

WORD AND WORK

UNSOLICITED.

A check for One Hundred Dollars was presented to the Word and Work by a brother who lives at a distance. It came unsolicited and unexpected. For what purpose? To make a start toward a *Weekly Word and Work*. A hundred such checks are needed, that brother thinks, and he can personally see where a few more of them are coming from.

Behind the actual value of the generous gift is the conviction of that brother's heart that the Word and Work is strictly worth while; and that such an investment is directly to the end of spreading the teaching of God in a most effective manner.

This brother is, we are sure, not alone in this conviction. Others upon seeing this will share in his view of it and would welcome the chance to put money to such use. An alternative plan, involving no purchase of machinery, for the present, has been suggested: that fifty brethren pledge themselves for five dollars a month for an indefinite time or for a year. This may seem an easier and quicker way to make a start.

We did not ask for this. We had not planned it. It was put up to us. It will involve labor and difficulty, and no revenue to anyone. It will have to be a partnership work in the Lord's service in these momentous days. We are glad and ready. What do you say? Let us have your suggestions, your judgment, your plans, your offer, your encouragement. SHALL WE MAKE THE WORD AND WORK A WEEKLY? A first-class, clean, high and true weekly as it has been in character as a monthly?

Shall we make the Word and Work a weekly?

WORDS IN SEASON.

WHEN THEY TOLD JESUS OF PILATE'S CRIME.

The Lord Jesus had just rebuked the hypocrisy of a generation who could interpret everything even to the face of the sky, and could prognosticate the morrow's weather, but were too blind to recognize the prophetic times and seasons in which they were then living, and he told them that in the tremendous crisis they were then facing, nothing would prevent judgment except a sharp turn from sin and a squaring up of past injustices. Some who stood by were at once reminded of the awful crime of sacrilege and wanton cruel injustice which Pilate had recently inflicted upon the nation—a deed that would, in their view, call down the most terrible judgments of heaven upon the guilty head of the Roman governor. Wondering what Jesus would say about that, they told him of the affair. They well knew that Pilate had exceeded his bounds. He had outraged the deepest sentiments and prejudices of the people over whom he ruled, which is a blunder in any case. His soldiers must have invaded the temple-precincts, and desecrated the holy ground by slaying those Galileans there, mingling their blood with their sacrifices. He may, of course, have had provocation: the Galileans were a turbulent set. But Pilate's act was at all odds extreme and unjustifiable, and it aroused measureless resentment and bitterness. Among the by-standers when this was told to Jesus, were some doubtless eager to hear Jesus' judgment; and some perhaps who even hoped that He might in His wonted fearlessness, denounce the wicked governor, and thus involve Himself against the Roman government—for their hatred of Jesus overtopped even their hatred of Pilate and of the Roman rule. What would He say?

JESUS' ATTITUDE TOWARD THE GOVERNMENT.

How mistaken they were if they thought that Jesus would be trapped into unadvised utterances concerning the government, or into criticism of those in authority, either then or ever! Not He; nor His apostles; nor any of His rightly-taught followers. To the civil government the Christian owes respect, honor, custom, taxes, obedience within the bounds of God's will. That is all. And neither Jesus nor His apostles ever violated the obligation. The earth belongs to Jehovah and the fullness thereof. The government of all the earth is His by supreme right. Although the power of the world-rule was delegated into the hands of Satan, God did not withdraw from the scene; He overruled and controlled. He also formed a nation (Israel) whom He governed Himself, and whom He destined to the supreme control and government of all the earth; for He had determined to wrench the world-power from Satan's hands in time, and to commit it to this nation. When Israel failed, God turned the world-power over to

the Gentiles for an extended term, which has not run out as yet: namely, to the King of Babylon, and after him to Babylon's successors, Persia, Greece, Rome, and formally announced the fact both to Israel and to the Gentile monarchs. From thenceforth God never ignored the authority and power He had Himself committed to and established in Gentile hands. When Israel came back from captivity, they could do so only by the favor and decree of the Gentile world-power, the heathen monarchs, Cyrus, Darius, Artaxerxes. When the world-empire passed into the hands of Rome, Rome's authority must be respected. Jesus respected it absolutely—and *as absolutely stood aloof from it*. Never a word of criticism of the government passed His lips, although all sorts of governmental abuses and frightful civic evils were rife (for the world-powers were always evil); there was never the slightest interference on His part with the government's orders and ways; and never the least participation in its business, not even to the extent of a kindly general suggestion as to how the country could be run to better advantage. The same strict submission and aloofness also marked the teaching and conduct of His apostles. The Christian who criticises the government, or its administrators, king or president, or officers, or officials; who works to overthrow existing rule or methods; who interferes with the civil powers' course; or who himself mingles in politics or schemes of civic improvements and world-betterment, has not yet understood as he ought, the ways and teachings of His Lord.

