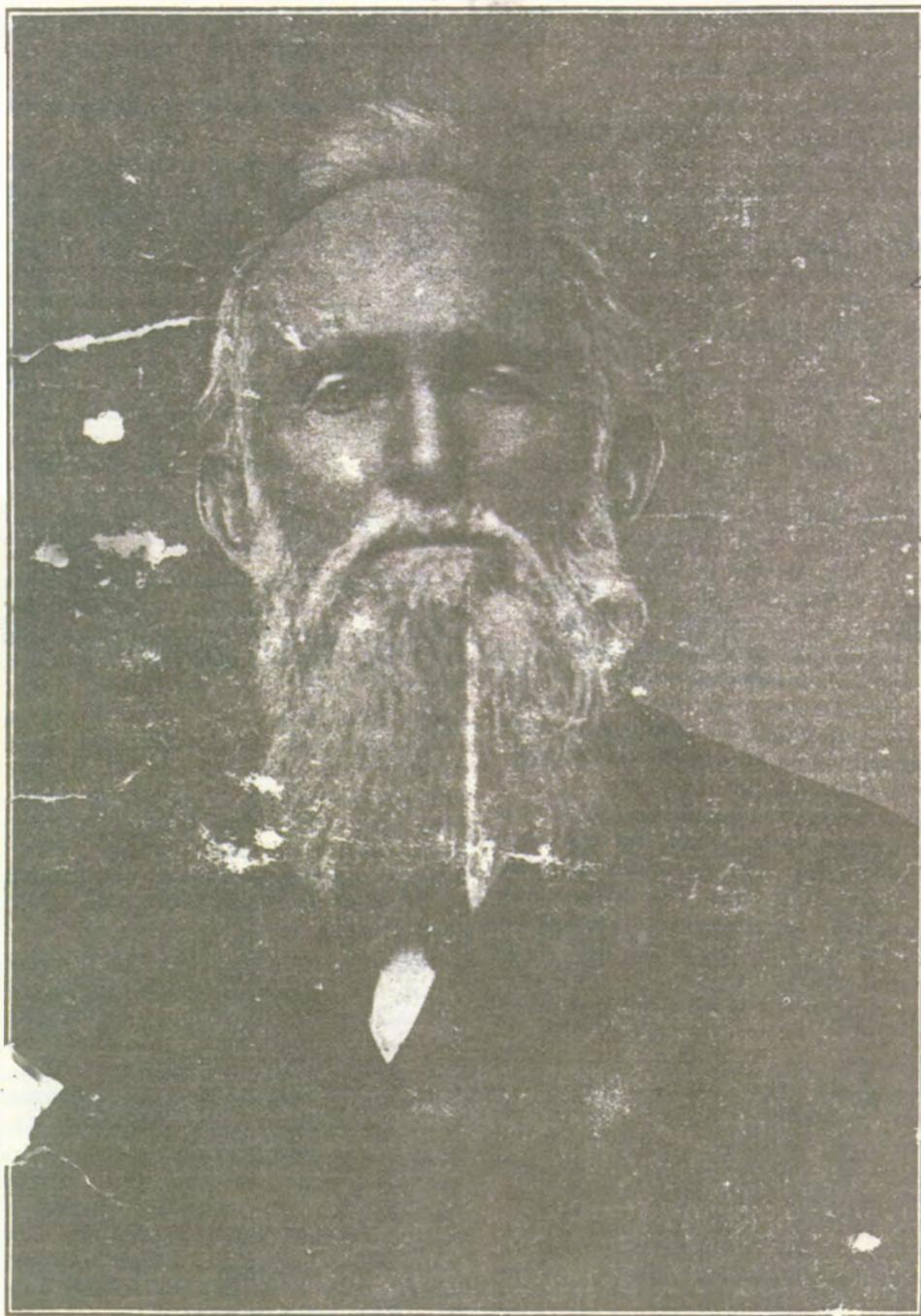


CHRISTIAN WORD AND WORK



J. M. BARNES

Born Feb. 10th 1836

Died April 28th 1913

OBITUARY.

J. M. Barnes.

One by one the "The Old Guard"—those who labored with Scott and Campbell are being called to their reward. Among the best and most beloved of these is J. M. Barnes of Montgomery, Ala. He visited my home a few weeks before his death. I noted with much pleasure his strength and vitality, though in his seventy-eighth year, his step was firm and elastic and his form as erect as in his early life. I feel that I may say of him what was said of Moses, "His eye was not dim, nor his natural force abated." More than the ordinary span of life was allotted to him, and he used all of that life in the service of God. He was erect and elastic in carriage, affable in manner, cordial in his greetings and a pleasing conversationalist; possessing all these qualities he easily won his way into the hearts of those with whom he came in contact, making him more than ordinarily successful in his teaching and preaching.

Bro. Barnes taught in his own school for almost forty years, he also had large farming interest which demanded much of his time. He made a success of both farming and teaching, yet with all this work he found time to do as much preaching as many other men who devoted all their time to preaching, and it was as a preacher that he was known and did his best and most successful work. For more than fifty years he had been a preacher of the gospel. Most of this time was spent around his own home but he preached more or less in many other places. Besides his own labors which was most always gratis, he was liberal with his means in supporting others. If all teachers and farmers, lawyers, doctors, merchants and tradesmen of all kinds were as active with their talents for the Lord as was J. M. Barnes the gospel would soon be preached to the uttermost parts of the earth.

He spent only a few hours with me, a few weeks before his death, in coming from Texas. A few small incidents, will go to show the true character of the man:

While waiting for a train we entered a restaurant for a meal; while he had at his disposal the finest cuisine in the world, yet he ordered a very simple meal. When it was served he said, "now I must thank the Lord before I partake of this good breakfast." When he had finished his thanks, I noticed that the waiter had bowed his head. While leaving a crowded car, he told the conductor that he was an old preacher, and would preach that evening in the church at Seventh and Camp streets, and asked him to attend. He promised that he would if he could get leave from his ~~business~~ signing his ticket at the station, he asked the agent if he was a reader of the Bible, and told him that it was the greatest book ever published. The agent promised, that he would be a Bible reader in the future. On these un auspicious occasions J. M. Barnes made opportunity to speak to these busy men about Jesus Christ, and they gave him a cordial hearing. These little acts go to show what was *nearest to the dear old man's heart—the salvation of souls.*

Not only as a preacher, was he active in the service of the Lord, but in his earlier life he had been a prolific writer for most all of our papers. In later years he had not written so much. All of his writings were characterized by much study and deep thought. His last article, "The Faith" appeared in the May issue of Word and Work. He intended in it to cover the entire church polity, unfortunately, his life work ended before the article was finished. Like a soldier, he fell in battle. *Requiescat in pace.*

What more can we say "(He) has fought a good fight. (he has) finished his course, (he has) kept the faith: henceforth there is laid up for (him)

a crown of righteousness, which the Lord, the righteous judge, shall give (him) at that day: and not to (him) only, but unto all them also that love his appearing."—D. L. Watson.

On Friday morning, April the 25th. J. M. Barnes accidentally ran his automobile off of a ten foot embankment about four miles south of his home breaking his left leg just above his knee, also, his left callar bone. His broken bones were set without the use of anesthetic. He took no opiates to lessen his pain, seemed to suffer but little, had no fever, yet on Monday evening April the 28th. about 2: 15 o'clock he died. His death, at the time, was a shock to us all, for he had talked to all up to the last hour.

He was born February 10, 1836, and was graduated from Bethany College while Alexander Campbell was president. After returning home from college he began to teach. As a teacher he had marvelous tact in governing and inspiring the young to do their best. And very many young men and young women taught by him are doing well their part in life.

When he began to preach, there were very few preachers in South Alabama. In those early days, his labors were confined to the counties of Montgomery, Crenshaw, Pike, Butler, Lownes, Monroe and Wilcox. He succeeded in getting many to carry with them New Testaments which they read and talked. Some extravagant stories were told of his teaching and preaching. Whenever one of these came to his ears, he invariably would tell it in his meetings and reply to it. He also wrote an address to the people of South Alabama which was widely circulated.

He was a missionary in the correct sense of the word, going into the by-ways and teaching the Bible.

No instrument of music or other divisive thing had, at that time, been introduced among the disciples of Christ, nor could they then have been

introduced. The disciples knew too well the lessons of the scriptures to have permitted it. "Prove all things; hold fast that which is good," was the watchword, he kept before the people the word of God and ever insisted that it was wrong to add anything to the worship as revealed in the New Testament or take from it.

I met him first at a school-house in 1868. He preached just as I had read in the New Testament, but as I had never heard any one preach before. Under his preaching I learned my duty and was baptized by him. Since which time I have been intimately associated with him. I believe that he has encouraged more men to preach than any one I ever knew. Eternity alone will show the good he has done as a preacher and an encourager of others to work.

He was anxious to have the gospel preached throughout our state with the church as the pillar and ground of the truth. He believed that there can be no unity except in preaching and in worshiping as it is written in the New Testament. As he thought, it is as great a wrong to add to the terms of work and worship offered in the New Testament, as it is to add to the terms of pardon offered in the New Testament. His zeal for the truth, his energy in the work and his wonderful activity even to the last was very remarkable. Dr. David Adams with a broken thigh is reported to have said: "I have always thought I would outlive Mack and I believe now he will kill himself before I die."

He has been spared with all his labors to pass into his seventy-eighth year a rich blessing to all who knew him. As an individual I have never known one with greater hospitality to all. To his home all were welcome whether rich or poor, learned or unlearned. We shall miss him for a while, then, as we believe, we shall meet him again to part no more.—Samuel Jordan.

We all mourn the loss of a near and dear friend. And their name is legion who can say they have sustained such loss in the death of Bro. Barnes; and not only so but the church has lost one of its most faithful, most energetic and most untiring workers in this part of Alabama.

It is not to give an account of his death that I wish to write: But there are some things connected with his life, which, if properly written would incite others to greater activity in the christian life.

From his sister Mrs. F. M. Kirkpatrick I have received the following facts:

He was born on February 10th. 1836 in the country twenty-two miles south of the city of Montgomery, was educated in the schools of the country around where he lived until 1854 when, being prepared to enter college, he went to Bethany and graduated there in 1856. After his graduation he returned to Strata, his home vilage, where he began, what proved to be a large part of the work of his life, the work of teaching. He taught a number of years at Strata where he manifested remarkable tact for governing as well as teaching. His only rule in school "Do Right." His pupils were taught to put a high estimate on honor and to stand firm for that which is honorable. The war came on and his school suspended a few years. When peace was restored after the destructive war, everything was laid waste and the people discouraged.

Now, the great question of the day was, how to bring order out of chaos? Bro. Barnes' solution of this question was to educate the youth of the country, instill in their minds high and noble traits of character. Accordingly he again began the work of teaching; and under his tactful management the school soon grew to such proportions as to necessitate other teachers, hence Bros. Jordan and Kirkpatrick became associated with him in the school work.

In 1881 it was found necessary to

move the school from Strata to a more suitable place for a boarding school. Where Highland Home now is was thought to be an ideal place for such a school, therefore the work of building and moving was begun, and soon the old Strata school was inaugurated at Highland Home, as "Highland Home Institute," out of which, a few years later, grew Highland Home College. Under his management the school prospered and reached an enrollment of something like 350 or 400 pupils.

