

WORD AND WORK

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

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NEWS AND NOTES.

"Work on the new church building for Central Church, Chattanooga, is progressing splendidly. We hope to have house complete within two months. The brick work is finished and the roof is on.

I am having a class in the Bible every night this week with the young people of the Church."—E. H. Hoover.

"The article, 'Dawn Doctrine,' in June Word and Work, appeals to me. I enclose check for \$1 toward putting it into a tract. So many are being led astray by Russellism that I wish we had some good plain writings to hand out. It is such a long route to go into the homes and discuss the question with those that need it. I have for some time thought of writing you asking for the best literature on the subject."—O. S. Boyer, Bedford, Ia.

Who else will help to put this remarkable Expose into a tract? Also the recent series, "Real New Testament Missionary Work"?

From L. E. Carpenter: "I just closed a good meeting at Southside, Beaumont, Texas, with more than 20 restored and all the old troubles settled. Many almost shouted for joy as these old troubles that had hindered for years were removed. Four took membership, among them a teacher and fine worker."

Quantity purchasers of our alphabetical hymnal since last report: Dugger, Ind., Pennsville, O., Rosston, Okla., Roachdale, Ind., (Baptist), Marysville, O., Howesville, W. Va., Eubank, Ky., Ash's Creek, Ky., East Toronto, Can, Calgary, Alberta (Central Christian).

"Two more added to the Lord's House since I wrote you."—A. E. Firth, East Toronto.

From Linton, Ind., "Stanford Chambers held a fifteen days' meeting here, with 17 added from all sources, 9 of them by primary obedience. The messages were fresh and wholesome, and the church was greatly edified."—Frank L. Wheeler.

Brother Chamber's report: "I had an enjoyable and fruitful season with the saints at Linton. Nine repentant believers were baptized and a number were restored from denominationalism. F. L. Wheeler who ministers there is a true yokefellow and is strong in personal work. The Linton

church has a future if it gives itself untiringly to teaching the young in its field. This, some faithful souls there are endeavoring to do."

"I am helping Brother Bonner in a protracted meeting in W. Cleveland, Ohio."—J. Madison Wright.

From Edward Kranz, Cynthia, Ky.: "I was with the church at Eubank the fourth Lord's Day in May. Had three good meetings. One, whose wife I baptized three months ago, made the good confession. Now both seem happy in the Lord."

"Brother Jorgenson: 'I have never said a word to you about your song book, 'Great Songs of the Church.' This, however was not because I do not appreciate the book, and the great service you have rendered on behalf of rich, spiritual and soul-stirring music. But now I want to say I think you have rendered the disciples an inestimable spiritual service by giving them the 'Great Songs of The Church.' For an all-around song book, suited to all occasions for work, worship and service in song—sweet, soul-stirring, deeply spiritual and scriptural in the praise service of God—I consider it in a class by itself, the best song book we have."—John E. Dunn.

From Abilene, Texas: "Please give notice of our August meeting here. We are using tent of 3,000 capacity; \$500 for publicity alone. This is to be a West Texas meeting with the three congregations of the city co-operating to really evangelize Abilene and vicinity. Invitations are extended to all who can attend and accommodations will be arranged for all visitors. W. D. Campbell preaching, Jack Meyers song leader. Broadcasting sermons if static will permit. We are attempting to duplicate the Nashville meeting according to our scale."—F. B. Shepherd.

From Dallas: "Interest at Peak and Main Street is very encouraging. Having the best attendance in the history of the church. The past two Sundays there were two baptisms, two restorations, and three to place membership with us."—J. E. Blansett.

The Living Message, that excellent Weekly, formerly of Harper, Kansas, has moved to Morrilton, Ark.

A good letter from Alex Stewart, Toronto, bears more good news almost than we have room to print: "We are greatly encouraged at Bathurst St., through the labors of Brother Klingman—You have had the good report from Fern Ave., and Wychwood church has had the best year in her history—21 added, 12 of them by baptism; and now Brother McKerlie, a fine, scotch evangelist is located with them. East Toronto is going right ahead and getting ready for big things.—I am still going to Pekin, N. Y.,—my fourth year—and also to Pine Orchard. At Niagara Falls, N. Y., the brethren are meeting every Lord's day, I go there afternoons on my day at Pekin."

Louisville News: Brother Boll is in a meeting at Peak and Main St., Dallas, going there from a mission effort at Natchitoches, La., a Normal School town.

Stanford Chambers began at Tell City, Ind., June 19; E. L. Jorgenson at Henning, Tenn., June 24. D. H. Friend is back from a good meeting at Ripley, Tenn.

Maurice Clymore is preaching in an unusually good tent meeting at Craig Ave., mission, with many turning to the Lord. J. R. Clark's meeting with "Baird St. Mission" (now on Portland Ave.) brought a number of accessions also.

J. E. Thornberry preached at Portland Ave., June 1. His lessons were even better than usual.

A large union meeting, addressed by John E. Dunn, was held at Portland Ave., church June 25, in the interest of "Christian Education." Brother Dunn's work in the Louisville District has done good and only good.

"WE ALL DRINK OF ONE CUP."

STANFORD CHAMBERS.

"The cup of blessing which we bless" is but one cup. Of that one cup have all the saints been partaking from the time the Lord's table was first spread. Time, place and number of disciples do not affect the matter. Paul at Ephesus together with the saints there at the time he wrote and the saints at Corinth all blessed and drank the same cup, "the cup of the Lord." In like manner did they and do we all partake of one bread. The necessary number of containers of the fruit of the vine and the number of plates of the bread do not destroy the oneness of either. In each case there is a unifying purpose and use which makes the many one. Just as in the world there are millions of Bibles, yet to us there is but one Bible, and just as there are thousands of churches of Christ, even as many as there are congregations of disciples built upon the one foundation, yet to us there is but one church; and again there are as many baptisms as individuals yielding obedience to this command of God, and yet to us there is "one baptism" just so to us there is but one cup however many containers may be used in the distribution. We all drink of one cup, the "communion of the blood of Christ."

Observing further, we note the cup (singular) of demons (1 Cor. 10:21) and again the table (singular) of demons though, without doubt in the idol's temple were many cups and even many tables. So the purpose to which they were devoted made one of the many. In the same chapter it is stated that Israel "drank of a spiritual rock that followed them; and the rock was Christ." The rock that followed them was not the same material rock, but the blessing and care of the Lord followed them so that wherever they camped and lacked water Moses could smite or speak to some material rock there and living waters would gush forth to quench their thirst. A unifying purpose and use made of a plurality of rocks one rock. The three thousand of Pentecost and the thousands afterwards added surely used a plurality of cups, and yet they all drank of one cup. Even so may we.

Strenuous positions regarding the cup have been taken by Christians at different times and places which have been injurious to them and those their positions are sometimes imposed upon. In these days when State and local Boards of Health and indeed the whole medical world have waged war on the common drinking cup and have discouraged its use even in communion services until the majority of assemblies use the individual cups, and when in those that do not are members who feel that they ought, since there is no principle of the Lord's will violated or involved in the matter of itself, there should be no objection urged against the use of individual cups; for even then we may all partake of one cup even as we all learn or preach from the one Book, if we all have the Spirit of Christ. In brotherly love let us "do this in remembrance" of Him until He comes to bring us home.

LESSONS IN THE PROVERBS.

R. H. B.

"THE POEM OF THE TWO PATHS." (PROV. 4:10-19).

Here is a sweet and beautiful little poem. But it is not *merely a poem*. It was not composed just to delight the ear and the mind. It is not merely a gem of classic literary beauty. A famishing traveller in the desert came upon a spot where a caravan had lately been encamped, and there found a leather pouch that had been left behind. Trembling with eagerness he opened the pouch, and, lo, it was full of diamonds and pearls. "Nothing but gems!" he cried out, disappointed, and flung it from him. People cannot live on gems. But man doth live by every word that cometh out of the mouth of God. And this is God's word. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work." The outward dress of the message has been made charming and beautiful, to attract the mind; but it is in the message itself we find its real value and power.

It is a father speaking to his son. In the first stanza he speaks of the good path; in the second he warns against the evil path; and in the third he puts them side by side in vivid contrast.

I.

Hear, O my son, and receive my sayings;
 And the years of thy life shall be many.
 I have taught thee in the way of wisdom;
 I have led thee in the path of uprightness.
 When thou goest thy steps shall not be straitened;
 And if thou runnest thou shalt not stumble.
 Take fast hold of instruction—
 Let her not go:
 Keep her—
 For she is thy life.

The son, it appears, is about to leave the parental shelter to start out into the world. How great and manifold are the temptations and snares awaiting him! "Hearken then, my son," says the father. "I want you to live long and be happy. I have brought you up aright. I have *taught* you in wisdom's way. I have done more (for teaching alone does not meet the need)—I have led you, by example and training, in the right way. If you pursue this path you will make none of those fatal mistakes which embitter and ruin men's lives, and often bring them to an early grave in shame and grief. In this path you can go without fear, and run without stumbling. Hold firmly to the Teaching, and let it not slip away from you. Treasure it, cleave to it; for upon it depends thy life." Such is the tenor of the old father's parting counsel. It was in wisdom's way he had taught the young man;

it was in paths of uprightness that he led him. For the two, wisdom and uprightness, are inseparable. (Recall 1:3 and 2:9) Nothing that is wrong or crooked is ever wise. It will bring you no good in the long run. You may seem to gain, but you are losing terribly. While godliness is not a way of gain in the sordid sense, yet godliness with contentment is great gain. While you don't want to be honest merely for policy's sake, yet honesty is far and away the best policy, always. And that regardless of what you may seem to lose by it. It will often seem as though you might gain something by diverging just ever so little from the right way and you may see a hundred excuses to justify you in doing so. But if you do you will pay up in the end with an awful interest—in your character, your welfare, your peace and happiness, the blessedness of your loved ones, and often even in the material things for which you forsook the way of integrity. "Oh what a tangled web we weave, when first we practice to deceive." The man that does wrong injures himself most of all. He over-reaches his own interests; he lays in wait to trick his own self; he plays a game against his own soul, both in this world and in that which is to come. That is why the Book speaks of him as *a fool*. Walk in the path of wisdom, the path of truth and righteousness.

