

WORD AND WORK

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

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NEWS AND NOTES

"At Glenmora, La., on Wednesday night, Dec. 29, Brother Sidney Mayeux was appointed to do the work of a minister of the Gospel by the church at that place. Ben J. Elston, of Carson, La., and A. K. Ramsey, of Amite, La., had charge. The church, at least a part of it, spent the day in prayer and fasting. Brother Mayeux has been preparing for this work for several years. The church gave its unqualified endorsement of Brother Mayeux. He speaks two languages, French and English, and will be an invaluable helper in our Louisiana mission fields."—A. K. Ramsey.

From Greenville, S. C.: "The work here moves on with encouragement. One man took his stand with us Sunday. Missions somewhat hopeful. Pray for us."—G. F. Gibbs.

From Galveston, Texas: "The work here is moving along well. Three Bible classes were organized during the last two months. Our desire is that the Lord may use the church here to advantage in His work during nineteen and twenty-seven. One confessed his wrongs last night at prayer meeting."—W. J. Johnson.

From Dallas, Texas: "Brother Blansett held us another meeting down in the country this summer. There were nine grown men, seven of whom are heads of families, and three children baptized. We have Thursday night Bible classes, and the interest keeps up in spite of weather and sickness. You can see the growth in spirituality. They are glad to learn God's will and ready to serve. One woman was baptized since the meeting."—May Lynn.

From Jennings, La.: "We are striving to do our Master's will and are enjoying His blessings. Your prayers are requested. May the Lord's blessings be upon you and the Word and Work during this year."—Ivy J. Istre.

From Paragould, Ark.: "I am teaching the 'higher grades' of the little Bible school here, known as Croft Academy. School is out sometime in April—the students must grow cotton. I do not know what I shall do after that."—J. Edward Boyd.

From Pulaski, Tenn.: "The church here contributed over ninety dollars for foreign missionary work last year. We want to do more this year. Over \$180 was used for benevolent and missionary work in this county."—M. Clymore.

More than \$12,000 passed through the treasury of the Portland Ave. church, Louisville, in the year 1926.

The brethren who opened meetings in the Masonic Building, Chicago, have discontinued services there, on account of proximity—if we are correctly informed—to the assembly in the Capitol Building.

Only three or four copies of the 1926 Bound Volume remain. \$1.75 each.

Have those of our readers who received J. W. Shepherd's blanks for the government census made out their report to him? Brother Shepherd's address is 308 N. Charles St., Birmingham, Ala.

The example of the Worthington church women, Worthington, Ky., is certainly worthy of all imitation. Their Friday afternoon class, led by Sister R. E. Daugherty, turned into the missionary treasury \$427 for 1926. Besides this, 36 boxes were prepared and sent to missionaries, representing gifts, sewing, etc., for practically all the missions.

From Jasonville, Ind.: "The church here responds to teaching and things look very bright. Pray for us."—Kenneth C. Spaulding.

We have received a card announcing the birth of Mary Ruth Benson, Hong Kong. God's blessing on the little missionary woman!

Word and Work, and **Living Message**, club rate for both, one year, \$2.25. Both are good!

Virgil Smith, formerly of Portland, Me., has taken up work with the Highland church, Louisville. Brother Smith's faith and earnestness have made a deep impression, and the work is in most promising condition.

H. N. Rutherford reports three baptisms lately at Jacksonville, Fla.

By a printer's mistake, our January paper offered the J. F. and B. Commentary at \$2.75: the price is \$4.50. Formerly, the work sold for \$7.50. The type is somewhat worn, but since a Commentary is used for reference rather than for straight reading, it serves very well. This, the best obtainable one-volume Commentary on the whole Bible, is well worth the price asked.

We have received samples of Charles M. Neal's pamphlet, "Light on Prophecy," and shall be very glad to take orders for the full book of that title, ready soon. Prices, 70c each; in lots of five or more, 50c. Brother Neal has a good way of putting things, his original drawings are helpful, and he can always say much in little space.

From a private letter: "I was a vicim of a defunct bank to the amount of \$500, leaving wife and me without a dollar in the house. At my age it was quite a loss. I like the Word and Work very much and hate to give it up. Enclosed find \$1 for renewal."—Geo. H. Corn, Goddard, Kan.

The Publishers are grateful to God and to the giver of a check for \$96.27, exactly covering our deficit to the end of 1926. We are thankful to have a clean start financially for 1927, and see no reason why the magazine may not be able to continue on the same principle as heretofore: by the blessing of God in stirring up his people to pray, to give, and to work to that end.

Don Carlos Janes, the indefatigable, brings out his "Booster Bulletin" in printed form for 1927. Good! It's twice as readable and effective. It's free, but gifts to help carry on are acceptable.

SOME ECHOES OF "HOME-COMING WEEK."

From J. R. Clark, Dugger, Ind.: "The Portland Avenue 'Home-Coming' proved a great blessing to me in many ways. It helped me to desire the coming of the Lord as never before. I experienced new joy and peace, and realize more than ever what the Lord can and wishes to do through me. I only pray that these new impressions may become a practical part of my life. I unloaded my heart upon Dugger both Sunday morning and evening

by reviewing and impressing the feast of good things in the order of their occurrence. At the morning service about 20 expressed a desire to reconsecrate their lives to God. May the Lord grant us another such Home-Coming in 1927!"

From Pres. L. Sweany, of Howard Lake, Minn.: "The Home-Coming meeting was a season of great spiritual refreshing from the Lord. A beautiful realization of Eph. 4:3. I enjoyed it more than I can tell."

"The Bible studies on the Holy Spirit should be put into tract form to be sent out to the brotherhood."

From E. G. Phillips, Pekin, Ind.: "I enjoyed the Home-Coming very much. 'Behold how good and how pleasant it is for brethren to dwell together in unity.' The sermon by Brother Boll Friday night on 'Three things to Come' did me great good. The faith of the missionaries seems even greater than that of Abraham!"

From E. E. Kranz, Linton, Ind.: "It was good to get back to Portland again. The fellowship with the various brethren, and the inspiration derived from the good meetings will linger long in the minds of all who attended."

From J. M. Hottel, Lawrenceburg, Tenn.: "The fellowship, the class work, in fact all of Home-Coming week was a great blessing to all. It was something new and inspiring, and calculated to be far-reaching. Let it be an annual meeting."

TENNESSEE ORPHAN HOME.

The children in Tennessee Orphan Home had an enjoyable Christmas. They received gifts at the Home, and were remembered by the Sunday School of the First Church of Christ where they attend, at the Christmas Tree. Also, by a friend signing his name "Santa Claus" who wired from Colorado Springs a dollar for each child in the Home. This has been his practice for several years, but he wires from different cities. The children pray for him with other friends that they may live long and enjoy giving as much as they do receiving. They doubt they can enjoy more than they do. They believe they have more and better friends and are justified in such faith, for Christians have been good to Tennessee Orphan Home, and the children try to be deserving of all they receive. They do well in the public schools both by advance in grades and are excelled by none in conduct. The health in the Home has been unusually good, and the support ample for all needs, for the present number of children. However, a larger number could be cared for, as the membership is increased. Visiting and inspection of the Home and the children is solicited, for, thereby, the children are benefited, and the fellowship with the Home is increased. All communications receive immediate attention and prompt reply.

John W. Fry.

THE WORD AND WORK LESSON QUARTERLY.

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

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

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

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

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

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

CONCERNING THE CHURCH OF CHRIST.

R. H. B.

Here and there the feeling finds expression that the brotherhood collectively or congregationally bearing the name "Church of Christ," is to all intents and purposes only a *sect* among other sects of Christendom arrogating to itself that high name, and which sect, granting them all credit for any special points of excellence they may have, is not essentially different from other sects. It is not right and fair, in the first place (some think), that a body of believers should appropriate for themselves the name, Church of Christ, in a special and exclusive sense. For the church of Christ (it is said) has no defined and corporate existence on earth. All the saved, all that are children of God through Christ, constitute the church of Christ. And these saved ones are scattered far and wide throughout all Christendom, holding membership in many various denominations, some belonging to no special congregation anywhere. All these and these only, who are known to the Lord alone, constitute the true church of Christ in the world today; and no particular body of people have the right to claim that name as belonging specially to themselves.

This is evidently so far, the same position as that taken by many who thus seek to extenuate the existing dominationalism, and to prove that the unity of the church for which Jesus prayed (John 17) is no more than that invisible spiritual unity of all true children of God, who, wherever they be found on earth, are united with and one in their invisible Head, the Lord Jesus Christ. Both for ourselves and for our children a great deal hinges on the question whether or not this conception of things is the true one; and the importance of the matter is so great that a mistake in this point may land us in the broadest indifferentism on the one hand, or in the worst sectarianism on the other.

It may be granted at the outset that some of these assumptions are correct; that "the Lord knoweth them that are his" (2 Tim. 2:18), and that all that are truly His, though they may be in more or less bondage under some errors, have been added by Him to the Body, the Church, and are united with Christ the Head. Again it must be conceded that no congregation, or number of congregations constituting a Christian brotherhood on the earth, is composed exclusively of true children of God (for wherever Christ's wheat is found, there are also Satan's tares), and that no congregation is likely to contain the whole sum of God's people in any given place. The question, then, does not concern the premises so much as the conclusions. Because there are children of God scattered abroad (yea, even in Babylon, Rev. 18:4); because no defined assembly or "communion" on earth includes them all; because all the individuals of them are known to the Lord alone, and are united to Him who is the Head—what

shall we say? That no simple church of the New Testament pattern could exist? Or, if such a church could exist, that it has no right to go by the God-given New Testament names, without distinguishing additions? Or that such a church, especially if it more or less fall short of the ideal for which it stands, and if it had not attained the pure principles it has espoused, is to be counted as an arrogant sect, worthy of no more recognition than any of the denominations of Christendom—seeing that everywhere in Christendom there are individuals, likely, who are Christ's; and among the congregations known simply as churches of Christ there are some (possibly even leaders) who are not Christ's or who are at least sectarianized? Does that level up all distinction, and make it no longer worth while to strive for the restoration of the New Testament church, and to endeavor to plant congregations after the New Testament pattern? Does it follow from those premises that we must fall in with the existing denominationalism, claiming to differ from other sects in certain particulars, perhaps, but as being of the same kind and nature with them? And is the unity which Christ desired a purely invisible sort—leaving all His people free to ally themselves with whatever human creed and organization they may wish, or broadly countenancing all? Is there then no obligation upon any of us to seek for, to stand upon, to contend for, a Divine and scriptural ground of unity, in accordance with the will of God? Is it actually impossible in this day of ours to have a pure, simple New Testament church? Or, if it were possible for such a church to exist even now, would it be wrong for such a church to claim to be a New Testament church, and to invite all that believe in the Lord to lay down all that is foreign to the New Testament teaching, and to stand on the same ground with them in the unity of the Spirit, and in obedience to the Head? *These* are the real questions that are raised, and which must be answered with yea or nay. And the answer will be far-reaching in its consequences, one way or the other.