In 1898 he severed his connection with Highland Home College and moved to Montgomery and started what is known as the Barnes School. After teaching in it a few years he withdrew from it, leaving it in the hands of his son E. R. Barnes.

Thus ends the life of J. M. Barnes as a school teacher. From this time he devoted his time to his secular business and to preaching and teaching churches to keep house for the Lord.

Bro. Barnes lived a moral and dutiful life through boyhood, and at the age of 17 years put on Christ in baptism. In 1862 he began to pray in public, to officiate at the Lord's table and to make public talks in the church. He soon saw that he had a tact for teaching Christianity as well as literature—the fields were ripe for the harvest, and then as now, the laborers were few; hence, from this time forward he was an enthusiastic minister of the word, never an idler as a watchman in Israel.

He was a strong believer in the doctrine that the Scriptures thoroughly furnish the man of God every thing that God designed should be done in the church as work or worship. He believed and taught that to add to, or take what is taught in the Scriptures in regard to church work or worship was presumption, and to modify it in any way was rebellion.

He believed that the church was the only organization in existence on earth by the authority of God. (marriage

excepted) therefore the church was God's training school for the development of preachers and all other class of workers that God ordained to be in the church.

In harmony with this idea, he was an untiring worker in the effort to draw out and train members of each congregation to do all the work that should be done in the church preaching not excepted. His motto was that a preacher should not do for a congregation what the congregation could do for itself, (except possibly on rare occasions) in other words the principle work of the preacher in a church is to draw out and train the members to do the work that God intends the church to do. Consequently he never labored long for a congregation without training them so that a good percent of the members would take any

leading part in the worship when called on; and do it creditably. Consistently with this idea he opposed the custom of a church having a preacher to do all, or the greater part of the talking at its regular meetings, holding that such custom is a clog to the wheels of mental and spiritual development in the members, and cultivates in them a feeling of dependence on the preacher, and thereby leads to priestcraft and laity.

His influence has been greatly felt by many of the so-called loyal congregations over a large part of the country though some are slow to adopt some of the ideas set forth by him, because to do so requires more spiritual mindedness than the average church-member is willing to take on. He is now resting from his labors, but the result of his work will be long felt in this country.—J. T. J. Watson.

THE UNITY OF GOD'S OWN.

E. L. Jorgenson.

Mr. Rhinelander in the Holy Cross magazine rightly points out that the church is not only a means, but an end. As the body is the means by which it reaches out for food, and that food in turn becomes part of the body, so the church reaches out for new members, but each new member becomes a part of the church. If the gospel was only a work, and the church only a means, churches might join hands for the common end, the evangelization of the world. Indeed lodges, clubs, societies of all sorts could properly be invited into the union. But because the church is more than a means, and the gospel is more than a work the mere union of believers is not sufficient. Union is not necessarily unity. The linking of partners in business for money-making purposes; of clubs, societies, organizations, business concerns, political par-

ties by fusion, churches by federation, and even the union of the parties in Eugenic marriage, joining hands for strength to reach a common end—these illustrate union without unity.

There have been three noted movements for unity. The restoration movement of Campbell's time; the Quadrilateral of 1888 which swept over England and America; the pending movement, calling for a conference on faith and order, launched by the Episcopalian churches in Cincinnati, 1910. The first was not a failure, for disciples are still calling believers to oneness in Christ, and that for the same reason that moved the Campbells,—namely, the call of Christ is the call to unity.

TWO KINDS OF DIVISION

There are two kinds of division:

congregational and denominational. The first developed in Bible times. The second came a century or so later. President Mullins of the Southern Theological Seminary, Louisville, writes in *The Baptist World*, "There were no denominations in New Testament times." "There were no bodies exactly answering to these modern ones in the New Testament." The church at Phillipi furnishes an example of a local body torn by faction. It appears that Euodia and Synteché were disagreed (Phil. 4: 2). Probably the church had taken sides in the matter and so divided (2: 1-3). The Corinthian church was worse rent. There were the "Paulites", "Apollosites", "Cephasites," and those who held only to Christ. It was the seed of sectarianism. It was the beginning of that condition in which men not only have under preference for, but wear the names of human religious leaders. And that not only over the protest of Christ, but over the protest of the very men whose names they wear! Paul roundly rebukes the Corinthians for not waiting for each other at the communion table. It may be that "Paulites," "Apollosites," and others came in to commune at different hours, the situation differing then from modern sectarianism only in that they met in the same house.

ROOT AND FRUIT.

It is clear that congregational disorder is the root of denominationalism. When thorns bear grapes and thistles bear figs, then we may call denominationalism good. Every one confesses that a church torn by local faction is hindered if not helpless. And yet, so blind are some that they thank God for the many churches. It is as if an army had divided and the factions had turned to face each other in mutual destruction. Or at best, it is as the factions had turned back to back in non-co-operation, meanwhile, the common foe lays waste the land.

It is God's design that believers should work together like the parts in a contrapuntal piece of music, in which each part, soprano, alto, tenor and bass carries its own melody, runs its own course, yet it may not run as it will. For while there is melody, there must also be harmony. The parts must work together for *chords*. So each individual believer lives his own life, entirely distinct and different. But in all his affairs, he must strive for harmony, concord, with other believers (Phil. 2: 2).

THE TWO SCRIPTURAL REMEDIES.

The Bible presents two remedies for division.

1. A true and correct judgment;
2. A charitable disposition. In

In other words, Faith, and ~~love~~ both are urged upon the Philippian church "Make full my joy that ye be of the same mind, having the same love, being of one accord, of one mind." To the rent Corinthian church Paul writes "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." That believers should see things alike, being of one faith, is ideal. It has never become real, largely because Christians will not study the Bible. Preachers read books about the Bible; "lav" members revel in sermons. But the Bible itself, the source of books and sermons, goes neglected, and believers fail of unity in faith.

Meanwhile, there is another remedy, namely, the love that gives up and gives in for the sake of others. "Have this mind in you, which was also in Christ Jesus" writes Paul (Phil 2: 5). There follows the story of Jesus' humiliation: how he gave up his place and equality with God; how he became a servant, in the form of man; how he gave up his life on the cross for others. "Have this

mind in you," writes Paul, and he means, have this disposition, this turn of heart. Such a willingness to give up to each other brings unity; for we are not divided on what is commanded; we are not divided on what is in the Bible such as the name Christian (1 Peter 4: 16), Baptism of believers (Mark 16: 16), singing (Eph. 5: 19), Breaking bread on the first day of the week (Acts 20: 7), Free-will giving (1 Cor. 16: 1-2). The Bible as a creed (1 Peter 4: 11). We are divided, as has so often been pointed out, about those practices not found in the book, such as wearing human names, infant and adult sprinkling, instrumental music, monthly, quarterly, or yearly communion. Extra Biblical money raising methods. Creeds. The items first mentioned furnish a common ground of unity. They are all accepted without argument, because *they are in the book*. Have believers the mind in them which was also in Christ to give up for others? If so, the items of disagreement will be laid aside and unity will come. True, it will strip the modern church of much machinery and many attachments. But the unity of believers will compensate for the loss of what some may term 'expedients' in reaching the lost.

"The multitude of them that believed were of one heart and soul" (Acts 4: 32). There was unity. What was the result? "With great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all." (Acts 4: 33). Great power and great grace come with unity.

WILL UNITY EVER COME?

Not to the entire professed church. As Rhinelanders says, unity is in the air, but it has a disappointing way of staying there. *There are no scriptural grounds for unity except Faith and Love*. The multitude of religious professors who are not possessors will never attain to the necessary faith and love. They may, and likely will, come a un-

ion of modern churchianity through some human plan, in the branches of which the Anti-Christ of the end-time will find shelter. Parallel with such a union, there should come the *unity* of those who are (1) true to the word of God, and who (2) love each other. Far be it from me to say there are not many of God's own among the sects. Euodia and Synteche, instigators of the disagreement in the Philipian church were yet enrolled in the book of life (Phil. 4:3). But the Lord's call is that they shall come out and be separate from all error, perfectly united with him, and therefore with all others who are likewise secured to him.

FOLLOW JESUS.

T. F. Cain.

"Then said Jesus unto his disciples: If any man would come after me, let him deny himself and take up his cross and follow me." (Matt. 1: 16-24) Many have looked upon this statement of our Savior's, but have we ever considered its true meaning? Christ, the lowly Nazarene, the one who was born in poverty, but now King of kings, and Lord of Lords, must surely have meant much when he said these words. Taking into consideration his love for the souls of men and his sacrifice for the world, can we stand idle and see others fighting to win the prize and going on with their precious task, daily working in the Master's vineyard?

My brother, there is something for you to do. Christ is calling for reapers. The fields are white already unto harvest. Stand not idly by but go into the Master's vineyard. *For unto you the Master's vineyard shall come and every one shall receive reward according to his works. Men and Women are dying without the Gospel and perhaps because the pretended followers of Christ have neglected to do their duty toward the Risen King.*

Let us read the next verse. We find that Christ says: Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it?

If we are careful about our carnal welfare to that extent that we will shirk to do the will of Christ we have this fact to face: "Whosoever would save his life shall lose it."

Some will say "I am young and there are others older than I who can do and ought to do more than I," others will say, "I am old and did not begin when I was young." Does Christ exclude such people when he spoke the words above? Nay, verily, "God is no respecter of persons." Then let us begin to do something for the furtherance of the Gospel.

When we began to follow Christ did we find him fainting by the wayside? By no means. He went into the very jaws of Satan and bearded the lion in his den, so to speak. Then awake, ye sleepers, and look around you for there is work for all. "And he that reapeth receiveth wages and gathereth fruit unto eternal life." (John 4: 36.)

Remember those words of the Savior (comforting indeed are they): "And why are ye anxious concerning raiment? Consider the lilies of the field. They toil not neither do they spin. Yet I say unto you that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6: 28-30).

Then take up your cross and follow him who died for every one. Go into the by-ways and carry the precious news of Christ and eternal life will be your reward.

Hear James in his letter to the twelve tribes. "Let him know that he who converteth a sinner from the error of his way shall save a soul from death and shall cover a multitude of sin" (James 5: 20).

Student of Highland Home College.

IN HIS STEPS.

W. J. Johnson.

It is a sweet pleasure to make people rejoice over the glad message that a Savior has come, has made known the plan of salvation and has gone to prepare a place in his Father's mansion for those who love him and keep his commandments. Had we been deprived of this glorious news, all would be darkness, and there would be no hope of better things in the next world. With this thought in mind shall we be selfish—unwilling to see others blessed as well as we? With grateful hearts we should rejoice to make sacrifice to honor our Savior, by leading others to the throne of grace, where they are permitted to see the love of a God true and great.

It is not an unjust thing for God to require us to offer our means, talents and bodies as sacrifices for the cause of Christ, because he sacrificed heaven with its pleasures for a season and gave himself up to be slain for our sins. Shall we withhold any sacrifice within our power to offer for a just and righteous cause? Nay. To keep back these offerings would be making the greatest sacrifice, because our salvation would be exchanged for them. "What shall a man be profited if he gain the whole world and lose his own life? or what shall he give in exchange for his life?" (Matt. 16: 26) Standing at the end of life's journey and looking back over a selfishly spent life, all would be vanity to us, because, broken hearted and empty handed we should have to enter the realms of eternity. How sweet is it to listen to the apostle Paul as he says to the Roman Brethren after showing that "the gospel is the power of God unto salvation to every one who believeth" (Rom. 1: 16). "I beseech you

therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy and acceptable unto him which is your spiritual service". (Rom. 12: 1.)