II.

Enter not into the path of the wicked,
And walk not in the way of evil men.

Avoid it,

Pass not by it,

Turn from it,

And pass on.

For they sleep not except they do evil;
And their sleep is taken away unless they cause some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.

This is the evil path. It is the path of wicked men and evildoers—the course they pursue. Into that do not enter, nor walk in it. For, as some one has said, "When you go a step with the devil you will walk a long way with him before you are through." The pull of gravitation is so strong; the suction of the whirlpool is so powerful, that your safety lies only in staying at the utmost distance. Did you hear the story of the man who advertised for a first-class coach-driver? "How near could you drive to the edge of a precipice without danger of going over?" he asked one of the applicants. "I can drive within a foot, sir, with perfect safety," he replied. "And you?" he asked another. "I can go within six inches and never go over," answered he. "And you?" he asked a third. "Sir," said he, "I always keep just as far as possible away from an edge." "You are the man I want," he said. For all those that get close to the edge will one day slip

over. Very few men start out with purpose and intent of becoming criminals or evildoers; and no one intends to go to hell. But they play about the forbidden path, until, like the moth in the candle's flame, they are consumed in it. "Look at me," said the serpent to the tailor-bird. "Not I," said the bird, and flew away. For once the magnetic glitter of the serpent's eye catches the gaze, the poor bird knew it would helplessly flutter to the deadly fangs. So *avoid it*; pass not by it. If you chance within sight, turn from it, and pass on. The miserable men who walk in that way are slaves of evil, and they can no longer free themselves from its spell and curse. "This is the very curse of the evil deed, that it continually must gender evil." They come to find a perverse delight in wickedness, and they rejoice in seducing others into the same ruin. It becomes as meat and drink to them to do wrong; until the leopard could change his spots and the Ethiopian his skin sooner than they could turn from sin.

III.

But the path of the righteous is as the dawning light
That shineth more and more unto the perfect day.
The way of the wicked is as darkness:
They know not at what they stumble.

Here then is the final contrast: the issue of the two paths. Just as more sin is the curse of sin, and deepening darkness the reward of forsaking the Light, so more righteousness, joy, hope, strength, confidence, assurance, peace, marks the path of the righteous man. He goes on from faith to faith, from strength to strength; from glory to glory: "every one of them appeareth before God in Zion."

Have you not witnessed the glory of the breaking day? You saw the stars turn dim and pale, and the eastern sky brightening in the rosy flush of dawn. Gently, slowly, steadily, the victorious light advanced upon the darkness; increasing more and more in power; revealing the landscape that but just a little while ago lay yet wrapped in the shroud of night; lighting up the heavens with silvery glow. Now rolls the sun in fiery splendor upon the horizon. A little while and perfect day has come and the mists by darkness are gone. So is the good man's way. But down in the abyss of fathomless night I hear a hollow echo as of a stone falling, and a cry of one who has stumbled to his doom of hopeless despair. It is the terminus of the path of evil. There all the false glamor and deceitful charm of sin has vanished, and only the dreadful reality remains. He stumbled he knew not at what, for the darkness had blinded his eyes. He has fallen, he knew not whither; save that it is a fall hopeless and irremediable. May God save us from it!

But thou, my son, art going forth into the great, wide world in life's bright morning. Remember the two paths. One of them thou must travel. May you choose and hold, counting no

cost too great, that path that shineth more and more unto the perfect day!

Thus far Solomon; and his words are true, because inspired by the Spirit of truth. Yet, see—a greater than Solomon is here. He has a word even to those who have been taken in the tempter's snare and are hopelessly caught in the tide of the downward path. For He came into the world to save *sinners*. Christ died for the ungodly. Even to Satan's hopeless slaves and victims He says, "Come unto me, and I will give you rest." You may this day by His grace cast off the bitter yoke of sin, and take His yoke upon you—for His yoke is easy, and His burden is light. Jesus is able to save. "Him that cometh to me, I will in no wise cast out." It is our one and only hope, but all-sufficient to every one who accepts it.

FIRST EXPERIENCE WITH EARTHQUAKES.

The Japanese archipelago is the product of earthquakes, or rather of volcanic action, which though not the same as an earthquake, surely did make the earth tremble when these islands were thrust up here from the bottom of the sea. But earthquake tremors are not uncommon here and there are several active volcanoes. Some days earlier there was a shaking sufficiently intense that Bro. McCaleb said he could see the ground move. Sister Bixler ran up stairs to get her baby, but Mrs. Janes thought it was no more of a disturbance to the house than some winds she had known in America. I was not at home and did not notice the phenomenon.

But as we sat at dinner on the third of March in the Bishop-Vincent house, there came a sort of a rustling or scratching sound like mice behind the plaster and it grew more and more intense till the house was shaking perceptibly. It was not the up and down shaking, such as one might suppose, but a side swaying which caused the building to move like a box with neither top nor bottom turned up on its side and rocked to and fro. Sister Cypert, who is a seasoned missionary, was in the room down stairs and jokingly called out: "What are you doing up there?" However, it was no joke with my wife's husband, for it caused a feeling which may possibly be better imagined than described.

DON CARLOS JANES.

Did you get that new name for Word and Work? Our readers are now made up of two classes, those who did and those who didn't. In which class are you? If in the latter why not 'come across?' Too much trouble? Maybe you haven't tried it to find how little trouble it is. Try it. Show Word and Work to your neighbor. If you put the paper in his home, you will do him a favor. Be a neighbor to him. Again you might do some real mission work by sending the paper gratis to some one. Bundle up a dollar bill together with the name and address, mail at our risk and we will do the rest. If you have already sent, a good thing is worth repeating. Can Word and Work count on you? Our mail box will answer. Just address Word and Work, Louisville, Ky."—S. C.

THE MODERN MIND AND THE WORD OF GOD.

We take two texts of Scripture to set forth the idea expressed in the statement above. There are many other texts equally expressive, but these two will suffice. The first of these texts describes the modern mind; the other describes the unchanging word.

In 2 Timothy 3:7 we have a good description of the modern mind, "Ever learning, and never able to come to a knowledge of the truth." The modern mind is always "in search of truth." It never arrives. It always thinks of truth in the abstract. But the Apostle Paul always thought of truth as embodied in the Lord Jesus. To find the Lord Jesus is to find the Truth. The real search for every man is the Lord Jesus Christ. When the soul finds the Savior it has the truth, for truth as in Jesus is the only truth.

The modern mind does not think of truth as static. Indeed, one of its boasted discoveries is that truth is not static. It is whatever the modern mind thinks it to be at the moment. Today it may be one thing; tomorrow quite another thing. Truth as the modern mind conceives it is always in process of development; it is progressive, evolutionary.

TRUTH UNCHANGEABLE.

On the other hand, those who accept the Bible as the revealed will of God look upon truth as static. Truth does not change; it does not grow. Truth abides, eternally the same, no matter what men's thinking may be. Truth is not affected by our belief or unbelief, by our rejection of it or our acceptance of it. Truth is a definite, positive objective, unchanging deposit—living and abiding. This thought is set forth in 1 Peter 1:23, "The word of God, which liveth and abideth."

Our apprehension of the truth changes. Therefore, we change, not the truth. We are not static. We grow in grace and in the knowledge of our Lord and Savior Jesus Christ. A description of the true Christian would be, "Ever learning, and always increasing in the knowledge of the truth." Truth abides the same always. We must always bring our thinking and our living into harmony with the unchanging word of truth. And we must ever remember that Jesus Christ is the truth and that He is the same yesterday, today, and forever. To become like Him is the aim and ambition of every true believer.

THE MODERN MIND.

The modern mind is a phrase that one meets with very much these times. In all religious journals it is prominent. In magazines of all kinds the phrase is found. It is particularly prominent in books and magazines of the liberal school of theology. It seems to be a phrase to conjure with. In the opinion of many it is the last word. Whatever the modern mind thinks or says about anything is the end of controversy. The modern mind is truly a most wonderful institution. In all the annals of history

there never has been anything to compare with it. It is considered the standard and the touchstone of everything on earth and in heaven.

But just what is the modern mind? Perhaps it evades definition. Those who talk most about it do not define it. It might be defined as the opinion of the "best minds" of the day on matters of religion, apart from any Divine revelation. The modern mind does not believe in Divine revelation.

WHO POSSESSES IT?

But who possesses the modern mind? Not every one that lives in the modern world. Those possess the modern mind who accept the so-called scientific view of the world, the Bible, God, and the universe; who accept the higher critical view of the Bible; who accept evolution as the explanation of all things. The modern mind is the product of the evolutionary philosophy. Hence it is always in process of change, never settled, never sure.

It is well here to say a word about the modern mind's strictures on those who do not accept its dictum. It charges them with not believing in science. It calls them unscientific. These charges are not true. The men and women who believe in a Divine revelation do believe most emphatically in science. They thank God for everything that science is and has done. They look forward to far greater achievements in the future in the realm of science. They believe in science so much that they are entirely ready to say that if science contradicts the Bible so much the worse for the Bible. Science is ascertained and classified facts. Facts are facts, no matter where found. If the universe is from the hand of God and the Bible is the revelation of God's will for man there cannot be any contradiction between the two. As a matter of fact, there is not contradiction. No ascertained fact of science is in contradiction of any fact of the Bible. We do not believe that there need be the slightest fear that any discovery of science will ever stand opposed to any truth of revelation.

CAUSE FOR FEAR.

