

WORD AND WORK

HIMSELF.

A. B. SIMPSON.

Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word.
Once His gifts I wanted,
Now the Giver own;
Once I sought for healing,
Now Himself alone.

Once 'twas painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost;
Once 'twas ceaseless holding,
Now He holds me fast;
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be,
Once I tried to use Him,
Now He uses me;
Once the power I wanted,
Now the Mighty One;
Once for self I labored,
Now for Him alone.

Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored,
Safe within the veil.

WORDS IN SEASON.

R. H. B.

MISSIONARY SPIRIT.

Some eighteen hundred years ago the Lord of life called His own together and upon the ground of His supreme authority in heaven and on earth, He committed to them their working orders. What He bound upon them was at once a solemn charge and a sacred trust. The unsearchable riches of Christ, won by His precious blood, must be made available to the world for whom He had suffered and died. His apostles, and, under their inspired teaching, all His disciples, must carry the glad tidings of remission of sins to all the nations. If they shared His spirit, if they loved as He loved, if His Sacrifice for them bound them to willing sacrifice for others, they would go forth with winged feet. A certain man dreamed that he had departed from earth, and found himself within the gates of God's City. Overwhelmed with a sense of relief and release, of safety and perfect happiness, he walked down the golden street, and to his unspeakable joy he was met by the Lord Jesus Christ, who welcomed him to the eternal home. It was heaven at last! "But before you enter upon your inheritance," the Lord said, "come with me and I will show you something." He led him to the parapet and pointed into the distance. "What do you see?" asked the Lord. "It is that old, dark world from which I came." "Now look again," said the Lord. He looked and saw more and more distinctly, a great stream of humanity traveling toward a fearful precipice—but ignorant or heedless of the danger, laughing, chatting, singing, quarrelling, until they reached the brink and fell to their destruction. The vision was awful. "Now," said the Lord Jesus, "have your choice: would you rather stay here, or go back to that old world and tell those miserable people about Me, if perchance some may hear and be saved?" His mind was made up. "I am going back, Lord," he said. And that was the missionary spirit—after the heart of Him who left His Father's glory to come to the earth to die for us; and after the pattern of the apostle who could have wished himself anathema for his kinsmen's sake, his brethren according to the flesh.

HOW "THE ONE CHIEF TASK" IS MOVING ON.

When the church was much poorer than it is today, and the facilities for travel were few, and the going hard and perilous, they covered the known earth with their gospel in less than a generation. But today? Where is that love and mighty zeal, where that work of faith and steadfast hope? Our missionaries are few indeed. I do not say this to our shame. The fact is one thing, the tendency another. For the past few years the tendency has been good. Pitiful as the work of the churches was—in view of the fact especially that the Lord has entrusted His saving truth to us, and that this world-wide dissemination of the

priceless gospel is *the one chief task* laid upon us by the Lord—there has been a turning and a fair beginning. The work has been begun; and in the past few years *it has grown*. That is so far good. But a stringency has come, and as always, the pressure has shown itself at the weakest point. The fluctuations at home record painfully in the place where they ought to be felt last and least. Our representatives in the gospel, who *on our behalf* are carrying out the Lord's commission in foreign fields, who have gone out, backed by no board, with no human guarantee of salary—surely it ought to be a matter of honor as well as of love and of zeal for the Lord's good work that *they* should not suffer. But it is a day of demands. The world's business is pressing; its demands are imperative—more so, some seem to think, than the all-important orders which the Lord of lords has laid upon us whom He calls His own because He has bought us with a price. The church is failing to meet its one and highest obligation in the sight of the Lord. Here are the facts:

Brother McCaleb received about half for May-June.

Sister Cypert's support shows repeated deficits this year.

Brother Vincent's rebuilding work in Japan is abandoned—temporarily at least.

Brother Martin says that Sister Armstrong-Hopkins is of poor health, and not likely to live long. Her hospital bill, and her husband's funeral bill are unpaid. About two to three hundred dollars are needed for her.

The Ram family—able, educated native workers in India, should have \$60 a month. Perhaps five gifts of ten dollars each, monthly, would meet their need.

Finally—whatever complaint may have existed concerning Brother Jelley, funds are now needed to enable him to return. Brother Jelley has toiled and suffered, and it rests upon us to help him back home.

What shall we do about it? We say let all those who acknowledge the supreme Lordship of Jesus, and who admit their debt of love to Him, respond from the heart, and rise up to take hold of His work, that there be no dishonor to Him.

A LIGHT ALONG THE SHORE.

Finally, it may relieve our hearts to learn that one of the truest and best Christian women we have ever known, Miss Bessie Wheeler, of Louisville, Ky., is going to Japan at her own charges, using money hard earned, and long saved for this purpose. Here is pure faith and true love. The Portland Avenue church of Christ may assume Miss Wheeler's support.

“DESPISE NOT PROPHESYINGS.”

R. H. B.

I. Among the spiritual gifts enumerated in 1 Cor. 12, the gift of prophecy is mentioned as having been imparted to some Christians. It is ranked by the apostle as the chiefest of all the

gifts, yet by the Christians it was more or less spurned and despised. The gift of prophecy was not the same as the gift of teaching. Paul, indeed, declares that "he that prophesieth speaketh unto men edification and exhortation and consolation" (1 Cor. 14:3); but that rather is incidental to, and included in, the exercise of the gift of prophecy. In the list it stands distinguished from "the word of wisdom" and "the word of knowledge." (1 Cor. 12:8-10.) The distinctive feature of the prophet was his ability to foretell future events, a miraculous ability imparted by the Spirit of God; such as the Old Testament prophets, and, in the New Testament, Agabus and many others had. (Acts 11:27, 28; 21:10, 11; see also Acts 20:23).

II. The prophet's word and work always seemed strange and grotesque to men, and laid itself open to derision and contempt even in the early church. Satan, knowing the value of the gift of prophecy, did not fail to do his best to make it seem foolish and ridiculous; which, in part, he did by sending fanatics, enthusiasts, counterfeit prophets, and men possessed of evil spirits (! John 4:1, etc.) into Christian assemblies, so as to bring reproach and heap scorn upon the true prophetic gift. There was great chance of being humbugged then. God's people were partly guarded from imposture by having among them some who had the spiritual gift of "discerning of spirits" (1 Cor. 12:10), and also by the test of the truth which they already knew. (1 Thess. 5:20, 21; 1 John 4:2, 6). But it is obvious that a great tendency to suspect and discount and despise all prophecies must have arisen under those circumstances.

III. This tendency is also with us, only that in our case the despising of prophecy is less excusable. For we have not all the risk and doubt that necessarily attached to the oral gift of the apostolic church to contend with; and if even then the Lord commanded that Christians must not despise prophesying, we who have a thoroughly attested and assured word of prophecy in writing in the Book of God ("a word of prophecy made more sure"—2 Pet. 1:19) are certainly less excusable for disregarding and despising it. True, Satan has endeavored to make prophecy foolish to us also. The theory spinners have done much to bring the study of prophecy into disrepute. As in the early church, so today there is a chance of being humbugged in this line; but not anything like the risk connected with the gift of prophecy in the early church attaches to the use of prophecy now. And since God said as to those gifts, "Despise not (disregard not) prophesyings," will he not much more require the same of us?

IV. It is too cheap a way out to waive the whole matter and say, "We cannot understand it," or, "Nobody understands it," and, "It is not *practical*, anyhow." None of these pretexts will absolve us from the responsibility of making a continued and honest effort to get at the mind of God as expressed in the prophetic books of the Bible, or excuse us in setting the whole inquiry aside, with perhaps a contemptuous remark about some

who have at least *tried* to understand the prophecies. Even a theory is not as bad as that, for with an open mind it may become helpful as a working theory until we learn the truth more perfectly. And as for prophecies being practical—have we really at last arrived at the conclusion that “*every* scripture inspired of God” is *not* profitable for teaching, reproof, correction, instruction in righteousness, to furnish the man of God completely unto *every good work*? Shall we say that a part of scripture is profitable, but another part, comprising about one-third of the whole Bible, is of no practical value to us? No one who has ever experienced what awe, and hope, and inspiration to a humble, unworldly, and active Christian life, comes of even a poor and partial understanding of the prophecies, will take such a position. The Holy Spirit did not in vain show us “the things that are to come.” (John 16:13). We should not be theorists, still less hobbyists; God demands that we should be humble students of prophecy.

V. Now as for interpretation—the less “interpreting,” as a rule, the better. Let us always take God as literally as his own language permits, and study with a humble, willing spirit. Where preconceptions fill the mind, there “interpretation” flourishes. Men have to “interpret” and “interpret” to make God’s word fit their schemes. They have to spiritualize and figurize and are hard put to it to make ends meet, even at that. It were vastly better to come to God’s word in a receptive attitude, to learn, not to “interpret;” to lay our ears close to his lips and let him teach us, instead of trying to set him to rights and to dress up his words to make them fit into our eschatology. If we feel bound to say, “This means that,” and, “That stands for so and so”—why, say it. Only, remember, as Delitzsch tersely puts it, that “application is not interpretation.” Where God uses figures and symbols, the fact will be evident, and his own interpretation will not be wanting in most cases; but if at any time it should be wanting, let us therewith be content. (Ps. 131).

