the subject of Paul's treatment and baptism does not come under that head, but is clearly distinguished therefrom. "By grace are ye saved through faith" and "not of works." "He that believeth and is baptized shall be saved." Baptism is the divinely-chosen channel or method for faith to express itself and manifest itself as living, active, saving faith. Living faith expresses itself. Saving faith contains the germ of obedience. A faith that merely trembles as demons do and disobeys is not a saving faith. He that believeth beyond the mere trembling stage to the obeying stage, He that believeth shall be saved." "He that disbelieveth shall be condemned" and also he that believeth, as demons do, merely to the point of trembling, is yet unsaved. Baptism is therefore not a supplement to faith. It is a work set for faith to reach at which it can be clearly recognized as living faith. The command to be baptized becomes a test of faith and being baptized is a demonstration of faith,—of the submission of the human will to God's will, the commitment of one's self to Him. It is the faith therefore that is "counted for righteousness," and not the baptism. "Believe on the Lord Jesus and thou shalt be saved" but believe to the point of obedience, hence the jailor "took them the same hour of the night . . . and was baptized" after which is stated that he rejoiced with all his house, being saved by his "having believed." "Being therefore justified by faith." (Rom. 5:1). It is not by faith plus something else, but on the other hand it is not a faith less its life germ of surrender and obedience. "With the heart man believeth unto righteousness." (Rom. 1:10) i. e., unto justification. "Obedience unto righteousness," i. e., unto justification. (Rom. 6:16). So justification as a goal is reached by faith, but it is a faith that does not fall short of the obedience mark the Lord has set for it.

Now, why cannot everyone teach the necessity of an obeying faith? And why should anyone be even reluctant to risk the matter in the Lord's own statement of it? Labor to lead souls to believe. How can they believe on Him whom they have not heard?" Preach Jesus unto them. Tell them of His death for our sins and of His resurrection for our justification. Get them to believe on Him. "Faith comes by hearing the word of God." "Believe on the Lord Jesus and thou shalt be saved." Press the matter of yielding to Him. Keep Calvary's scene vivid; there is the gospel power and then to such as give heed apply the test of faith as Paul did the jailor. Use your Savior's words unhesitatingly (Mark 16:16); use them. Apply the test Ananias put to Saul, "and now why tarriest thou, arise and be baptized and wash away thy sins calling on His name." Don't be afraid to do it; it is Scripture. Then if there is the yielding in obeying "from the heart that form of doctrine" you can speak of such as "having believed." (Acts 16:34). If there is not that yielding,—if obedi-

ence is refused, you cannot say by the authority of God's word that such a one has believed and therefore you cannot say he is saved. What God can waive in the case of those misinformed as to the proper method of faith's expression, the honestly mistaken, in whose hearts He may see all willingness to yield to Him, that is altogether on His side of the question. It is ours to preach "Christ and him crucified" and exhort men to "save" themselves "from this crooked generation" and promise upon divine authority that as many as receive the word and are baptized shall the same day be added to the Lord's saved. (Acts 2:41). He that believeth unto being baptized shall, through faith by grace, be saved. "Not of works lest any man should glory." Let us not shun to declare the whole counsel of God.

THREE MONTHS FOR A DIME.

Not since the Word and Work came under its present management (nearly three years) has it ever been offered at a low-price, trial-subscription rate, and it may never be so offered again, after the present experiment; but, gain or lose, we have now decided to offer the magazine three months to new names, for a dime! The offer goes into effect at once, and continues until we announce otherwise in some subsequent issue—which will of course not be earlier than a month from now. There is always, for some reason, a considerable slump in the subscription business during the summer months. This "dull season" we hope to offset by this remarkable offer. Evangelists in the field should be able by a simple announcement, and by distributing the samples—which we are more than glad to furnish in any quantity upon request—to send in good lists after each meeting, lists of five, ten and up. It would hardly be too much to expect lists touching the hundred mark, though even single trial-subscriptions will be acceptable. Men and women, boys and girls, friends of the paper who have found help and blessing in its expositions, so far from failing us at this time, will be glad to ask others to subscribe; and some may wish to send in "gift lists," at the same time, perhaps, notifying the recipients.

It costs easily, on the average, a full dollar to furnish each of the present readers with the paper one year. Our low regular rate (75c, 50c in clubs of four or more) continues to be possible only by means of free will gifts which true friends here and there continually sacrifice to make. The value of the present offer is therefore evident. Our hope and belief is that many of those who read the magazine for three months will renew at the regular rate for a year, and that we may in this way materially increase our subscription list, even if it takes a temporary financial sacrifice to do it. One suggestion: It would be unwise for agents to be satisfied with three-months subscriptions in the case of parties who would as readily take it for a year if solicited to do so.

WORDS BY THE WAY.

E. L. JORGENSON.

It is right to be ambitious if the ambition is right. It was Paul's ambition and dominant desire to please God, Him who had enrolled him as a soldier. (2 Cor. 5:9). And this dominant desire, consistently held, marks the highest standard in the believer's life. It is therefore the fundamental condition in prevailing prayer that we should do not only "his commandments"—things absolutely required in the Book—but also "the things that are pleasing in His sight" (1 John 3:22). To obey is good, "better than sacrifice," but to "keep his commandments *and* do the things that are pleasing"—that is the spirit that marks the son off from the servant; and we are "all sons of God through faith." Not that the son will ever do that which is unauthorized in the Word, or "go beyond what is written" in the bad sense; but he will often go beyond what is actually required of him. He will give beyond all requirement (2 Cor. 8:3); he will attend the assembly when there is no compulsion (Acts 2:46); he will give up many things which, though not wrong, are not expedient (1 Cor. 6:12-19; 8:13).

What a helpful thing it is just to ask, when some doubtful pleasure calls or when some business prospect presents itself—in short, when any of the many perplexing problems of conduct confront us—what a helpful thing it is I say, just to ask, "Would this please Jesus?" Ask that question sincerely, face the answer of your conscience squarely, seeking His grace to enable you the while, and the thing is done—and on the safe side too.



There is a second question that is truly helpful in determining Christian conduct, a question made famous by Mr. Sheldon in the book, "In His Steps": "What would Jesus do?" If Jesus were in my shoes here, now—what would *He* do? Usually the enlightened conscience is able to answer accurately offhand. If there is recorded a similar situation in the life of Him who "was in all points tempted like as we are," it is only necessary to ask, "What *did* Jesus do?"; but if He had no recorded experience that throws light on this, my problem, transported into His spirit I should be able to answer accurately anyhow.



