

WORD AND WORK

NOT UNDERSTOOD.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life. And then we fall asleep,
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtue often seems to us transgressions;
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age,
Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go
Not understood.

Not understood. How trifles often change us!
The thoughtless sentences or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood. How many breasts are aching
For lack of sympathy? Ah, day by day,
How many cheerless, lonely hearts are breaking?
How many noble spirits pass away
Not understood.

Oh, God! that men would see a little clearer,
Or judge less harshly where they can not see;
Oh, God! that men would draw a little nearer
To one another, they'd be nearer Thee,
And understand.

—*Thomas Bracken.*

WORDS IN SEASON.

LOVE OUT OF A PURE HEART.

Love cannot come out of a heart that is not right with God. To try by resolve and effort, to generate true love, while we are not in an acceptable state—living in known sin, holding impure motives and purposes, impenitent, unwilling to do God's whole will, is vain. Love comes only out of a pure heart. For Love is the badge of our acceptedness with God, and the evidence of the Spirit's presence and sway within us. By it men know that we are Christ's disciples. (John 13:35). By this "*we know that we have passed out of death into life because we love the brethren.*" And we need not think that we have the genuine love of the brethren so long as our hearts are otherwise unsundered and disobedient. For "*hereby we know that we love the children of God, if we love God and do His commandments.*" It is for this reason that a certain commentator remarks that "*we can imitate a number of the things which Love does: we can preach and pray and work and give—but the impossible thing seems to be really to love.*" Well said. As in case of true "*Wisdom,*" so as to love God holds the sole monopoly. "*Love is of God,*" and cannot be obtained elsewhere or otherwise. Shams can be manufactured; the pure, inimitable gold is to be had only from God. It is the fruit of the Spirit; it comes spontaneously where God dwells; and it can be pursued and obtained only by drawing nigh to God and giving His Spirit sway in our lives.

WHEN CAIN MEETS ABEL.

When Cain—the fleshly religious man—perceives Abel's way, and faith, at first it secretly awes him for a while; presently he is bored with it, and next he is ready to blaze forth into full-flamed hatred against his poor brother on the very smallest provocation, or upon no grounds at all except such as he himself has trumped up. Had his pride been bent and broken when first the ray of his brother's faith touched the sensitive spot within him, the story would have been different. But as it was, too haughty and self-willed to bow to the light, Cain slew his brother. "*And wherefore slew he him? Because his works were evil and his brother's righteous.*" (1 John 3:12). Thus Cain avenged the reproach of his inferior religion then—and a million times since.

THE PHARISEES.

What is Pharisaism? Not, as a brother some time ago had it—the adding of human tradition to the word of God. That is bad, of course; and the Pharisees were in some measure guilty of it. But that is by no means essential Pharisaism, nor is it an exclusive part of the Pharisee: the Sadducees did the same thing after an even worse fashion. The Pharisees were the orthodox party. They were the strictest sect of the Jews' religion. They were sticklers for the observances of the law. Paul points

out his Pharisaic training and belief as something that (humanly) he could have been proud of. (Phil. 3). They were the separatists who held themselves apart from the rest of men—an attitude which, however, had degenerated into spiritual pride: “they trusted to themselves that they were righteous and set all others at naught.” The leaven of the Pharisees moreover, the Saviour declared, was *hypocrisy*. That was their evil characteristic. Theirs was merely a religion of fleshly, outward performance, which lacked the corresponding inward reality; a religion of outward show and of loud profession, behind which was screened a heart in no wise different from that of other men. The Pharisees were intent upon cleansing the outside of the cup and the platter; but the inside—like the common carnal heart, only worse through the pious pretense—was full of extortion and excess. They were like whited sepulchres—beautiful to behold from without, but within full of corruption and dead men’s bones. For within reigned Self with all its sordid pride and passions; within Sin had its undisputed sway. The Publican and the harlot were genuine sinners; the Pharisees counterfeited saints. Sin was in the one as well as the other, but the Pharisee cloaked it with religious respectability. They justified themselves in the sight of men, but *God knew their hearts!* What is Pharisaism? It is the Christianity of the fleshly man, who unregenerate, dons the garb of the child of God, and beguiles himself and others into thinking that he is a real Christian; who *wears* (not bears) the fruit of the Spirit; who screens his fleshly life behind religious observances, and oftentimes fierce zeal for “The Truth.” And the final, all comprehensive mark: *Pharisaism is religion without Love.*

THE CHRISTIAN'S ATTITUDE TOWARD WAR.

The Christian’s refusal to participate in carnal warfare rests upon one sole and only ground. We are not what is called “opposed to war.” That does not represent the scriptural attitude at all. We do not base our refusal on political grounds, nor humanitarian, nor economic, nor utilitarian, as for example do Socialists and other Pacifists. Frankly, we do not believe their plea to be at all tenable in our view of certain circumstances that may arise. We are, moreover, far from condemning or even criticising our government for entering into this war. We claim no shadow of right to pass upon the government’s actions. We believe that a Christian owes his government submission, obedience, tribute, and honor. There are some who imagine that despisers of dominion and fomenters of discontent, against the powers that be, are champions of liberty and benefactors of humanity. Not so the enlightened Christian.

What then is the ground on which the Christian refuses to engage in carnal warfare? His relation to the Lord Jesus Christ, and the obligation which springs of it of obedience to the will of God in Christ Jesus. This obligation has the first claim. “We must obey God rather than men.” The will of God toward us

includes a loyal subjection to the powers that be, and obedience "to every ordinance of man *for the Lord's sake*" (Rom. 13:1; 1 Pet. 2:13)—within all limits, therefore, where we have no contrary instruction from the Lord. If at any time a government should require that of a Christian which his Lord forbids him, he can serve God only by refusing to obey the commandment of man.

It is not needful here to rehearse the many scriptures which make a Christian's participation in carnal warfare impossible. How would he obey the "Sermon on the Mount," or the twelfth of Romans, or the thirteenth of First Corinthians, while upon any grounds slaying his fellowmen? But if a Christian on one side, may, with God's approval, fight for his flag, then by the same right may the Christian of the opposing country, fight for his; and we would have the amazing spectacle of Christians who are pledged "*above all things*" to love one another even unto death—killing their brothers across the line, the while God's smile of blessing and approval rests upon both! It would be a pity if we Christians should now be found without adequate light and conviction to meet the present crisis with the plain doctrine of the gospel, and to strengthen our brethren's hands to stand true for Jesus Christ.

But our government has in time past respected the Christian's conscience in such matters, and, doubtless, will do so again. In any demand the government makes upon us which does not involve acts contrary to the will of God, we not only may, but must, obey; and there are ways in which we may acceptably serve. But, as to participation in fighting, let every congregation, or scattered individual Christians, send petition to the President, or the Secretary of War, couched in respectful language, pleading exemption on grounds of conviction and conscience toward the Lord Jesus Christ.

(See a most excellent article on the subject by J. Edward Boyd, in this issue).

THE EVIL SERVANT.

"If that evil servant shall say in his heart, My Lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken. . . ." (Matt. 24:48, 49). There is a lesson in this short characterization of "the evil servant," which is too easily overlooked. First—he is not an outsider, not a scoffer or an infidel: he is a servant of Jesus Christ by profession. He refers to Christ as "My Lord." Second—he believes in the Second Coming. His wrong lies not in denying or spiritualizing it, but in saying, "My Lord tarrieth;" that is, He will come, of course; but His coming is a remote contingency, hardly to be reckoned with *just now*. And third—he says this not openly, with his mouth, but *in his heart*. It is of the nature of a mental reservation. Outwardly (at least to begin with) he professes a belief in the ever-imminent coming of the Lord; but in his heart he says, It will probably be a long while before the Lord comes, and it is nothing I need to worry over immediately. It is likely

that by and by the thought of his heart will creep to his mouth, and he will begin outwardly also to disparage the constant, earnest expectation of Jesus' return. But, whether he does so or not, the Lord describes him at this earlier stage, while as yet he says *in his heart* only, "My Lord tarreth." It is not a professed denial, but a *practical* denial, of the imminency of the Lord's return. While this servant concedes that his Lord may come at any time, he shapes his life by the other, the hidden thought of his heart: "There is no occasion to look for Him in the near future." He professes that "the Lord is at hand;" he lives as though no such thing were to be expected.

AS A MAN THINKETH IN HIS HEART.

It is not so much the profession of the lips that molds a man's life, but the inner thought of his heart. There is many a man who speaks reverently of God, but who lives exactly as though there were no God. Many a man who would fight for the inspiration of the Bible, lives in his real, essential life, as though the Bible were false. The thought of their heart (as God would judge it) is that there is no God, and that the Bible is not true. When a man holds a conviction in his *heart*, it will show in his life; and his lack of conviction in like manner. That evil servant who has settled it in his heart that there is no occasion to look for the Lord, presently manifests his error in his life. He begins to beat his fellow-servants and to eat and drink with the drunken. This is the conduct that befits and belongs to the thought he entertains in his heart. In selfish ambition, in arrogance and tyranny, he lords it over his brethren, or treats them with bitterness and contempt. He would not do it if he were looking for his Lord—not only because he would be afraid but because that very faith would purify his heart. He holds fellowship with the world; he eats and drinks with the drunken. For "they that are drunken are drunken in the night;" with whom the children of the day have nothing in common. (1 Thess. 5:5-8; 2 Cor. 6:14). In Luke (12:45, 46) he not only goes with them, but is one of them. So the fruit of his evil thought is the loss of brotherly love, arrogance, unkindness, self-indulgence, alignment with the world.

THE FATE OF THAT SERVANT.

Whatever retribution may come to the ignorant, it will be as "few stripes" in comparison with that which shall fall upon this evil servant. The event which the "faithful servant" shall hail with gladness, will sound his judgment. "The Lord of that servant shall come upon him in a day when he expecteth not and in an hour when he knoweth not, and shall cut him asunder and appoint his portion with the hypocrites." It will be peculiarly that servant's lot to be taken by absolute surprise. At the very moment when he would think it least possible, and nothing would be further from his mind, the Lord will come. The Lord warns us especially of this fate of being taken unawares. (Luke 21:34, 35; Rev. 3:3). In a sense even to the faithful the Lord comes

when he thinks not (Matt. 24:44); but he, always expectant, is not taken by surprise as are the rest, to whom it will be a sudden terror. That evil servant shall go with the hypocrites, for a hypocrite he was, professing that with his lips which in his heart he contradicted.

THE HARDENING OF THE EVIL SERVANT.

Just at this moment the whole world is astir—men's hearts failing them for fear of the things which are coming on the world. The word of prophecy is being searched, as never before, and men are looking for the end. Some are repenting, some are only shaken up. Many an "evil servant" who had said in his heart, "My Lord tarrieth," wavers a bit in this view of the matter. But it is possible that this present trouble may soon cease, and may be followed by an era of unprecedented prosperity. And then? There is no hardening like that of the half-awakened and perturbed who sink back into comfort. They will then ridicule the solemn admonitions which today make them tremble; and like Pharaoh between plagues, will forget the judgments of God. And the "evil servant" will feel tenfold surer that the Lord tarrieth. But it is then—when they least expect it—when they say, "Peace and safety," that sudden destruction shall come upon them. For whoever turns a deaf ear, or only half an ear, to the warning of these awful times, will surely be hardened into all unbelief.

THE FAITHFUL SERVANT.

He confesses both with lips and life his Lord's impending return, and on it rests his hope. He occupies till the Lord comes. He purifies himself as his Lord is pure. He is patient until the coming of the Lord, He keeps his garments. Knowing that his Lord will come; that He may come at any time; and that yet we know not the day nor the hour, he does his part, working unto his Lord as though He might not come for years, but ready should He descend today. And in the meanwhile his heart's prayer is: "Even so, come Lord Jesus." May God help us!

Hear the word of Jehovah, ye that tremble at His word: Your brethren that hate you, that cast you out for my name's sake, have said, Let Jehovah be glorified that we may see your joy; but it is *they* that shall be put to shame. For . . . the scoffer ceaseth, and all they that watch for iniquity are cut off; that make a man an offender in His cause, and lay a snare for him that reproveth in the gate, and turn aside the just with a thing of nought." (Isa. 66:5; 29:20, 21).

"My country! Yes, I love my country! I'll serve it gladly, I'll suffer for it willingly, I'll give of my substance to support the principles of order within it, but I'll not, steal for it, I'll not commit adultery for it, and I'll not, even for my country, go to my God with hands stained by my brother's blood."

—HERBERT BOOTH.

SOME SERIOUS QUESTIONS.

(Give answer to Jesus Christ—your Lord and Master.)

TO THE ELDERS.

1. Do you consider that it is the function of an elder, as a faithful shepherd, to oversee and feed the flock?

2. Do you endeavor to safeguard the Word from perversion and error that the congregation may be regularly fed with the Bread of Life?

3. Do you take heed to yourself so that your life may be an example to all believers in unfeigned faith and love of the brethren?