We cannot stem the great present tide of prophetic inquiry any longer by disclaiming knowledge of, and interest in, the prophecies, and standing aloof. Many honest, true souls whose interest has been aroused will no longer be satisfied with the noncommittal attitude we have assumed toward that part of God’s teaching, and they are in danger of falling prey to Russellism or Adventism, or what not, in their thirst for a kind of instruction which God’s word, properly used, will completely and helpfully satisfy. For these are days of crisis, and the signs of the times speak impressively, and God’s people want to know what light, if any, God has thrown upon their path. We are not of the night that that day should overtake us unawares; and God has shown His children the things which He purposes to do, and has given us a prophetic light which is of especial need in these momentous times in which we are living.

WORD AND WORK

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WHOLE COUNSEL OF GOD.

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No. 9.

NEWS AND NOTES.

D. H. Friend reports six baptisms in his sixth meeting for the summer—Woodson's chapel, near Nashville.

T. B. Clark changes his address from Lott, to Denton, Texas.

Our three-months-for-ten-cents proposition is calling out considerable interest, and no wonder. Are you making up a list too?

J. E. Boyd's meeting at Lowery, Ala., resulted in two baptisms. The Boyd-Grider meeting near Andalusia brought two baptisms and two restorations.

Send for "Isaiah," the just-off-the-press pamphlet of twenty-three pages by R. H. Boll. 10 cents each, \$1.00 the dozen; useful for home study or classes.

Those who really desire to read our paper but have not the subscription price to spare shall not be deprived if they will let us know.

Brother M. Keeble (colored) sends us this remarkable report: "I have held three meetings since I was at Louisville. At Cookeville, Tenn., interest good—no additions. At Tathan, Tenn., meeting lasted three weeks, sixty-nine were baptized and left fifteen yet to be baptized. I had the assistance of the white Christians at each of these places for which I am very thankful."

The *Gospel Herald* and this paper both for one year, \$1.75.

The Portland Avenue church, Louisville, added about forty persons to its membership, twenty-seven by primary obedience, in the tent meeting just closed. Brother Boll is now preaching at Buechel, Ky., with R. A. Zahn as song leader.

"The last of June we closed a four-weeks' tent meeting in Chattanooga. Had very interesting meeting throughout. Several took their stand on the Lord's side during our efforts there.

On July 28 we closed a meeting of five Sundays in Westbrook, Maine. Brother Paul Young has labored for two years in this church and has done great good in Word and doctrine. They love him much for his faithful teaching and godly living. We had a good meeting and I enjoyed being with these Christians very much. Brother Chas. Neal is laboring in Portland, Maine. He is much loved by the church in Portland and Westbrook." E. H. Hoover.

Three months for a dime! "Every copy is worth fifty cents to me, if it can be valued in dollars and cents at all."—G. A. Himes.

E. L. Jorgenson and L. E. Carpenter assisted the brethren at Thorn's, near Louisville, in a short meeting. There were three baptized.

R. A. Craig, of Chaplin, Ky., writes: "Our meeting at Fairview, Ky., closed Sunday, Aug. 4. I consider this a very profitable meeting—five souls were baptized into Christ, two took membership, and one confessed wrong. We had the best attendance in the history of the church. Some nights two hundred or more had to remain in the church yard. I thank God that this work has felt his power." R. A. Craig. At Russell's school-house where Brother Craig is now preaching, there have been twelve baptisms to date.

Send a quarter for our "sample set" of seven tracts.

Closing his evangelistic work at Abilene, Kansas, Stanford Chambers went to Blackwater, Mo., for a meeting. From thence he goes to Berea, Ind., before returning to New Orleans.

"Truth for the Times" is an eight-page monthly pamphlet which we publish, containing the cream—part of it—from each month's WORD AND WORK. We can furnish 500 for any given month or regularly, to an individual or congregation, and with any kind of notice printed to order on the back, for \$5.00.

Did you get a notice that your time was out? and did you renew?

See the announcement elsewhere of the Bible classes to be conducted this winter by the Portland Avenue Winter School, Louisville.

For two *new* subscriptions with your own *renewal* we will mail you R. H. Boll's dollar book of nearly 300 pages, Truth and Grace, free of all charge.

See our advertising section for tracts and pamphlets suitable to use in your summer meeting.

David Lipscomb's great book, "Queries and Answers," edited by J. W. Shepherd, can be had from this office at \$2, and is worth every cent of it.

"I have recently visited mother in Mississippi and baptized five while there. Bro. A. B. Howell had recently baptized eleven at the same place. If any of the readers of WORD AND WORK know of any members of the church of Christ among the soldiers stationed at Camp Wheeler, near Macon, Ga., I will appreciate it

if you will send names and addresses to me at Macon. I have been receiving donations recently to supplement my support in the city and at the camp. We have some real faithful members among the boys at the Camp. Some have had to pass on and these will have to go soon."—C. E. Coleman.

Have you noticed how this issue "rings" with the missionary spirit? And just here we may say that the WORD AND WORK is not ashamed of the fact that its missionary editor is a man generally believed to be in closer touch with missions and missionaries than any other brother in our circle of readers. He "knows more in a minute" than most of us know in a week on the subject. And this he is, not as the secretary of any society, but by his love of souls, his untiring zeal, and by years of the most unselfish service as an individual, unofficial, unsalaried member of God's one and only institution for the propagation of truth—His church.

TEN-CENT OFFER STILL ON.

In announcing our first, low-price, trial-subscription experiment in the August issue, we predicted that there would be lists touching the hundred mark forthcoming. And the very first list received after the announcement almost touched that mark. The smaller lists are welcome too, even the singles. Shall we not have a number of long lists, and many short ones? If any of the names sent are gift subscriptions, please indicate it. After three months we will write them in an effort to retain them as regular readers. For another month at least the Ten-cents-for-three-months offer holds good. There is always, for some reason, a considerable slump in the subscription business during the summer months. This "dull season" we hope to offset by this remarkable offer. Evangelists in the field should be able by a simple announcement, and by distributing the samples—which we are more than glad to furnish in any quantity upon request—to send in good lists after each meeting, lists of five, ten and up. Men and women, boys and girls, all friends of the paper who have found help and blessing in its expositions, so far from failing us at this time, will be glad to ask others to subscribe; and some may wish to send in "gift lists."

It costs easily, on the average, a full dollar to furnish each of the present readers with the paper one year. Our low regular rate (75c, 50c in clubs of four or more) continues to be possible only by means of free will gifts which true friends here and there continually sacrifice to make. The value of the present offer is therefore evident. Our hope and belief is that many of those who read the magazine for three months will renew at the regular rate for a year, and that we may in this way materially increase our subscription list, even if it takes a temporary financial sacrifice to do it.

JAMES AND PAUL ON WORKS.

STANFORD CHAMBERS.

It was one and the self-same Spirit which moved the writing of both James and the Pauline epistles, and He cannot contradict Himself. James does not contradict Paul. Let each have his say. "Not of works, that no man should glory." "Faith without works is dead."

Paul unmistakably teaches that no man is justified by law works because all fall short. If a man did the law works without falling short he would not be lost. "He that doeth them shall live thereby." No one does them—all have fallen short, no one lives thereby. No one is saved on that basis. If that were the ground of our hope every one would be lost. James agrees: "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." "If ye fulfill the royal law ye do well," but no one does it. We are shut up therefore to the grace of God. Unless He come to the rescue we must forever perish. Praise His name, He has come to the rescue! A sacrifice for sin has been provided. A Savior has appeared to "put away sin by the sacrifice of himself," "that whosoever believeth on him should not perish but have eternal life," "being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith in his blood, to show his righteousness because of the passing over of the sin done aforetime; for the showing, I say, of his righteousness at this present season: that he might himself be just and the justifier of him that hath faith in Jesus" in spite of his falling short,—in spite of sin. "By grace are ye saved through faith."

To all this James fully agrees. Since he who stumbles in one point is guilty of all, every one is guilty and in need of God's justification,—a justification on another basis, *i. e.*, apart from law works.

In treating of this momentous subject Paul and James both make faith the condition of justification. James shows the necessity of a faith that works, *i. e.*, that *acts* in response to God,—a *living* faith distinguished from a dead faith. Is it not clear that James uses the term works in a different sense therefore from that in which Paul uses it? But does not Paul set forth the same idea in his term, "obedience," "the obedience of faith" and similar expressions? Whereas James says, "justified by works" (2:21). Paul says, "obedience unto righteousness" *i. e.*, justification (Rom. 6:16). Paul uses the term works in the sense of legal correctness, moral righteousness, deeds of right conduct. James uses the term in a different sense. His two examples, that of Abraham and of Rahab, are examples of faith's active response to the meritorious work of the Justifier, the object of their faith, not examples of meritorious works on their part. There is no merit in hanging out a scarlet thread, but the faith that did it symbolized that atoning blood in which there is merit.

There is no merit in offering one's son as a burnt offering, but Abraham, in such obedience to God, symbolized the offering up of the "Lamb of God, that taketh away the sin of the world." Both these persons were justified by the obedience of faith, but not by law works or by moral qualifications. James no more says so than does Paul.