The sacrifice that is to be made is a living one—one that continues, that never dies, that brings to the giver eternal life. It must be holy, pure and undefiled by the corruption of this world.

The traditions of men have corrupted many sacrifices and prevented their

being holy and acceptable unto God. But we may avoid any odious service to our God by seeking to know his will which he has so kindly given us to study that we may show ourselves approved unto him workmen that need not to be ashamed, handling aright the word of truth (2 Tim. 2: 15).

After obtaining a knowledge of his word we will keep his commandments and do the things that are well-pleasing in his sight, if we love him.—Amaite Ia.

PROFANE HISTORY.

An Extract Out of Josephus' Discourse to the Greeks Concerning Hades.

(Flavius Josephus was born A. D. 37 and died after A. D. 100. He boasted that he had gone through the best schools of the Pharisees, Sadducees and Essenes. At the age of 19 he became a Pharisee. In his early twenties, while defending a post in Jerusalem, he was captured by the Romans. He was afterward taken to Rome and became a favorite with the Flavian Emperors, very likely, because of his literary ability. He was later given an annual salary and a tract of land in Judea. He wrote in Greek and is an authority on the Antiquities of the Jews. Ed.)

1. Now as to Hades, wherein the souls of the righteous and unrighteous are detained it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it can not but be, there must be in it perpetual darkness. This is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishment, agreeable to every one's behavior and manners.

2. In this region there is a certain place set apart as a lake of unquenchable fire, whereunto we suppose no one hath hitherto been cast; but it is prepared for a day aforedetermined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust and those that have been disobedient to God, and have given honor to such idols as have been the

vain operations of the hands of men as to God Himself, shall be adjudged to this everlasting punishment. AS HAVING BEEN THE CAUSE OF DEFILEMENT; while the just shall obtain an incorruptible and never fading kingdom. These are now, indeed, confined in Hades, but not in the same place wherein the unjust are confined.

3. For there is one descent into this region, at whose gate we believe there stands an archangel with a host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light in which the just have dwelt from the beginning of the world; but constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things which are beyond what we have here: with whom there is no place of toil, no burning heat, no piercing cold nor any briars there; but the countenance of the fathers and of the just, which they see, always smiles upon them, while they wait for the rest and eternal new life in heaven which is to succeed this region. This place we call the bosom of Abraham.

4. But as to the unjust they are dragged by force to the left hand by the angel allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them, and threaten them with terrible looks, and to thrust

them still downward. Now these angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapour itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punishment thereby: and not only so but where they see the place (or choir) of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of souls from one body to another, but raising again those very bodies which you Greeks, seeing to be dissolved do not believe (their resurrection). But learn not to disbelieve it: for while you believe that the soul is created and yet is made immortal by God, according to the doctrine of Plato, and this in time be not incredulous, but believe that God is able, when he hath raised to life that body which is a compound of the same element, to make it immortal; for it must never be said of God, that he is able to do some things and unable to do others. We have therefore believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like seed, and are mixed among the more fruitful soil, they flourish: and what is sown is, indeed, sown bare grain, but at the mighty sound of God the the Creator it will sprout up, and be raised in a clothed and glorious condition though not before it has been dissolved and mixed (with the earth). So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath clothed itself with that body, it will not be subject to misery; but being itself pure, it will continue with its pure body, and rejoice with it; with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made

glorious, but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

6. For all men the just as well as the unjust, shall be brought before God the Word for to him hath the Father committed all judgment; and he in order to fulfill the will of his Father, shall come as judge whom we call Christ. For Minos and Rhadamanthus are not the judges as you Greeks do suppose, but he whom God and the Father hath glorified: CONCERNING WHOM WE HAVE ELSEWHERE GIVEN A MORE PARTICULAR ACCOUNT FOR THE SAKE OF THOSE WHO SEEK AFTER TRUTH. This person exercising the righteous judgment of the Father toward all men, hath prepared a just sentence toward every one, according to his works; at whose judgment seat, when all men, and angels, and demons shall stand they will send forth one voice, and say, JUST IS THY JUDGMENT: the rejoinder to which will bring a just sentence to both parties, by giving justly to those that have done well an everlasting fruition; but allotting to the lovers of wicked works eternal punishment. To those belong the unquenchable fire, and that with out end, and a certain fiery worm never dying, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief: neither will sleep give ease to these men, nor will the night afford them comfort; death will not free from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance. But the just shall only remember their righteous actions, whereby they have attained the heavenly kingdom, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time; no sun driven in its course along the heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth: no burning sun, no Bear turning round (the pole), no Orion to rise, no wandering of innumerable stars. The earth will not then be difficult to be passed over; nor will it be hard to find out the court of paradise; nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it even that will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not be uncultivated, nor require too much labor of men, but will bring forth its fruits of its own accord, and will be

well adorned with them. There will be no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more; for it will not produce men; but the number of the righteous will continue, and never fail, together with righteous angels and spirits (of God), and with his word as choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness by the means of a regular institution of life; with whom the whole creation also will lift up a perpetual hymn from corruption to incorruption, as glorified by a splendid and a pure spirit. It will not then be restrained by a bond of necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with the angels, and spirits, and men now freed from all bondage.

7. And now if you Gentiles will be persuaded by these motives, and leave your vain imaginations about your pedigrees, and gaining of riches, and philosophy, and will not spend your time about subtilities of words, and thereby lead your minds into error, and if you will apply your ears to hearing the inspired prophets, the interpreters both of God and of his word, and will believe in God, you shall both be partakers of these things, and obtain the good things that are to come; you shall see the ascent unto the immense heaven plainly, and that kingdom which is there: for what God hath now concealed in silence (will be then made manifest), what neither eye hath seen, nor ear hath heard, nor hath it interest into the heart of man the things that God hath prepared for them that love him.

8. In whatsoever ways I shall find you, in them shall I judge you entirely; so cries the END of all things. And he who hath at first lived a virtuous life, but toward the latter end falls into vice, these labors by him before endured shall be altogether vain and unprofitable, even as in a play brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent: however, there will be need of much time to conquer an evil habit; and even after repentance, his whole life must be guarded with great care and diligence. After the manner of a body, which, after it hath been a long time afflicted with a distemper, requires a stricter diet and method of living for though it may be possible, perhaps, to break off the chain of our irregular affections at once, yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren, and our own sincere repentance and constant care. It is a good thing not to sin at all; it is also good, having sinned, to repent; as it is best to have health always, but it is a good thing to recover from a

distemper.
 To God be glory and dominion for ever and for ever, Amen.
 The Works of Josephus.—Whiston.
 (As translated from the original Greek.

A WORLD WITHOUT PAIN.

Dr. Newell Dwight Hillis has just issued a most interesting and philosophical little book upon this subject. "Take pain and sorrow out of life," he says, "and the mother's sympathy and sacrifice, the hero's struggle, and the sage's martyrdom would go, and the brightest stars be extinguished in life's sky." And he further says:

"In the laboratory, in Germany, last summer, a scientist showed me the new foods—these were the substitutes for the slow, tardy growths in field and vineyard. What capsules of dry powder! What combinations of chemicals to take the place of meat and bread! What foods in glass jars, and chemicals in tin cans! Tried by all known food tests, these satisfied fully nature's demands. But looking at the capsules and dry powders and canned portions, I thought of the difference between the way man manufactures foods and how God grows foods. I thought of the concord grapes and the catawbas, of the winesap apple and the Crawford peach, of the strawberry and the pomegranate, of the nectarine and the cantaloupe. Against mucilage capsules I put the raspberry and blackberry, and over against the chemical pellets I put the pear and the plum. It is ugliness against beauty, ashes against ambrosia, gall against nectar, sawdust against strawberry, death against life. How empty these modern substitutes for character! How futile these makeshifts of science in place of eternal realities of God. What bubbles these philosophers are blowing, wherewith to give hungry men who ask for wheaten bread. Even Christ was made perfect through suffering, and the disciple is not above his master, nor the servant above his lord."—Medical Brief.

"Every word of God is tried: He is a shield unto them that take refuge in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30: 5, 6.

"If any man will be My disciple let him deny himself, take up his cross daily, and follow Me."

TEMPERANCE.

If every professed follower of Jesus Christ would become a temperance advocate, as the Bible teaches he should do, the saloon element would soon be doomed.

The saloon, and its influence is the greatest apparent evil in the United States. This fact is quite patent to every one who has made any study of the subject. Millions of people believe that, alcohol, in the form of wine or beer, is a food. There are millions of others who believe, that taken in moderation, alcoholics are beneficial to the human organism. There are a large majority of people who believe, that the saloon and its allied enterprises are of economic value to a community. While those who believe that it should not be used at all, generally base their argument upon the moral issue. Therefore, it will not be easy to reach either of the above classes as long as these arguments are made.

The first step to be taken, then, should be temperance education. False ideas should be eradicated, and the true qualities and valuation of alcohol determined.

ALCOHOL A POISON.

The International Conference on Alcoholism reported from London in 1907 the following:

"Exact laboratory, clinical, and pathological research has demonstrated that alcohol is a dehydrating, protoplasmic poison, and its use as a beverage is destructive and degenerating to the human organism. Its effects upon the cells and tissues of the body are depressive, narcotic, and anaesthetic. Therefore, therapeutically, its use should be limited and restricted in the same way as the use of other poisonous drugs."

The report is not exaggerated in the least. Other eminent pathologists have reported, that alcohol in any of its forms, is injurious, even in small quantities.

While science has been a long time in reaching these conclusions, the Bible taught it many centuries ago. Daniel refused to eat the king's meat, or drink his wine. In a test case, he improved more than those who did. It has been demonstrated time and again that soldiers who do not drink have more endurance than those who do. Those who drink alcohol become devitalized, thereby becoming more susceptible to disease and succumbing more readily. Life insurance companies, of necessity, keep accurate mortuary records. They have learn-

ed that those who drink are bad risks neither will they insure a saloon-keeper or those who work in breweries or distilleries; they will also cancel a policy that has been issued to a person who afterward goes into the liquor business in any of its forms

The Liquor Industry an Economic Waste.

The most popular argument made by the advocates of the saloon, is that a large number of men are employed by this industry, and if the business of the saloon be destroyed, these men will be thrown out of employment. The saloon license money is generally given for school purposes. They make it appear that the schools could not exist without this revenue.

An Array of Facts.

A careful study of a report made in the Anti-Saloon League Year Book for the state of Kansas will successfully refute all of the arguments. It says in part:

"The prohibitory amendment to the constitution of Kansas has never been so thoroughly satisfactory to the people of the State and has never been so well enforced as it is at the present time. The State administration and perhaps 90 per cent of the administrations in the cities and towns are favorable to the law and insist upon its enforcement. The great majority of the newspapers of the State are not only in thorough sympathy with the prohibition regime, but refuse to accept liquor advertisements of any character.

The law passed in 1909 prohibiting the sale of intoxicating liquors for any use whatsoever except for sacramental purposes, has proved to be a great law enforcement measure, and has eliminated the so-called drug store saloon, which for many years cursed Kansas.

Results of Prohibition in Kansas.

The following Attorney General, John S. Dawson, of Kansas, shows something of the results of prohibition in the State.