JESUS' SURPRISING REPLY.

What then did Jesus have to say regarding the outrage which Pilate had committed? As to Pilate's side—nothing at all. Strangely enough to them, He passed the deed of Pilate without notice, and on the other hand made an unexpected application, where they had not given a thought: Pilate's deed, He said, was but a premonitory foretaste of a greater judgment coming upon Israel. Those Galileans perished—but I tell you for a warning, that they were not sinners above all the Galileans, as though this extraordinary thing had befallen them because they were extraordinary evil-doers: they were but a fair sample of all the nation, and their judgment an example of what should befall them all—except they repented. Then (so as not to speak of Galileans exclusively) He mentions a widely talked-of accident that had befallen some eighteen men upon whom the tower of Siloam in Jerusalem collapsed and killed them. There may have been speculations (for the Jews had this much that they still saw the hand of God in the events of the day—which can not be so generally said of men now)—why God would have singled out these eighteen to such a fate. They surely must have been chiefs of sinners among all that dwelt in Jerusalem. Thus does the carnal heart find comfort in self-comparisons when it perceives the judgments of God upon others. But Jesus said, "I tell you, Nay; but except ye repent ye shall all in likewise perish."

"THINK YE THEY WERE SINNERS ABOVE ALL?"

Never a great disaster befalls—whether a Galveston flood, a San Francisco earthquake, the wreck of a Titanic, or the present unparalleled war, but men will say that the cup must have been full in each of these instances. Do you say that Galveston, San Francisco, must have been terribly wicked? Doubtless they were. That the Titanic marked the limit of human pride and self-sufficiency? That is likely correct. And that the nations involved in this war had at last worn out the patience of God? No one who knew their life and conduct in view of the *light* they possessed would dare to deny it. The man who has the least insight feels bound to acknowledge that back of all the immediate causes responsible for this war is *the wrath of God*. The subordinate agents and causes are in the end only instrumentalities executing the judgment of a higher Potentate. And if the fire has touched only the outskirts of our own nation thus far, shall we fancy that we are less guilty, less liable to judgment than the unfortunate peoples of Europe? "*I tell you nay, but except ye repent ye shall all in like manner perish.*" The fate of those stricken cities mentioned is but a premonition and foretaste of what in one form or another, must in the end befall all those centers of vice and corruption, covetousness, ambition, selfish commercialism; those hotbeds of "the lust of the flesh, the lust of the eyes, the pride of life"—the world's great cities. The sudden perdition of the Titanic is but a picture in miniature of the swift fall of all that Babylon of human pride and boast—our godless, materialistic civilization; and the present fearful war is but the sample (if not the actual beginning) of the sentence that shall devour the whole earth. Hath not the mouth of Jehovah spoken it?"

"For there shall be a day of Jehovah of hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower and upon every fortified wall, and upon all the ships of Tarshish, and upon all pleasant imagery. And the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; and Jehovah alone shall be exalted in that day. And the idols shall utterly pass away. And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of his majesty, when he ariseth to shake mightily the earth. In that day men shall cast away their idols of silver, and their idols of gold, which have been made for them to worship, to the moles and to the bats; to go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of Jehovah, and from the glory of his majesty, when he ariseth to shake mightily the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. 2.

Think ye then that these were sinners above all? Nay—

there is but one reason why all have not met with the vengeance due: it is that stated in 2 Pet. 3:9; not that we are better, nor yet that God is slack in His administration, but because He is "longsuffering to youward, not wishing that any should perish but that all should *come to repentance*." Repent then while it is called today! There is yet time given, and God waits in pity and patiencē. None the less swiftly will the "day of the Lord" come in its time. Unexpectedly, as a thief in the night, and suddenly, as travail upon a woman with child, shall the long-delayed retribution seize the world; and "they shall in no wise escape." May we be found in that little company which is exempt from the wrath of that Day, and destined to a refuge in the presence of Jesus! (1 Thess. 5:1-9.)

THE FIG TREE.

Upon the heels of this warning to the *world* there follows another lesson of judgment which in unmistakable connection sets forth the similar warning to His own people. It is the tree in His vineyard now—not a thornbush, but a good tree; not a tree out in the wilderness, but in the Master's own orchard. To this tree so privileged comes the Lord again and again in quest of *fruit*; for the grace and blessing of God must yield returns, or it is lost; and the judgment of God's people is according to a surer standard than that of mere profession. "And he spake this parable: A certain man had a fig tree planted in his vineyard: and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down: why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down." (Luke 13:6-9.)

It is His challenge to us to bear fruit at the end of these days; fruit worthy of repentance; fruits of righteousness which are through Jesus Christ unto the glory and praise of God.