PORTLAND AVENUE WINTER SCHOOL.

The Winter Course of Bible Classes, consisting of three six-weeks' terms, begins November 5th, 1918. In each six-week term two independent courses will be taught, the classes of each course meeting on alternate days.

SCHEDULE.

First Six-Week Term—November 5 to December 13, 1918.

Second Six-Week Term—January 7 to February 14, 1919.

Third Six-Week Term—February 17 to March 28, 1919.

PORTIONS OF THE BIBLE TO BE COVERED.

Old Testament: Exodus, Leviticus, Numbers, Deuteronomy, Jeremiah.

New Testament: Acts; I and II Thessalonians; I, II, III John; Jude.

Topical: The Kingdom of God. (Announced for last year, but not taken up then). Throughout the courses the Bible as a whole will be kept in view, and the relative place of each book studied will be impressed. The studies will be devotional, reverent, and exegetical rather than drill or memory work, though the latter is not wholly excluded. The class of students we have generally had and desire are those who come with a love for the Word of God, and a desire to study it in order to fit themselves for better service in the church of God. Students of both sexes are received.

The Portland Ave. Church places a dormitory at the disposal of the non-resident men in attendance, where also they can board themselves (club-plan) at a minimum. The University of Louisville extends free tuition to "ministerial students," by whom also the best of instruction in Hebrew and Greek can be obtained without charge at the local Southern Baptist Theological Seminary. For further information address R. H. Boll, 2605 Montgomery St., Louisville, Ky.

We have a number of excellent tracts on hand: "Rogers' Reasons"—an interesting conversational reply to scientific unbelief; "Rogers' Reasons, Number 2" treating on the Scriptures' testimony to Jesus Christ. These at five cents each. Mauro's tract answering the sneering infidel-critic attack on the doctrine of the Second Coming; Haldeman's tract on "Christian Science"—these ten cents each.

H. L. OLMSTEAD'S WORK.

AT CAMP GREENLEAF, FT. OGLETHORPE, GA.

Dear Brethren: For eight weeks I have been located with Y. M. C. A. 323 in one of the largest and best managed Detention Camps in America, if not in the world. It is here that the men come from civilian life and begin to make the transition from the status of civilian to that of soldier. They receive their vaccinations, inoculations, examinations and their first instruction in military discipline and drill. It is here that the soldier, for the first time, dons the khaki and begins to "stand on end" as it is expressed in the Army.

The activities of our building are varied and the program, owing to the large number of men passing through, is a very strenuous one. At times we have had as many as five hundred illiterates in school. There is always a very thorough athletic schedule and the detail work about the building is enormous. My work, in a religious way, has been somewhat difficult owing to the fact that the men are frequently kept in their company streets after medical treatment and are constantly being transferred. However we have had an average of 350 in Sunday school, 450 at the Sunday morning preaching service, and 2,500 at the evening service. The Wednesday night meetings are largely attended and two other nights in the week we have Bible classes. I should also be safe in saying that the average number of confessions and reclamations has been 175 per week. The way the men call for Testaments is gratifying and, regardless of the fact that a walk through the company streets reveals much to be deplored from a spiritual standpoint, the number of men found reading their Bibles is, I believe, greater than in civilian life.

A large draft from one of our great cities has brought a large number of Jews into the camp, and on last night I spoke in the airdome to more than three thousand men at least half of whom were of the seed of Abraham, according to the flesh. They listened well and while they had no books from which to sing owing to the darkness away from the stage many of them joined in singing "What a friend we have in Jesus." At the close of the service there were some who lingered to confess the Messiah of Israel for the first time.

At the communion service yesterday men "from every nation under heaven," I suppose, participated. In all the preaching I have heard from different men in this camp, I have never heard the deity of Jesus questioned, the inspiration of the Scriptures assailed or explained away, or the blood of Jesus Christ counted of no effect in atoning for the sins of the world. This does not mean that I either believe or endorse all that I hear, but it does show that the thing that goes furthest with the most of the men, and brings the greatest results is the old-time, simple, fundamental truths of the gospel of Jesus Christ.

H. L. O.

THE DIVINE METHOD OF RESCUE.

CHAS. M. NEAL.

A dark cloud is over the earth. But over that cloud is the bow of God set. (Isa. 44:22 with Gen. 9:13). There is no cloud more black than sin, and no bow of promise with glory more resplendent than salvation from sin through the merits of Jesus Christ our Lord. In our last two papers we sought to have you see the blackness of the cloud. (Rom. 1:18 to 3:20). We will now, for a few numbers, deal with the splendor of the bow. It is the cross of Christ which makes this bow, outside of which there is no hope. The section in Romans setting forth the greatness of this salvation is from chapter 3:21 to 8:39. The beginning verse of this section—"The righteousness of God"—is very significant when placed over against the first verse of our former section—"The unrighteousness of men." Compare (Rom. 3:21 with 1:18). In one is the disease,—in the other the remedy. Our present article takes into account Rom. 3:21 to 4:25.

THE RIGHTEOUSNESS OF GOD.

Righteousness is "rightness." "The wrath of God is revealed from heaven against . . . the unrighteousness of men." Our only hope of escaping this wrath is in being righteous. There is much misunderstanding on this subject. Most people readily agree that the righteousness that saves is "apart from the law"—that is, the law of Moses. But many think that the righteousness of God at present is attained by living up to the requirements of Christ. It is righteousness by the law but the law of Christ instead of that of Moses. Righteousness—by law (any law) requires that the law be kept perfectly—*all* its requirements and to offend in one point was to spoil all. (Gal. 3:10; Jas. 2:10). This placing salvation as the result of *our doing* makes our salvation the result of "works done in righteousness which we did ourselves" which Paul says is not the case. (Tit. 3:5). It also causes uncertainty, unrest and self-occupation. The righteousness of God is not the perfect obedience to all the requirements of Christ. It is not even the righteous character of God but is just the Lord Jesus Christ Himself. See Jer. 23:5, 6, where this fact is written large. See also 1 Cor. 1:30.

SAVED BY A PERFECT LIFE.

The question naturally arises as to how this righteousness of God is made effective to the sinner. It is not by living up to the law of Christ. It is not because God's requirements under Christ are less than under Moses—not that God overlooks sin for this would be lowering the standard of God. The secret of how this righteousness of God is effective to the sinner is found in the identification of the sinner with his sin-offering. Thus we read of the transaction in type—"And he shall put his hand upon the head of the burnt offering *and it shall be accepted for him to make atonement for him.*" (Lev. 1:4; 4:4). Here is acceptance and identification of the offerer with his offering, Christ is the

“Lamb of God.” He is my sin-offering-God “hath laid on Him the iniquity of us all.” (Isa. 53:6). My acceptance and identification with Him is made by my believing on Him as the Son of God made a sin-offering for me. My sins are laid on the sinless one. He dies and I go free—not only free but God sees me as a perfect man because He sees me only in Him. “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2 Cor. 5:21). I am saved by a perfect—absolutely perfect—life but that perfect life was lived by Christ and reckoned to me because I am identified with Him by faith. Rom. 10:3-10; Phil. 3:9. But let us see it illustrated.

EXEMPLIFIED IN ABRAHAM.

“Abraham believed God and it was reckoned unto him for righteousness. . . . To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.” (Rom. 4:3-5). “Was not Abraham justified by works in that he offered up Isaac his son upon the altar. Thou seest that faith wrought with his works and by works was faith made perfect.” (Jas. 2:21, 22). Here are two view-points of justification—one as seen by the Lord and the other before men. God knows the moment we believe Him. Man knows only when we show him by our works. The Scripture does not exclude acts of faith. (Rom. 3:28). But works of law or works of faith are both valueless in obtaining “the righteousness of God.” It is not a reward of anything we do whether that act be circumcision or baptism. It is not even a reward of faith. Faith is only a condition or state into which the heart of man may be brought by the Word of God. Wherever God finds that condition He puts His righteousness upon its possessor. Thus we are justified by or out of faith. The righteousness of God is called “the gift” and “the free gift” six times in one short paragraph (Rom. 5:12-21) and is therefore wholly of grace and none of debt.

THE ESSENCE OF FAITH.

If the righteousness of God is put upon them that believe, the question arises as to how much of God’s revelation it is necessary for sinners to know and believe before God will reckon righteousness to them. If less than all, just how much and what is it they must believe? That it is less than all we know from the case of the jailor and other cases of conversion and just what they are to believe we are not left to guess. I greatly fear too many are not just clear at this point. With too many the essence of faith is a certain number of Bible doctrines which have been worked into a system. The essence of faith is not a doctrine or system but faith is centered in a Person—Jesus Christ, the Son of God. Abraham believed in the God of resurrection and it was reckoned to him for righteousness. (Gen. 15:5, 6; Rom. 4:19; Heb. 11:12). Now this was written for our sake unto whom righteousness “shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered for our trespasses and was raised for our justification.” (Rom. 4:23-25). Christ died for

my sins—he lives for my justification. His righteousness is reckoned mine when I believe on Him as my personal Saviour. This is the essence of faith. (1 Cor. 15:1-4). At this point some may be led to question just what relation baptism occupies to the righteousness of God being imputed to the sinner. We purpose to discuss that in dealing with Romans 6. Suffice it now to say that this essence of faith is believed in the heart, confessed with the mouth and shown forth by the body in baptism. (Rom. 6:3-5; 10:9, 10).