Frontier villages have grown into splendid cities, with clean, paved streets, cement walks, modern homes, with municipal light and water plants. Every town has its high school. Almost a third of the entire population is enrolled in public or private schools. We have \$16,000,000 worth of school buildings and public endowment funds of 10,000-

000 more. I know this because it is a part of my public duties to keep these funds invested. The growth and extent of the private and denominational schools are correspondingly large. With over seven hundred newspapers and magazine in Kansas, less than a dozen carry any whiskey advertising whatsoever. Illiteracy has been reduced from 49 per cent to less than 2 per cent, and that trifling amount is almost entirely among the foreign element in our mining regions of the southeast.

Crime, Pauperism and Insanity.—With one hundred and five counties in the State, eighty-seven of them have no insane, fifty-four have no feeble-minded, ninety six have no inebriates, and the few we do have come from the cities which defied the law to the very last. Thirty-eight county poor farms have no inmates. Only one pauper to every three thousand population. In July, 1911, fifty-three county jails were empty; sixty-five counties had no prisoners serving sentence. Some counties have not called a jury to try a criminal case in ten years, and a grand jury is so uncommon that half of our people wouldn't know what it is. In my home county in Western Kansas, there has never been but one grand jury in its history, and that was twenty-five years ago.

Death Rate.—Again, prior to 1880 the death rate in Michigan and Wisconsin, Iowa and Kansas was practically the same, viz: seventeen to the thousand. After thirty years of prohibition in Kansas our death rate has dropped to seven and one-half, while that of the other States has slightly increased. Is it not fair to say that thirty years of prohibition had something to do with this?

The statistics at Washington show the consumption of intoxicating liquors in Kansas to be \$1.48 per capita, in Missouri \$24.

I am inclined to think that prohibition had something to do in producing a situation where in 1907 Kansas sent \$50,000,000 to New York City to stay the panic, while Missouri did not send a dollar.

Population Increase.—During the last twenty years Kansas has increased in population more than any of the surrounding States. In fact, Iowa and Missouri have decreased, if we except and eliminate the growth in St. Louis and Kansas City, Missouri.

Kansas has fewer commitments to the penitentiary and jails and penal institutions of its State per 100,000 people than any other State in the Union except North Dakota and North Carolina. This is from the advance sheets of the Census Bulletin.

Wealth.—In 1880 the bank savings deposits were \$30,000,000. Today they are \$200,000,000.

In 1880, when prohibition was adopted, and prior thereto Kansas was an exceedingly poor state. During some of those years collections were taken up in the east to keep some of the people from starving. We have had prohibition for thirty years, and during that thirty years it has become the richest State in the Union per capita. In this State the assessed valuation of property for taxation is sufficient to give every man, woman and child in the State \$1,700. The average wealth in the nation is only \$1,200, and in Missouri, a whiskey State, alongside of Kansas, their assessed valuation is less than \$300 per capita, as against \$1,700 in our State. Is it not fair to say that thirty years of prohibition had something to do with this?

Kansas Banks.

The treasury department of the United States has recently sent out the statement that an equal division of all the money in the country would give to each man, woman and child the sum of \$34.61. Bank Commissioner Dolley, of Kansas, says that at the close of last year there was deposited in Kansas banks the sum of \$100,000,000. If this were divided among the people of that State it would give to each man, woman and child the sum of \$66.66. Who will say that prohibition has not been a large factor in the accumulation of this wealth?

For the United States in general in 1910, the average number of commitments per 100,000 of population was 552. Kansas is 166 below this average. In both the group and United States general showings for 1904, Kansas is under the averages. In the general showing Kansas has gained 76 per cent below the average in the years from 1904 to 1910. In a table showing the average number of commitments per 100,000 for every State in the Union, Kansas ranks third, with only North Carolina and North Dakota ahead. All three of these top States have state-wide prohibition. That is one significant fact. Another is that with only one or two exceptions, the "wetter" the State, the more commitments per 100,000.

A Ten Years' Record in Kansas.

On March 16, 1911, at the close of business hours, according to the last statement of the bank commissioner, there were \$194, 012,807.57 on deposit in the banks of Kansas. This means that the per capita increase of bank deposits in Kansas during the past ten years has been from \$60 to \$114.37; the increase of wealth within the past ten years has been at the rate of \$120,000,000 per year.

Effect of Closing Drug Store Saloons.

Until 1909 Kansas allowed drug stores to sell whiskey and other liquors for medical purposes. This privilege was abused. The State legislature passed a law that year which prohibited the sale of liquor for any purpose. The State bank deposits which had been gaining gradually about a million a year made a sudden jump of \$14,000,000, or from \$83,000,000 to \$97,000,000. To show that some specific and unusual thing caused this the deposits again assumed a steady and normal increase, which they have maintained ever since. The closing of these drug stores simply added to the bank deposits for 1909 the sum of \$14,000,000 instead of about \$1,000,000.

Kansas City.—The bank deposits of Kansas City, Kansas, according to the Mercantile Club, aggregated \$10,500,000 on July 1, 1906. January 1, 1910, bank deposits aggregated \$17,235,531.

Population Statistics.—Kansas has gained in population both in the last ten years and in the last twenty years, more than Iowa. Kansas has gained in population more than Nebraska or Colorado. In short, this prohibition State, surrounded by non-prohibition States, has gained more in population than any of the States that surround her. Kansas does better than Missouri, gaining 15 per cent against Missouri's 6 per cent.

The total population of the entire State, according to the figures of the Census Bu-

reau, is 1, 690,949. Ten years ago the total was 1, 470, 498. The growth in the ten years, therefore, has been 220,454.

From 1890 to 1900 Kansas gained 43,399, or 3 per cent in population, the total in 1890 being 1,427,096.

The Federal census of Kansas City, Kansas, for 1900 shows a population of 57,659. The Federal census for 1910 shows a population of 82,331.

Education.—Superintendent E. D. Fairchild, of the Kansas public schools, has lately been investigating attendance in the schools in different parts of that State. He reports that attendance is much more regular in interior towns than in towns on the Kansas border and near liquor States. "Of the half million boys and girls in Kansas," he writes, "only the smallest fraction have ever seen an open saloon. Children are growing to manhood and womanhood without the temptation of the saloon." This is something for which Kansas should be devoutly thankful.

Congressman Trickett says:

In less than three months after the joints were closed in Kansas City, Kansas, 600 boys and girls from twelve to eighteen years of age entered school, necessitating eighteen additional teachers. It was found that these boys and girls had to assist drinking fathers to earn a living for their families.

THE HOUSE OF GHOSTS.

The House of Ghosts was bright within, aglow and warm and gay,
A house my own once loved me in, that is not there by day:

My hound lay drowsing by the door: from sunken graves returned
My folk that I was lonely for sat where the hearth-fire burned.

There was no lightest echo lost when I undid the door:
There was no shadow where I crossed the well-remembered floor.

I bent to whisper to my hound (so long he had been dead!)
He slept no lighter nor more sound: he did not raise his head.

I brushed my father as I came: he did not move or see ---
I cried upon my mother's name: she did not look at me.

Their faces in the firelight bent: they smiled in speaking slow
Of some old gracious merriment forgotten years ago.

I was so changed since they had died! How could they know or guess
A voice-that plead for love, and cried on grief and loneliness?

Fast from the House of Ghosts I fled, lest I should turn and see
The child I had been lift its head, and stare aghast at me!

—MARGARET WIDDEMER.

THERE SHALL BE NO MORE WARS

For one hundred years the English speaking people of the world have been at peace with one another. The last fifty years have witnessed but few wars between the great nations of the earth. And now the two greatest nations in the world are going to invite all other nations to join with them in celebrating this centennial of peace and good will. This celebration will urge, that what two nations have done, all other nations can do. The next century will add materially to the fulfillment of the prophecy. "The nations of the earth shall know war no more." This is the call:

"New York, May 11.—The nations of the world are urged to join the United States, Great Britain, Canada, Newfoundland and Australia and the municipality of Ghent in making the celebration of 100 years of peace among English-speaking peoples signalize a new era of international good will. The invitation was issued today by the international conferees now in this country arranging this celebration. The American Secretary of State and the British Secretary of State for Foreign Affairs are asked to transmit the invitation to other governments. The manifesto adopted by the conferees says:

"Representatives of Great Britain, of Newfoundland, of the United States, of the Dominion of Canada, of the Commonwealth of Australia and of the municipality of Ghent having been in conference concerning an appropriate celebration of the centenary of the signing of the treaty of Ghent, which marked the end of the last international war between the British and American peoples unite in offering to the governments and the peoples of the civilized world an earnest invitation to take part in making this celebration in every way worthy of the 100 years of peace that it commemorates.

"We invite such co-operation to the end that it may be made clearly unmistakable to public opinion everywhere that the time for international rivalries and differences, though numerous and severe, may be settled without the carnage and horrors of war. Although it be unreasonable to disregard the possibility of conflict arising in the future out of mutual or partial misunderstanding, yet we gratefully recognize that the chances of misunderstanding have been largely eliminated by the degree in which modern science has facilitated intercourse and accelerated communication. We are therefore encouraged to hope that the development of letters, sciences and the arts, of commerce, industry and finance, of mutual knowledge, trust and good feeling on the part of those who owe different allegiances and who speak different tongues may profitably absorb the

energy of mankind as well as offer opportunity for the display of the noblest and finest traits of mind and of character.

"Great Britain has been a colonizing nation, and the United States has drawn to its population various and powerful elements from different countries and from different flags. Therefore a century of peace between Great Britain and her dominions beyond the seas on the one hand and the United States on the other hand touches directly both the interests and the imagination of every land to which Great Britain's sons have gone, as well as those of every nation from which the present day population of the United States has been drawn. Such a celebration will not only close a century of exceptional significance and importance, but it will call attention to an example and an ideal that we earnestly hope may be followed and pursued in years to come. What nations have done nations can do."

"We respectfully request his Majesty's Secretary of State for Foreign Affairs and the Secretary of State of the United States to transmit this invitation through the proper official channels to the Governments of the world, in order that by both of participation of both governments and by the co-operation of men of good will in every land this celebration may be so carried out as to mark not merely the close of the 100 years of peace between English-speaking peoples, but the opening of what we sincerely trust will be a fresh era of peace and good will between all the nations of the world."

LOVING THE ENEMY.

J. H. Jowett.

"Love your enemies." That is the new wine of the kingdom. No wonder the Master spoke of new wine requiring new wine-skins! The old hard skins of religious formalism were not elastic enough for new fermenting wine like this. The old rigid, little, moral maxims could not imprison this vitality. The shrivelled ecclesiastical rules could not house this living principle. The new wine demanded new wine-skins and it is little surprise that the people who treasured the old wine-skins were greatly embarrassed with the new wine.

Now our Lord fulfilled His own commandment. He loved His enemies. And in the light of His own life we shall find the best commentary upon the meaning of His word. When we, therefore, turn to His life for the significance of His speech certain things become clear. First of all, the Lord who loved His enemies did not close His eyes to their faults. Love is not blind. Love does

not even cultivate "th art of not seeing things." Our Lord looked at all things with calm, steady, unflinching eyes. "When He marked how they chose out the chief seats!" He noted this ugly feature in their character, and He took in its full significance. "Thou gavest me no water for my feet!" He did not turn His eyes away from the discourtesy; He looked it fully in the face. Love is like the mysterious presence in Ezekiel's vision; it is full of eyes round about. And, therefore, we may say that if we are truly lovers we shall truly see.