What we need to fear, and have a right to fear, is the speculation that is put forth as science. It is science falsely so called. Very many of the claims of scientific men today are utterly opposed to the Bible. One or the other must be rejected. The modern mind is rejecting the Bible. Evolution is only a guess. There is not a truly scientific man in the world who claims anything more for it even today. If evolution is right the Bible is wrong. But until evolution has been proved beyond a question to be right, the only thing for any wise man to do is to cling to the Bible as the only infallible rule of faith and conduct. Nor is there the remotest possibility that he will ever need to change his view of the Bible. Its story of creation stands today, as ever, as the only sane, the only reasonable, the only possible explanation of what we see. Those who hold to the Bible view of creation, of sin, of

redemption, are by the modern mind called "obscurants," whatever that may mean.

UNSUPPORTED CLAIMS.

The modern mind sets itself up as the standard of judgment. It makes big claims for itself. It ranks with Lucifer, son of the morning. It is not a bit troubled with humility. The language of the one hundred and thirty-first psalm does not belong to the modern mind. The teaching of the Bible must accord with the modern mind. If the stories of creation, sin and redemption do not harmonize with the modern mind the story is rejected as unworthy. Every doctrine of the Bible is tested by the modern mind. It is common parlance that the modern mind cannot accept this or that doctrine of the Bible. No matter how precious that doctrine is in itself, no matter how precious it has been to the saints of other days, if that doctrine does not approve itself to the modern mind it must be rejected. The ethics of the Bible are tested by the modern mind. Even the Sermon on the Mount has been found wanting by the modern mind. The God of the Old Testament cannot be accepted by the modern mind. Nor can the God of Calvary approve Himself to the wonderful modern mind. Every lawgiver, every prophet, every psalmist, every apostle must speak according to the modern mind, or else be rejected. Even the Lord of Glory must stand the test of the modern mind. His teaching can no longer be accepted unless it accords with the modern mind. And, of course, the Virgin Birth is not acceptable to the modern mind. How could it be? It cannot be brought to harmonize with evolution. The Vicarious death on the cross is utterly repugnant to the modern mind; it must be rejected. The bodily resurrection of Jesus is out of the question. The second coming of Christ is not to be thought of as a possibility by the modern mind. God Himself is just the product of the thinking of the modern mind. Whatever the modern mind thinks of God today, that is what God is.

THE CHANGING MODERN MIND.

But the modern mind changes. It changes, but it never repents. That is bad, very bad. Since it sets itself up as judge it ought, at least, to approach perfection. If it is going to judge God, and the Bible, and Christ, and the apostles, and all human conduct, it ought to be an abiding standard. We do sorely need an abiding standard, a reliable guide. We have learned by experience that "there is a way that seemeth right unto a man, but the end thereof are the ways of death." We need some abiding, unchanging standard. And the modern mind cannot supply that need. The need of an infallible guide has always been recognized.

The Constitution of the United States is our guide in regard to patriotism. It does not claim to be a perfect instrument. There have been amendments added. But the Constitution remains the standard by which the patriotism or lack of patriotism of men and women is judged. If that Constitution changed over night

there would be no standard by which to judge the civic conduct of men and women. But the Constitution abides.

A lecturer on the platform at Chautauqua, N. Y., spoke as follows, in substance: "I am going to tell you what science says on this subject tonight. Tomorrow night science may say something very different. Perhaps while I am speaking science may have changed its mind about the matter. But I am going to give you what science says about this subject now." And he gave that as a reason why people should cease to be dogmatic about any teaching of Scripture. What that lecturer should have said was something like this: "I am going to tell you the theory held by scientific men on this subject tonight. Tomorrow scientific men may hold a very different theory. It is only a theory. Therefore, until they have proved definitely their theory the right and only thing to do is to hold on to the teaching of the Old Book." Instead of that he was urging his hearers to make the teaching of Scripture harmonize with the theory held by scientific men, even though that theory contradicted the Scriptures. Then when "tomorrow" the theory was changed they would have to change their view of Scripture to correspond.

AFTER THE WAR.

The modern mind changes, but never repents. That is bad, very bad. It has been mistaken, a thousand times over. Archaeology has shown that in numberless cases. But there has been no repentance. One will search in vain in the literature produced by the modern mind for any trace of repentance. Guided by the evolutionary philosophy it cannot repent. It is a step up, of course. When the late World War was in progress the modern mind was quite silent. There was little talk of evolution then, and the higher criticism of the Bible was repudiated. But no sooner had the war ceased than every evil genius began to show its face again. Now the war is looked upon as a step in the upward progress of the race. With such a philosophy as that the next war is as sure as if it were already begun. With such a philosophy as that there can be no repentance. Yet the call to repentance is insistent in the Bible. Those who believe the Bible know that there must be repentance if there is to come salvation, deliverance. "Ever learning, and never able to come to a knowledge of the truth" expresses well what the modern mind is and always has been. For it is really not modern, in spite of all its claims. It is just a revamping of old falsehoods.

"THE WORD OF OUR GOD ABIDETH."

Over against the changing modern mind we put the unchanging word of God, "the word of God that liveth and abideth." It is unchanging because it is the word of God. It is the unchanging God that makes the word unchanging. It is God that makes the word effective. God is the Speaker in all the Bible. "God, who in many parts and in many ways spake unto the fathers by the prophets, hath in these last days spoken unto us in His Son." God is the Speaker in the Old Testament; He is the Speak-

er in the New Testament. It is the same Voice throughout all the Scriptures. What is set forth in Genesis is set forth in Revelation. There is, of course, a fuller revelation. But there is no change of mind, no contradiction. In Genesis we read, "In the beginning God created the heavens and the earth." The same truth is emphatically set forth in the closing book of the Bible. All the way between, in the law, the prophets and the psalms, the same truth is set forth. God is the Creator. The heavens and the earth came forth from His hands. The doctrines of God's word abide the same. They are the same in Revelation as in Genesis, and all the way between. A fuller revelation there is, but no change of view, no contradiction. God's view of sin does not change. God's way of salvation does not change. It was grace in Genesis; it is grace in Revelation; it is grace and only grace all the way between.

OUR COVENANT-KEEPING GOD.

The covenant of God abides, "I am Jehovah, I change not; therefore, ye sons of Jacob are not consumed." The Apostle Paul emphasized the unchangeableness of the covenant when he said, "The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot annul, that it should make the promise of no effect." So that we may fully expect that God will fulfill His covenant made with Abraham, for himself and his seed forever, both in relation to God and to the land. Sooner will the ordinance of the sun and moon be forgotten or forfeited than that God should forfeit His covenant with Israel. This is what the apostle argues for in the eleventh chapter of the Romans, when he says, "The gifts and callings of God are without repentance."

God's promises do not change. His promises to Israel do not change. His promises to the sinner do not change. "Ask of Me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." That is His great promise to Christ. Christ asked for the fulfillment of that promise. He is still asking through the church. The promise cannot fail; because it is "the word of God that liveth and abideth." Think of what it would mean if we had to stand and say, "This is God's word to the sinner tonight; tomorrow it may be different." What hope would the sinner have? None whatever. "Our fathers trusted in Thee; they trusted and were not put to shame." But what comfort does that bring to anyone, unless God is a living and unchanging God, unless His word is living and abiding?

"OUR GOD SHALL SURELY COME."

Christ promised His Holy Spirit. He fulfilled His word. He promised to come again. The years and the centuries have passed away and He has not yet returned. But there stands His promise. He will surely come again, for the word of the Lord liveth and abideth. It is the promise of the living Christ. He is at God's right hand to make good His promise.

So we bring the modern mind to "the law and to the testimony." That is the touchstone. Instead of judging the word of God by the changing modern mind we judge the changing modern mind by the unchanging word. There is no morning for anything that is not in harmony with the unchanging word of God, that liveth and abiding forever.—From "*The "Glory of Israel."*"

GOING TO SCHOOL.

In various ways, where you go to school means much. It was no joke when the humorist said one would better not know so much as to know so many things that are not so. Do you want to be educated for the highest usefulness in life? Then the Bible will be part of your education. Do you want to do your reasonable duty and service to God? Then you must know your Bible. An education without the Bible is incomplete and Christian parents should recognize this. An education which leads you away from God's standards should be abhorred. Select your place of schooling with great care. Louisville is supplied with good institutions of higher learning (two seminaries and a university) and the winter Bible courses given at Portland Avenue Church will supply an important need. Many persons from a distance as well as numerous brethren in the city have been in attendance. The work the past season was the largest ever. There are from fifteen to twenty congregations in and around the city and plenty of opportunity for mission work. This is a good place to go to school.

ONE WHO HAS TRIED IT.

THE BUILDING FUND.

The building fund in Japan needs promptly about \$2,000 to cover cost of one lot, foundation, landing charges on two houses, freight, hauling, etc., in order to make the properties ready for the Fox families by cold weather. Already it has been necessary to make a fresh loan at the bank for \$500 for a building site. We cannot wait for slow gifts as this work must be *pushed* right along in order to be ready by winter. As the boys gradually pay for the houses in monthly installments, the money will come back to the fund to help other missionaries get sanitary houses. Will the reader kindly do what he thinks the proper thing in this case promptly in order to complete the work and to save borrowing money? You are hereby reminded of the Golden Rule.

DON CARLOS JANES,
2229 Dearing Ct., Louisville, Ky.

A number of churches have paid for "Great Songs of The Church," (60c each in quantities) by asking each member who can to buy at least one book, the book to belong to the purchaser, containing his name, but to be left at the church.

IMPRESSIVE TESTIMONY.

The two paragraphs that follow are clipped from the Courier-Journal, of March 17. The first one is part of a statement given to the press by Richard Enright, Commissioner of Police for New York City, President of the International Police Conference, a man mentioned as "the leading police official of the United States":

Harm of Movies.