TO THE MEMBERSHIP IN GENERAL.

1. Have you thought what membership in the body of Christ implies?

2. What is your attitude toward the failings of the church as you understand them? Is it one of destructive criticism or constructive effort to amend the wrong?

3. You say the church is conventional and cold. Have you endeavored to give it warmth with a genuine enthusiasm?

4. If the growth of the church depended on you alone, would it be growing today?

5. The church has been likened to a ship, a figure first used in the days when ships were propelled by oars; if you refuse to take an oar, will not the ship be hindered in its progress?

6. Is your minister's work strengthened by your co-operation, or is it weakened by the lack of it?

7. Do you think of the church as the body of Christ, or as an organization of men?

8. Is there in your heart a love and longing, like unto the Master's, for the salvation of souls?

9. Can your neighbors and friends see the Spirit of Christ through the atmosphere of your life?

10. Do you read daily, and meditate upon, the word of God?

11. Do you meet with the church faithfully, "upon the first day of the week," to commemorate the death of your Savior "till He comes"?

12. Do you give cheerfully of your means to Him who has given so much for you?

13. Do you have your regular seasons of prayer?

14. The Church of Christ needs every member, young and old, to carry on its work; can you rightfully excuse yourself for not doing your part?

"Now our Lord Jesus Christ Himself, and God, our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word."

(This page is by D. H. Friend. We can furnish it as a tract at 1 cent each. Publishers.)

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NEWS AND NOTES.

J. Edward Boyd recently conducted a Bible Study Course for the church near Rincon, Ga. Splendid interest was manifested, and much good will doubtless result.

Louis R. Patmont of the International Mission at Cincinnati, spoke in a number of Louisville churches, and at Sellersburg, Ind., early in April. Everywhere he was welcome; and some aid for the Cincinnati Building Fund was received.

A. K. Ramsey reports two confessions at Turkey Creek and one at Cypress, La.

E. L. Jorgenson was at Brinkley, Ark., April 9-19. Some of the Lord's beloved are in that church.

You can order any paper or magazine on earth through our office—if it's worth ordering.

By the way, we are out of bound volumes, but upon sufficient demand from our readers, we could bind and place upon sale perhaps twenty additional copies.

Stanford Chambers' son Lowell, was assisting Brother Ramsey in a meeting at Iota, La., lately. Brother Chambers had a good meetings in Missouri and Kansas.

"I wish I could take a good Bible study course but I have wife and babies to support." So said a brother who really has preaching talent. Of course, we recommended the home Bible Study Course which has been running in *Word and Work* since January, 1916. If you have the 1916 issues or the bound volume, you do not need to forsake wife and babies to take a Bible study course—even if you are too busy to keep up with it month by month.

Our request for names to go on our "sample" mailing list brought good response. Please keep them coming.

PREMIUM OFFER.—We will send B. W. Johnson's excellent book, *Young Folks in Bible Lands*—originally a dollar book—free for two subscriptions; or we will send *Word and Work* one year and this book for \$1.

From C. C. Merritt: "I am very busy now in the southern part of Iowa and Missouri. I will be here through the summer with Bro. W. J. Campbell."

The church at New Orleans began a gospel meeting on May 6th.

H. L. Olmstead gives us this condensed report from Murfreesboro: "Joint meetings at Murfreesboro fine in spirit, fellowship and edification. Have met about twenty preachers so far. Bro. G. Dallas Smith has certainly provided a warm welcome and royal entertainment for all."

The Highland church, Louisville, has undertaken a heavy evangelistic campaign for the summer. May 20, S. P. Pitman begins a meeting in the church house; June 11, M. Keeble begins in the colored mission carried on by the church; July 30, R. C. Bell opens a tent meeting near the church house.

From W. J. Johnson: "We have secured a lot in one of the best places that Amite, La., furnishes for a meeting house. We need the money to finish paying for it by July 1st, and to begin building. We need a neat building, which will cost \$2,000 or more. Cannot this be classed as a mission field at the doors of our home churches? Will they not help us? I have to make a sacrifice to preach the gospel in this section. Pray for us, that we may not be hindered in our work."

Christians need not be unduly anxious over "hard times." God is able to see them through all kinds of times—and that without their stopping their religious paper too. The work of God, and the food that feeds the soul—that is no place to begin economizing.

"Why not be just a Christian?" in German, is *the* tract for your German friend. Written by Boll, translated by Patmont—sound and unsectarian. 1c each in thousand lots; 2c each in half-hundred lots; 5c each in smaller lots.

In this issue will be found half of the forth-coming tract, "The Thirty Years' Triumph." It relates the success of God's Word in the first generation of Christianity, and analyzes the reasons underlying the amazing missionary operations of the apostolic Church. The tract will be uniform with our English "Why not be just a Christian?" and will sell at the same prices, is designed for similar use (especially where "Why not" has already been placed), and allows a similar announcement (of a protracted meeting for instance) on the outside page.

Eddie Sanders, evangelist, of Ansley, Ala., closed at Dozier with three baptisms; spoke once at his home congregation, Oak Bowery, one wanderer returning to fellowship and one coming for baptism. He reports Brother Boyd's helpful visit to Ansley.

THE AIM OF A TRUE CHURCH OF CHRIST.

STANFORD CHAMBERS.

In order for a congregation of people to be a true New Testament Church of Christ its members must, of course, be true born-again Christians. As a church they must be independent of any and all denominational control, recognizing no creed but Christ, and no book but the Bible, as in any wise authoritative in matters religious. Christ alone must be its head His Spirit its life and His word its light.

The members of a New Testament Church strive to be simply Christians—Christians only, and they plead with others to do likewise, and thus eliminate one of the chief causes of continued divisions, viz., party names. As Christians only they are satisfied with what is written and “contend earnestly for the faith once for all delivered to the saints,” considering it dangerous to attempt an improvement upon the perfect, though simple, system of the New Testament. They plead for such oneness of God’s people as will enable all in a given community to sit down at one Communion Table, recognizing but “one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.” They have an assurance that in the simple New Testament way is a real true basis of unity which all who love unity and sincerely pray for it can agree upon.

When the divisions of Christendom decide to begin earnestly to answer the Lord’s prayer for the oneness of believers there must needs be chosen one head. As long as there are open Bibles and people to read them no head but one could ever be agreed upon, and that head is Christ. A name must needs be chosen, but there is only one name under heaven, that, so long as there are people who love the Word, could be agreed upon, and that name is Christ. No one is offended by being called a Christian. A guide book or book of discipline must be chosen. Those written by men contradict each other and each has comparatively few adherents, but all Christendom professes to believe in the New Testament, hence all could agree on that. Notwithstanding the many conflicting creeds on the plan of salvation and the initial steps into the church, all will agree that, in the New Testament, those who, hearing, believed, repented and were baptized into the name of the Father, Son and Holy Spirit were thus far Spirit-led and thereby came into the rights and privileges of the Church. Here then is a basis of unity.

As to the action of baptism, while some are sprinkled, some are poured and others are buried in baptism, yet all religious bodies recognize immersion as baptism, which can not be said of sprinkling or pouring. The basis of agreement here, therefore, is that which all recognize as safe.

Orders of worship today are many and varied, over which

are endless controversies. As long as there are those who believe that the essential of religion is worship and that God is ever seeking such as will worship Him in spirit and in truth, just that long will the question of worship be considered vital. The solution, however, is simple. The New Testament church "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Why not all unite upon that? No one's conscience would protest against it. Nor would conscience protest against omitting from worship any thing which is not embraced in either teaching, fellowship, breaking of bread or prayers. Praise and thanksgiving are in prayer; breaking of bread embraces the whole of the communion service; the grace of liberality and contribution are embraced in the fellowship while reading, exposition, exhortation and singing spiritual songs, in which the word of Christ dwells richly, are scriptural methods of teaching. All of the acts are enjoined, and for them we have approved scriptural example, in the Lord's Day observance. The disciples at Troas came together upon the first day of the week to break bread. The apostle taught them during that meeting. Galatians, Corinthians and all "in every place" are enjoined to "lay by" on the first day of the week as they have been prospered. Prayers, no one will deny, were observed in every meeting. So the New Testament churches continued every Lord's Day in teaching, and fellowship, in breaking of bread and prayers. Some today do not thus observe the Lord's Day, it is true, but it is not because their consciences would condemn them for doing so. On the other hand many do things in public worship which are not included in the New Testament order, and such innovations, too, are in great demand, but conscience is not the right name for that within which makes such demand. Many consciences unto this day are grieved at the continual thrusting of instrumental music upon them in public worship. In protesting against this as well as other artificial worship they keep company with such men as Luther, Calvin, Knox, Wesley, Campbell, Spurgeon, Clark, Franklin, McGarvey, et al. of the greatest and godliest the world has ever known. Since no one's conscience demands the modern musical program, and on the other hand many are conscientiously grieved thereby, the basis of unity here is the singing of spiritual songs, "making melody in the heart to the Lord." There is no controversy over this.

Many godly men of Bible knowledge can not conscientiously participate in or endorse any form of religious merchandising as a substitute for, or a supplement to the grace of liberality, and the cheerful giving which the Bible teaches. Here, as in the case of other innovations, conscience is not the right name for that which demands the "Church Fair," the "Ladies' Bazaar" or the "Charity Ball." Nor is it conscience which protests against the straight out and cheerful giving of the Bible. All, therefore, can unite on the Bible way in this as in all other matters over

which differences exist. Controversy is over the things not taught in the New Testament. Few of the things therein taught are in controversy.

The aim of a true church of Christ is to hold fast the Head, even Christ, and the sound doctrine; to be ever filled with His Spirit of love, obedience and worship; by speaking as the oracles of God, to build upon the one scriptural foundation on which all can unite to the defeat of Satan and the salvation of men, to the glory of God the Father and our Lord Jesus Christ.

"How blest and how joyous will be the glad day,
When heart beats to heart in the work of the Lord;
When Christians united shall swell the grand lay,
Divisions all ended triumphant His word!"

G. H. PEMBER ON BAPTISM.

G. H. Pember, a noted English writer on prophetic themes, makes the following pointed remarks on the subject of baptism:

"Why is it that the evangelists of our days, do not immediately enjoin baptism on their converts? Did not the same Lord, who bade them go and make disciples of all the nations, in the very same sentence, command that they were also to baptize those same nations? Is one part of His charge to be kept and not the other? Did He caution us to have the fear of man always before our eyes? And when He sits upon His judgment seat will He admit the excuse to be sufficient if those who have preached the gospel urge, that since many people would certainly have been offended, had they persisted in carrying out the whole of His charge, they had deemed it best to ignore the objectionable part of it?"

Such words from such a quarter (indeed from any quarter) should command the attention of the interdenominational evangelists of these days.

"If it be possible, as much as in you lieth, be at peace with all men" (Rom. 12:18). I propose to love and fellowship my brethren—even those who do not love and fellowship me—all *their* speculations, and their persecutions also for that matter, notwithstanding. I do not mean to be soft and slushy, nambypamby and easy, in my fellowships; but I do not propose to draw lines against believers with whom I have no differences which directly determine practice. Differences as to some matters of faith, such as The Holy Spirit, The Millennium, etc., we may have; but these are not *things that we do*, personally or congregationally, and they shall never separate me from my brethren if I can help it. I will take no step in that direction; I will assume no offensive; I will sever no fellowships on these accounts. Others may draw the line on me on such grounds, but, whether to their chagrin and embarrassment, or whether (as I desire it) to their liking and edification, I will not reciprocate. All this, the Lord being my Helper.

WAYS OF WORKING (CHURCH FINANCES.)

H. L. OLMSTEAD.

The question of church finances has been made the subject of much discussion, the butt of many a joke, the target for many a sinners shafts of wicked ridicule, and one of the devil's own snares for leading God's children astray. By many it is supposed to be the principal thing in the church's curriculum. It is an eternal night mare of horror for "official boards," a white elephant for the preacher, a black devil for much of the membership, and a huge joke for men of the world. Like Banquo's ghost the thing will not down. It is always up and in perpetual motion.

1. *The Fatal Mistake.*

Preachers and Christian workers look to the wrong source for means to carry on God's work. They are guilty of looking to an unconverted, or partially converted membership for finances instead of unto God, and they have failed to recognize the essential truth that liberal giving is the fruit of a living union with Jesus Christ. The Church is a great deal more in need of the Holy Spirit than of some way of raising money. Paul knew that the abundant liberality of the Macedonian churches was because of the grace of God bestowed upon them. (2 Cor. 8:1-2.) A heart prompted by the love which is shed abroad in our hearts through the Holy Spirit (Rom. 5:5) never gets through giving, never talks about "having done its part." Never grumbles and growls about the frequency of calls, or is willing for the other fellow to do it all. On the other hand, such hearts first give themselves to the Lord (2 Cor. 8:5) and the rest is easy. It just naturally follows. We are confident that much more will be accomplished through the power of God than through the efforts of men, and we know that what God works in us both to do will be acceptable unto Him.