And then I notice, secondly, that the Lord who loved His enemies did not muffle His conscience in relation to their life. His love did not induce a compromise in His conception of right and wrong. His conscience always burned brightly in the midst of His affection. Conscience did not smoulder as love grew more intense. And therefore we may say that if we love truly we shall also keep truth.

And, thirdly, the Lord who loved His enemies did not silence His reproofs. Love does not confine itself to eulogy and compliment. It is not always seeking pleasant things to say. It does not continually deal in emulsions. Love can use lightning as well as light. It employs thunder as well as sunbeams. The emollient becomes denunciatory. The wooing note hardens into the rebuke. These are some of the things I see when I look at the Lord Christ; and I learn that love is not afraid to look at the unlovely; it does not refrain from judgment; it does not stifle rebuke.

The love life is, therefore, not an emaculated life. To love is not to submerge all the finest characteristics of noble personality. Love does not make choice of oily ways; it makes quest of glorious ends. The love life is not the adoption of certain soft and effeminate expedients; it is the conscientious enthronement of a gracious and holy purpose. The abiding characteristic of all true love, the characteristic which defines its missions, is that it is continually seeking to make the loved one lovely. The mark of genuine love is found in its ambition to lift the loved ones into the purity and loveliness of Christ. It is in this light that we see the condemnation of Rebekah. Her eyes were certainly open, but her vision was subtle rather than clear. There was no rectitude in her affection. Her conscience was a lamp placed under a bushel. Her power of rebuke lost itself in unctuous compliment. Her love for Jacob did not seek to make him lovely; it only sought to make him rich. She loved him into moral disaster. Her love was without true sight; it was devoid of holy flame; it had no far-off heaven.

I can now see that to be a lover is to be

a minister in the work of redemption. Every true lover is fellow-laborer with the great Lover in seeking to bring the children of men into the loveliness of God. Is the service hard? It is most assuredly full of labor. To love unlovely people into loveliness is to "share the travail which makes the kingdom come."

Here, then, is, I think, the significance of the Lord's commandment. To love my enemy is to relate myself to him in such a way, and to maintain such an attitude, and to hold such a purpose, as to create a favorable atmosphere in which he can become morally and spiritually lovely. To love my enemy is not a matter of feeling. It is a matter of quest. It is not feeling towards him as I feel towards my friend, or towards my wife and child. It is to regard him with a purpose that is determined to do everything that will establish his likeness to Christ. How are we to do it? First of all, by assuming that it can be done. We must "nerve ourselves with affirmatives." We must believe in the glorious possibility that stretches before every child of God. And, secondly, we must study individuality in our purpose to make life beautiful. We must note the peculiarities of loveliness, our very intention will produce certain reticences and restraints and reserves. I must consecrate my imagination, my ingenuity, and adopt any honorable expedient in seeking to promote the fruits and flowers of the Spirit.

A ministry of this kind will labor in the strength of hope and in the light of a glorious prospect, gradually creating an atmosphere in which the enmity of our enemy will pass away. I do not think that any ill-will can permanently resist the continual ministry of lofty affection. Cold antagonisms will melt like icebergs in the Gulf Stream. Pure love is the supreme maker of atmospheres, and in its influence ugly presences gradually transformed.

If we live a life of faith on the Son of God, then we shall assuredly live a life of holiness. I do not say we ought to do so, but I say we shall, as a matter of necessary consequence. But, in as far as we do not live a life of unholliness. It is through faith that God purifies the heart, and there is no other way.—McCheyne.

All the ways of a man are clean in his own eyes; But Jehovah weigheth the spirits."—Prov. 16: 2.

"Answer not a fool according to his folly. Lest thou also be like unto him."—Prov. 26: 4.

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MEASURING ROD.

We intermated in last issue that the evangelization of the world was costing too much money for the results obtained. Much of our religion today is an appeal to the pride of the eye--vanity. This condition is very apparent in all our cities, and is in proportion to the wealth of the communicants. Wealthy people feel that they must have a church in keeping with their standing and wealth: not only must the building be fine, but the furnishings must be of the best, and the pastor, his assistant, the music and the choir,

all bear a strong resemblance to "purple and fine linen." It is not uncommon to see a church property worth more than \$100,000.00 The annual expense of these congregations runs into the thousands. The style and appearance of these churches, if nothing else, keep the poor and even those in moderately good circumstances away from them.

What becomes of these people who can not afford to attend church? Watch the excursion trains which go to the sea shore, or the mountains. The baseball parks claims their thousands, the picture shows have a large following, and many more attend the Sunday picnic and the dance hall. Sunday is no longer a day of rest but one of continual amusement. This is not the most serious objection to the decadance of the church. Our cities are filled with their teeming millions of hardworking, poor people. The church does not fill any place in their wants. But, with many of them creates a disgust for this form of religion. If they become hungry the church cannot feed them. If they become sick, the church cannot visit them. With its hundreds of millions of dollars annually, the church cannot help the poor, or visit the sick. The cry of the widow and the orphan receives no attention, even at the church door. All this is due to pride, a vulgar display of wealth in the matter of church buildings and their maintenance.

The people join those organizations which supply their earthly needs. Men and women, all over the country, are going into fraternal and benevolent societies, and the church is robbed of the work it should do, and drained of members who would be active workers in the church. It is not strange that men and women can work in these societies and not in the church, because the church does not provide for it.

The church should be the greatest fraternal and benevolent institution in the world. It should be so perfectly

joined together, that every human need could be supplied.

The church at Jerusalem began with one hundred and twenty members in an upper room, then three thousand were added, afterward five thousand, and later great multitudes became obedient to the faith. The Grecian widows complained that they were being neglected in the daily ministrations. They appointed seven deacons to look into the matter, while the apostles continued teaching the Word. We heard no more complaint from this source. Paul instructed the churches in Galatia, and the one at Corinth to lay by in store for the poor saints. He instructed Timothy and Titus to appoint deacons in the churches they had established. It is right that we should have such churches today. God intended it; the Bible provides for it; and the people demand it.

THE COMMUNION.

"For my flesh is meat indeed, and my blood is drink indeed." (John 6: 55) This is one ordinance which has been handed down through the centuries which has kept life and growth in the Christian religion. All bodies of Christianity, in one form or another, accept the Lord's supper and observe it, at more or less stated intervals. There are many points of difference in its observance, but all observe it. It seems to be conclusive that the early church observed it upon the first day of every week. We should do so today. I mean that every Christian should partake of the Lord's supper upon the first day of every week. It is spiritual food and furnishes spiritual growth. While we press the idea that it is a weekly observance, there are some who do not make it the leading object of meeting upon the first day of the week. For instance, some will not attend church unless there is to be preaching and the "bigger the preacher" the more likely they are to attend. Many churches

have what they term a "Sunday School" and this school is dismissed that the children may go home. This is a bad example. Children, and older people should be taught that the leading object at the Lord's Day service is the communion. The school should not be dismissed. Some of our northern churches have adopted the custom of having the teaching first, followed by the communion, after which those who desire may go home. They, then have the sermon. This would obviate the necessity of sending the children off before communion. Except you eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6: 53).

THE CHURCH OF CHRIST.

"Without a constant return to its fountainhead, religion suffers from its contact with the world, as the purest air suffers from the mere fact of its being breathed."

Max Muller.

The first church of Jesus Christ was established on the day of Pentecost in the city of Jerusalem as related in the second chapter of Acts of Apostles. That it was in existence at the close of that day is made clear by the closing verses of that second chapter. It was not yet built when Jesus said to the apostles, "Upon this rock I will build my church." (Matt. 16: 18) If it had been built before Pentecost it had not been a live body seeing the Spirit "had not yet been given." (Jas. 2: 26). Peter refers to the time of the receiving the Spirit (Acts 2: 4) as the beginning (Acts 11: 15).

It follows therefore that any body that antedates Pentecost is too old to be the church of Christ and any body founded since Pentecost is too young to be the church of Christ. In this day there are churches many even as there are Lords many, but to us there is one church even as there is one Lord.

INITIATION. How did people become members of the church at Jerusalem.

1. They heard the gospel. (Acts 2: 37)
2. They believed it (Same verse).
3. They repented.
4. They were baptized. (Acts 2: 38 and 41) By this process the Lord added people to His church.

Men and women of Samaria heard the gospel by the mouth of Philip. They believed it. They turned from sorcery (repented). They were baptized. They constituted the church of Christ in Samaria (Read Acts 8: 5-17). It follows therefore that all, anywhere, any time, who hear the gospel of Christ, believe on Him, repent of their sins and are baptized in His name are thereby added to the Lord's church.

Let all such continue together "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers." They thus constitute a worshipping assembly, according to the New Testament model (Acts 2: 42). As long as they continue thus independent of any human creed or ecclesiasticism they are no sect nor any part of a sect. They are undenominational. Joined together in one Spirit with no divisions among them, knowing no law but the law of the Spirit of life in Christ they constitute one congregation of Christ's church whether there were another on earth or not.

Human creeds are the great barriers to the unity of the faith today. They can scarcely be revised, so let us to the fountain-head. Back to Pentecost.

THE PARABLE OF THE SOWER APPLIED.

The seed is the word of God (Luke 8: 11). The soil is the heart (Luke 8: 12). The sower, therefore, is the teacher of God's word. Behold a teacher went forth to teach; behold, a preacher went forth to preach; be-

hold a Christian went forth to speak and live the truth.

RESULTS: Some of the seed is devoured by birds, other brings forth a plant but to be scorched and withered by the sun, other to be choked by thorns while some brings forth the blade, the stalk, the full grown corn in the ear.

WHY THE DIFFERENCE?

Did the sower not sow as carefully and prayerfully in one part of the field as in another? Yes. Was there not the same quantity of sunshine and rain in all parts of the field? Yes. Did he not sow the same quality and quantity of seed everywhere? Yes. Then why was there not a harvest to reap in all parts? The difference is to be accounted for in the soil. There are three kinds of soil, the wayside, the stony, and the thorny ground, which are not productive of fruit. On these the sower bestows labor in vain. There are different kinds of human hearts.—minds. There is the wayside heart, so hardened by the traffic of sin that the word makes no deep impression. He is easily controlled by the devil who comes immediately and snatches away that which is sown lest he should believe and be saved. *Dear Reader, I pray you may not be of this class.* The wayside heart is the non-professor.

The rocky soil is of sufficient depth to cover the seed from the sight of the birds, but it is only a few inches to bed rock. The seed sprouts and sends up a stalk which grows for a little while and withers away. Many hearts lack depth of conviction in which the word may take deep root, there is no reservoir to retain any reserve supply from the showers of blessing. The scorching heat of persecution dries up the moisture and the plant dies. The rocky ground hearer represents a great class of backslidden professors.

The thorny ground may be good soil were it not encumbered. There are many hearts so set upon earthly things that they haven't time to be holy. The

cares of this world, the deceitfulness of riches, the pleasures of this life and the lust of other things absorb time, thought and energy. How sickly the plant that is choked by weeds! Fruit impossible. The thorny ground represents the ever increasing number of worldly church members. They have the form of godliness but do not possess its power. God pity them.

But there are some who love truth

and righteousness, who seek after God. They have faith to the saving of the soul. They receive the word with meekness and hold it fast with boldness. They bring forth fruit after the Spirit and live. Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control, abound in them more and more (Gal. 5: 22-23 and John. 15:2).