THE SERMON ON THE MOUNT.

C. C. MERRITT.

THE SIMILITUDES OF THE BELIEVERS (5:13-16).

“Ye are the salt of the earth.”

To say the least of it salt is not soothing syrup. “The whole world lieth in the evil one.” “All have sinned and fallen short of the glory of God” (1 John 5:15; Rom. 3:23), and “every mouth must be stopped, and all the world be brought under judgment of God” (Rom. 3:19). Just as long as man allows himself to be deceived by Satan into not believing the truth of the above quoted passage, just that long will he refuse to see the necessity of the gospel. That the physician has arrived will not be good news to the patient unless he knows he is greatly in need of the help that only the physician can give. The news that the warring nations have come to terms of a permanent peace would be mocked at, if the world were not in a very undesirable turmoil. Let a man of the world once admit the truth of his own sad plight and he is “not far from the kingdom of God”; he is then in a condition to admit that none but “God with us” can cure the hurt. In his own heart the controlling thought will be, “To the Rock that is higher than I.” But this is only by the way. The lesson that is most prominent in this similitude that Christ spake in that “His disciples *came* unto Him and He taught *them*,” “*Ye are the salt of the earth.*” Though the spirit is willing yet, because of the weakness of the flesh, disciples too often become Jonahs. To tell a sinner that he is condemned “because he hath not believed the only Begotten of the Father” is not the most pleasant task. And, were it not for the great fact that that very instruction was designed of the Father to awaken the sinner’s soul and bring him to repentance, the task would be unendurable. What would be the result of such information without the *glad message* that in Christ he has a Savior, but even worse condition and an intensified gloom and despair! We are “salt of the earth.” because we have intrusted to us the bearing of the good news and glad tidings. But should we fail to carry this news *that all are lost*; or, after announcing this news, fail to give the sinner the chance of his soul by announcing to him the *good news* that God through Christ is reconciling the world unto Himself, we

would become "*good for nothing.*" A disciple that refuses to be *missionary* is a "marred vessel" in God's hands (Jer. 18:1-6). But, worse still, he involves himself in the severe condemnation of Christ as a stumbling-block. It ("the salt") is *thenceforth good for nothing*, but to be cast out and trodden under foot of men." "One of the best governors of the Isle of Man was impeached for treason in the civil wars, and sentenced to death. The king granted a pardon, but it fell into the hands of a bitter enemy of the governor, who never delivered it, and the governor was executed. We hold in our hands the pardon (the gospel) of the world; shall we hold it back?"

"Ye are the light of the world."

Oh, how great is the darkness of this world! And how greatly are the people in need of true light! Christ was the Light while he was in the world; but now He has left His disciples to take up the task of lighting the world. He prayed, "not that Thou shouldest take them out of the world but that Thou shouldest *keep them from the evil one.*" They are not to "hide" themselves in the world affairs and world intrigue, being lost in the world and *to the world* in so far as light-bearing is concerned. It is the Christ-light (not the world's "fox-fire" light) that we, and we alone are able to give to light this dark world. Wherefore He said, "awake thou that sleepest and arise from the dead and *Christ will shine upon thee.*" We are the mirrors into whom the world is looking, and must look, for the reflected Light; and thus, "as in a mirror" they "behold the glory of the Lord" (II Cor. 3:1). Beloved, would you become the one-talent servant and hide your light under a bushel? Be not deceived, "a city set on a hill *cannot be hid.*" And you are more than a lamp—a city, and that "on a hill." So, *if the light is in you*, to some, at least, of these, who "sit in the region and shadow of death, will the light spring up." But, "if the light that is in thee is darkness"—"hid in the earth"—"how great is the darkness"! Have you "first given yourself unto the Lord" and then, with your life upward, reflected the light of Christ shining in you unto the dark heathen nations; yea, or even in the dark "civilized" Christian (?) nations? If not, then pray tell me, where has it been shining?!

CHRIST'S RELATION TO THE LAW (5:17-48).

"Think not that I came to destroy the law of the prophets"—*"For through the law cometh the knowledge of sin"* (Rom. 7:9) and "I was alive apart from the law once: but when the commandment came, sin revived, and I died." "Sin is lawlessness" and "the wages of sin is death" (Rom. 6:23). Christ will not relieve the world of this just condemnation, but He has borne it in His death on the cross for all, that those who believe in Him and accept Him as their Sin-bearer may in Him have salvation.

The law may deride "the law and the prophets" but that will not affect the case in the least; neither will it affect the case if the disciples should practice deception by ignoring the great

truth of God as related to the world. O brother, the world is lost! Let us go forth bearing His reproaches and "preach the Word"! Why should we become pharisaical in leaving undone the weightiest matter, the proclamation of the love of God! "For God so loved the world that he gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life" (Jno. 3:16). We may go to meeting and worship, enjoy the exhortation to live worthily, and yet fail of our obligation to Christ. These we ought to do. But we must also go—

"Shout the tidings of salvation."

"*Thou shalt not kill.*" This was the command of the law. Although this prohibits only the actual deed, the crime, hatred and malice, the cause of murder, is condemned by Christ. For of what service can a disciple be to Christ while fanning the flames of murder in his heart—"whosoever hateth his brother is a murderer" (1 John 3:15)—only to bring in others whom he might hate and malign? "He for whom Christ died" is not to be the object of the dagger of our wicked heart without entailing upon ourselves the just recompence of reward—"the hell of fire." How can we think to offer an acceptable sacrifice to our God while in our hearts we hate our brother? God will not accept it until we make reconciliation with the offended. Should we refuse to be reconciled to the offended or to the offending one our ability to approach the throne of His grace is greatly impaired, if not entirely destroyed.

"*Thou shalt not commit adultery.*" Was this not sufficient to keep one from this stain of this black sin? Christ would go to the cause (for the wish is father to the deed), when He said, "Every one that looketh on a woman to lust after her *"in his heart* the deed has been committed already. Plucking out the eye and cutting off the hand when the cause of this evil deed is in the heart, shows God's attitude towards this crime, so that He will not have us spare even a member of our bodies to be a channel through which we may be led into this sin.

"*One putting away his wife for every cause*"—is only another crime committed subsequent to the adultery-in-the-heart-crime. God does not demand a perfect vessel for His service but He does demand a clean one. Conscience will not permit our being "vessels unto honor" except we are clean in heart; but, ere long, it will proce us to be "vessels unto dishonor fitted for destruction." (2 Tim. 2:20) except we turn in repentance from such thought-sins unto God for cleansing and deliverance.

"*Thou shalt perform thine oaths unto the Lord and not fail.*" This was the law; but with Christ it was, "Swear not at all." Take no oath neither by God, nor heaven, nor earth, nor Jerusalem, nor self; but let your speech be, "Yea, yea," or "Nay, nay;" for anything added to these words that would make them more or less forceful is of the evil one. "But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay;

that we fall not into judgment." (Jas. 5:12). "Come now, ye that say, "Today or tomorrow we *will go* into the city, and *spend a year* there, and trade and get gain:' whereas ye know not what shall be on the morrow." For that ye ought to say, 'If the Lord will we shall both live and do this or that.'" (Jas. 4:13).

"*Eye for eye, tooth for tooth.*" In Moses there was the right to retaliate; but "in Christ" that right is relinquished—"Resist not him that is evil." Governments may wield God's rightful avenging sword; but Christ's disciple, never. If "by law" one should take away his goods or compel him to do things that are not wrong within themselves, we should give and do. He has no defence or protection: but, if he will believe God, great is his reward in heaven.

"*Thou shalt love thy neighbor and hate thine enemy*"—in the law; but with Christ, not only is a disciple to love his neighbor, he must also *love his enemies*. The world loves its own and those who will conform unto the world will get its praise and admiration; but disciples must be in the "perfect love" of the Father Who loves all: else, how could they carry the message of His love unto His enemies, except they have this love in themselves?

BIBLE STUDY COURSE.

R. H. B.

FIRST DAY. "*Concerning the Drouth.*" Jer. 14 and 15. Description, vs. 1-6. Jeremiah intercedes, vs. 7-9. He does not plead any desert of Israel, only that God might work *for His name's sake*—for "we are called by thy name." Jehovah's reply, vs. 10-12, takes up Jeremiah's figure of the wayfarer in v. 8. ("Come not to sojourn, but abide with me!") He refuses to hear, for reasons stated in 15:6, 7. Jeremiah objects that the prophets have promised relief and peace. (v. 13; comp. 4:10). Jehovah declares that the prophets have lied, and they and their dupes shall alike fall under terrible retribution, vs. 14-18. Again, Jeremiah pleads and intercedes, vs. 19-22; and Jehovah again refuses, 15:1-9. With v. 3, comp. Ezek. 14:21. Jeremiah's bitter complaint, v. 10. It is certainly not easy nor pleasant to bear such a message—now no more than then; and many avoid the obligation and become "optimists" to please the world. The Lord reassures Jeremiah, vs. 11-14, reminding of the promise of strength, Jer. 1:18. Jeremiah resumes his complaint, vs. 15-18. To him, as to John, the word of God was sweet, but entailed much bitterness. Rev. 10:9-11. In vs. 19-21 it appears from Jehovah's' reply to Jeremiah, that the latter had faltered in his duty; with a second reminding of 1:18. Lord grant faith to thy servant, and boldness to speak all thy word!