2. *Rules for Giving as to Manner.*

Without elaboration we shall merely state them. (1) Without ostentation (Matt. 6:1-4). (2) With liberality based upon our ability (2 Cor. 9:6-15). (3) With cheerfulness (2 Cor. 9:7). (4) Universally—"every one" (1 Cor. 16:1), and "every man" (2 Cor. 9:7).

3. *Methods of Giving.*

There is but one thing mentioned in the New Testament on this point, viz., in 1 Cor. 1:16. A collection was being taken at Corinth for the relief of the poor saints in Jerusalem. The same matter had been taken up among the churches of Galatia. To avoid the delay which a collection after his arrival would have occasioned, the apostle gave them order every one to lay by in store on the first day of the week. Evidently this was a bringing together of their funds to avoid the unnecessary delay which a personal collection and solicitation would have made. How it was done no one knows. Whether during "the worship" by pass-

ing some receptacle while singing a song, or by walking up to the front of the meeting place and depositing it on the table, or in the treasurer's hand. Again it might have been contributed to the treasurer either before or after the service, or both. It may be that they had a box at the door, as in the temple, where they left their gifts. Those are matters which have nothing whatever to do with the acceptableness of the gift and are never worth while wrangling over, much less dividing churches over. Besides it is implied in the verse that the Apostle Paul would have made the collections when he came had it not been already "laid by in store" for him beforehand.

The matter of raising this bounty to be used in benevolent work was, it seems, largely in the hands of Paul, though Titus was interested, "of his own account," and another brother was chosen of the churches to travel with Paul and Titus in this enterprise. How he was chosen I do not know. When the churches got together to choose him or where. Whether chosen by mass meeting or by representatives from each church or through correspondence, is not revealed. One thing nevertheless is true—in this matter of church finances one of the number was a chosen servant of the churches. Here is both business and co-operation. While Titus was, it seems, in this work "of his own account" the other brother had been especially selected. I think more of such orderly co-operation in recognition of the churches as God's constituted assemblies would be better than so much of this self appointment in vogue today. The getting together of at least groups of churches and such business like co-operation, is a thing sorely needed. (2 Cor. 8:18-19). The method of raising money for the support of the evangelist is a thing not once (to my knowledge) mentioned in the New Testament. Taking it up by collection on the first day of the week may prove to be a good method, but is there anything in the Bible that says "now concerning the collection for the evangelist or missionary as I gave order, etc., so do ye? On the first day of the week 'let every one of you lay by him in store.'" Why should it be wrong for his support to be subscribed, seeing there is no specific method pointed out? I have never had this done in my case, but why should I quarrel with the brother who has? If we want to limit all our money gathering and money methods to the public collection during the service, then we must also limit it to the one time—the first day of the week. A collection for missions, orphans' homes, or a poor saint could not be taken at any other time. Yet, that is a thing we all practice. If we can collect funds at some other *time*, why are we not free to collect funds in other ways than by public collection? In fact, isn't a great deal of money sent to our papers for distribution which never saw the collection plate, or was not laid by on the first day of the week? Now if we had some men "chosen by the churches" to keep the various enterprises before the brotherhood, to collect and solicit, would that not be much better than to have so many chosen by

nobody, whose expenses are as great in every way as if chosen by the churches. We might even venture a Phoebe or two among the number, that the brethren at Rome though she lives at Cenchreae, might assist her in whatever business she hath need of you. Rom. 16:1-2.

Some times when other methods than public collection are advanced, such as an "afore promised bounty" or pledge to be paid at any time within a given limit, some good brother may oppose it on the ground that it is letting one hand know what the other doeth. However, if his favorite publication makes a call for a special purpose he contributes right willingly and allows his name to go before thousands of readers without a qualm. At least he is not consistent.

When more Christians give themselves to the Lord first they will surely find a way for the true extension of the work of the Lord. There will be less objecting done to some one else's methods and suggestions, and the putting forward of plans, both adequate and efficient.

THOUGHT'S WORTH WHILE.

D. H. F.

THE JEWS.

There is not a drop of Jewish blood in my veins. I am not connected with the Jews by marriage or any near or distant kinsman. I owe no Jew a dollar and no Jew owes me. Among all my personal or intimate friends, I cannot name one single Jew. I speak from the vantage ground or absolute independence.

It is a spurious, false Christianity that hates the Jews. The mystery of the incarnation found expression in the flesh and blood of a Jew. We get our ten commandments—the very foundation of our civilization—through the Jew. We sing Jewish psalms, are uplifted by the passion and poetry of Jewish prophets, and rely on Jewish biographers for the only history we have of Christ. We get our Pauline theory from the Jew, and we catch our earliest glimpse of the next world through the sublime apocalyptic vision of a Jew. Then, forsooth, we Christians turn about and sneer at Jews.

Convert the Jews! Yes, but meanwhile let us convert many of our church members to genuine Christianity. Suppress the Jews! A score of Russian Czars cannot do it. Every people on earth has tried it and failed. They have outlived the Tudors and the Plantagenets, the Romanoffs, the tyranny of Spain, the dynasties of France, Charlemagne, Constantine, the Caesars, the Babylonian Kings and the Egyptian Pharaohs. It was God's own race for 4,000 years, and the awful persecution it has survived for 2,000 years more stamps it as a race still bearing some mysterious relation to the plan of the Eternal.—*Wendling*.

WANTED: THE BREAD OF LIFE.

The only pulpit that men respect permanently pours forth the music of redemption. Believe it, my brothers. Men scorn to squander an otherwise pleasant hour of their Sunday where two things are not believed: first, the fact that humanity, unhelped from God is prostrate and despairing; second, that there come hope, self-respect and manhood with Jesus Christ. Without Him, they will not stay to hear about your dream of a better day. With Him, they will not tolerate any depreciation of humanity or defamation of the soul. It is a fearful thing to fail to tell men of this Christ in an age both as misanthropic and aspiring as our own. Long years ago, I heard Dr. Roswell Hitchcock speak of a Bedouin on the desert whose piteous condition was this: He had been without food so long that he was starving. His hope was that some traveler who had already gone that way, might have left, by chance or provision, a packet of food. Away beyond, near a fountain, he spied what he took to be a traveler's bag, and to his hunger it must contain bread. Slowly and hardly he pulled himself over the hot sand to the little pouch. He took it up and poured out before his vacant eyes a stream of glorious gems. As they wooed the sun by their splendor, his famished body fell over, while he murmured, "Oh, it is only diamonds, only diamonds!" We echo the teacher's sigh: "Merciful Heaven! that this should be an accurate description of so much that is called preaching." "Diamonds, only diamonds!" Years have not changed that situation for the better. It is a piteous condition of affairs for the preacher and the people. Both are disappointed sadly. Diamonds! And he, the preacher works so long to find them, and so hard to grind them well, and so unceasingly, perhaps, to set them in a golden paragraph—and they, the people, want only the bread of life. One mouthful of plain bread, and you may have the polished dogmas, the glittering periods, the flame-like phrases, the splendid sentences. All glowing exordiums, all flashing epigrams, all brilliant perorations, for one taste of the bread of life.—*Gunsaulus.*

THE MOTIVE POWER.

It is as if you saw a locomotive engine upon a railway, and it would not go; and they put up a driver and they said, "Now that driver will just do." They try another and another. One proposes that such and such a wheel shall be altered; but still it will not go. Some one then bursts in among those that are conversing, and says, "No, friends, but the reason why it will not go is because there is no steam; you have no fire; you have no water in the boiler; that's why it will not go. It will go well enough if you but get the steam up." But now people are saying, "This must be altered and that must be altered." But the church's great want is the Holy Spirit; and until that want be supplied, we may reform and reform, and still be just the same.—*Spurgeon.*

THE THIRTY YEARS TRIUMPH.

E. L. JORGENSON.

(This may be had as a tract.)

The record of the rise and progress of the one and only religion that now exists on earth by the authority of God, challenges the attention and interest of every serious man and woman. The inspired account of it—which is the sole source of the information presented in this paper—covers its first thirty years or so. They were years in which God's Church in Christ Jesus took root and really flourished, despite fiercest opposition. The record of those years sets before sinners the Way of Salvation; and before believers it sets Divine directions of faith and conduct, work and worship. It is therefore of the greatest importance to both.

Pentecost is a land-mark, and in quite a true sense, "the beginning," of Christianity (Acts 11:15). To be sure, there is a sense in which Christianity began with Christ, with His public teachings; for Christianity is Christ in action on earth; Christ in action personally, while here, and Christ in action ever since through those in whom He lives by faith. Nevertheless, without at all wishing to disregard the preparatory work of John, of Jesus, of the seventy and of the twelve before Pentecost, it was on that day that it was officially and formally launched forth as an institution in the world. It was on that day that the Divine program which the Lord had laid before the eleven a few days earlier, was begun. That program (found in Acts 1:8, the key-verse of the book) called for the work of witnessing. "In Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." In just that order the work was done, and in that order the book of Acts unfolds.

The Saviour's sufferings are over and He has passed back through the clouds, through the eternal gates and into the olden glory. And now, He, the Messianic Baptizer, "having received from the Father the promise of the Holy Spirit, "pours Him out upon the apostles at Pentecost. God's big advertisement—that sound as of a mighty wind—has gathered the crowd about the apostles, and they are speaking to them in different tongues, and probably in different groups; but hearing the criticism of the mockers, "these men are full of new wine," Peter secures the attention of all, denies the charge, explains the miraculous phenomenon, and then launches into a notable discourse. He speaks with such convicting power as to draw out the question, "Brethren, what shall we do?" Even while he speaks the Kingdom-keys are clinking in the folds of Peter's garment; a new door is to be opened. And now the speaker draws out the key, slips it into the lock, pushes back the bolt, swings open the door to sinners, and pointing to the steps he cries, "Walk in," "Repent ye and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the

Holy Spirit." The rugged fisherman has now entered upon his career as a mighty man-fisher; and this is the first haul of the gospel net—"about three thousand souls." From this beginning the increase of believers continued, "The Lord added together"—and no one else can do it—"those that were being saved."

The inspired historian does not undertake to relate all that transpired in those days; but he records the essential occurrences, and points out "high spots" so to say. How long a time it was therefore, or what took place before the next recorded sermon we do not know. But considerable importance attaches to that sermon; for it indicates that the leaders were already antagonistic, and that the gospel had met with the opposition which it is destined to suffer even down to the end of our age. The record relates how, a crowd having been attracted by the healing of a lame man at the Beautiful Gate of the Temple, the man with the keys delivered another telling discourse with the result that "many of them that heard the word believed." But the growing power and popularity of the Apostles were not to go unchallenged by the ecclesiastics whose very positions were now endangered. Peter and John were imprisoned, threatened, and charged not to preach any more in "this name"; but they answered boldly, "We cannot but speak the things which we saw and heard." The preachers were bound, but the Word of God was *not* bound. It was not void of power; it prospered, it ran, it had free course, it was glorified, it accomplished that unto which it was sent. Many believed it; "and the number of the men (who would be in the majority, the males only being required to present themselves at the feast) came to be about five thousand."

Threatened as they had been, the apostolic preachers now felt the need of greater boldness. As soon as they were released therefore, they sought their own company and engaged unitedly in earnest prayer for that very thing. They were answered at once with an infilling of the Holy Spirit, whereupon they "spake the word of God with boldness." The Spirit, in whatever measure God may see fit to give it, always meets the Christian worker's immediate need.

It was a signal mark of the Divine displeasure on all corruption within the Church that came with the death of Ananias and Sapphira who had lied "to the Holy Spirit." The presence of unconverted and unsaved men and women in the congregation—or the half-converted and scarcely saved—has ever been one of the problems of the Church. These occasion departures and innovations, decay and dissension. Early in the Church's history this menace appeared. Or, if it was not that, it was the declension and back-sliding of once converted people. God could brook no such corruption and sent His solemn judgment into the camp. It was a warning for all generations; and the immediate result was that a wholesome fear and awe of God fell upon all; so that "believers were the more added to the Lord, multitudes, both of men and women." But the opposers of God's work were

angered to fresh antagonism by this fresh manifestation of His power, and the apostles were again imprisoned. But God soon liberated them; and after charging them not to teach in "this name"—to which they answered fearlessly, "We must obey God rather than men"—and after a public scourging, which the apostles received with rejoicing, the leaders let them go.

I have not yet stated—what appears early in the record—that a community of goods has been established, not by commandment but out of love. Indeed, the circumstances almost required it, for many of the converts were from among the visitors who had come to the Pentecostal feast, and who were unprovided to remain. But the stirring events which followed Pentecost held them in the city. There seems to have been some neglect or a lack of system in the distribution of food or of funds—whichever it was—and a ripple of dissatisfaction swept over the Church. The Hellenists or Greek-speaking Jews, complained that their widows were neglected. But the dissatisfaction was quickly quelled by the appointment of seven men "full of the Spirit and of wisdom," "over this business." Two of the seven, Philip and Stephen, soon rose to prominence as preachers; and Stephen almost eclipsed for a time the apostles. He was a man of remarkable fullness; full of faith, of wisdom, of grace, of the Holy Spirit; and it is almost unnecessary to add that he was full of power. His work was among the Libertines, Cyrenians, Alexandrians, Cilicians and Asiatics. His testimony was with such power as to arouse the utmost enmity of the opposers and to him fell the honor of becoming the first Christian to seal his testimony with his blood.