"We are very tired of controversy, and still more of that unkind, uncourteous, and proscriptive spirit which appears to be the genius of every sectarian establishment. I would, indeed, very gladly bestow one hundred volumes of the warmest religious controversy as a reward to that gentleman who would teach me how to contend for the doctrine of Christ without offending any person in the world. Offences must come; but I think it more than probable that we occasion many more than the Lord calls for; and that, of all our earthly sufferings, the smallest share is for the sake of righteousness. Let us, then, brethren of the press, all try to improve a little in our next volume. I am willing to try. Let us all contend for the doctrine of Christ in the spirit of Christ."—A. Campbell in Mill. Harbinger.

WORD AND WORK

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

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R. H. BOLL, *Editor-in-chief.*

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NEWS AND NOTES.

Over 2,000 extra copies of this issue of Word and Work will be sent out as samples. We thank our readers for their bounteous response to our call for names to make up this list, and we would welcome still other names.

J. Edward Boyd delivered a splendid discourse on the Resurrection at Portland Ave., Louisville, as he was returning from his evangelistic work in Kentucky, to his regular work at Andalusia, Ala.

We call attention to our holiday advertisements at the end of this issue; but we wish also to say to those receiving the paper as a sample that it is only at the holiday season that we insert so many advertising pages.

We have prepared a neat sixteen-page catalogue of books, tracts and supplies suitable for presentation or for other purposes. This catalogue lists many things not found in this paper; and it will be mailed free upon request.

Would some one who owns and has read the book, "Eunice Loyd," kindly respond to a request from Sister S. M. Stevens, Holton, La., to send it to her?

There were two baptisms in the Highland Church, Louisville, lately. God's blessing upon the church continues. Almost sixty soldiers heard the sermon there Dec. 2.

We have this note from Robert Craig: "The first of the year I will begin work with the church at Washington Anderson and Nelson counties, Kentucky. We have hundreds of good loyal disciples in those counties and it is a real pleasure to see how eager they are to keep the church pure. We are expecting great things for 1918 and feel sure we will be blessed in our efforts."

And this encouraging report from W. J. Johnson of the Louisiana field: "Brother Hebert writes that seven made the good confession at Jennings on the first Lord's Day in November. Good news also from Seventh and Camp St. Church, New Orleans: "Four additions lately. On the first Lord's Day in October one was baptized at Amite."

The little church at Bellvue, Col., is seeking some assistance on their church debt. So far as we are able to learn these brethren are altogether worthy of Christian fellowship. Funds forwarded to Walter Shipp, Bellvue, will be acknowledged with thanks.

Don't fail to read our new *special* Bible advertisements. If you don't use this offer we both lose. To stimulate activity and quick response, we will extend the subscription of the first twenty-five persons who respond to this special offer one month—provided they make request for this extension.

The Bound Volume of Word and Work for 1917 will be ready in a few days. We are binding just the same number as we did in 1916, and these are practically sold out. If therefore, you want to be sure of the 1917 bound volume, order at once. The price is \$1.00, postpaid.

The Burnett Ave. Church of Christ (colored), less than three years old, has decided to send a monthly contribution for missionary work in Africa.

Our club for Sunday School Times will be sent in within a few days. If you want your name in the club please remit \$1.00 at once. This club is simply for the accommodation of our subscribers. We are very glad to save you a half dollar and to put this good weekly paper in your hands.

Attendance and interest in the editor's first course of Bible classes for this winter are good. Ezra, Nehemiah and Matthew are the books for study. The second course runs from January 2, to February 8. Full information about expenses, advantages, etc., on application.

Have you considered the advisability of introducing our lesson helps, or of adding them to those you already have, with the first of the year? Other helps may elaborate more on the lesson, but when it comes to bringing out the spiritual truth of the Word, we believe our helps are unsurpassed. In fact, our helps are different and this is the difference: the questions asked are not usually answered in the notes but only in the text of the Bible itself; thus, instead of supplanting the Bible in the class, they simply drive the student to it. We do not ask you to supplant your present help with ours necessarily, but to supplement them. The Word and Work Lesson Monthly costs 1c each in any quantity.

The Parkland Church, Louisville, has secured the services

of a good man, as regular evangelist and minister, in the person of R. A. Zahn.

At this season of the year many magazine subscriptions are sent in as gifts; remember we can forward your subscription at the regular price to any worth-while magazine or paper on earth—and the commission helps extend the Word and Work.

Our readers will certainly notice the absence from our editorial department of H. L. Olmstead's article this month. A case of pneumonia in his home and other sickness stood in the way of writing.

Order your 1918 Sunday School helps from us: Sunday School Times, Gist of the Lessons, Peloubet's Notes and many others you may desire.

R. H. Boll who recently held a helpful meeting at Green's Chapel, near Horse Cave, cannot say enough of the faith and love and good work of that little congregation. D. H. Friend who has labored there for fourteen years, has left there the imprint of the gospel of grace of God which he so faithfully and powerfully preaches.