THINGS CURRENT

Bro. John T. Poe of Longview, Texas, in passing through from Montgomery, Ala., spent a day with us. He had held a meeting for the West End congregation, that city. He had a fine meeting in every respect, and reports the church in fine condition.

Bro. J. G. Malphurs paid us a few minutes call on May the 22nd. He had spent last session teaching in the Sabinal Christian College, Sabinal, Texas, and was on his way home in Gainesville, Fla.

Bro. Owen, of California, in passing through the city, in route home from Tennessee, preached for us one Sunday evening in May.

Bro. C. R. Nichol's meeting with the Church of Christ, Fayetteville, Tenn., resulted in 24 baptisms. Bro. W. G. Klingman of Nashville, Tenn., conducted the song service.

Bro. J. E. Dunn has been elected principal of the Bible department of Dixie University, at Cookeville Tenn. He will enter on his new duties June the 15th. He will hold protracted meetings during vacation and preach on Lord's Days during the session.

I have been reading your valuable paper for some time and am highly pleased with it. Enclosed find \$1.00 for renewal.—Mrs. S. H. Hooper, Paxton, Texas.

Word and Work a monthly \$1.00 a year and Words of Truth a weekly \$1.00 a year both for \$1.50. This should supply the demand of all of our readers who want both a weekly and a monthly paper.

"The South the Greatest Asset of the Nation" is an excellent book which tells of the manufacturing industries in the South. Every person who wishes to better his condition should read this book. It is published by the Manufacturers' Record and is absolutely correct. This book sells for \$1.00 both it and Word and Work \$1.50.

Our work moves off nicely here. We have six services a week. Two from the Baptist last Sunday, and one last night took membership. We are to begin our tent work in a few days, Bro. H. C. Denton will conduct the tent work again this summer. Bro. J. L. Hines, of Dunmore, Ky. will use the old tent again this year.—E. P. Watson.

Bro. Augustus Shanks, of 118 S. 20th. st., Louisville, Ky. has some time for meetings in June and August. He writes the comments on our Bible lessons with which many are well pleased. Give him a call.

Eighteen baptisms at Thorp Springs, Texas. The meeting was held by F. L. Young, during the last week of school. The Commencement exercises were excellent and well attended. The citizens of the town are showing their interest in the school by doing several hundred dollars worth of work on buildings and grounds.

"Everyone that is proud in heart is an abomination to Jehovah: *Though* hand *join* in hand, he shall not be unpunished."—Prov. 16: 5.

DAILY BIBLE READINGS.

The Bible—what does this name imply? The word of God—the way of salvation.

“The Bible is a divine library, consisting of many books, each having its special occasion and mode of composition, though all inspired with one divine purpose. The books are diversified in their subjects, for the folly of man is allowed to speak in its pages, as well as the wisdom of God.”

Have you ever tried spending an evening home reading your Bible? You will be surprised to find how interesting it is and how much wisdom and knowledge you will gain.

June 1-7

Job. 1-10. Memorize 5: 6-9.

How many sons and daughters did Job have?

Was he a man after God’s own heart?

What great temptation did he have and who was his tempter?

How did Job bear up under this great temptation?

Who was Eliphaz?

What was his vision?

Did he try to help Job?

What was Job’s reply to him?

June 8-15.

Job 11-42. Memorize 32: 7-9.

Who was Bildad?

Who was Zophar?

Were these two men of any assistance to Job?

Was God pleased with them?

Who was Elihu?

Did he help Job in his affliction?

How old was Job when he died?

What do you gain by this lesson of temptation?

June 16- 23-30.

Psalms. Memorize Chapter 23.

We have now come to Psalms in our daily reading, and it would be well for us to read them over carefully.

Most of these beautiful songs and prayers were written by David, the second and greatest King of Israel, and who was called “the man after God’s own heart.”

It is almost impossible to ask practical questions on these prayers and lamentations, so we will read on through the 150th. Psalm and begin our reading for July at Proverbs

BIBLE SCHOOL.



Augustus Shanks.

Lesson for June 1st.

Subject: Joseph Tests His Brethren. Gen. 44: 4-17;)

Golden Text: “Confess therefore your sins one to another, and pray one for another, that ye may be healed” (James 5: 16).

Introduction.

The present lesson is so incomplete, if only the verses assigned are studied, that we will take the entire chapter for our lesson. One disadvantage of the international lesson system is the isolating of the lesson portions from their contexts. Yet there are many advantages to be had by following this system, instead of our being in bondage to it, we make it our servant. The writer declares his own independence from now on. Henceforth we will include as much of the context as is necessary to make a complete lesson.

The Final Test.

Joseph had tested his brethren in the things wherein they, in the past, had been weak. The tests had proved that a change for the better had occurred. Instead of the old time disregard for their father's feelings, they showed their deep concern for him; instead of the former jealousy that had made him to suffer, brotherly love had come. Joseph desired to gauge the depth of that love which he did in this, the final test. He commanded his steward to fill all the men's sacks with food and to conceal his silver cup in the sack's mouth of the youngest. Within the grain sacks each man's money was also to be placed. At early morn they were all sent away on their homeward journey. "And when they were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, wherefore have ye rewarded evil for good?" He was then to charge them with the theft of the cup and to reprove them of their evil. Now, this scheme of deception was far more permissible in Joseph's day than ours. Even then it would have been to his dishonor had it not been for a good purpose and only temporary. The steward performed his errand with the result that Jacob's sons were astonished beyond measure. They declared their innocence saying, "Far be it from thy servants that they should do such a thing." As proof of their innocence they mentioned their return of the money found in their sacks the former time. So eager were they to clear themselves that they proposed that the one with whom the cup should be found should die; and the rest should be bondmen. Then said the steward, "Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless." Then was each man's sack searched, beginning at the eldest, "and the cup was found in Benjamin's sack." The test touched their weak spot. They were free to go on without Benjamin, if they chose. But they were not willing to witness again the grief of Jacob over a lost child. Neither could they endure the sufferings of conscience by playing false to another brother. But we read, "they rent their clothes, and laded every man his ass, and returned to the city." Then they sought out Joseph, before whom they prostrated themselves. Joseph continued to act out the harsh character he had assumed and said: "What deed is this that ye have done? know ye not that such a man as I can indeed divine?" What could they reply? They were convicted of theft by the strongest kind of circumstantial evidence. Judah felt the hopelessness of the case against them and exclaimed, "What shall we

say unto my lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found." Again the test of their brotherly love was made; liberty was offered to all except Benjamin. Joseph, acting as a man of strict justice, replied: "Far be it from me that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father." Then was Joseph's heart made glad by the evidence of the changed characters of his brethren. They were not willing to accept their liberty and leave Benjamin behind. Judah made a noble speech in which he recounted their experiences from the first time they came to Egypt. He mentioned Jacob's reluctance to part with Benjamin; of the father's mourning for another son, and how he himself had become surety for the lad. Then he made the noble offer to remain as a bondman in the place of Benjamin, saying, "For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father." The effect of this speech on Joseph will be noted in the next lesson.

Questions.

What was the sin of Joseph's brethren in their early life?

What changes do you note in them?

What was Joseph's motive in testing them?

How would you defend Joseph's practicing deceit?

What was the result of the test applied by the steward? (See verse 13.)

What was the result of the test as applied by Joseph? (See verses 19-31.)

Lesson for June 8th.

Subject: Joseph Forgives His Brethren. (Gen. 45: 1-15.)

Golden Text: "Behold how good and how pleasant it is for brethren to dwell together in unity." (Psalms 133: 1.)

The Lesson Story.

The preceding lesson closed with Judah's noble speech in behalf of Benjamin. In the speech he made reference to such tender and touching things that even the most callous hearted would have been moved. How much more then, was the tender and sympathetic Joseph, their own flesh and blood, moved thereby. And so we read, "Then Joseph could not refrain himself be-

fore all them that stood by him; and he cried, Cause every man to go out from me." The recalling of the familiar scenes; the vision of an aged and grieving father; Judah's unselfish proposal; the mention of "mother"—these things were too much for Joseph. So, when no strangers' eyes were there to see, "Joseph made himself known unto his brethren." He was more successful in not being seen than heard. Now that the wall of his restraint had been broken his emotions surged out in a flood: "And he wept aloud." The Hebrew text reads, "gave forth his voice in weeping." He wept so loud that the Egyptians and the house of Pharaoh heard. Then he said to his astonished brethren, "I am Joseph; doth my father yet live?" As men are dazzled by the lightning's flash; and startled by the sudden peal of thunder; so were Joseph's hearers dazed and startled by the extraordinary words they heard. They "could not answer him; for they were troubled at his presence." The full import of his words they could not grasp at once. He made his statement clearer, saying, "I am Joseph your brother, whom ye sold into Egypt." The reference to their having sold him was not to taunt them, but to establish his identity. For his next words were, "And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." In this speech Joseph proved himself a perfect gentleman. No Chesterfield ever uttered words more tactful and gracious. He did not need to say, "God overruled your wicked scheming to bring me here"—for that they knew—but contented himself with the simple statement, "God did send." He told them of the five more years of famine to come and again showed his recognition of God's hand in the things that had befallen him, saying, "And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance." In this declaration is revealed the secret of Joseph's power to overcome temptation and his fortitude and courage through long years of trial. It was the belief that God's hand was in all that affected him. Much of Napoleon's success is ascribed to his believing that he was a man of destiny. The strength, the courage and hope that springs from such a belief is vouchsafed to every Christian. For we read, "I will in no wise fail thee, neither will I in any wise forsake thee" (Heb. 13: 5). Again, "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered" (Matt. 10: 29-30). And again: "casting all your anxiety upon him, because he careth for you" (1. Peter 5: 7). Again giving glory to God, Joseph declared: "So now it was not you that sent me hither, but

God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt." Then he charged them to make haste and return to their father with the glad tidings he had just made known. They were also bidden to bring him with all their children and he would nourish them in the land of Goshen. They were to tell him of the five years of famine that would follow and of all the glory that had come to his son in Egypt. At the conclusion of his charge to them "he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him." Our story ends well for, "all's well that ends well." With the last trace of envy gone from Joseph's brethren; their sincere penitence manifest: Joseph's granting of full and free forgiveness what better end could be desired? There lacks nothing but the effect of all this upon Jacob. When they delivered the message Joseph gave, "his heart fainted, for he believed them not." The story seemed too good to be true. But when he saw the wagons Joseph had sent, his spirit revived: and he said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

Questions.

- Why could not Joseph "refrain himself?"
- Why did Joseph's presence trouble his brethren?
- In what way did Joseph manifest a gracious spirit?
- In what did Joseph see the providence of God?
- What was the secret of Joseph's strength of character?
- What promises have Christians that are calculated to bear them up through all kinds of trials?
- Why does this lesson end well?

Lesson for June 14th.

Subject: Jacob Before Pharaoh. (Gen. 47: 1-12.)

Golden Text: "And we know that to them that love God all things work together for good." (Rom. 8: 28.)

Between the Lessons.

The latter part of chapter 45 records how pleased Pharaoh was when he heard that Joseph's brethren had come. It tells also of his charge to Joseph, to send his brethren with wagons to bring their little ones, their wives and their father, Jacob. Joseph

did as he was bidden and gave them provision for the way, and raiment, and to his father he sent twenty asses laden with bread, provision and the good things of Egypt. At first, Jacob could not believe the good news concerning Joseph, but the wagons and the laden asses so strongly confirmed the message that his doubts were changed to faith. And so he started on his way to Egypt and as he journeyed, God spoke to him in the night visions saying, "fear not to go down into Egypt; for I will there make of thee a great nation." He also made the promise, "I will also surely bring thee up again." A happy meeting took place between Jacob and Joseph in the land of Goshen, chariot to meet him. There they wept the tears of joy for a good while. Then Joseph advised them to say to Pharaoh, when he should ask concerning them, that they were shepherds.

The Lesson Story.

"Then Joseph went in and told Pharaoh, and said, my father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen." He took also five men from among his brethren and he asked, "what is your occupation," they replied: "Thy servants are shepherds, both we, and our fathers." They then pleaded permission to dwell in the land of Goshen where they might pasture their flocks saying, "for the famine is sore in the land of Canaan." Then Pharaoh commanded Joseph to cause his father and brethren to dwell in the best of the land, in the land of Goshen, and to make any able men that were among his brethren rulers over his cattle. Then Joseph brought his father before the king, upon whom the patriarch pronounced his blessing. When Pharaoh inquired his age, Jacob said: "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Then Jacob again blessed Pharaoh and departed from his presence. In the land of Goshen, or Ramesses, dwelt Jacob and his family throughout the years of famine and for many years after.

Spiritual Lessons.

The present lesson, taken in connection with the past ones concerning Joseph, unfolds to us the workings of divine providence. Through them we are encouraged to hopefully look beyond any and all present trying experiences. We are taught to look for the hand of God in the trials that come to us and to leave all to him. When tempt-

ed to say like Jacob, "all these things are against me" (Gen. 42: 36), we ought rather to say, "we know that to them that love God all things work together for good." If we have not learned this much our studies in the life of Joseph has been time wasted.

Another lesson we find in Jacob's declaring that his years had been evil. We can trace the cause of most of the evil that came to him to the fountain source—his own heart. He practiced deception in the matter of the birthright, (chapter 27) and thus stirred up the wrath of Esau. Thus he became a fugitive and fled to his uncle's home in Paddanaram. There practiced deceit upon Laban and reaped the same. The greatest harvest was reaped when his own sons deceived him, causing him to mourn for Joseph as dead. And Joseph's life proves that when God is with his servant, that the very things that wicked men devise against him, become the stepping stones to his success.

Questions.

What great lesson do we learn from the story of Joseph?

What did Jacob say of his life in his speech to Pharaoh?

What caused Jacob to see so much evil?

What can the Christian say of his own trials?

Why was Joseph successful?

Lesson for June 22nd.

Subject: The Blinding Effect of Sin. (Amos 6: 1-8.)

Golden Text: "Seek good, and not evil, that ye may live." (Amos 5: 14.)

Introduction.

From the time that Jacob and his sons settled in Egypt, to the time when the prophet Amos denounced their descendants' sins, is a long step—it comes many centuries. With the passing of the centuries, Jacob's sons became twelve tribes; and later, a kingdom; and then, two kingdoms. Alternately, they would serve God faithfully, for awhile and then backslide. Near eight centuries before Christ, the "lay preacher," Amos, a herdsman and dresser of sycamore fruit, was called from his humble work to be God's messenger to sinful nations. He pronounced God's judgments against Syria, Philistia, Tyre, Edom, Ammon, Moab, Judah and Israel. The judgments he pronounced were gauged according to the kind and degree of guilt. Thus, the heathen nations were to be punished for cruelty or inhumanity in some form; Judah for forsaking God's law; Israel for covetousness, injustice, lasciviousness, sacrilege:

also for forgetting Jehovah's kindness and rejecting his messengers. In spite of the light and opportunities God's people had received, they had fallen so low as to be ranged alongside of heathen nations before God's bar of judgment.

The Message To Israel.

Although the message Amos had was for Israel, of which this lesson is but a part, it contains its lessons for us. It concerned them directly; it concerns us indirectly. For we may be sure that God's attitude toward sin is the same now that it was then. The condition of Israel at the time of Amos' message, presents two extremes. There was the extreme of national wealth and glory attended with spiritual poverty and moral degradation. The condition of this nation, far from being exceptional in a nation, is the old, old, story of history. First comes the rise to worldly eminence and greatness; then, the plunge downward into sin and corruption. Israel's conscience had become deadened. They oppressed the poor (5: 11), they accepted bribes (5: 12), and with their ill gotten gains lay back in luxurious ease. Amos cried, "Woe to them that are at ease in Zion. "It was so much the physical ease he condemned as the ease they had from a deadened conscience. God had sought to arouse them from their spiritual stupor by sending upon them afflictions and chastisements both many and severe. The result, is seen in Jehovah's declaration "yet have ye not returned unto me." (See chapter 4) Israel was shown to be worthy of heavy judgment when Amos said, "Pass ye unto Calueh, and see; and from thence go ye to Harmath the great; then go down to Gath of the Philistines?" They were not better to their everlasting shame, and, because of their privileges, would have to suffer more (Amos 3: 2. See also Matt. 11: 21-24). One sin they had that is common today was, that they "put far away the evil day." But the day of punishment and righteous retribution will surely come, no matter how far men put it from them (see 2. Peter 3: 9).

While the poor of the land were suffering want, many were living upon beds of ivory; and ate "the lambs out of the flocks, and the calves out of the midst of the stall." They took their pleasure in "idle songs to the sound of the viol." drank wine in bowls and were "not grieved for the affliction of Joseph." Because of all this, said Amos, "Therefore shall they now go captive with the first that go captive." Israel's captivity came about a hundred and thirty-six years before Judah's. Amos added, "and the revelry of them that stretched themselves shall pass away." Ah! that is the great fault with all worldly pleasure. They are all only "for a season" (Heb. 11: 25). The Lord

looked upon the outward tokens of Israel's wealth and greatness with a different eye than men's. They admired it all; he, abhorred it. He said, "I abhor the excellency of Jacob, and hate his palaces; therefore will I deliver up the city with all that is therein."

Questions.

Who was Amos?
To what work did God call him?
To what nations did he prophecy?
How does Israel compare with the heathen nations?
How does this lesson concern us?
Why?
What extreme conditions in Israel?
Of what sins were they guilty?
What practical lessons for us?

Review Lesson.

Golden Text: "And this is the victory that hath overcome the world, even our faith." (1. John 5: 4.)

Quotations and Suggestions.

Our lessons for the past quarter have been studies in character. Eleven of the lessons have dealt with the characters of individuals; the twelfth, with the character of Israel, the nation. Character study must indeed be very profitable, or else God would not have set so many of them before us in his word. We would suggest that the review lessons of this quarter be made studies of the individual characters. Such a study will be richly rewarded for, in such study, "It is sought to know how each age, with its accumulation from the past, grew out of the past and beyond itself and molded its characters, and how in turn each character molded his own age and influenced the future. Characters are personifications of times, and they are products and potentialities."—Wilbert Webster White. "There are but three steps from earth to heaven, or if you will, from earth to hell, acts, habits, character."—Butler. "If it be said, 'O there are so many things in the Scriptures—sins, vices, crimes, wickedness,—certainly. God wants to show us what the world is in which we live, and the anatomy of our own heart; but as God alone can describe it, in its real nature and depth, and in such a way that the poison is, as it were, hermetically sealed—not like the wicked and filthy literature of the world which tries to make evil appear attractive and guilt excusable."—Saphir. "At starting, each of us, according to our disposition, is conscious of liking some books of Scripture better than others. This, however, should lead us to recognize that, in some way, we specially need the teaching that is less attractive to us. We should set ourselves to study what we less like: till that, too, has had its proper effect in molding our conscience and shaping our

character."—Canon Gore. We would suggest that Hebrews 11: 20-22 and Acts 7: 9-16 be read in connecting with these lessons. For the picture of an ideal character, see the first Psalm. Compare all characters with that matchless One, the Christ.

MESSAGE OF SYMPATHY.

Flavil Hall.

I want to thank my many friends of various states for their letters of sympathy since the death of my wife. Words cannot express my gratitude to them for thus alleviating the grief of an unworthy borthor. This is one way that God has been with me and has comforted and consoled me in the deep waters of sorrow through which I have been called to go.

I believe the following letter from Sister Jelly, the mother of our missicnary in India will do good and will encourage others to send messages of condooence to sorrowing ones:

116 Champa Avenue, Dayton, Ohio.
My dear Brother Hall:—

My heart goes out to you and to your dear little children in love and sympathy as I read in Word and Wark of your great bereavement and irrepairable loss—the greatest on earth. O that I might be able to write something that would make your grief less hard to bear. But words seem meaningless in times of great distress. But O, my heart aches for you and those dear little ones. May he who promised, give you his peace and comfort, your heart as he alone can is the wish and heart-felt, humble and sincere prayer of your (also) afflicted Sister. I am sure it is a great source of comfort to know that you may go to her to be separated no more forever when life's work is done. God bless and help you, my Brother, ever to be true to his cause.

In his name,

Mrs. E. S. Jelly.

Montgomery, Ala.

I have read the Christian Word and Work and am well pleased with it, am sending \$1.00 for one year's subscription. I would be glad if you will please send me the May issue.

Miss L. E. Bozeman.
New Augusta, Miss.

I am so glad I can send you a dollar for Word and Work. I am highly pleased with it in its new dress and enjoy reading every page.

Wishing you much success in the work of the Lord, I am ever a lover of "the church of the First Born.

Mrs. J. R. Lynam.

April 18, 1913.

Jones Mill, Ala.

I received the Bible the 29th. Inst. Many thanks, I like it very well.—A. E. Austin.

Book Review.

A Study in Methodist Discipline is a new book by C. R. Nichol of Clifton, Texas. It contains 77 pages, paper cover and is wire stitched. Price 25 cents. Address Mrs. C. R. Nichol, Clifton, Texas.

This book begins with a history of the life of John Wesley the founder of the Methodist Church. It then deals in detail with the discipline which describes the teaching of the Methodist church. Each doctrine is compared with the Word of God showing the weakness and inaccuracies of the discipline. The style of the writer is both pleasing and interesting and his arguments are conclusive. For a person to successfully combat the errors of sectarians he must know the doctrine which they teach. From much observation, I am constrained to believe that many of our teachers are unfamiliar with the doctrines of the denominations. They therefore, fail to convince them of the error of their way, frequently making enemies of them because of ignorance of what they teach. Every member of the church of Christ should study this book. For every new or renewal subscription to Word and Work we will give one copy of this book.

Words of Truth is a weekly edited and published by Bro. E. C. Fuqua, of Greely, Col. Bro. Fuqua is well known by the brotherhood every where. He owns his printing plant, has some of our best writers, and is, in every way, getting out an excellent weekly paper. While some may think that it is not in this territory, it reaches our readers the same week it is published. Besides, Bro. A. K. Ramsey, who has been connected with Word and Work for the past two years has moved to Greely and has taken up work with Words of Truth. Bro. Ramsey and his good wife have done good work for us, we therefore, feel doubly interested in the success of the paper with which he is connected.

We have made permanent arrangements with him to combine Words of Truth, a weekly, price \$1.00 a year with Word and Work, price \$1.00 both papers for \$1.50 a year. Send us your renewals and new subscriptions on this offer.

For a review of the *South the Greatest Asset of the Nation*, see another page. You need this book and can get it by adding only 50 cents to the price of **WORD AND WORK**.