And there is a third consideration that belongs in this category, scriptural in the highest degree and wondrously helpful. The thought I have in mind has been circulated widely, but none too widely, by means of an artistic wall motto which would have a purifying influence in any home or church. Its lines are these:

Do nothing that you would not like to be doing when Jesus comes.

Say nothing that you would not like to be saying when Jesus comes.

Go to no place in which you would not like to be found when Jesus comes.

The doctrine of our Lord's Return, the most prominent in the New Testament but one, and the appeal of all apostolic preaching probably surpasses in purifying power every other scriptural consideration. It is said every Christian grace and virtue linked with it, and urged on the ground of it, in the Word, "To serve the living God and to wait for His son"; to "live soberly and righteously and godly in this present world, looking for the blessed hope"—such is the Pauline appeal.

Apply now to your present problems these principles: What would Jesus do? Would this please Him? Would I wish to be doing this thing when He comes. Apply them to the dance question, the theatre and "movie" question, the race-track and card-table questions; apply them to the hundred-and-one other questions from the "Christian and war" problem down—yes, face this one along with the rest—down to the "Christian and tobacco" question; and see what a wonderful change in your life will be wrought.

THE BACKSLIDER'S GOOD SAMARITAN.

When we see a man lying, bleeding of fleshly wounds and half dead, compassion comes readily, and we hasten to help. Far otherwise is it when a brother lies, bruised and broken by Satan's malice, half-dead by the way-side. Often we pass him by without notice or thought; or we "hope he'll right up again sometime;" or, perhaps, we say to ourselves, "There is nothing in him," and "He never was truly converted anyway, and I have had my doubts about him all along," and "There is no use of trying to help him," etc. So we leave him to lie there, and so far as we are concerned he may perish eternally. This kind of "passing by on the other side" is too common in the church. (I fear another word needs to be added: there are those who, not content to pass by only, will even stop and stamp him with their feet. But that case we will dismiss without discussion.) What then ought to be done? A spiritually-minded man—humble, kind, patient, loving, should restore the fallen brother, binding up his wounds, and longsufferingly help him on to recovery. In order to accomplish this one must, as it were, wash his brother's feet, and shoulder the brother's burden of weakness and failure with him. Here is a need and work that challenges the best Christian love. Who will do it?

OFFER EXTRAORDINARY. TRUTH AND GRACE FREE.

In order to stimulate our subscription business during the dull season, and in order to place R. H. Boll's new dollar book of nearly 300 pages, in many homes and hands at once, we make this extraordinary offer: If you will send in two *new* subscriptions with your own *renewal* we will mail you this book *free of all charge*. Regardless of when your subscription was or will be due, you may come in on this offer while it lasts. The renewal and new names must be sent in at the regular 75c rate. Send for samples of WORD AND WORK to use in soliciting subscriptions.

WHAT IS IT TO COMMUNICATE?

S. G. MARTIN.

"Communicate" is a very important word in the Bible, occurring many times in the connection of Giving, or Communicating for the furtherance of the Gospel, or for the necessities of the saints. Webster defines the word: "To make another or others partakers of; give a share of; recount; transmit; impart, make known, etc." It means for us to communicate the truth to others, give a share, impart to others. If your brother is in need of daily food and naked, and you communicate not, John says. "How dwelleth the love of God in you?"

It is not enough to be good, be good for something. The following Scriptures give these things in detail: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." This shows that they who have means and refuse to communicate to those who are in need, and for the furtherance of the Gospel, endanger themselves "in the time to come." I believe that I have been guilty in times past in not teaching these plain Scriptures to the people with whom I have labored. Are there not other preachers who may be guilty of omission along the line of teaching others to communicate? It is just as important as the command go; for how can they go except they be sent? The church that has no outlet in some refreshing stream of communication with others in the Gospel of Christ, is as surely doomed to stagnation as the pool without an outlet.

There are many things taught in God's Word which we are liable to forget. "But to do good and to communicate forget not; for with such sacrifices God is well pleased." Some may say that the rich should do all the giving and communicating. This is not the plan of Christ, and it is not the case in reality today. If that be true, what is the meaning of the word "sacrifices?" "With such sacrifices God is well pleased." But is He well pleased if we fail to do this? If you cannot go to some foreign field and preach the Gospel in person, then the God of all wisdom has arranged that you can communicate (partake) with him that can go. And we must not overlook the fact that God says, "Willing to communicate." Do not give grudgingly, or of necessity, as though the Lord needed anything; "For the earth is the Lord's and the fulness thereof."

"Deep in the human heart, crushed by the tempter
 Feelings lie buried that grace can restore,
 Touched by a loving hand, wakened by kindness,
 Cords that are broken shall vibrate once more."

THE SERMON ON THE MOUNT.

C. C. MERRITT.

"The Sermon on the Mount" was preached by our Lord Jesus Christ, and is found in the fifth, sixth, and seventh chapters of Matthew. There is a much more brief account of this sermon given in the sixth chapter of Luke. Men of the greatest intellect have regarded this as the most wonderful discourse ever delivered. Surely, then, there is something in it for our earnest and prayerful consideration. But it is not for this commendation alone that we are to study its contents, but the fact that it is the words of the Word of God "made flesh" should cause us to study it with the most profound care and gratitude.

The practicability of this "sermon" is not to be determined from the standpoint of our willingness to submit to Him, "Who for our sake died and rose again;" but, *its practicalness* (and it is practical only to him who has the mind of the Spirit, having been truly "sanctified by His blood"), is to be considered from the standpoint from which Jesus submitted it to us for our *faith and obedience*.

As a help to our motive to study and to do "these sayings of Mine" let us bear in mind that Jesus says, "Every one therefore that *heareth these words of Mine, and doeth them*, shall be likened unto a wise man, who built his house upon *the rock*." And, "Every one (*every one*) that *heareth these words of Mine, and doeth them not*—shall be likened to a foolish man who built his house upon the sand: for great will be his fall and destruction.

Let us notice then that this "sermon" was spoken to His disciples. It is to be directly applied to them, and to all who should believe on Him through the words of His apostles whom He sent "into all the world," and with whom He was to abide unto the "end of the world." There was a great multitude gathered together unto Him, but these were not the objects of this discourse. True, this multitude must be reached but to do this required a greater length of time than Jesus could then give, for His disciples must be prepared for the work whereunto He had called them. Like the ones who chose others to do work that they had not the time to do because of greater and more pressing work (Acts 6:1-6), so Christ also must needs give Himself to other work. Though this multitude seemed to be anxious to hear Him, and to experience His work of healing, they were to a great extent seeking "because they ate of the loaves and were filled."