On Thanksgiving night at the Highland Church, Louisville, occurred the second in this winter's series of Thursday night month-end meetings. Don Carlos Janes was the speaker and "The Second and third centuries of Christianity" was the theme.

It was, in my judgment, not only the best of these meetings we have ever had, but it was the finest thing along that line I have ever heard. I hope many churches will hear this presentation this winter along with the other Janes lectures.

E. L. Jorgenson.

Those who owe a debt of love and gratitude to David Lipscomb and J. A. Harding can hardly afford to pass by the call made by Brother John E. Dunn elsewhere in this issue.

From New Orleans, Nov. 26: Congregation here will have meetings four nights this week in which addresses will be made by different brethren of the church. These will be mutual edification, thanksgiving and prayer. Brother Maston Sitman is just home from Iota having spent some days there and at two other points in the Louisiana mission field. Brother Hebert reports eight recent converts in his meetings. Pray for the Louisiana work.
Stanford Chambers.

Writing from Cambridge, Ohio, of Nov. 28th—Otto Delton Maple, reports that a number of believers had been gathered there for the worship of God. Brother Maple is to be with the church at Magnetic Springs, Ohio, from the 4th to 24th of December. Correspondents please address him there.

We need five copies of the September, 1917, issue of Word and Work. They should be clean and free from markings. Who will furnish them?

WHERE WILL YOUR MONEY SPEND ETERNITY?

STANFORD CHAMBERS.

"Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye rob me, even this whole nation." So many do not know how small a per cent. they give. They keep no account with their Lord, yet they want to hear His "well done thou faithful." It would be like a revelation to them if they would keep books on themselves and see how little of their prosperity they do render unto God. Oh, the carelessness in this fearfully responsible matter!

The Lord asks that it be tried. "Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour out a blessing that there shall not be room enough to receive it." (Mal. 3:8-10). Many have tried it and testify to the Lord's faithfulness in this matter. What can be said of the faith of those who will not try it, who will not prove the Lord in the matter? Tithing is testing. Do you love Him more than mammon?

Yes, I am responsible for my money, even for where it shall spend eternity—for the one-tenth and for the nine-tenths. "Lay not up for yourselves treasures upon the earth where moth and rust doth consume and where thieves break through and steal: but lay up for yourselves treasures in heaven where moth and rust doth not consume and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." Converted people have converted possessions. Unconsecrated money means unconsecrated men. Where your money spends eternity there may your soul spend eternity also. "Thy money shall perish with thee."

But is not all gold to perish? Only the earthly, unconverted sort. Consecrated gold will not perish. The Lord has established a system of exchange by which all whose "citizenship is in heaven" can, by consecrating their "gold that perishes" to God, have for all their transactions heaven's imperishable coin. counsel thee to buy of me gold refined by fire, that thou mayst become rich." Paupers indeed are they who have none of heaven's coin. "Lay up treasures in heaven." "He that soweth bountifully shall also reap bountifully."

Jesus was just calling upon that rich young ruler to acknowledge himself and his earthly possessions as belonging to God, and subject to His orders. It was a test as to whether, when it was called for, he would "render unto God the things that are God's." It was likewise the young man's opportunity to lay up treasures in heaven. Giving in Jesus' name is the divinely prescribed method of exchanging earthly treasures for heavenly.

(Concluded on page 505.)

WORDS BY THE WAY.

E. L. JORGENSON.

It has been remarked that the Philippian Church received more of praise and less of censure than any other church to which Paul wrote. In my judgment, it appears at its best as a missionary institution. Within the first twenty or thirty days of its existence this first of European churches established by an apostle had sent not less than twice to the support of Paul, a hundred miles away. From Philippi, it will be remembered, Paul went to Thessalonica, 102 miles distant and not over three days travel: Amphipolis, Apollonia, Thessalonica. Here Paul remained, so far as we can gather from the records, but three weeks; yet, we are told that while there the Philippian Church sent "once and again" unto his need. Within the first twenty-four days say, of their conversion therefore, Lydia, the jailor (with their households), perhaps the maid who had been healed—these few charter members of this church sent not less than twice for the work of missions. Nowadays, we seldom mention missions until a church is old and well established!

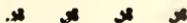


Nor was their liberality the matter of a moment's enthusiasm. In his letter to the church the apostle makes the remarkable statement that from "the first day until now" the Philippians had fellowship for furtherance of the Gospel (Ph. 1:5). For a period therefore of a dozen years or so, from the very beginning until our last view of it, that church was an active missionary organization. We must record, however, a period—the length of which is not stated—in which there were no contributions to Paul; but we must also record that this was not for lack of willingness but for lack of opportunity (Ph. 4:10). Not by stops and starts, by fits and spells, now and then, off and on, up and down, here and there; but regularly as they had opportunity they gave of their means—and of their men also, in the person of Ephaphroditus—for the Gospel's sake.

