

WORD AND WORK

THE TRUE BEGINNING.

"This month shall be the beginning of months to you," said God to Israel. It was their redemption month—the month when the Passover was sacrificed, and the blood of God's lamb saved them from the destroyer. And this is always the true beginning—not the first birth, but the new birth; not the old creature but the new. (For if any man is in Christ he is a new creature. 2 Cor. 5:17). We number our days not as children of Adam, but as children of God. Then began our true life—for we were before dead in trespasses and sins. Then, too, began our real work—for before we stood "all the day idle." Then God acknowledged us and then we began to bear fruit. Let the new year be devoted to the putting on of the new man (whom once we put on in baptism, Gal. 3:27) day by day, that indeed we may be walking in this "newness of life." Rom. 6:4.

R. H. B.

OLD THINGS MADE NEW.

STANFORD CHAMBERS.

Our Lord likes new things. "Behold, I make all things new." This, of course, refers to His final making of all things new for that land "where nothing shall ever grow old." But the Lord in a very real sense is always making things new. By His grace and power He is making new creatures in Christ Jesus. The church is "His new creation by water and the Word." To His own He makes His Word ever new and He puts a new song on their lips. Theirs is a new life in a "new and living way" and He hath prepared for them a city, the New Jerusalem, for the "new heaven and the new earth wherein dwelleth righteousness."

And now He gives us a New Year. Let us accept it as a symbol of the "all things new" which He is finally to bring forth. There is a way to keep the year new. The year is made up of days and every day comes to us brand new. The end of a year therefore is just as new as its beginning and will be so in our own experience and realization if we begin the day with God and live it for Him—just one day at a time. Let us serve God this New Year not in "oldness of the letter," but in "newness of the Spirit." Amen.

FAITHFULNESS TO GOD.

An aged saint was confined to his room. It was his last sickness. It was our last interview. As I was leaving, he said words which an angel might not have surpassed. How could any one excell the advice, "Be faithful to God!" Surely it is a

scriptural admonition and exhortation. Let it be observed, please, that faithfulness to God is a positive thing. It means doing something—yea, all that the Lord has said and in his own way if any way is revealed, and in the proper spirit moreover. One is not loyal to God solely and simply because he stands opposed to two or three conspicuous errors of many religionists. Loyalty is faithfulness; is doing readily, cheerfully and accurately what Jesus wants done and—of course—abstaining from the things which grieve the Holy Spirit. For the new year, may we not make much use of the words: "Wherefore, my beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as your labor is not vain in the Lord"?

DON CARLOS JANES.

WORDS IN SEASON.

R. H. B.

ABOUT EDUCATION.

In this issue we reprint an article from the *Sunday School Times* of March 13, 1926, "Whither Bound in Education?"—which we earnestly commend to all our readers, especially to those who have the responsibility of educating children.

The tendencies of the modern education as described in this article are so nearly the same as the results of the theory of Evolution pointed out in the editorial article of this issue of *Word and Work*, *The Appeal of Evolution*, as to suggest that the latter had been inspired by the former; yet the article on Evolution was written without reference to or knowledge of the article on Education. The one parallels and corroborates the other because both writers observed the same ominous facts—facts, certainly, calculated to call forth the utmost concern. "What is at the core of our modern system that is alarmingly dangerous?" asks the sub-caption of the *Times* article; and its editorial commendation says:

"Train up a child in the way he should go: and when he is old, he will not depart from it." So runs the inspired proverb, and the reverse is startlingly true. That there is a great need for parents to recognize the effect of our modern educational system in directing the thought and tendencies of children away from the faith once for all delivered unto the saints, and away from parental control and guidance, is ably pointed out in this article by a missionary of the China Inland Mission at Luchow, Szechwan, China, now at home on furlough.

In this connection we would call the attention of Christians everywhere, of parents and churches, to the necessity of some such educational work as that conducted by the Portland Ave. Church of Louisville, Ky.—a work now in its third year. If a church poor in this world's goods has been enabled by God's goodness (and practically without appeals to man) to build and equip school-rooms, employ four excellent teachers, and carry on a regular school-work, embracing all grades from primary up to and including three years of high-school (and we hope by God's

good pleasure to add the fourth next year)—with above a hundred (125) pupils in attendance, making all free to all (though the work is voluntarily supported by some of the patrons, as well as by some who have no children of their own to educate), it would seem that a similar work could be established almost anywhere. In this school *standard work* is done, while all the time and every day the Word of God is taught and exalted, and the Christian influence of earnest and devoted teachers is impressed on the young hearts and lives. Many churches could do a similar work. Make no mistake—the time is here for just such a move; and it is more than high time that Christian parents everywhere cease sacrificing their children to the Moloch of modern education.

As for collegiate work the various Bible colleges supply that need to some extent. It is a matter of regret that they are not more and far more extensive. If each of these schools could have a large and efficiently managed industrial department in which young men and women could earn their expenses wholly or in part, it would greatly enlarge their usefulness. The times call loud and louder for such a provision.

The universities, barring a few laudable exceptions, seem to be so evil that any one entering them practically places himself whether consciously or not, under the subtle tutelage of Satan and the cunning craftiness of men who lie in wait to deceive. The educational conditions in the country at large suggest the beginning of a Divine retribution, the wrath of God upon a people who have loved darkness rather than the light. May God help our children.

PATRONIZING THE LORD.

After the Modernist has finished discrediting the Bible as God's sure and authoritative word to man, he generally turns around and compliments it highly and also passes various and sundry encomiums on the "Jesus" whom he has stripped of His unique Divine Sonship and whose real claim he has denied—curiously like the soldiers, who dressed Him up in a purple robe and bowed the knee to Him in mock-homage: "Hail, King of the Jews." The critic, when he has demolished the real foundation (or thinks he has) of God's word and of the testimony of Jesus Christ, feels sorry for the Bible and the Lord and would like us to think well of both on his own personal recommendation of them. How kind of him! But if the Bible is not what it claims to be, we will not receive it upon the tender mercies of the critics; and if our Lord Jesus is not what the gospels represent Him to be, we will not bow to Him for the personal plea of those inferior men who have exposed Him. When a man destroys the foundations he subverts himself also. If he has proved that the sure and certain truth on which a man can alone stand is untrustworthy, he has confessed that nobody, himself included, really knows anything. Why then should anyone listen to him? What is his personal judgment of the Bible and of Christ worth to us? It is

only a man's opinion, one of the many, no better than those of all the millions who for centuries have blindly groped after truth and light and have failed. Your condescending compliments of Christ and your patronizing praise of the Bible is less than nothing to us, not to say anything worse. When a man saws off the limb on which he sits—when the limb goes he goes with it. Save your breath.

THE HOPE OF THE GOSPEL.

Involved and included in the gospel is a hope, clear-cut and well defined, and which as the goal, gives color and meaning to all else. Where the gospel is preached this hope must be preached. It is "in the word of the truth of the gospel" that the Colossian brethren heard of "the hope which is laid up for you in the heavens." (Col. 1:5). And how important a matter it is appears further on, where Paul declares that their Christian life would be a success only "if so be that ye continue in the faith, grounded and stedfast, and *not moved away from the hope of the gospel*" (Col. 1:23). This hope must then have some essential influence upon the Christian's career. He must not be moved away from it under any circumstances. He must not give it up. He must not exchange it for any other.

The question at once arises, How can a man preach the whole gospel and not also preach "the hope of the gospel"? Is the faith essential and the hope indifferent? Shall the obedience be emphasized and the hope slighted, as a thing not immediately practical? Shall a faithful preacher of the gospel say, "Just so we believe and obey the Lord and do this and that He has enjoined—the rest will take care of itself, and let us not trouble our minds about it?"

THE HOPE IN THE APOSTLES' PREACHING.

Paul preached it. The record in Acts 17 indicates that he spent some two or three weeks in Thessalonica, which was absolutely new soil, never before touched by the gospel (Acts 17:2). Some think the time mentioned in v. 2 ("three sabbath-days") did not exhaust the extent of Paul's entire sojourn in Thessalonica. But if not, the time was at any rate very short. During that short time Paul preached the gospel; and among its various features he manifestly impressed the hope of the gospel with such power that it became the prominent motive to their turning to the Lord. "Ye turned unto God from idols to serve a living and true God and *to wait for his Son from heaven*, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come." (1 Thess. 1:9, 10). Now this latter item constitutes the hope of the gospel. (Tit. 2:13). All the Christian hopes for is bound up in his Lord's return. And this is the hope from which we must in no case be "moved away."

THE OUTLOOK.

"Upon the earth distress of nations in perplexity." This phrase which fell from our Lord's lips pictures with growing force the conditions in the world today. Nations in turmoil and

tension; men's hearts fainting in them for fear of the things that are coming on the world; the children of God lifting up their heads; for they have seen these things beginning to come to pass, and they are sensing the approach of their day of redemption (Luke 21:25-28), while others are hardened in blindness and unbelief; God's hand is uplifted and they see it not; and the work He is working in this day they believe not though a man declare it unto them. Gradually, yet swiftly, things are shaping up for a new crisis, and the nations are in more or less open preparation. The next war, if God does not intervene, will encircle the globe, and will be incalculably more terrible than the world-war of 1914. The storm-centers are becoming more clearly defined. There is Russia—and Germany in the shadows; there is Italy and the reviving Roman Empire; there is the vast East, its millions seething in unexampled restlessness. The four winds of heaven are, as it were, beating upon the great sea. "There lies a sleeping giant," said Napoleon about China:—"let him sleep!" But he sleeps no longer. The hordes of Asia—"Asia is knocking at our doors 900 million strong," said a writer some years ago already)—wait for the master-hand that can marshal their forces. Within is ferment, revolution, rebellion—the breaking of old bonds and restraints, good and bad; apostasy, disregard for authority, human and Divine, for law and order; and a great spiritual and moral decline—that coupled with unprecedented scientific progress, which puts more and more terrible powers into uncontrolled hands—what will the outcome be? Never before have the people of God had so much occasion to watch and pray. "Keep up the shout, brother," a good man writes—"this may be the very last Christmas *we* shall spend on earth." Thoughtful, earnest Christians are similarly impressed everywhere. Be ye also ready.

FOR THE UNITY OF GOD'S PEOPLE.

While the Lord tarries there is one thing dear to His heart and to the hearts of those that love Him, that we would desire to see: the manifestation of the oneness of His true church on the earth as in the days of old; the gathering together in one fold, in the one faith, in the one hope, in the one love, and in the fullness of the Holy Spirit, of *all* that are truly His, that with one accord and one mouth they may together glorify God. Might we not hope for such a thing? The world is disgusted and those who are Christ's are heart-sick over religious conditions, the while the enemy blasphemes. It is not a "federation of churches" that God wants, nor a proud "We-are-the-people" sect; but the return of all who truly seek the Lord and would follow Him only, to the New Testament, not in the letter alone but in the spirit, not in mere outward form and name but also in inward faith and love; and that those so united keep the unity of the Spirit in the bond of peace, with all lowliness and meekness. To this end let us work and pray; and if the Lord-come, though we had not more than begun the great task, we shall be found "so doing."