As for myself, I believe that a man can be a simple New Testament Christian. I can trace (and others can as well as I) the exact way, step by step, by which sinful men became children of God, and I would not hesitate to assert that a man today can have precisely the same chance of hearing, believing, obeying the gospel as those who became Christians under the Apostles' personal teaching (Acts 2:37-42); and I believe as firmly that the same Lord would add such believers to the same church, now as then, upon exactly the same terms upon which He added men then (Acts 2:47). If then I could possibly make sure of belonging to *that* church, I would not care to belong to any other, certainly not to any inferior man-made thing, nor to any man-named division, cut off from the one church of the Lord. It satisfies me perfectly to be Christ's alone, to have been added by Him to His church; and I wouldn't be the least ashamed to tell the whole world as much.

Moreover, if others, accepting the same New Testament gospel in the same way (the very sermons are recorded there for us, as well as the way the truth was accepted and obeyed, that we may all have the same opportunity to know and follow) and those were added by the same Lord to the same church with myself—I would take it that such individuals ought to stand together in fellowship and brotherly love, and that the congregation so formed would be simply a *church of Christ*. And that wouldn't be a thing to be ashamed of either.

Divisions are inevitable. They were so in the apostles' day (1 Cor. 11:19) and it was predicted that they would continue to occur (Acts 20:29, 30). But that should not move me to abandon the high God-given name and position I have in Christ, out of some feeling of imaginary justice due to those who have separated themselves to be "of Paul" or "of Apollos." The church I belong to is not mine. I hold no exclusive rights in it or over it. All who are minded to do so can belong to it upon the same terms on which I and all others became members of it. Moreover, if such a congregation, and a number of such congregations, can exist, I would consider myself under obligation in the sight of God to do all to maintain the unity of the Spirit in the bond of peace. If a church or churches holding such New Testament ground and committed to this high principle should fail in practice, as they easily may; and swerve from the true spirit of New Testament Christianity in conduct or teaching acting or teaching inconsistently with the position they avow—I would feel that I should bother with them, and not lightly wash my hands of them, and cast them upon the denominational scrap heap, perhaps only to save myself a responsibility. That would be the easy way, and the easy way is usually of the flesh. I ought to strive to hold them to their avowed position and their privileges in Christ. It would be quite possible that individual Christians or a New Testament church, or churches, may slip from their high ground; for as down-hill is an easier path than upward, and drifting easier than rowing, so it is easier to sink to man's rule and creed and party domination than to stand for a God's will and truth in Christ Jesus, going on to perfection. The church may fail of that, but its very name, and the principle they profess and the position to which they avowedly stand committed, becomes the lever to bring them back again. An avowed sectarian cannot be shamed from the ground of man's creed and dominance: he professes nothing more or higher. But a simple Christian who is untrue to his accepted principle can be restored to and by the same. So long as the Word, all the Word, and nothing but the Word, is my Standard of life and teaching I am in touch with the fountain of truth and love which can constantly correct and heal my failures. And one man and one congregation in line with God's will can be the means of restoring others. We are not so much responsible for what "*they*" do here and there, as for what *we* do, and whether we walk and work

faith and love. And though one were cast out for that, the labor would not be in vain in the Lord. For this is the burden of Christ: thus He did by us.

So, if God permit, we shall still strive to establish, to stand for, to build up, to work for, to pray for, the simple, undenominational church of Christ on the earth; and to strive together with all the saints for the unity of the faith and love that is in Christ Jesus our Lord.

CHARLES H. SPURGEON ON PREACHING.

"Very seldom," says Mr. Spurgeon, "do we hear any complaint as to the undue shortness of discourses; the tendency is all the other way. Why do ministers preach long sermons? Is it for their own pleasure, or is it for the pleasure of other people? If it is the latter they certainly are grievously mistaken; and if it is the former, they might practice a little self-denial.

"Sermons ought never to be measured by the yardstick or by the clock; but they ought to be measured by this one simple rule, 'Have done when you have done.' Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; though that is what many do. They hit the nail on the head and drive it in; and then go on hammering till they split the board and the nail drops out. They preach their people into a good frame of mind and then preach them out of it."

After enjoining his students not to attempt to say all they know every time they preach, but to reserve a potato for the next meal, Mr. Spurgeon goes on. "I would recommend, my young brethren, as much as possible, to compress and condense. When you have obtained a quantity of good thoughts, boil them down. Enough is as good as a feast, whether the diet be for the body or for the soul. It may tend to brevity if we carefully exclude every syllable which ministers to display. If the finery and the fireworks are thrown overboard, there will be more room in the vessel for the valuable freight.

"Once more let me hint to you that it is cruel to make your hearers think you are about to close, and then go on again. I have suffered this wrong at the prayer meeting. A certain divine, who is still in the body, is never very lively, but he had great gifts of holding on. When you think he has done, he issues a supplement, which is almost always headed, 'Another blessed thought!' But his hearers are apt to have thoughts which are not 'blessed.'"

We can still start a limited number of subscriptions with the January issue, containing the great article on Evolution.

WHAT CONSTITUTES A CHRISTIAN?

R. K. FRANCIS.

The question here raised is not an academic one. For example, the subject of Christian Unity is today engaging not a little of the time and attention of religious people throughout the world, but these attentions and discussions will end neither in making Christians nor in uniting them, until we have answered the question now immediately before us.

This question raises one or two preliminary points, which need our attention ere we proceed in detail with the subject.

The word of God is the only ground of evidence in this case. What is written therein is not to be changed by learning or fame. We must use the Word of God *as* the Word of God, and not as the word of a child; for our Divine Father never experiments, and, what is more, He always employs the right means to accomplish the end in view. Therefore,

To but one standard we refer,
 Along one path alone we plod,
 To seek a guide that cannot err—
 The Word of God.

Again, from the commencement of the Restoration Movement, *purity of speech*, religiously, has been pleaded for. It is to be regretted that departures from that purity should be so manifest in our modern literature. The prevalent mixed and unsanctified religious dialect is not only confusing, but at times it becomes a reflection upon the Word of God, and a fertile source of error. All authorized religious notions and ideas can be expressed in terms of the Bible, divinely appropriated to that use, and to abuse a Bible term is an offence against the Spirit. We need purity of speech and clearness of vision in answering the immediate question before us.

Certain it is that the term Christian, as used in the religious world of today, denotes and connotes something different from what it did in New Testament times. Yes! says a critic, it does, but you forget that theology is progressive as is any other "ology." I reply, there is a sense in which that may be true, but there is another sense or import in which that doctrine is a false and mischievous one. Let us remember this fact: we know nothing of God or of His will beyond what He has revealed to us. God is Spirit, and we cannot reason concerning spirit. From the second century down to the nineteenth, a false theory dominated the mind of the religious world, viz., that the New Testament Scriptures needed some other tribunal than themselves to determine their meaning. The fathers of the Nineteenth Century Reformation challenged that theory, and proposed another, viz., that the New Testament was a revelation from God, and, as such, needed no interpretation such as up to then had obtained. These pioneers of the Restoration claimed the rule of the first century, that, "Every scripture inspired of God is also profitable for

teaching, for reproof, for correction, for instruction, which is in righteousness: that the man of God may be complete, furnished completely unto every good work." This we have formulated into the declaration, "That we will speak when and as the Bible speaks, and be silent when it is silent." In view of this apostolic injunction, beware of what is covered by the term, "progressive theology."

In our treatment of the subject now before us, we shall use no adjectives to qualify the noun, Christian; we shall draw no distinctions between a Christian in heart, or in head, or in spirit, or in deportment. We shall use the name as it is used in the New Testament, covering and including all these. We make no decisions of our own on this matter, but simply accept the Bible's decision regarding the question before us.

The disciples of the Christ were called Christians first at Antioch. This name links us at once with Christ, "Christian" meaning now just what it meant in the beginning, "a follower of the Christ." This name bespeaks an experience, the experience of passing out of darkness into marvellous light, and finding that Christianity means a great conviction, a compelling cause, and a noble character.

What, then, accordnig to Scriptural teaching, constitutes a Christian?

Now, the very character we are seeking is such that we are restricted in our search to the *New Covenant Scriptures*, for we cannot have a Christian before the time and teaching of the Christ. But within the limits of the New Testament, we have a choice in the handling of our theme. We might begin our investigations with the passage already referred to, the inspired record in Acts 11:26, "And the disciples were called Christians first in Antioch." Beginning there, we might trace out the name and character, the *Who? What? and Why?* of that interesting and markable fact. But we prefer to begin with a passage upon which we all will be agreed, and one in which—though it presents the negative side of our question—Paul shows that the new relationship to Christ changes the mind from carnal to spiritual. I refer to Rom. 8:9. We are shown there that the moral environment of the Christian is not "flesh," with its needs and desires, but Spirit. "If any man hath not the Spirit of Christ, he is none of His." The positive side of this statement is, they only are Christ's in whom dwells the Spirit of Christ. If such a one as negatively described be none of Christ's, or does not belong to Him, then unquestionably he is *not* a Christian, even though baptized in true, orthodox mode, so far as the action is concerned, or even intellectually convinced of the truth. This *negative* presentation of truth on our subject helps to answer our question. A man who has not the Spirit of Christ is *not* a Christian.

We will now turn to another passage, a passage which presents directly the *positive* aspect of our theme, a passage in which, in our judgment, the writer's intention, as seen in the

context, is to express clearly what constitutes a Christian. The particular passage is Gal. 3:27, the context being verses 23-29. The context includes three figures of speech. Paul describes first the subjects of the Law as prisoners incarcerated in a fortress, and awaiting the coming of a deliverer. The next is very similar to it, for the pedagogue or tutor was usually a slave, whose duty it was to take charge of a boy from his childhood to his majority, shield him from physical and moral evil, accompany him in all his amusement, and, as it were, to keep him a prisoner at large, lest he should in any way injure himself. The Law was such a tutor to bring those under its care to a state of development fit for the society and fellowship of the Christ. In verse 26, the Apostle plainly declares the literal meaning of his figurative language. Then in verse 27, he goes on to describe the particular step by which the believer is brought into sonship to God; that step is baptism, for by baptism we become part of the body of Christ. We put on the personality of Christ in the sight of God, and so become, in an individual sense, sons of God. The last four words of Gal. 3:27, therefore, tell us definitely and strikingly that he is a Christian who has "*put on Christ*," whatever that may involve.