SECOND DAY. *The Sign of the Unmarried Prophet.* Jeremiah 16. His refusal to marry, and abstinence from social en-

joyments (v. 8) would create attention and lead to inquiry which would give him opportunity to deliver his heavy message. Next, the people would want to know why Jehovah would punish them so severely. (v. 10). Such is the blinding effect of sin that those who are steeped in it often imagine themselves very good and comparatively innocent people. But Jehovah declares their sin to them. vs. 11-13. After the judgment comes restoration for Israel. He does not cast them off world without end. But significantly the day of restoration finds them scattered over all the earth and this restoration, a far greater display of God's power than their deliverance from Egypt, will eclipse the memory of the latter. This is one of God's unfulfilled promises, as it were, an unredeemed pledge. The promise is made in full recognition of their evil ways. (v. 17). With v. 18, comp. Isa. 40:1, 2. In view of God's mighty ways in judgment and future glory, Jeremiah breaks forth into prayer. vs. 19, 20.

THIRD DAY. *The Sin of Judah, and Sundry Lessons.* Jer. 17. Their sin, indelibly engraven, has become their "character;" and their very worship bears its tracings. (v. 1). Memorize vs. 5-8. Comp. Ps. 146 and Ps. 1. Verse 9 describes the carnal heart. Only Jehovah can fathom its depth of deceit and corruptness. With an expression found in v. 13, contrast an expression found in Luke 10:20. Jehovah alone can *truly* heal, Hos. 5:13 and 6:1; He alone can truly save. (v. 14). With v. 15 comp. Isa. 5:19; Am. 5:18. On one point (the Sabbath-law) Jehovah tests them out, and they refuse to hearken. (vs. 19-27). Just what is meant by "the throne of David" in v. 25? Does it always carry that meaning?

FOURTH DAY. *The Lesson from the Potter's Shop.* Jeremiah 18. What would God cause Jeremiah to hear? v. 2. See carefully what the potter did, and the application made of it. How does this differ from the similar reference in Rom. 9:21? (The point there is God's right to select a part of the nation for a vessel unto honor; but here the potter's right and power to use the clay (the Nation according to its fitness.) Verses 7-10 lay down a law of God's dealings. However unconditional and certain of their accomplishment God's purposes are in the long run, the destiny of any particular individuals or any one generation depends on their attitude toward God. He has never abandoned His purpose toward Israel (Rom. 11:29); and though many generations of them be cast off because of their disobedience, God is biding the time (which will certainly come) when Israel shall *nationally* acknowledge Him; that then He may fulfill His gracious object with them, and the promises made to their fathers. (Deut. 4:25-31; Rom. 11:12, 15, 26-32). Thus the conditionality set forth here (vs. 7-10) is always true, however absolute and unconditional God's ultimate purpose is.—The lesson is made the occasion of a call to repentance, but they refuse, vs. 11, 12; and God utters His disappointment and their sentence, vs. 13-17. Jeremiah's enemies again plot, and Jeremiah prays against them. vs.

18-23. This invoking of the Divine justice and retribution upon these who were the enemies not of the prophet personally, so much as of the word of God, and of the true interests of the beloved nation; is fitting in the age of Law. In this day of grace it is otherwise, Luke 23:34; Acts 7:60. (But see even in the New Testament, 1 Thess. 2:14-16; 2 Tim. 4:14; Gal. 5:12; Acts 13:9-11).

FIFTH DAY. *The Sign of the Earthen Bottle; Jeremiah's Distress.* Jeremiah 19 and 20. A denouncement of doom upon Jerusalem, vs. 1-9, illustrated by the breaking of the earthen bottle, vs. 10-13. That he meant the city and the people of that generation, and not for ever, is evident. Some have used this passage (in contradiction of a multitude of plain promises of Jerusalem's and Israel's final and great restoration) to prove that the Jew is (nationally) forever cast off. This is of course not a righteous nor reasonable way of dealing with scripture. The bottle *can not* be made whole again, and their hurt is "*incurable*;" nevertheless Jehovah gathers them again from all lands and restores health to them. (Jer. 30:10-17). With men this is impossible, but with God all things are possible.—Pashhur lays hands on Jeremiah, 20:1-6. *Jeremiah breaks down under his trials*, vs. 7-18. He feels keenly the hatred, contempt, derision which on account of God's grievous messages he has to endure. Nor can he keep still; if he tries, the word of the Lord becomes as a burning fire within him. (v. 9). Finally, he breaks down and, like Job, curses his day. (Job 3). But Jehovah does not forsake His servants.

SIXTH DAY. *The Answer to the Committee, and a Message to the King.* Jeremiah 21, 22. Note who was sent, vs. 1, 2, and from whom, and for what. The answer to the inquiry is unflinching prediction of evil. Imagine the danger and hatred incurred on account of such a suggestion as vs. 8-10. To the King of Judah, a fearless message of the doom of Shallum, of Jehoiakim, and of Coniah (or Jeconiah, or Jehoiachin). The latter so far as the throne of David was concerned, was to be *childless*—proof in itself that Jesus could not be heir of David's throne by direct lineal descent from the *royal* ancestors, but only by legal right through His foster-father Joseph who was the heir of the royal line. See genealogy, Matt. 1. But Jesus was of David's seed, after the flesh through David's son Nathan, who was (necessarily—else we have no actual genealogy at all of Him) the forefather of Mary, the mother of Jesus, through Heli, who was father of Joseph (in the sense of father-in-law, a common term among the Jews, especially since they avoided female links in a genealogy). Luke 3:23, 31.

SEVENTH DAY. "*Concerning the Prophets.*" Jeremiah 23. The first eight verses are a prophecy of restoration. With vs. 1-4 comp. Ezek. 34. The Name of that "righteous branch" of David will be "Jehovah our Righteousness." In Him—clothed in Him—the people are righteous—acceptable to God. He takes

away their sins and wraps them into His own spotless purity. (1 Cor. 1:30, 31; Phil. 3:9). The Restoration will be the result of this national acceptance through Christ. *Concerning the Prophets.* Jeremiah staggers under the awful revelation of the state of God's people. vs. 9-15. Just as the false prophets of Samaria had done, hastening the downfall of Israel, so are the prophets of Jerusalem hastening the doom of Judah by their comforting of evil doers in their iniquity, and crying "Peace, peace," when there is no peace (vs. 13-15); and so are the worldly preachers of our day hastening the day of calamity. The nature of the false prophets' teaching may be gathered from vs. 16, 17. The *truth* by contrast, is seen in vs. 19, 20. These prophets were self-appointed and frauds; had they been true prophets they would have denounced sin and insisted upon repentance. (vs. 21, 22). No man or doctrine that winks at sin is of God. The omnipresent God has seen and heard them. By preaching their deceits and dreams they stole away the word of God from the people; vs. 23-32. Mark esp. vs. 28, 29. With v 31 comp. Deut. 18:26. In a time of crisis Satan (as well as God) is especially active, and false prophets appear. (Comp. Matt. 24:24). We also are living in a day of crisis. The last paragraph of this chapter is God's protest against their scornful pun upon an otherwise correct term—"the burden" (or, "oracle") of Jehovah. They played upon the word "burden," and mockingly asked Jeremiah (as it were) "Well, what sort of *burden* from Jehovah have you got this morning to load us up with?" Vs. 33-40.

EIGHTH DAY. *The Captivity of Israel and the Doom of the World.* Jeremiah 24, 25. *The Two Baskets of Figs.* This was virtually a call to the people to surrender willingly to God's judgment, and go with Nebuchadnezzar into the Babylonian exile. The promise of the great Restoration was for those exiles, rather than for those who remained behind. *The sentence upon Judah,* formally announced, 25:1-11; and after seventy years, the punishment of Babylon. *The cup of staggering,* of which all nations must drink, vs. 15-38. The fate which befell Jerusalem is but the pledge of what shall befall all the world, v. 29. This prophecy reaches onward to the End, and is even today in process of fulfilment. Inevitably the nations will be sucked into the whirlpool of universal war and the whole world must be judged for its iniquity. Recall here 23:20. The book of Revelation describes the final judgments ("seven seals," "seven trumpets," "seven bowls,") which are poured out upon the earth until the wicked be no more, and Jehovah alone is exalted. Isa. 2:11; Ps. 46:8-11.

The sword that Jesus came to bring is not the sword of judgment and vengeance; nor indeed any sort of sword (other than the "sword of the Spirit") for us to wield; but the sword of dissension and of cruel persecution which the world would take up against Christ's disciples on account of His word, and their faith in His Name. It falls upon them for the same reason Cain's fell upon his righteous brother Abel, "Yea, and all that would live *godly* in Christ Jesus shall suffer persecution." (2 Tim. 3:12). Those who are not willing to such suffering and loss are not worthy of Him.