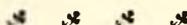


Perhaps you will say that Philippi was a rich church, that it could give without sacrifice; but such was not the case. Even if Lydia was a woman of wealth—of which we cannot be sure—she cannot be counted as a permanent member of the Church at Philippi, being from Thyatira. And we are bound to number this church among those of Macedonia of whom the apostle says: "Their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord" (2 Cor. 8:2, 3); and whose liberality he explains by saying: "First they gave their own selves to the Lord." These Christians gave time prayer, money; but back of all that and explaining it, they had

given themselves. No giving can take the place of giving self. It is the best and highest that one can do. When self is given the silver follows. Philippi was simply what we would call a converted church. Following after one "who gave himself for our sins," they kept nothing back, neither self nor silver, neither men nor money.



What a center of blessing the church of God is! It is the salt of the earth; the light of the world—a city set on a hill; the pillar and ground of the truth. Viewed as an institution of temporal blessing alone, it stands unrivalled; and its temporal blessings are its least. When we consider that not one single solitary soul, of any race or country, has the faintest shadow of promise that God will save him in the world to come—except the true members of God's Church, how that Church grows in our regard of it as a spiritual institution! In the ages to come, it will continue as the manifestation of God's grace and kindness (Eph. 2:7); yea even "*now* unto the principalities and powers in the heavenly places" the manifold wisdom of God is to be made known "through the church" (Eph. 3:9). Not through some humanly organized political, fraternal, social, charitable, or missionary society, but through God's own welfare society—the Church. "Unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen."



I met a preacher once with whom I had almost nothing in common as to faith—as I learned in the course of conversation—except in matters of practice. He believed in the sufficiency of the church to spread the Word of God; in the reading, teaching, and preaching of it in the assembly, and in classes; in favor of hearty, spiritual, simple singing; he believed Christians should meet to break the bread upon the first day of the week; that they should give of free will; that they should pray in the assembly. I agreed with him thoroughly in these matters of congregational practice.

But beyond that, we had but little in common. On the Holy Spirit, on the Coming of Christ and the glories that shall follow, on the present care of God for his children, and many other matters of faith *which do not directly affect action, conduct, practice*, we disagreed. *But we had good fellowship and co-operated splendidly in the work of God, just the same.* Why not, since we were agreed on matters of practice?

These doctrines do have an *indirect* influence upon conduct, and are very important. They affect the *degree* and *quality* of our activities; but they do not affect their *kind* and *nature*; on this account, differences of this sort should form no bar to fellowship.

DAVID LIPSCOMB

R. H. B.

In the passing of David Lipscomb the Church suffers the sore loss of a great man of God. He was great in his simplicity, great in ability, great in spiritual insight and power, great in fearless honesty and faithfulness. His mind and character was laid out on big lines. If any man in the Church of Christ realized the breadth and limits of its true, nonsectarian calling it was he. Frank and straightforward almost to a fault, he was just as generous and fair, and tolerant on the other hand. His own convictions were strong and clear; and yet he coupled with that a remarkable ability of viewing a matter from the standpoint of those who differed from him, and of rendering calm and kind and just decision. No man could be truer to the truth he knew, and yet give others more credit for every good point and argument, and for every evidence of honest intent. His famous Wattertown (Tennessee) debate of some forty years ago, is still remembered, in which he treated his opponent with such courtesy and in such a spirit of fairness, humility, and love of the truth, that all who heard it, and heard of it, were profoundly impressed; and the good fruit of that discussion abides until yet. I refer to this incident because it is characteristic; such was his attitude always. His position on the Christian's relation to civil government (a vision far ahead of his time, set forth fully in his book on the subject) created much stir everywhere, and does so yet, for that matter; but he was not only willing to consider all objections, but meant that all men should hear the ablest objections to his view, so that they might weigh and decide for themselves. While I was at the Nashville Bible School Brother G. G. Taylor delivered by request and invitation, a series of addresses by way of criticism of Brother Lipscomb's position on civil government; to which Brother Lipscomb himself listened attentively, and to which he replied, in one short speech and with such modesty and reserve, that it seemed rather like a commendation of Brother Taylor's faithful purpose, and in praise of his every well-taken point, than a refutation. He was never afraid but that the truth honestly, kindly and fearlessly set forth, would be able to take care of itself.

As to his teaching, his method was as unpretentious and unostentatious as the man himself. He simply stated what he found the Bible to teach, and in language severely plain and direct. He was as far as possible from ornate expression or any effort at effect. Moreover he never cared whether his teaching would meet with approbation or censure at the hands of his friends or his enemies. It seemed never to occur to him to see first whether his findings in the scriptures harmonized with the views of "the brotherhood" or not. His doctrine was in the true sense non-sectarian. Not being infallible, he doubtless made mistakes now and then; but he was perfect in spirit and purpose.