"The worst thing the movies do is by constantly presenting the criminal in a favorable light and also by showing just how he commits his crimes. The police are nearly always shown as foolish and stupid, while the lawbreaker is given all the brains. The last scene, of course, usually shows the criminal caught, but that does not offset the effect of what went before. Then, in showing the commission of a crime, such as housebreaking or safe blowing, the movies are so strong on realism that they give the actual details in a very faithful manner. These scenes are very often so true to life that a boy can get a genuine education in crime technique by watching them.

"The movies also do an enormous amount of harm by giving an utterly false idea of life. The young boy and girl who get their ideas of life from the movies are bitterly disillusioned when they go out into the world for themselves and see how very different things are. Naturally they grow dissatisfied and envious and are ripe for temptation. A boy or girl who has got the idea that life is just a brilliantly lit ballroom, with beautifully dressed men and women, spending their entire time enjoying themselves, is not in the best mood to buckle down to hard work and plain living."

"Washington, March 16, (A.P.)—The District of Columbia is 300 per cent more drunken than Paris, and has 2,000 per cent more murders than London, Representative Tinkham, Republican, Massachusetts, declared in a statement today giving comparative figures.

Statistics on arrests here, as reported by the police department, Mr. Tinkham said, "disclose a civic depravity and social disintegration under present conditions and laws which are appalling and unbelievable."

As foremost causes "for these amazing and portentous phenomena of the American social decline," Mr. Tinkham said, are the "loss of confidence and respect for present Congresses, and therefore, for laws passed by them," and the "abdication of certain sects of the Christian Church from their spiritual direction and leadership and their assumption of political and legislative dominion." Divorces in the United States, he said, had increased 100 per cent in the last ten years."

MARIAH D. FIELDS.

Another of the Lord's servants left us on May 30, 1924, when our Sister, Mrs. Mariah D. Fields was called home. Sister Fields was born June 19, 1866; was baptized, when a girl, at Portland Ave., Louisville, and though often absent of late years because of her duties as practical nurse, she was still one of us, and met with God's people whenever and wherever she could. The funeral services were conducted by John T. Smithson, of th F Street Church, at the home of her sister, Mrs. Wm. Maples, on June 2. Two other sisters, Mrs. Lucy Farmer and Mrs. Gilbert Martin, and one brother, George Ramsey, survive her.

"Why Not be Just a Christian," and "The Church I Found and How I Found It," are great tracts. 5c, 50 for \$1.00, \$15 the thousand. Use these silent preachers.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

John Sherriff continues his labors in behalf of South African missions with encouraging results.

With more than twenty houses unloaded from the same ship, our brethren had a big job checking over the material for the Fox and Andrews houses. ** Sister Clara Kennedy, of Maine, who is commended by acquaintances and acceptable to Bro. McCaleb, expects to go to Japan to assist in the mission work this fall. ** Peter Masiya, a very valuable native worker in South Africa, died about April 4th, creating an added reason for sending Bro. and Sister Lawyer to that field. Gifts for his traveling expenses may be sent to F. B. Shepherd, 420 Euclid Ave., Abilene, Texas. Help for Sister Kennedy's trip to Japan may go to Ralph Schell, 581 Forest Ave., Portland, Maine. Or if more convenient, gifts for both of these may be sent to this office.

The money end of foreign missions is the easier. Giving scripturally of what we have is easier than scriptural singing, praying, or preaching. It is much easier than going to the foreign field, living and laboring among heathens. ** The whole church could as easily support hundreds of foreign missionaries as for the comparatively few contributing churches now to support those we have. ** Sister Cypert has purchased a bicycle; Herman Fox, a motorcycle; and arrangements are being made for mule transportation for Bro. Short. Some missionaries use ox carts. Increased facilities for getting around among the people means increased efficiency to the missionary. ** The heathen have an immense gathering on the fifth of each May at Katori. Our folks go regularly and work of Jesus. This year, Fujimori, Takagi, McCaleb and Sister Cypert distributed 10,000 tracts. In our preaching services on the grounds from 300 to 1,000 at a time were present. What will likely be the outcome of this good work? ** A group of Tennessee women were giving \$10 a month to missions in Japan. After hearing Bro. John Sherriff speak on the African work, they decided to give \$30 a month to that. Thus again it was demonstrated that "The Brethren Will Do More Missionary Work When They Are Taught More." Seeing this *is true*, and that the heathen needs the work and that God has commanded it, do you not agree that there should be much more teaching on this subject? Any Christian has a right to feel responsibility for increasing missionary work. Let all carefully consider their God-given responsibility and seek in scriptural ways to bring the church up to the New Testament standard on this and all subjects. ** "Making it my aim so to preach the gospel, not where Christ was already named." Rom. 15:20.

"THE HEBREW MISSION."

Stephen D. Eckstein, our Jewish Brother in Christ, and a preacher of the gospel in its primitive way, is now hard at work in the Hebrew Mission, 111 S. Harwood St., Dallas, Texas, endeavoring to reach the blinded heart of his kinsmen according to the flesh; so the cherished hope for this Mission to be established is now a reality. After closing my office for the day I walked by the Mission this afternoon on my way home, and when I entered the Hall I found the fine little soldier of the Cross "disputing" with several Hebrews, pleading with them in the name of the Christ. It was surely a touching scene. Two of the number were business men and very intelligent, but O the blindness of their hearts! I saw, as I thought, an opportune time for me to come to his assistance in the discussion, so with a little apology meant merely to ask permission into the discussion, I proceeded to say a few things in behalf of the Truth in a conversational way, and one of the men (Orthodox Jew) remarked, "This is a very serious question." Bro. Eckstein knows how to meet their objections for he knows their real trouble. There have been seven baptized to date. The task of converting the Jew is a very difficult one. They are often very hostile and even vicious in their hearts toward one of their own kinsmen when he turns from "The religion of their fathers" and embraces Christianity.

Bro. Eckstein could be drawing a handsome salary today if he had sacrificed his conscience and accepted the offer made by a large organization. The financial support is entirely too meager at present. There are several things needed in the Mission Hall that cannot be had without more funds. Bro. Eckstein is very economical; he cares as little for money to spend for luxuries as any man I ever knew. He is the only Jewish Christian preacher standing uncompromisingly for the "old paths" that I know of. He craves the prayers of all who love the Lord in sincerity. Who or what congregations will pledge regular monthly contributions in behalf of this rare and worthy work? Bro. George Hardison, of the Peak and Main St. Church of Christ is treasurer of the Hebrew Mission fund. Bro. Hardison's address is 710 N. Hill St., or you can send direct to Bro. Stephen D. Eckstein, 111 S. Harwood St., Dallas, Texas, and you will receive an acknowledgment from him that will do your heart good. Write him a good letter of encouragement. Bro. Eckstein has a wife and two little boys. Sister Bertha, his wife, is a devoted Christian. Let as many sisters as will, write her a good letter expressing their Christian love and appreciation of the noble part she is contributing to this great Mission work. Do so as soon as possible. She stays at home and keeps the little sons of Judah (Stephen is of the tribe of Judah) and prays for his efforts in the difficult work he is doing.

Eugene V. Wood.

810 Medical Arts Bldg., Dallas, Tex.

HERMAN J. FOX LETTER.

This is to thank each and every one who has had a part either by prayers or by funds in contributing for the house which is to be erected at Diago Machi, our future field of labor.

We would like to thank each and every one of you personally, together with a hearty handshake, but even then we realize that anything we could say would fall far short of fully expressing to you our heartfelt thanks for, and sincere appreciation of, this concrete example of Christian love on our behalf.

We also wish to assure you that, the Lord being our helper, we are determined as far as is within our ability, to use this splendid building to God's honor and glory and to the salvation of many souls in Diago and the regions round about. But the task ahead, which indeed is a glorious one, is nevertheless a big one, in an altogether untouched field, involving responsi-

bilities which we realize we cannot bear alone, and hence we earnestly beseech your unceasing prayers for us, that we may be able to live such lives in the sight of both God and these lost people, and be able to present the unsearchable riches of our Lord and Savior Jesus Christ to them in such a manner, that many may turn from serving idols unto our own loving, heavenly Father, and find eternal joy and happiness. Brethren, pray for us continually, and we cannot fail in this most glorious of all undertakings. We are indeed grateful to our heavenly Father in that He has been so gracious to us in granting us this joyous and "special" privilege as it were, of laboring for Him in a field where the Gospel has never been preached, and already there have been many indications that the future holds in store wonderful opportunities for service.

This is being written from Diago where I am spending a few days making arrangements for foundation and other matters relating to the future home. On this brief trip, I have already had good talks with several who are deeply interested and through whom I heard that many have been inquiring about the Christian missionary who is coming to Diago. I have just purchased a new motorcycle which I am expecting to be almost equivalent to an extra helper out here in this mountainous country. Again I request brethren, pray for us!

Your brother and sister in His glorious service,
Herman J. Fox and Wife.

"REAL NEW TESTAMENT MISSIONARY WORK."

All who read the articles under this caption in recent issues of *The Word and Work* must have been impressed with them as of great and permanent value. We do not hesitate to pronounce them the ablest contribution to missionary literature that has come to our notice in years. They deserve the widest possible circulation; and to that end, we have arranged to furnish them in a neat 12-page tract, adding some fresh matter on this vital subject, at \$20 the thousand, postpaid. Smaller quantities at the same rates—50 for \$1, etc.

"KENTUCKY."

An attractive and easy sheet-music song, with chorus, entitled "Kentucky," written by Dr. Lillian B. Askenstedt, of Louisville, has lately been published by *The Word and Work* and is obtainable in any quantity at 30c each. Special rates to dealers and schools. It has been used no little throughout the state in connection with the Kentucky Home-Coming Celebrations; has been sung over radio, in business clubs, and by hundreds of school children.

"It's 'down in Kentucky,' and it's 'up in Kentucky,'
Or it's 'over in Kentucky,' so they say;
There the sun shines the brightest,
And the heart beats the lightest,
And the birds make music all the day."