But, "the blood of martyrs is the seed of the Church." The persecution following Stephen's death scattered the Jerusalem Church far and wide, and its members "went about preaching the Word."

Indeed, Jerusalem and all Judea having heard the Word the time has come to bear the message to Samaria and then in quick succession out to the ends of the earth. Accordingly Philip went down to Samaria where "the multitudes gave heed with one accord," "believed Philip preaching good tidings," and "were baptized, both men and women." Thus this land, half Jewish, half Pagan, became God's half-way station in making the tremendous step from Jews to Gentiles. While on this mission Philip meets, by Divine arrangement, the Ethiopian Eunuch, preaches Jesus to him and baptizes him. It is more than likely that through this rejoicing convert the saving message was now carried a thousand miles onward. Not Philip alone but others driven out of Jerusalem by the persecution that arose about Stephen, are "speaking the word"; some "only to Jews," but others, men of Cyprus and Cyrene, "spoke unto the Greeks, also preaching the Lord Jesus"—at Antioch; "and the hand of the Lord was with them; and a great number that believed turned unto the Lord." (Acts 11: 20, 21).

It is unlikely that these conversions at Antioch, or any the Eunuch may have accomplished in Ethiopia, preceded that of Cornelius. His is at least the test case, the first one recorded in detail, and probably the first. A most important case it is too; for it marks the point at which the "wall of partition" was actually and fully removed, and represents—what means so much to us—the opening of God's Church to the Gentiles. The story is familiar of how Cornelius was led through an angel's visit to send for Simon Peter, Simon himself having in the meanwhile been prepared for the task before him by a vision; and how Cornelius, with all his house, turned to the Lord. Peter's acceptance of them was a radical step, and the brethren at Jerusalem called him to account for it. But when later he reported the occurrence to them, the testimony of eye-witnesses to God's manifest acceptance of the Gentiles was convincing, and the apostles and elders glorified God because "to the Gentiles also" He had "granted repentance unto life." This done (though after his imprisonment by Herod who had already killed James, and the Divine liberation which followed it), Peter passes almost out of view—so far as missionary operations are concerned; what may be termed the "Jerusalem and Palestine" part of Acts closes, and the record to its end centers about another personage.

A young man, zealous, scholarly, absolutely fearless, chief of the persecutors, and destined to become the chief instrument of salvation to the Gentiles, had already been seized hold on of God. While traveling to Damascus, Saul of Tarsus meets face to face with the glorious Lord Jesus. From Him he receives his commission as messenger to the nations, and is ordered on to Damascus for further instructions. Blinded by the vision, his friends led him to Ananias at whose mouth he received those instructions. Having submitted to baptism, and having received the Holy Spirit, he began at once in Damascus to proclaim Jesus as the Son of God. For a time the Jews there were amazed, then confounded; ultimately they assumed the antagonistic attitude which had characterized their countrymen elsewhere. They laid a plot to kill Saul and guarded the city to take him; but he was let over the wall in a basket and so escaped. From the account in Galatians we gather that his escape was into Arabia, whence he again returned to Damascus, and after three years went up to Jerusalem, where he was specially befriended by that gentle, generous, warm-hearted man of the New Testament, Barnabas. But the Jerusalem Jews also seek to destroy him, and he leaves that city by way of Caesarea for Tarsus. Here Barnabas found him later on and brought him to Antioch, where a great church had already been founded, by believers who were scattered upon the persecution in Stephen's time, the Church which was not to become the rallying and radiating point of the world's most marvelous missionary activities.

(Concluded next month.)

ENOCH AND METHUSELAH.

J. N. GARDNER.

I wish to write a few words concerning the eighth and seventh, respectively, of the genealogical line from Adam to Noah.

Methuselah, the eighth of the line, was remarkable for the length of his life. His life is the oldest on record. There may have been men who lived longer, but the Bible, and as far as I know, profane history says nothing about it. Genesis says that Methuselah lived nine hundred sixty nine years, and he died. By making a small calculation I find that Methuselah's death occurred the same year as the flood. Can it be possible that he perished in the flood? Had it not been for this catastrophe he might have lived much longer. But he lived long enough. He certainly had time enough to accomplish much for God. But if he did not, nothing is said about it. And of what use is a long life in which nothing is accomplished? The value of a life is not measured by its length. The greatest of all lives was only thirty-three years. But about all the Bible says about Methuselah, is that he lived nine hundred and sixty-nine years and died. Of how many men can it be said that they lived three score years and then died!

However, we must not judge Methuselah too hastily. The greatest deeds are not always written down. The giving of a cup of cold water is not likely to cause a great stir, yet it is an act worth while in the sight of God. Many of the greatest deeds are never told. So Methuselah may have been a worthy man and one who did the good his light and opportunity permitted him to do. At least we know he was a link in that God wrought chain which bound the garden of Eden to the cross of Calvary.

Of the greatness of the father of Methuselah there can be no doubt. Not much is said about Enoch in the Bible—only a few sentences—but enough to show him to be one of the great characters of the world. He was a prophet. Jud. 14, says, "And to these also Enoch, the seventh from Adam, prophesied, saying, Behold the Lord came with ten thousand of His holy ones." Genesis says, "And Enoch walked with God." That was what made him great. His contemporaries when they saw him going on his way could say, "There go Enoch and God." Wouldn't it be splendid if all professed Christians would so live that they could bring the presence of God into whatever company they might come.

Enoch only remained on the earth three hundred and sixty-five years, which were not many for that age of the world. But it was a life worth while, because it was spent close to God. And it was not ended by death. Enoch was one of the only two men whom God took to Him without allowing them to suffer the pangs of death. For reasons best known to the Almighty, the sentence passed upon Adam's race was remitted in the cases of Enoch and Elijah.

Enoch's name is the second in that hall of faith, the eleventh chapter of Hebrews. "By faith Enoch was translated that he should not see death; and he was not found because God translated him: for he had witness born to him that before his translation he had been well pleasing unto God." It is right here that the inspired writer paused to add that great truth which has been so often quoted, "And without faith it is impossible to be well-pleasing unto Him." Then there is another truth added which settles a controverted point. It is sometimes argued that love should be the impelling motive in the service of God. That is very true. But some go further and say that fear, and desire for reward should have very little to do in our service to God. But here we are told that "he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." So far from its being wrong for one to serve God for a reward, it is impossible for him to come to God without believing that He rewards. The fact is we can love God because He does reward them that seek Him. We could not love any other kind of God. So Enoch, when he was walking with God, believed that that same God would see that he did not lose his reward.

THE CHRISTIAN AND WAR.

J. EDWARD BOYD.

A PERPLEXING QUESTION.

The entry of the United States into the great war brings home to us a question that is perplexing to some. The plans of our government include the raising of a vast army to be sent to the trenches of Europe. Many Christians will no doubt be called upon to take an active part in this business; so the question, "Can we do so and be true to our Lord," becomes one of pressing interest. For the first of all, we must seek to please Him. It should be our purpose to do nothing except that which we are certain will meet His approval. If it is His good pleasure that we take up arms against our fellow-men, to fight and to kill them on the field of battle, we should not hesitate to respond to our country's call, to be used in whatsoever way we are needed; but of He disapproves of our taking such a course, only by a steadfast refusal to be drawn into this conflict can we please Him. "We must obey God, rather than men."

FACTS AND PRINCIPLES.

Surely in a matter of such importance we shall be able to find ample instruction in the word of God. If it is right for us to engage in war, God has surely not left us without clear instructions to that effect. Did Jesus ever direct His disciples to fight with carnal weapons, even in a "good cause?" Instead, when the sword was used even in His defense, there came a rebuke: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." After that incident, did ever a disciple of Jesus take up arms against his fellow-

man? The New Testament tells us nothing of it. Did ever an apostle teach Christians that under any circumstances they should go to war? We have seen no such teaching. On the contrary, such principles as these abound: "Avenge not yourselves, beloved, but give place unto the wrath of God;" "Render to no man evil for evil;" "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also;" "Not rendering evil for evil, or reviling for reviling; but contrariwise blessing;" "Follow after peace with all men;" "Give diligence that ye may be found in peace;" "The weapons of our warfare are not carnal;" "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." How can a Christian engage in war and at the same time be true to these principles? Impossible. The spirit of war is directly opposed to them.

AN HISTORICAL SIDELIGHT.

Mr. West, in his text-book, "The Ancient World," in enumerating the causes of the persecutions of the early Christians, says: "The attitude of the Christians toward society added to their unpopularity. Many of them refused on religious grounds, to join the legions, or to fight, if drafted. This seemed treason, inasmuch as a prime duty of the Roman world was to repel barbarism." The idea that Christians should refuse to engage in carnal warfare, then, is no new thing; it had its origin in the age when the Church was purest and truest to her Lord.

THE WARS OF ISRAEL.

But it is sometimes objected that "The Israelites, who were God's people, went to war with His approval." Can we therefore feel justified in going to war? Hardly. Phinehas with a spear, slew one of the men of Israel for a grievous sin; are we therefore to deal thus with a member of the Church who has grievously sinned? Israel went to war under the immediate direction of Jehovah; if Christians go to war, it must be in violation of God's word to them. Furthermore, even if Israel's example furnished any justification at all, it would not justify our aligning ourselves with a nation of this world to fight against other nations, which is the very thing we are called upon to do; for Israel was to stand alone with God in her battles, and not to form alliances with other nations. Israelites were not expected to join with Egyptians against Babylonians, or with Babylonians against Egyptians. The struggles of Israel were without doubt typical of the struggles of the Church; but there are certain great differences. Israel's weapons were carnal; ours are spiritual: Israel's warfare was against flesh and blood; ours is against spiritual hosts.

"IN A RIGHTEOUS CAUSE."

But we are told that in a righteous cause we may fight and kill our enemies, and that our government enters this war as "but

one of the champions of the rights of mankind." Was it not a "righteous cause" in which Peter drew his sword? What cause more righteous can be imagined than that of defending a sinless man against the unreasonable hatred of his persecutors? What nation ever had so righteous a cause for waging war? Indeed, the principles already adduced are directly applicable to what men regard as righteous causes. Suppose the Apostle Paul were now on earth, living in this country, still "determined not to know anything save Jesus Christ and Him crucified:" can we think of his offering to turn his tent into a recruiting station, laying down his work of enlisting soldiers for the cross to enlist them for this war? Would he say (as did a "famous New York preacher" recently), "I am willing to forgive Germans for their atrocities just as soon as they are all shot?" In view of what he did write, we cannot conceive of his doing or saying such things.

THE CHRISTIAN'S MISSION.

Our being able to solve difficulties like this depends, to a great extent, upon a proper understanding of the Church's proper mission in "this present evil world." Many hurtful mistakes are made just here. It is not to civilize the nations—though her presence undoubtedly does have a considerable influence upon civilization; it is not to overthrow autocracy and enthrone democracy, nor to stand as a champion of the rights of mankind; it is not even to bring about better social conditions and improve the world; but it is to preach the gospel to the whole creation, if by any means some may be saved. The Christian's mission is to preach the gospel to the sinner, not to shoot a bullet at him; to save him from his sins, not to kill him in his sins; to rescue him from death, not to send him to destruction. What a spectacle it is to see those whose sole business in the world is to try to save sinners, putting forth their greatest efforts to destroy them! And this they must do, if they go to war!

THE NEED OF COURAGE.

In times of trial God's people have need of boldness. "Be strong and of good courage." Daniel's three companions would disregard the mandate of a king and be cast into the fiery furnace rather than prove disloyal to their God. Daniel himself would not be shaken from his loyalty to God, although he knew the penalty was the den of lions. Such is the courage which faith inspires. Shall we be as loyal to our Savior? "Be thou faithful unto death, and I will give thee the crown of life." Men have gone to prison in England rather than engage in the present slaughter. Perhaps in this country a testing time is coming, when it will be made manifest who is on the Lord's side. If it comes, it will be a time of opportunity—opportunity to suffer for Jesus. "Count it all joy, my brethren, when ye fall into manifold trials." Have we the faith and courage to endure? It is a time to search the scriptures and learn God's promises—and to make supplication to the throne of grace.

BIBLE STUDY COURSE.

R. H. B.

DAVID'S LAST DAYS AND THE REIGN OF SOLOMON.