His manifest integrity and depth and power commanded a certain respect for him even on the part of bigots and partisans; and there were things he said to which, if they had come from a smaller man, there would have been hot opposition, but which passed without objection, and even got consideration because David Lipscomb said them.

The sum of his life and work was that he loved and spoke and did the truth, and that he walked with God. Some three or four years ago, when I visited our venerable brother—he and his aged wife sitting on the front porch of their home; she, never idle, with her sewing-basket; he, as his custom was, with a Bible and a writing tablet, on which he made a jotting now and then, with trembling hand—I remarked to him about the undiminished value and vigor of his writings. "Well," he said, "I don't know about that, but so long as I can I will do what I can. It won't be long now and my day will be over. I am glad to stay as long as God wills, and glad to go when the time comes." And he and Sister Lipscomb began to talk about the nearing departure with a freedom and a cheerfulness and satisfaction which made one feel that to them it was but the prospect after a long life of faithful service, of the sabbath-rest that remains to the people of God.

THE CHRISTIAN'S DUTY AS TO WAR.

R. H. B.

The attitude of the Christian toward war is, I find, generally misunderstood, sometimes by Christians themselves; and much irrelevant argument pro and con has served to cloud the issue and to weaken conviction at a time when conviction is supremely needed. Some make their argument on the fact that they do not approve of war; that war is cruel, inhuman, irrational. Others have questioned the right of our government to enter into this particular war. Some, on the other hand, declare that this is a struggle for freedom and right, in the interest of humanity, to make the world safe for democracy, and to repel at all costs an unscrupulous enemy who is threatening the world's civilization; and that a Christian, living as he does in human society, cannot disengage himself from the obligation of doing his part to protect society from offenders and criminals, whether they come as individuals or in armies. If I may do so without giving offense to any of my brethren who have taken such positions on either side, and voiced such sentiments, I would say that all this is beside the mark and wrong. When a Christian undertakes to pass upon the question of war, or of *this* war, upon its own merits, he is entirely out of his sphere, and assumes prerogatives that are not his. When we oppose war on the ground of its being a crime and an outrage, do we not thereby condemn and convict the government? We do not legislate to the children of the world; and what have *we* to do with judging them that are with-

out? 1 Cor. 5:12, 13. God gave us no right to sit in such judgment. If on the other hand it is claimed that this war is in the interest of right, and that therefore it is the Christian's *duty* to participate therein, we adopt the principle that a Christian who is called upon by his government to aid in carnal conflict, must first investigate and satisfy himself whether his government is going to war in a righteous cause or not. In case he finds that the government is in the right, he must consider it his duty to take part; but in case he is bound to conclude otherwise—then what? If for example, a Christian in Germany were shown the situation as we see it over here, then would he be bound as a Christian to refuse to help his country? This position is manifestly so untenable that its principle needs only to be pointed out. No—if a Christian may go to war at all, he *must* go at his government's demand; but if not he cannot go in any case. How could a soldier have the right to judge and decide regarding his government's cause and actions? What business has a Christian in such a capacity? Christians are not called to the position of judges and critics over the civil power to which we are commanded to be in subjection; and those Christians who feel free to express their disapproval of the government's course may not only have to answer to the government, but even to God.

What then is the Christian's true and consistent position as to war? It depends on the relation he sustains toward God, the place God has assigned him in the world, and the orders he has touching his mission toward his fellow-men. Does he belong to himself or to God? Is he *of* the world or not of the world? Is his citizenship in heaven, and he but a sojourner here? Has God committed to him any magisterial functions respecting national evil-doers? Is there any scripture marking out the duty (and if a duty, how great a duty it is, and how clearly would God have set it forth!) to participate in the slaying and hurling to perdition of fellow-men for whom Christ died? It is his to render obedience (within the limits of God's will) honor, custom, tribute; and he has the right to claim protection at the hands of civil power—which right is granted to any stranger and sojourner, and involves no participation in the work of those kingdoms and powers; which are indeed appointed of God, but are under Satan's management, and are doomed to perish. On the other hand the Christian's *supreme duty* in this world is to represent Christ to all men, and especially in his attitude toward enemies, whom he is to love, not to kill; to bless, not to curse; to save, not to destroy. The word of God on this is so plain that the Christian who shares in bloodshed is compelled to run directly counter to every commandment on that point.

This is a time to stand for Christ at any cost—not to temporize, to compromise, to hedge and excuse, but to rise to our calling as never before and to represent Jesus to a sin-cursed and perishing world.

FINDING THE LOST SHEEP OF THE HOUSE OF ISRAEL.