"We shall sing this song at the next Luncheon of the Carlisle Chamber of Commerce."—U. M. Swinford, Carlisle.

"Send us at once 1 dozen copies of 'Kentucky.'"—McLaughlin, The Music Man, Hopkinsville, Ky.

Approved by Miss Bourgard, State Director of Educational Music.

WORD AND WORK

LOUISVILLE, KENTUCKY.

The Lord's Day Lessons.

VOL. VIII.

JULY, AUGUST, SEPTEMBER.

No. 3.

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

FIRST LORD'S DAY LESSON OF JULY.

Lesson 1.

July 6, 1924.

THE BIRTH OF JESUS.

Golden Text: There is born to you this day in the city of David a Savior, who is Christ the Lord.—Luke 2:11.

Lesson Text: Luke 2:7-20.

7. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. 8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. 9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: 11 for there is born to you this day in the city of David a Saviour, who is Christ the Lord. 12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
And on earth peace among men
in whom he is well pleased

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at

Verse 7. (Have you read the Introduction?) Where was this? Why in a stable? Who was the mother? Who was the child? See Luke 1:35. What was this Child's first cradle? Verse 8. Why are these shepherds now mentioned? Why did God reveal this great event to them, and not to the priests and scribes and great learned men? Luke 10:21. What were these shepherds doing at the time?

Verse 9. What happened very suddenly? What are angels? Heb. 1:14. Does the presence of even an angel make men quail with fear? What other supernatural thing was seen?

Vrses 10, 11. Had the angel come to announce something terrible to them? Why did they not need to be afraid? What word meaning the same thing as "good tidings" is often used? (Gospel). Is a gospel something to be afraid of? What was the "good tidings" the angel announced? Why was this such good tidings? Where was this Savior born? Why is Bethlehem called the city of David? (John 7:42). What two other names did the angel use? (Christ, the Anointed One, the Messiah, the Lord). Verse 12. What sign did the angel give them? Was not that a very strange sign? Would not a child in a royal palace and on a silken bed have seemed a more fitting sign?

Verses 13, 14. Who suddenly joined the angel? Does it say the heavenly host was singing? But what did they say? To whom did they ascribe the glory? What was guaranteed to men on earth by the birth of this child?

the things which were spoken unto them by the shepherds. 19 But Mary kept all these sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

had said? Were the shepherds shocked at the great poverty they saw? Why not?

Verses 18-20. Were there others present also? How were they all impressed by the shepherd's story? What are we told here (and again later, v. 51) about Mary? Is it good to ponder the deep things of God in our hearts? Why did the shepherds return "glorifying and praising God"? Will our hearts too be filled with joy if we accept God's message concerning Jesus Christ our Savior? (1 Pet. 1:8). Would not the whole life of these shepherds likely have been on a higher plane from that day on? Would our life be affected by a simple faith in Jesus?

NOTES ON LESSON I.

INTRODUCTION.

It is with special satisfaction that we take up this new line of lessons; for this quarter begins the incomparable story of the life and ministry of our Lord Jesus Christ. For some time to come now we shall hear and learn of Him in whom all God's grace and truth is centered.

The first lessons are taken from Luke's gospel because Luke goes further back in the story of the earthly life of Jesus. Luke tells us of the birth and youth of Jesus' forerunner, John the Baptist. (Luke 1:5-25; 57-80). Luke also tells us of the angel's announcement to Mary, the virgin, concerning the supernatural birth of Jesus; which explains why, even in His human existence. He was the son of God, in a sense in which no other ever has been or could be. (Luke 1:35). The Virgin-Birth of our Lord is one of the fundamental doctrines of the Faith. (Comp. Matt. 1:18-24). It is in Luke also that we learn why Mary and Joseph took the journey from Nazareth to Bethlehem just at that time. (Luke 2:1-6). Little did the Roman emperor, Caesar Augustus, dream that in ordering a census to be taken in Palestine, he was forcing the fulfilment of God's ancient word that Christ should be born in Bethlehem! (Matt. 2:4-6). When Mary and Joseph arrived in the ancient City of David, all available lodging had already been taken. There was no room for them in the inn, so they must abide in the stable, where, during the night, the long-promised Child was born. In this fact lay a foreshadowing of the world's attitude toward Him. Have I room in my house and in my heart for the Lord Jesus?

THE POVERTY OF OUR LORD JESUS.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8:9). How rich was He? With the help of John 17:5, 24; Col. 1:16; Heb. 1:10; Phil. 2:6 get a conception of His glory and greatness that was His before He became man. There was nothing accidental about the circumstances of His birth and earthly life: every item was ordered and designed. It would have been an easy matter for God to have had Him born in a king's palace, and surrounded by wealth and luxury. But when He became Man, He took the lot of man at its poorest and lowliest. His first cradle was a feed-trough; his youth was spent in a despised and poverty-stricken village of Galilee, where He worked at the carpenter's trade; in the days of His ministry He had not where to lay His head; and at His death He was buried in somebody else's tomb, and His very shroud was given to Him. Surely He became poor for our sakes! But through His poverty we are made unspeakably rich.

What sort of peace? (See Scripture Sidelights below).

Verse 15. "Let us now go...and see." Did they see first or believe first? (Comp. John 11:40). Did they have the slightest doubt? Why then did they want to go and see?

Verses 16, 17. Did they go slowly? Did they find everything as the angel

QUESTIONS AND TEACHING-POINTS.

1. **The Birth of Jesus foretold in the Old Testament.** Where? See the dim prophecy to Adam and Eve in the Garden, and Gen. 3:15. Compare with that Gal. 4:4. Had "the fullness of the time" now come? The Child born of a Virgin, Isa. 7:14, and the greatness of that Child, Isa. 9:6, 7. Even the very birth-place was predicted, Mic. 5:2. Comp. Matt. 2:4-6.

3. **The Extreme Poverty of the Lord.** (On this see the last paragraph in the Notes). How rich was He before He came? How poor did He become? Why did He become so poor? (2 Cor. 8:9).

3. **God's Regard for the Poor and Lowly.** Mary was a poor, simple, lowly, young woman; Joseph a poor man; the shepherds to whom the announcement was first made, and old Simeon, and Anna—all that were brought into the confidence of God's secret were of the poor and lowly; the three "wise men" from the East possibly excepted. Of the priesthood, Zacharias and his wife alone come into notice; of the Scribes and Sanhedrin none. Why? Is poverty a virtue in itself? But what is it conducive to? Isa. 57:15; 66:2; Matt. 11:25; Jas. 4:6.

4. **No Room in the Inn.** Why not? Was it design and malice? Or merely "crowded out"? Is not that the case now in most cases? Why is Christ given no room in many hearts? Merely pre-occupied. How is it with us?

5. **Good Tidings.** "There is born to you a Savior." What is a Savior? Why was He called Jesus? Matt. 1:21. Consider Acts 4:12 and Heb. 7:25. Why is that "good tidings"? Think on what is meant by "gospel" and "good tidings."

SECOND LORD'S DAY LESSON OF JULY.

Lesson 2.

July 13, 1924.

THE BOYHOOD OF JESUS.

Golden Text: Jesus advanced in wisdom and stature, and in favor with God and men.—Luke 2:52.

Lesson Text: Luke 2:40-52.

40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him. 41 And his parents went every year to Jerusalem at the feast of the pass-over. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem: and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were

Verse 40. How is the whole childhood and youth of the Lord Jesus summed up here? See also Golden Text. What is said of His physical, what of the mental, what of the spiritual development?

Verse 41. Why did His parents do this? Deut. 16:16. Did the Lord Jesus live under the Law-dispensation? (Gal. 4:4).

Verses 42-45. At what age was the boy Jesus taken along to the feast? Would the fact that his parents did not trouble to look after Him indicate anything of the Boy's known character? (Think on this). Would parents be anxious and concerned about a boy who was known to be reliable, regular, orderly, wise, and able to take care of himself? Why were they so deeply concerned when they found him not?

Verses 46, 47. When did they find Him? Where? Doing what? Does it appear that He acted pertly toward their age and station? Does it

astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. 52 And Jesus advanced in wisdom and stature, and in favor with God and men.

years are summed up in this statement? (Comp. Luke 2:42 with 3:23).

Verse 52. In what three things did He progress? As His capacity developed did wisdom fill His enlarging heart and soul more and more? (Luke 11:36). Did He become more and more capacitated for realizing and receiving the grace of God? Did He have favor with men too? Why? (Prov. 3:3, 4).

NOTES ON LESSON 2.

HIS NATURAL GROWTH AND DEVELOPMENT.

It is hard to realize that Jesus, though God's Son and Lord of all, was really a simple, normal, natural child. It is a mistake on the one hand to think of Him as a sort of monstrosity, a child with an old man's head; and on the other hand to suppose that when He "emptied himself and took upon him the form of a man" (Phil. 2:5-11) He gave up His essential Divine being and personality. Neither was the case. He ever was who He was—The same One that was with the Father before the world was. Yet when He became man He was made "in all points like unto his brethren," sin excepted (Heb. 2:17; 4:15). When "the Word was made flesh and dwelt among us," He became a real human being; not a make-believe or counterfeit, but genuine man—just as much so as though He had not been the Son of God. He was a perfectly normal Child—yea, we might say, the only really normal human being that ever lived, since the first Adam's fall. So, as a bright-eyed, happy, pure child He grew up before God, unfolding like a flower, perfect in every stage of His development, and advancing in wisdom, in stature, and in the grace of God. Just as the full-blown flower gets more of sunlight than the bud, so upon His expanding manhood the grace of God came in increasing measure.

What a child that must have been! The dull-hearted villagers of Nazareth must have darkly felt that He was different; and they could not but own His charm for He increased in favor with men also. Who could refuse to love a child, simple, joyful, trustful, modest, unselfish, obedient; and later so wholesomely strong, trustworthy, wise, and manly? Yet He created no sensation. Of His boyhood we know only this one incident; and the "eighteen silent years" that followed are covered in one statement: He was subject to His parents.