FIRST DAY.—*Preparations for the Building of the Temple.* 1 Chron. 22. It must have been almost as sore a disappointment for David not to be permitted to build the temple, as for Moses to be refused entrance into the land of promise. But in characteristic submissiveness of mind to the will of God, he abandoned the ambition of his life, and addressed himself to making extensive preparations so that another might do the work. Note in verse 8, the reason why David was not permitted to build the temple. Even when wars were authorized and directed by Jehovah as in the Old Testament, God never saw any pleasure or satisfaction in them except such as comes from the execution of justice. Of what place is David speaking in verse 1? See the concluding paragraph of the foregoing chapter. With verse 2 compare 1 Kings 9:20, 21. David's charge to Solomon, verse 6-16. Note the significance of Solomon's name indicated in verse 9. Had God predicted the birth of Solomon and given him this name beforehand? In order to appreciate the huge treasure represented in verse 14, look up in a Bible Dictionary on the value of a talent of silver, a talent of gold.

SECOND DAY.—*David's Address to the Princes of Israel.* 1 Chron. 28. Note in verse 4 the statement, "He hath chosen Judah to be prince." Compare that with Gen. 49:8-10, and 1 Chron. 5:2. What was the advantage of the first-born? See Deut. 21:17. Where did David get the idea expressed in verses 6, 7? See 2 Sam. 7. The renewed charge to Solomon in verses 9, 10 is very beautiful. Did David devise the pattern of the temple of his own heart, or was it given to him by revelation like the pattern of the tabernacle was given to Moses? See verses 11, 19. Note verse 20. It always takes courage to accomplish God's work and do His will faithfully.

THIRD DAY.—*The Offering for the Temple.* 1 Chron. 29. This is a most beautiful chapter. It is hard for us to conceive the vast sums of money-value of the material which David accumulated for the temple. David made a great personal sacrifice also. See verses 3-5. He set an example, all the other princes of Israel following his example. Verse 9. The willing sacrifice produces joy in the heart. David's prayer, from verse 10-19, is worth memorizing. Notice how he first of all acknowledges his dependence upon God. Verse 12. He has nothing except what God has given him. Notice verses 14-16. The outward gift is not sufficient; the heart must be right, verse 17. The gladness of Israel is again referred to in verse 22.

FOURTH DAY.—*Adonijah's Attempt to Usurp the Throne.* 1 Kings 1. Read over the list in 2 Sam. 3:2-5 of the sons of David which were born to him in Hebron, the first born was slain by

Absalom, Absalom himself was slain in the rebellion; of the others we never hear anything, Adonijah excepted. It follows very naturally therefore, that Adonijah was the oldest living son of David. It was doubtless on this account that Adonijah had the ambition of claiming the throne for himself. But the throne of Israel came not by the will of man but by the disposition of God. Adonijah himself realized that; see verse 15, of chapter 2. Adonijah was a spoiled son. David had done a bad part by him; see verse 6. Strangely Joab and Abiathar adhered to him; verse 7. God allowed this in order that He might bring a judgment upon these two. This was a critical moment and required prompt action. But David confirmed Solomon's right to the throne. See 1 Chron. 29:22. They made Solomon king a second time. The great reason why Adonijah's attempts failed is seen in 1 Chron. 28:4-6. The counsel of the Lord must stand. Note the leniency with which Solomon treated Adonijah; verses 49-53.

FIFTH DAY.—*David's Last Charge to Solomon.* 1 Kings 2. Note verse 4. The promise made to David was both conditional and unconditional. It was conditional so far as the individual was concerned; and unconditional as to the end, because God would not fail nor cut off the house of David until One should come who should perfectly fulfill all requirements and conditions, so that God might bring to pass the thing which He had sworn to David. Verse 5. Joab had brought blood-guiltiness upon himself which must be avenged according to the will and law of God. See Numbers 35:33. David never forgot the kindness that was shown him by Barzillai the Gileadite. Read the story in 2 Sam. 17:27-29 and 19:31-38. Verse 10 marks the death of David. Read Acts 13:36. Adonijah must needs make another attempt in a round-about way to create trouble. Bath-Sheba did not see into the meaning and purport of the request, but Solomon perceived it at once; for if Adonijah had obtained the Shunnamite to wife it would have been an acknowledgment of his royal rights. Solomon also perceived that there was a conspiracy behind this subtle move. Solomon now makes short work of Adonijah and his accomplices. Shimei also comes in for his just reward. The dying instruction of David concerning this vengeance was by no means actuated by private rancor, but was in the nature of a duty which David must attend to as the ruler and judge of his people under God.

SIXTH DAY.—*Solomon's Request.* 1 Kings 3. It must certainly have been *before* he got wisdom that Solomon did what v. 1 records. V. 3 would indicate that he did not understand the wrong of it. Note the "only" in v. 3. Was God just pleased with that? But God permitted it for the time; see reason in v. 2. Read Deut. 12:5-14. If God would make you the offer of v. 5, what would you ask? What is really the wish deepest in your heart? Was Solomon wise to ask for wisdom? Think on Matt. 13:12. Mark his humility, v. 7. Verse 9 gives his petition; read it thoughtfully. Comp. James 1:5; Rev. 3:18. Did

he want it for his own benefit or for a wider use? There are prayers that please the Lord especially. In asking for the higher blessing did Solomon lose the lower? Comp. Matt. 6:33. Comp. v. 15 with vs. 3, 4. Vs. 16 to close—a sample of that wisdom Note esp. v. 28.

SEVENTH DAY.—*The Greatness of Solomon.* 1 Kings 4. Vs. 21-24 show the extent of Solomon's dominion; filling up more nearly than that of any subsequent king the limit of the Land of Promise; yet falling short. Gen. 15:18; Judg. 3:1-5. Note v. 26. See Deut. 17:14-16—is it possible that Solomon did not know of this prohibition? Vs. 29-34 tell of God's fulfillment of promise. See 5:12. If we can avail ourselves of the wisdom of one so wise, it is surely worth the while. The Book of Proverbs preserves much of Solomon's great wisdom for us.

EIGHTH DAY.—*A View of the Book of Proverbs.* Prov. 1:1 is the superscription; vs. 2-6 the preface; v. 7, the motto. The preface tells the book's purpose from the many plausible counterfeits, v. 2; (2) a manual of instruction in "Wise Dealing." (What does he call "wise dealing?") v. 3; (3) to impart prudence, knowledge and discretion to the young and inexperienced, v. 4; (4) to enable the wise and understanding to go on to higher wisdom, vs. 5, 6. The motto lays down both the foundation of wisdom and the root of folly. The basis of all true wisdom is *the fear of Jehovah*. See 8:13 and Ps. 34:11-16 for the practical meaning of that. The world's philosophy begins with nothing, or, rather, a few fundamental axioms of human knowledge, and tries to reason up to God. The Divine philosophy begins with God. Its fundamental axiom is: "God is" (Heb. 11:6), which is accepted by faith; and starting from this rock-foundation the outlook upon life is worked out in the light of the fear and love of God. No "wisdom" so-called, which does not rest upon this basis is of any worth to man. The fundamental condition of all folly is contained in v. 7 also; the fool will not hearken. He accept nothing upon faith, nor learn from the experience of others. He walks by the sight of his own eyes, and is sufficient unto himself in his own estimation. From 1:8 down through chapter 7 is the "son" section. Note what is said in Heb. 12:5. Read this whole section, marking especially 2:1-11; 3:1-6, 11, 12; 4:10-19; "the poem of the two paths;" 4:23; 5:22, 23.

NINTH DAY.—*A View of the Book of Proverbs.* Chapters 8 and 9 are the great Wisdom chapters. Read again 2:1-11 on how to get wisdom; also Job 29. Prov. 3:13-26; 4:5-9 are other Wisdom passages. Study them over carefully and see what value God places upon *wisdom*. Does this wisdom consist of intellectual information or is it a disposition of heart?

TENTH DAY.—*A View of the Book of Proverbs.* From chapt. 10-24 we have a general, apparently unarranged, collection of Solomon's proverbs. Note what he says about the the wise, and what about the fool (does he mean by "fool" a man of limited intellect? If not that, then what?—about the sluggard; about

Jehovah's attitude toward men; about debt, etc. Note especially what he says, in the entire book, about sexual transgressions; 3:16:19; ch. 5; 6:24-35; ch. 7. Note the heading of ch. 25; likewise of ch. 30, and ch. 31. How does ch. 31 compare with the modern idea of a worthy woman?

ELEVENTH DAY.—*The Building of the Temple.* 1 Kings 5 to 7. Note the vast preparations. Recall from 1 Chron. 29 the immense sums of money devoted to the House, and see in this the great number of men engaged in the preparation of the material. V. 7 indicates wonderful skill and care. Look again at 1 Chron. 28:11, 19, and compare Exod. 25:40; 39:43. There was no room in the Temple for any human additions. With v. 21 consider the promise made to the faithful ones in Philadelphia. Rev. 3:12.

TWELFTH DAY.—*The Dedicatory Prayer.* 1 Kings 8. Comp. 2 Chron. 6. See how carefully Solomon's prayer avoids the impression that the Temple is God's shelter and abode, vs. 27, 30, etc. Comp. Isa. 66:1; Acts 17:24. What is God's temple now? 1 Pet. 2:5; Eph. 2:20-22. Verses 46-53 are of especial importance. Mark the steps back to God in vs. 47-50. 2 Chron. 7:1-3 shows when 1 Kings 8:10, 11 came to pass. Was it really the Temple until God so descended and filled it? Was the company of the disciples and apostles *the church* until the Holy Spirit descended and filled them? Acts 2.

THIRTEENTH DAY.—*Jehovah's Word to Solomon.* 1 Kings 9, 10. Jehovah's Response to Solomon (9:2-9) was full of gravest significance. Is it not easy to trust to the Temple and forget the individual responsibility upon us? Read carefully Jer. 7:1-15, spoken when this warning was about to go into effect. The Temple was all-important in its place, for its purpose; but absolutely worthless if the people would not obey God. Can a man screen his iniquity from God's eyes behind the church today?

FOURTEENTH DAY.—*Solomon's Glory.* 1 Kings 10. The visit of the Queen of Sheba, vs. 1-10, 13. Read Matt. 12:42. What is it the Lord so highly commended in the "Queen of the South"? How do the great majority of human beings contrast with this? Mark the Savior's claim: "A greater than Solomon." In what points you can now enumerate is He greater? Whence comes the expression, "The half has never yet been told?" Comp. John 21:25. Note v. 8. Is it certain that all those servants were "happy" or that they appreciated Solomon's wisdom as did the queen? Read Ps. 72. Does Solomon fill out the picture there drawn? Consider 12:4, the speech the people made to Rehoboam after Solomon's death. Ps. 72 then describes one greater than Solomon. Read thoughtfully 2 Sam. 23:3-5. David's career illustrates the Lord's Kingship under opposition—the reign militant; Solomon's the glorious reign of peace, the "thousand years."

FIFTEENTH DAY.—*Solomon's Failure.* 1 Kings 11. In the light of Deut. 17:16, 17, read 10:26-29 and 11:1-3. Note v. 4. When a man is old his natural powers of resistance are broken,

and he will yield to influence and inclination more readily. If we are not whole-hearted when in possession of all our powers, we will be less so in age, and our weakness will become manifest. "His heart was not perfect with Jehovah. . . . he went not fully after Jehovah." Do I hold any selfish reservation in my heart? Am I wholly ready to do all God's will? Why was Jehovah so specially angry with Solomon? (v. 9). Comp. Rom. 1:21. Note v. 12, 13. Does God do anything for us which we personally do not deserve for the sake of a certain One? The Lord now begins to raise up adversaries. The mission of Ahijah to Jeroboam (vs. 26-39) deserves special attention. Would Jeroboam hardly have conceived of the ambition to be king of Israel had not God suggested it and promised it? Would not this promise rouse him up to plan and work for that prize? Consider Phil. 3:12 in that light. What hope and prospects did God raise in *our* hearts? (Jude 24· 1 Cor. 1:8, 9; 1 John 3:1-3, especially). The *one* tribe of vs. 13, 32, 36 is one tribe additional to Solomon's own tribe (Judah), for Jeroboam was to receive *ten* tribes. Note the limitation in v. 39.

SIXTEENTH DAY.—*A View of Ecclesiastes.* The book of Ecclesiastes is very generally misunderstood. It is the inspired, and therefore accurate, record of a man's wanderings and experiments in search of the true rest of the soul. He tries this and thinks it good for a while, only to discard it in disgust, and try something else. He finds the true basis of life at last in chapt. 12:13, 14. In the course of his search Solomon speaks approvingly of a thing which presently he finds to be unsatisfactory. The inspired record, like a faithful witness, sets down all Solomon's thoughts and ways—but is not of course to be understood as endorsing them. People quote from all parts of Ecclesiastes as though all in it were God's word and truth, when in fact it is only the inspired record tracing and describing a vain search after truth. So for example 1:4, 9, 14, 15; 2:24; 3:4, 21, 22; 4:2; 7:16; 9:5, etc., are often quoted as if they were God's own oracles. On the other hand there are nuggets of golden truth scattered throughout, which are corroborated by other scriptures; as, for example, 4:9-12, 13; 5:1-6, 10, 13; 7:2, 5, 6, 11; 8:5, 11-13; 9:10, 11; 10:10; 11:1, 6, 9, 10. But the real lesson of the book is reached in 12:13, 14. Read this book over at one sitting, and again; and mark the different experiments he makes; and also the maxims and precepts he gathers along the way. We would like to think that 12:13, 14 indicates Solomon's repentance, and the final choice of his life's principle.