LOUIS R. PATMONT.

Recent press dispatches announcing the rapid progress of the Allied armies in Palestine, now only twelve miles distant from the city of Jerusalem, have awakened great interest in this important front among the contending powers, as well as among open-minded students of prophecy. The wresting from the Turk of Palestine, situated at the very heart of the eastern hemisphere, points to a speedy fulfillment of the promises of God to His chosen people. The conquest of Jerusalem may become the most important turning point in the history of the world. Palestine controls the main current of an unprecedented commotion, and holds the key to the whole world's future. Aside from the fact that among the many important changes accomplished with almost magic swiftness in Arabia, Palestine and Mesopotamia, and all territory which God promised to Abraham, the East may again become the hub of the world. The possibility of a Jewish state is being considered by the Allies as well as by the Central Powers. It may soon become a reality. This seems wonderful. When one considers that in normal times, one may journey from Constantinople to Ostend in three and a half days with the greatest ease; and that, when the new Asiatic lines are completed, it will be possible to travel comfortably from London to India in seven days, and that it is furthermore conceivable that the trunk lines will be extended without a break to Madras, when a journey from New York via London to Australia by railroad to Madras, and steamship to Port Darwin may be accomplished in less than twenty days, and further, that since the outbreak of the war the Germans have completed a new line of railway through Palestine to the Egyptian front, and that the British have constructed a railway across the Siniatic desert to Palestine, while the Cape-to-Cairo Railway will soon be connected with the great European and Asiatic Systems by a line running through Palestine to Aleppo, connecting with the famous old "Silk Street" route, and many other of the ancient highways running in practically straight lines from London to India and Australia, from Paris to Peking, and from Petrograd to the Cape, all of which roads connecting directly or indirectly with Palestine, one has but an inkling of the marvelous possibilities which may develop with the establishment of Jerusalem as a new center of civilization.

But, while all this appears as a marvel in our eyes our wonderment increases as we see God's immanence in the working of history. Sceptics and scorners may have spoken lightly of God's promises to Israel. Others may have tried to spiritualize and explain away facts so clearly stated, yet the word of God remaineth and his plans are coming to pass. Every true follower of the Christ should help to hasten the day when God's ancient people shall again be brought back into fellowship with Jehovah.

The Jew may have strayed far away from God, but he has remained strictly monotheistic. Although Rabbinism has perverted the word of God, the Old Testament is still the Holy Oracles of God to the Jew; its inspiration and authority he does not question. He is naturally religious and has a zeal which if brought to exertion in the right direction becomes worthy if imitation. This marvelous people, at one time the special object of God's love and care, and the painful sufferers of God's righteous judgments, will again become the apple of His eye. Those that bless them shall be blessed of God. What will become of that apostate church which has given billions for charities, benevolent associations and enterprises serving a selfish purpose, and has utterly neglected the people who gave the world the Christ?

There are in the United States two million Jews. This number of any race, if widely scattered, would soon be lost or molded into the fast-growing American type. Not so with the Jew. He generally retains his identity and racial characteristics, clings to the centers of population and an overwhelming majority of the Jews congregate in the larger American cities. Here they are forced into conditions of life and surroundings that rob them of their orthodox faith and give them nothing in return that answers the craving of the Jewish soul, or satisfies the demands of his intelligence in religious questions. It is, therefore, not strange that only about 150,000 Jews are counted among the actual communicants of the synagogues. This fact alone, should arouse the Church in America to an appreciation of her opportunity and obligation. Many splendid opportunities present themselves to carry forward a work at a comparatively limited cost, and give in a reasonable time an opportunity to every Jew to know the truth about the Messiah. If Jewish mission work has been a disappointment in the past it was in a large measure due to the fact that we have failed to approach the Jewish mind. We have largely ignored his past, traditions, persecutions and life. The appeal to the Jew must be made not only to his intellect, but also to his heart. The fact that Jesus is the Messiah, hence the fulfillment of the Hebrew scriptures must be proved. The marshalling of those truths and forcing them on the intelligence of the Jew by clear, unanswerable logic, as well as a greater appreciation of his race is the task before the Church. A Jewish mission which does not offer a place for free discussion of this great proposition, and which is conducted in an abandoned Ghetto butcher shop, is at best a poor expenditure of money. To say the least, Jewish missionary work should have as much attention and should be as ably conducted as missionary work among the heathen. I know of no better method than the methods of missionary work employed by the Apostles. These men had unparalleled success in their work of converting the Jews, so much so that we read: "The word of God increased; and the number of the disciples increased in Jerusalem exceedingly; and a great

company of the priests were obedient to the faith." A study of the work of the Apostles among the Jews suggests a most excellent program for the missionary efforts of the Church in these momentous times. Tracts should be written clearly presenting the Messiahship of Christ from the Hebrew scriptures. These tracts should be placed into the hands of the Jews by the thousands. Where are the disciples of Christ who have sufficient love for God's ancient people to help do such work? All indications are that soon, Israel will again have a "place in the sun"; that this wonderful race will again be restored to its ancient glory. Let us, for Jesus' sake, help to find the lost sheep of the house of Israel.