WORD AND WORK

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

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NEWS AND NOTES.

From Winchester, Ky.: "We are preaching on Sundays and having a Series of Lessons on Wednesday night, on 'Church Organization.' We expect to spend two months in such study. We have good attendance; all seats full today."—Chas. M. Neal.

Related from Jacksonville, Fla.: "We had two fine services here last Lord's day. Four came forward Sunday night, 2 for baptism, 1 restored and 1 from the Christian Church. We also had one to cast her lot with us at a cottage prayer meeting last evening. She was a member of the West End congregation, Atlanta, Ga. Also a man of about middle age who is working in the Fire Department came to me at noon today, demanding baptism. God is richly blessing our labors; pray for us."—H. N. Rutherford.

From Greenville, S. C.: "Our work here slowly grows and we trust to soon be able to do much more. Trials and efforts unknown to many beset such a work, and often I am discouraged and feel like going elsewhere, but I am still here. Brother T. H. Burton, of Union, S. C., is now with us in a good meeting, and two have renewed their devotion. The past summer I was in a tent meeting about 20 miles out, and baptized some 30 which I hope to develop into the best possible material for Christ."—G. F. Gibbs.

Related from Salem, Ind.: "A series of meetings at College Hill Church of Christ, continuing over the first Lord's day in November, and conducted by Brother Austin, of Munfordville, Ky., resulted in much good. It was a great meeting for us. May God bless and direct the efforts of all such true, faithful, and whole-souled gospel preachers as Brother Austin was with us. Let us labor, and hope and pray as Christ would have us do."—Noah Rush.

"It has been my privilege to help in the Mexican Mission (or as we call it 'Mexican Church of Christ'), and to initiate it. During some seven or eight years I have baptized only about 16 or 18 Mexicans, but we hope to get Mexican students to continue the work more effectively than I have been able to do. In our mission building (worth from two to three thousand dollars), we have an average attendance of about fifteen on Sundays and at our prayer meetings. Am enclosing a tract that Brother Rowe printed for us."—Howard L. Schug, Abilene, Texas.

From Lubbock, Texas: "Since writing last, many things have happened out in Texas. Mrs. Brooks was operated on and stayed in the hospital five weeks. She is out now, and is doing fine. We have decided to move to Abi-

lene, Texas, to work with the College Church, and will leave Lubbock the last Sunday in December. The work here is still doing fine. There were two baptized last Wednesday night at prayer meeting, and one yesterday afternoon.

"I was called to Mineral Wells Nov. 7, where my oldest brother was in death. Soon after I came a Christian Only, I came to Texas on a missionary trip and saw ~~my~~ the home of this brother. While in a meeting at Graford, Tex., in 1920, I baptized him and his wife. So we sorrow not as those that have no hope. Yet in a way, it is lonesome out here without him."
—R. R. Brooks.

From Moundville, W. Va.: "We arrived in Moundville, Nov. 17. Our trip was a pleasant one, for we had a happy reunion with relatives and friends in Louisville, Ky. I preached there Sunday, Nov. 14, both morning and evening, and it was a great feast to look into the faces of loved ones whom we had not seen for five years, and it made us think of the happy reunion when we shall meet the redeemed of all the ages, in a land where there will be no more partings.

"Moundville is a lovely city of about 15,000 inhabitants, in the foothills of the Alleghenies. The Church membership is over 200 and there are many splendid Christians there. Sunday, Nov. 21, we had an all-day meeting and three services. Preaching brethren and song leaders came from a radius of 65 miles. The seating capacity of the church is about 400, and it was taxed to its capacity at all the services. Meeting continues indefinitely each night and great interest is manifested. We ask your prayers that we may be used of God for the extension of His Kingdom."—R. A. Zahn.

Belated from Amite, La.: "Baptized six adults last week in a little meeting in the home of a brother, eight miles out of town. This brings the number up to ten baptized here in the last ten weeks. Three have been restored. I now have a letter, just received, from a brother who says: 'We know we have done wrong, and we are ready to make proper confessions.' This will involve the return of at least three to the fold here."—A. K. Ramsey.

The excellent article from across the sea, "What Constitutes a Christian?" by R. K. Francis, has been crowded out until February. Sorry! Other extremely interesting articles are also in type.

E. L. Jorgenson helped the Shawnee Church, Louisville, for a few days in what Claude Neal, the efficient servant of the congregation, called "Help-You-Meetings." Three were added to the membership.

Because of their mixed influence, we do not advertise any of the secular magazines of the day, though we are glad to handle any subscriptions sent us. But *The Reader's Digest*, 64 pages, 5x7, monthly, \$3 the year, appeals to us as useful to those who wish to keep up with the magazine articles of chiefest interest. Each issue condenses one or two articles from each of the thirty leading magazines.

E. N. Glenn's Church Directory, listing about 3,000 congregations in the U. S. and Canada, may be had from the compiler, 3605 41st St., San Diego, Calif., or from this office. Price 50c. The agent's or quantity price is 40c. Most congregations could use a few.

In this connection we want to urge all readers who receive blanks for the Government Church Census to report at once to Brother Shepherd, special government agent, 308 N. Charles St., Birmingham, Ala. We are anxious to help make this census as complete as possible, if for no other reason than that our government requests it.

A few subscribers, not delinquent, seem to have received expiration notices in December by mistake; but was it you? If so let us know; if not, Renew!

J. M. Hottel baptized two from Carman, at Winnepeg last month.

Writing to the church at Borden, Ind., Bro. McCaleb says: "Zoshigaya is making progress in repairs, in the kindergarten and Sunday school, and in the work of the church."

"We use 'Great Songs of The Church,' and like them fine."—G. F. Gibbs, Greenville, S. C.

"A good collection of songs. I only wish they were all put over into Chinese."—Ethel Mattley, Hong Kong.

"I have been acquainted with your song book, 'Great Songs of The Church,' for some time, and I consider it one of the best in print today."—J. D. Bacon, singing teacher, Kansas City, Mo.

Review of "Great Songs of The Church" in *Moody Monthly*: "In the foreword to this book of songs it is stated that 'the book has been built on an unusual principle; no song was eligible unless it was indispensable, or at least of compelling excellence.'

"It is evident from a perusal of its contents that the compiler has been quite successful in his effort and has produced a book containing the 'classics of hymnology—hymns of strength, clearness, poetic beauty, lyrical quality, and above all scripturalness.' A song book of unusual merit."

Some quantity purchasers of the alphabetical hymnal "Great Songs of The Church," since last report: Bailes church, Ednora, Ind.; Portland Christian School, Louisville; Mulvane, Kan.; Amite, La.; Salem church, Shepherdsville, Ky.; Athalia, O.; Sweetwater, Tex.; Marshalltown, Ia.; Ballinger, Tex.; Calgary, Alberta; Central church, Chattanooga; Central Christian church, Calgary, Alberta; Jennings, La.; S. Pryor St., Atlanta; B'oomington, Ind.; Topeka, Kan.; Hong Kong, China; Jacksonville, Fla.; Randolph St., Chicago, Ill.; ——— Church, Chattanooga, Tenn.; Champaign, Ill.

D. H. Friend has concluded his four-year's ministry in the Highland Church, Louisville, and has taken up work with the South Louisville congregation. Brother Friend's preaching has been greatly appreciated at Highlands; and the South side brethren are fortunate and happy to have him.

C. B. Clifton, formerly of Beamsville, Ont., is now engaged with Ferndale church, Detroit. His address is Ferndale, Mich.

Ten or twelve 1926 Bound Volumes of The Word and Work remain on hand, at \$1.75. They usually go quickly; speak up if you want one.

"We are trying to start a congregation at Willisburg, Ky. We have been keeping up the Lord's day worship since Brother Dunn held the tent meeting in September. Things look favorable."—Mrs. Laura Clark.

"We have rented a hall in the Masonic Temple, 32 W. Randolph St., (Chicago), from 10 to 12 A. M., Sundays. We will, by the help of God, occupy that ground or foundation upon which unity may prevail and all Christians may feel at home. We invite all visitors to our city over Lord's days to meet with us to break bread."—Wm. Thurman.

Chattanooga Report: "On September 20, I began a meeting with the church at Franklin, Ky., where brother J. M. Hottel has lived and labored for three years. He has done a good work there. He and his good wife are loved by the church, and by the town as well. We had a very interesting meeting in many ways. Three united with the church there. There are some excellent Christians in the Franklin church.

"From Franklin meeting I went to Worthington church, near Louisville, Ky. Brother R. E. Daugherty has preached for this church on Sundays for near fifteen years. He and his wife have done and are now doing a splendid work with this church. Sister Daugherty has a week-day class of ladies numbering about forty. These sisters keep in close touch with our missionaries, and are very active in missionary work. The whole church is alive in this work—which is the real work of the people of the Lord, though sadly neglected by many churches that wear the label of loyalty. Six were added to their fellowship.

"On October 31, I closed a good meeting of one week's duration at Liberty Hill church near Athens, Tenn. This is the home church of our good brother, W. A. Daugherty, who has preached in this section of the country for 57 years. He has been a great power for good these many years. There were 21 added to their number during the meeting.

"I am now beginning my twelfth year's work with the Central Church, here. The work seems to be progressing nicely. In the last three Lord's days, 10 have placed membership with us. Audiences larger than ever before."—E. H. Hoover.

WHAT IS REQUIRED?

H. L. OLMSTEAD.

"And what doth Jehovah require of thee, but to do justly, to love kindness and to walk humbly with thy God."—Micah 6:8.

REASON.

One of the problems of our time and of all time is the problem of keeping our Christianity from becoming one-sided. One-sided conceptions of Christianity will make one-sided characters. Or what is more serious, they may fail to make an appeal to thoughtful people.

The view that Christianity is all a matter of correct knowledge and that it is a system of thought is a one-sided conception. Christianity is a system of thought, but to accept that system as true does not make any one a Christian. Many know what is right but fail to do what is right. Christianity has certain fundamental truths, but the mere acceptance of them as being true is not enough. A Christian will base his experience on those truths but the intellectual assent to those truths of itself will not make one a Christian. It is true that one cannot build a true character on erroneous conceptions; but we must not fall into the error of supposing that thinking correctly will make our conduct and character right. Reason, as a final standard, is insufficient, because man is more than a rational being, and religious intellectualism is not Christian experience. This sort of religion is one-sided, is often proud, and does not "walk humbly with God."

EMOTION.