EDDIE H. SANDERS.

When it would seem that his life's work had only just begun—he had just entered his twenty-third year—Eddie H. Sanders, a faithful and noble servant of the Lord, departed to be with Christ. At an early age he gave himself to Jesus; and even then there burned within him the desire to preach the Word. Soon he entered Highland Home College, and pursued his studies with diligence; and there began an acquaintance which quickly ripened into a friendship of close and tender intimacy, but which with me must remain only a sweet and tender memory until that day. Possessed of a wonderful power of perception and other abilities which would have gained him prominence in many fields of human effort, he yet held fast to the one purpose of preaching the gospel, determined that *nothing* (and what emphasis he would place upon that word, *nothing*) should come between him and his chosen work in the Lord.

Soon after beginning his labors, a serious nervous disorder developed. The specialist said, "You *must* quit preaching, or you won't live long." But quit preaching? That was his chief joy—death were preferable. Besides, so generous, so unselfish was he, that he could scarcely frame his lips to say "No" to any call. "Come over and help us," and such calls came with increasing frequency. In the midst of the summer's protracted meeting work, he was forced to yield to an attack of typhoid fever; and now the hearts of a host of friends are filled with grief, but they "sorrow not, even as the rest, who have no hope." Long will he be remembered as a devoted friend, an earnest and faithful preacher, and a pure, consecrated Christian.

J. EDWARD BOYD.

 HOW SINNERS WERE SAVED ON PENTECOST.

- (1) They heard Peter's sermon.
- (2) They believed what Peter said.
- (3) They cried out, asking what they should do.
- (4) Peter told them to Repent, and Be Baptized, every one of them, for the remission of their sins, and they should receive the gift of the Holy Spirit.
- (5) As many as received the word were baptized, and there were added to them that same day about 3,000 souls.

This is right and cannot be wrong. God had this recorded for the guidance of seeking sinners today, that they might not be led astray by the doctrines and opinions of men.

In other parts of "Acts" we find more or less detailed accounts of conversions. (Acts 8:12, 26-40; Acts 9; 10; 16; 18:8).

They joined nothing; but the Lord added them together. (Acts 2:41, 47). They belonged to the one and only church the Lord ever built. It began in Jerusalem on Pentecost. It is called "the church," the "church of God." Jesus Christ called it "my church." (Matt. 16:18.) It is "the Body of Christ." Col. 1:18. To this one and only church the Lord still adds all who come to Him in accordance with this gospel. It is against God's will and word that Christians should wear human names to distinguish themselves, or belong to sectarian bodies, or to any other church than that which is named and spoken of in the Word of God. (1 Cor. 1:10; Eph. 4:4).

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"I was sick for forty-two days with a very serious case of small-pox. ** I had the worst case of any patient the whole season, and was the only one to recover who had not been vaccinated."—S. O. Martin.

There are 2,000,000 Italians in the United States, and 600,000 of them are in New York. Does this look like sitting still and being unconcerned about mission work? ** What church will quickly be one to give \$10.00 a month on the \$60.00 needed monthly to support the family of Bro. Ram? Three workers in the family.

After receiving her June draft (for \$88.60) which followed several that were for less than enough (\$60.00 a month), Sister Cypert wrote: "I search my vocabulary and try to find words to express my thankfulness but it seems that neither my English nor Japanese vocabulary contains words sufficient." How did she feel when she got her July draft for only \$32.25? How would you feel, and what is the meaning of Matt. 7:12?

Over in China, more than 1,500 people expressed their desire to become Christians in a five-days' meeting and the attendance one day was 11,400. Yes, it was a denominational meeting. Why were we (who believe sectism unscriptural) not there with the full gospel? There are 400,000,000 in China and "we" have not one man there to tell them the story of Christ. Satisfied, are you? How can you possibly be satisfied with a condition like that?

Bro. Fujimori has baptized a man forty-two years old at Sawara mission and expects more soon. ** Concerning Sister Armstrong-Hopkins, word comes: "I should not be surprised to hear of her death any time." She is a widow and needy. ** Bro. John Sherriff, the persistent overseer of Forest Vale Mission in South Africa, is a man deserving the prayers and shekels of brethren who love the Lord. ** Japan has 700,000 factory girls. She also has one hundred Buddhist priests and one hundred Shinto priests to each Christian minister and American churches of Christ who are satisfied with the church as God's missionary institution have but one male missionary in that land and he is due to leave this year for a season in the United States.

When Sister S. O. Martin died in India, her corpse was hauled to the grave by an ox team; when Livingstone died in Africa, natives carried his body 1,500 miles to the coast; when Mrs. Bare, a Methodist missionary for 38 years, died in India, native converts drew the hearse to the grave.

BROTHER JELLEY'S RETURN.

JOHN STRAITON.

Brother Jelley reminds me that when his going out to India was under consideration I guaranteed to raise ten dollars for that purpose, and asks that I raise the same amount to help to bring him back here. That is a perfectly fair proposition.

I am responsible, at least, to the extent of my donation, for Brother Jelley being in India. I am just as much responsible to bring him back. I am hoping this appeal will reach a large number of those who, like me, helped to send our brother out, and that they will feel it their duty to do as much for his return. But as we cannot reach all who gave for his trip out, there is not only room, but an imperative need, for many others to contribute to this necessary cause.

It is not the wisest way that the large sum necessary for this purpose should be sent out to India in driblets. It ought to be kept here in one person's care till the full and proper amount is raised; the Steamship Company could then authorize the issuance of tickets without the delay of sending the money by mail. As *The Gospel Advocate*, Nashville, Tennessee, has already two or three hundred dollars accumulated for this purpose it is fitting that this office should act as Treasurer.

As most of the brethren know, there has been for some time past, some very unsatisfactory circumstances about the work in India with which Brother Jelley is associated. It is perhaps impossible at this time and distance to determine justly the responsibility for the trouble. As Brother Jelley himself very truthfully writes: "Helping me . . . to get home does not necessarily imply that you approve of my whole conduct or fitness to be a missionary." Whatever we may think of Brother Jelley as a brother or a missionary it is our duty as a people to do the right thing and raise the money promptly for his return. 1030 South Lake Street, Fort Worth, Texas.

FREE LITERATURE.

The Mormons are said to have used 11,000,000 tracts *in one year*. I have sent out a large amount of free literature this season and now wish to clean up the remainder of the supply pretty close before winter. I have ten leaflets, five kinds of cards, the gummed stickers and a missionary tract. By parcel post a good sized package can go as far as 1,400 miles for about 50c. A nice package can be sent for 25c or 30c, (merely the postage). Send for a supply of all the varieties and put them to work. Don Carlos Janes, Buechel, Ky.

The article in this issue under the head, "Despise not Prophecys" was written by the Editor and appeared in the *Gospel Advocate* in December, 1911. It is even more in date now than then.

FIRST LORD'S DAY LESSON OF SEPTEMBER.

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

Lesson 9.

September 1, 1918.

CHRISTIAN GIVING.

Golden Text: "Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." Acts 20:35.

Lesson Text: Luke 6:30-38; 21:1-4.

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

1 And he looked up, and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

On what basis did He figure Do men count that way? Is it not very hard for the rich to do any real, genuine giving? Why? Was not this woman very improvident to cast "all the living that she had" into the treasury? Did the Lord scold her for being so thoughtless of the future? Why was her gift the greatest? Who is the greatest in the Kingdom of heaven? Matt. 20:26-28.

Verse 30. To whom should we give? Must we necessarily give to every one just the thing he asks for? Does God always do that? But what does He do? Matt. 7:11; Rom. 10:12. What is better than to insist upon our rights? 1 Cor. 6:7. Why can a Christian afford to act on this? Matt. 5:5; Heb. 10:34.

Verse 31. Does his say that as others do to us we should do to them? Is that our natural inclination? But see 1 Thess. 5:15.

Verses 32-34. Are Christians expected to be and do something more than the people of the world? Why? 1 Pet. 2:9, 10.

Verse 35. Where do they show that God is their Father? How does He act? How ought we therefore?

Verse 36. What is mercy? Jas. 2:13. How did God show mercy? Eph. 2:1-5; Titus 3:3-5. How merciful are we to be?

Verse 37. Is it compatible with Mercy to judge? to condemn? to exact all that is due? See Jas. 3:17. What promise to those who judge not? who condemn not? who release? What promise to the merciful? Matt. 5:7.

Verse 38. What correspondence between our giving and the return? If we give selfishly, half-heartedly, skimpingly—what shall the result be? 2 Cor. 9:6. Does this apply only (or even chiefly) to the giving of money? Who gave His all, and has received all from thousands, and is yet to receive all things?

The Widow's Mites, Luke 21:1-4. What did Jesus observe? Is His eye upon the treasury today? Did he rate the gifts according to the amount given?

NOTES ON LESSON 9.

HOW MUCH SHALL WE GIVE?