Too often it is the case that upon becoming children of God people think that they have obtained the chief end and arrived at the ultimate goal; whereas, that is only the star, they are from thenceforth to be preparing themselves for their life's work.

To reach this multitude—whose very presence showed that "the field was already white with harvest"—*the disciples must*

have these beatified characteristics. They are comprised in the fruit of the Spirit; which is, "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. (Gal. 5:22, 23).

In giving them the lessons of that "sermon," which only in experience brings joy and happiness, He informs them that they are "the salt of the earth" and "the light of the world."

Salt—because "*in so doing*" they will save themselves and "them that believe on their word;" but, if they "hear and do them not," they lose their savor and do not only lose their influence for the salvation of others; but also, they doom themselves to a "great fall," and are "good for nothing, but to be cast out and trodden under foot of men."

When salt loses its savor thus becoming unfit for domestic purposes, it cannot be cast where there is vegetation, for it will kill plant-life. The only place for it is in the roadway where it will be trodden under foot. Just so is that disciple who has lost his influence for the salvation of souls; he becomes a stumbling-block for others. Weak Christians stumble over him and unbelievers scoff at his profession.

Light—because those "who sit in the region and shadow of death" are looking for a light, and these may be led by the light. When Christ was in the world, He was the Light of the world; but now that He has left His disciples to be the light of the world, they must first have the Light *in themselves*, if those who sit in the region and shadow of death are to have that light "spring up" unto them to light their way unto Christ through whom they are to be led unto the Father.

Let us study this "sermon" then that we may know what the characteristics of these workers are to be—what the cleansing of the "inside" is that the "outside" may become clean.

THE BEATITUDES.

"Blessed are the poor in Spirit;" for the blessing to them is, "*theirs is the kingdom of heaven.*" None but the poor in spirit shall receive this blessing—shall "inherit the kingdom prepared from the foundation of the world." That kingdom has not yet been entered into by the humble; for, as we learn in Matt. 25:31-34, that does not take place until the King, the Son of man, shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory. The lowly are the objects of this great blessing. Did you ever see the peacock make a display of his great tail?—the proud "shall not inherit!" God will not exalt the self-exalted. Humility is the secret of our success in public and personal work for Christ.

"Blessed are they that *mourn*;" for the blessing to them is, "*they shall be comforted*"—"they shall laugh." (Luke 2:21). In the absence of the Bridegroom the "sons of the bridechamber" "fast" and "mourn" (Matt. 9:14, 15), while the world laughs and scoffs, saying, "Where is the promise of His coming?" But the time will come when He will have them in derision; for He

will surely come. This is what gives life and great activity in spiritual growth and work: for, without this hope we would soon find ourselves with the "unruly." (Matt. 24:48-51).

"Blessed are *the meek*" (the kingdom of heaven is not all the "blessed" shall inherit); "for they shall inherit the earth." Meek: of gentle and longsuffering disposition, harmless, "*harmless as doves*" is the characteristic of those whom He sends forth to bring in "lost sheep."

Let us be "the meek" then, for He knows what provisions we need in this work. It is for Him we are working.

"Blessed are they that *hunger and thirst*, after righteousness for *they shall be filled*." They may hunger "now" (Luke 6: 21), but "every word that proceedeth out of the mouth of God" is "meat to eat" that others "know not of," and this is the food they must have first even to the want of that that satisfies the physical hunger and thirst. Hungering for the "Bread of Life," thirsting for the "Spirit of Holiness"—"*they shall be filled*."

"Blessed are *the merciful*: for *they shall obtain mercy*." It is not *judgment*, either for themselves, nor for others, that they seek; but *mercy*. For this reason they are merciful. "For judgment is without mercy to him that hath shown no mercy; mercy glorieth against judgment." (Jas. 2:13). Jesus says, "I came not into the world to judge the world, but that the world through Me might be saved." Therefore, if disciples are to "obtain mercy," they must be doing what they can that the world may be saved. And what they *can do* is, "Go ye into all the world and preach the gospel"—the good news and glad tidings—that, although the world is loathsome with the filth of sin, "he that believeth and is baptized shall be saved." (Matt. 16:15, 16).

"Blessed are *the pure in heart*: for *they shall see God*." Oh, how few have a real desire to see God! And just here lies the cause of the meager effort that is put forth to be pure in heart! Do we know why we have failed, beloved, in our words and deeds? Do we know why we have dishonored "the Name by which ye are called?" Even because "as a man thinketh in his heart so is he." Oh, for an army of disciples truly praying, "create in me, O God, a clean heart," then could many be turned to righteousness, turned "from idols unto God" and "to wait for His Son from heaven!" Then, when He shall come, "Who shall come and shall not tarry," "we shall be made like unto Him for we shall see Him even as He is." "*For they shall see God*."

"Blessed are *the peacemakers*: for *they shall be called sons of God*." Peace-doers. But before there can be real "peace with all men" there must be "peace with God." As he that saith, "*I love God*," while he hates his brother, is a liar; so he that pretends to be at peace with his fellowmen while he is not at peace with God, practices deception. "Be ye reconciled to God," then may ye be ambassadors beseeching "on behalf of Christ, for these shall be called, sons of God." "As many as are led by the Spirit of God, these are sons of God." They receive the Spirit of "adop-

tion" when by grace they have put on this peace-with-God through faith in the Son of God.

The next beatitude is two-fold. It has a blessing for those that "have been" and those that "are" persecuted for the Name of Christ.

"Blessed are they that *have been persecuted for Righteousness' sake*: for *theirs is the kingdom of heaven.*" "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you *falsely*, for My sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

We learn two great and important things here: first, "that persecution for My sake"—"for Righteousness' sake"—has not been prevented by the heavenly Father. The same thing that caused this persecution against those that "have been persecuted" under the same circumstances will cause persecution today. Yea, "they that live godly in Christ Jesus *must* suffer persecution." (2 Tim. 3:12). But we have become so much "fashioned according to this world" (Rom 12:2) that we are loved by the world. Paul clearly implies in his epistle that, if he had continued, or begun again, to preach circumcision, he would not have been suffering persecution. The world (though professing) has "heaped" to itself "teachers;" and, if we will only "conform" we may be one of those "teachers." Be as dogmatic about "your doctrine" as you may, just so you embrace the philosophy of "this evil world," all will be well. Secondly, instead of hating, prosecuting, warring, and retaliating, we are to rejoice—"rejoice and be exceedingly glad." "Beloved think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing had happened upon you; but inasmuch as ye are partakers of Christ's suffering, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy." (1 Pet. 4:12, 13).

Partyism (and if you will not be a partisan, you will *suffer* at their hand). "*New Religion,*" "*Liberal church,*" "*Modern,*" etc., etc. Do not murmur, beloved, but *rejoice*: for Christ also suffered thus, and for the joy that was set before Him, He endured the cross:" for when He shall appear in glory—"That will be glory for me and for you."

"Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." (Ps. 32:11).

STUDY GOD'S WORD.

Read the following: Deut. 6:4-9, the place it should occupy in the home; Deut. 17:18-20, why the King ought to read it all the days of his life; Josh. 1:8, how Israel was to prosper and find god success; Neh. 8, what new love and respect for God's word comes when men truly repent; Psalm 1, the man blessed of God; Psa. 12:6, the dependableness of the word of God; Ps. 19; and Psa. 119—especially verses 9, 11, 18, 89, 104, 105, 165. Prov. 2:1-9 shows us some points on the love of God's truth.

BIBLE STUDY COURSE.

R. H. B.

BEGINNING THE STUDY OF JEREMIAH.

It is a testimony to the marvelous power and depth of the Bible in all its parts, that almost any one book in it to which we have given particular study (and in proportion to the amount of faithful and true study we have put on it) begins to seem to us the most wonderful of them all. The fact is that each has a glory and an excellency all its own; and that each touches the heart and mind from its own side and angle. Except for this recognition, one would want to say that "Jeremiah" is surely the greatest of the Old Testament books. It truly is—in its place, for its purpose. It has a peculiar appeal. Israel is already in captivity. Judah, and Jerusalem is swiftly sweeping to her doom. God is stern and heart-broken. He picks to represent Him, a man who combines a woman's tenderness with an unyielding, unflinching, faithfulness to duty and justice, which seems as cold and hard as steel. Jeremiah has a task, the performance of which causes him the bitterest sorrow. He is "the prophet with the iron hand and the bleeding heart." *Judah and Jerusalem; Jeremiah; God*—these are the gigantic themes of this wonderful prophecy.

FIRST DAY. *Historical Setting.* In no book in the historical background more necessary. Jeremiah's work begins in the 13th year of *Josiah*, and continues through the reign of the four succeeding kings until and into the captivity. Study 2 Chron. 34, 35, 36. Try to realize the situation.

SECOND DAY.—*Jeremiah's Call and Commission.* Jeremiah 1. Verses 1-3 are introductory to the greater part of the book. Note "the words of Jeremiah. . . to whom the words of Jehovah came." When did Jeremiah really begin? 25:3; comp. 2 Chron. 34:3. *Jeremiah's call to the prophetic office.* Vs. 4-10. Comp. Gal. 1:15, 16. On what plea did he try to decline? Comp. Moses' excuse. Exod. 4:10-12. What is the Lord's answer? What is specially enjoined on God's servant? Vs. 8, 17. Comp. Josh. 1. What is to prevent fear? V. 8. Comp. Matt. 28:20. (What does the word "fearful" in Rev. 21:8 mean?) Note carefully what Jehovah puts in Jeremiah's mouth—and comp. John 17:8; 1 Cor. 2:13. In what sense is v. 10 meant? *The assurance.* Vs. 11, 12. The almond-tree, because it was the first herald of spring, was called the "watcher-tree." *The need.* Vs. 13-19. There was a threatening disaster. A caldron boiling, tipped southward, ready to pour its destroying flood upon all the land. "Therefore" (v. 17) Jeremiah must speak without fear or favor, *all that God commands him.* Why? See 26:23. Comp. Ezek. 3:16-21. With v. 19 comp. Acts 26:17, 22.

THIRD DAY.—*Pleading with Backsliders.* Jer. 2. Jehovah reminds Jerusalem of her first love (Rev. 2:4, 5). For what fault of His had they now forsaken Him? They remembered not His past goodness and care, but requited him evil for good (Ps. 78:42). Note verse 8; can men even handle God's holy things and His very word, and yet not "know" Him? 1 Sam. 2:12. With last clause of v. 8 comp. Isa. 48:17 and 1 Kings 18:26. He contrasts the heathen's loyalty to his idols, v. 11. Jehovah is His people's chief glory, their ornament and excellency (v. 32; Deut. 4:7). Mark esp. v. 13—an error that makes heaven stand aghast and dumbfounded, v. 12. Alas, how common! V. 17, 19 account for Israel's pitiful estate. Now they run to Egypt and Assyria for help to quench their thirst with the waters of the Nile and Euphrates (as it were), v. 18. Was not God their Redeemer of old? Comp. v. 22 with Ps. 51:7. Yet all the while they plead "not guilty," vs. 23, 35. Their hardened unbelief, v. 25. Comp. Isa. 22, 12, 79. With v. v. 27 comp. Judg. 10:10-13. What did they have to break loose from? V. 31. With v. 35 comp. Prov. 28:13; 1 Cor. 11:31.

FOURTH DAY.—*Jehovah's Entreaties and Warnings.* Jer. 3-4:4. Note verses 1, 14, 20, Jehovah's relation to the people. His mercy would forgive even the unpardonable (v. 1, 4). Of whom does the prophet speak in v. 6? When? What did God do to Israel (the ten-tribe kingdom), v. 8? Was Judah all the guiltier for having seen this, and paying no heed? God then holds men responsible for the warnings and lessons they have had. What did Josiah's reformation (2 Chron. 34, 35) amount to, after all? V. 10. As often happens the (apparently) worse sinner was the less guilty, v. 11. How touching God's appeal and invitation, vs. 12-14! Where was Israel then? V. 12; 2 Kings 17:6. Did they return *then*? Have they ever so returned? Will they? With v. 15 comp. Isa. 1:26 in its context. (From Judah's captivity, which had yet occurred, the ark disappeared. No one knows what became of it). In that glorious Restoration, Jerusalem shall be called "the throne of Jehovah." (Isa. 11:4; 4:5; 60:1-3). Judah and Israel, now evermore united, come from whence? and go whither? Vs. 17, 18. The prophet hears the voice of penitent Israel, mingling with Jehovah's gracious home-call. They have learned their lesson. (Vs. 21-23. Comp. Hos. 14:1-4; Ps. 121). With v. 25 comp. Ezek. 36:31; also Lev. 26:40-42. It is a full confession. Upon Israel's return hinges the blessing of the nations, and God's world-wide glory; 4:1, 2. Cp. Rom. 11:12, 15. A call for *genuine* repentance in 4:3 (see 3:10; Joel 2:12-14); 4:4 does not clash with Deut. 30:6. Our faith responds to God's call; His part it is to fulfill our desire and step of faith with power. (2 Thess. 1:11). We make us a new heart; He gives us a new heart (Ezk. 18:31; 36:26). We turn; He turns us (Acts 3:19, 26).

FIFTH DAY.—*Judgment at hand.* Jer. 4:5; 6:30. Read these three chapters through. Would Jeremiah under those circum-

stances be charged today with being a *pessimist*?—See the prophet's plaintive answer to Jehovah in 4:10. (For explanation see 14:13, and God's answer in 14:14). The breaking judgment is not remedial but retributive, 4:11—but a last chance of escape "even now," v. 14, Joel 2:12. Note vs. 18, 22. With vs. 23-26, cp. Ps. 46:8; Isa. 13:9-13. V. 27 provides for the Remnant; cp. 5:10, 18. There was not then sufficient salt to save Jerusalem, 5:12 (Gen. 18:32; Isa. 1:9. See the wicked *optimism* of 5:12. They still affect innocence, 5:19. Consider the last clasp of 5:25; and the awful situation of 5:30, 31. In 6:1-3 the prophet speaks; in 4-6 the enemy; in 7, 8 the Lord. What is *your* attitude toward God's word? 6:10. Note the false optimism of 6:14. Memorize Jehovah's invitation, 6:16. With 6:20 comp. Isa. 1:10-16; 1 Sam. 15:22. In 6:27-30 Jehovah speaks to Jeremiah.

SIXTH DAY.—*The Temple-Gate Sermon.* Jer. 7. How far does this sermon seem to extend? (See vs. 27, 28; but possibly, as far as 8:17). What were they trusting in? (Is this a common and easy error? Isa. 1:10-16; Matt. 3:8-10; Rom. 2:17-27; 2 Tim. 3:5; Rev. 3:1, 2, 17.) On what condition only would the temple be a blessing to them? Does this apply also to those who claim to have the true doctrine, belong to the right church, to be sound in faith and worship, but who walk in falsehood, or sensuality or covetousness and loveliness? On Shiloh (v. 12) see Psa. 78:49-62; as to the destiny of this temple, 1 Kings 9:3-9. Why was it useless to intercede for the people? 16-20. Regarding sacrifices (21-26)—are they as important as obedience, or could they take the place of obedience? 1 Sam. 15:22. How did God show sacrifices a secondary matter? Comp. Ps. 51:16-19; Amos 5:21-24. What effect did God anticipate? V. 27. Why then preach it? Ezek. 2:7. In whose sight did they do evil? V. 30. Did they look at it that way? 8:8. But God's verdict stands.

SEVENTH DAY.—*The Passing of the Last Chance.* Jer. 8 and 9. It seems that they might have turned sometime. But this long lane knew no turning: their evil course was settled. Yet see their self-deception, v. 8; and note specially v. 9, so true today! Who spoke as in v. 11? and why? Luke 6:26; 2 Tim. 4:3. So do they today. If they had been ashamed (v. 12) there might have been a hope. On v. 13 remember 4:27. Their optimistic expectations are terribly disappointed, v. 15. Memorize vs. 20, 22. What is the answer to the first two questions of v. 22? What of the third one? Mark the spirit and feeling of Jeremiah in delivering these denunciations 8:18; 9:1. What marks the true knowledge of God? 9:3, 6, 24; 1 John 2:3, 4. Note v. 8—too common now among professed Christians. 'On v. 14, Ps. 81:8-12. V. 16 is prophetic and fulfilled with the reservation indicated in Jer. 30:11. Memorize 23, 24. In vs. 25, 26 all the outwardly circumcised who have no circumcision of heart are classed together. Cp. Rom. 2:25-29.

FIRST LORD'S DAY LESSON OF AUGUST.

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Lesson 5.

August 4, 1918.

CHRISTIAN GROWTH.

Golden Text: "But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day." (Prov. 4:18).

Lesson Text: Luke 2:45-52; 2 Peter 1:5-8.

42. And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy tarried behind in Jerusalem; and his parents know it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. 52 And Jesus advanced in wisdom and stature, and in favor with God and men. 5. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; 6 and in your self-control patience; and in your patience godliness; 7 and in your godliness brotherly kindness; and in your brotherly kindness love. 8. For if these things are yours and abound, they make you to be not idle, nor unfruitful unto the knowledge of our Lord Jesus Christ.

Read the two verses preceding this. Verses 42-45. Was it due to the parents' carelessness, or the general dependableness of the Boy, that they had failed to see after Him when the party left Jerusalem?

Verses 46, 47. When they found Him, where was He? Does it say that He taught, or tried to teach, those elders? But what? Is there the least suggestion of pertness and smartness in His conduct as a boy? What direction did He most assuredly follow? (Lev. 19:32; contrast Isa. 3:5). What impression did He make on these teachers?

Verses 48-50. Why were the parents astonished? Did Jesus even at that early age comprehend His real Parentage? What did He mean when He called God His Father? John 5:17, 18. Did His mother and foster-father catch the deep significance of His words? But were they ignorant of His Divine origin? Luke 1:35; Matt. 1:19-21. See what the Revised Version margin has instead of "my Father's House." Is a child 12 years old too young to be about the Father's business? What does the "must" mean? John 6:38; 9:4.

Verse 52. Did Jesus grow out of evil into righteousness? Is it God's will that we should grow from shame to glory, or from glory to glory? 2 Cor. 3:18. Was Jesus a perfect child? What did He grow into? When He grew "in favor with God"—does that mean that God looked on Him with less favor at first than later; or that as He grew He entered into a fuller enjoyment of God's favor? What is God's law for such growth? Prov. 3:3, 4. Did Jesus obey that?

2 Peter 1, Verse 5. For what cause? See 2 Pet. 1:3 4. Who then furnishes the basis from which this advancement is made? What has God done on His part? For what cause ought

we to act now on our part? What are we to add? What is the meaning of "diligence?" What are we supposed to have already? (2 Pet. 1:1). In that faith what must we "supply?" See for explanation of this soldierly "virtue," 2 Tim. 1:7, 8. What supply next? Is it sufficient for us have boldness and courage without knowledge? But does it take "virtue" (courage) to go on in knowledge?

Verse 6. If knowledge does not manifest itself in self-control, is it true wisdom? (Jas. 1:19, 20; 3:13). What is the next grace? (See R. V. margin). Of what profit is godliness? 1 Tim. 4:8; 6:6. What may we all expect if we live godly in Christ Jesus? 2 Tim. 3:12.