QUESTIONS AND TEACHING-POINTS.

1. **His Childhood and Growth.** Was the Lord Jesus really human? Was He merely human? Was He a normal child? Did He grow up as other children? How is His physical, mental, and spiritual growth shown? How could it be said of Him that He advanced in favor with God? Why did He increase in favor with men? (Prov. 3:4).

2. **His Boyhood and Youth.** What qualities can you think of that this Boy must have had? Is there any indication in our printed lessons that

say He set them to rights or tried to teach them at all?

Verses 48-50. Why would Joseph and Mary have been "astonished"? What was His mother's gentle reproof? What His strange answer? Was He already conscious of His peculiar relation to God? Did Mary and Joseph take in the meaning of this saying? Yet, with what they knew of Him, might they not have understood? (Compare Luke 9:44, 45). But what wise thing did His mother do? (v. 57).

Verse 51. What attitude did He hold toward His parents? through the years following? About how many

His parents regarded Him as a safe, trustworthy, dependable boy? Did He know, even as a boy, who He was? What are we told of Jesus' consciousness of that at the end of His earthly ministry? (John 13:3).

3. **Obedience to Parents.** Is disobedience to parents a grave sin in God's sight? In what bad connection is this sin mentioned, twice? (Read Rom. 1:30, 32; and 2 Tim. 3:2). What is the first commandment with promise? (Eph. 6:1-3). For what had Jesus come into the world? (John 6:38). Was it debasing and humiliating to Him to be obedient to His simple-hearted earthly parents?

THIRD LORD'S DAY LESSON OF JULY.

Lesson 3.

July 20, 1924.

THE BAPTISM OF JESUS.

Golden Text: Thou art my beloved Son, in thee I am well pleased.—**Mark 1:11.**

Lesson Text: Mark 1:1-11.

1. The beginning of the gospel of Jesus Christ, the Son of God.
2. Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way;
3. The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight;
4. John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5 And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. 7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I baptized you in water; but he shall baptize you in the Holy Spirit. 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. 10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: 11 and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

Verse 1. What is meant by "gospel"? What is the gospel about? (How far back is this beginning? That of John 1:1? That of Luke? Where did Paul's gospel begin? 1 Cor. 15:3. What "beginning" is mentioned in Acts 11:15?)

Verses 2-4. "Even as it is written... John came." What prophets had foretold John's coming? Before whose face? (The One who speaks in Mal. 3:1). Whose way was to be made ready? (Jehovah's. See Isa. 40:3, Am. Rev. Vers.) What did this voice in the wilderness cry? What was the meaning and purpose of John's baptism? Was it of any value apart from the inward repentance? On what grounds did John urge the people to repent? (Matt. 3:2, 10-12).

Verse 5. What response did John get? Did literally "all" come? What is said of those who refused John's call? (Luke 7:30). Where did John baptize them? What did they do? Can God ever forgive those who are unwilling to acknowledge their sins? (Jer. 2:35; 3:12, 13; Prov. 28:13).

Verse 6. What prophet used to wear a hairy robe and a leathern girdle? (2 Kings 1:8. This became a distinctive dress of prophets afterward, Zech. 13:4). Was John's food such as he could find in the wilderness? Was John a soft and easy liver?

Verse 7. What testimony did John bear of One that was to come? (Comp. Acts 19:4). Is loosing a shoe-latchet a very lowly service? How great a man was John? (Matt. 11:11). But was even he worthy to

do even such a service for Him who was to come after him?

Verse 8. What would this Coming One do, that was incomparably greater than John's baptism? When did Jesus Christ do this? (Acts 2:33). Do all that are His receive the Spirit? (Tit. 3:5, 6).

Verse 9. What strange and wonderful thing happened "in those days"? Did Jesus need to submit to a baptism of repentance, for the remission of sins? Why then was He baptized? (Jno. 6:38. See John's objection and Jesus' answer, Matt. 3:14, 15). What purpose was served by Jesus' baptism? (John 1:31-34). Was the Lord Jesus too "spiritual" to submit to an outward act as commanded by God? Is any human being warranted in claiming a spirituality that exempts him from obedience to God? Where was Jesus baptized? (Notice the literal Greek, A. R. V. margin: "into the Jordan.")

Verses 10, 11. When Jesus came up out of the water, what did He see? What descended upon Him? In what bodily form did the Holy Spirit appear? What ideas would we associate with a dove? Did John see any of this? (John 1:33). Whose voice was it that spake out of heaven? What testimony did the Voice bear to Jesus? Why was God well pleased in Him? (John 8:29). Did ever any other thus perfectly do God's will? How much does the Father love the Son? (John 3:35). How much does the Son love those who believe in Him? (John 15:9, 10).

NOTES ON LESSON 3.

THE BAPTISM OF JOHN.

The baptism of John, and indeed all of John's work, was preparatory. The baptism implied a repentance and cleansing from the sins of the past. It was the outward, visible, God-commanded act, in which their repentance found expression; a burial in water which symbolized an end and a death to the former manner of life, and, emerging, the beginning of a new. But it was not only repentance, but faith, that was expressed in it: the faith in a Coming One, the Messiah, the Savior and Redeemer of Israel. "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, even Jesus." (Acts 19:4). All that were baptized in John's baptism while it was in force (that is, before Jesus' death and resurrection brought in the New Dispensation) were not baptized again. But if any were baptized in John's baptism after it had gone out of force, that is after the Cross and Pentecost, that baptism was invalid. One cannot be validly baptized by faith in a Savior who is yet to come, after that Savior has already come and finished His work. Paul found such people at Ephesus (Acts 19:1-5) and unhesitatingly baptized them over, "in the name of the Lord Jesus." So important was right baptism in Paul's eyes.

The baptism of water commanded by the Lord Jesus and His apostles is also a baptism of repentance, for the remission of sins; but is performed upon the authority of the crucified and risen Lord, and is the God-required expression of our faith in Him, His death, burial, and resurrection. (Matt. 28:18-20; Acts 2:38; Rom. 6:4.)

QUESTIONS AND TEACHING-POINTS.

1. **John's Work.** What did John come for? How did he prepare the way of the Lord? Does the way of the Lord into the hearts and lives of men still have to be opened by repentance?

2. **John's Baptism.** Where (chiefly) did John baptize? What did John's baptism signify? Was there any faith in a Savior in it? How did John describe that Coming One? How much greater than John was He to be? Why? (See John 1:15). How great was John, as a man? (Matt. 11:11). Was the baptism of John important? Recall Luke 7:30.

3. **The Baptism of Jesus.** Was Jesus baptized for the same reason as the rest of Israel? Why not? Why was He baptized? What was accomplished by Jesus' baptism? (John 1:31-34). Does the gift of the Spirit stand in any connection with water-baptism forces? (Acts 2:38; 5:32). Compare thoughtfully Gal. 3:26, 27 with 4:6). Where and how was Jesus baptized? (See Am. Rev. Version, marginal note on Mark 1:9).

4. **The Baptism of the New Covenant.** Is there a water-baptism commanded under the New Dispensation? (that is, after Christ's death and resurrection, and since Pentecost). (Matt. 28:18-20; Mark 16:15, 16; Acts 2:38). Was it so practiced by the apostles and under their teaching? (Acts 2:41; 8:38, 39; 10:47, 48; 16:15, 33; 18:8; Rom. 6:4; Col. 2:12). In what does this baptism differ from John's?

5. **The Baptism of the Holy Spirit.** Who alone could baptize in the Holy Spirit? When did He do so? (Acts 2:33; 11:15-17). Does every Christian enter into the benefit of that original baptism? (Tit. 3:5, 6).

FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4.

July 27, 1924.

THE TEMPTATION OF JESUS.

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

Lesson Text: Matt. 4:1-11.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee:

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

7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. 8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

Verse 1. Did Jesus, of His own accord, seek the place of temptation? (Compare this with the favorable conditions under which the first Adam was tried).

Verses 3, 4. What was the first temptation? In what did its appeal lie? Was it wrong for Jesus to feel hungry? Would it have been wrong for Him to satisfy His hunger in the way the Devil suggested? Why? (See Notes). How did the Lord Jesus meet the temptation? From what did He quote? (Deut. 8:3). Did He propose to stand absolutely by what was written? Did the Devil understand that as final?

Verses 5-7. What new temptation did Satan try now? Did he attempt to ensnare the Lord Jesus by His very trust in the scriptures? Can the devil also quote scripture to his purpose? In His reply, did the Lord Jesus deny the truth of the scripture which Satan had quoted? How did He meet Satan's suggestion? (Deut. 6:16). Did the Devil again realize that he was beaten?

Verses 8-10. What was the third temptation? What did the Devil offer to Jesus? How could he offer Him that? (Comp. Luke 4:6.) If Satan had been lying about this, would not Jesus have known it? Would it have been a temptation if He had known that Satan had no such authority over the kingdoms of the world? As Son of God was He not destined to receive all the kingdoms of the world? (Ps. 2:7, 8; Dan. 7:13, 14; Rev. 11:15). But by what painful road alone could He reach that glory? (Matt. 16:21;

Rev. 5:12). What easy short-cut did Satan offer Him instead? How did the Lord Jesus swiftly and utterly repulse this temptation?

Verse 11. Why did the Devil leave? How did the Father's care now supply the Son's need, which He had refused to satisfy in an unrighteous way?

NOTES ON LESSON 4.

THE TEMPTATIONS.

Satan well knew that the Lord Jesus could not be tempted by gross and coarse sin. The temptations must be refined and subtle. They are so in fact, so that it is difficult for us even to distinguish the real point of them. Satan employed all his wiles and every serpent trick he knew, and he tried Jesus from every possible angle.