"Christian-Giving" is not regulated by ordinances and precepts as was much of the giving under the Old Covenant. It is not said that we are to give one-tenth or one-fifth or any other specific percent of our income and possessions, but we are to give as we purpose in our hearts, as the Lord has prospered us, and that not grudgingly or of necessity, but gladly and cheerfully as unto the Lord. The giving of the New Testament is the expression of a grateful and loving heart. "We make known to you the grace of God which hath been given in the churches of Macedonia, how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea, and beyond their power they gave of her own accord;" and, "first they gave their own selves to the Lord." (2 Cor. 8:1-5). The root of true giving runs deep. It draws its life and power from the love of One who gave Himself in the supreme sacrifice of love. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through His poverty might become rich." 2 Cor. 8:9. In this, as in all the work of the Christian life, "the love of Christ constraineth us." Where such a faith and such a love hold sway there is no need to dicker as to the exact percent to be given; but the Christian will give his own self to the Lord (without which all other sacrifice is of small value), and then "with head, heart, and hand, with mind, muscle, and money," will administer his Lord's interests. (Rom. 12:1, 2).

"GIVE AND IT SHALL BE GIVEN UNTO YOU."

The reward of true giving is just what the Lord has here said. "Give and it shall be given unto you." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Prov. 11:25). "Cast thy bread upon the waters, and thou shalt find it again after many days." "Honor the Lord with thy substance and with the first-fruits of thine increase: so shall thy barns be filled with plenty, and thy vats shall overflow with new wine." (Prov. 3:9, 10). Nor is this merely Old Testament promise. To the Corinthians the apostle wrote, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully . . . And God is able to make all grace abound unto you, that ye, having always all sufficiency in everything may abound unto every good work. . . . And he that supplieth seed to the sower and bread to the eater shall supply and multiply your seed for sowing and increase the fruits of your righteousness: ye being enriched in everything unto all liberality." (2 Cor. 9:6-11). To those Philippian givers He makes the promise that God shall supply every need of theirs according to His riches in glory in Christ Jesus." (Phil. 4:19).

GIVING TO GET MORE.

A question might be raised here, whether it would not be a selfish, calculating spirit that only gives in order to get more. As for "calculating" it is not bad if only we calculate upon the faithfulness of God to keep His good word of promise, and to see after our interests the while we devote ourselves to His. There is nothing sordid in that. And as for selfishness—His servant does not give in order to get more and to keep the latter for selfish ends; but to increase his power and scope for still greater service and sacrifice. There are many who would not be willing to trust the Lord to that extent and to run the risk of an investment which has no security back of it except His bare word. The Lord appreciates such a faith. But of course none that give heartily unto the Lord do so merely in order to greater financial returns. The Lord's assurance on this point sustains their confidence and forestalls anxieties; but the real motive of their giving is a much deeper one. The Lord knows that they would give even regardless of all earthly consequences.

SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 10.

September 8, 1918.

CONQUERING EVIL.

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

Lesson Text: 1 Kings 21:11-20; Matt. 10:34-38.

11 And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. 12 They proclaimed a fast, and set Naboth on high among the people. 13 And the two men, the base fellows, came in and sat before him: and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him to death with stones. 14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead. 15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead. 16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of Jehovah came to Elijah the Tishbite, saying, 18 Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. 19 And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. 20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

34 Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I

Have you read the first part of narrative in 1 Kings 21:1-10? See Note on this.

Verses 11-14. The murder of Naboth. Whose instructions and command did these elders follow? Did the fact that this was done in obedience to royal authority justify their part in it? If they had been faithful men, what should and would they have done?

Verses 15, 16. Ahab Partakes in the Crime. To whom was the report made? (v. 14). What triumphant news did Jezebel have for Ahab? Does it appear that thus far Ahab had had any part in the planning or executing of this crime? But when he rose up and took possession of the vineyard obtained by this murder and perjury, did he become partner in Jezebel's deed? What ought Ahab to have done? Why did he not do it? When a man accepts a share in the profits of another's crime, does that make him sharer in the crime?

Verses 17-19. Elijah's Mission to Ahab. Who had seen and marked the wicked deed? (Heb. 4:13). What just retribution was to be announced to Ahab? Did it require much courage to deliver such a message to the king? Did God always insist upon his servants being bold and courageous? (Josh. 1; Jer. 1).

Verse 10. Ahab's Reception of the Message. Where was Ahab when Elijah met him? Was that a very embarrassing circumstance? How did Ahab show his bad conscience when he saw Elijah coming? Is it a good sign when a man looks upon a faithful teacher of the word as an enemy? Was Elijah really Ahab's enemy? Who had sold Ahab into the slavery of sin? Comp. Rom. 7:14.

Matt. 10:34-37. Jesus Brings a Sword. Was Jesus the Prince of peace? Acts 10:36. Eph. 2:17, 18. How then did He bring a sword? (Luke 21:16, 17; John 15:18, 19; 16:1-3). Is it Jesus' fault that such trouble comes? Is his teaching the cause, or only the occasion, for this malice and storm of op-

came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after me, is not worthy of me.

position to God's truth? Did Jesus mean that it was his purpose to create strife and dissension, or that he knew that such would be the certain result? Does the true reception of Jesus' word put a man at variance with those who hold the views and spirit of the world? John 17:14. Is there any escape from that? 2 Tim. 3:12. If a man prefers peace with his fellowmen, or his home-folks, what does the Lord say of him? What does the Cross mean to us? Heb.. 13:12-16; Gal. 6:14. How must we overcome evil? Rom. 12:21.

NOTES ON LESSON 10.

THE VINEYARD OF NABOTH.

In refusing to sell or trade his vineyard to Ahab, Naboth was not only entirely within his rights, but was following God's appointments. (Lev. 25:23). Ahab, on the other hand, was out of his place in even so much as coveting his neighbor's vineyard. It seems from the childish and peevish way Ahab took Naboth's refusal that he had given up the thought of obtaining the coveted vineyard. He was not quite Jezebel's equal in wickedness, nor does it appear in this case that Ahab understood or knew her plan beforehand. But when he received from her hand the fruit of her murderous work, he became thereby a partner in her guilt.

THE EFFECT OF ELIJAH'S MISSION.

"Hast thou found me, O mine enemy?" said Ahab when he saw Elijah coming. But Elijah was Ahab's real and only friend just then, however stern and awful his message was. The sequel proved it. Although Elijah's message contained not one allusion to mercy, or a hint of an offer of pardon, yet when Ahab, conscience-stricken in the sight of his guilt, and, without regard to Jezebel's opinion, or any one else's, openly humbled himself, thus confessing and renouncing his wrong, God who knoweth the hearts mitigated Ahab's sentence. **God never despises humble penitence.** Ps. 51:17.

FIGHTING THE WORLD'S WICKEDNESS.

The name of this Lesson suggests that God's faithful servants will come into clash with the world's wickedness and ungodliness, and must attack it. This idea requires some qualification. The situation is not today and with us what it was in Elijah's day. The kingdom of Israel was peculiarly God's, and the kings of Israel and Judah were God's sub-regents, directly responsible to Him, whose tenure of office depended upon His sovereign will. The Lord claims no such direct ownership of and sovereignty over any earthly kingdom today. Neither did Jesus undertake, nor instruct His apostles, to assail the sins of the world's rulers, to correct their governmental mismanagements or abuse of power, to condemn their oppressions or graft, or tyranny or the like. The Lord recognizes only the church as His own sphere and province; **"the whole world lieth in the Evil one."** (1 John 5:19). Our one obligation, as God's children, is to persuade men through the gospel, to come out of the world into God's fold of safety. The Spirit indeed convicts the world of sin because of its unbelief (John 16:8, 9); and warns them of the certain judgment and wrath to come. But while He testifies of the world that its works are evil (John 7:7) He does not undertake to regulate the doings and conduct of the world as such. Our instruction is to "be in subjection to rulers, to authorities . . . to speak evil of no man. . . . to be gentle, showing all meekness toward all men." (Titus 3:1, 2; 2 Tim. 2:24-26). There is much denunciatory and lurid anathematizing done by certain evangelists, which is wholly out of place. We have nothing to do with condemning and pronouncing sentence of judgment, but to win men to true repentance and acceptance of God's grace in Christ Jesus.

THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 15, 1918.

WINNING THE WORLD TO CHRIST.

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

Lesson Text: Matt. 5:13-16; Matt. 28:18-20; Acts 16:9-15.

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

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 11 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them. 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give

Verse 13. To whom was Jesus talking exclusively? Who had made them "salt?" How? What is the one only valuable quality of salt? If it should lose that what is it good for? What ought Christ's disciples especially to guard therefore?

Verses 14, 15. What is the one only thing a light can do? Are Christ's disciples under the observation of all men? Who set them up on high? For what purpose?

Verse 16. Did He say "Even so shine ye?" or "let your light shine?" Who gave us the light? How do we let it shine? Phil. 2:14-16. Can a man so do his good works that the glory will go to himself? But how does God want us to do them? How can that be done? Phil. 1:11; 1 Pet. 4:11; Col. 1:29.

The "Great Commission." Matt. 28:18-20. To whom was this commission given? Matt. 28:16. On whose authority? How great an authority is that? How wide is this commission in geographical extent? For how long a time? (Note Revised Version, margin). What were they to do first? Were any to be made disciples without baptizing? Into whose Name were they to be baptized? When then do they enter into union with the Godhead? Compare Exod. 20:24. Who was to do this baptizing? Could this have been "the baptism of the Holy Spirit?" Who only could perform the latter? Matt. 3:11. What further step in regard to those who were baptized? Whose Presence would sustain them in the carrying out of this commission? Compare Josh. 1:5-9. Did He promise to be with them if they ignored this commission? What application has all this to us? (See Notes).