Another widespread misconception of Christianity is to the effect that it consists of an ecstatic feeling of emotion. Violent emotion expressed in tears, groans, physical contortions and shoutings are taken as a sign and seal of conversion. It is to be noted that those religious people who so believe generally arrange their services so all the conditions are favorable for producing just such manifestations. It is further to be noted that the degree of emotion manifested is generally in proportion to the amount of expectancy and also according to the temperament of the individual. Let us not be deceived, for there can be no personal relationship without emotion, and a soul which begins to have relationship with the person of Christ will be stirred. One cannot love his mother without emotion, much less can he love God. Emotion is both normal and necessary, but it is by no means the whole of Christianity. An over-emotional religion may forget that we are "to do justly." Religion without intellect is superstition, and so religion without emotion is but a lifeless, powerless theory; but no man should wait to become a Christian until he has just the right kind of feeling. In the first place the Bible nowhere prescribes just the feeling one should have in order to be a Christian; but there are things plainly pre-

scribed which a man *must do* (Acts 2:38). Psychologically, feeling follows action. Let a man give himself, body and soul, to Christ in the way prescribed by the apostles of Christ, and the desired glow of emotion will come.

GOOD DEEDS.

Perhaps the most prevalent today of these one-sided views is that Christianity consists entirely of doing good deeds. James is glibly quoted to the effect that religion consists in caring for the widows and orphans. Of course that is not even all that James said. A relationship has been established and a position has been taken which, according to James, makes it imperative that we keep ourselves "unspotted from the world." One would not dare to underestimate the value of being kind, ("love kindness" says the text), but it is to be remembered that a spirit of helpfulness does not spring out of nothing. Good deeds are but a normal expression of a right relationship to God as revealed in Christ. Christianity at some periods and with some persons may have been too much given to the inner personal experiences, but today the grave danger confronts us of making it all a matter of outward deeds to our fellowman and no attention paid to the personal readjustment known as being "born again."

ORDINANCES AND SYMBOLS.

There is still a tendency in many places toward ritualism. The danger of all worship is that it shall become formal and dead. Attending church services, saying prayers, singing, partaking of communion, making offerings—these are all ordained of Jehovah. To many, Christianity means nothing more than loyalty to these while others go farther and make it loyalty to an institution of some sort with many other "ordinances," "sacraments," and symbols. Man being what he is, needs certain outward symbols, and these God has plainly prescribed. Not only are those which God has prescribed symbols, but they are the means whereby God imparts grace and blessing. So long as the church confines itself to those simple things prescribed in the Word of God, the danger of Christianity becoming institutionalized is not great. Reading and expounding the Word, singing spiritual songs, a simple and orderly observance of the Supper, and the practice of believer's baptism in a way that symbolizes the burial and resurrection of the Lord, the freewill offering—these all practiced as they were in New Testament times are a real blessing and help; but whatsoever is more than these is at least of man's poor wisdom. These things are given that we may have our spiritual lives enriched, and truth is really incarnated in these outward acts and symbols. The danger of loyalty to these things lies only in our liability to forget what they stand for. The arch-enemy of spiritual life is a formalistic ritualism. Many are loyal in the highest degree to forms and symbols who have lost sight of the fact that real religion consists in "doing justly, loving kindness, and walking humbly with thy God."

THE APPEAL OF EVOLUTION.

R. H. B.

In what lies the peculiar appeal of the doctrine of Evolution? It is really not only an unproved, but even a disproved theory; yet the world of intellect, science and education lies largely in its fascinating grasp. Darwin himself ("Life and Letters") expresses his amazement at the sudden and widespread vogue of his theory. "I was a young man with unformed ideas. I threw out theories and suggestions, wondering at all times over everything, and to my astonishment the ideas took like wildfire; men made a religion of them." A recent writer commenting on this says: "This candid statement suggests that men *liked* the theory, whether it could be proved or not." Yes they did, and do still. *Why* do they like it?

If the Doctrine of Evolution were merely a scientific theory; if it were only a question of the method by which this world was created, one would not need be troubled. The theory of Evolution is far more. At first sight it appears to be an abstract question, such as might engage the interest of the schools only; an unpractical and unimportant speculation—a question whether things began in this way or in that. What does it matter? The scholars and scientists say it was thus and so. It doesn't matter to me. Let them have it as they will. One would presume that no doubt they know. But once accepted, that little item carries us on to far-reaching consequences. It enters into everything. It cannot be kept out of the realm of spiritual things. It affects radically the conceptions of God and Man and Sin and Salvation and the Bible and Christ and Destiny. There are some who think they can hold Evolution and stand by the Bible teaching on these themes. But do they who say so know what the Bible teaches or what is the ultimate meaning of Evolution?

If the devil can implant a false premise in a heart, he can afford to wait for the conclusion, whether it come in ten years or fifty; or in a hundred. He knows it is inevitable. The evil seed will spring and bear its fruit in its season. Just one single simple, plausible suggestion as to the origin of things, innocent of appearance, vouched for by learned and brilliant people—only a question of interpreting the Creation-story in the light of modern science; how can it matter? But it turns out that it matters vastly. "Evolution" is in its essence what Darwin said the people made of it—a *Religion*. And a religion utterly different and antagonistic to that of the Bible and to the faith which is in Christ. In that fact lies its subconscious appeal to poor human nature, and its fascination and power.

I. AS TO GOD.

To sinful man the thought of *God* is a burden. Since Adam's day sinful man has been trying to hide from Him. Like the Prodigal Son we have been taking our journeys into a far country, where at least we do not always have to have Him before our

eyes. Men "refused to have God in their knowledge" (Rom 1:28). "There is no God! let there be no God!" they cried at the French Revolution, when they enthroned a harlot as "Goddess of Reason" and bore her through the streets. Yet, despite all efforts God is hard to get away from. There is always a point where He becomes indispensable. Science needs Him. The gaps are unbridgeable without Him. Philosophy cannot dispense with Him. He alone is the goal or the starting-point of all thinking. The human heart needs Him. Nothing is so utterly futile and meaningless as human existence is seen to be apart from God. Society needs Him; men cannot hold up morally and socially without God. Nations need Him. History has shown more than once how nations that forget God are turned into hell. Nevertheless, the thought of God is troublesome. Our consciousness of Him is a check on our ambitions and desires. We somehow feel that He watches us. We cannot quite cast off the thought that we shall have to give account to Him. His very existence makes demands on us which the flesh would gladly repudiate. We would be glad to flee from Him and be rid of Him.

Evolution owes its first great attraction to the fact that it gets men rid of God. It puts Him far, far away. Hundreds of millions, or billions, of years ago He may have created something. Since then He has had no hand in the universe; all has gone forward by means of "resident forces" in the course of nature by the process of endless gradual progress and development. That is on the assumption that there is a "personal" God. Perhaps there isn't. Perhaps God is Himself that "resident force" that indwells all things—a blind, unconscious, impersonal force that works along certain principles. Be it as it may, in any case the troublesome idea of God is disposed of. He is effectively put out of our affairs, and all thought of direct dealing or relationship with Him is wiped out. That is the first great charm of the theory to the flesh.

And yet—after the first exultation of freedom is past, a great desolation invades the human spirit that has got rid of God. We feel alone, in the midst of a vast, complicated, unfeeling, terrible universe. The merciless laws of nature, the survival of the fittest, the play of cosmic forces, afford no hope nor peace; nor do they meet a heart's longings. The man may speak jauntily and with great air of knowledge to reassure himself and others, but he can never again say: "Our Father": he is an orphan. A terrible need goes unsupplied. "As the heart thirsteth after the waterbrooks"—but, alas, there is now no more any slaking of that thirst. It must be stifled.

II. AS TO MAN.

But we turn to a more cheerful aspect. What of Man? Ah, how pleasant is the Evolution-gospel here! He is certainly not a fallen being! Nay: he is evermore rising. He is not the degenerate descendant of a once perfect individual who fell from a high estate, but he is the noblest product of the ages. He stands

on a dizzy height, looking back upon the ascent of millions of years on which he climbed from the lowest type of animate being through more complex forms of reptile, bird, and beast. He has emerged out of the low estate of an ape-like brute, into primitive man, and onward, higher and higher. And all that by dint of a force inherent in himself, which still works steadily on. What will he not become? He needs no "new birth;" no "atonement;" no sort of special help or interference from on high—only a chance of development. The making of a God is in him, and in a few million years more he will be one. Not the individual, of course: these things are said of the *race*. What will become of the individual—of you and me? Who knows? We pass the way of the countless hordes of the past and—well, where is last year's snow? So Evolution flatters man—that is its second great attraction; but also it immeasurably degrades him as to his past and leaves him hopeless as to his future.

III. AS TO SIN.

Then there is that crux of all the questions that bother men's souls—SIN. Evolution has a comforting way of dealing with that. Sin is, according to it, nothing more than deficiency. Sin is the mark of imperfect development. It is but an incident on the road of progress. "Evil is good in the making." By and by, in the course of the ages, mankind evolving, "by progressive change, according to certain laws and by means of resident forces," will move into purer heights of altruism and nobleness. This conception does away with the exceeding sinfulness of sin, and at the same time with the sharp sense of personal accountability. But it makes God the Author of Sin, and even the blinded human conscience lifts up a protest and will not be satisfied with the specious falsehood. But because this theory so smoothly absolves men from sin and guilt they find it attractive.

It must be observed that the evolutionary theory has no room for miracle. However things may have begun, the theory is that from that beginning things have moved forward by fixed laws. This is essential to the doctrine. It is a necessary and fundamental assumption of this type of modern "science" that *God never does anything*. (Zeph. 1:12; 2 Pet. 3:4). The uniform, uninterrupted action of natural law is the one factor that figures in evolution, by hypothesis. On this premise follow a number of serious consequences of which we will take up only two: First, How this affects our view of the Bible. Second, How it affects our conception of Christ.

I. HOW OUR VIEW OF THE BIBLE IS AFFECTED.

The Bible claims to be of supernatural origin. Its existence is due to God's breaking in upon the ordinary course of things. *He spoke*. The Bible is the inspired record. He sent messengers with a message directly from Him. (Heb. 1:1, 2; 2 Pet. 1:2, etc.) But the evolutionist cannot admit such a thing. Like all else, the Bible too must have been evolved. It sprang out of the consciousness of a certain people, Israel, who had a genius for

religion (just as, for example, the Greeks had a genius for philosophy and art, and the Romans for government); and the inspiration of prophets and apostles was not different in kind from that of artists and poets. It would follow then upon that assumption that the Bible presents a development from early crude ideas to the nobler and higher conceptions of Deity, the mind of man struggling upward from primitive superstitions toward spiritual truth. Hence the book of Genesis is to be regarded as consisting largely of myth and folklore; and a progress is traced from the first rude picture of Yahweh, a Hebrew tribal god, who was worshipped through a system of sacrifices and priestcraft, to the purer faith of the later prophets, who were emancipated from those swaddling-bands of primitive crudities; while a still higher plane is reached by "Jesus," the "supreme religious genius."