We do well to remember, however, just here, that exegesis, or the science of interpretation, is invaluable, yet it does not always settle questions in dispute. Schoolmen may do their work most scientifically, but often they give us as the result of their labors a dead carcass only. The whole scope of a passage often settles its meaning, when science, so-called, overlooks or fails to reach it. Take the whole scope of Gal. 3:23-29, into your study. The statement, "*did put on Christ*," is, of course, a figurative expression; but figurative language is not necessarily more doubtful or difficult in its meaning than literal, while it has this advantage, that figuratively one can say in a few words what requires often many words to say literally. The words, "*put on*," are regularly used both in English and in our Greek New Testaments, to describe the act of clothing ourselves. (See Matt. 6:25, Mark 1:6, Luke 24:49, Acts 12:21, 1 Cor. 15:53-54). In Gal. 3:27, Paul speaks of "*putting on*" Christ as a garment, and in this putting on of the Christ the believer becomes a son of God, a Christian. This putting on of Christ is a spiritual act. Mark that. Never mind for the moment, where, when, or how it is done.

Let us now turn to Rom. 8:1. After concluding in the seventh chapter that freedom from sin and the power of sin can be obtained only through Christ, Paul goes on to show, in the eighth chapter how that is done. "*There is, therefore*," says he, "*now no condemnation to them that are in Christ Jesus*." Now what is involved in being in Christ that should cause it to place those who are in Him beyond condemnation? Verse 2 answers that question. To be "*in Christ*" is to be in contact with the Spirit of life, whose energizing power breaks the power of sin.

But note this: being *in Christ* is a social relation, and cannot be accomplished by one party alone, any more than can marriage. No condemnation to them that are in Christ, but condemnation on those who are *out* of Him. All the difference between "in" and being "out."

Now notice that, so far, our study of the question before us shows that it takes two things to constitute a man a Christian. (1) There must be the right spirit, disposition, or mental and moral frame. (2) There must be the right act or acts. No more can the right spirit without the right acts constitute him a Christian than can the right acts without the right spirit. By the right spirit we mean the Spirit of Christ, for without that we are none of His; and by the right acts we mean the acts prescribed in the New Testament. With the right spirit, without the right acts, a man may be eminently good and pious, but he is *not* a Christian. With the right acts, without the right spirit a man may be pre-eminently moral, still he is no Christian; and though all the world should pronounce him one, yet he is not one in the sight of God.

The Christian is not a character compounded of a mere bundle of good intentions and inferences; he is a positive, determinate character, all of whose lineaments and qualifications are distinctly set down in the Word of God, and without which a man is not a Christian. We will now look at some of these distinguishing features.

1. A Christian is a *believer* in and on the Christ; that is, one who accepts Jesus of Nazareth as the Son of God, the Messiah of Old Testament prophecy, and the Savior who died for our sins. One who takes Him in the offices He sustains in the economy of redemption, as the Prophet, Priest, and King of the New Covenant. A Christian is a believer in these glorious facts.

2. It is true that with the heart man believeth unto righteousness, but a Christian is more than a believer: a Christian is a *penitent believer*. Growing out of a living faith in the Christ as the Son of God and our Savior comes a change of purpose and will: a repentance towards God. Acts 2 shows us that persons may be pricked in their hearts and believe the truth, and yet *not* have repented. This is now demanded of the believer, of those whose hearts have been touched. Repentance is from "dead works," and is "toward God." The man whose heart has been touched by the love of Christ, who believes in Him as the Son of God, changes now his mind and will towards sin and God. A Christian is a believing penitent, but he is more than that.

3. A Christian is a *believing penitent* who *confesses Christ*. Romans 10:9, 10, says, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." Now, no man is a Christian until he is saved. And here the inspired Apostle declares that confession *goes before* salvation, and is a condition of it. If Jesus of Nazareth is the Christ, the Son of the living

God, it is the duty and privilege of the believing penitent to confess Him before men. This is necessary to becoming a Christian. That is not all, however.

4. A Christian is a *believing penitent*, who has confessed with his mouth *Jesus as Lord*, and has been *baptized into Christ*. And not until the believing penitent has come this far, taken this last step, is he or she, according to Scriptural teaching, a Christian. Let no man be offended with us when we speak thus. We love that lofty charity which *refuses* to note all the little errors of frail humanity; but we love not less that sublime regard for the truth which is ready to immolate even earth itself, rather than one jot, or one tittle thereof, should fail. By the word of the living God, and by it only, must every man stand or fall.

But are we right in thus *placing* baptism? Are we Scriptural in the emphasis thus put upon this ordinance? Let us measure and see. Come back to Gal. 3:27; there Paul speaks of "putting on Christ." Note the language of the Apostle, and see exactly what he says. He first makes the statement that these Galatians are all sons of God through faith in Christ Jesus. Then he goes on to justify this statement by referring to the origin of this relation: "For as many of you as were baptized into Christ did put on Christ." They became sons of God by putting on Christ. When this "putting on" was done is clearly stated. "As many of you as were baptized into Christ did [*then*] put on Christ." The inspired writer is neither inaccurate nor loose in his thought or language. To be baptized *into* Christ denotes that the subject so baptized passes over into a new state; and is baptized for the rights, honors, and privileges accruing from the Christ and from the death of Christ. Hence, says the same Apostle, "we were buried therefore with Him through baptism into death." The believing penitent is buried with his Lord, shares in His humiliation, and in His victory; in His death as in His life. Baptism thus answers the hungry cravings of passionate love in the convert, and brings him into Christ; and as all the blessings of the Gospel are *in* Christ, and the first of these is pardon for past sin, so the believer is baptized for the remission of sins, and becomes a Christian. Jesus Christ made no pretensions in science, claimed nothing in literature, but He did undertake to found a kingdom that should not be moved. No man is a citizen of that kingdom until he is naturalized in it, and he *cannot enter* it without being born of *water and the Spirit*. What we need to realize in our present study is, that citizens may be good, bad, or indifferent, but foreigners are not citizens. A man may make his home in some religious organization without complying with the terms of naturalization into Christ's kingdom. He may even be foremost in Christian activities, yet not be a citizen; pious, but *not* a Christian. We are not saying what God will do with such persons. We are not saying one word against their honesty, their zeal, their morality, but we do say they are not citizens according to the prescribed

terms of naturalization. It is true that some who have complied with the terms of naturalization are not living up to their citizenship, while many who have *not* so complied are largely manifesting traits of citizenship.

We see, then, that the question before us is not an unimportant one; nor one that can remain unanswered; nor is it one to be decided by affection or sympathy, or anything else, save the hard, clear light of the Bible. With a strong desire to abound in charity, we feel the necessity of dealing with the things of the Kingdom with as much thoroughness, at least, as we would exercise in things of common importance. Settle the question before us in the light of God's Word, and you settle as to who should sit at the Lord's Table. Let churches of today be Christian as they were in New Testament times, and you abolish the modern anomaly of baptizing church members. In Apostolic days church members were never baptized, for baptism came before church membership. So it must be now if we would act Scripturally. We dare not sacrifice our principles. There can be no compromise of essential truth, however yielding we may be in matters of indifference or opinion.

In closing, we would point out that the *real efficacious, procuring* cause of man's salvation or pardon is not found in either *faith, repentance, confession, or immersion* as such, nor in all of them combined, *but in Christ—in His blood*. Faith, repentance, confession, and immersion constitute the channel or medium through which the grace of God flows in upon the lost and guilty sinner. We are not entitled to salvation on the ground of merit, either with or without conditions. We are justified by no single item of duty, only as it is connected with all the others. After we have taken all the steps that bring us into Christ, we may look back and say we were justified at each step; but in commencing we cannot say we are justified at any step, without taking all that follow in order. Our Lord requires a test of our faith and love; nor is a declaration of our feelings a sufficient test, but a willing obedience to *all* His commands is demanded by Him from every disciple.

"Subtlest thought shall fail and learning falter,

Churches change, forms perish, systems go,

But our human needs, they will not alter,

Christ no after age shall e'er outgrow.

Yea, Amen! O changeless One, Thou only

Art life's guide and spiritual goal,

Thou the Light across the dark vale lonely,—

Thou the eternal haven of the soul."

Brethren! the name *Christian* is a call to battle. It summons us to high and holy deeds; to noble and heroic endeavors. It speaks of Calvary and the Cross. There are no limits that can be imposed upon our attainments as Christians. A denominationalist can never get beyond his sect *without leaving it*. But a New Testament Christian has nothing to do but "to go for-

ward," to follow his Leader, and to be more and more assimilated to Him. Let us, then, cultivate the singleness of heart and purpose, the spirit and temper, the benevolence and missionary enterprise, and the likeness of the Christ.

Manchester, Eng.

"IRREVERENCE IN CHURCH VESTIBULES."

STANFORD CHAMBERS.

Not long since an excellent article appeared under the above-quoted caption in the Sunday School Times which is calculated to do good wherever it is read, and so I should like for Word and Work readers to see it. There is irreverence to be noted farther in than the vestibule, but possibly some of it is caught from the vestibule and possibly some correction can come from without, the while reverence is prayerfully cultivated within. And irreverence is out of order anywhere and any time.

IRREVERENCE IN CHURCH VESTIBULES.

How it may be Tactfully Prevented.

There are few congregations, even of the highest sort, that are not frequently disturbed by the loud chatting of late-comers as they meet one another in the vestibule after the services have begun. It is thoughtless, not intentional irreverence, but nonetheless trying to those within, and is often done by the best people unaware that they are being heard since they are out of sight.

Obviously the minister in the pulpit at the farther end of the auditorium is not aware of the annoyance, and if he were to speak of it the protest would be made to those not guilty; besides, scolding from the pulpit is always a mistake, however deserved.

To prevent the thoughtlessness is the duty of the ushers. Inner doors may be quietly closed or they themselves may stand in perfect silence with bowed heads during prayer or Scripture reading. Late entrants, seeing this, instinctively do likewise; and others, following them, are quick to sense the reverent atmosphere and hush their chattering.

I saw this exemplified recently. Two leading women were eagerly discussing church plans in our lobby last Sunday, forgetful of the thin partitions and the fact that the service had begun; but their loud talking stopped abruptly as the usher next the door joined, more distinctly than usual, perhaps, in the repetition of the Lord's Prayer. They bit their lips in mortification, paused a moment, then joined in.