"He that loveth his brother abideth in the light."—1 John 2: 10.

SCHOOLS.

The closing exercises of the Christian High School were held May 30. There were four graduates in the three years course. The school will open Oct. the first.

The closing exercises of the National Teachers Normal and Business College, at Henderson, Tenn., began Sunday June the first and continued until Thursday night, with an excellent program. The college has enjoyed its usual large patronage, during the year, having had fifteen states represented. The work has been satisfactory to the faculty and friends and the outlook for the future is encouraging. Next session will open September 3rd, 1913. For catalogue write, Freed and Hardeman.

The Monea College wants some consecrated young men or women to teach Instrumental music, Latin, Sciences and Mathematics. The salary will be small in the beginning, but to those who are willing to sacrifice, the opportunity for advancement is good. Write, M. S. Mason, Holcomb, Mo.

The Catalogue of the Thorp Springs Christian College announces the opening of the College for Sept. the 2, 1913, with R. C. Bell as president and a full chore of teachers.

This school is beautifully situated in the hill country forty miles west of Fort Worth, Texas. Besides its natural advantages, it has modern sanitary conveniences which makes it an ideal healthy location. The Bible forms a part of its daily curriculum, its teachers are true to the Word of God and the simplicity of the Gospel, and its board of trustees are some of the strongest men for the church of Christ in the state of Texas, we can, therefore, expect it to remain free from all forms of "higher criticisms" and other departures from the Word of God. The proper education of our children is a very important question with all of us, and one hard to solve, unless we determine to place them in schools where Christianity forms a part of the lives, thought and work of the teachers. Those patronizing Thorp Springs, we feel sure, will make no mistake.

MISSIONS.

Bro. J. D. Tant, of Almgordo, New Mexico, has a tent which cost \$200.00 a year ago. As he will not need this tent for some time and as he feels that it should be in use he will sell it for \$100.00. Address J. D. Tant, Almgordo, New Mexico.

The Brethren at Terrell, Texas are building their house by day labor instead of letting it out to a general contractor, thereby, saving \$500.00. The house will cost about \$4,000.00 when complete. These brethren are deserving and should be helped at once. Send donations to J. E. Gibson, Terrell, Texas.

At Roswell, New Mexico, there is a band of six male members and about 29 others, mostly young girls and widows, who have succeeded in raising enough money to buy a lot in a very desirable location, which has been done. They are now asking for help to build a house in this central location, and feel that now is the time to succeed in uprooting Digression and Sectarianism. Word and Work visits 800 post offices, and we presume, that there is a church of Christ at these places if it is only meeting in a private house. One Sunday's contribution from each one of these churches will place both Terrell and Roswell on their feet. Now brethren give them a lift. Send contributions to T. S. Jackson, Roswell, New Mexico.

FOREIGN FIELD.

We can not spare the space to print in detail the reports of the foreign missionaries. We want our readers to understand, that all appeals appearing in our columns have our unqualified endorsement, and we hope that each one of our readers will help some point during the year, either the home or foreign field.

JAPAN.

Miss Ethel Finley, 81 Ashby street, Atlanta, Ga. reports \$7.00 forwarded to Bro. C. G. Vincent's native helper for April. She needs \$5.00 a month for this work.

Bro. Stanford Chambers forwarded to Bro. C. G. Vincent, Tokio, \$23.15 for sister Clara Bishop.

Bro. J. D. Elliot, father of sister Bishop, reports that she has reached his home, 904 W. Jefferson street, Station A, Dallas Texas. They wish to thank their many friends, from all over the United States for their letters of condolence and for the assistance which has been sent her. It is her desire to continue the work which has been under hers and her lamented husband's care for so many years, and is therefore so dear to her heart. Her native helpers are at work in Tokio, and are highly commended and assisted by Bros. Vincent and McCaleb. The expense is therefore, continuing in her absence. We believe that

our readers will assist her in this noble work, and make it the success it so richly deserves. Money may be sent to her at the above address.

Bro. and Sister Vincent lived, last year in a house whose walls were made of straw and mud, the doors and windows of paper and the floors of straw matting. It is impossible for them to keep comfortable in such a house. This kind of living is the cause of much sickness among our missionaries. He has the opportunity to buy a comfortable house suitable for meetings and Bible study, worth \$2,000.00 for \$1,200.00. This is a good opportunity to help these faithful missionaries to more comfortable quarters, where they can do a better work for God.

INDIA.

Bro. E. S. Jelly reports twenty baptisms for January, and thirty-seven for February, fifteen for March, and thirteen for April. That sounds good.

Receipts for January for self \$13.25, and for helpers \$23.00. Receipts for February self \$165.36, and for helpers \$82.93. He also received \$5.60 which was given to children attending his school who were suffering from famine. Receipts for March self \$69.35. Receipts for Armstrong-Hopkins (Chambers) \$7.00. Receipts for workers \$115.00. Receipts for April self \$63.46.

RULES FOR HAPPINESS.

It was at a girls' summer school, years ago, when one of the girls rose and said to Alice Freeman Palmer, who had been talking to them:

"Mrs. Palmer, you are always so cheerful and happy; will you tell us, please, how can we be happy?"

"I will, dear," said this saint of her sex. "I will give you three very simple rules:

"The first is this: Commit something to memory every day, something good. It needn't be much. Three or four words will do—just a pretty bit of a poem or a Bible verse.

"The second rule is this: Look for something pretty every day; and don't skip a day, or it won't work.

"My third rule is this—now, mind, don't skip a day: Do something for somebody every day! That is all there is to it, dear. You'd better try it."

These three rules are just as good as when they were spoken; they will work always and everywhere, in the country as well as in the city; for women as well as for girls. They will make a farm-house warm in the chill winter and a tenement cool in the blazing summer. They will help to make us masters of our lives. They are so plain that everybody can understand them and so practical that everybody can keep them. No matter how lowering and how gray the sky these rules infallibly will make the sun shine through.—Christian Observer.

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NEW ORLEANS, LA.

MIDWEEK PRAYER and CONFERENCE TOPICS.

Some one has said that the pulse of the church is the prayer-meeting. Those who are most interested in the church are the most faithful attendants at the prayer-meeting. For one or two lessons we will study some examples of prayer-meetings recorded in the Bible. Each reference should be read by a different person.

June 1st.—Prayer-Meeting in a Private House. (Acts 12: 1-17.)

1. The most appropriate place in the world for a prayer-meeting is in the home. (Deut. 6: 4-11; 11: 18-21; Acts 22: 3; Eph. 6: 4; 1 Timothy 3: 15.)
2. The influence on the family. (Eph. 3: 15-17; Isaiah 28: 5-14; 38: 19.)
3. The influence on the servants. (1. Cor. 7: 20-24; 12: 13; Gal. 3: 28.)

June 8th. Prayer-Meeting in the Church.

1. Continued in prayer. (Acts 1: 12-14; 12: 12; Col. 4: 1-9.)
3. Beginning of a great church. (Acts 16: 9-40; Phil. 1: 1-11.)

June 15. Prayer in Adversity.

1. Jonah's prayer, and deliverance. (Jonah 2 chapter) Paul's and Silas's prayer and deliverance. Acts 16: 25-40.)
2. Not answered as expected. (Luke 22: 39-46; Deut. 3: 23-27; 2. Cor. 12: 6,12.)

June 22. Missions.

1. Let us devote one evening this month to the study of missions.
2. A mission is a place supported by some other church or congregation. A missionary, in the modern acceptance of the term, is one sent and supported by one congregation to some destitute field.
3. Find such a mission point from the Bible, and find such a missionary as this; a big strong church, or some big society, commanding a few million dollars, sending out a missionary to some destitute field, to preach the gospel to the poor. Remember we want what the Bible says, and we want to do what it says.
4. Acts 16 chapter. That is a great chapter—Philippi was a great city. That was a great prayer-meeting by the river side. A great sermon by Paul—he received a terrible flogging by a jailer who afterward washed his stripes and was baptized. Now, turn over and read the first chapter of Philippians and see what Paul thought of that church. Who built that church? We need more missionaries like Paul. More business women like Lydia, and more politicians like the jailer. More Bible study—more zeal, according to knowledge for God.

We will devote all of July to the study of the preacher. Can't get it all out in one month, but we will do the best we can. It is a great subject.

A PERSONAL LETTER.

DEAR FRIEND:—

Please consider this a personal letter, or better still, a personal interview. We know that you are interested in Word and Work. You should not willingly miss a single copy; but, many of you have not told us so, and the paid in advance period of your subscription has expired, besides, the law does not admit monthly magazines to second class mail rates longer than four months after the subscription has expired. This will therefore compel us to clean up our mailing list to date. We want every reader to remain with us, we need your encouragement, help and co-operation. The larger our list of subscriptions the better magazine we can make.

If convenient (and we hope that it is) renew one year in advance, either with Word and Work alone, or on some of our excellent premium offers. You will not be disappointed in any of them. If not, and you feel that it is right send the amount due us before you let your name be dropped from our list.

Remember that we want to remain with us, and that the essential thing is for you to let us know that you want it. Encouragement comes from all parts of the country. "It is getting better all the time," is a common expression in many letters.

Fraternally yours,

Christian Word and Work.

NEW ORLEANS NOTES.

The Ladies' Bible Class has twenty names enrolled and there is room for more.

An interest is being taken in the study of Daniel which is sure to bring good results.

Two important laws given by the Spirit of life.

1. To those out of the church (Acts 2: 38).

2. To the erring church member (Acts 8: 22).

The above learned in the Ladies' Bible Class.

Last word from brother Dunn stated he was having splendid meetings in Ft. Worth.

The Christian High School will close its eighth session on the night of the 30th. inst., an interesting program is being arranged.

Brother Poe did not come by New Orleans, on account of high waters. He went to his meetings in Montgomery by way of Memphis, but hopes to return this way the first of June.

Work, watch, pray;

Work for the day will soon be gone;

Work, watch, pray;

Soon will the Master come.

Brother Cooper and wife stopped off two days on their way to points in Texas. Brother Cooper preached on the night of the 1st. inst. on the 3rd. chapter of Philippians and the next night on Hindrance to Prayers. We were glad to see these good Christians again. May the Lord prosper their journey.

Missionary offerings sent Brother Jelly the 20th. ult. amounted to \$9.80.

NICHOL'S STUDY

—IN—

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Notice our ancient history department. It is well to get the words and ideas of uninspired writers who lived with the early Christians. We shall be careful to give only such as have the stamp of authority on them. This department alone will be worth the price of the paper for one year.

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Charley Nichol is a great preacher, a great debater and a great writer. He has written a great book which will have a great sale. He tells you all about the Methodist—some things the ordinary Methodist don't know themselves. *They ought to know it and you should see that they do know it.* All good Christians will read that book this summer. *Be the first to get it.* For any new or renewal subscription to Word and Work, for one year, at one dollar, we will give a copy of this book.

The Words of Truth is a strong Weekly devoted to Apostolic Mission work, edited by that fearless gospel preacher and missionary, E. C. Fuqua, it is therefore the paper you want to read as a weekly. Try it with Word and Work one year for \$1.50. *You will be pleased, I know.* You should put these two good papers in every home in your congregation and community *before the month it out. Try it.*

The law does not admit monthly magazines to second class mail rates longer than four months after the subscription has expired. This will therefore compel us to clean up our mailing list to date. *Remember we want you to remain with us.* Read personal letter on another page.