The Call to Europe. Acts 16:9-15. See how the Lord directed Paul's way in Acts 16:6, 7. Under what commission was Paul working? See also Acts 26:16-20. Did the dream represent the actual situation as it looked to God? How do you suppose the heathen lands look to Him today? Of what

heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide with me. And she constrained us.

sex was the first convert of Europe? What more do we know about the good work that was begun at that point?

NOTES ON LESSON 11.

WINNING THE WORLD TO CHRIST.

God sent not His Son into the world to condemn the world, but that the world should be saved through Him. (John 3:17). This was the Father's will and wish (1 Tim. 2:4) and the provisions He had made to that end were ample. (1 John 2:4). However He left us under no illusions as to what the actual results would be in the present age. While "God so loved the world," it is only to those individuals who truly believe that eternal life is given. "He that believeth not hath been judged already;" and "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John 3:16, 18, 36). In His parable of the Sower, the Lord sets forth what would be the proportionate effect of the Word, even among the contingent to whom it would actually be preached. Of four kinds of ground only one kind would truly receive the word and bring forth fruit. In the next parable He shows that even in the midst of those Satan would sow his tares; and that thus it would be until the end of the age. (Matt. 13). But the word of God does not fail. (Isa. 55:11). It will draw the right sort—the poor in spirit, the humble, penitent souls; and the rest will be hardened. (2 Cor. 2:16). So the preaching of the gospel will result in an election, that is a selection from among men of such as will hear, receive, surrender to the sweet message of mercy through a crucified Savior. Israel did not nationally accept the gospel, and God turned to the Gentiles. (Acts 13:46-48). But neither did they accept it in a body, but God hath "visited the Gentiles to take out of them a people for his name." Acts 15:14. Paul received his apostleship not "unto obedience of faith of all nations" (as desirable as that would be) but unto obedience of individuals "among all nations" (Rom. 1:5); and his work resulted in the gathering together of the children of God who were scattered abroad. (John 11:52). The "church" is the assembly and body of these who were thus chosen and called out of the world. The world will never become the church; and even the professed church will become corrupt toward the end. (2 Tim. 3:1-5). So we cannot dream of winning the world to Christ now; but our obligation is to put Christ within the reach of all men, that they may choose, and that "whosoever will" may come. We must not try, as some have done, "by some means to save all;" but, like Paul, "by all means save some."

HOW THE "GREAT COMMISSION" APPLIES TO US.

Some, trying to shirk the missionary obligation, have maintained that "the Great Commission" was given to the apostles only, and that they fulfilled it in their day. It is hardly worth a Christian's while to reply to such quibbles; but lest any be troubled by such objections, let us note

(1) That the time-limit of this commission is "unto the end of the world" ("the consummation of the age.") The age has not ended; the apostles have long since departed, the work is as much needed and required as ever. Who then is to attend to it but the Lord's people?

(2) That the apostles to whom the commission was delivered, were charged to teach the baptized converts to observe all things whatsoever the Lord had commanded them.

(3) That the apostles did not fulfill the work of carrying out the commission alone, not even while they were yet here. Many others besides went out, with God's approval, preaching and baptizing (Acts 8:4, 5, 12; 11:19-22, etc.)—which shows that even then all Christians came under this Commission. Paul on his departure left the charge with Timothy (2 Tim. 4) commanding him to hand it on to faithful men who should in turn be able to teach others also. (2 Tim. 2:2). The obligation of the Lord's world-wide Commission rests with the church of Christ today until He come.

FOURTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 22, 1918.

FRUITS OF THE CHRISTIAN LIFE.

Golden Text: "All things are yours. . . and ye are Christ's, and Christ is God's." 1 Cor. 3:21, 23.

20. And he that received the five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 22 And he also that received the two talents came and said, Lord, thou deliverdest unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called sons of God.

10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, self-control; against such there is no law.

he is wise in his own conceit, will he obtain the true wisdom? Matt. 11:25. If he is strong in his own opinion, will he ever have true strength and power? 2 Cor. 12:9 If he thinks himself righteous in himself will he ever be clothed in the righteousness of God? But if a man realizes his need and takes hold of God for supply, what promise is his?

Verse 4. What sort of mourning is especially meant? Ps. 34:18; 51:17.

Verse 5. What is meekness? Matt. 11:29. For illustration see Gen. 13:8-17; 1 Pet. 2:22, 23; Ps. 37.

Verse 6. If any one thus intensely desires righteousness, what is the promise? What will he be filled with? Can anything else "fill" so as to satisfy?

First read verses 14-19. Whose servants are these? Whose goods were entrusted to them? Who took the risk of loss or mismanagement? Do the talents represent ability, or are they gifts given to men in accordance to their ability to handle them? Where did their Master go then? When is the reckoning time?

Verse 20. What happy report was the first able to make? How was he able to double it? (Mark 4:24, 25; 1 Tim. 4:15; 2 Tim. 1:6).

Verse 21. What did his faithfulness over a few things prove? Luke 16:10. Over how much will the Lord set a faithful servant? Luke 12:44. Whose joy and glory shall he share?

Verses 22, 23. What had this servant done with his two talents? Was his Lords approval exactly the same? Does the Lord count by the amount entrusted and gained, or by the faithfulness in the use? Do not forget to consider the course of the other servant.

The "Beatitudes," Matt. 5:3-10. The first four (while never outgrown in Christian life) here lead up to the obtaining of "the gift of righteousness;" the last three (vs. 7, 8, 9) treat of the true fruit of it. Verses 3-6 pronounce blessing upon those who by their condition and attitude are recipients of the gift of God; verses 7-9, are blessings upon those who bring forth the fruits thereof; verse 10 is a blessing to comfort them in the inevitable persecution they will have to endure.

Verse 3. What is it to be poor? If a man fancies himself to have independent resources will he receive anything from the Lord? If a man

Verse 7. What is the legitimate fruit of such mercy (as in v. 6) when one receives and appreciates it? Eph. 4:32; Col. 3:12, 13. Where this fruit is absent, what is God's verdict? Jas. 2:13. (See parable of the Unmerciful Servant, Matt. 18).

Verse 8. How are hearts purified? Acts 15:9. On what condition shall we see God? Heb. 12:14.

Verse 9. Was the Son of God the great Peace-Maker? Eph. 2:16-18. What is the message of His ambassadors? 2 Cor. 5:20. If men are at peace with God will they be at peace one with another?

Verse 10. Can the persons described in verses 3-9 escape persecution in the world? 2 Tim. 2:12.

The Fruit of the Spirit. Gal. 5:22, 23. This fruit is produced in us through the indwelling Spirit, to the extent we let Him have His way and sway in our will, according to God's word. Without this inward presence of the Spirit a man is "in the flesh," unable to lead a life well-pleasing to God. (Rom. 8:5-9, 12, 13).

FIFTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 13.

September 9, 1918.

WHAT IT MEANS TO BE A CHRISTIAN.

REVIEW LESSON.

Golden Text: "My little children, let us not love in word, neither with the tongue; but in deed and truth." 1 John 3:18.

Reading Lesson: 1 Corinthians 13.

Lesson I. Beginning the Christian Life. (Acts 2; 8; 16). What book in the Bible tells us most about that? Could you show an inquiring sinner now to become a Christian?

Lesson II. Reading God's Word. (Ps. 19). What is the word of God to the Christian? 1 Pet. 2:1, 2; Heb. 5:13, 14. How do you study the Word?

Lesson III. Praying to God. Luke 11:1-13. What do we learn from the Golden Text of this lesson? (Heb. 4:16). Can we be true to God without prayer?

Lesson IV. Obeying God. John 14:22-24. Is there anything that can take the place of obedience? Is the obedience of faith and love hard? 1 John 5:3; Matt. 11:30.

Lesson V. Christian Growth. 2 Pet. 1:5-8. What must come before Growth? (John 3:5). By what means do God's children grow?

Lesson VI. Helping Others. Luke 10:30-37. Are we under obligations? What puts us under special obligations? What is the greatest need?

Lesson VII. Working in the Church. Acts 2:41-47; 6:2-4. How did the converts of Pentecost sustain their new-found life? How did the church work?

Lesson VIII. Speaking for Christ. Luke 12:8-12; Acts 1:1-8. What qualifications necessary to speak for Christ? Ought each Christian to do that?

Lesson IX. Christian Giving. Luke 6:30-38. How does the Lord rate our gifts?

Lesson X. Conquering Evil. 1 Kings 21:11-20. Recite or read the Golden Text, Eph. 5:11. What does it mean?

Lesson XI. Winning the World to Christ. Matt. 5:13-16; 28; 18-20. What is the Great Commission? Is it binding on us?

Lesson XII. Fruits of the Christian Life. Matt. 26:20-23; 5:3-10. Read Gal. 5:22, 23.

This Quarter's lessons are intended to cover the whole Christian life. Look over the titles of the lessons. Do they pretty well cover the ground?

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