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QUERIES.

Please harmonize and compose the following Scriptures for me: "Then said Jesus to those Jews which believed on him," etc., and continuing to verse 37, he says: "I know ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." John 8:31. How could they believe if His word had no place in them? And why seek to kill Him if they believed?"

J. A. PERDUE.

The wording of the Revised Version, carefully following the original, gives it, "Jesus therefore said to those Jews that had believed him, If ye abide in my word then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free." John 8:31, 32. The expression "*believed him,*" limits their faith to the foregoing words, which it is noted they did not fully take in (v. 27, "they perceived not that he spake to them of the Father"). Their faith was very elementary. They were not His "disciples indeed," nor did they "know the truth." Under the strain of Jesus' following words this little faith broke down: they disputed His word and finally insulted Him. Other examples of such unreliable and insufficient faith are found in John 2:23, 24: (where they believed on Him, but not so that He could trust Himself to them: they might turn against Him at any moment) and in 12:42, 43. The belief spoken of in John 8:31 was like a thin film of ice that would bear no weight. And Jesus knew them. There was hope if they would go on to take hold of His word; and except for that they were like the rest who sought after His life. And the sequel proved it so.

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NINETEEN SEVENTEEN.

J. N. GARDNER.

It is pleasant to me, if not very profitable, to look back at the events and movements and conditions of the year. Some years seem to be good ones—others not so good. Regardless of whether any particular year is good or bad, it is a good thing to learn the lessons it teaches. In this article I shall give some of my impressions of the year which is about to pass into history.

Some years are better than others. According to the teaching of the Bible the world does not tend to grow better, but there are some periods when there seems to be improvements.

The year 1917 in many ways is perhaps the worst in history. War is the worst manifestation of evil and it is always accompanied by other dreadful evils, so it is not strange that the miseries of a large part of the world's population are unspeakably terrible. A year ago in an article similar to this, I expressed the fear that our own nation might become involved in the awful conflict. This fear has unfortunately been realized. And prospects are not favorable for an early peace.

Naturally the world war has colored the religious work of the world. The thoughts of the various religious bodies are turned chiefly to humanitarian work. Along this line, however, a purely secular society surpassed the work of the churches.

Of course we are chiefly interested in those people who are claiming to be Christians only. It is doubtful if there has been this year the usual number of accessions to the body. Of course I have no means of knowing certainly in regard to this. I know that I have had harder work getting a hearing than at any other time in my limited experience. I think the minds of the people are so unsettled that it is hard to get them interested in religion. My opinion is that when they begin to suffer more on account of the war they will likely pay more attention. Suffering often brings men to think of their souls after gentler means have failed. It is said that Harry Lauder, the singer of comic songs, when his son was killed in battle, said, "I have been compelled to flee for refuge either to suicide, to liquor or to God. I have decided to go to God. I have decided to go to God." Lauder has become a religious worker. Thus we see that in the providence of God good may come from the worst of evils.

Perhaps the most remarkable work that has come to light in the last few months, is the movement for primitive Christianity led by Brother Osterhus among the Scandinavians of the north, whereby thousands have become Christians only. Bro. Hebert's work among the French Catholics of Louisiana is still producing great results. In Colorado Bro. E. C. Fuqua has been doing mission work for a number of years without striking results, but of late there has been more visible success.

As the years go by, congregations in the rural districts are harder to maintain, but as a partial compensation for this, loyal brethren are taking more interest in the cities. Good work is being done in a number of cities. I think the brethren in Louisville are doing unusually good work.

A year ago there was cause for complaint in that the few workers in foreign fields were not properly supported. This defect seems to have, to some extent, been remedied. I attribute this improvement to the agitation along this line by Bro. Janes, Sister Straiton, and some others. The discouraging feature is that so few new workers are offering themselves for the foreign fields. I have been much interested in Bro. Patmon's accounts of primitive Christianity in Europe.

I am pleased to notice an increasing interest in Christian education. There are several colleges conducted by Christians and most of these are increasing in attendance, scholarship and recognition. Among these colleges The Cordell Christian College, both on account of recognition in the educational world and spirituality is especially worthy of mention.

As you well know there are several papers being published by loyal disciples. I think most of these are doing some good. Of all of these there is none so ably edited or so spiritual as the Word and Work, and it deserves a larger circulation than it has.

There are at least three excellent orphan houses conducted by the loyal disciples.

And now we face the future. We do not know what is in the coming year. