

# WORD AND WORK

## WORDS IN SEASON.

R. H. B.

### CAST THY BURDEN ON THE LORD.

"Cast thy burden upon Jehovah, and he will sustain thee" (Ps. 55:22); or, as another psalm has it, "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass" (Ps. 37:5); and Peter in the New Testament, "Casting all your care upon him, for he careth for you" (1 Pet. 5:7). Most of us have burdens. The heart knoweth its own bitterness better than anyone else can perceive and know it. But God would not have you to be weighed down and crushed by your burden. There are Shoulders broad enough to carry it, and you are invited to shift that weight of yours upon those abler Shoulders, and to roll all your burden upon Jehovah, trusting Him with it; and He promises to carry it and attend to it perfectly. This privilege have all His saints—a privilege as great and wonderful as it is unused and despised by the people of God. They think their great problems and perplexities will never be cleared up if they do not themselves bear the whole anxiety and burden of them and duly worry about them. To hear them, they are too wise to let God bear their load. They know too well what is going to happen if they do not do this or that. God works too slowly and too indirectly for them. It is tedious to sit in the dark and wait upon Jehovah. They love to see and choose their way and work by short-cut from cause to effect—by which course they often ruin everything. "Cast our burden on the Lord?" they say. "Ah, but if you don't do something yourself, the Lord will not do anything." Just so; but not as you mean it. When you say a man "must do something," you mean a man must carry his burden himself. But God says: Let me carry it. You must do something. The thing God wants you to do is to disengage your mind from these harassing cares and work for Him, for His interests and glory. And He the meanwhile will take up your business and work for you and for your interests and glory. Nor is it only a privilege; it is needful. No man can serve God when his heart is "overcharged . . . with cares of this world." The cares of life choke out the word that is sown, and drives to sin, despair, and not rarely to suicide. You cannot bear it; let God have it.

### ANXIETIES AND CARES OF LIFE.

There is first of all the burden of the anxieties that rise up in connection with everyday life. They are not few nor always small. The problems of living, food and home; or unforthcoming sums that are needed; of sickness and loss; of dread of disgrace, calamity, or poverty—a hundred things that can trouble

and worry a man. Now God speaks very positively in this matter. "Be not therefore anxious, saying, What shall we eat? or What shall we drink, or, Wherewithal shall we be clothed?" (Mt. 6:31, 32). "But what shall we do then?" asks the anxious disciple. And God answers: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Verse 33.) No man can serve God with a distracted, worried, frustrated mind. Even a machine has to rest upon a firm foundation if it is to do its work properly. A man must have peace. And how can we have it? "In *nothing* be anxious; but in *everything* by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:6, 7). Don't say you cannot do this. We can do many things when we see we have to do them. God tells you to do this, and you can and you must do it, unless you have concluded that you are ready to lose a soul's inheritance over this unnecessary indulgence in anxiety.

#### THE BURDEN OF SELF-SEEKING.

There is no greater misery in the world than the misery of self-seeking, and no more galling burden. The self-seeker is always an unhappy man. He may rejoice in a short triumph now and then, but there is always a fly in his ointment. It is a wearisome burden, this task of self-aggrandizement and seeking of selfish advantage. O, the jealousies, the disappointments, the fears, the hatreds, the sleepless nights, of the self-seeker, the man-pleaser! Surely his way is hedged up with thorns. He is lacerated with a thousand slights, insults, injuries, real or imaginary, intended or unintended. He toils as no other man, under the lash of his ambition. And he is doomed to disappointment. It is a great and crushing burden; and it is a great sin to bear it. God asks you to let Him have it. Make an agreement with Him and say: "Henceforth my eye shall be single to God's honor and glory. I will be ambitious for Him. I will seek for His advantage. And I will leave my interests, my advantage, honor, and glory, wholly in His hands." You may do it without fear. "If any man serve me," said Jesus, "him will the Father honor." And so you are delivered from a hard bondage into a new, free, useful, noble life, for God has lifted your burden to the Shoulders that are proper to bear it.

#### THE BURDEN OF TAKING VENGEANCE.

If any man supposes that vengeance is no burden, he has never felt it. When the soul boils with rage over an injustice inflicted; when the brain whirls and the head tosses on the sleepless pillow formulating plans to pay back evil with evil, and the heart grows hard with settled hatred—it is a heavy, grievous burden; and it has ruined many a man for time and for eternity. It was never intended that such a fearful load should rest on any man. "Vengeance is mine, I will repay," saith the Lord. Why, if someone has done you a bitter wrong, will you embitter

your life on top of it and ruin your soul forever and ever? Certainly there is no reason back of it; nor is there any right or justice. Now when that burden comes upon you, roll it upon the Lord. See that you please Him; He will plead your cause and vindicate you and avenge you of your adversary in His own perfect time and way. Have faith in God. When Jesus was reviled, He reviled not again; when He suffered, He threatened not. Had He no feeling? Had He no sense of justice? Yea, verily. But this was His secret; He "committed Himself to Him who judgeth righteously," fully assured that His case and His cause was safe in the Father's hand. (1 Pet. 2:21-23). And that left His hands free to bless them that persecuted Him, and His lips to pray for them that nailed Him to the cross. "Render to no man evil for evil . . . Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me: I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." (Rom. 12:17-21). Now the only way you can do this is by casting your burden of bitterness and vengefulness upon the Lord in absolute faith; and He will renew and sweeten your heart springs.

#### THE BURDEN OF SIN.

There are too many Christians that have never learned to lay and leave their sins where they belong—namely, upon the head of that devoted Lamb that bore our transgressions. The Scripture says concerning Him: "All we like sheep have gone astray; we have turned everyone to his own way; and Jehovah hath laid on him the iniquity of us all." When the scapegoat was chased out into the wilderness with the sins of the people symbolically heaped upon him, and when the blood of the sin sacrifice was carried into the holy of holies, into the presence of God, by the high priest to make atonement for the guilt of the people (Lev. 16), no faithful Israelite thought anything else but that he stood cleansed and forgiven in the sight of God. But Jesus Christ is our Scapegoat, He is our Sin Offering, He is our High Priest also, who has gone into the presence of God to make atonement and intercession on our behalf. How is it, then, that Christians look upon their own faulty conduct and tremble, and doubt that God would accept them? Of course, if it rests on that basis, the basis of works, we are not at all acceptable to God, none of us. That needs no expounding. But our hope does not rest on our own goodness and perfection. It rests in the blood of Christ, and in the perfect righteousness obtained by His cleansing sacrifice. "But," objects one, "does not God demand that we should live a holy life and walk in good works? So He does. But it all rests on the basis of the cleansing we have received and are receiving in the blood of Christ. It is only in that confidence, and in the secure hope that springs from it, that we are at all able to live a Christian life.

# 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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2605 Montgomery Street, Louisville, Ky.

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

VOL. XII.

AUGUST, 1919.

No. 8.

## NEWS AND NOTES.

For convenience in renewing we place a coin-card in all papers addressed to those whose time is out with this issue. You know we cannot send September unless you renew. We are strictly on the cash-in-advance-plan. *Renew now* and make it a club of four or more if you can.

G. A. Klingman preached in the Parkland church, Louisville, for two weeks recently. His discourses were fine and helpful, and much appreciated.

F. B. Shepherd, Amarillo, Texas, forwarded funds to Forest Vale Mission (Africa) on July 15: Charleston church, \$7; Wm. F. Fierbaugh, \$2; C. W. Sewell, \$1; Wm. J. Campbell, \$5; by Christian Leader, \$31; Garret Ave., church, \$5; Beauchamp, \$10. Total, \$61.

We have on hand eight copies "Roger's Reasons Number 2," 10c each. This booklet is delightfully written by that able scribe, John Urquhart, and is just the thing to give to sceptical, scientific friends.

Stanford Chambers had a fine meeting at Ellis church near Dugger, Ind. Eight conversions, three restorations. His next meeting was to be at Iota, La.

This month something like 5,000 Bible catalogues, printed to our order, and announcing 10 Bibles, all of which we have in stock in quantities—the most valuable and popular styles—will be mailed out to our readers. Look it over and file it for reference, because you may need a Bible some day if not now.

Our set of "seven sample tracts" is in demand. 25c postpaid.

E. L. Jorgenson assisted Leonard Daugherty in a short meeting at Utica, Ind. A sensational "Holy Roller" meeting interfered somewhat.

Please address us always just "WORD AND WORK, Louisville, Ky." No street or box number necessary.

S. Russell Bond writes from Portland, Me., "Chas. Neal is doing fine work at Portland. Claude Neal is at Cumberland Mills doing good preaching. R. A. Zahn held some good meetings at both places."

"Brother Maston Sitman began a meeting at Oak Grove, near Independence, La., on the first Lord's Day in July, which continues with good interest. Brother A. K. Ramsey is to be with us at Amite to begin our meeting soon."—W. J. Johnson.

"Beginning Tuesday, July 2, and closing one week later I assisted Bro. A. K. Ramsey in a meeting at Simpson, La. Much opposition was manifested but we had a most enjoyable meeting with one from the Baptists to take her stand for the Bible alone. We believe this to be only the first fruits of a great harvest for His Name's sake. Simpson is supposed to be the oldest congregation of disciples in Louisiana, but has dwindled down to a very few now. However, Brother Ramsey is building upon the sure Foundation and the harvest is ripe."—C. C. McQuiddy.

"Tell every dear friend of ours that you see, that we think of everyone of them, but just simply haven't time to write."—Orville and Anna Bixler.

Have you read R. H. Boll's book, "Truth and Grace," 288 pages, \$1 postpaid. His "Lessons on Hebrews" at the same price.

Always order books advertised in WORD AND WORK from the latest issue, as prices are continually changing, always for the worse in these days. Bibles should be ordered by number when you can.

The church and school at Harper, Kansas, are to be blessed with the presence and assistance of that man of God, J. N. Armstrong, through the next season.

We still furnish "Reminiscences and Sermons," 396 pages—the most of it interesting historical matter—free for every club of two new yearly subscriptions, to those who ask for it.

Everiste Hebert, of Jennings, La., is worthy the fellowship of Christians whose chief missionary interest is in the homeland. His great work among the Louisiana French Catholics is known to our readers. Stanford Chambers, 1129 Seventh St., New Orleans, forwards funds for him.

The new tract, "What It Means To Be A Christian Only," costs 5c each, \$1 the hundred.

The editor is to be again in meetings in Texas a part of August. Leonard Daugherty, of Louisville, will accompany him and assist in this work.

"I was at the Zion congregation for the sixth. We had an all-day meeting and much good was done. The Zion congregation has promised to help in the Mission work. Quite an interest in mission work manifested. I have been driven, and that gladly, to the conclusion that the brethren will usually do more and are glad to help in the worthy mission cause. Let us keep on

putting it before them until they respond to the work God left us in this world to do.

"Bro. Andy (W. A.) Sevedge, of Wichita, Kan., will likely move here to help us out in this field. Bro. Campbell and I begin our first tent meeting for this season at the Linville, Ia., Mineral Springs. Then we will set up at Pleasanton, Ia."—C. C. Merritt, Davis City, Ia.

"Hoover's meeting continues here (Lynnville, Tenn.) with good interest. 5 baptisms so far."—H. N. Rutherford.

## THE PORTLAND AVENUE BIBLE CLASSES.

On Tuesday, November 4, 1919, the Bible Classes of the Portland Avenue Winter School will open for the seventh year of their existence. As heretofore there will be three six-week courses, as follows:

First Course: November 4 to December 12, 1919.

Second Course: January 6 to February 14, 1920.

Third Course: February 17 to March 27, 1920.

Classes meet daily, except Saturday and Sunday.

The aim and purpose of these classes is to afford opportunity for faithful and systematic Bible study under the direction of an experienced Bible student and teacher, to all who desire to avail themselves of it, and thus to help them to greater efficiency in Christian work. The classes are absolutely free.

Instruction in such branches as may be needful in the preparation of those who wish to teach or preach the word of God as, for example, English, Sight-Singing, etc., will be provided.

The use of a dormitory belonging to the Portland Ave., church is free to the young men who attend the classes. These have in the past reduced expenses to a small minimum by clubbing together and boarding themselves. Further particulars will be given upon request made to R. H. Boll, 2605 Montgomery St., Louisville, Ky.

## THE GIFT OF ADAPTABILITY.

STANFORD CHAMBERS.

The gift of adaptability, like every other good and perfect gift, comes from above, and is one to be coveted earnestly by the people of God. There is manifest lack of adaptability these days on the part of many in whom it would generally be expected to abound. It is neglected, whereas it should be not only possessed, but kept stirred up, exercised, cultivated.

Many, alas, show no real desire for this gift and what is still worse some despise it in others. To them adaptability is synonymous with compromise. To their way of thinking it cannot be otherwise, and were Paul among them becoming "all things to all men" (1 Cor. 9:22), as a Jew under law among

Jews, as a Gentile without law among Gentiles, "that by all means" he "might save some," they would look upon him askance and some would consider such conduct worse than no effort at all toward saving souls, and would actually be found closing doors against him, even as did those of their type in Pauls day; they would create prejudice against him as a safe teacher; whispers of "unsound" would pass from their lips to people's ears to weaken confidence in him. Like those whom our Savior encountered, they would say, "This man receiveth sinners and eateth with them," or "receiveth sectarians and walketh with them!" Do we lose confidence in a doctor who is seen much among sick folk? Do we fear they will carry him off with them?

But adaptability does mean compromise. It means a compromise, not of God's word, but of your whims and fancies about things. It means a compromise of customs and methods and personal preferences. It means a compromise of your traditions. Yes, you have them. Everyone has more or less, and congregations do, too, certain ways or certain phraseology continued in until they become by repetition the rule. A man once adopted the theory that it is never right to "kill off the old dogs to train the pups." It became the occasion later, of his taking offence at a sermon designed to stir up the young men in the church to develop themselves for greater service than could be rendered by older members who had neglected their opportunities. That man immediately ostracized the preacher, and later those who endeavored to bring about a reconciliation, and today he stands out of fellowship. A traditional theory is responsible. I found an old man and wife, "church members" for long years, who had a "deep set principle" that "children should not be received into the church." During the meeting a twelve-year-old girl, well versed in the Scriptures, brought up by a Christian mother, in tearful earnestness confessed her Savior. This old couple, though they acknowledged the little girl knew more Bible than they did, objected to her being baptized, not because of her lack of comprehension or of realization, but simply on the ground of her age. I, of course, had to baptize the girl. The old brother and sister are also now out of fellowship. A deep-set traditional theory, to which they had repeatedly given expression and with which they must be consistent, is responsible. Now you may not be as bad as either of the above cases, but look to yourself for any theory or "deep-set principle," or custom that has become a pet with you so much so that you tremble for its fate or are made ugly in spirit if perchance it is ever assailed. But you have committed yourself in the hearing of others. Yes; and therefore your reputation is now at stake and your self-pride. Human nature says, "Stick to it. Stand your ground. Find some Scripture to support it," then it becomes truth! And so must not be compromised! A brother once accosted for his stern, unbending attitude toward others was reminded of the Savior's love for them, having died for their souls, and that we

should have tender love for them too. His reply was, "We are not to love souls more than the truth." To him "the truth" was an end rather than a means and was clearly, in his mind, distinct from Him who is the truth. He was proud of his self-reputed loyalty to "the truth," while to most people it was plain that he was just a "stickler" and that his loyalty was not so much to the truth as to just his theory of the truth. He was in possession of knowledge that puffs up but had not the love that builds up.

A congregation traditionally excludes from communion any but its own "membership," though others present are acknowledged to be Christians. Another traditionally excludes from its fellowship any baptized by certain other religious bodies, and is responsible for more than one remaining where he is who would have gladly made a change had he not met with repulse.

Now, there is so much danger of being misinterpreted in the above that I shall state that the word of God is never to be compromised; principles of right are not to be sacrificed; duties are not to be interfered with. This is different, however, from giving up our *privileges* or modifying our phraseology for the sake of another's understanding, and even a truth may be held in abeyance until they are "able to bear it." If we in loving loyalty to our Lord with love for those He died to save start out to save souls rather than to save our creed or our reputation for soundness or consistency or even to save "the truth" (for truth is able to take care of its own fate) love, the greatest of all gifts, and which embraces adaptability will find a way of exercise.

#### A SUBJECT FOR PRAYER.

In these days when the question of union is becoming so prominent, when artificial foundations are being laid and arbitrary bonds are being tried it behooves all true Christians to re-survey their own ground, measure everything in their own practices by the word and Spirit of the Lord, and make any readjustment necessary to a sincere, unselfish, non-partisan endeavor "to keep the unity of the Spirit in the bond of peace," remembering that "in one Spirit were we all baptized into one body . . . and were all made to drink into one Spirit." Let us pray for grace to "become all things to all men that by all means we may save some;" that among the penitent we may not seem Pharisaical; that among the ignorant we may not seem too wise; that among the weak we may not appear too strong; that among the erring or confused we may not appear too self-assured, but that in humbleness of mind we may even "bring ourselves under bondage to all that we may gain the more," and all to the glory of our Christ. Amen.

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"I will therefore . . . that women adorn themselves with modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array."—1 Timothy 2:9.

## WHAT WE KNOW AND WHY WE KNOW IT.

E. L. JORGENSON.

Let us walk slowly through the little land of First John, by one of the three or four different routes that cut across that scripture section. The land is somewhat rolling, so we cannot take in its entire width, but we shall see a certain stretch as we go. This time let us travel by the trail which is marked off by the sign-posts, "We know." There are ten stops or stations on this road, ten statements to be briefly examined.

Before setting out, note that the sentence, "God is light" (1:5) is the text of the entire epistle—the gist of the "message" which John had heard personally from Jesus and which he now undertook to declare. Note also, the peculiar scheme in the epistle, if scheme it can be called: That in discussing one doctrine he naturally mentions another, and then goes off to discuss that one—on purpose. For example, at 2:17, "the world passeth away"; but since the world's passing is of course at "the last hour" he takes off on that tack. Again, at 2:29 he mentions being "begotten of him," which easily leads to the next thought, "children of God." At 3:24 he speaks of "*the Spirit*," which leads him off to speak of "*the spirits*," good and bad.

First John is not easy. Perplexing and puzzling at places because of big, broad, sweeping statements to which he makes no exception—statements which cannot stand alone and which he does not intend to stand alone, or apart from his own statements elsewhere under the same head; but John is rich, helpful and terribly searching!

Now then, let us go on our journey stopping at the ten stations. In each case the method of examination will be, first, a question for information; then the scripture answer; and then, perhaps, a personal question for application.

1. How may we know that we know Him? (2:3). Answer. If we keep His commandments. Personal question: By this test do you know Him?

2. How may we know that we are in Him? (2:5, 6); that is, that we who have been "baptized into Christ" are *abiding* in Him? Answer. If we walk even as He walked. By this test are you abiding in Him?

3. How may we know that we are begotten of Him? (2:29). Answer. If we "do righteousness." (Compare 3:7-10). By this test have you been begotten of Him?

4. How may we know that we have passed out of death into life? (3:14). Answer. If we love the brethren. By this test have you passed out of the old state of death in "trespasses and sins," into the "eternal life" (3:15)?

5. But how may we know love, or that we have true love? (3:16). Answer. If we are willing to lay down our lives for the brethren, as He laid down His life for us. By this test have

you genuine love, or just the spurious article? Read the next verse: love may not demand your life, but at least a measure of "the world's goods" for the expression of compassion upon those who are in need.

6. How may we know that we are of the truth? (3:19)—for unless we know that, how can we have boldness in prayer? The answer in this case goes back to the preceding verse: If we love, not in word, neither with the tongue, but in *deed* and *truth*. By this test are you of the truth?

7. How may we know that He abides in us? (3:24). Answer. By the Spirit which He gave us. Does John mean that Christians should in some way be conscious, save by the fruits of the Spirit springing up in their life, that the indwelling Spirit is truly there? Already we know, by the sure testimony of His Word that all who truly repent and are baptized (Acts 2:38) receive the gift of the Holy Spirit.

8. How may we know the Spirit of God from the spirit of antichrist, that is the spirit of truth from the spirit of error? (4:2, 6). Answer. Everyone professing to speak by inspiration, if under the impulse of the true Spirit, confesses that Jesus Christ is come in the flesh; also that He "*cometh* in the flesh" (2 John 7)—which point so many religionists and spiritists deny. Moreover, every person guided by the true spirit hearkens to that which the Spirit has already spoken through the apostles. (4:6).

A paragraph on this last point is timely. The present "Tongues Movement" breaks down under this test. If they are reproved for transgressing some word of Paul's, they often reply, "But we have the same spirit that Paul had," meaning that he is no authority over them. "Holy Roller" leaders in a recent meeting which came under my observation, transgressed at least three inspired prohibitions found in a single chapter (1 Cor. 14) at almost every service: they professed to speak with tongues, but furnished no interpreter; their women addressed large assemblies—concerning which Paul *especially* points out that the prohibition is a "commandment of the Lord;" and they rolled upon the floor in a disorderly and indecent manner. Let the tests of First John be applied to all such professors.

9. How may we know, not only that He abides in us, but that we also abide in Him? (4:13) Answer. Because He has given us of His Spirit.

10. How may we know that we love the children of God? (5:2). Answer. If we love God and do His commandments. So then there is no true humanitarianism, no truly loving God's children apart from loving God. Much "philanthropy" and "charity" breaks down here. By this test do you truly love God's children?

There are a number of other paths through John, but the journey is enough for this time. Do we dare to apply these tests to ourselves one by one?

## ADOPTION.

CHARLES M. NEAL.

Studies in Romans—Section for this Study, Romans 8:12-30.

Text: "*Waiting for our adoption, to wit, the redemption of our body.*"

## "THE SPIRIT OF ADOPTION."

Our adoption is yet future. In our present state as the children of God, we stand between two very important and different stages of our existence, namely, Bondage and Adoption. We were freed from bondage when we became Christians. God's freedmen should not live in constant fear of being again taken captive. To do so is to have "the spirit of bondage again unto fear" which God does not give. But they should live in glad anticipation of their adoption, and with outstretched arms cry, Father, Father! And why should we not be stretching constantly toward God? We are now the children of God and as such we are heirs of His and co-heirs with Christ. God has given us the Holy Spirit of promise as a pledge in the great transaction of salvation, and will surely give the rest when the transaction is complete. To live in spiritual vigor and encouragement in view of glorification while we live in suffering, dying bodies is to have "the spirit of adoption." (Study with the above, Rom. 8:12-17; 2 Cor. 1:22; Eph. 1:13, 14; Gal. 4:1-7).

## "OUR ADOPTION."

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That which is "born of water and the Spirit" is a spiritual man (1 Cor. 2:15) in a consecrated body of flesh. (Rom. 12:2). Adoption is that change by which the consecrated but natural, (literally, in the Greek, "soulical") body of the spiritual man is made a spiritual body. This is the consummating act and completes the process of Redemption. This change takes place at the coming of Christ for His saints. For those asleep in Christ it comes in the resurrection. For those saints alive it is accomplished when "that which is mortal is swallowed up of life." "Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit." Our attitude is, or should be, that of "Waiting for our adoption, to wit, the Redemption of our body." (Study with the above, Rom. 8:18-25; 1 Cor. 15:44, 51, 52; 2 Cor. 5:1-5).

We are now the children of God by birth. (John 1:12, 13). This pertains only to the spirit, for God is not "the father of our flesh" but is "the Father of spirits." (Heb. 12:9). Nicodemus said, "How can a man be born when he is old?" Well, he cannot be, and his body does not share in the "birth from above," but it has the promise of sonship by adoption which it gets in "the Redemption of the body." When redemption is complete the body, as well as the spirit, shares in the sonship of God. Christ is the Savior of man—the whole man. This salvation is not complete so long as a single atom of man is under the power of the

enemy. The last enemy—the one who holds man's body in death—is to be swallowed up in victory at Christ's coming. As signs of His near approach multiply let the saints lift up their heads and rejoice for our adoption, to wit, the redemption of our bodies "draweth nigh." "We hope for that which we see not, then do we with patience wait for it." (Study with the above, 1 Cor. 15:26, 54; Luke 21:28; Rom. 8:25).

"CONFORMED UNTO THE IMAGE OF HIS SON."

Our Adoption—the Redemption of our body—is on the same pattern as that of our Lord. The idea, so commonly held, that we are destined to become immortalized spirits in heaven forever, is unfounded in Scripture. Since we are "foreordained to be conformed to the image of His Son" (Rom. 8:29) it will be well to inquire into the Redemption of His body to aid us in knowing what shall take place in the Redemption of our own. The body "prepared" for Him was of the seed of David and Abraham and was "made of a woman," and was mortal. (Rom. 1:3; Heb. 2:16; Gal. 4:4). This body was marked with five wounds at the crucifixion, it died and was buried in Joseph's new tomb. (Matt. 27:35, 59, 60; Jno. 19:34-42). It saw no corruption and in the resurrection was redeemed and immortalized. (Acts 2:31; Rom. 6:9). After His resurrection He possessed the same scarred body—with those wounded feet He led His disciples out to Bethany and lifted up those pierced hands and blessed them and then, while they were looking, He was carried up into heaven. (Jno. 20:25-28; Luke 24:50, 51).

In heaven He sits at the right hand of God as "the man Christ Jesus." He is still "Jesus of Nazareth," and is "of the tribe of Judah" and "the offspring of David." The word of promise is, He is coming again "in like manner" as He went into heaven and as a "man" He is to judge the world. (Acts 1:9-11; 17:31; 22:8; 1 Tim. 2:5; Rev. 5:5; 22:16). Those who think Jesus became a Spirit being at His ascension are only forty days from C. T. Russell who made Him a Spirit being from the tomb. Both alike have a hard time, in the absence of and against scriptural testimony, to dispose of His body. God hath "glorified His servant Jesus" and His body is now a "glorious body." We are to be "conformed to this image." "Everyone when he is perfected shall be as his Master." "When He shall appear we shall be like Him" for "He shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." (Acts 3:13; Luke 6:40; Jno. 3:2; Phil. 3:21).

This final glorious state of our now humiliated bodies is ushered in by our adoption. This is the next great event in God's program. All else awaits "the revealing of the sons of God." Creation itself awaits that time "with outstretched neck." Oh, glorious time! Oh blessed hope! Our all is centered there. (Titus 2:13). This is "the glory that shall be revealed to usward." What matters it if there is suffering by the way—it only opens the way for us to suffer with Him that we may be

"glorified together." And suffering there is, the Holy Spirit groans for us, a groaning people, in the midst of a groaning creation. "Weeping may tarry for the night, but joy cometh in the morning." During our night-time waiting the Holy Spirit is here to "help our infirmity" and is "making intercession." Our Savior "is at the right hand of God, who also maketh intercession" and God has pledged that "all things work together for our good." Truly this is a fitting close to this Salvation Section of Romans, and no wonder it awakened in Paul the song of praise with which the chapter closes. Of this we shall speak in our next letter.

Portland, Me.

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## THE PORTRAIT OF MARY.

(Note by the Editor:—If the reader finds ground for criticism of details in the artist's inference as to the appearance of Mary in her (supposed) glorified estate, especially the angel argument, and other minor points, he will not fail to get the masterly scripture-refutation of the false popular notions concerning the Mother of Jesus, and the cult that sprang from them.)

The ordinary *Pictures* of the Virgin Mary, made from Italian and English "beauties," are, as "aids to Christian devotion," simply absurd; while those that represent her as a *Goddess* are blasphemous.

The following "*Portrait of Mary in Heaven*" will, we think, commend itself as generally correct. It is copied from the French of Napoleon Roussel, taken under the circumstances set forth in the following correspondence between a young Abbess and an illustrious Painter:—

St. Mary's Abbey, August 15, 1564.

My Brother:—For I may now address you as my brother—I am placed at the head of a convent. I quitted the world without any great regret; still, I confess that I feel the necessity of surrounding myself with some of those elegances which make a cloistered life more endurable. I am taking pains to redecorate my cell, and the thing I most want is a Portrait of my gentle Patroness. Next to a living being, nothing is such good company to me as a picture—especially such pictures as yours. I write, then, to bespeak from you, at any price you think proper to fix, a Portrait as faithful as possible of the Most Holy Virgin. You understand, I wish it faithful—not imaginary. Take time—fix your own conditions—I shall grudge nothing to gain this essential point of fidelity; for I fancy that I could pray more earnestly to Mary if I could represent her to myself exactly as she is now in heaven. Awaiting your reply, I remain, your humble, and, in anticipation, grateful sister.

MARIE DE SAINT ROMAN.

## THE PORTRAIT OF MARY IN HEAVEN.

Cloister of Assumption, Sept. 30, 1564.

My Sister:—You will see by the date of this letter, that I,

like you, have left the world; but I have not renounced painting. It was, therefore, with most lively pleasure that I received in this solitude your order for a portrait of Mary. My labors from this time will at least have an object; and, in order to make them more enduring, I mean to compose this picture with all possible care. As you wish it, I shall devote my chief attention to the likeness. I shall await your advice on the subject; but I think the following will be our wisest course to attain the end:—In the first place, I shall not copy any of the well-known Portraits; for these, as you are aware, Mary did not sit herself, but the most beautiful women whom artists could find, and often, alas! they resembled nothing so little as the Holy Virgin. Neither shall I consult the different legends, or the numerous lives of the Virgin, written a thousand years after the period when she lived. No; I must go back to the fountain head, and seek in the Holy Scriptures themselves authentic particulars respecting Mary, to guide my pencil into fidelity. I will promise you to leave nothing to chance, to permit nothing to imagination; but to study the sacred text with minute attention, even should I consume several years of my life in the research. But a little obstacle presents itself: I have no Bible. I have searched in vain for one in the library of our convent, and I write to you today in the persuasion that you will be so fortunate as to find one in yours, and will allow me to use it. I remain, humbly and respectfully,  
 your brother,  
 JOSEPH DE SAINT PIERRE.

St. Mary's Abbey, Dec. 1, 1564.

My Brother:—Your plan is charming, and I immediately instituted a search for the book you want. Our convent does not afford one, any more than your cloister; but I wrote to Rome to request a copy from one of the libraries of the Holy Father. This favour has been granted me, and I send the Holy volume with this letter.

Now, then, work on boldly. Meanwhile, I will pray Mary to condescend to guide your pencil, and I trust that some day you will be able to send me a work of which I shall be as glad as you can be proud. Again, I repeat, take time, and do not send me the Portrait till the likeness is exact. I remain, your sister,  
 etc.,  
 MARIE DE SAINT ROMAN.

Two years passed away, and the correspondence then recommenced as follows:

Cloister of Assumption, Jan. 4, 1566.

My Sister:—Here is, at length, the work completed; and a conscientiously faithful work, if ever there was one. But it is not enough to assert fidelity, I must also prove it; for the Portrait which I send you is such that you might question its likeness if I did not set before you at length the authorities on which rest my pretensions to have achieved the most accurate Portrait of the blessed Mary, as now in heaven, which has ever existed. I will, therefore, enter into detail on the subject.

One of the most important points to know, in order to picture a face to yourself, is the person's age. On the arrival of your Bible, I therefore directed my first inquiries to Mary's age. I opened the Gospel according to Saint Luke, and from the first page, I observed that Elizabeth, who conceived only six months before Mary, was then "well stricken in years," which made me at first suspect that Mary, *her cousin*, could not be very young at that period when the daughter of her uncle or aunt was very old. But, on the whole, I would not attach much importance to this inference; for Elizabeth and Mary might be the children of two brothers or sisters of very different ages. I only noted this point, that Mary's cousin was very old six months before the Holy Virgin received the Angel Gabriel's visit.

The second circumstance which came to my aid in fixing the age of Mary, is that when the miraculous conception took place she was already betrothed, whence I conclude that she was at a marriageable age. It is important that this starting point should be determined; we do not risk too much in supposing that Mary was then twenty years old, especially when we remember that she was cousin to the respectable Elizabeth. Setting out thence, let us continue the reckoning.

Mary was betrothed at twenty. After the betrothal, Joseph perceived her condition; therefore, when she brought her son into the world she must have been twenty and a half.

From the first chapter of St. Luke, I pass to the second, and I see that Mary is still living, because she forgets the child Jesus in the temple of Jerusalem. Moreover, I see from verse 42 that Jesus was then twelve years old; therefore, I conclude that Mary was at that time thirty-two and a half.

From the second I proceed to the third chapter, and therein I learn that Jesus was baptized by John, and began His holy ministry at thirty years. Now, Mary was still living; since, as you know, and as we shall see later, she out-lived Jesus on the earth. I draw, farther, this very clear and simple conclusion, that if the mother was twenty and a half years old at the birth of her child, when Jesus attained the age of thirty Mary must have arrived at that of fifty and six months.

Now, how long did the ministry of Jesus Christ last? It was easy to calculate this, by searching out from the beginning to the end of the same Gospel, the number of different times during that ministry that Jesus went to celebrate the feast of the Passover at Jerusalem. Thus, in St. John 2:12,13, I see that Jesus descends to Capernaum, because the Passover was near.

At the fifth chapter a feast occurs again, which must be the Passover, because St. Luke, chapter 6, refers the event here related to that epoch.

At the sixth chapter, fourth verse, we find a third Passover.

Lastly, chapter 13, comes the fourth and last Passover at which Jesus died.

These four Passovers, contained in the ministry of Jesus

Christ, do not allow us to suppose that it lasted less than three, or more than four. Now, if Mary was fifty and a half years old when Jesus began to preach, and if His ministry lasted three years and a half, Mary, when standing at the foot of the Savior's cross, was exactly fifty-four..

Here the Gospel finishes; but the Acts of the Apostles commence, and there I find Mary again, at prayer with the disciples. Elsewhere I observed that, according to the order of Jesus, the Apostle John must have received Mary into his dwelling. How long did she remain there? This the Holy Scriptures nowhere say, for there is no farther mention of her whatever. Whether Mary lived one, two, three, ten, or twenty years, I know not. If I would follow the Tradition of the Church, I should be obliged to suppose that she lived a long time at Ephesus, where St. John was bishop; but as I desire not to age Mary without an imperative necessity, I prefer, in the silence of the Holy Scriptures, to suppose that she dwelt in this inferior world only five or six years more, which makes her about sixty. It is at that age that Mary would ascend to heaven. But, before we follow her there, let us study a few additional circumstances which may aid in setting her appearance more correctly before us.

If it be well for the painter to know the age of a woman to aid him in gaining an idea of her countenance, another circumstance, no less helpful, is to ascertain whether the woman has had children, and how many. Never should I have dreamed of starting this question with regard to Mary, if certain passages, which my eyes glanced upon in looking through the Gospels, had not awakened my suspicions.

The first hint which I received on the point, is at the last verse of the first chapter of St. Matthew. I saw that Jesus was called the "first-born" son of Mary; and that Joseph did not live with her, as her husband "till" the birth of Jesus. The two words which I here underline appear significant. But this time, also, I would not hasten to a conclusion, and I liked better to believe, before a still more evident proof to the contrary that Mary had no other children besides Jesus.

Such was the tendency of my mind after reading the first chapter of St. Matthew; and I greatly hoped that nothing, in advancing the perusal, would oblige me to resist it. It was almost with terror that, on reaching chapter 12, I encountered these words: "As Jesus was speaking to the people, His mother and His brothers who were outside asked to speak to Him." "His brothers!" I cried. "If Jesus had brothers, Mary then had several children. No, no; it must not be thus! No doubt the word *brother* here means *cousin*; let us pass over it, and may God grant that no other difficulties may recall me to the argument!"

I went on, and immediately found the following lines: "And some one said to Jesus, Behold, Thy mother and Thy brothers are without, and ask to speak to Thee. But Jesus answered him; Who is My mother, and who are My brothers? And stretching

out His hands over the disciples, He said, Behold My mother and My brothers! for whosoever does the will of My Father who is in heaven, he is My brother, My sister, and My mother."

This close of the story only added to my embarrassment. For if, I reflected, the word *brother* means *cousin* in the first line, it ought also to mean *cousin* in the *second*. And in that case, Jesus would seriously have addressed to the crowd this burlesque phrase, "He who does the will of My Father, who is in heaven, the same is My *cousin!*" This supposition is ridiculous—absurd—impossible! This is to clothe in a grotesque form that thought, so touching in the noble expression of the Savior, that *we are brothers and sisters* of Jesus Christ.

You perceive it here becomes necessary to choose between two translations and their consequences; either Mary was accompanied by her nephews—therefore, it is to *cousins* that Jesus compares the apostles, and thereby we lose the beautiful name of His *brothers*; or else she was surrounded by her own children—but thus Mary loses her glorious title to a perpetual virginity. For my own part, I confess that if one must absolutely make the election, I would rather think that Mary had several children than disinherit the whole Church, the Christians of all ages, of the beautiful prerogative of being *brothers and sisters* of Jesus Christ.

Nevertheless, we do not easily renounce the ideas held since our tenderest infancy, and nourished during a whole life; although my mind was convinced, my heart was not won. I still inwardly resisted, and I hoped for an almost miracle to restore to me my former illusion.

I turned the leaf, and I read the following chapter. Would you believe it? To my great surprise, I saw at verses 55 and 56 that not only brothers of Jesus were mentioned, but *sisters*, too. The word *cousin* might possibly have been put for *brother*—for the Greek term (as a note in your Bible informs me) will bear both senses—but, alas! the word *sister* absolutely cannot be taken in the sense of *cousin*: for according to a monk of our convent whom I consulted, these two words are never used interchangeably in the original text of the New Testament. You may, therefore, yourself judge of the force of my argument, and that without understanding either Hebrew, Greek, or Latin. I reflected: There are, in this passage, the Greek words *adelphos* and *adelphé*; now, since *adelphé* always in the Scriptures signifies *sister* and never *cousin*, is it not evident that *adelphos* here means *brother* and not *cousin*?

As for the rest, one reflection suggested by good sense settles the question: to make the word *adelphos* signify *brother*; it need only be taken in its ordinary sense; but to make it mean *cousin* it must be understood in its exceptional sense. If those who wrote the Bible had believed the perpetual virginity of Mary surely they would have avoided the ambiguity.

Directly I had admitted this interpretation, a thousand other

details came to the confirmation of my new opinion. Thus, in the passage which I am examining, the Nazarenes astonished that Jesus, who had passed His childhood among them, should today be working miracles, exclaim: "Is not this the son of the carpenter? is not His mother called Mary? His *brothers*, James, Josés, Simon, and Jude? and are not His *sisters* also with us?"

Now, when neighbors enumerate the members of a family, is it not natural to think that after having named the father and mother, they would mention the names of the brothers and sisters rather than those of the cousins?

Finally, if Jesus were the *only* child of Mary, why does not the Holy Scriptures say so? It says, indeed, and that several times, that Jesus is the only Son of God: why does it not say also, at least *once*, that He is the only son of Mary? If the words are different, it is because the facts are different also. We must suppose that authors, inspired by the Holy Spirit, knew how to choose their expressions, and that they speak with equal truth when they called Jesus the *only* Son of God, and *first-born* son of Mary.

From these considerations we must necessarily come to this conclusion: Mary, after having conceived by the Holy Spirit, carried in her virgin womb a body free from pollution, and brought into the world the only Son of God, had accomplished her supernatural task, and from that time re-entered into the ordinary course of nature, i. e., became in all things the chaste wife of her husband Joseph.

Now, then, according to this thirteenth chapter of St. Matthew, Jesus had at this period four *brothers* and some *sisters*. The plural of the word *sisters* represents at least the number two; therefore draw this final inference: Mary had as children,

Jesus, her first-born;

His four brothers;

And His two sisters.

In other words, Mary was the mother of *seven* children. Now, understand, my sister, that I felt it right to take account in my picture of this important circumstance, and slightly emaciate the features already aged. But if Mary's advanced age of sixty years, and her seven times renewed maternity, came to my aid to give her the respectable features of a holy and good mother, grown old in the experience of life, and, alas! in grief also, since the sufferings and death of her first-born Son must have transpierced her soul like a sword; still none of this could yet teach me anything of the expression of her face. Were her features beautiful and regular? or had they nothing very remarkable in them? The answer to this question appeared to me difficult to find. I even searched the whole New Testament without discovering anything in it to put me on the track of a direct solution. On the whole, I observed in every page a marked disdain for what has to do with mere outward form. Thus God willed that His divine Son should be born in a manger—should live with artisans

—should die on the cross; all through the Gospel the flesh is abased and the spirit exalted—therefore appearance is despised and reality required; throughout, the body of the Christian is counted for little, and his soul for much. Consequently, I inclined towards the opinion that such was also the case with the body of Jesus Christ, when a passage of the Old Testament came to confirm me in it. Notice how Isaiah describes the exterior of the Messiah: “He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him.” Isa. 53:2. That is what Isaiah the prophet says.

Ah! doubtless, my sister, to me as to you Jesus is the Son of God, and Himself God; He is a model of sanctity, of moral beauty, magnanimity, of high-souled devotion. Doubtless, Jesus is worthy of all our worship; but observe that I here speak only of the material body which He assumed in Mary’s womb, that He might live for a space among us in His humiliation; and though prostrating myself before the God, I can still admit that His moral *covering* had neither beauty nor splendour—nor, indeed, anything to please the sight.

If such were Jesus, we may, on the same grounds—and further from the probable resemblance of mother and son—suppose that such also would Mary be.

I placed myself before my canvass and seized my pencil, when a new idea struck me. It is for Mary *as she is now*, and not in her childhood or her youth, that you have asked me, and you are right, for it is not Mary at her marriage, but Mary after her entrance into heaven, who now intercedes for us. Here I had no longer anything in the Holy Scriptures to guide me. The Church, indeed, speaks of the Assumption of the Virgin, but the Word of God is silent upon it. What could I do? As a good Catholic submit to the Church. I admitted, without further hesitation, what that good mother teaches, i. e., that Mary, at the close of her earthly life (according to our calculation at sixty years of age) was raised to heaven in body and soul, and placed beside her Son. This once accepted as a fact, how should I represent Mary arriving in Paradise? Of course, with the features which she had on quitting the earth, since she did not die, but departed with the same body. But was not this body in any way modified? Such is the question which I thought I could put to my guide, hitherto so sure,—the Word of God.

I again went entirely through the New Testament, and here is what I found respecting my subject: “In the life to come,” said Jesus to the Sadducees, “those who are worthy of the resurrection shall neither marry nor be given in marriage, because they are *like* the angels.” Thus Mary, *as now in heaven*, can neither marry nor be given in marriage; she is in a manner neither man nor woman: Jesus says, “*She* is like the angels.”

Now, how are *angels* to be represented? or, at least, what is the essential difference which distinguishes the celestial creatures from human creatures? On the one hand, we must believe

that their forms are analogous to ours, because it is thus that they are often presented to the personages of Old and New Testament; but on the other hand, we are told in the sixth chapter of Isaiah, that in the presence of God, "the angels veil their faces with their wings," whence I draw this conclusion—if not certain, at least probable—that our celestial body must differ in some respects from the present one; and that to us, as well as to the angels, this admirable method of traversing space, and of ranging from sun to sun, and from world to world, will be given, that we may accomplish the commands of our God.

This is the reason why I have given wings to the Queen of Heaven, who is no longer either man or woman; and who entered into paradise, on the testimony of the Church, when she quitted the earth, i. e., at the age of sixty years.

As to the drapery with which I have covered Mary, I was guided, not by our imaginary Portrait in which she is painted gracefully in light blue robes; nor have I introduced into her garments those folds—here tightened to define the form, there let loose to hang tastefully; but I have the rather conformed myself to the indications furnished by the Book of Revelation, where great multitudes of saints are seen enveloped in long white robes.

And now, my sister, I have completed the vindication of my Portrait. I hope that you will be pleased with it; for I have accomplished what I promised—a Portrait of Mary, the most faithful of all that have ever been painted. I remain, devotedly and respectfully, your brother,

JOSEPH DE SAINT PIERRE.

P. S. I return you your Bible, that you may yourself verify the quotations which justify my work.

A year passed away, and the Abbess replied in the following letter, which closed the correspondence:

Abbey of St. Mary, Feb. 16, 1567.

Dear Brother in our Lord and Savior Jesus Christ:—Without question you have rendered me the greatest of services; it is only just that I should endeavor to render as great a one to you in my turn. You believed you were sending me an inanimate Portrait,—you gave me a living being: you thought to make me acquainted with a woman, our mediatrix with Christ,—you have revealed to me God the Savior. But this needs explanation. I will unfold the matter from the beginning.

You will understand how, on the receipt of your packet, my first glance was at the picture. The sight confounded me! I read your letter; and, although with difficulty, I yielded to your arguments. Afterwards, I hung up the blessed Portrait in my cell; yes, *blessed*, as you will see.

The more I contemplated those emaciated features—that figure enfeebled by age—the more was I disenchanted; and the

more was my veneration for Mary weakened. I felt displeased with myself. "For after all," I reflected, "she is still the very same being, and Mary is not the less powerful with God for being neither young and beautiful." Vainly did I again and again school myself with these fine reasonings; I was conscious of a continual diminution of affection for my patroness; and at length I came to perceive, that what I had hitherto loved in the Virgin was her young, beautiful, girlish face, and her graceful and pure form; but not her moral character, and intercession with Jesus Christ. Having once made this confession, I wished to know for myself this Mary whom I still respected, but whom I could no longer adore without difficulty. I opened the picture, I felt my old ideas vanish one after the other; and the young, sweet, beautiful Virgin—the mediatrix between Jesus and men—and, moreover, the Queen of Heaven,—was changed into an humble servant of the Lord; happy, because she had been received into favour,—and who, far from being able to contribute to the salvation of others, herself required to be saved. The following is the passage which struck me most vividly. "My soul doth magnify the Lord, and my spirit hath rejoiced in God *my Savior*." Luke 1:46, 47.

If God be *her* Savior, I said to myself, then Mary was previously lost; then she was not sinless. But I continue to quote this portion of the Gospel:

"For He hath regarded the low estate of His handmaiden."

You perceive Mary speaks of *her low estate*. She adds, "Henceforth all generations shall call me blessed. For He that is mighty hath done unto me great things."

Thus, then, if Mary was exalted, it was by God, and not by herself.

Notwithstanding, do not think that my great joy comes from the discovery that Mary was only a favored and blessed woman, like every woman who is pardoned and saved. No, but directly I had dethroned this idol from the sovereignty of my heart, the place was prepared for Him who should always have filled it. Yes, in seeking to know Mary from the Bible, I learned better to appreciate Jesus Christ, my only and well-beloved Saviour. And that which I find in Him is not what I formerly sought in Mary—a carnal body, chiselled in this or that form; but a soul, a heart, a love; which nothing here below can worthily express. Ah! dear brother, when I saw the Son of God quit the heavens to come and live on earth; when I followed Him, at every step, instructing the people, curing the sick, visiting the poor—from whom He expected nothing; blaming the great at the risk of their displeasure; and, above all, when I heard the Savior say to me, "Come unto Me, you who are heavy laden, and I will give you rest. He who believes in Me shall not die. I give My life for the sheep." And, lastly, when, after having thus listened to Him, I beheld Him ascend a cross to expiate my sins, and exclaim in death, 'Father, forgive them, for they know not what they do!'

Oh! then I felt my heart burn within me, emotion overcame me my eyes overflowed with tears, and I cried, "My Lord and my God, I am at length saved."

Since then, everything has seemed new to me; those Christian truths which I already called mine, seemed like beautiful images which had suddenly received life and emotion.. The Gospe.—Christ—heaven—God—became realities to me, as also the Holy Spirit, Divine guest, rendering the good which had hitherto been so difficult to me easy, and disgusting me with the evil formerly so sweet. I am as though I had been transported into a new world, where the ideas, the feelings, all things, are different from the world of yesterday: and this new world began to surround me on the day when I truly realized that we are fully and freely saved only by Jesus Christ.

And you, dear brother, will you not also finish the journey which you have already half travelled? You have restored the Virgin to her place; will you not also restore our Lord and Saviour Jesus Christ to His? Ah! believe me, true peace, true joy, is there alone. Take this Bible (not the same, for I keep that myself,) read it every day, praying for the Holy Spirit; and be assured, you will soon find a better than Mary, the mediatrix; you will meet Jesus Himself, our God and Saviour! Your sister, etc.,

MARIA DE SAINT ROMAN.

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### "AS MUCH TO BLAME AS HE."

A young girl came home in anger one day and told her parents that a young man on the street had spoken to her in a disrespectful way. Her mother was as much angered as the girl when she heard the story, and both thought that the father should take the matter up.

But the father said, "Daughter, you are not an immoral girl; but let me tell you a few things that may help you to look differently at this matter. You are young and attractive, and your dress is such that it displays all your charms of face and figure. Your arms are bare almost to the shoulder, your waist is cut so low that a good portion of your shoulders and chest are exposed to view: your skirt is scant and narrow, and the slit in the front, with your bright, short petticoat and your gauze stockings, displays your limbs almost to the knees; your dress is so cut that every line of your figure is seen in bold relief. You went out on the street with your companions and saw this man and knew that he was a stranger; but you laughed and tossed your head as you passed him, and perhaps made some light remark that he overheard.

"He is a stranger here, and did not know that you were a moral girl, for he would not think so by your appearance. *I'm sorry that this has occurred. but, daughter, you are as much to blame as he.*"—From G. M. U. Tract.

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

"We arrived at Yokohama, June 12th. \* \* We had a pleasant trip over and both are feeling fine."—Bess Wheeler Rhodes. \* \* "The famine fund is distressingly low and now is the most critical time."—W. H. McHenry. Bro. McHenry's health has not been good lately. \* \* "I have many home duties such as picking berries and making jam, house-cleaning, sewing, and sometimes cooking. Then I have the nicest little garden you most ever saw which I care for all myself. I have cabbage, tomatoes, potatoes, corn, beans, beets, lettuce, onions, spinach, cucumbers, squashes, watermelons, muskmelons, peanuts, carrots, parsnips, okra, and a few Japanese vegetables, besides my flowers."—Lillie D. Cypert.

From India, we have the report of 200 baptisms in January, February, and March. \* \* "After I spend the morning in language school, keep about four or five sets of books, superintend the various affairs of the church, oversee the dormitory, teach four or five Bible classes a week, and take enough time to work in our garden for health and to cut down the high cost of living, I do not find much time to sit on a goods box and whittle."—Orville D. Bixler. \* \* *The Gospel Herald*, of Cordell, Okla., is publishing a missionary directory. O that it might be much longer. \* \* Of Brother W. Hume McHenry, of India, it is said: "He is a hard worker and needs a long rest. He reads a lot and writes a lot. He usually is busy when he is not sick, and lots of times when he should not be at work, he is writing or reading."

On May 25th, Brother Bixler baptized a man who had been born in a Buddhist temple. "To feel that God has made me in a manner responsible for the salvation of a soul in the first four months of our stay is encouraging."—O. D. Bixler. \* \* Since his return, Brother J. M. McCaleb, of 2625 Montgomery St., Louisville, Ky., has spoken at Portland Ave., Highlands, Buechel, Waterford and Utica churches. \* \* Brother Bixler's report for the first quarter of the year shows receipts of \$250.30 with itemized expenditures for food, fuel, rent, outfitting and gifts to the work amounting to \$239.77. \* \* Brother Hiratsuka reports eight baptisms at Koishikawa in one month. \* \* The fund for purchasing a church lot in Tokyo ought at once be supplemented to the point that the brethren there could immediately buy the first suitable ground they find. \* \* Do *you* wish to do some little service to further missionary work? The writer can supply two kinds of gummed stickers, two kinds of missionary leaflets and a 12-page tract free, except for the postage which runs 1c a 100 on stickers, 4c on the leaflets, and 12c for the tracts. Address me at 2229 Dearing Court, Louisville, Ky.

## FIRST LORD'S DAY LESSON OF AUGUST.

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Lesson 5.

August 3, 1919.

### CHRISTIAN WORSHIP.

Golden Text: "God is a Spirit; and they that worship him must worship in spirit and truth." John 4:24.

Lesson Text: John 4:1-10, 19-24.

1. When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus Himself baptized not, but his disciples), 3 he left Judaea, and departed again into Galilee. 4 And he must needs pass through Samaria. 5 So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: 6 and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 For his disciples were gone away into the city to buy food. 9 The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.) 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

19. The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22 Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. 24 God

Verses 1-3. Introductory: The Lord leaves Judea to go into Galilee. What caused Him to go? Do such comparisons as that between Jesus and John here, create a good spirit among people? Did Jesus Himself ever baptize anyone?

Verses 4-10. Jesus and the Woman of Samaria.

Verse 4. Was there no other road from Judea to Galilee but that which led through Samaria? (Ans. There was). Why then must Jesus take this one? (John 6:38).

Verses 5, 6. At about what time was it when Jesus got to Jacob's well? (The sixth hour is noon). Was Jesus tired? How could the Son of God get tired? (Heb. 2:17). Did He feel hunger, thirst, weariness, pain, just as the rest of us?

Verses 7-9. Who came so seemingly by accident? Was it purely accidental? What favor did Jesus ask of her? Why did He ask her instead His disciples? Was the woman's reply very gracious? What was the attitude of these neighboring nations? Is national hatred and race-prejudice a great barrier?

Verse 10. Did Jesus reply to the woman in the same tone and spirit as she had spoken to Him? Why not? What did He virtually offer her for the asking? What two things did she not know? Do we know the gift of God? (Luke 11:13; Rom. 6:23). Do we know to whom to go for it? If the woman had known these two things what would she have done? And what would He have done then?

Verse 19. What impression did the woman have by now of this Stranger? Was that true as far as it went? Was He also more than a prophet?

Verses 20-23. What old dispute did she now lay before this "prophet?" Who was right in this dispute? See v. 22. Did Jesus plainly tell her so?

is a Spirit: and they that worship him must worship in spirit and truth.

But what did He tell her first? (v. 21). Had that hour already begun? V. 23. Is it on now? How do the true worshippers worship God now?

can anything that does not spring from the inmost spirit be reckoned as true worship now? (Luke 1:46, 47; Eph. 5:19; See also Phil. 3:3). What sort of worship is vain? Matt. 15:9. Does God desire and seek true worshippers?

**Verse 24.** Why must God be worshipped in spirit and in truth? Can we make any physical approach to God? How only can we approach Him spiritually? (Heb. 11:6; John 14:6; Eph. 2:18).

### NOTES ON LESSON 5.

#### WHAT IS WORSHIP?

The word worship is used in two meanings: 1. In a general sense as including all that pertains to religious life, service, work, exercises, private or public. 2. In a specific and particular sense, denoting an act of homage and adoration. The lesson today includes both the loose and the strict meaning of the word. But since the latter is too often lost sight of, and since in our meetings and even private devotions there is much lack of pure worship, let us learn again what is strictly meant by worship.

#### QUESTIONS THAT HELP TO DEFINE "WORSHIP."

What did the devil want Jesus to do? Matt. 4:9.

What did Cornelius do when he met Peter, and which Peter would not allow for a moment? Acts 10:25, 26.

What did John do twice before an angel, and was rebuked for it? Rev. 19:10; 22:8, 9.

What did Peter do in Luke 5:8; the healed blind man in John 9:38; the disciples when they saw the risen Lord, Matt. 28:9, 17; Thomas, when invited to put his finger into the nail-prints, John 20:27, 28?—in all of which cases the worship was not rebuked nor refused, but accepted.

(Or, going back to the Old Testament:—

What did Moses do in the Mount when God proclaimed His name before him? Exod. 34:8.

What did Joshua do when he met the Captain of God's host? Josh. 5:24.

What did the children of Israel do, when, at the temple-dedication the glory of Jehovah descended upon the house? 2 Chron. 7:3.

What did the people do when Ezra stood before them and "blessed the Lord the great God"? Neh. 8:6.

To what are God's people invited in Ps. 95:6?

#### WHAT THEN IS WORSHIP?

The above references show that worship is a specific act of homage and reverence, to be paid never to a creature, but only to God and to Christ. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Outwardly it expresses itself falling down, bowing down, prostrating oneself, bending the knee. But even in the Old Testament it was understood that the outward performance without the inward reality was of no value. The spirit must bow before God in lowly reverence, adoration, contemplation of His wondrous greatness, self-abasement in His presence, and in homage to Him as the only God, the King eternal, immortal, invisible, dwelling in light unapproachable, whom no man hath seen nor can see.

#### FINAL THOUGHTS

How little there is of strict worship in our meetings. When we pray we are taken up with our wants and needs; when we sing it is often only mutual exhortation, or general sentiment. In partaking of the Lord's Supper we approach the essential idea of worship, because we contemplate in lowly faith and love the Lamb that was slain. Ought we not to have more of pure adoration and praise?

## SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 6.

August 10, 1919.

### WINNING OTHERS TO CHRIST.

**Golden Text:** "Ye shall be my witnesses, both in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth." Acts 1:8.

**Lesson Text:** Acts 16:9-15; Jas. 5:19, 20.

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

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

19. My brethren, if any among you err from the truth and one convert him; 20 let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

**See Notes on how God controlled the Missionaries' journey.**

Verse 9. What did Paul see in this vision? Was there such a man, or was the vision intended to set forth the situation? Does that situation exist in many places today? What did Paul have that would have helped the Macedonians? Have you anything that would truly help your fellowmen?

Verse 10. What did Paul conclude to be the plain meaning of the vision? Did Paul merely conclude, or did he do something more? Why did Paul conclude that the gospel was the thing needed in Macedonia? (Rom. 1:16.)

Verses 11, 12. Was the wind now favorable for a straight, quick journey? What was the name of this the first city in Europe where the apostle lighted? Do we hear more about it elsewhere in the New Testament?

Verse 13. What was always the first place Paul visited in a new community? (Acts 13:5, 14; 14:1; 17, 1, 2, 10, etc.) In the absence of a synagogue, where did Paul look for devout Israelites? What sex only was there? Was it worth the while for them to have been there that day?

Verse 14. What are we told of Lydia? What did the Lord do for her? Did the Lord open her heart first or did she hear first? What was the effect of the Lord's opening her heart? What is meant by "give heed?" (Comp. Heb. 2:1). Is it necessary to infer that the Lord used any means other than the word spoken through Paul, to open Lydia's heart?

Verse 15. How does this statement show that her being baptized was a matter of course? When the Lord opens the heart of a hearing sinner to "give heed" to the gospel, what obedience will be sure to follow? How did Lydia show her love toward the Lord and toward His servants? **Sum-up:** By what means was Lydia won to the Lord? How can people today be won to Christ?

James 5:19, 20. Do brethren ever err (in conduct as well as doctrine) from the truth? In such a case what often can be done and ought to be done? Gal. 6:1, 2. What does "convert" mean? (See Acts 3:19 R V. where the same Greek word is used). If he is allowed to go on in his error what will be the result to his soul? But if one turns him back into the right way what inestimable service and blessing has he rendered to the erring one? How will a multitude of sins be forgiven?

## THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 17, 1919.

## CHRISTIAN MISSIONS.

**Golden Text:** "Go ye into all the world and preach the gospel to the whole creation." Mark 16:15.

**Lesson Text:** Acts 1:8; 14:8-20.

Acts 1:8. 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 Judæa and Samaria, and unto the uttermost part of the earth.

14:8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. 9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, 10 said with a loud voice, Stand upright on thy feet. And he leaped up and walked. 11 And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. 13 And the priest of Jupiter, whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. 14 But when the apostles, Barnabas and Paul, heard of it they rent their garments, and sprang forth among the multitude, crying out 15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: 16 who in the generations gone by suffered all the nations to walk in their own ways. 17 And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. 18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they

Acts 1:8. Who said that? To whom? When? What would the Holy Spirit do for them? John 14:26; 15:26, 27; 16:7-14. Could they start out on their mission before the Holy Spirit came? Acts 1:4, 5; Luke 24:49. After the Spirit's advent what were they to be? Where first? In what order of progress?

Acts 14:8, 9. How had the gospel got as far as Lystra? (Acts 13:2-4, etc.) What kind of case of lameness was this? What did Paul perceive by looking on the cripple's face? How only does faith come? Rom. 10:17. What had the cripple heard? In whom did the cripple begin to have faith? What is the effect of a living faith upon the inner man? In this case how was the Lord pleased to show that faith outwardly?

**Verse 10.** How was the miraculous cure accomplished? How could the helpless man obey such a command? When God commands anything, does He furnish us the power to execute the command? What command of the Lord is seen in the Golden Text? If His people leap up to do it, will He make it possible?

**Verses 11-13.** The effect of the miracle upon the idolatrous multitude. If Paul and Barnabas had accepted any of these false honors, could they have been witnesses for Jesus? When men show inclination to glorify God's servants unduly, what must they do?

**Verses 14, 15.** The Apostles' Protest. How did they show their strong feeling? What only did they declare themselves to be? What did they say was their work? From what "vain things" did they endeavor to turn the people away? (Comp. 1 Thess. 1:9, 10). What did they say of the true God?

**Verses 16, 17.** What had God suffered all the nations in time past to do? What nation only accepted? (Is Israel ever reckoned among "the nations"? Numb 23:9). Are men's own ways ever good? Jer. 10:23; Rom. 1:

stoned Paul, and dragged him out of the city, supposing that he was dead. 20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

24, 26, 28. But did God leave Himself wholly without witness? What testimony of His goodness did He continually give them?

Verse 18. Was it easy to restrain the multitude from worshipping them?

Verses 19, 20. How much dependence is to be put in popular favor and ova-

tion? Who easily persuaded the multitude to try to kill Paul?

### "GO YE INTO ALL THE WORLD."

To whom was this spoken? Only the Man who could say "All authority is given unto me in heaven and in earth," would have said "Go ye therefore and make disciples of all the nations," to a small company of Galileans, eleven poor and unlettered men, who had never been outside their little country; and that at a time when there were almost no facilities for travel, nor means for disseminating knowledge, as by printing presses or postal service. The task which looks staggering even today to the thousands who profess to be Christ's, who have means and money and every sort of facility, must have seemed utterly impossible then to the few weak disciples whom Jesus addressed. It was not seriously to be expected. Only as we realize the power of the Person who gave the orders, and when He says, "Go ye," and adds the promise, "Lo, I am with you always, even unto the end of the world" does the proposition become possible and reasonable. Within that generation the work had been done so well that Paul could write, "Their sound went into all the earth, and their words unto the the ends of the world," (Rom 10:18) and that (relatively, of course) the gospel had been "preached in all creation under heaven." (Col. 1:23).

### "LO, I AM WITH YOU ALWAYS."

What did God mean when He told Jacob in the dream of the Ladder, that He would not leave him? (Gen. 28:15). What does it mean when we read again and again that God was with Joseph? (Gen. 39:2, 21, 23). What when He said to diffident Moses, "Certainly I will be with thee, and thou shalt bring the people up from thence?" (Exod. 3:1, 12). Or when He said to Joshua, "As I was with Moses, so will I be with thee." (Josh 1:2, 5, 6, 9); or to Gideon when He sent the poor farmer-lad to drive out the vast hosts of Midian? (Judg. 6:11-16). Whenever God sent forth His servants to face dangers, trials, difficulties, or to accomplish some superhuman task, He assured them of His presence and company. His presence would back them up with strength, sustenance, guidance, protection, victory, if in faith they relied on it, and moved ahead in obedience.

### THREE THINGS NEEDED AND GOD'S SUPPLY.

The greatest task and most wonderful mission was that which was committed to the apostles—not to them alone, but to those also who should become Christ's through their word, Acts 8:4; 11:19-21; for the work must be carried on after the apostles' death, down to the consummation of the age. (2 Tim. 4:1-8).

Three things are needed: Men, Money, Open Doors. For all three we can depend upon the present Lord, if we undertake the task sincerely. As for the men. He says, "Pray ye therefore the Lord of the harvest that He may send forth laborers into his harvest." In answer to this petition, when offered in honest, willing faith, will always spring up men and women who will go out for Jesus' sake. As for the money: "The silver is mine and the gold is mine, saith Jehovah of Hosts." (Hag. 2:8.) It will be forthcoming. He knows how to move His people's hearts and bless the work of their hands, so that there shall always be a sufficiency of support for His servants in the mission-field. This of course includes the need of special prayer, mutual exhortation, and personal sacrifice to the desired end. As for open doors—He is the One that openeth and no man shuts: "Behold I have set before thee an open door which none can shut." (Rev. 3:7, 8).

## FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 24, 1919.

## SOCIAL RESPONSIBILITY.

Golden Text: "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." Gal. 6:10.

Lesson Text: Luke 10:25-37.

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

Jews? (John 4:9; 8:48). But what he make a complete work of it; even

Verses 36, 37. What did the Lord now ask the lawyer? Which one was shown to be a real neighbor in spirit, to the wounded man? Did the lawyer

Verse 25. What is a "lawyer" in the Bible sense? (A teacher of the Law). With what intent was his inquiry of the Lord? Did they doubt the Lord's loyalty to the Law? What had Moses said about the law? Rom. 10:5. How did this lawyer therefore expect to obtain life? Could he have done that? (See Rom. 9:31, 32; Gal. 3:10-12, 21). Did men have to learn that before they were ready to accept salvation by grace, through faith? To what therefore does the Lord turn this lawyer's eyes?

Verses 27, 28. Was that not the very best answer and sum-up of the law the man could have given? Did Jesus endorse it? What did He say would be the result for the lawyer if he did that? See again Rom. 10:5. What did even Moses tell them would be necessary before they could live such a life? Deut. 30:6. When and how does a believer in Jesus receive this spiritual circumcision? (Col. 2:10-12). Verse 29. Was the lawyer conscious of having failed in keeping this law? Why did he want to justify himself? How did he think he could do it?

Verses 30-32. The Good Samaritan. How did the traveling Jew get into such bad plight? Who first happened along? Was more to be expected of a priest than of an ordinary Jew? (Mal. 2:7). Did the priest see the wounded man lying there? But what did he do? Who came and saw the man's need next? Were the Levites in nearer relation to God than the common rank of the people? Could more have been expected of him? But what did he also do? Can you surmise any reason for this conduct on part of the priest and Levite?

Verses 33-35. What sort of man (nationally) was the next one? How were Samaritans looked upon by the Jews? (John 4:9; 8:48). But what he make a complete work of it; even providing for the future?

Verses 36, 37. What did the Lord now ask the lawyer? Which one was shown to be a real neighbor in spirit, to the wounded man? Did the lawyer

see this? What was Jesus' last word to him? Ought we therefore consider every man who is in need our neighbor?—Are not all men spiritually in such a helpless and pitiful plight? Who is the good Samaritan ("despised and rejected of men") who raised us up and healed and cleansed us? If He so loved us, does that not put us under every sort of obligation to our brethren and fellow-men?

### WORLD BETTERMENT.

The Christian is under the orders of His Lord. It is not only that he is to do good, but to do that which is good in God's eyes, the good which God has assigned him to do. "We are his workmanship created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Eph. 2:10). "Wherefore be ye not foolish, but understand what the will of the Lord is." (Eph. 5:17). We are not left to our own devices and plans, nor to our own judgment of what is good. God gave us a specific line of work to do. And our love is limited in its action by obedience to the direction of God's wisdom.

This caution is very necessary in our day, for there has sprung up a peculiar form of error which exalts social responsibility and social service, and disparages faith and doctrine, even to the denying of the truth itself; and which holds the idea that the church is here to "make the world better;" to adjust the relations between the classes and the masses; to regulate between capital and labor; to foster hygiene and sanitation; to provide for the education and amusement of the world, and so forth. Such activity is frequently justified by reference to the story of the Good Samaritan. Let us study two points; 1. The Christian's relation to, and work in, the world. 2. The teaching of the story of the Good Samaritan.

#### I.—The Relation of the Church to the World.

What is the relation of the church to the world?

1. The church is in the world, but not of the world.
2. It (that is those who truly belong to it) consists of those who are born again, and have life through Jesus Christ; the world is dead in trespasses and in sins.
3. "We are of God, little children," says the apostle John to the Christians, "and the whole world lieth in the Evil one." 1 John 5:19.
4. Those truly in the church are "in Christ," and in Him they have redemption through His blood, the forgiveness of their sins. The rest are "separate from Christ," "without God and without hope in the world," "children of wrath." (Eph. 1:7; 2:4, 12).

Question: Is this true? The Word of God being true it is. The next question is—Do you believe it? If so, how could you spend your life in trying to make the world a more pleasant place? If the Prodigal Son is in the far country, is it our business to "improve" the far country so as to make it more agreeable to live in? Is it not rather our business to bring him back to the Father's house? If the "whole world lieth in the Evil one," can we afford to dismiss that fact from our minds, and set about to adjust and arrange their earthly affairs for them, while their souls are speedily hastening on to doom? Only the kind of good works then are in our line which, done in the Name of Jesus Christ, are calculated to win men to the gospel and to help them eternally by bringing them to true faith, repentance, and baptism, as well as temporally in relieving their earthly needs and sufferings. We cannot do everything, and must therefore confine our work to its own scope.

#### II.—The Good Samaritan.

The practical point of this story is well summed up in the Golden Text. Wherever we can and have opportunity let us show our love toward all men, and especially toward our brethren in Christ, by laying ourselves out to do them good for Jesus' sake and in Jesus' name. Only in this sense are we here to "make the world better."

## FIFTH LORD'S DAY LESSON OF AUGUST.

Lesson 9.

August 31, 1919.

## TEMPERANCE.

Golden Text: "And every man that striveth in the games exerciseth self-control in all things." 1 Cor. 9:25.

Lesson Text: Dan. 1:8-20.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. 9 Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. 11 Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: 21 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. 16 So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. 18 And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. 19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. 20 And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

Verse 8. Read over the first seven verses and see (1) Who was Daniel? (2) Where was he? (3) How did he get there? Read Jer. 24 and say in which of the two baskets mentioned there Daniel belonged.—What showed Daniel's principle and determination? Why would it have been defiling to him, as a young Jew, to eat and drink of the king's table? Had he been inclined to give in, could he not have offered good excuses for doing so? What would some of them have been? Was Daniel looking for excuses? What was he looking out for? (2 Cor. 5:9). Did Daniel bluster and loudly boast when he refused to touch the king's victuals? How did he show wisdom as well as courage?

Verse 9. What part did God take in the matter? Can God do such things as that, in a way past finding out? Will He do so yet as the good of His servants may require?

Verses 10-13. What objection did the prince of the eunuchs see to granting Daniel's request? How did Daniel meet the objection? Would not that kind of diet be better on general principles for young men than rich viands and dainty dishes and wines?

Verses 14-16. Did the chief of the eunuchs enter into the experiment? What was the result of the ten days' test? What permanent arrangement was then made? Was God's hand in all this?

Verse 17. What did God give to these four youths? Are these valuable gifts? (Prov. 3:13-18; 8:10, 11, 19). What especial gift did He grant to Daniel? (Did this gift come in good stead later? See Dan 2).

Vs. 18-20. Was this due to their diet and temperance only, or did their faith in God, and God's blessing upon them have anything to do with it?

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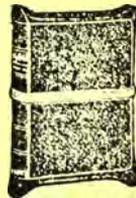
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