SEVENTEENTH DAY.—*The Song of Solomon.* This is a dramatic love poem, and is best understood in the light of Ps. 45 and Eph. 5:32. The chief point is found in 8:6, 7. The Shulammitte holds fast her faithful love for her betrothed against all ridicule, disappointment, suffering, and against all the enticements of this world's glory (3:6-11). Consider in this light James 4:4 and Eph. 6:24.

GOD'S TERMS OF COMMUNION.

God liberates from the thralldom of sect in order that the soul may love all "in Christ." He has made the Church's foundation so wide and simple that it may stand the whole Assembly of God. What then is that foundation? "*Other foundation can no man lay than that which is laid, which is Jesus Christ.*" (1 Cor. 3:11; 1 John 4:15; v. 1).

God's terms of communion, therefore, began to be unfolded as soon as the Rejected Stone had become the Head of the Corner. (1) Paul preaches for three months at Ephesus. "*But when some were hardened and disobedient, speaking evil of the way before the multitude, he departed from them, and separated the disciples.*" (Acts 19:9). Here was the founding of a "church." It was an "assembly," composed of *disciples* separated from the world. (2) On what grounds were disciples received into fellowship? "*And when he (Paul) was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.*" (Acts 9:26). Reception was based upon *discipleship*: the church received all whom it believed to be disciples. Paul, as soon as his discipleship was established, "was with them coming in and going out at Jerusalem." (Acts 9:28). (3) What, then, was a "disciple?" "*And all that believed were together. And the Lord added to them day by day those that were being saved.*" (Acts 2:44, 47). Peter's word: "*God hath made him both Lord and Christ, this Jesus whom ye crucified. Repent ye, and be baptized every one of you in the name of Jesus Christ unto remission of your sins.*" (Acts 2:36, 38). Anyone who does not hold this "teaching of Christ" is no disciple at all, having neither the Father nor the Son: such are not to be received: 2 John 10. But no sooner does Peter attempt to re-erect ancient doctrinal barriers than God at once interposes: "*What God hath cleansed, make thou not common.*" (Acts 10:15). Even *His own* barriers God now overthrows. All the blood-cleansed have a divine right to the one Fold. *Life, not light*, is God's condition of fellowship.

The universal practice of apostle at length became crystallized, by the Holy Ghost, into a Rule of Reception. "Receive ye one another as Christ also received you, to the glory of God." (Rom. 15:7). Here is a command: "receive one another." We have no option, no alternative: not, receive one another's *doctrines*, but "receive *one another.*" John is as emphatic as Paul. Diotrophes doth not "reecive"—here is disobedience—"the brethren, and them that would he forbiddeth, and casteth them out of the Church. Beloved, imitate not that which is evil," exclusiveness, "but that which is good," receptiveness, (3 John 10). Our Lord, touching youthful believers, is more emphatic than either Paul or John, "Whoso shall receive one such little child in My name"—whoso accepts him to fellowship on the authority

of Christ—"receiveth Me" (Matt. 18:5). Christ is received in the person of His *weakest disciple*.

The Rule of Reception also contains a principle. "Receive ye one another, *even as Christ also received you.*" How did Christ receive me? Dark as midnight on God's deeper truths; crammed with errors, prejudices, angles, waywardness; merely as a sinner saved by grace, Jesus took me: even so receive one another. We *dare* not exact more for fellowship with Himself. To refuse, under whatever pretext, souls whom He has received, is to "withstand God."

"Let not him that eateth not judge him that eateth; for God hath received him." (Rom. 14:3).

The Rule of Reception also contains a consequence "Receive ye one another, even as Christ also received you, *to the glory of God*; personal divisions, all separation except separation from the world, Scripture regards as a lust of the flesh (Gal. 5:21), and a dishonor to God. "I pray that they may all be one; even as Thou, Father, are in Me, and I in Thee, that they also may be in us: that the world may believe that Thou didst send me" (John 17:21).

Thus we reach the limits of excommunication. On what is exclusion, or refusal of fellowship, to be based? *On immoralities which would destroy the very life of a Christian assembly.* "I write unto you not to keep company, if any man is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat (1 Cor. 5:11). Contagious leprosy, which would quench her light, destroy her testimony, convert her fellowship into a cesspool, no 'assembly,' no congregation or 'gathering' of believers, must endure. But exclusion is to be based alone on moral guilt, which can be evidenced by *facts*; not on divergencies or *conviction*, or even actual errors from truth, far too subtle and complex, as such divergencies are, for safe adjudication by any but the Lord Himself on the Judgment Seat (Rom. 14:10-13; 1 Cor. 3:10-15; 2 Cor. 5:10).

Refusal of fellowship for doctrine, other than that which constitutes discipleship (2 John 9, 10; 1 John 2:19) presupposes a rabbi, an assembly, a council, or a papacy so endowed with omniscience and infallibility, that by such all doubts can be resolved, and all truths revealed: a forestalling of Christ's Judgment Seat which is *specifically forbidden* (Matt. 23:8; Rom. 14:4, 10-13; 1 Cor. 4:3, 5). Nor does this involve *compromise* of the truth. Our strength is to be proved by our forbearance (Rom. 15:1-7). Fellowship with a brother mistaken is *not* fellowship with his *sin*, but with his *faith*. "Him that is weak in faith receive ye . . . for God hath received him." (Rom. 14:1-3).

To a soul sensitively jealous for God's Word, no pain is so excruciating as a brother's refusal of the truth: nevertheless our indulgence of the pain, by the severance of our brother, is

a manifest disobedience, Christ's Church is God's school of nurture, correction, and growth. No shepherd casts the diseased sheep out among the wolves; no gardener puts the fragile plant outside the conservatory into the winter's frosts; no mother expels her wayward boy, forbidding him ever again to darken the home. "Wherefore lift up the hands that make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed" (Heb. 12:12; Matt. 18:14. Our Lord died that He *might gather into one* the children of God that are scattered abroad (John 11:52). As Christ *died* for this, so must we *suffer* for it. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1). God is calling, not for the slipshod toleration of indifference, but for the supremely exacting forbearance of love. The profound wisdom of God has forged this searching test for His Church, for His assemblies. Where grace, lowliness, gentleness, love abound, God's elastic terms of communion are a rope, not of sand, but of *steel*; where pride, worldliness, division, censoriousness flourish, they are a rope, not of steel, but of *sand*. What our assemblies *become*, that we *are*: our destiny is the revelation of our character.

D. M. PANTON.

FREE LITERATURE.

Bro. Chambers has proposed an enlargement of the work, and I am preparing for it. Several contributions have been re-to get more. Will need a motor to run the press, and intend to get more. Will need a motor to run the press, and intend to buy as soon as I think I have a good bargain located. These expenses do not come out of gifts for the literature fund which are used for buying paper, ink, etc. Interested Christians here help me with the folding and counting. It is desirable that others supply the paper and ink for a great work. Send a gift and ask for samples. Some new material in preparation. Don Carlos Janes, R. 10, Buechel, Ky.

BENOIT JOHNSON.

With sorrow we record the death of Brother Benoit Johnson, of Cypress, La. He was a noble man, a true Christian and a faithful preacher of the Word. A man of deeds, not words. He quietly passed away in his seventy-ninth year, leaving a wife and eleven children (all Christians except one) who had suffered hardships with him as good soldiers of the cross.

A. K. RAMSY.

“HIMSELF MAN.”

“There is one God, one Mediator also between God and men, himself man, Christ Jesus.”

“Through this man is proclaimed unto you remission of sins.”

“He hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained.”—Paul.

“In the grave, the Son of God took human nature into indissoluble union with Himself; more completely, as it appears to me, than even in his Incarnation. In this He took on Him the nature of man, in that he took the nature of man into Himself, and from the brow of Olivet bore it upward to the Throne. If angel hosts came to greet Him, they were doomed to fall back, as He reached the furthest bounds where their created natures could follow. But as for the human nature which he had made one with Himself, He took that with Him into the very focus of the majesty of God. This, then, is the marvelous result—that our nature is supreme in Him, over all other natures celestial and terrestrial, whether they be thrones, or dominions, principalities or powers.

In His ascension our Lord showed that He had acquired as *man* the power to overthrow and cast out the devil.”

—*F. B. Meyer.*

“Stephen bears testimony to Jesus Christ as “the Son of man.” Outside the Gospels it occurs only here (except Rev. 1: 13; 14:14). No one but Christ, except Stephen, uses this title, which here seems to imply the present of Jesus of Nazareth himself in supreme glory above. To the Jews this would sound blasphemous, and on this account there was a sudden angry clamor and they would not hear anything more.”

—*W. H. Griffith-Thomas.*

“What most occupied Stephen’s thought and attention in what he saw was Jesus, Jesus as “the Son of Man standing on the right hand of God.” Jesus left heaven as God only, but He became man in His incarnation (John 1:14; 1 Tim. 2:5), and when He went back to heaven He went back as “the Son of Man,” as well as “Son of God.” There is now a man in the glory.”

—*R. A. Torrey.*

“He went up to glory and was seated at the right hand of the Father in His humanity. Thus in His glorification He exalted humanity to the second place in the light of being. In His return to heaven in his glorified humanity, he is the “forerunner” of all the redeemed. ‘We shall be like Him.’”

—*J. C. Kendall in Western Recorder.*

ON FOREIGN FIELDS.

MISSIONARY NOTES.

. DON CARLOS JANES.

The New Orleans church gave \$10.35 to missions abroad and free literature in March.

A Tennessee sister has supported a Bible school worker in Japan for seven years.

WANTED—Some church or individual to give \$3 a month on the support (\$5) of a native helper in India, to take the place of a congregation which has ceased to give.

"Mrs. McHenry is just recovering from a spell of malarial fever, and for a time was sick night unto death. . . . I have had my hands as well as my heart full, in trying to do our work and wait on her and our dear baby."—*McHenry*.

After six weeks of illness, Brother Martin's fever was 104. He has congestion of the brain and the doctors are fearful.

Brother McHenry expresses the wish that we had men in Russia and Germany to carry on the work.

Brother Vincent's monthly budget for tracts, Bibles, rents, insurance, taxes, repairs, incidentals, native and personal support, and half the cost of Missionary Messenger, is \$195.

NEEDED—\$700 to build a missionary a home in India. Who will give it or a good share of it? Or who will lend the money to be repaid at the rate of \$200 a year? Interest paid if you want it. Surely that home should be supplied.

"I *must* accept my first opportunity to begin my work," writes a sister whose mother opposes her going to Japan.

"Glad Brother Vincent is kept busy."—*McCaleb*. He has lately been at Fisherville and Cedar Springs, near Louisville.

For some years a certain good church in Tennessee has been sending Brother McCaleb \$50 at the beginning of the year.

"I am as economical as I can be,, but you know doctor bills, nurse bills, medicine and other necessary things for the sick room will amount to much."—*Mrs. S. O. Martin*. Doctors consulted regarding Bro. Martin on March 3.

Sister Andrews' report for January shows receipt of \$80.

If you can give or raise \$3 a month it will pay the chapel rent at Omigawa. Some boy or girl in the Church might look after this.

Continued contributions are needed for the literature work in India.

The Zoshigaya church has, with the beginning of the year, opened work in the village of Ochiai.

"All are being taught very faithfully and every day (at the Bible study). There are meetings or classes or both, during almost every hour of the day, and great good is being accomplished."—*Sister Armstrong-Hopkins*.

Bro. Ishiguro is getting along well with the work at Osaka.

Funds for any of the missionaries will be forwarded in full by the writer of this page, whose address is Buechel, Ky. Checks from without the state cost 5c for collection.

One dollar will buy twelve Testaments or fifty gospels in Japan. Do you want some bought?

A night school has been started at Zoshigaya for those who have to work in the day time.

CABLEGRAM FROM MARTIN: "Walking." We hope he will be running when we hear next.

If you are a supporter of a native worker and you stop giving, and the missionary doesn't find it out for a month or two who should pay the native for the time that elapses after you drop out and before it becomes known on the field?

Brethren who wish to be of real service and help both to God and man can reach both of these desired ends by studying missions till they can interest, instruct and lead others into sympathetic support of this part of Jehovah's work.

INDIA LETTER.