Grown people's feelings are hurt, especially strangers, to be met with scowls and "ssh's" from others, as though they were so many bad children and unwelcome; but reverence from those whose business it is to make for order and the comfort of all in the house of the Lord begets reverence. Indeed, to be a tactful "doorkeeper" means a great deal more than a mere seating of the people. Kindly smiles and courtesy here are better than words; words are really out of place. The congregation has come to worship, not to visit with each other; the ushers are not hosts at a party, but *caretakers of that service.*—S. S. Times.

HEBREW MISSION ACTIVITIES.

STEPHEN D. ECKSTEIN.

Hope is the stimulating power of man. The light of hope can never be extinguished. It will abide and even burn on in anticipation of new and increasing glories. The resources of God are its feeders and sustainers. This light, coupled with faith and made aglow by the love of God, is burning in the Dallas Hebrew Mission, and we have seen thereon His blessing in a measure far beyond our expectation. Hundreds of Jews, some scholars, some business men, some mechanics, and some from other walks of life, have come to the Mission. Several are visiting it daily, and are earnestly searching for the truth. To each one of them we portray Jesus to the best of our ability, as the God-appointed Redeemer of the world, the crucified, risen, and ascended Savior of all men.

The rabbinical traditions set forth in the Talmud which the Jews view in the light and exposition of the ancient ecclesiastics do not satisfy them, and they seem to extract but little sweetness and happiness therefrom. The power of these traditions is waning from day to day. Their holidays are without power and life. Judaism may be compared to a vessel from which the life-giving contents have been removed. O that the thought could take hold on their hearts that for all the troubles of men, for all the problems of time, for all the keys of knowledge, even for the vast outlook of eternity, there is but one answer, and that is CHRIST, their long looked-for Messiah! It is He who cleanses the conscience, saves the soul, fills the heart with heavenly power, and strengthens the very life.

One of the features of the existing conditions is the fact that some Jews entertain questions and doubts because of the disreputable stories they have read in the Talmud about Jesus. These legends were found in the Talmud, and because of strong censure were eliminated. But the Pharisaic Jews collected them as though they were precious rubies, and compiled them in separate book form called "Chesronous Ha-shath," Memories of Talmud. Through this a campaign of hatred and misunderstanding has been carried on. The Jews have an utterly wrong impression about Jesus and His Gospel, but after careful reasoning with them about the truth, some of them change their preconceived ideas.

During our discussions we are presented with all kinds of questions. One inquirer asked, Did any one ever see what transpires beyond?

"Yes," said I, and read and explained to him Luke 16. His attitude changed from a light one to a somewhat serious one. He left with a promise that he would read the Yiddish New Testament which I presented him.

Another asked, "Who is Jesus, and what do you think of Him?" I read and explained to him 1 Cor. 15. His reply was,

"You have many places in the Bible where it speaks eloquently on the point which you argue." One came in requesting some reading matter pertaining to the person Jesus. Another day an automobile stopped in front of the Mission. Four Jews got out and came in. They asked for some Yiddish New Testaments, which were gladly given to them. On another occasion a cantor entered, and was very nervous as we discussed questions pertaining to the pre-existence of the "M-shi-ach" (Messiah) but after I read Micah 5:2 to him, he became somewhat calm. On searching, he found to his amazement, that noted Jewish commentators declare this as referring to the Messiah of God. Here are some remarkable references:

"Out of Bethlehem shall the Messiah go forth before me to exercise dominion over Israel, whose name has been spoken from of old, from the day of Eternity."—Targum Johathan.

"O, Thou Bethlehem Epratah. . . . Although thou art little in the thousands of Judah, out of thee shall come forth unto me a Man, a Ruler in Israel, whose goings forth are from the Days of old. . . . that is from the Seed of David. . . . who was of Bethlehem Judah" . . . Abarbanel Mashmiah Jeshua. He then asked, "Why try to connect all this with Jesus?" I answered, "Because it has had its fulfillment and is confirmed in the New Testament, and even by secular history." These are only a few of our interesting experiences.

As you know the object of our Mission is exclusively to disseminate the knowledge of Jesus the Messiah. Our business is to teach the Jews that our Lord Jesus is their Messiah, declare the pure Gospel and nothing else. The desire of deeper truth and peace of mind is very strongly developed, especially among the Russian and Galizian Jews. In dealing with them the Missionary must be filled with love and led by the spirit of God. Through the sincere prayers, of God's children and the earnest efforts of the Hebrew Christian worker, a great deal of good work is being done, but of course the day of reward will reveal the real accomplishment. We rejoice that by the help of God some of the lost sheep of Israel's house have been brought from darkness into the light and fellowship with Jesus the Messiah, the Son of Abraham, the Son of David, who is also the Son of God. Pray for the "Peace of Jerusalem," and out of a loving heart give whatever help you can to the work of God among His ancient people.

"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 (of a protracted meeting for instance) printed to order upon it.

THE DIVINE ARITHMETIC.

A handful from a handful leaves a barrelful. "Make me a little cake first," entreated Elijah of the poor widow at Zarephath. "But I only have a handful of meal in a barrel," she had said to him. "And after that's gone, I am going to lay me down and die. How can I give you any?" Never mind, "Fear not . . . but make me a little cake first, and after that make for thee and for thy son."

She could have argued, and refused or compromised; because, you know, our modern practice seems to be the so-called primitive law of self-preservation. But she did not argue, and she did not refuse, and she did not indulge in sophisticated reasoning. Here is the divine record:—"She went and did according to the saying of Elijah." And look what happened:—Elijah had promised her, if she would do what he had asked her, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." I. Kings 17:11-16.

And so it was, for we read, "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah!" In other words there entered into the transaction a third element, invisible except to the eye of faith, the Divine arithmetic. . . . And then something unexpected occurred, the poor widow received an extra dividend on her investment with the Lord, for her son who had been taken sick and had died was restored by God to her. So she learned that a business deal with God was a highly profitable undertaking.—The Chosen People.

It is suggested that those who think they have no means to help the missionaries studiously consult 2 Cor. 9:8 and see that God is able to make them able. Then, that unbelief may not cancel this verse with some such saying as "Yes, he is able to give us bread direct from heaven, but I don't think he will," please read the assurance of verse ten. Now what is the real teaching of those two passages of perfectly good scripture?—
D. C. J.

A GOOD MAN GONE.

William T. Gann, of Tom Bean, Texas, departed to be with the Lord Dec. 17, 1926, lacking a few months being seventy years old. He had lived a faithful Christian life forty-six years and had served as an efficient and much beloved elder of the church at Tom Bean, Texas, for many years. The writer was called to speak words of consolation in the presence of an unusual gathering of friends at Tom Bean. I knew Bro. Gann as I have known few men, having worked as a servant of the church by his counsel and direction for three years. I have never known a man that was more faithful to God or more loyal to his word. Bro. Gann was intensely religious, unyielding in his convictions as to the right and wrong side of questions in religion and morals, yet he was gentle and forbearing toward all. As a religious leader he was restless to advance the cause of Christ in every way, and always ready to go forward in every religious activity. He held the unbounded confidence and respect of all who knew him both in the church and out. I loved him dearly as a loyal friend and faithful disciple of Jesus Christ.

Brother Gann is survived by his faithful wife, two daughters and two sons, members of the church of our Lord. I pray God's help toward them in this sad bereavement, and that they may emulate his great life of faith, and meet him in the sweet by-and-by where there is no more parting.

J. F. Smith.

Obituary notice of that faithful man of God, W. J. Brown, will appear next month.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

From St. Louis come two separate communications about helping the missionaries. Amen.

The Valdosta, Ga., church, which is in co-operation with Bro. Benson, of China, steadily grows.

A worthy Louisville preacher writes: "Wife and I have been praying to be used of the Lord *wherever* He can accomplish the most with us."

With many other things in hands, the Graton, Calif., church writes, "May the God of heaven help us that we may always be found faithful," and sends \$21 to help Geo. M. Scott and family on to Africa.

Along with money for Sister Mattley, Flo Scofield, of Dugger, Ind., speaks happily of letters from the missionaries—"I think it somehow makes you feel closer to them. It helps us to realize more of the work they are doing."

John McDonough, of the Vanceville, Pa., assembly says: "We had a letter from both Bro. Fox and Bro. Bixler recently and are pleased to know we are able to help advance the gospel to some extent to the outside world."

An excellent brother inquires: "Will you please let me know just how much of the money we give is used in getting it to the missionaries?" Well, beloved, not one red cent is taken out for handling charges. One hundred cents to the dollar go on to the field and some economy is exercised by lumping gifts of numerous donors in one draft, envelope and stamp. The writer expects to be richer through all eternity on account of his little volunteer service rendered as a plain member of the body of Christ—a simple service any Christian might render and one he wishes a great many more would practice.

Would you like to sit down with a volume of comfortable size and travel all over the world to see what the conditions are? Would you like to inform yourself on present day missionary needs everywhere? Through "The Task of the Christian Church," a cloth-bound volume of 142 pages, we are given a brief world survey by the World Dominion Press. A copy may be had through Word and Work for \$1.75, or from the publishers at 1 Tudor St., London, E. C., England.

SINDE MISSION LETTER.

An epidemic of spinal meningitis has been raging in the district of the railway. Many deaths are reported among the natives, and there seems little hope of checking it immediately. Bro. Merrit is kept on the jump these days. If it is not duties on the mission it is the continual calls from the villages in this neighborhood. Just now seems to be a troublesome time among the natives, both food and water being very scarce in most villages.

Our meetings are not so well attended as they were a few months ago, yet the baptisms continue.

In accordance with plans we expect to start a new station some seventy miles from here. This we hope to do in about six months time, or as soon as the rains are over. At this new place we hope to give much of our time and attention to the training of girls. The more we can do for the native women, the better for the race, and the more lasting our influence over these tribes. According to the best authorities, the native women constitute the gravest problem of Africa. In our effort to train young men and young women for leadership among their own people, may we not hope for a fuller co-operation of the churches? We are trusting God to lead you in this matter. We believe if you could see what is being done you would immediately send a contribution to Brother F. B. Shepherd, at 420 Graham Street, Abilene, Tex., and he will in turn request you for it.

Your brother in Christ,

Ray Lawyer.

HERMAN FOX MISSION.

(From a Private Letter)

I am happy to state that all of us are enjoying unusually good health, for which we are always thankful to Him who is the author and giver of every good and perfect gift. We are especially happy over the steady improvement of our dear baby boy, who for quite a while after birth failed to gain, but recently has been gaining almost by leaps and bounds and at present is in splendid health. What a sacred responsibility is ours in rearing our children up in the grace and knowledge of our Lord and Savior Jesus Christ. Situated as we are, we are obliged to confess that the proper education of our children is indeed a difficult problem, and we feel that the brethren can help us to solve this very important matter. We missionaries on the field here believe that a capable and willing teacher from the homeland would solve the question better than any other method; as we feel confident that proper and adequate arrangements could be made on this side. We would appreciate your thought in this matter whenever you can find time to give it due consideration.