Such a view would indeed "make the Bible a new book" to any one that adopted it; and would release one from all inconvenient obligations of obedience to the old Book. Which again explains the pull of "Evolution" on the modern mind. The Book itself, however, refutes the daring falsehood. Now that a *progress* in the plan of God is discernible in the Bible every student knows. But the God of the first chapter is the God of the last; and the "angry Yahweh" of Exodus and Joshua is none other than the gracious God and Father of our Lord Jesus Christ. His word is *truth*, in the earliest day as in the latest; and the alleged difference between the later prophets and the priestly ritualistic religion of previous times does not exist. The progress observed is that of the path that as the dawning light shineth more and more unto the perfect day; from truth to truth and from glory to glory. For mankind did not begin with crude ideas and evolve high conceptions of God, but started with high conceptions and degenerated (Rom. 1:21-23). The Bible is not the record of man's waning error, but of God's rising truth. It takes little insight to perceive that the theory of Evolution is the inner source of the "destructive criticism," the liberalism and modernism that has denied the truth of God's word in our day.

II. HOW THE FAITH IN CHRIST IS AFFECTED.

If there is no miracle, no interference from on High, nothing but the eternal, unvarying reign of law and progressive development by resident forces—then Jesus Christ is Himself a product of evolution; an exceptionally fine specimen—the very noblest thus far—but in no wise supernatural. God did not send Him in any sense different from the "sending" of others. There was no Virgin birth—there could not have been. He wrought no miracles. He did not die for our sins. He could not have risen from the dead. He did not ascend to heaven. He is not coming again. The gospel testimony is not to be taken as the record of fact. He was not God's Son in any unique sense. He is not really Savior, nor Redeemer. All of this, however disclaimed by

some, follows logically and inevitably from evolutionary premises. The belief of these foundation truths is utterly incompatible with the theory of Evolution. There may be room in the Evolutionary scheme for a teacher, a leader, a hero, an example, but it has no place for a Redeemer. Man must needs be his own savior and redeemer.

And so, in the final sum-up, everything goes overboard and the light goes out. No God, no inspired Word, no Savior, no redemption, no new birth, no sin, no atonement, no judgment, no hell, no heaven, no home.

As a scientific theory concerning the origin of things, "Evolution" is a miserable failure. It utterly fails to give the least clue concerning the origin of matter, the origin of life, the origin of consciousness, the origin of man; nor can it offer the least explanation of the fixity of species or the evidence of design in nature. But as a Satanic device to blind the minds and harden the hearts of a foolish generation who have loved darkness rather than the light it is a success unsurpassed.

WHITHER BOUND IN EDUCATION.*

To one traveling about the world, coming in touch with the deeper, truer life of the people, there is nothing more impressive than the manner in which Christian parents are perplexed and nonplussed with deep concern for their children, especially those pursuing studies in high school or collegiate institutions. Perhaps never in the history of the Christian Church have parents had more real cause for alarm. The common complaint, uttered so often with pathetic sadness, is that the children have grown strangely away from parental touch and sympathetic understanding, and from domestic control and guidance. Certain sociologists may speak confidently about social progress and moral development, but the Christian believer shakes his head dubiously as he beholds present-day conditions and tendencies, and seeks for explanations that deal with basal facts,—facts that are in accord with the Word of Truth.

LIVING IN PERILOUS TIMES.

We need, first of all, to remind ourselves that we are living in days of an unusual assault upon the Christian faith, an assault that is far more seriously effective than any organized in history, and yet so ingeniously devised, and cleverly conducted, as scarcely to be recognized by even many of the faithful. The line of procedure is not so much a violent frontal attack, but more the utilizing of carefully laid plans for undermining the foundations upon which faith rests. A generation ago, the attack was more open and direct, consisting in violent denunciations of the Bible and its cardinal facts and doctrines by means of orations and pamphlets from those who were the avowed antagonists of Christianity. This type of assault is much easier to combat than the

*By William H. Hockman, in Sunday School Times.

subtle thing that is now employed to so capture the minds of our youth as to make belief in the Holy Scriptures appear irrational and absurd.

Through the medium of our much boasted public school system, our boys and girls are having inculcated into their mental content such views regarding the origin and development of all existing things, as to very effectively fortify their minds against possible belief in the Bible as the Word of God, or Jesus as the divine Christ. Very few parents realize the significance of certain paragraphs in the textbooks commonly used in our grade schools, or the sophistries carefully woven into chapter after chapter of high school and college books, so skilfully worded as to arouse the minimum of suspicion, and yet systematically accomplish the desired psychological results.

The great central principle, about which such scientific studies as geology, biology, psychology, and sociology are organized, is nothing other than pure materialistic evolution. Any mind that has been carefully and systematically trained through ten or fifteen years of skilfully planned curricula, in which evolution is the dominant note, will have reached a stage of fortification against the Bible message that is well-nigh invulnerable. The most alarming characteristic of the whole propaganda is that it can be carried on quite effectively without ever referring specifically to the Bible, or ostensibly showing any opposition to it. Indeed, the instructor may definitely claim to be a Christian, his idea of "Christian" very probably meaning one who enjoys the privileges of modern civilization, or who accepts the ethical teachings of Jesus as the basis of his social doctrines.

WHAT DOES IT MATTER?

The relationship of a belief in evolution to the practical affairs of life is of the most significant and far-reaching character, little suspected by the general public. If it were merely a theory of passing interest to the biological student, as most people seem to imagine, it would cause little concern; but when it is exalted to the central position in all organized knowledge, it naturally affects most powerfully the whole realm of the student's thought life. A serious acceptance of this theory has the effect of putting the whole of life on an entirely different basis, and establishing principles of conduct utterly contrary to those found in the Word of God. Although the effects of the peculiar views of life arising as corollaries from the doctrine of evolution may be easily recognized in the present-day tendencies apparent in American life, the operation of such tendencies is in a very large degree hindered and restrained by the prevalence of long established Christian beliefs and traditions; so that the full, logical results of such erroneous views are only slowly and partially manifest in either individual or community life.

To fully appreciate the tendencies set in motion by a belief in the doctrine of evolution, one needs to observe the developments following the introduction of this particular brand of phi-

losophy into a non-Christian community. A most pointed illustration may be found in the great land of China, where the writer has spent nearly a quarter of a century engaged in Christian educational effort in the far interior. Within the short space of twenty years, a complete intellectual revolution has been effected by the introduction of Western learning, a revolution of such drastic and far-reaching character, as will shortly make its reactions powerfully felt throughout the whole world.

Partly by means of the thousands of young students educated abroad, but more especially through the recently established nation-wide system of modern schools, a certain type of thought life prevalent in the West has been introduced wholesale among the younger generation. Millions of youth have been taught from the same textbooks, or their translations, as are used in our Western institutions of learning. In the training of Chinese students, either in western countries or by means of foreign controlled institutions in China, and in the contribution of textbooks for use in the government schools, America has had a predominating share. It will be easily understood, therefore, that the outstanding, distinctive philosophical principle that has recently been imported into China is that of materialistic evolution.

Many of the more thoughtful leaders in China, as in other Oriental countries, have raised a voice of warning and protest against our Western culture, because of the fact that it begins and ends in materialism. It should be clearly stated that there are a number of missionary institutions that have presented Christianity in all its purity and fulness, maintaining a consistent stand against evolution and all other aspects of Modernism; but, as measured up along the sum total of educational forces at work in the country, their influence has been lamentably limited.

HOW IT WORKS OUT.

Not being restrained by a previous knowledge of Christian truth, a vast majority of the younger generation of China have accepted the materialistic conception of life, and have forthwith put their philosophy to practical application. Now, what does a serious acceptance of the logical corollaries of evolution involve? How many readers have ever thought the thing through to a finish? If evolution is true, then the deductions indicated by our popular psychologies and sociologies are logically unescapable. Briefly stated, the believer in evolution is forced to accept the following positions:

1. Man is purely and solely a product of matter, organized by physical and chemical forces, according to inherent laws. He cannot, therefore, possibly possess what is commonly known as a soul, or any spiritual self, existing as a separate entity.

2. Granting that man is wholly of a physical origin, it must be further granted that when the physical organism disintegrates, the man ceases to exist. There can, therefore, be no such thing as existence after death, or such an experience as a Day of Judgment.

3. It being assumed that the whole realm of nature has evolved by means of resident forces, according to fixed laws, it is impossible to conceive of such divine manifestations as are recorded in the Bible, and the very existence of God is regarded as problematic.

4. It is impossible to concede that Jesus was any more than an evolutionary product, purely human, but representing the perfect type toward which the race is gradually progressing.

5. The recorded birth of our Lord, his ministry of miracles, propitiatory death, and resurrection, are all alike classed with the superstitions and myths common to ancient religions. Divine interposition and divine revelation are both rejected as incompatible with science and reason.

The foregoing intellectual positions very naturally work out in every day life as follows: There is no absolute final authority, intellectual or moral, no absolute moral law; hence every individual is perfectly free to order his conduct as he thinks best. The human race is gradually discovering by experiment what lines of conduct may be socially expedient. In the course of this prolonged experiment ill-judged behavior is to be regarded merely as indicating moral immaturity. There being no absolute moral law, in the Scriptural sense, there is of course no such thing as sin, and all the various instincts, impulses, and tendencies of human nature need no control save that of expediency.

When you understand that millions of the youth of China have been fed on this pabulum, you can readily comprehend why they have thrown to the winds all the intellectual, moral, and social traditions of their forbears, and have cut loose from all social and moral control, refusing to recognize any authority but their own personal desires and ambitions. The land which for ages possessed the most stable social order ever devised, with exalted parental authority and governmental control, now witnesses the most chaotic social conditions possible to imagine, with parental authority and moral control almost non-existing. In certain educational institutions the students have organized "Anti-filial Societies," which, in plain English, means "Societies for the Discouragement of Respect and Obedience to Parents." Even the majority of the Government schools are not controlled by the Government or the Staff, but by the students. All sorts of campaigns and movements are organized by the boys and girls, including anti-foreign strikes and boycotts, while their parents and elders look on in helpless amazement.

It is not possible to discuss at length the social and political conditions in China, but merely to call attention to certain facts that indicate how completely youth has broken away from all tradition, and revolted against all authority. The reader will have no difficulty in tracing the sequence between cause and effect. Introduce that particular kind of philosophy into the minds of youth, based, as they are led to think, on the indisputable findings of modern science, and you establish lines of thought

that must inevitably produce the kind of behavior we see rampant in China today. The effect in China has been with almost unbelievable swiftness, due to the fact that there have been no counteracting stabilizing influences, such as we fortunately have in our own country.

WHAT ABOUT OUR OWN CHILDREN?

But now to turn to our own land again. These same doctrines systematically presented to our own children will unquestionably tend to produce the same results. Most thoughtful parents are already painfully aware that there is a new spirit in our youth, showing itself in lack of reverence for divine things, lack of respect for parental authority, and a general tendency toward looseness and anarchy. Some educators would have us believe that all this indicates development and progress, a movement toward a higher and fuller life. But, does it? Parents need not possess a technical knowledge of any of the sciences or 'ologies to form an opinion in the matter, but simply rely upon their ordinary commonsense. They only need give careful heed to the tendencies developing in their own children and the children of the community to form some judgment as to the effects of such teaching as we are considering. Put into the minds of youth that teaching which leads him to disbelieve in endless existence, divine authority, moral accountability, and the integrity of the Bible, and you have paved the way for moral degeneracy and social anarchy.

Any thoughtful person can readily see that apart from divine revelation there can be no positive foundation discovered by the human mind upon which to build a sound philosophy of life, or establish authoritative moral standards. Certain widely known exponents of Modernism assert that there is no such thing as absolute fixed truth, but that everything is in a state of flux, and nothing can be determined with absolute finality. To the mind cut loose from the verities of God, of course everything is in a flux; indefiniteness and uncertainty must of necessity continue to increase, until the soul ends up in hopeless chaotic unbelief.

It is inexpressibly distressing that our much boasted modern education, with all its excellencies of technique, and many admirable qualities, should have at its very core that which renders it most alarmingly dangerous. Are Christian parents not sufficiently interested in the spiritual welfare of their children to take up this truly serious and solemn question with the same earnestness and determination as they are accustomed to manifest in their ordinary business affairs, and to secure for their children an education that is not essentially pagan, but in some degree supplementary to that godly home training which recognizes that the fear of the Lord is the beginning of knowledge, and likewise the beginning of wisdom?

ANOTHER JEW CONFESSES JESUS.

Brother Mayer M. Gezundman, a Russian Jew, was baptized Sunday morning, Dec. 5, by Brother J. E. Blansett at the Peak and Main Meeting House.

After long and patient study, coupled with constant prayer, he became convinced to such a degree that he said it was a delight, and an act that filled the secret chamber of his heart with transcendent glory, to yield himself in humble submission at the feet of his Savior, to walk where the saints are at peace, and where God in His holiness gets glory.

It seemed that the Lord's power filled the house of worship, and as though heaven was called to attention as the earth-man was standing in witness. It was joy unspeakable and full of glory. We could almost hear the Angelic Host join with us.

Our meeting at this Mission Friday night, Dec. 3, at which time Brother G. A. Klingman gave a powerful Message on the 22nd Psalm, brought manifestations of splendid and deepening interest. The Mission was crowded to its utmost capacity. The Jewish people present listened as though they realized they were drinking from the fountain of life, the stream that flows from the Living God.

In the Messiah's Name,

S. D. Eckstein.

Dallas, Texas.

HARLOW.

About twenty-seven years ago Mrs. Clara Harlow, a widow, and her young son, Harold Leslie, moved into the same flat with the writer, and soon a friendship began between us that was destined to last. She began attending service with us at Campbell Street church, and later, during a tent meeting in the Highlands, conducted by Bro. J. A. Harding, was buried with her Lord in baptism. She continued to worship with the Campbell Street brethren until their move to Haldeman Avenue, after which it seemed more convenient to worship at Portland Ave. She left us September 15, 1926, to be with her Lord. Up to Sept. 6, the day she was stricken with paralysis, she "labored with her hands that she might have to give to those in need." She never heard an appeal in vain. Quiet and unassuming she lived, and in like manner slipped away. Boys that she had loved and befriended carried her body to its resting place in Cave Hill. Though she was at the home of her sister, Mrs. Morgan, when stricken, she had made her home with her son, 3016 Hale. Her great anxiety has always been for the salvation of this boy, now the father of two children. We pray for him, and for the rest of the family.

Mrs. L. B. Holloway.

BOOK REVIEW.

"Every Member Evangelism."

Under this Scripture-sustained title, the Sunday School Times has published a helpful book of 225 pages by J. E. Conant, Bible teacher and evangelist, setting forth the New Testament idea of God's saved folks individually serving their divine Master in the matter of giving the gospel to the lost. "The Church," the author holds, "is a distinct and unique gift of God to the world. It occupies a place in the world that nothing else can possibly occupy, and the Church itself can occupy the place of nothing else whatsoever." Another of the fine passages with which the work abounds declares, "The main work of the whole Church in the whole world throughout the whole Age is witnessing to the salvation there is in Christ." When every member of the blood-brought Body is even fairly well meeting his responsibility in bringing Christ to the people and the people to Christ instead of depending upon a certain few in each assembly to do the work, a new day will be upon us. This book may be ordered from the publishers, Philadelphia, Pa., or from Word and Work. Price \$1.50.

D. C. J.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"If every foreign missionary had one hundred people praying for him, the work on the field would be doubled."—*Sel.*

Bros. Bixler, Fox and Rhodes, the returned missionaries, are visiting and re-visiting numerous churches in Louisville territory. Call them out and learn of heathendom from men who have worked right there. ** Bro. C. L. Purdom asked his class to bring a dime each for Bro. Sherriff; a widow heard of it and added a dollar, measurably increasing the monthly check. ** At last report, Bro. Sherriff had 25 members in his class, some of whom had come five or six hundred miles to study English and Bible. He has forty mouths to feed and other expenses in connection with his large work in Africa.

Bro. E. Gaston Collins, editor of the *Christian Monthly Review*, is having good success in raising mission funds in Canada. ** "The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their divine Savior and to persuade them to become his disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to co-operate, so long as necessary, in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."—*Manual of a Mission Board*. This is a fine aim for the Church of God. ** In India, where Bro. Desha is preaching, there are over 200,000 people to every Protestant minister or missionary; and in China, where Bro. Benson holds forth, there are over 320,000 people to every such worker. Need the question be asked if they require more missionaries? ** "We enjoy the work so much and are glad the Lord has seen fit for us to be here."—*Delia Short, Africa*. ** Bro. Sherriff has leased above forty acres of land at \$5 a year with free grazing land and goes out to camp in a grass hut while starting the work in a new place. Hear him say: "If any man will serve me, let him follow me to Macheke Mission, Mashonaland, South Africa." It is about four hundred miles. A competent married couple and equipment are needed to help Bro. Sherriff. Who will go? **

The Missionary Editor's long contemplated Missionary Portrait—*Judson*. ** The editor's long contemplated Missionary Portrait is due for delivery around the first of the year. It will be about 21x28 inches in size and contain pictures of sixty missionaries and missionary persons with names, fields and periods of service. Something fine for framing, and a constant reminder of the missionary work. Price, \$2, postpaid. Agents desired in every congregation. Address the writer, 2229 Dearing Court, Louisville, Ky.

The Lord's Day Lessons

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

FIRST LORD'S DAY LESSON OF JANUARY.

Lesson 1.

January 2, 1927.

THE CHRISTIAN A FOLLOWER OF JESUS.

Golden Text: He saith unto him, Follow me. And he arose and followed him.—Mark 2:14.

Lesson Text: Mark 1:16-20; 2:13-17; 1 John 2:6.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they left the nets, and followed him. 19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

2:13. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. 15 And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. 16 And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

1 John 2:6. He that saith he abideth in him ought himself also to walk even as he walked.

General Questions for Study.

For what special purpose were Simon, Andrew, James, John, and Matthew, Levi called? (Luke 6:13-15). Were all Christ's followers called to be

Questions on Lesson Text.

(In studying the printed text keep in mind its bearing on the subject of the Lesson).

Verses 16-18. Who passed along? At what did He see Simon and Andrew busy? What was their trade? What did the Lord Jesus promise to make them? Who alone can make anyone a fisher of men? On what condition only? What did they instantly do? Verses 19, 20. Whom else did Jesus call in like manner? What did they leave in order to follow Him?

Chapt. 2, Verses 13, 14. At what did He see Levi? (What other name did Levi have? Matt. 9:9). What simple command did He give him? What did Matthew Levi instantly do?

Verses 15, 16. Did Jesus have many followers? What were they called? Where did Jesus go to eat? What sort of company was at feast there? Who criticised? Why?

Verse 17. What was Jesus' reply? Did He associate with sinners as one of them? Why and for what purpose was He among them? Did they understand that? What sort of people did Jesus come to call? Was Jesus Himself a "fisher of men"? If we follow Jesus will we go among sinners in the same way; for the same purpose?

1 John 2:6. (Note the last clause of verse 5: "Hereby we know that we are in him:") What only proof is there that a man is abiding in Christ? If one professes that he abideth in Him, how ought he to show it? How did Jesus walk? (John 6:38).

apostles? But are all called for some sort of service? Can anyone serve Him unless He follows Him? (John 12:26). Can anyone follow Him unless he first be called and come to Him? How are they all called? (2 Thess. 2:14). How do they come? (John 6:35). Did each one of the five above named have to leave something in order to follow Jesus? What in each case? Does everyone who comes to follow Jesus have to leave something? What? (Friends sometimes? Loved ones? Home? Possessions? Business, in some cases? Worldly plans, hopes, ambitions, pleasures, honors, ease, comfort; other desires and objects?) Compare Luke 14:25-33. What deeper lesson did Simon have to learn later? (Matt. 16:24-26). But what is the compensation? (Matt. 19:27-29) What is told us of "the end of the way"? Rom. 8:18. What is the end of the other road?

NOTES AND TEACHING POINTS.

The Call to Follow, and the Place of Service. The call to follow is for all alike. But what special place and purpose the Lord has for each one appears later. Simon, Andrew, James, John, and Matthew were chosen by the Lord Jesus to be apostles.

What was the work of an apostle? They served as eye-witnesses to the Lord's resurrection (Acts 1:21, 22; 4:33). They were His specially authorized and inspired ambassadors (2 Cor. 5:18-20). They laid the foundation once for all (1 Cor. 3:10). Their work once done was done for ever: neither they themselves could have altered it, nor could any one else change it (Gal. 1:8, 9). They established the faith, once for all delivered to the saints (Jude 3). In the service of Christ they held first rank and honor, (1 Cor. 12:28, 29; Eph. 4:11, 12); but were first also in sufferings and burdens (1 Cor. 4:9). There have always been false apostles; but it is manifest that those original apostles could have had no successors; theirs was a special work, done once and for ever.

But for every follower the Lord Jesus has a place and a work. And whatever their particular line of service, all are intended to be fishers of men.

What Precedes "Following."—The gospel call comes first—for no man can follow Christ until he has heard of Him. He who hears must come to Him (and "him that cometh to me I will in no wise cast out," John 6:37). This, of course, means faith, and a turning away from the old life of sin. The faith finds its expression in the obedience to the God-appointed step of baptism. (Gal. 3:26, 27). Thus we are washed and justified and sanctified in the name of our Lord Jesus Christ and in the Spirit of our God (1 Cor. 6:11)—born of water and of the Spirit (John 3:5)—children of God therefore, and the Spirit of God is given us to dwell in us. (Acts 2:38; 5:32; Rom. 5:5). Apart from this fundamental change "following Jesus" would be a sheer impossibility. But to one thus "created anew" it is possible in the strength that God supplies through His beloved Son.

What It Is To Follow Jesus.—There are a number of illustrations. We are to follow Him for guidance—as, for example, people walk after the guide's lantern in Mammoth Cave. John 8:12. We are to follow Him as sheep follow their shepherd. "He goeth before them and the sheep follow him: for they know his voice." (John 10:4, 5). They are guided in their following by his "voice"—i. e., they listen to what He says. "My sheep hear my voice, and I know them, and they follow me." (John 10:27). We follow Him as soldiers as the Captain of our salvation. (Heb. 2:10, mg.)

Following Jesus is to take our orders from Him, to adopt His ways (1 Pet. 2:21-23) to follow His example and teaching, and to conform to the standard of His life. Those who thus follow Him, find rest to their souls, and become sharers with Him in His work, His sufferings, and His glory.

QUESTIONS FOR CLASS USE.

1. What is the Subject of this lesson?
2. What is the Golden Text?
3. What four men were called by Jesus in our lesson-text?
4. What was their occupation?
5. What did they do when the Lord called them?
6. Did they debate the matter a long time?
7. Did they have to leave something in order to follow Jesus?
8. Who was the fifth man? (Mark 2:14).

9. What was his business?
10. Did he respond immediately?
11. Did he have to leave something?
12. For what service did the Lord use these five?
13. Has He some place for each one that follows Him?
14. On what condition will He make us fishers of men?
15. What sort of people does He call to follow Him? (v. 17).
16. Can we follow before we are called?
17. How are we called? (2 Thess. 2:14).
18. What more is necessary before we can follow Him?
19. What is it to follow Jesus? (See Notes).
20. Give 1 John 2:6.
21. How can I follow Jesus?

SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2.

January 9, 1927.

THE STANDARD OF CHRISTIAN LIVING.

Golden Text: Ye therefore shall be perfect, as your heavenly Father is perfect.—Matt. 5:48.

Lesson Text: Luke 6:27-38.

27. But I say unto you that hear, Love your enemies, do good to them that hate you. 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released; 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom. For with what measure ye mete it shall be measured to you again.

children of God? (Comp. Eph. 5:1, there a reward for this sort of life?

Questions on Lesson-Text.

Verses 27, 28. What command does the Lord Jesus give us? Is our love to extend to our friends only? What is the difference between loving and liking? Can we love people who give us no pleasure? Did God like the world, or love the world? (John 3:16). What do to those that hate us? What to those that curse us? What for those who despitefully use us? How necessary is it that we obey this teaching? (Matt. 7:24-27). Did the Lord Jesus Himself follow this teaching? (See also v. 35). To whom does He say all this? (Matt. 13:9).
 Verse 29. Did the Lord teach us to retaliate? (Matt. 5:38-42). Or shall we put up a fight to keep others from wronging us? If the turning of the other cheek, etc., is not literal, what does it mean? (Comp. Matt. 10:16).
 Verse 30. Did he Lord ever refuse an appeal from the suffering and distressed? But did He turn down some requests? (Luke 12:13, 14; Cp. John 6:26). Is it right to take wrong and to suffer ourselves to be defrauded? (1 Cor. 6:7).
 Verse 31. What is this called? (The Golden Rule). To what great commandment does it correspond? (Matt. 22:39). Should we observe this in regard to our actions only, or even in word and thought?
 Verses 32-34. How far do even people of the world go? Does the Lord expect more of us than what they do? Why? (Think on this). Cp. Matt. 5:47.
 Verse 35. Would that make us sons of God, or do we so prove ourselves as 2). How does God Himself do? Is

Verse 36. What trait of God's character do we learn here? (Comp. Exod. 34:6). How is God's mercy shown? Why should we be merciful? What if we show no mercy? (Matt. 18:32, 33; Jas. 2:13).

Verses 37, 38. Comp. v. 37 with Matt. 5:7, and 7:1-5. Are we naturally inclined to judge and condemn? If we are merciful and gentle in our attitude toward others, shall we find the same attitude toward ourselves? Shall we hold people to "the last farthing," or remit and release them? Shall we ourselves want to be released sometime? (Matt. 6:14, 15). In proportion as we really give—love, kindness, help, our service, strength, life to others, will it bring a sure return?

GENERAL QUESTIONS FOR STUDY.

What is the theme of this lesson? What is meant by a "standard"? (See Note below). Is the subject of this lesson really different from that of the preceding lesson? Did the Lord Jesus live like that? If we follow Him will we live any other way? After whose perfection are we to pattern our lives and conduct? (Golden Text). If we aim at anything less are we obeying God? What are we enjoined to do in Eph. 5:1? Is this command meant for every man, or for God's children specially? Why is this not required of other men? Can an unconverted, unforgiven, unregenerated man live such a life? Why not? (Rom. 8:7, 8). Why can God's children? (Rom. 8:9, 12, etc.). If all men were such and lived like that, what would human life and human lot on earth be like?

NOTES AND TEACHING POINTS.

The Title of this Lesson. What is a standard? It is the pattern or measurement according to which a thing must be formed, and by which it is to be judged. The standard of the Christian life is God. We are to be perfect according to God's standard of perfection, which is His own character. If any one of us says, "We cannot come up to that"—let us ask ourselves first, Do I really intend and aim to come up to this standard? Or, have I not even attempted such a thing, but contented myself to be just a nice, decent person? If it is true that we will fall short of this great Standard, will we not fall still farther short if we do not make it our standard at all?

"Who aims a star, shoots higher far
Than he who aims a tree."

Who Can Pattern after God? Eph. 5:1. None but God's children. These, having been begotten of Him (1 Pet. 1:23) and "born of God" (being "born of water and the Spirit," John 3:5) have received a Divine life and nature, which is capable of development "after the image of him that created him," in "righteousness and holiness of truth." (Col. 3:10; Eph. 4:24). Just as there is a family resemblance in the natural world, so God's children are known by their likeness to Him. (1 John 3:10; Phil. 2:15).

Our Attitude Toward Enemies. Love—the sincere purpose to do them good and not evil; prayer for them—not formally or hypocritically, but genuine, unaccusing petition on their behalf; blessing, not from the lips only but from the heart. Did God treat us similarly when we were enemies? Therefore:—see 1 John 4:10, 19.

Non-Resistance to Evil (Vs. 29, 30). See how this is illustrated in the life of our Savior—in His conduct toward Judas, Pilate, His murderers, the thieves on the cross, and 1 Pet. 2:21-23; Rom. 12:19-21; Also 1 Cor. 6. Also in Paul's case, in all his many sufferings. In the light of this teaching, could a Christian be justifiable in killing men in carnal warfare?

The Practice of Mercy, Forbearance, Forgiveness, and Kindly Service toward men. (Vs. 37, 38).

Christians Should Do More Than Others—and why.

The Necessity of Obedience to this teaching. See Matt. 7:21-27.

QUESTIONS FOR CLASS USE.

1. What is the Theme of this Lesson? of the Lesson Text?
2. Give the Golden Text? 4. Is it necessary to obey them? (Matt. 7:24).
3. Who spoke these words, and those 5. What is the Standard of the

- Christian life?
6. Must we really make Him our Pattern?
 7. What shall we do with our enemies?
 8. What do with those who hate us?
 9. What to those who curse us?
 10. What for those who treat us with malice and spite?
 11. What does the Lord teach about non-resistance? (Comp. 1 Cor. 6:7).
 12. What did He say about giving to those that ask us? Does He always give what is asked of Him?
 13. What is the Golden Rule?
 14. How far will even outsiders go? (Vs. 32-34).
 15. Why ought God's children do more?
 16. How merciful ought we to be?
 17. What of judgment and condemnation of others?
 18. Shall we hold men to strict account or release them?
 19. If we give freely, what will come to us?



THIRD LORD'S DAY LESSON OF JANUARY.

Lesson 3.

January 16, 1927.

THE CHRISTIAN'S USE OF THE BIBLE.

Golden Text: Thy word is a lamp unto my feet, and light unto my path.—Psa. 119:105.

Lesson Text: Deut. 6:4-9; 2 Tim. 3:14-17.

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

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: 17 that the man of God may be complete, furnished completely unto every good work.

information? What is the one reliable source? (John 17:17).

Verse 15. What are "the sacred writings"? (Ought to be "the holy

Questions on Lesson Text.

Verses 4, 5. What did the Lord Jesus say of this commandment? (Matt. 22: 37, 38). To whom was it primarily addressed? What truth is proclaimed first of all? What commandment follows? Does God desire our love? Is He worthy of it? To what extent is He to be loved? How is our love to God seen? (1 John 5:3).

Verses 6-9. About "these words" of God—where shall we hold them, in the first place? What is meant by that? To whom shall we teach them? When shall we talk of them? Would that greatly improve our conversation? Would it prevent forgetting? Is there enough in the word of God to keep up interest? What does the "hand" stand for? (What we do) What does the forehead ("between thine eyes") stand for? Shall all our thoughts and deeds be ordered by God's word? Where else should it be written? What does that mean? (See Josh. 24:15, last clause).

2 Tim. 3:14. Who is saying this, and to whom? (Paul to Timothy). Who was Timothy? (Acts 16:1-3). In what things should Timothy abide? What is meant by "abide"? (Not forsake them or go beyond them). How had he been assured of them? From whom had he learned them? Does it make a difference where we get our

scriptures," as in King James Version). What Scriptures only did the child Timothy have? What more have we? Can a child get good out of the Scriptures? What are the Scriptures able to do for us? How? If faith in Christ Jesus be left out can either Old or New Testament make us wise unto salvation?

Verse 16. Read this as in King James (or Revised Version, margin), "All scripture is given by inspiration of God, and is profitable, etc." Who speaks in the Old Testament, and how? (Heb. 1:1; 2 Pet. 1:21). Who speaks in the New Testament; and how? (Heb. 1:1, 2, Comp. John 3:34). For what four things are the Scriptures profitable? To what extent? Can we get all needed instruction and equipment for every good work God wants us to do, from the Bible?

GENERAL QUESTIONS FOR STUDY.

What is the topic taken up in this Lesson? What is the Golden Text? According to that, who walks in darkness? Why? (Jer. 10:23). If a man rejects the word of the Lord how much wisdom will he have left? (Jer. 8:9). Does a Christian need the Bible? For what? (See Notes below). What use did God want Israel to make of the Word? Why did He want them to teach it to their children? (Ps. 78:5-8). What special orders did God give their Kings? (Deut. 17:18-20). What promise to all who give the Word first place in their hearts and lives? (Ps. 1). Where did young Timothy get his unfeigned faith? (2 Tim. 1:5). How were his mother and grandmother able to instil such a faith in him? (2 Tim. 3:15). How much was that worth to him? Will the Bible be a blessing to young and old today?

NOTES AND TEACHING POINTS.

The Unity of God. The "first and greatest commandment is preceded by the fundamental truth of the Oneness of God. The fact that there are three Persons in the Godhead does not alter that, for the Three are One— one in Character, Life and Being. We cannot know the Son without the Spirit; nor can we know the Son and not the Father; nor the Father without the Son. The Holy Spirit reveals the Son; and the Son is the express Image of the Father, so that to see and know Him is to see and know God. (John 12:44, 45; 14:7-9; Col. 1:15; Heb. 1:3). We see not three Gods, but only the one God, made known to us through the Spirit, in the Son. It is not strange that there should be something in this that passes our understanding; but we can accept the fact by faith—as we do many things which are incomprehensible even in physical Nature.

The Great Commandment. Is it not strange that God would care about our love? "What is man that Thou art mindful of him?" But God wants our love, and our whole love. That implies that He is supremely worthy of it—that He is supremely lovely and loveable. To know Him is to love Him. Therefore to know Him is eternal life (John 17:3). When people do not love God and do not hate sin, it proves that they are blinded and deceived. The love of God must have the first place in us, and involve all our being and faculties. It is not an emotion, but a devotion. Why should the Lord Jesus demand such devotion to Himself? (Matt. 10:37)—Remember that we love Him because He first loved us. (1 John 4:19).

The Necessity of God's Word. First through the Word comes faith. (Rom. 10:17). And all blessings come to us through faith. We need the Word to sustain and build up our faith and spiritual life. (Acts 20:32). We need it for guidance (Golden Text), for teaching, reproof, correction, instruction (2 Tim. 3:16). It is to the Christian what milk is to the babe (1 Pet. 2:1, 2) and meat to the adult (Heb. 5:13, 14). To the Christian soldier it is the one weapon (Eph. 6:17). See how our Lord used it in His temptation (Matt. 4). Its value is incomparable—"more precious than gold, yea, than much fine gold." See Ps. 19:7-11. No man can be fruitful, successful, victorious, in his Christian life, or be saved at last, without a faithful use of God's word.

Teaching the Word to Children. This is expressly enjoined in the Old dispensation upon the Jewish parents (See Questions above) in the New Testament upon Christians. To bring up children "in the nurture and ad-

monition of the Lord" is to teach them God's word and to train them in the observance of it. Such education has profound effect all through this life and in eternity. The Word of God should be taught (but only by those who themselves believe and obey it) to children and adults, at every opportunity in season and out of season, yea, making opportunities, privately, in classes and Lord's day schools, wherever we can and may. The drawing of arbitrary lines where God has drawn none, to limit or forbid the teaching, is man's opposition to God's will.

QUESTIONS FOR CLASS USE.

1. What is the subject of the Lesson?
2. How does it link up with the two preceding lessons?
3. What are the two passages in the printed lesson text?
4. From what parts of the Bible are they taken?
5. What is the greatest and first commandment?
6. Where shall every man lay these words?
7. To whom shall he teach them?
8. When and where shall he speak of them?
9. What is said in Psalm 1 on that?
10. What is meant by binding them on the hand? (See Questions on Text).
11. What by "frontlets between the eyes"?
12. What by writing them on gates and door-posts?
13. Who was Timothy?
14. What had he learned and been assured of?
15. How long had he known the scriptures?
16. What were these scriptures able to do for him? Through what?
17. Why must the Word of God be taught to children?
18. How was all Scripture given?
19. For what four things is it profitable?
20. How fully does it furnish us?
21. For what do we all need God's word? (Notes).
22. Do we need it constantly or only once in a long while?
23. What is the Golden Text?
24. Do all who are not guided by the Word walk in darkness?
25. Is any man able to direct his own way? (Jer. 10:23).

FOURTH LORD'S DAY LESSON OF JANUARY.

Lesson 4.

January 23, 1927.

PRAYER IN THE CHRISTIAN LIFE.

Golden Text: Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

Lesson Text: Mark 1:35; 14:32-36; Matt. 6:9-13.

35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. 33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. 34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

Questions on Lesson-Text.

Mark 1:35. Of whom is this said? Did even Jesus the Son of God, need to pray? Why did He rise up so early? Why go into a desert place? Do we need prayer as much as He did? Ought we make special time for it? Do we need to get alone with God?

Mark 14:32-34. When was that? (See Mark 14:17, etc.) What frame of mind was He in? What did He tell His disciples He was going to do? Which three did He take nearer? (When had He taken these three with Him before? Mark 9:2). What did He say to them? What did He want them to do? What besides "watch"? (See Luke 22:40; Mark 14:38). Why was this so necessary?

Verses 35, 36. About how far forward did He go? (Luke 22:41). What

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come, Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one.

posture did He take? For what did He pray? What hour did He mean—this agony, or the coming hour of the cross? (Comp. John 12:27). Did He hold that some things might be impossible to God? What, then, was His request? What cup? (Comp. John 18:11). Whose will did He want done? Was this prayer answered? How? (Luke 22:43).

Matt. 6:9-13. What is this prayer usually called? Why? How is God addressed? Which part of the prayer is concerned with God and His interests? How many petitions concern man's need? Think on each of the first three petitions—what does each mean? Is the whole prayer very simple and to the point? Why is it "our" and "us" and "we" all the way through, and not "I," "me," "my"? What guarantee that God will answer this prayer when presented in the right way? Does it involve our sincere desire and will? Did the Lord Jesus require that we pray this prayer *verbatim*?

GENERAL QUESTIONS FOR STUDY.

What is the subject of this lesson? Is prayer a necessary element of the Christian life? Can a successful Christian life be lived without prayer? Is it merely a privilege or is it actually a necessity? How does a Christian obtain needed gifts and blessings? (Golden Text) Did the Lord Jesus set an example in this also? The first verse of the printed lesson (Mark 1:35) belongs to what portion of His ministry? The next instance (Mark 14:32, etc.) to what time? Did He pray often between? (See Notes on Jesus' Praying).

NOTES AND TEACHING POINTS.

Jesus Praying. When He was "made in the likeness of men," He also took man's proper position—a position of utter dependence upon God; and to God He applied in prayer for all His strength and guidance in all His work, and for the supply of every need. (Luke, whose gospel sets forth most prominently the human nature of our Lord, also tells us most concerning His prayer life). When He was baptized He came up out of the water praying (Luke 3:21). When the crowds began to gather around him (Luke 5:16); after the feeding of 5,000 (Matt. 14:23); before the choosing of His apostles, all night (Luke 6:12); at Caesarea Philippi (9:18); on the mount of the Transfiguration (9:28); and at any time, as in Luke 11:1. Note also instances where His prayer is quoted, Luke 10:21; John 11:41, 42; 12:27, 28. The great prayer of John 17, and three of the seven words He spoke on the Cross, finish up the record. See a sum-up in Heb. 5:7.

Christ's Teaching Concerning Prayer. In the Sermon on the Mount—that prayer must be offered with single motive, always preferably when alone with God, and should not consist of vain repetitions, but should be simple and direct (Matt. 6:5-13). Also that to obtain the blessings we need and desire we should "ask, seek, knock"; and this He backs up with the most earnest assurance of the Father's willingness to hear and answer. (Matt. 7:7-11). He taught us to pray persistently (Luke 11:1-13; 18:1-8) believing-ly, and with forgiveness in our hearts, Mark 11:24, 25. He taught us to pray that the Lord of the harvest send forth laborers into His harvest; and that we might not enter into temptation. (Mat. 9:37, 38; 26:41).

Prayer enjoined upon Christians. The Book of Acts abounds in examples of prayer; and in the epistles are many exhortations urging God's children to earnest, unflagging prayer: "Continuing stedfastly in prayer" (Rom. 12:12); "with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance" (Eph. 6:18); and Col. 4:2; 1 Thess. 5:17, etc. Prayer is the key to all God's treasures, and all that we are able to ask or think, and exceeding abundantly above all that, is obtainable by prayer. Along with our petitions confession, worship, praise, thanksgiving must enter into prayer.

Who Can Pray, so as to be Heard? Not those who refuse to do God's will (Prov. 28:3). Not those who regard iniquity in their heart (Ps. 66:18). Not those who doubt God (Jas. 1:6, 7). Not those who ask amiss that they may spend it in their pleasures (Jas. 4:3). Not those who live in sin (Isa. 59:1, 2). But—those who turn and draw near (Jas. 4:7, 8), who feel their lack and need (Jas. 1:5), who believe (Mark 11:24), forgive (Mark 11:25). Those who keep His commandments and do the things that are well-pleasing in His sight (1 John 3:22), those who abide in Him and His word in them, may ask for anything whatsoever and receive it. These will of course take heed to ask "according to His will." (1 John 5:14).

QUESTIONS FOR CLASS USE.

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|---|---|
| 1. How did the Lord Jesus make time and privacy for prayer? | 11. Did they do it? |
| 2. Was his a busy life? | 12. Did they prove able to stand the temptation? (Matt. 26:56). |
| 3. Can we make time and opportunity for prayer if we will? | 13. What prayer did Jesus teach His disciples? |
| 4. In His deepest distress, how did the Lord Jesus seek help? | 14. How many petitions in this prayer? |
| 5. What attitude did He take before God? | 15. How many of these relate to God? |
| 6. What did He say? | 16. Which to our human need? |
| 7. How often did He pray? | 17. Which come first? |
| 8. Was that an unanswered prayer? | 18. What condition is implied when we ask for forgiveness? |
| 9. Who was with Him? | 19. Why is prayer essential to a real Christian life? |
| 10. What had He told them to do? (Luke 22:40). | |



FIFTH LORD'S DAY LESSON OF JANUARY.

Lesson 5.

January 30, 1927.

THE CHRISTIAN OVERCOMING TEMPTATION.

Golden Text: In that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2:18.

Lesson Text: Luke 4:1-13; 1 Cor. 10:12, 13.

1. And Jesus full, of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness 2 during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. 3 And the devil said unto him, If thou art the Son of God, command this stone that it become bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up, and showed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he led him to Jerusalem, and set him on the

Questions on Lesson Text.

Luke 4:1, 2. Did the Lord Jesus seek the place of temptation of His own accord? (Comp. Mark 1:12). What sort of place was this? How does it compare with the place and circumstances of the first Adam's temptation? Was Christ's temptation all at the end of the forty days, or was there some all through that time? What great bodily need and desire did Jesus feel at the end of the forty days? Verses 3, 4. Did the evil suggestion arise from within Himself, or from an outside party? (Comp. Matt. 4:3). Why would it have been wrong to have done what the devil suggested? What answer did Jesus give him? Where was it "written"? Did our Lord stand absolutely upon the written Word? Verses 5-8. What did Satan show Him? What claim did Satan make? Was that correct? (Think on this. See John 14:30; 2 Cor. 4:4; Rev. 13:1, 2). What offer did Satan make to Jesus? On what condition? How did

pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written,

He shall give his angels charge concerning thee, to guard thee: 11 and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

13 And when the devil had completed every temptation, he departed from him for a season.

good preparation for the conflict? Are we always able to meet it or to escape from it? What will God make with every temptation? Do we do well to look for that "way of escape," and flee from the very opportunity of sin?

the Lord repel him? (Comp. Matt. 4:10).

Verses 9-12. What suggestion did Satan make to the Lord as He stood on the pinnacle of the temple? For what should He cast Himself down? (Just to show that He trusted God, or to prove that God would keep His promise!) What promise did Satan quote? Can the devil quote scripture? Did he use it aright? Did the Lord deny or explain away this scripture? How did He answer? Did that forevermore settle the matter?

Verse 13. Did the devil depart from Him for ever, or only temporarily?

1 Cor. 10:12, 13. What warning to every Christian? Is self-confidence a

To what extent, only, will God suffer us to be tempted? Are we always able to meet it or to escape from it? What will God make with every temptation? Do we do well to look for that "way of escape," and flee from the very opportunity of sin?

GENERAL QUESTIONS FOR STUDY.

What is the subject of the Lesson? Why is this a very practical subject? Can any Christian get through without being tempted? What is the important point for us? Was Christ tried and tested in every possible way? Does the fact that He was tempted, and that He overcame, mean anything to us? (Golden Text). Through whom are we conquerors? (Rom. 8:37). What weapon did Christ employ against Satan and temptation? (Eph. 6:17). Did the Lord Jesus regard the written Word as final and authoritative? Did the devil realize that there was no use of arguing the matter? Is my answer to temptation final and decisive, or do I dally and try to compromise? How did the Lord Jesus come forth from this conflict? (Luke 4:14). Does temptation overcome make us stronger? But what if we yield?

NOTES AND TEACHING POINTS.

The Temptations of Christ. (1) What they were. (Comp. the order as given by Matthew, ch. 4, with Luke's order. Which probably gives the actual order?) (2) What was the point in each; first, to use His miraculous power for His personal benefit, without orders from His Father—implying a distrust of Him; second, to do homage to Satan, in order to obtain a good thing by easy methods; third, to put God to the test.—(3) How the Lord met each one. Consider Eph. 6:17. Note His absolute reliance on the written word. From which Old Testament book are these three temptations taken? (Deuteronomy. No wonder the devil hates that book!) The fact that Jesus was filled with power afterward (Luke 4:14). Comp. James 1:12.

What Christ's Temptation Means to Us. The fact that our Lord was tempted and overcame is our assurance of victory through Him, and of His continual sympathy and help. Because He overcame Satan shall not have power over us, if we but look to Jesus. Just as He says, "Be of good cheer, I have overcome the world" (John 16:33) we may hear Him say, "Be of good cheer, I have overcome temptation, sin, and the devil." To Christ's own people Satan is a beaten foe. Moreover in the conflict we can appeal to our Lord and He will succor us. (Golden Text).

Christ's Example. Note (1) He did not seek or court the temptation. (2) He repulsed each wrong suggestion instantly, and with absolute determination. There was no debate or argument or hesitation or parleying, but quick, decisive action. Satan knows that a weak refusal is a sign of yielding. (3) He used God's word. He did not try to reason it out Himself with the devil—the scriptures were His perfect and final authority. What God had said in the written Word settled the matter for Him, world without end. And the devil saw that. He didn't even try to come back. (4)

Throughout see how Jesus never swerved from His loyalty to and perfect trust in the Father. Thus do we "withstand stedfast in your faith." (1 Pet. 5:9).

Our resistance to temptation must be after this pattern. The Warning and Assurance in 1 Cor. 10:12, 13. (Note also the solemn warning in Matt. 18:7-9). God will see to it (He pledges His faithfulness) that no temptation beyond our ability shall come to us. If, however, we play and dally with temptation, God is not to be blamed if it becomes overwhelming. Look for the way of escape which God promised to make, and take it without delay.

Examples of Temptation Conquered or Yielded to In the Bible.—Gen. 3; Joseph, Saul, David, Daniel. Cases of our own knowledge. Results in either case.

QUESTIONS FOR CLASS USE.

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| 1. What is the subject of the Lesson? | 10. Must we meet temptations as He did? |
| 2. Was our Lord ever tempted? | 11. To whom shall we look for help? |
| 3. On what occasion was He specially tempted? | 12. What if we overcome? |
| 4. How many temptations? | 13. What if we yield? |
| 5. Give the first. | 14. What is the danger when we stand? |
| 6. The second. | 15. What assurance does God give us? |
| 7. The third. | 16. What will God make with every temptation? |
| 8. How did He repulse each? | 17. Ought we look for the way of escape and take it without delay? |
| 9. What comfort to us in the fact that He was tempted? (Golden Text) | |

CONCERNING THESE LESSONS

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

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

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

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

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

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

"WHY NOT BE JUST A CHRISTIAN?"

Here is a tract of eight pages, written by R. H. Boll, which has attracted wide attention, and is now quite generally regarded as the standard pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand, is not only unanswerable from the logical view-point, but, unlike so many works on the same subject, it is written in the fraternal, unsectarian spirit as well. The price is 5c each, 50 for \$1, \$15 per thousand, with or without a notice (or like to meeting for instance) printed to order upon it.

WORD AND WORK

THE CHRIST.

Tell me among the good and great
In any nation, any state,
Scan history's pages near and far
Where God hath loaned a man a star
To point him out or usher in
Except the Babe of Bethlehem.

He was the greatest gift to men
On whom salvation doth depend;
No other man who walked this earth
Gave such a record of his birth:
This was the Christ; for you he died,
This very Christ they crucified!

The noble-hearted, kind and true
He died, he gave his life for you;
They laid him low in Joseph's tomb,
This world was draped in midnight gloom;
The door was closed, the tomb was sealed—
But human power to God must yield.

While angels rolled the stone away,
The Christ came forth to light our way!
And even yet our Christ we see,
Not walking now in Galilee,
But crowned with honor, glory, power,
And waiting there the Coming hour.

—J. S. POOR.

WORDS IN SEASON.

R. H. B.

THINGS TRUE OF ALL MEN.

Among the things that are true of every human being on earth, here are a few:—

1. *All men are God's offspring.* (Acts 17:28). By this is not meant that all are sons or children. The term "offspring" is more distant and general; yet betokens the fact that the source of all human existence is in God, to whom they hold a peculiar relationship; not shared by the rest of creation. This is universal. The high privilege of being children of God (and if children then heirs, Rom. 8:16, 17) is to those who by faith in Jesus Christ have been born again. (John 1:12, 13; 3:3, 5; Gal. 3:26, God had said 1).
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2. *In God all live, move, and have their being*, and He is not far from every one of us. (Acts 17:27, 28).

3. *All men belong to God*. They are His absolute property, body, soul, and spirit. (Exod. 19:5; Ezek. 18:4).

4. *All are the objects of God's care*. He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. His tender mercies are indeed upon all His works; but how much more is a man worth than any being of the lower creation!

5. *All are the objects of God's love*. "For God so loved the world that he gave his only begotten Son." (John 3:16).

6. *All come in for some light*. Jesus Christ was ever the true light that shineth unto every man (John 1:9) and all true light that came to men, whether through the visible creation or in any other way, Christ is the Source of it.

7. *God's eyes are upon all*. He knows their inmost thoughts and all their ways, (Ps. 33:13-15), and watches their conduct "His eyes behold, his eyelids try, the children of men." (Ps. 11:4).

8. *All are responsible to God*. This is true of all that are responsible at all. "Unto me every knee shall bow, and every tongue shall confess. So then each one of us shall give account of himself to God." (Rom. 14:11, 12). And every man will be judged according to his works.

9. *All are lost and ruined*—for "there is no difference: all have sinned and fall short of the glory of God," and the whole world is guilty before God. (Rom. 3:19, 22, 23).

10. *All have been redeemed*—purchased by Christ's atoning blood. Over the whole world waves the banner of the reconciliation made by Jesus Christ, which reconciliation only awaits every man's personal acceptance and response. (2 Cor. 5:18-21).

11. *The Gospel is for all*. It is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. (Rom. 1:16). It is to be preached to all creation (Mark 16:15).

12. *All men are commanded to repent, to believe and be baptized*. (Luke 24:47; Mark 16:16; Acts 17:30).

13. *Christ tasted death for every man*. Heb. 2:9.

14. *God would have all men to be saved and come to the knowledge of the truth*. (1 Tim. 2:4).

These things are worth our pondering.

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HELL WITHIN.

The evil man becomes a hell unto himself. So long as he has interests and pleasures to divert him it is well enough; but when these fail often he prefers even death to being left to face himself—to the gnawing, raging torment of his own selfish, passion-ridden soul. The blessings of the earth, the good things of the world, and spurious religious comforts, allay for a time this inward burning and hide it from his consciousness^{ss}, as David's playing drove away Saul's evil spirit. But some day all these

things must cease, and if the soul has no true refuge in God it becomes its own torment. "Don't talk to me," said a worldly woman to a Christian, "it makes me *think*, and I don't want to think." Ah, but we shall *have* to think sometime, and that too when it is too late to do anything else. We shall have to see things just as they are—sin and judgment and destiny, and, worst of all, we shall have to face ourselves. If there were no other reason, for this alone, we ought to flee to Jesus for refuge. "Come unto me . . . and ye shall find rest unto your souls."

IS IT A STATE OR A PLACE?

The fact that happiness and misery arise from within our own selves accounts for the view, held by some that heaven and hell have no objective outward existence, but are empty states of the mind. It has often been observed that surroundings cannot create happiness. In the most pleasant situations people can suffer the deepest misery; and in the midst of the most distressful circumstances men may have deep joy and peace. "Unto the upright ariseth light in the darkness." So the one-sided conclusion was drawn by some that one's own heart is all the heaven or hell there is—that no pearly gates or golden streets could add anything to the blessedness of those whose inmost self is their foundation of pleasure; and no lake of fire could aggravate the torments of those who carry their hell in their own souls. But it is just as evident to the observer that any inward state sooner or later finds its expression in outward surroundings. In this world each soul creates or chooses that which answers to its own complexion and in the world to come each goes to "his own place"—either that which was "prepared for the devil and his angels" (Matt. 25:41), or that place which the Lord Jesus has gone to prepare for His own (John 14:2). Everything ultimately lands where it belongs. Vile things are cast away with the vile, to the place where such things belong; precious things are put in a place corresponding to their sort. This law pervades all the spiritual universe, just as inevitably as gravitation rules in the material world. Only the salvation of Christ can save us from being cast out; and only His sanctifying work can insure to us an entrance into the home of God; for He alone can present us before the presence of His glory without blemish in exceeding joy.

FIRST THINGS.

First be reconciled to thy brother.

First cast out the beam out of thine own eye.

If any man desire to be first, the same shall be last of all, and servant of all.

And into whatever house ye enter, first say, Peace be to this house.

He that is without sin among you, let him first cast a stone.

The husbandman that laboreth must be first partaker of the fruits.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

—From "Country Gentleman."