In a most interesting letter to Miss Straiton, Sister Armstrong-Hopkins writes:

"We are with Brother and Sister McHenry, at a country village, attending the Bible School. The village itself contains, I should judge, somewhere between fifty and sixty small native houses, or huts. Besides the Indian people who live here, and besides Brother and Sister McHenry, Master William, my husband and me, there must be somewhere between fifty and sixty Bible students—men, women, and children, all counted. Many of these are native Christian preachers; others, Bible readers; and other are studying to prepare themselves for the Lord's work. All are being taught *very faithfully, and every day*. There are meetings or classes, or both, during almost every hour of the day, and great good is being accomplished

"Well, to make the story as brief as possible, our dear Brother McHenry came all the way from his home in Satara, to Delhi, to see us; and, having found us, ill, depressed, troubled, extremely feeble, in dire need of many things, and, perhaps, somewhat disheartened—he brought us comfort, Christian fellowship, love, sympathy, financial relief—*everything*. What comfort we received from him at that time, and from our dear friend and Sister McHenry later on, and from them both ever since, no words could tell, or language express."

From Miss Straiton: 'Instead of waiting until April 1, I sent a remittance of \$30.00 on March 23, to Brother and Sister Armstrong-Hopkins. Our missionaries in India are rather short of funds at this time, and their expenses are as heavy, or perhaps even heavier, than usual.'

THE SECOND LORD'S DAY LESSON OF MAY.

Lesson 7.

May 13, 1917.

JESUS THE TRUE VINE.

Golden Text: "I am the vine, ye are the branches." John 15:5.

Lesson Text: * John 15:1-16. Memorize vs. 7, 8.

1. I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. 3 Already ye are clean because of the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. 9 Even as the Father hath loved me, I also have loved you: abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. 12 This is my commandment, that ye love one another, even as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends.

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*Amer. Stand. Rev. Version.

Christ," Eph. 2:12) and worldly Christians are accomplishing much? Is that really the case?

Verse 6. If a man lets go and departs from Christ, what is the final outcome?

Verse 7. Can a man abide in Christ except Christ's word abide in him? 1 John 2:24. When there is such perfect union and fellowship, what will be our power in prayer? Comp. Ps. 37:4; 1 John 3:22. Has the power to pray acceptably anything to do with our fruit bearing?

Verse 8. In what is the Father glorified? When God's people bear poor

Verse 1. What position does Jesus accord to the Father? What place does He claim for Himself? And what place do His disciples occupy? (v. 5) What does the Husbandman see too? What is the Vine's business? What is the branch supposed to do? (v. 2) On whom is the vine dependent? Are any of these in their place for themselves, or for a purpose?

Verse 2. What only reason is there for the branch? If the branch does not fulfil that aim, what does the husbandman do? But if there is fruit what does He want next? (cp. 1 Thess. 4:1). What means does He use to obtain more fruit?

Verse 3. In what sense were they clean? Was there no imperfection in their lives? Think carefully over John 13:8-11 and 1 Cor. 6:11, in this connection. What was the means of that cleansing? How? 1 Pet. 1:22, 23; Acts 15:9; Eph. 5:26.

Verse 4. What command does the Lord address to the "branches"? Does it require will and choice to abide in the Vine? Comp. Acts 11:23. If we abide in Him, what will He do? Has a branch any power at all to bring forth fruit apart from the Vine? What does the Vine do for its branches? Does Jesus do that part faithfully for us? Has the Vine anything which it does not impart to the branches? Why then do some branches seem to fail?

Verse 5. What is the relation between Jesus and His disciples? Which of them only bear much fruit? How much can they accomplish apart from Him? Does it sometimes seem that the world (which is "separate from

and scant fruit is it any glory to God? How are we shown to be His disciples, not in profession only but in deed and in truth?

Verse 9. How great is God's love? 1 John 4:8. Did all His love without restraint fall on His Son? Matt. 3:17; John 3:35; Col. 1:13. How much does Jesus love His disciples? What admonition does He give them? Did He intimate that His love would cease? How only then can we lose the benefit of it?

Verse 10. On what condition only do we remain in His love? How did Jesus abide in the Father's love? If at any time a Christian has slipped out of the sunshine of God's love what can be done to get back into it? 1 John 1:9; 2:1. Cp. Hos. 14:4.

Verse 11. Did Jesus say these things to make us miserable? Is the way of fruit-bearing also the way of joy? Does it give a Christian joy to abide in the Lord, to abide in His love, to know that all his prayers are answered? What is the reason, then, for gloomy and joyless Christian lives?

Verse 12. What is the one, chief, all-comprehensive commandment Jesus left for us? What sort of commandment did He call it? John 13:34. What was the old one? Matt. 22:39. How does the new surpass the old? If we refuse to obey this new commandment can we still abide in His love? (v. 10).

Verse 13. What marks the high point of true love? Who did that? Eph. 5:2. Did He merely lose His life, or did He deliberately lay it down? John 10:18.

NOTES ON LESSON 7.

This lesson sets forth in a picture what Jesus is to us, and, on the other side, what are we to Him; how absolutely necessary He is to us, and how all-sufficient; and how absolutely dependent we are on Him every moment.

1. Our Union with the Living Christ.

It is no mere figure when the word of God says that Christians are "in Christ." There is a vital connection between the Christian and his Lord, which, though unseen, is as actual and real as the connection between a vine and its branches, or that of the head with the body. "We are members of His body." Eph. 5:30. This is true of our spirits, and of our very bodies. "Know ye not that your bodies are members of Christ?" says the apostle; and shows that we must not take away the members of Christ and turn them to immoral uses. In the same chapter he adds, "But he that is joined to the Lord is one spirit"—that is our spirits are one with His. (1 Cor. 6:15-17). As the branch therefore is one with the vine, both outwardly and inwardly, so is the believer and the living Lord.

2. Our Need of This Union with Christ.

The religions of the heathen world are dead systems, of the earth earthy. They can run without their founders, but Christianity can not without the risen, living Christ. It is not a mere earthly system of conduct and ethics: it is a supernatural life and power, derived from the Man in heaven, with whom we are united. "Without me ye can do nothing," the King James' version has it. The Revised Version translates better, "Apart from me ye can do nothing." It is not merely that our Lord stands over yonder and helps and directs; but there must be a vital union: He in us, we in Him. Then the fruit is to the glory of God, and leaves man no ground for boasting. (Phil. 1:11).

3. Abiding in Christ.

The fellowship between us and Christ must be maintained. I must abide in Him; He must dwell in me. We abide in Him by faith—believing, trusting, accepting, depending and acting upon, this wonderful truth He has revealed to us. By the same means is our heart kept open to Him and He abides in us. (Eph. 3:17).

4. Mutual Dependence and Sufficiency.

Not only do we utterly depend on Him for all power to bear fruit, but He has made Himself dependent upon us for His fruitbearing. The Vine bears no fruit: that is the branch's function. But the Vine furnishes the branch with all supply sufficient and abundant, and He makes us sufficient unto every good work. (2 Cor. 3:5).

THE THIRD LORD'S DAY LESSON OF MAY.

Lesson 8.

May 20, 1917.

THE IMPORTANCE OF SELF CONTROL.

(Temperance Lesson.)

Golden Text: "Every man that striveth in the games exerciseth self-control in all things." 1 Cor. 9:25.

Lesson Text: * Isa. 28:1-13. Memorize v. 7.

Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! 2 Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand. 3 The crown of pride of the drunkards of Ephraim shall be trodden under foot; 4 and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. 5 In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; 6 and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate.

7 And even these reel with wine, and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment. 8 For all tables are full of vomit and filthiness, so that there is no place clean.

9. Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts? 10 for it is precept; line upon line, line upon line; here a little, there a little.

11 Nay, but by men of strange lips and with another tongue will he speak to this people; 12 to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing; yet they would not hear. 13 Therefore shall the word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

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NOTE ON THE TEMPERANCE LESSON.

(We insert this lesson only because it comes in the regular course of the International Committee Lessons. For those who prefer to continue the study of the Gospel of John without interruption we offer the alternative lesson on John 17).

The Drunkards of Ephraim. The history of all nations shows that pride goes before the fall; and that the decay of a nation is always marked by general profligacy in high places. These things presage an early judgment. It is not different in the case of the individual. Drunkenness like other sins, begins little and grows big and domineering almost before a man realizes that he is in bondage. This has happened millions of times, and as many ruined lives testify to the insidious and ruinous power of strong drink.

Deliverance from the Power of the Drink-Habit—and from the hold of every other sin, whether a coarse sin or refined, public (like drunkenness) or secret and hidden—is in Christ and through Christ. He can break the bonds of iron and cut the fetters of brass asunder. All outward and mechanical methods, however helpful in certain cases, must fall short of their end. It is Jesus alone who can save us from our sins (Matt. 1:21) and He only can effectively turn us away from our iniquity (Acts 3:26). To believe in Him; to bow to His authority in humble, loving trust; to look to Him, as Peter on the water (Matt. 14); to stick to Him with purpose of heart (Acts 11:23); to rely on His constant intercession (Heb. 7:25)—this is salvation from sin and liberty from its bondage to the chiefest of sinners.

AN ALTERNATIVE LESSON.

The Saviour's Intercessory Prayer.

Golden Text: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one." John 17:15.

Lesson Text:* John 17. Memorize verses 3-5.

1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. 4 I glorified thee on earth, having accomplished the work thou hast given me to do. 5 unto the men whom thou gavest me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men who mthou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. 9 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine.

14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one. 16 They are not of the world, even as I am not of the world. 17 Sanctify them in the truth: thy word is truth. 18 As thou didst send me into the world. 19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. 20 Neither for these only do I pray, but for them also that believe on me through their word; 21 that they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

Verse 1. To whom were the words recorded in this chapter addressed? By whom? When?

Verse 2. How much authority had the Father given Him? How was that authority to be used? To whom was eternal life to be given? How are these known? John 6:37.

Verse 3. What is life eternal? Who imparts this saving knowledge? John 1:18; 1 John 5:20. What does Jesus call the Father? What place does Jesus take? Comp. 1 Cor. 8:6. But see also John 1:1.

Verse 4. How had Jesus glorified the Father? How did He regard His task? John 4:34; 9:4. Are we glorifying God in the same way?

Verse 5. Comp. v. 1. Had Jesus ever possessed this glory before? When and where? See 2 Cor. 8:9; Phil. 2:5, 6.

Verse 6. What had He done for those whom God had given Him? (Comp. vs. 2, 3). How had He done this? John 12:44, 45; 14:9.

Verses 7, 8. What had these men learned? What had Jesus given them? What did they do on their part? What conviction sprang up in their hearts as a result?

Verse 9. To whom was this intercessory prayer limited? Did Jesus ever pray for the world? Luke 23: 34. For whom does Jesus pray now? Heb. 7:25.

Verse 14. What other result followed from their receiving God's word? Why did the world hate them? On what condition only will the world love a man? John 15:19. What is the friendship of the world? James 4:4. Does the receiving of God's word in Jesus separate a man from the world?

Verse 15. Did Jesus want His disciples taken out of the world—shut up for example, in monasteries and convents, or living apart as hermits?

Verses 16-18. What is the meaning of the word "sanctify"? Compare Exod. 13:2 with 12. What sets a man apart? Cp. v. 14. Would He now take them out of the world? Why not? Cp. Matt. 5:13, 14. But will He do that sometime? 1 Thess. 4:16, 17.

THE FOURTH LORD'S DAY LESSON OF MAY.

Lesson 9.

May 27, 1917.

THE HOLY SPIRIT AND HIS WORK.

Golden Text: "He shall teach you all things." John 14:26.

Lesson Text:* John 15:26-16:14. Memorize vs. 12, 13.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me; 27 and ye also bear witness, because ye have been with me from the beginning.

1 These things have I spoken unto you, that ye should not be caused to stumble. 2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. 3 And these things will they do, because they have not known the Father, nor me. 4 But these things have I spoken unto you that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. 5 But now I go unto him that sent me: and none of you asketh me, Whither goest thou? 6 But because I have spoken these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgment, because the prince of this world hath been judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare it unto you.

Verse 26 Who is the Comforter? John 14:15-17. Had the Comforter come at the time Jesus said this? What must occur first? 16:7. What else must first be? John 7:39. When did the Comforter come? Acts 2:1-4. From whom does the Spirit come forth? And who sends the Spirit (16:7). What is the chief function of the Spirit?

Verse 27 Who else should bear witness? Why? Comp. Acts 5:32. Read in Acts 2, the first gospel-sermon preached by the apostles after the Spirit had come, and note, 1st, how the whole sermon (from v. 22 on) bears witness to Jesus; 2nd, which parts are, peculiarly the apostles' own witness, and which the Spirits' witness. But this sermon throughout is of course inspired by the Spirit.

Verse 1. If suffering and (apparently) failure had come to the disciples unexpectedly might they have stumbled? How did the Lord prevent that? What then is one of the uses of unfilled prophecy? Have men stumbled in view of the present terrible world-disasters because they know not what God had foretold?

Verse 2. What would they do to Jesus' disciples after His departure? Would they do these things in good conscience and sincerity? Does that make it right? (Acts 26:9-11 with 1 Cor. 15:9, and 1 Tim. 1:13-15).

Verse 3. Why do they do such things? What does John 17:3 say? What then proves that they have not known the Father nor the Son, and have not eternal life?