It is our intention to give as much time as possible to personal work here, in an endeavor to bring quite a few to the necessary decision. But the work here is slow and difficult and we need and solicit your earnest and unceasing prayers, to the end that we may be more faithful, more zealous, more compassionate, more efficient, more humble, and more loving unto all with whom we come in contact, and hence be used to God's honor and glory and to the salvation of lost souls among this people. It is our sincere desire to become more and more like our dear Lord and Savior, especially in that "He was always going about doing good." However, we are thankful that God has counted us worthy to be used of Him in giving the glorious gospel to these who had never heard the unsearchable riches of Christ before. And we are happy in the knowledge that we have been used as the means of giving this glorious gospel to many more during this year than during the previous year, and we already know that our joy will increase even in proportion to our ability, and privilege and eagerness to serve. For as you can testify, that joy which results from whole-hearted service to God is something which must be experienced in order to be either understood or appreciated.

We are somewhat lonesome since so many of our missionary brethren have left for the home-land. We have had a letter from Harry and Pauline written on the ship and a card written from Louisville, and we are anxiously awaiting that big fat letter which will tell us all the news. O, if you folks could have even a faint idea how much your letters mean to us, living back here in these mountains far from our best friends, we know you would communicate with us more often.

Will you please convey our Christian love and very best wishes to all whom we love?

Herman and Sarah Fox.

Daigo-Machi, Ibaraki-Ken, Japan.

HONG KONG LETTER.

Conditions in South China have cleared a great deal since I last wrote. Last month the strike which has continued for such a long time was called off and boats are running between here and Canton carrying both passengers and cargo as they formerly did. The Chinese are trying to keep the boycott going against British goods. Other boats are going direct up the West River to Wuchow—a thing which was not done for more than fifteen months.

We would like to get congregation started here at the coast before going back inland. I am not just sure as to the Lord's will in the matter. The truth is that my heart longs for the country. Next month I expect to make a trip to Shiu Hing to take care of some of my belongings which were left there a year and a half ago when we had to run away. At the same time I want to visit the out-stations, and see my friends, which will give me another opportunity of teaching the women and children.

The Bensons had a letter from Mrs. Smith yesterday. She said Mr. Smith was on a trip to their farthest out-station; he had been gone nine days and she had had several letters from him and he said he had not heard one disrespectful word in the whole time, and the opportunities for preaching the Gospel were fine.

Dr. Bailey, of the Wuchow hospital, told Mr. Benson that they were trying to be nice to the Americans at the expense of the English. He said the people in Wuchow could not be nicer to him than they are now. We understand an American representative is to be here soon and I presume they want to have a good report for him. I have always noticed that things out here always quiet down in the cold weather and begin to ferment as it gets warmer. I am hoping that things will stay settled for awhile at least and that the next time you hear from me, we will be far from the coast. However, Not my will but His be done.

Yours in His service,
Ethel Mattley.

FINANCIAL REPORT FOR 1926.

O. D. Bixler.

Living Expenses	\$1,076.19
Evangelistic (Bro. Ebine, etc.)	300.00
Fence for yard.	79.00
To house payments (Bro. D. C. J., etc.)	637.65
To travel (by us).	357.57

Of the above amount the givers have been many. Our home congregation at Martinsburg, Ind., has been the heaviest contributor perhaps, their contributions amounting to over \$300. Other regular contributors have been Beckwith Congregation, Jennings, and others in Louisiana. Franklin, Ky., South Louisville, Blackwater, Mo., Mackville, Ky., Davenport, Neb., Worthington, Ky., Eagleville, Mo., Sister Wiley, Calif., Sister Davis, Arkansas, Sister Straughn, Okla., the Thorntons, Mo., Mrs. Agnes Bixler, Neb., Portland Ave., Louisville, Ky., Winchester, Ky., Eighty-Four Church, Pa., Castalian Springs, Tenn., High View church, Ky., Gallatin, Tenn., Morrilton, Ark., J. W. D., Skiles, Ky., J. Von Allmen, Louisville, Main St., Mission, Louisville, and others. Special Gifts—Tokepa, Kan., Graton, Calif., Santa Rosa, Calif., Central Congregation, Los Angeles, Santa Rosa, Calif., Ontario, Calif., Miss Alta Gray, Calif., Benton St., Kansas City, Mo., Pekin, Ind., Borden, Ind., and Sister Lawrence, Kansas City.

We are thankful for the contributions that have made possible the reaching of a number of souls that otherwise would never have heard of Jesus (some of them asking us if Jesus is or was an American). We are also thankful to those who have contributed that we might have a house with windows and doors and chairs, bed and stoves, as otherwise we should have had to live in houses without them. We are likewise thankful to those who have contributed to our travel that we might be permitted as was Paul to return to our homeland and be refreshed in spirit, mind and body, as well as to be given opportunity to interest others in that phase of Christ's teaching that shows it our duty and privilege to preach the Gospel to the heathen.

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 FEBRUARY.

Lesson 6.

February 6, 1927.

THE PRACTICE OF CHRISTIAN STEWARDSHIP.

Golden Text: Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.—Matt. 25:21.

Lesson Text: Matt. 25:14-28.

14. For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. 17 In like manner he also that received the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. 26 But his lord answered and said unto him, Thou wicked and slothful servant,

Questions on Lesson Text.

Verse 14. Who spoke this? Who is the Man in the parable? Where was He going? For what? (See Luke 19:12). Whose were the servants? Whose were the goods?

Verse 15. Did He divide the goods equally? According to what did He give to each? Then did He leave it with them, and leave them free to act?

Verses 16-18. What did the five-talent man do? Did he wait long to begin? What did the two talent man do? But he who had only one talent?

Verse 19. Did the Lord give them plenty of time and opportunity? But when He comes what does He do?

Verses 20-23. What did the five talent man have to show? Would such a servant give in his account joyfully? How did his Lord commend him? What was the reward of his faithfulness? Did He give the two-talent man exactly the same commendation and reward? Why?

Verses 24, 25. What excuse did this man bring? What estimate did he have of his Lord? Is a man who thinks the Lord is "a hard man" apt to do much heart-service? Why did he say he hid his talent? Of what could he have been afraid? Had he kept the talent safe? But did he bring any increase?

Verses 26, 27. What did his Lord call Him? Why was he wicked—had he committed evil deeds? (Comp. Jas. 4:17). Did his own excuse condemn him? What ought he to have done with his Lord's money? Does interest and revenue come from the talents committed to us unless they are put to use?

Verse 28. What was the Lord's verdict upon this servant? (Be sure to read verses 29 and 30 also).

thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

GENERAL QUESTIONS FOR STUDY.

What is the title of the Lesson? What is a steward? Does a steward administrate his own goods or his master's? What is the one chief thing expected of a steward? (1 Cor. 4:2). Who owns the steward himself as well as all the goods? (1 Cor. 6:19, 20). Ought every Christian consider himself and all he has as the property of his Lord? Ought he to administrate everything in his Lord's interests? If he does that what will his Lord say to him? (Golden Text). Is what we have and can do here and now just a very little in comparison with what the Lord has in store? Read Luke 16:10-12. Read 2 Cor. 8:1-5, 12, and 9:6-11. Compare the parable of the Talents with that of the Pounds (Luke 19:11-27).

NOTES AND TEACHING POINTS.

Christian Stewardship. What is a steward? One who is set over the goods of another, to administrate them. We cannot be considered as stewards at all unless we regard all that we have as belonging to the Lord. Does He own all we have, and us too? 1 Cor. 6:19, 20. How big a price did He pay for us? Is a steward supposed to appropriate his master's goods to his own use? Or just to guard them safe, making no use of them? The outstanding requirement in a steward is **faithfulness**. (1 Cor. 4:2). Am I trustworthy and dependable?

Our Little. None of us have much, now. Even the five talents was but very little. The one talent was even less, but it must not be despised. The steward is not praised or blamed for the amount entrusted to him, but for the use he makes of it. Every one of Christ's servants has something committed to his trust. Take an inventory of the powers, abilities, and means you have. Have I at all laid my Lord's goods out to my Lord's interest? If faithful in our little what will the reward and the commendation be? If unfaithful, what will the Lord say?

The Reckoning. When will the reckoning take place? At the return of our Lord. Then shall we all stand before the judgment seat of our Lord and give account to Him. (2 Cor. 5:10). Those who love His appearing get a crown (2 Tim. 4:8)—but how could I be glad to see Him come if I have been unfaithful, or have hid my talent in the earth?

A rejection then must be very bitter (Matt. 26:30. Was this rejected one a servant at all, except in name only?) The reward is surpassingly great and sweet—the sufferings of this present time are not to be compared with it. (Rom. 8:18). It is a sharing in the joy of the Lord, in His glory and His reign. (Rev. 22:5).

"Giving." Giving is but one phase of our stewardship—though an important one. But can a Christian be content just to give a tithe of his income? We must, like the brethren of Macedonia and Achaia (2 Cor. 8:5) first give our own selves to the Lord—seeing we belong to Him as it is. Rom. 12:1. The Christian's whole financial question is summed up thus:

"What I keep I lose,

What I spend I have,

What I give for Christ's sake I take with me."

"If we had now all that you have given to the church and to the poor," said the wife sadly to her husband who had lost all—"we would be well off." "Why that is all we have now," he answered: "if I had kept that, that too would be gone, but now it is safe." Yes—safe where moth and rust cannot consume, and thieves cannot break through and steal. But such people are not apt to come to want even here below. (Matt. 6:33; Luke 6:38).

QUESTIONS FOR CLASS USE.

1. The title of the Lesson?
2. What is stewardship?
3. The Golden Text?
4. Where did the Man go? (v. 14).
5. What did he do before he left? (v. 15).
6. Whose were the servants?
7. Whose the goods?

- | | |
|--|--|
| 8. Did he give the servants free rein? | 15. What was each one's reward? |
| 9. What did the one do straightway? (v. 16). | 16. What excuse did the other one have? |
| 10. What did the one who had two talents do? (v. 17). | 17. What was his verdict? |
| 11. What did the one who had but one talent? (v. 18). | 18. Did the Lord count the gain of all together, or what each one gained? |
| 12. How long was the master absent? (v. 19). | 19. What bearing has this parable on the subject of the Lesson? |
| 13. When was the reckoning? | 20. Did our Lord give us something to administer for Him? Are we using it for Him? What sort of account can we give? |
| 14. What was the commendation to both these faithful servants? | |

SECOND LORD'S DAY LESSON OF FEBRUARY.

Lesson 7.