1. **The point of the first temptation.** It was by God's direction, under the Spirit's leading that Jesus was in the desert forty days without food. He was subject always and only to His Father's will and orders, and every other question He trusted to Him. Yet He suffered great hunger. "Since you are the Son of God," the Devil said to Him in substance, "you no doubt have power over everything, and with a word you can turn these stones into bread." The reasoning was correct: He had that power. But He never used it without authority. It was to Him a sacred trust, never to be exercised except by the Father's will. He had no such orders from above. It was by God's will He was there; by God's will He was suffering hunger. God's will alone is good and right, and to do it only He had come. If He relieved His hunger, it would be an act of unbelief—a taking the matter into His own hands, as though the Father were no longer to be trusted. This He would not do. Only He was too humble to make His own argument, or to give His own judgment, but simply referred to what was written—as much as to say that He had taken His place as a man, to be guided and controlled entirely by what God had said in the Scriptures.

2. **The point of the second temptation.** It is not clear to the writer that this was an appeal to a desire to make public display, to win astonishment, admiration, homage from the multitude by so weird and awful an act as casting Himself from the temple's dizzy height to land unharmed in their midst. Some think that to be the point. It seems rather that Satan here assails the faith of Jesus. "Since you are so extreme in your trust, and so absolutely bound to the words of Scripture—here is a promise. I challenge you to demonstrate your faith in it. If you believe it, cast yourself down: you will be taken care of if this scripture is true. But if you refuse you betray you mistrust, and show dishonor to that Father who has pledged Himself to keep you safe." But all this dilemma the Lord disposes of with one sentence. To do such a thing without orders just to prove (or to see) that God will keep His promise, is not faith, but unbelief. One simple quotation from the written Word settles the whole matter.

3. **The point of the third temptation** is shown sufficiently in the questions alongside of the printed text.

THE LORD JESUS' USE OF THE SCRIPTURES.

He gave us the fullest example (1) of perfect reliance upon the written Word of God; (2) of unquestioning decision to obey it absolutely; (3) of the proper use of "the sword of the Spirit" when assailed by the wiles of the Devil. (Eph. 6:10-18). It is noteworthy that He entered no doubts as to the authenticity or the genuineness of the Scriptures. To Him they were final; and the Devil saw it instantly, and gave up the argument. The very book (Deuteronomy) which is the one most fiercely assailed by the modern critics is the one from which the Lord quotes each time.

QUESTIONS AND TEACHING-POINTS.

1. **The Contrast** between the temptation of the first Adam and of the last Adam. Which one had the greater advantage? What was the result of the first man's disobedience? Of the last Man's obedience (finished on the cross)?

2. **Satan.** Did the temptation arise within Jesus' own heart and thoughts, or was it offered to Him from without? Who is the "old serpent," and "the deceiver of the whole world"? (Rev. 12:9). What is Satan's special method? (2 Cor. 11:3; Eph. 6:11). Did he use it here? What authority has Satan over the world? (Luke 4:6; John 14:30; 2 Cor. 4:4). Will someone some day accept the offer which the Lord Jesus indignantly rejected? (Rev. 13: 1, 2). What is Satan's end and destiny? (Rev. 20:2, 3, 10). Can a Christian resist Satan? (Jas. 4:7). Why and how? (1 John 2:14; 4:4; Eph. 6:10, 11, 16, 17).

3. **The Lord Jesus' Confidence in and Use of the Scriptures.** Did He evidently rest perfect confidence in the written Word? Was it authority to Him? Was it a debatable question with Him whether He would follow it or not? Did Satan have to give way before such a faith and loyalty? How highly do I regard the Scriptures? Am I familiar enough with it to use it in time of temptation?

4. **After the Temptation.** Did the Lord Jesus lose anything by turning down Satan's suggestions and offers? Has any man ever lost anything by doing so? Has any man ever made a real gain by yielding to Satan? Who ministered to Jesus' needs after the trial? How did He go forth from this test to His work? (Luke 4:14.)

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WORD AND WORK

"SO LONG AS YE BOTH SHALL LIVE."

ANNOUNCING THE LIFE-LONG TERM.

For a month or more we have been turning over in our minds the scheme that we want to communicate to you in this statement. The idea in this case came from a reader in a distant state, not from the management and was intended primarily to benefit the subscriber.

In making the suggestion, our correspondent spoke of having repeatedly allowed his subscription to lapse—not intentionally, but through neglect or oversight—sometimes missing an important issue or two on account of it. He said he would like to take out a life subscription once for all, and that he believed many others would welcome the same privilege, so as to be done with the bother of renewing for the rest of their lives.

Now, it so happens that The Word and Work needs \$500 at once—due to what is known among religious papers as the "summer slump." The amount is no greater than usual for this time of year; but heretofore, this need has been quietly covered by gifts from the Portland Avenue church. However, as our readers know, the brethren of this willing congregation are just now at very heavy expense preparatory to their great new work of faith, The Portland Avenue Christian School, which opens Sept. 2; and it is necessary that our summer shortage should be made up from other sources this year.

We think we could have appealed successfully for gifts from our general reading circle (and certainly, if there are those who desire to give of their money on the same principle that the editors and publishers give of their time, such gifts would not be refused); but it occurs to us that we can give our readers "value received," at least, by the life membership plan at \$10 each, and make it work out to mutual advantage. We await the response of our friends in this matter. Who wants to be entered on The Word and Work subscription list for life! The number will be limited to the first fifty applicants; and we shall be deeply grateful if that number will respond *at once*.

WORDS IN SEASON.

R. H. B.

THE BENEDICTION OF JESUS CHRIST.

"And he led them out until they were over against Bethany: and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he parted from them and was carried up into heaven." (Luke 24:50, 51).

Since that last walk up the Mount of Olives' slope and that momentous parting, many years have passed. But that farewell-blessing of our Lord Jesus, who, having loved his own that were in the world, "loved them unto the end," lingers with us still. Times and seasons have passed over His church. Hers has been a strange pilgrims' progress. The adversary did not leave her unchallenged. Her lot has been without the gate, bearing her Lord's rejection and reproach. Her path has been beset by storms and difficulty, by trials and perils without and within. Her course has lain along the Master's sorrowful way. She has been made to drink of His cup, and with His baptism has she been baptized. But through all the days, the blessing of the Lord, mightier than all the power of the enemy, has rested upon the heads of His own whom He left in the world. Under it they live and labor. It is their comfort, their indefeasible portion and heritage until He comes again.

"Mid toil and tribulation and tumult of her war

She waits the consummation of peace forever more—

Till with the vision glorious her longing eyes are blest,

And the great church victorious shall be the church at rest."

WHAT'S IN A NAME?

A name has no power to make a good thing bad or a bad thing good; and thus far the adage holds good that "there is nothing in a name." To apply a bad name to a good thing may be an error, or a misrepresentation and an injustice, but that does not affect the nature of the thing so misnamed. To parade a bad thing under a good name is hypocrisy; and makes the thing in question no better, but rather even worse. But the right name applied to the right thing is beautiful for fitness and truth. Let a man see that in his work and claims, *name* and *reality* agree. If one bear the name of a Christian and is not truly Christ's, but is committed to other masters, he shall but have the heavier judgment. And a church that arrogates to itself the title, "church of God," and "church of Christ," in contradistinction to the human names and other bodies, is under greater obligation to maintain a pure faith and love, and adherence to all God's truth. A great name involves a great responsibility.

CHRISTIANS' VOTING.

A Christian woman requests the Word and Work to set forth all Bible teaching on the subject of Christian women's voting. Perhaps if it were conceded that it is proper for Christian men

to vote, we might have to admit the Christian woman's right to do the same—though even some who are not Christians question the fitness and propriety of it. Certainly most of us feel that a sister's mixing into political conflict and mingling into the throng and company around the voting-booth is not exactly the thing that enhances her distinctive womanly charm, or tends to increase that peculiar feminine power and influence of hers to ennoble others. But leaving this question open—if it be established that the function of voting does not fall within the God-ordained province of a Christian man, then the question of Christian women's voting will require no separate discussion.

On the subject of Christians' voting we can do no better than to reprint the following strong, clear article by J. Edward Boyd, which appeared in the Word and Work, October, 1920:

"SHALL WE SIT ON CAESAR'S THRONE?"

In a recent comment on Matt. 22:15—22, occurs this statement:

"In America, we, the people, are Caesar."

That is, the people rule; governmental authority is vested in them. This authority they exercise mainly through their representatives, who are chosen by their votes. The judge who passes sentence on a criminal, and the sheriff who executes that sentence, do not so on their own responsibility; they are the people's agents, carrying out the will of their sovereign.

Such is the theory of a republican form of government. Now a question which we believe should receive the earnest, thoughtful attention of every Christian is that which we have used as the title of this article.

As the national elections draw near, the question concerning the Christian's proper attitude toward governmental affairs may well claim our attention. Many of them will vote for one or another of the candidates; and there is little doubt that most of those who do so will give little, if any, thoughtful, earnest, prayerful consideration to the question, "Is this what the Lord wants me to do?" We are told that this is "a government of the people." Whether this be true or only a delusion need not concern us here: it is sufficient for our present purpose that it is thought to be true. According to this hypothesis the people rule; they constitute the governing power; they sit on Caesar's throne. Shall we sit there with them? If we do not take part in this business, they think strange of us. They will tell us that we "ought to vote," and will urge reasons which appear plausible and good. Even our brethren sometimes seek to "set us right" on this matter; and when they venture to do so, their arguments are usually in strange agreement with those advanced by men of the world.

"We want good men in office—men who will correct abuses and bring about needful reforms, removing the great evils of the present day." "Suppose all Christians were like you," they will ask in alarm, "what would become of the world?" And we answer: it would remain where it is, whether Christians vote or do not vote; where it was when John wrote, "the whole world lieth in the evil one." Even if the few really true disciples of the Lord Jesus were to vote as a unit, it is extremely doubtful that the result of a single election would ever be changed. But they do not so vote; they disagree on political questions, even when moral issues are supposed to be involved. The world would gain nothing by their participation in elections.

But even so, what real good has been accomplished? We are slow to question that reform measures, such as prohibition of the liquor traffic, are good; yet some may be surprised to learn that right at the time when this reform is accomplished there is a decrease in accessions to church membership.

To take away from a man the opportunity to commit a sin does not bring him nearer Christ; it may have the opposite effect, in making him feel less the need of a personal Savior. Thus it will likely be even more difficult to reach him with the gospel of salvation. So we are inclined to become suspicious of these movements toward world improvement. Satan's chief desire is to keep men from receiving Christ as their Savior and if he can realize this desire through reforming and improving the world, we may be sure he will make the best of his opportunity. And if he can only enlist Christians in this glorious enterprise, by making them believe they are doing good, how delighted he must be! At least, this is a matter for serious reflection. Ponder it well.

The times of Jesus and his apostles were times of political and moral corruption. The institution of slavery was widely recognized; drunken carousals were frequent; social evils were unspeakable; the people groaned under an unfair and burdensome system of taxation. Did He, or they, start an anti-slavery society? "Let servants be in subjection to their masters," was their instructions to Christian slaves. Did they endeavor, in one way or another, to get laws passed and enforced to remove these evils and to correct these abuses? It did not seem to occur to them that such was their business. They taught, indeed, that the government is ordained of God; but they understood that the church is a distinctly separate institution, existing for a very different purpose. When they spoke of the relationship between the two, it was to admonish the Christian to "be subject to the powers that be;" to pay tribute; to pray for the rulers. But to sit with Caesar on his throne is quite a different matter.

But let us suppose that by means of the ballot Christians do bring about the enactment of good and beneficial legislation which without their political activities would never be done; how are the laws to be enforced? The answer is simple; by the use of force. For unless force is employed no one will be restrained from evil because of the civil law; and conditions will be worse rather than better. He who sits on Caesar's throne must be ready to use Caesar's sword; otherwise it is certainly to no advantage that he sits there. But nothing is farther from the spirit of Christianity. "For the weapons of our warfare are not of the flesh." (II Cor. 10:4). The work of the Christian is not to punish men for their sins, but to save them from their sins; not to get men into jail, but to get them into Christ; and this work he can never accomplish by the use of force (either in person or through an officer in whose election he took part), in preventing them from doing evil or in punishing them for crimes committed. The Lord has not authorized him to add the sword of steel to his equipment; his sword is the word of God. Your David had better stick to his pebble and sling; Saul's armor will only serve to weight him down. The ballot is a carnal weapon; or if not, it is useless unless it be supported by the use of carnal weapons.

Now the use of such weapons, the employment of force, is necessary; only, the Christian is not the one to use them. God has ordained the civil powers for this very thing—to bear the sword, to be "an avenger for wrath to him that doeth evil."

(Rom. 13:4). Sometimes this is called in question; but it is a plain statement of scripture—he is an avenger. The right of vengeance is denied the Christian (Rom. 12:19); it is the chief business of the state. In a scheme of government such as this is supposed to be, the voters are the government; the officers are the representatives doing their work by their express authority. Can the Christian, who is to "render to no man evil for evil," consistently become a factor in that institution whose divinely-appointed work is to render vengeance?

That there are true, earnest disciples of the Lord who do vote, and thus accept the place that is offered them on Caesar's throne, is not, and need not be denied. But let them earnestly consider whether in so doing they are not going out of their proper place and attempting a work which is not theirs to do; and whether they are fully maintaining that attitude of separation which the Lord so greatly desires and which is so necessary for the best service in Christ Jesus. Is there not some significance in the fact that many of the most earnest, consecrated, and spiritual servants of God (and we are persuaded, only such) have from their diligent study of the word, reached the conclusion that they should refrain from political activities—that they should have no part in them?

The question of various degrees of difficulty which often arise in connection with this subject cannot be fully considered here. In every instance no matter what or how clear is the truth presented, there are questions, objections, difficulties; but these do not make the truth of none effect. The principle remains the same. Some questions, like that of accepting employment in government service, involving totally different principles; such as the nature of the work, the environments in which one would be placed, the associations and temptations, etc. But in the question before us, "Shall we sit on Caesar's throne," let us not be moved away from those fundamental principles learned from God's holy word.

PATRIOTISM.

"You cannot name even one virtue which is not inculcated in the Bible," said Alexander Campbell to Robert Owen, the militant infidel. "Yes," replied Owen—"patriotism." "Patriotism is not a virtue," answered Campell. "It is national selfishness, self-glorification, self-seeking; the national instinct of self-preservation and self-advancement." I am not sure that I have the words correct; but such was the import of Campbell's answer to Owen. True enough. The New Testament inculcates no such patriotism as that. It does teach submission and respect for authority, loyalty and obedience to king and governor; prayer for rulers and officials; upright, orderly, law-abiding conduct (Rom. 13). It enjoins us to "honor the king," and to pay "tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor," to "be in subjection to rulers, to authorities, to be obedient, ready unto every good work." (Tit. 3:1); to be "subject to every ordinance of man for the Lord's sake: whether to the King as supreme or unto governors as sent by him for vengeance on evil-doers, and for praise to them that do well." (1 Pet. 2:13, 14). And that a Christian would naturally love his home, his homeland, his own kin and people, goes without saying. But his love extends also much further—even as

"God so loved *the world*." His "neighbor" is every human being for whom Christ died. Neither national selfishness nor national hate and animosity, enters into the Christian's attitude toward his fellowmen. In Christ Jesus there is neither Jew or Greek, Barbarian or Scythian; for Christ is all and in all. The government of the United States should have no more worthy, law-abiding, faithful, obedient subjects than the Christians; all the more dependable in every good way because they put God above all. But the nation (as the individual) which exalts itself and seeks its own interest supremely commits itself to a course and principle which in the end must issue in destruction. If that constitutes patriotism, the Bible does not teach us that sort.

THE KLAN THAT JESUS COULDN'T JOIN.

I refrain from criticism of the Ku-Klux-Klan from the human and worldly point of view, because the Klan as such does not come within the limits of our jurisdiction. (1 Cor. 5:12, 13). It is only with the *Christians'* participation in that combine that I have a duty to speak. Most Christians that have joined its ranks have done so ignorantly, thinking probably that they were joining into a worthy and needed work. They believed that through that organization they could render a necessary aid to the government in the line of law-enforcement; and probably that they might be able to prevent a great deal of evil-doing which the law cannot reach; and, not least, to protect the country against the menace of certain alleged hostile forces which are said to be rising within the nation and threatening its liberty. Such arguments as these may easily interest a Christian who has not considered the significance and issue of such a movement. Yet there are a few things that the simplest Christian ought to be able to see at a glance.

In the first place, he cannot consistently take the oath. "Above all things, my brethren, swear not." (Jas. 5:12). Steer clear of any alliance that demands your oath. You must not disobey God in so plain a matter as that. If you do you will do it to your great sorrow.

Secondly, you have been bought with a price, and you are not your own. (1 Cor. 6:19, 20). You are Christ's and as a member of the church, which is His body—not as a member of any other organization, you are to do your work and glorify Him. (Eph. 3:21).

Thirdly, every good work your Lord wants you to do can be done in the church and simply by you as a member of the church. If there is any "good work" that cannot be so done, let it go: it is not a *good* work.

Fourthly, the weapons of our warfare are not carnal but spiritual. (2 Cor. 10:14). We have no human carnal conflict with anybody on earth. We are not here to wield the law nor the sword that enforces it. We are not commissioned to organize fleshly resistance against threatening powers. None of these

things are in our line, or any part of God's will toward us in Christ Jesus.

Fifthly, being under a heavy love-obligation toward *all* men, for that God has so loved us, we cannot discriminate against any, nor draw lines against them; for in so doing we should be drawing alienating lines against the Lord Himself. Class and race antagonism make impossible the fulfilment of His last great commission.

Sixthly, if there is any people to whom we owe more than to any other, and whom we should be furthest from hating and antagonizing, it is the people of whom, as concerning the flesh Christ came; through whose instrumentality (willing or otherwise) we have received our all (for "salvation is from the Jews," John 4:23) and off whose alive-tree we are even now living. (Rom. 11:17). To them we owe, if possible, the greatest debt of love of all.

Seventhly, the Lord Jesus Christ Himself, if He were here *could* not as well as would not, be a member of that organization. He *would* not, for reasons already given and several more; and He could not if He wanted to because of His nationality. No Christian ought to belong to anything that the Lord Jesus would not and could not be a member of. We will take our place with Him on the outside of that thing.

THE DANGER OF FEDERATION.

Unity, league, combine, merger, centralization, federation—these are watch-words of our day. On the face of it, it appears a good and laudable tendency, for it seems to involve brotherliness, mutual good will and co-operation, which is better than enmity and destructive competition; and who would not wish it? But the fact is often overlooked that a union may become a very dangerous thing. When hand joins in hand, it increases the power for evil as well as for possible good. Unregenerate human nature is a bad thing to reckon with; and no set of men is to be trusted with irresponsible power. "One word holds in it more terror to the well-taught child of God than any other in the world today," says, D. M. Panton; and that word is "Federation." "Federation," he says, "involves the certain return of persecution. While the world is divided as it is, religious toleration is comparatively safe. . . ." But once a federation is effected who shall restrain or oppose that autocracy? Human unity is not the desirable thing, though it is today "the universal passion of mankind." We are confident in the light of the prophetic word that a gigantic unification of government, religion, education, industry, and commerce will be accomplished; and once more God will say "Behold the people is one, and this they begin to do; and now nothing will be restrained from them which they have imagined to do." (Gen. 11:6). And He will step in to execute judgment.