Verse 7. What two last-mentioned graces crown the whole? Are they close akin? What attitude are Christians to assume one toward another? Eph. 4:32. John 13:34, 35. Does love extend further also? 1 Thess. 3:12. What is the bond of perfectness that holds all other virtues and graces together? Col. 3:14.

Verse 8. If these things are ours shall we be idle? Are idle Christians also unfruitful? What other great promise is to the possessors of these graces? 2 Pet. 1:10, 11.

NOTES ON LESSON 5.

WHEN ONLY CAN GROWTH BEGIN?

Growth cannot begin until there is Life.

It is a common mistake to suppose that men become better and more and more Christlike by good works, piety, worship, sufferings, etc., before they have ever become sons of God. Before a child can grow up it must be born. Before there can be any Christian growth there must be a New Birth. A man must first be "born of water and the Spirit," become a child of God, a new creature. (2 Cor. 5:17). This is done by a true faith in Christ Jesus, which, coupled with repentance, expresses itself in the act of baptism. Gal. 3:26, 27; Acts 2:38. Nothing less than that will answer. Sometimes we hear it said that "it doesn't make any difference about the creed or the church, just so the life is right." But the life is not right unless it sprang from God's seed. (1 Pet. 1:23). In fact there is no life at all unless there has first been a birth. We must be born of God, by receiving and believing in Jesus Christ. (John 1:12, 13). We must first be saved and made new creatures by "the washing of regeneration and the renewing of the Holy Spirit." Tit. 3:5. The "creed" is whatever we believe, for that is what the word means. The Christian's only creed is the Word of God. When men believe falsehood, their lives cannot be right. The one and only church of which the gospel tells us is Christ's—the one He built, and which came into existence on the day of Pentecost. The Lord alone can add anyone to that church. (Acts 2:47). It is the body of Christ (Col. 1:18), the temple of the Holy Spirit. (1 Cor. 3:16). A man who is not "in Christ," and is not partaker of the Holy Spirit, cannot live right in God's sight. (Rom. 8:8, 9). And God is Judge.

Growth can begin only after the New Birth; after the gospel of Christ has been believed and accepted in "the obedience of faith." Rom. 1:5, and the believer has thus been introduced into the Body of Christ, the Church.

HOW DOES GROWTH COME?

In the animal kingdom growth is by means of food and exercise. In the Kingdom of God the new-born babe takes in the pure, guileless milk of the word that he may grow thereby unto the great final salvation. (1 Pet. 2:2). As he grows older he finds meat and solid food in the Word according to his ability to assimilate. (1 Cor. 3:1, 2; Heb. 5:13, 14).

Exercise must keep step with feeding. "Herein I also exercise myself to have a conscience void of offence toward God and man always." (Acts 24:16). "Exercise thyself unto godliness." 1 Tim. 4:7, 8. The word of God becomes real food and drink to us when we do it. John 3:34.

SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 6.

August 11, 1918.

HELPING OTHERS.

Golden Text: "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2).

Lesson Text: Luke 10:30-37; Gal. 6:1, 2, 9, 10.

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 3 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise. 1. Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 9. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. 10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

Then what should he evermore do? Without regard of worthiness should we be true neighbors?

Galatians 6, verse 1. What kind of case is the one pictured here—as bad, or worse than the one in verse 30 above? Should we pass such a case by? But who only is fitted to restore such a one? Who are the spiritual, and who are not? Rom. 8:49, 13, 14; Gal. 5:16-25. In what sort of spirit must they undertake this? What must they ever remember?

(Recall the circumstances, Luke 10:25-29. How did the man wish to justify himself? This story was Jesus' answer).

Verse 30. What condition was this man in? Does such a case impose obligation on any (whosoever) that can render aid? When a man is found thus is it a time to ask questions and to investigate? What should be done first of all, and at once?

Verse 31. Were priests a specially privileged class of people? Why? Did that put more or less of obligation on them? What especially? Mal. 2:7; Matt. 23:23. But what did he do? What should a Christian do in such a case? Gal. 6:10. If a man should make as though he had not seen, what does God say about that? Prov. 24:12; 28:27.

Verse 32. Were Levites also a privileged order? Numb. 8:14. Could more be expected of them than of the common class? But what did the Levite do? Would that course tend to honor the God whom he served? Rom. 2:24.

Verses 33, 34. What nationality was the third? How much were they thought of? John 4:9. Mark eight things this Samaritan did for the helpless traveller. Is it likely the wounded man would have done as much for the Samaritan if conditions had been reversed? Why then did he help? Comp. 1 John 4:10.

Verse 35. Did the kind stranger make a complete job of his good deeds? Wherein do we often fail even when we undertake a work of mercy?

Verses 36, 37. How did Jesus press the point of this parable? What one was really a true neighbor to the helpless one? Did the lawyer whom Jesus asked this, know and answer correctly? John 13:17. To whom,

Verse 2. What is the law of Christ? John 13:34. How is it fulfilled?

Verse 9. Why should we not be weary? What does such hope do? On what condition only shall we reap?

Verse 10. How far does our obligation extend? What must Christ's people do toward all men? But by preference and especially to whom? Who are they?

NOTES ON LESSON 6.

THE TWO GREATEST COMMANDMENTS AND HOW ONLY THEY CAN BE FULFILLED.

The story of the Good Samaritan was spoken to a teacher of the Law, who came to Jesus with the question, "What must I do to inherit eternal life?" Jesus referred him to the Law for the answer, and the lawyer answer, and the lawyer answered well. He gave the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:25-28). These are indeed the two great commandments: on them hang the whole law and the prophets. The first is the great one, which really embraces all else. As we know God and love Him, we also get into right relationship toward our fellow-men. This love of God does not come through the law, but through the gospel. "We love because He first loved us." (1 John 4:19). Our hearts are circumcised (Deut. 30:6) in the New Birth (John 3:5; Col. 2:11, 12) and we are made alive in Christ Jesus, and receive the Holy Spirit in order that we may love God. According to the Law it was, "This do and thou shalt live." This is the principle of the Law: "Do it and thou shalt live." (Rom. 10:5; Gal. 3:12). But the Law could not make alive those who were dead in trespasses and in sin. (Gal. 3:21). But we who through the gospel have believed and known God's love toward us (1 John 4:16) are in position to love Him; and to love others even as He has loved us. The supreme requirement of the Law is fulfilled in us who walk not after the flesh but after the Spirit. Rom. 8:4.

HUMAN NEED.

The need is great and world-wide. The spiritual need is even greater, goes deeper and lasts longer in its effects, than the physical. There is a danger that this misery and need all around us at all times may become commonplace to us and our hearts be hardened into indifference toward the need and suffering which on account of its extent we cannot relieve. An opposite danger is our undertaking to do everything, or dissipating our strength and energy upon that which will do no abiding good. What is the safeguard against these dangers? It lies in the recognition of our stewardship, and sphere, and in being submissive to God's directions. The chief lines of Christian work are two:

1. To spread the gospel of Jesus Christ unto the uttermost part of the earth.

2. To do good unto all men, especially unto the household of faith.

The latter is subservient to the former, and when rightly understood is included in it. For we must preach the word of Christ in action, as well as in words. Whatsoever we do in word or in deed must be done in the Name of the Lord Jesus. Confession without good works is vain; good works without the confession are of no permanent value. God estimates all things with reference to His Son. Whatever is done in and through Christ is good in His sight. Whatever is done without and apart from Him is of no worth with God. (John 15). Our works must be fruits of righteousness which are through Jesus Christ unto the glory and praise of God. (Phil. 1:11). Our first and foremost obligation is to the household of faith; but when we meet with human distress and need which we can relieve, especially where immediate help is required, we may not stop to ask questions or on any grounds "pass by on the other side." Our "opportunity" is limited in our ability as well as by the chances that present themselves. May the true love of God, the love of the brethren, and the love toward all men, control our efforts to His glory and to the blessing of others.

THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 18, 1918.

WORKING IN THE CHURCH.

Golden Text: "Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, and bless his name." (Ps. 100:4).

Lesson Text: Acts 2:41-47; 4:32-35; 6:2-4.

41. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. 42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43. And fear came upon every soul: and many wonders and signs were done through the apostles. 44 And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need. 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, 47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

32. And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

2. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. 3 Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. 4 But we will continue stedfastly in prayer, and in the ministry of the word.

Verse 41. Received whose word? Acts 2:14. What was this word? See vs. 22-24, 36, and 37, 38. Who were baptized then? Why do many refuse to be baptized now? Will those who truly receive the Word be baptized today? To whom were these added? (See 1:15; 2:1, 14). Who added them? v. 47. What did they constitute? Acts 5:11. What is the church called? 1 Cor. 3:16. When did the Holy Spirit come down? Acts 2:1, 4. Was this company really "the church," until the Holy Spirit had come and made them His temple? Pentecost was the birthday of the church.

Verse 42. How did the church sustain its own life and faith? What is the meaning of "they continued stedfastly"? What is "the apostles' teaching"? Have we that? Where and how? What is "fellowship"? 1 John 1:3-7; 2 Cor. 8:4, 14. What is "the breaking of bread"? Acts 20:7; 1 Cor. 11:23-16. Did prayer occupy a prominent part and regular place in the life and worship of the church? Which of these four items must be practiced in private as well as in the public meeting?

Verse 43. What sort of fear? Rom. 8:15; Heb. 12:28. What was the purpose of these apostolic signs? Heb. 2:3, 4.

Verses 44, 45. Who were these "that believed"? See v. 41. How intense was their fellowship? Did they divide up their property equally among themselves? But what did they do? Read here Acts 4:32-35. Was this surrender of their possessions demanded and required of any of them? Acts 5:3, 4. Why then did they do it? Was this ever repeated in any other congregation? (Not so far as the Record shows).

Verses 46, 47. How often did they meet? For what only did they go home? 1 Cor. 11:22. What was their inward emotion? Whence did that spring? Ps. 32:1, 11; 51:8, 12; Gal. 5:22. How did they stand in the es-

teem of the people? Did that remain so? Acts 8:1; 2 Tim. 3:12. Who alone adds people to the church? Can an unworthy man obtain membership and standing in a congregation by deceiving the brethren? But can he deceive the Lord, and will the Lord add him to the church?

Acts 6, verse 2. What extensive work of benevolence was daily done by the church? Acts 6:1. What was the occasion of the murmuring? What steps did "the twelve" take? Did they hold themselves above serving tables? But what was their work? v. 4. Would it have been wise and good for them to leave their own work which no others could do, and do work which many others could perform as well as they? Does this principle hold good today? 1 Tim. 4:13-15; Rom. 12:4-8.

Verse 3. What three qualifications must these helpers have? Does the church usually realize that even for its business ends its servants should be full of God's Spirit and Divine wisdom? (Jas. 3:17). Is it disastrous to the church to have any other sort of helpers?

Verse 4. What are the two main parts of the preacher's work? Which of these two do you consider the more important?

NOTES ON LESSON 7.

I. THE PENTECOST CHURCH. Acts 2:41-47.

(1) How the church came into existence. This was the very first church. We are told in some detail how the Spirit filled the apostles (Acts 2:1-13), and Peter's inspired sermon to the audience of sinners is given very fully (Acts 2:14-36) so that men today may have the privilege of getting the apostle's preaching pure and direct. The sinners' question, "What shall we do?" is answered (vs. 37-40) in a clear and direct manner, for the guidance of all sinners of whatever time or clime. Then the next verse (v. 41) (and the first one of this lesson) shows how these convicted sinners were saved and became members of the church. The verse following (v. 42) sums up the church's work and worship by which the church maintained its spiritual life. It was. 1. The studious attention given to the apostles' teaching. 2. The brotherly fellowship which, existing between themselves and the Lord Jesus Christ was maintained by mutual helpfulness and co-operation in the work and worship. Fellowship involves our care one for another, our co-operation in the Lord's work, and the "assembling of ourselves together." 3. The "breaking of bread," that is, the eating of the Lord's supper. (The connection forbids the idea of common meals here; but not in v. 46); and, lastly, 4. Prayers. These four items are necessary to maintain the life of a church today. Thus this church lived and increased.

II. The Church in After-Years. (Acts 4:32-35).

At the last glimpse of the Pentecost church (2:47) they were in favor with everybody. But that could not last long. The people who hated and crucified the Lord would not love His people long. In Acts 3 we have another sermon by Peter; and that led to the first persecution. (Acts 4:1-21). They realized now that the storm was breaking. (Acts 4:22-31). But did that dampen their zeal and love? On the contrary they increased. There was unity and love. Note that the possessions were not equally distributed, but there was a central church-fund, out of which every man's need was met. The apostles, backed by such a church and its prayers, preached with great power, and upon all the church rested great grace, which moved them more and more to unselfish fellowship.

III. A Church Difficulty Met. (Acts 6:2-4).

The only way to avoid trouble is never to attempt to do anything. Dead folks have no troubles. An earnest Christian, an active church, will soon strike some difficulty; but with love and wisdom every trouble and difficulty can be overcome. The church was doing a systematic work in daily care for the needy and helpless—the widows; and, whether really or intentionally, or neither, the impression arose that the widows of Grecian Jews were being discriminated against. The lesson-text with the questions shows plainly the promptness and wisdom with which this was settled. It is worthy of note that all the seven selected helpers bore Grecian names—which indicates the loving tact exercised by those Christians.

FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 25, 1918.

SPEAKING FOR CHRIST.

Golden Text: "Everyone who shall confess me before men, him shall the Son of man also confess before the angels of God." Luke 12:8.

Lesson Text: Luke 12:8-12; Acts 1:1-8.

8. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God. 10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. 11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.

1. The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, 2 until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: 3 to whom he also showed himself alive after his passion by many proofs, appearing unto them, by the space of forty days, and speaking the things concerning the kingdom of God: 4 and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence. 6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. 8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.

Verses 8, 9. Is this only the confession made when we first come to Christ (Rom. 10:9; 10) or is it life-long? (Heb. 4:14). How did Peter deny the Lord? John 18:25. Luke 22:57. Is there any other way of denying him? Tit. 1:16. Ought we to confess Jesus with the mouth only? Why do Christians, in word or action, sometimes deny Him? Mark 8:38. What will He do in the day of His glory? Can we afford for Jesus to be ashamed of us? What will happen to anyone whom He denies before the Father? Matt. 7:23.

Verse 10. What is it to "blaspheme?" (Consult dictionary). What sort of blasphemy can be pardoned; and what blasphemy is unpardonable? How may a man know when he has committed the "unpardonable sin?"

Verses 11, 12. Did Jesus say this to the inspired apostles and messengers, or to all Christians? Matt. 10:20. But does the promise for Divine wisdom and guidance apply to all God's obedient children in such a case? Luke 21:15; Jas. 1:5.

Acts 1, Verses 1, 2. What was this "former treatise" sent to 'Theophilus?' Luke 1:3, 4. Of what did it treat? Which came first in Jesus' life, doing or teaching? How far did that "former treatise" extend? (Cp. Luke 24:46-53). What was the commandment the Lord Jesus had given to His apostles before ascending? (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47).

Verse 3. How thorough proof of His resurrection did the Lord give them? Why did He give them such long-continued and absolute proof? See v. 8; Acts 2:32; 4:33. What was the theme of the Savior's teaching in those after-resurrection days?

Verses 4, 5. On the particular occasion mentioned, what charge did Jesus give them? Why was that necessary? John 15:26, 27. What does He call the baptism of the Spirit? essary? John 15:26, 27. What is this promise of the Father? Acts 2:33.

Verses 6, 7. What question did they ask? Where did they get such an idea? Mic. 4:8. If mistaken, had Jesus' teaching concerning the kingdom, before and after His resurrection removed their mistaken idea? In His answer now does Jesus intimate that they were mistaken? Does He imply that Israel's kingdom will not be restored to them? What is His answer?

Verse 8. What is a witness? John 3:11. To what special fact were the apostles to be witnesses? Acts 4:33; 10:39-42). To what can we be witnesses? Luke 8:39. Can a man who has not the indwelling Spirit witness for the Lord? Why not? Rom. 8:9; Gal. 5:22-24. Where was the apostles' witness to begin? How far was it to extend? Can we help to extend their testimony? What effect will it have? John 17:20.

NOTES ON LESSON 8.

For successful witnessing for Christ Faith and Love are required. Without these we cannot speak for Jesus. Without these we cannot be saved. The spirit and attitude that betokens salvation also fits us for "speaking for Christ." Mr. Sherwood Eddy, missionary, once said that "the question is not whether Christianity, is worth spreading; that has been settled long ago. The only question is, is your Christianity worth spreading? The very fact that you do not spread it raises a presumption that it is not worth spreading." In order to speak for the Lord, then, we must first have **FAITH TO SPEAK.**

"I believed and therefore did I speak." (2 Cor. 4:13). Have I confidence in Jesus Christ's power to save? Do I believe the gospel is what it professes to be? (Rom. 1:16). Rather, has Jesus been anything to me? Has the gospel done anything for me? If not how I can I urge it upon another? How can I speak with conviction and power for that which has not proved itself my own case? It is always the man who has been greatly helped and blessed by the Lord who will be found eager to present Him to others. The blind, the lame, the lepers, who were healed by Jesus, despite all chargings to "tell no man," could not keep still. Why not? They had something to tell. And perhaps the reason why many Christians are dumb is just this, that there is nothing to tell. Their lives are no better, nor more blessed than others. Should they not humble themselves in penitence and go and taste indeed that the Lord is gracious?

THE NEED OF LOVE.

As I need faith, I need love. Without love I may not care sufficiently for the welfare of men to speak to them; or even if I do speak, my testimony will be as sounding brass. There is much speaking in the name of Christ publicly and privately, which really misrepresents and dishonors Him. It is hard, harsh, proud, impatient, boastful, unkind, rude—in short there is no genuine love back of it, no real and self-sacrificing concern for the good of those to whom they speak. There are many Pharisees today as in Christ's time, in the pulpit and out of it; and especially among those who feel so well assured that they have the doctrine, the whole truth. The truth we must have; but truth, to be effective, must be spoken in love. (Eph. 4:15). The peace-makers, the sons of God (Matthew 5:9) are indeed not those who say "Peace, peace," where there is no peace; but neither those who proudly flaunt their superior knowledge in triumph against a miserable and suffering world.

BOLDNESS, AND THE HOLY SPIRIT.

The first class mentioned to go into the Lake of fire (Rev. 21:8) are "the fearful"—the cowardly. These are the ones who are afraid to speak for Jesus Christ, and who are ashamed of Him in this wicked and adulterous generation. We need boldness. See how, on the occasion of the first persecution the disciples prayed for this thing, that they might speak God's word with boldness. Acts 4:29. The Lord answered them by filling them anew with His Spirit. Acts 4:31. And to us He says, "Be ye filled with the Spirit." (Eph. 5:18). The fruit of the Spirit is love, joy, peace. (Gal. 5:22). Only those who are full of the Spirit are truly qualified to speak for Jesus.

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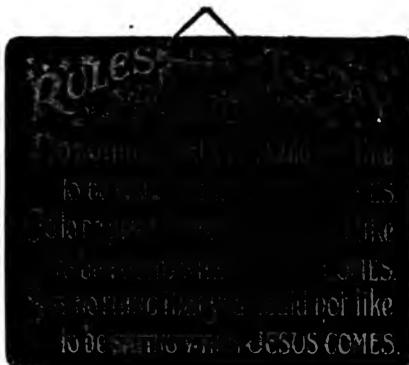
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