Verse 4. Why did He speak these things? What advantage would it be to them to remember this? (v. 1; 1 Thess. 3:4). Why had he not told them sooner? Did that make a difference? (Luke 17:22; 22:35-38).

Verses 5, 6. Whither was Jesus now going? Had the disciples frankly asked Him of His destination? (14:5). But how did they feel in view of this prospect? Was it natural? But

if they had fully loved and understood, would they have been so heavy of heart? (14:28; v. 7).

Verse 7. What incredible thing did Jesus tell them here? Did that look "expedient" to them? But was it? Why? Is it more important for the time that the Spirit should be with us than Jesus' bodily presence? (Consider Eph. 4:10). On what was the Spirit's coming contingent? When did it come to pass? Acts 2:33.

Verse 8. Was the Spirit sent direct to the world or to the disciples? (v. 7). But what would the Spirit do for the world (through his disciples)? In regard to these things would He convict the world?

Verses 9-11. On what ground should they be convicted of sin? John 3:18; Acts 2:36, 37. On what grounds should they be convicted of (Christ's) righteousness? (What vindicated and proved Enoch's righteousness? Heb. 11:5. How was Christ's claim and approval by the Father certified? John 6:42, 61, 62; Acts 2:34-36; Acts 3:13-15). On what ground would the world be convicted of (the certainty of) judgment? Who is the prince of this world? Luke 4:6; John 14:30; 2 Cor. 4:4. When was he judged—that is shown to be what he really is, and doomed to final penalty? Heb. 2:14; Col. 2:15; John 12:31, 32. Is Satan's doom executed as yet? Rev. 12:9; 20:1-3, 7, 10. What did Paul set forth as guarantee of the future world-judgment? Acts 17:31. Who would do this convicting work? (v. 8). Would the Spirit do that directly, or through the instrumentality of the apostles and their inspired words?

Verse 12. Did Jesus while here in person, tell the apostles everything they needed to know? Why not? Did the Lord always regard the capacity and ability of His hearers? Mark 4:33; 1 Cor. 3:2.

Verse 13. How would the lack of necessary instruction be supplied? Into how much of the truth would the Spirit guide them? What else would He do? 14:26. (To whom did the Lord directly promise this? What were the apostles? 2 Cor. 5:20. What was committed to them? 2 Cor. 5:19; 1 Tim. 1:11. How would the world learn the truth? John 17:20. Is there any change to be made now, or anything to be added to the words of the apostles? Gal. 1:8, 9; Jude 3.) Would the Holy Spirit speak from His own Divine wisdom, or simply and faithfully present the word of Christ? What does the Lord especially say the Spirit would declare to them? (What shall we think of men who affect to despise that part of the Spirit's message?) Where did the Spirit declare unto things to come? Especially in the Book of Revelation; but in very many passages of greater or less length throughout the New Testament.

Verse 14. What is the Spirit's one object? How does He do it?

NOTES ON LESSON 9.

In this lesson is set forth the Spirit's work in its special relation to the apostles, and also His function as touching Christians in general, and His work toward the world.

1. The Spirit's Personality.

Whatever marks we may enumerate which distinguish a person from a thing—the Spirit possesses them. He has a mind of His own, a will of His own (Rom. 8:27; 1 Cor. 12:11); He has intellect for He knows and searches the deep things of God. He speaks, guides, teaches, bears witness. (1 Cor. 2:10, 13; John 15:26); He can be grieved (Eph. 4:30); spited (Heb. 10:29) and lied to (Acts 5:3)—all of which things would not be said of a mere thing, or an "influence," or abstract power. We speak in such terms of persons only. Furthermore the Spirit is the true Representative of Jesus. He is that "other Comforter," who was to come and take the place of the ascended Lord during the latter's personal absence. He is a Divine Being. In the meaning of the Godhead three names are given: The Father, the Son, The Holy Spirit. (Matt. 28:19). No name of man or angel or any created being deserves to be ranked with these three. These always stand out in a category to themselves. It would be out of reason to take the first two names as referring to personal Beings and the third to an impersonal "force" or "influence."

THE FIRST LORD'S DAY LESSON OF JUNE.

JESUS BETRAYED AND DENIED.

Lesson 10.

June 3, 1917.

Golden Text: "He was despised and rejected of men." Isa. 53:3.

Lesson Text: John 18:1-8. Memorize vs. 10, 11.

1. When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples. 2. Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. 3. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. 4. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? 5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, was standing with them. 6. When therefore he said unto them, I am he, they went backward, and fell to the ground. 7. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. 8. Jesus answered, I told you that I am he; if therefore ye seek me, let these go their way: 9. that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. 10. Simon Peter therefore having a sword drew it, and struck the high priests servant, and cut off his right ear. Now the servant's name was Malchus. 11. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

15. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; 16. but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. 17. The maid therefore that kept the door saith unto Peter, Art thou also one of

Verse 1. To what mount, and unto what garden? Matt. 26:30, 36. What occurred there? Luke 22:41-46. Who had gone the same sorrowful way many years before? 2 Sam. 15:22, 30.

Verse 2. Was it an unusual thing for Jesus to go to that spot? How did Judas know about it?

Verse 3. Read Luke 22:1-6. Did Judas come well armed and equipped? What did Jesus remark about it? Matt. 26:55.

Verses 4, 5. Was Jesus fully aware of what was coming upon Him? Did He meet the band calmly? What question did he ask them? What did they answer? What did Jesus say? Where was Judas?

Verse 6. What would naturally have followed after such words in the case of an ordinary arrest? But what happened here? Can you account for that? How does this show the truth of Jesus' saying in John 10:18?

Verses 8, 9. For whose safety was Jesus now working? What word of Jesus was so fulfilled? John 17:12. Was that meant physically, spiritually—or both? Who alone was excepted from this protection?

Verse 10. How did Peter try to show his love and loyalty for the Lord Jesus? Was that the way to show it?

Verse 11. Was Peter's action well-meant? Does it look good and right to human judgment? But what did Jesus say to Peter? What more (as Matthew shows) did Jesus say on that point? Matt. 26:52-54. Could the sword have been drawn in any holier cause than that? What then is the Lord's attitude as to the use of the sword or of carnal weapons or toward carnal warfare? What other significant thing did the Lord do? Luke 22:51. What was "the cup" the Father had given Him? Could He have refused it? Would He have needed carnal weapons to deliver Himself, had He been minded not to drink this cup?

Verses 15, 16. Who was this unnamed, "other" disciple? John 21:24.

this man's disciples? He saith, I (John never mentions himself by name throughout the whole gospel.) How am not.

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granted admission into the high priest's court?

Verse 17. How long did it take Peter to fail? Can you account for that? Luke 22:31; Matt. 26:40, 41.

NOTES ON LESSON 10.

¹For a survey of this lesson let us divide it into three parts: Gethsemane; the Arrest; Peter's Denial.

I. Gethsemane.

Jesus had thus far repressed his own sorrows in order to comfort His disciples. Read especially John 14:1, and 16:33. But now at last He confides to His inner circle of disciples (Peter, James, John) that His soul was sorrowful, even unto death (Matt. 26:38). He requested them to remain while He Himself went further into the garden "about a stone's throw" and knelt down, and fell prostrate on His face, praying in an agony. Returning He found His disciples asleep. He longed for their fellowship that night—but it was not to be: He must bear all the burden alone. The disciples needed to watch and pray much more than they needed to sleep that night; but they understood not, and their opportunity slipped by them.

II. The Arrest.

Judas, the traitor, led the Lord's enemies to the quiet retreat, whither, as he knew, Jesus often resorted. (Comp. Acts 1:16—he "was guide to them that took Jesus"). It was hardly the fear of the multitudes in that solitude that called for such a band of armed men. What then? Did they think Jesus or His few disciples would put up resistance? And if He had wanted to resist, did they think—especially did Judas think they could overpower Him with an armed force? Note the very remarkable correspondence of all this with the episode of David's humiliation. Like David's greater Son many years later, David also passed in deep sorrow over the Kidron with a few followers, and up into the mount of Olives. (2 Sam. 15:23, 30). And David also had his Judas—his former counsellor and familiar friend, who ate bread from his table: Ahithophel (2 Sam. 15:31). Ahithophel attempted the same move precisely as Judas—but Jehovah foiled Ahithophel's counsel, while Judas' plan was permitted to succeed. (2 Sam. 17:1-4). David's Judas (Ahithophel) and Judas Iscariot both came to the same end. (2 Sam. 17:23). These (humanly) undesignated and undesignable shadows of Christ with which the Old Testament abounds, are the finger-marks of God, who from of old bore witness to His Son.

III. Peter's Denial.

Simon Peter slept when he should have watched and prayed that he might not enter into temptation (Matt. 26:40, 41). His resolve to stand by his Lord at all costs had been sincerely uttered, but with no better reliance than self, self-confidence. It is only through Christ we can stand and overcome. All good resolutions made in our own strength, all that is done or attempted in the power of the flesh is bound to fail. Had Peter forgot the lesson of his walk upon the water? (Matt. 14:25-31).
Think on This.

1. It was Sin—the sin of the world—that killed the Lord Jesus. Its various features combined to bring about that most terrible deed. The envy, jealousy, hatred, self-righteousness of the Pharisees; the timidity and love of ease and false peace of those who knew better; the covetousness and two-facedness of Judas; the cowardice and falseness of Peter; the time-serving policy of double-minded Pilate; the ruthlessness and cruelty of the Roman—all these and more elements of sin combined to slay Jesus. Do I harbor sin in any form in my heart? Those who entertain in their hearts the principle that killed Jesus, will be judged along with the murderers of Jesus, as being of one heart and spirit with them.

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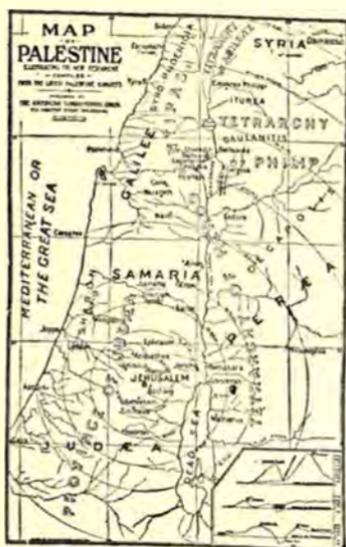
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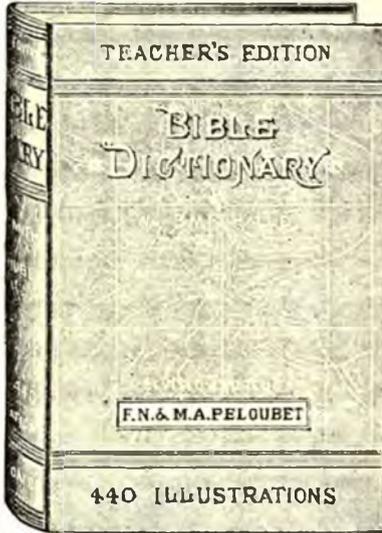
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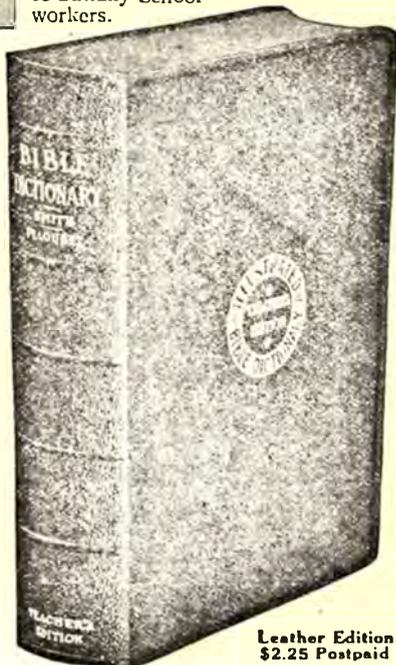
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and fought against the Philistines. And David waxed faint; 16 and Ishbi-benob, who was ²of the sons of the ²giant, the weight of whose spear was three hundred *shekels* of brass in weight, he being girded with ^aa new *sword*, thought to have slain David, 17 But ^aAbishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, 'Thou shalt go no more out with us to battle, that thou quench not ^athe lamp of Israel.

18 'And it came to pass after

17: 31, 30;
* ver. 32, 47;
Dt. 32, 4;
37: 18, 2;
2: Pa 31;
3: 71, 3;
1 Pa. 61, 2;
111, 2;
* Gen. 15, 1;
Dt. 33, 29;
* Dt. 33, 17;
* Lk. 1, 69;
* Ps. 9, 14;
6: 46, 7, 11;
7: 7, Jer.
10, 19;
* Ps. 45, 1;
96, 4;
* Ps. 97, 4;
Jon. 2, 3;
a Pa. 69, 14,
15;
b Pa. 116, 3;
c 1a 110, 4;



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22 And the prophet Is'ta-el, and said unto thyself, and mark, and for at the return of t

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