February 13, 1927.

MAKING OUR HOMES CHRISTIAN.

Golden Text: Let us love one another; for love is of God.—1 John 4:7.

Lesson Text: Eph. 5:25 to 6:4.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; 26 that he might sanctify it, having cleansed it by the washing of water with the word, 27 that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. 28 Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: 29 for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; 30 because we are members of his body. 31 For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. 32 This mystery is great: but I speak in regard of Christ and of the church. 33 Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

1. Children, obey your parents in the Lord: for this is right. 2 Honor thy father and mother (which is the first commandment with promise), 3 that it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

(Comp. Col. 3:21). What is nurture? admonish?

Questions on Lesson Text.

Eph. 5:25-27. What commandment to the Christian husband concerning his wife? How much shall he love his wife? How great is the love of Christ for the church—in the past?—in the present?—in regard to the future? When did He give Himself up for it? Is the sanctifying work going on now? What does He expect to do some day?

Verses 28-30. Again, how ought the husband love his wife? How does a man do toward his own flesh? Does Christ feel and act that way toward the church? Why?

Verses 31, 32. When and where were these words first spoken? (Gen. 2:24). What was God speaking of then? But do these words hold a mystery, a higher, spiritual meaning, also? In what application?

Verse 33. Does that spiritual application nullify the simple reference to human wedlock? What is every husband charged to do? And what every wife? What is meant by "fear"? (Respect, subjection).

Chapt. 6:1-3. What commandment to children? Why should they do this? (Comp. Col. 3:20). Which is "the first commandment with promise"? What is the promise? Other things being equal, why would a child that honors its parents naturally live longer?

Verse 4. What admonition to fathers? Does that mean they should never displease their children? But what? How does the Lord chasten and admonish?

GENERAL QUESTIONS FOR STUDY.

What is the title of this lesson? What is a Christian home? If a home is under Christ's control will husband, wife, children, and parents be in right relation to each other? Is that the relation and conduct described in the lesson-text? What is the Golden Text? Does that sum up all requirements?

NOTES AND TEACHING POINTS.

Marriage and the Home. The firm basis of the home is the Divinely sanctioned institution of marriage, the holy indissoluble bond of wedlock. The joining of man and woman in a union which God has ordained, and which man must not break, is the foundation of the family and of the home. Immorality and the divorce-evil are the great enemies of the home. (Heb. 13:4). When the home is destroyed, the precious cornerstone of society perishes, and it is but a matter of time till that nation perishes. But where the home is held sacred virtue and honor flourish.

A Christian Home. A Christian home is first of all a home where father and mother are both Christians. If only one is Christian, a great Christian influence can be exerted by that one, especially if it is the mother. But the home is not wholly Christian unless both are Christians. This matter was so keenly felt in the apostles' days, that the members of the church inquired whether (in case where such a union already existed) a Christian woman should not leave her unbelieving husband, or vice versa. The apostle's answer is found in 1 Cor. 7:12-16. The very fact that such a question could be raised shows that certainly no Christian would have deliberately entered into such a union with one who was not a Christian. Their marriages were "only in the Lord." (1 Cor. 7:39).

But in the next place the Christian father and mother must live according to Christ, if the home is to be Christian. This is not always done, even where all the members of the household are professed Christians. In a Christian home the Lord Jesus Christ is put in the first place. Family worship should be practiced by all means, daily. That sanctifies the home as nothing else. With all the happy freedom of home, there would be a quiet decorum, mutual regard between all the members of the household, kindness, unselfishness. The nurture and admonition of the Lord is not scolding, nor harsh-ruling, but helpful training, teaching, chastening, encouraging, restraining, in order to develop the heart and life. In such a home the children will honor and obey their parents; the husband will love his wife, the wife love and regard her husband.

The Wife and Mother. It is notable that when God teaches concerning the home, He begins with the woman. The man is the head of the house; yet the woman makes the home, and gives it its character. (See the verses immediately preceding our lesson-text, Eph. 5:22-24. Also 1 Pet. 3:1-7).

"House-ing" and "Home-ing." Dan Crawford, African missionary, was telling how he taught the natives to build better houses. In the old style savage hut where nightly people and beasts huddled together in filth and vermin, he said, it was not possible to live a Christian life. So he drew plans of simple two or three-room cottages with a little porch in front, and taught them how to build them, in orderly rows along a straight street he had laid out for them. "This great work done, I spent the night in prayer that God might give them homes. I could house them, but only God can home them." This is very true. Even if in our country a pleasant home be found which is not Christian, it must be remembered that Christianity has made it possible, and that the indirect influence of the gospel has deeply affected the spirit and ways of people. Compare conditions in non-Christian countries.

"These are fine homes along here," said a stranger as he viewed a street in a wealthy residential district. "Fine houses, indeed," said his companion, "but I would have to know the people before I could tell what sort of homes they are."

Next to Heaven. A good, sweet Christian home is the place next to heaven. It is in fact, patterned after the home of God, where law and love combine in happy harmony. Who can estimate the blessing of the child that is privileged to grow up in a real Christian home?

QUESTIONS FOR CLASS USE.

1. The Subject of the Lesson?
2. What has the Golden Text to do with it?
3. What institution is the foundation of the home?
4. What is the husband's place?
5. What his obligation toward his wife?
6. What the wife's duty toward the husband?
7. What the children's duty toward their parents?
8. How should they conduct themselves toward one another?
9. What obligation of parents toward children?
10. Name some of the virtues and blessings to be found in a Christian home.

THIRD LORD'S DAY LESSON OF FEBRUARY.

Lesson 8.

February 20, 1927.

SERVING IN AND THROUGH THE CHURCH.

Golden Text: We are God's fellow workers.—1 Cor. 3:9.

Lesson Text: Matt. 5:13-16; Acts 2:42-47.

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

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

Verses 46, 47. How often did they meet? Where? Where did they go for their meals? (How can we tell that the "breaking of bread" in v. 42 is an act of worship, and that in v. 46 a common meal? Notice context.) Did they have joy and gladness? Whom did they praise, and why? How were they regarded by the populace? Did that last always? (8:1) What did the Lord do day by day? What body was this to which the Lord added them? (See Acts 5:11). Will the same Lord today add those that are being saved to the same church upon the same conditions?

Questions on Lesson Text.

Matt. 5:13. Who says this? To whom? (Matt. 5:1, 2). Who is the salt of the earth? What is salt for? If it loses its one only virtue, is it good for anything else? What is done with it? If a Christian loses his saving savor, is he good for anything more?

Verses 14, 15. What other place do Christians fill with regard to the world? Are they under everybody's notice and observation? Did God mean that it should be so? How did the Lord illustrate that?

Verse 16. How does their light shine? Before whom? To whose glory?

Acts 2:42. Who were "they"? (See Acts 2:36-38, 41). How was their new spiritual life (individual and as a church) maintained? What was the first item? (1 Pet. 2:2). The second? (1 John 1:3, 7). The third? (1 Cor. 11:23-29; Acts 20:7). The fourth? (1 Thess. 5:17). What does "continued steadfastly" mean?

Verse 43. What came over every soul of the church? Does that mean dread and terror, or a deep reverence and respect? How was the Divine presence and power manifest among them?

Verses 44, 45. How far did their love and fellowship go? How did they disburse their money? Was this voluntary or was it required of them? (See Acts 5:1-4).

GENERAL QUESTIONS FOR STUDY.

What is the subject of this Lesson? Where is the first part of the printed lesson found? Was the church in existence then? (See Matt. 16:18). But does this teaching of the Lord Jesus strictly apply to the church? (Comp. the seven golden candlesticks of Rev. 1:20).—When did the church come into existence? (See Notes). According to the printed lesson, what is the service the church is to do in the world? In what way, as the Salt, does it counteract the corruption? How as light send forth an illumination? (Cp. Phil. 2:14-16). Is it possible to serve God otherwise than in and through the church? (See Notes).

NOTES AND TEACHING POINTS.

What is the Church? The church is the House of God (1 Tim. 3:15) the spiritual temple, built of living stones (1 Pet. 2:5), in which God dwells by His Spirit (1 Cor. 3:16), and of which the Lord Jesus Christ is the one Rock-foundation (1 Cor. 3:11) as well as the Chief Cornerstone (Eph. 2:20-22). The church is the Body of Christ of which He became Head when He was raised from the dead and exalted at God's right hand (Eph. 1:20-23). Every member of the church is a member of the Body (1 Cor. 6:15 (first clause) and 17) His own flesh, as it were (Eph. 5:29, 30); each member having its own place and function. (1 Cor. 12:12-27). The church is the Bride, the Lamb's wife (Eph. 5:23-32).

This is the teaching concerning the church as a whole. Each local congregation is independent, and represents the church in its place. But what is true of the church universal, is true of every component part thereof, and applies even to each individual member, because all share in the common position and privilege.

When the Church Began. There is some misunderstanding as to this point. The church was not yet when, in the latter part of His ministry, the Lord Jesus said, "Upon this rock I will build my church." As the House of God it could not have existed until the Foundation was laid, and the Holy Spirit came down and took up His abode in it. Not until then did the disorganized assembled materials become the House of God. As the Body of Christ it had no existence as an actual thing until Jesus was given to be its Head—which was not till after His resurrection and exaltation. (Eph. 1:22, 23). As the Bride, she was not until (after the analogy of the first Adam, who went into a deep sleep) the Lord Jesus had died and purchased her with His blood. On Pentecost all conditions were fulfilled, and the church there began. How men became members will be seen from Acts 2:36—41 and 47.

Serving in and through the Church. It is manifest from the above that no man is saved nor can any man render acceptable service to God, unless he is in the church. If it is necessary that we should be bought with the Blood (Acts 20:28); that we should be of the house of God and that the Spirit of God should dwell in us; if we must be united to Christ as members of His body, sharing in His life and power (Comp. also the Vine and branches in John 15)—before we can be accounted as a saved people, and before we can do God's service—then each one that would serve God must do so in the church, as a member of it. Whatever such a one does in the way of acceptable service, whether privately, as an individual, or in conjunction with other members of the congregation, is done "in and through the church."

All the Christian's service should be done in and through the church, that the glory may go to God" in the church and in Christ Jesus." (Eph. 3:21). There is no good work that God ordained which cannot be done through the church. We need not and ought not join man-made organizations, religious or other, in order to do God's service.

The Manner of Service. It is the church's calling to serve the true and living God (1 Thess. 1:9, 10). Fundamentally we bring our bodies as a living sacrifice, putting ourselves at His disposal (Rom. 12:1). It is for such to set forth God, through Christ, before the world (1 Pet. 2:9); to send forth the light of the gospel, and by their conduct and good works, done in Jesus' name, to let their light shine before men, to the glory of God. Consider the following passages, Eph. 2:10; Phil. 1:11; Tit. 2:12-14; Gal. 6:10. They are also intercessors on behalf of all men. 1 Tim. 2:1-4. By their prayers, teaching, and example, they exert a saving influence on the world. But if

Christians decline in faith and become worldly, the salt has lost its savor and is thenceforth worthless, fit only to be cast out.

The hope of the church, however, is not that it can by and by make the world better, but the coming of Christ.

QUESTIONS FOR CLASS USE.

1. What is the title of the Lesson?
2. The Golden Text?
3. What is salt for?
4. Who is the salt of the earth?
5. Does salt do any good if kept in a vessel by itself?
6. What if the salt lose its virtue and strength?
7. How would you think the salt loses its savor?
8. Who is the light of the world?
9. Why is the church like a city on a hill?
10. Why does the Lord set the church on high before men?
11. How does the church let its light shine?
12. Is the glory to go to it, or to God?
13. Who are the people spoken of in Acts 2:42? (See vs. 37, 38, 41).
14. How did that first church maintain its own life? (v. 42).
15. How did they manifest their love among themselves?
16. How did they conduct themselves in the eyes of the world?
17. Am I a member of the New Testament church?
18. If not—how can I become one?
19. If yes—in what ways can I serve God?
20. Am I doing so?

FOURTH LORD'S DAY LESSON OF FEBRUARY.

Lesson 9.

February 27, 1927.

MAKING THE COMMUNITY CHRISTIAN. (Temperance Lesson)

Golden Text: Have no fellowship with the unfruitful works of darkness, but rather even reprove them.—Eph. 5:11.

Lesson Text: Gal. 5:13-25.

13. For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. 14 For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the spirit and the spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, 21 envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is Love, joy, peace, longsuffering, kindness, goodness,

Questions on Lesson Text.

Verse 13. For what did the Lord call us? Is liberty the same as license? What must control us? What do we become under the constraint of love?

Verse 14. Where love controls is law needed? Why is every duty to our fellowmen comprehended in love? (See Rom. 13:8-10).

Verse 15. Where love is absent what will be the condition? Is there any good or blessing in that to anybody concerned? What will be the final result?

Verses 16-18. What is the "flesh"? (The old human nature). What is the best and only real preventive of our walking in the lust of the flesh? What is it to walk by the Spirit? (Comp. Rom. 8:13). Can anyone do both at once? Why not? Do we always have to go contrary to the one in order to comply with the other? Why is one who is led by the Spirit superior to the law? (1 Tim. 1:9, 10. Comp. vs. 22, 23 below).

Verses 19-21. Are the works of the flesh easily recognized? How many are named here? (15) Am I prone to hold enmity? To stir up strife? To be jealous? To be hot-tempered? To be factious? To envy others? Or

faithfulness, 23 meekness, self-control; against such there is no law. 24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. 25 If we live by the Spirit, by the Spirit let us also walk. 26 Let us not become vain-glorious, provoking one another, envying one another.

the real fruit of the Spirit? (See Rom. 8:8, 9). How do we know the mind of the Spirit? (By the Word). If we follow the impulse of the indwelling Spirit (v. 16) what will be the fruit the Spirit bears in our life? How many items? Are all these different fruits, or is all of it one fruit? In whose life was the fruit of the Spirit perfectly manifested? Can any law, human or Divine, condemn such a life?

Verse 24. What is said of those who are Christ's? When and how was this first done? (Rom. 6:2-6). Must we therefore live according to this new position which was given us in Christ? (Rom. 6:11-13; 8:13; Col. 3:5).

Verses 25, 26. Do all in Christ live by the Spirit? (Rom. 8:2, 10). Ought we therefore also walk by the Spirit? Is the conduct described in verse 26 walking by the Spirit?

NOTES AND TEACHING POINTS.

The Title of the Lesson: "Making the community Christian." This is a mistaken title. The only way a community can be made "Christian" is by the people of the community becoming Christians by faith and obedience to the gospel of Christ. Men do not become Christian by cutting out wickedness and cultivating virtues, but by faith in Christ and being "born of water and of the Spirit." (John 3:5). A Christian is a new creature (2 Cor. 5:17) created in Christ Jesus unto good works. They are redeemed (Eph. 1:7) justified (Rom. 5:1) sanctified (1 Cor. 6:11) and are made children of God (Gal. 3:26, 27). These (and these only) receive the Spirit (Tit. 3:5, 6), and these only can live by, walk by, and bear the fruit of, the Spirit.

True a strong influence for righteousness is exerted upon the moral and social life of a community by the presence of true Christians among them. But this is only a by-product of the gospel, and not the same thing as "making the community Christian," excepting only to the extent as some may thus be led to come and actually become Christians.

The Golden Text. If any Christian influence is to go out from us we must be careful to take no share in "the unfruitful works of darkness" which are carried on by the world. Those would include all that is wrong and doubtful, in business, in amusement, and in general conduct. That is the same thing as keeping oneself unspotted from the world. (Jas. 1:27). If a Christian does as Rome does when he is in Rome, the salt has lost its savor. Many have done that, and have lost all hope and peace and power for God, and have become worthless, to their Lord. Instead of participating in the world's ways, we ought to rather reprove its evils. We will not be friends of the world that way, but the friendship of God will be ours.

Walking by the Spirit. Go carefully through the Questions above. The Holy Spirit fulfills an important function in the Christian life, impelling us to a Christlike life, and enabling us to walk acceptably and bear the fruit of the Spirit. We can resist the Spirit, quench the Spirit, grieve the Spirit, and we do that when we choose to walk by the flesh. The work of the Spirit in us is not felt as a strange power within. He works through the Word, and in and through the functions of our own minds and wills: but the Spirit is nevertheless there and works, the fruit being the evidence; and it is only through Him that we can live that new life. (Rom. 8:8, 9).

QUESTIONS FOR CLASS USE.

1. The title of the Lesson?
2. Why is the title misleading? (See Notes).
3. How can Christians most benefit their community?
4. Can a true Christian life be lived without the Spirit?
5. How avoid fulfilling the lusts of the flesh?
6. What are the works of the flesh?
7. What is said of those who practise such things?
8. What is the fruit of the Spirit?

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WORD AND WORK

HOW GOD ANSWERED.

"I ask'd the Lord that I might grow
In faith and love, and ev'ry grace;
Might more of His salvation know,
And seek more earnestly His face .

"'Twas He who taught me thus to pray,
And He, I trust, has answer'd prayer;
But it has been in such a way,
As almost drove me to despair.

"I hoped that in some favor'd hour
At once He'd answer my request,
And by His love's constraining power
Subdue my sins, and give me rest.

"Instead of this, He made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

"Yea, more; with His own hand He seem'd
Intent to aggravate my woe;
Cross'd all the fair designs I schem'd,
Blasted my gourds, and laid me low.

"'Lord, why is this?' I trembling cried;
'Wilt Thou pursue thy worm to death?'
'Tis in this way,' the Lord replied,
'I answer prayer for grace and faith.

"'These inward trials I employ,
From self and pride to set thee free;
And break thy schemes of earthly joy,
That thou mayst seek thy all in Me.' "

—Selected.

WORDS IN SEASON.

R. H. B.

"OH WHAT PEACE WE OFTEN FORFEIT!"

If we but knew—or if, knowing, we believed—how many a heavy burden and grievous heartache we would be spared! If our eyes were opened to perceive how perfectly useless and unnecessary are our frettings, our fears, anxieties, envies, wraths, jealousies, excitements—we would take a wiser course. Whence come these things? Come they not hence, even of our desires

that run riot in our hearts? We lust, but have not what we want; we crave and covet, yet cannot obtain; we strive and war, and make nothing by it. *We have not because we ask not.* (Jas. 4:1, 2). For all the things we fret and worry about are obtainable from God: we could have everything we want from Him. If I am not getting what I need or desire or what is due me; if people and circumstances seem to work against me; if others are wronging me or taking unfair advantage of me; if unfortunate circumstances thwart my hopes and plans; if the evil-doer is bringing wicked devices to pass—whatever the specific thing is upon which my care turns, I might bring it to God and ask of Him. If it were the attainment of some desired possession, the turning of some one's good will and favor, the retrieving of some loss, the winning of some success, the supply of some needed power or ability, the getting of some vindication, some recognition, some right due—for these are the things that people fret and fight and rage and sin over—I could present my desires to God and make my requests known to Him. And that would be the surest and most satisfactory way of obtaining every *good* thing, if we want it in the right way. In fact it is the only way to really get these things. For every good gift and every perfect gift comes from Him. Out of His open hand all that my soul longs for can be supplied.

“WHOM HAVE I... BUT THEE?”

“God is the Fountain whence ten thousand blessings flow.” We are forever wearying ourselves hewing out cisterns, broken cisterns that can hold no water. Yet in God we have all we want—however we may imagine that we want this or that apart from Him or in our ignorance vainly hope to satisfy the desires of our heart with objects after which we strive in self-will. But if we could trust Him and commit our way to Him, He would bring all to pass. “Delight thyself also in Jehovah and *He will give thee the desires of thy heart.*” (Ps. 37:4, 5). For, what is too hard for Him? He can accomplish the seemingly impossible, in ways that thou knowest not. You have no one to look after but God, no one else to fear, no one else to please. Set your love upon Him, and He will see to all else. “Rest in Jehovah and wait patiently for him.” (Ps. 37:7).

“THE DESIRES OF THY HEART.”

Yet—what are the desires of my heart? Do I know? Yea, I *think* I know. But *do* I know? How often have I seized on what seemed to be bread and found it a stone? Or, when I grasped at the fish I coveted saw I had hold of a serpent. Back of the special things we consciously desire, there is a hunger of the heart, too often misunderstood and ill interpreted. Often I find that the thing I thought I wanted does not meet that inner want at all. The fact is I do not know really what I want, and it is good that God understands the cry of my heart better than I do. So he refuses me the stone that looks like bread, and sometimes gives me bread that looks like stone. Again, He may give

me precisely what I ask—He often does; and then, how good it is! But whether or not, could I not trust Him to do the one best thing for me always? "But it is so long to wait for God to give me what I desire," one burdened soul said. Then do you think *you* could get it more quickly for yourself? Is self-will wiser and kinder than Love? Sometimes it is long; then it is because it must be so. Perhaps, by your very submission and childlike trust you could have shortened the time yourself. Oftener the answers will come quickly. Sometimes you will not get the thing you have asked at all; yet, if you have asked aright, your prayer is not lost; you will get what really meets your heart's inner want. There needs no hopeless regret of the past, nor fretting over the present, nor dread as to the future. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:6, 7).

A GOSPEL OF THIS WORLD.

When faith declines great emphasis is laid on morality and on social service. It is the instinct of self-preservation—for preachers *must* have some sort of message, and churches some excuse for existence, else they must go. When the true gospel is abandoned they must substitute a gospel of this world; and having lost hold on the supernatural they will specialize on the natural. When there is no assurance as to the hereafter we naturally stress the things that now are, and make much of matters pertaining to our present existence. So these Abu Ben Adhems raise much ado over human projects of world-betterment, and seek the justification of their calling in all manner of social service, and political and community uplifts, and movements for clean living and earthly welfare. This they consider as "good works;" and they say that "good works" after all, is the thing, and that Christianity is not so much a creed, a theory, or a matter of dogmas concerning Christ's person, and the infallibility of a book, and doctrine as to heaven or hell in the hereafter, but a life of kindness and uprightness today, in accordance with the Golden Rule. Now this strikes a great response in the hearts of unregenerate humanity. Which is only another proof of man's blindness. The Divine "dogma" of the gospel is as much more important than the life and the good works as the tree is more important than the fruit. And if they say that the tree exists only to bear fruit, and that apart from the fruit the tree is worthless, we reply that there can be no fruit unless there first is a tree; for in the tree and in it alone lies the only hope of the fruit, for evermore. They say in effect, Never mind the Vine: give us grapes. And they know not and will not believe that men are dead in trespasses and in sins, and need first of all to be made alive in Christ Jesus, by the grace of God through the gospel; and that none are saved by "works of righteousness which we did ourselves" (Tit. 3:5) "lest any man should boast;" that first of

all, by the blood and power of our Lord Jesus Christ and in the Spirit of our God, we must be fitted and enabled. For "they that are in the flesh cannot please God." "We are His workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them." (Eph. 2:8-10).

But God's redeemed ones ought to be all the more zealous to maintain good works in the Lord, and abound in them, that the truth of the gospel may be made manifest.

WORLD-BETTERMENT.

It is natural for those who do not understand God's ways, and those who have surrendered the vital faith, that in their hopes and dreams of world-betterments, they should turn their attention to earthly conditions and human measures. They take supreme interest in political agitations and movements; they strive for legislative reforms, civic righteousness, prohibition, so-called "blue laws," etc. Such efforts are well intended, and not evil in themselves. But we do not overestimate them. They are the by-products of the gospel, occasioned by the raising of the standards of public opinion, which in turn is due to the presence of the Bible and of the people of God in our midst, who shine as lights in the world. But such things do not constitute the mission of the church, nor of God's children. Political and social reform is not salvation, and has nothing directly to do with it. "One ounce of regeneration," someone has said, "is worth a ton of legislation." It would be better to bring one soul to Jesus in the obedience of faith than to put through any sort of legislative reform. It would be far more to God's purpose. There is joy in heaven over one sinner that repenteth; but I doubt that all the doings of all the legislative bodies taken together would stir so much as a ripple up there.

CHRISTIANITY AND WAR.

When churches and preachers engrossed in earthly things begin to employ the strong arm of the law to attain their ends, they will go on also to wield the sword. That is logical. During the world-war the government depended to a great extent upon church-organizations and religious leaders to stir up and sustain the war-spirit, which is so necessary to a nation's success in conflict. "In all my campaigns during the war," said Fred B. Smith (who was then employed to stir up war-enthusiasm) "I never spoke to but one audience that was solidly for war, and that was an audience of preachers." Yea, and how many thoughtful people saw the inconsistency of that attitude with the gospel of the Lamb of God, and thus lost respect for the church, for preachers, and for the gospel message?

But now, as if to make up for former failures, some of the same parties that then agitated for war are seen agitating for world-peace and disarmament, which is not any more of their business, and just as ill-advised. They know not what they do, nor whereof they speak. They are as children playing with firebrands.

THE WORLD AND THE CHURCH.

There are religious teachers and leaders who have never learned to discriminate between the church and the world, neither have they understood the purposes of God. They are committed to the vain notion of a universal Fatherhood of God and a universal brotherhood of man. They do not know that God hath visited the nations to take out from among them a people for His own name (Acts 15:14); that only those who are "born of God" are God's children; that some are "of God," the while the whole world lieth in the Evil one (1 John 5:19), the "prince" and "god" of this world (John 14:30; 2 Cor. 4:4). They do not believe that the world (as distinct from Christ's redeemed) are actuated by the "prince of the powers of the air, the spirit that now worketh in the sons of disobedience" (Eph. 2:1, 2). And because of such ignorance and unbelief they have fallen into the error of thinking that Christianity is a sort of world-religion, that the world as it now is, is Christ's domain and should be regulated by the example and precepts of Christ. That is no small mistake, and one that will yet result in vast consequences. The figure of "Christian nations" has already done great mischief to the dishonor of Christ's name. During the war the heathen world wondered at the awful ferocity of these "Christian nations," and formed their own estimate of such a Christ and his vaunted religion; just as now the heathen are being treated to exhibitions of the supposed manners and morals of "Christian America" by means of the vilest sort of movies that emanate from this "Christian" country, which even the dull heathen conscience condemns and repudiates with shame and disgust. Just so the average Jew imagines that every Gentile is a "Christian;" and of course they know nothing else than that the bloody Roman and "Greek Orthodox" churches that have persecuted them in other times and in other lands with unspeakable brutality, are standard forms of Christianity. But those only are Christians who have become such by personal faith in Christ Jesus, in accordance with the gospel; in whom dwells the Spirit of God, and in whom the fruit of the Spirit is seen. (Gal. 5:22, 23).

PREPAREDNESS.

From time to time war-clouds arise upon the horizon and blow over. But all the elements of war—of a great world-war—are present, and the nations are far better armed and equipped than in 1914. Sometime, much sooner perhaps than we may think, the clouds will overspread the sky and break suddenly in a conflict of nations, which, so far as present indications go to show, will be much vaster and more terrible than was the recent world-war, and which may mark the final crisis. When that hour comes will Christian young men again be granted the privilege of choosing non-combatant service, for conscience' sake? And, whether or not, will there be again some who for the will of God will refuse to engage in bloodshed, and will gladly bear reproach, persecution, suffering, for Jesus' sake? We need strength and

grace for the coming days. While yet the days of peace are with us, let us settle those convictions and purposes deep in our hearts so that the breaking storm may find none of us unprepared. And meanwhile let us pray earnestly for "Kings and all that are in high place; that we may live a tranquil and quiet life in all godliness and gravity." (1 Tim. 2:1, 2).

THE CHRISTIAN AND CIVIL GOVERNMENTS.

The Christian who understands God's word and his position in the world is neither militant nor pacifist. He is in the world, but he is not of the world. He is Christ's. For his Lord's sake he renders faithful, loyal obedience to the civil power, as a law-abiding, respectful, submissive subject; complying with every ordinance and requirement, except where such obedience would be in opposition to God's command and teaching (For "we must obey God rather than men," Acts 5:29). If any civil power should require of him that he should lie, kill, steal, commit adultery, bow down to idols, it is the Christian's obligation toward God to refuse; but in whatever is not wrong in itself it is his obligation toward God to obey. But he has no commission to meddle with the affairs of this world's powers, neither to foment war nor to try to deprive the civil government of that which is its only means of defending its existence and protecting its subjects:—*the sword*. None of this is our concern, even as it was not Christ's when He was here, nor His apostles'. In due time He will come, and in the new order which will ensue after the judgments of the Day of the Lord the nations shall learn war no more. Till then let us abide.

MADAME SCHUMANN-HEINK AND CIGARETTES.

It was somewhat of a shock to many who had thought better of Madame Schumann-Heink to see her photo-cut placarded in certain cigarette advertisements which ran through the newspapers, together with an autograph reproduction of her personal recommendation of a certain brand, with the statement that they were "kind to her throat." Now Madame Schumann-Heink in all her great fame and success, won by her marvellous voice and almost superhuman toil, has been a woman of principle, womanly, honorable, highminded. She brought up alone her family of children, and she was a faithful and true mother to them. In all her life she has upheld standards of noble womanhood. How disappointing and disheartening it was to those who had known of her, to learn now that she was an addict to the cigarette habit!

But a second shock came with the report that Madame Schumann-Heink was nothing of the sort—that she had never given such a recommendation of any sort of cigarettes, that she had never granted permission to any cigarette concern to use her picture or her name, and that *she had never smoked a cigarette in her life!* She was horrified and justly indignant over this public slander and the unscrupulous methods of American cigar-

ette manufacturers and advertisers. Let us hope that the public may learn the truth in the case and share her indignation, and that it may prove that these unscrupulous hucksters who are trading upon the weakness of a nation, have for once overreached and defeated themselves.

The cigarette makers have been moving very cautiously, but steadily, toward the end of advertising to women direct. As yet they fear public feeling and interference by reformers. But they are biding their time, meanwhile edging up step by step, when they can openly placard winsome womanhood smoking their cigarettes, without too much shock to the public sensibilities. The indications are that such a day is not far off. The public has become accustomed to much that once shocked—it is not likely to balk at this very long.—Yet, if those who love their people and their country could realize the serious significance of a degraded womanhood—! But the public conscience sleeps.

THE OLD HYMNS.

There is no heritage that has come down to us out of the past more precious than the majestic hymns our forefathers sang.

Inspired of God, born in the hearts of men and women whose lives knew struggle and victory, these beautiful old hymns breathe the aspiration of fervent souls toward God. What uplifting worshipful service ascends to the Creator when hundreds of voices blend in reverently singing *How Firm a Foundation*, or *Amazing Grace!*

In this hectic age of feverish haste our children are in danger of missing this glorious heritage. There is a deplorable tendency toward jazz in the churches. Syncopation and meaningless rhymes too often fill the houses of worship and set the restless feet of youth to keeping time.

Consciously or unconsciously the mind responds to music, and jazz is not conducive to worshipful service. Particularly noticeable is the tendency toward gay and meaningless music in "revivals" and "protracted meetings." Too often a blatant song-leader is employed who introduces a sort of slap-stick comedy into his methods in order to "draw the crowds." After a mad gallop through half a dozen or more songs of cheap sentiment and syncopated time, accompanied by a musician who pounds the keys with fancy-tickling trills and runs, people are sometimes swept into the church on this tide of emotionalism, never having felt any repentance for sin.

The magnetic gospel of the Son of God needs no cheap embellishment. Oh, if the ministers of the land realized that the great restless heart of humanity is hungering for the simple Bread of Life! Oh, that we might have a revival of the grand old hymns, rich in sentiment and truth!—*Maude Dillard Fryer, in Western Recorder.*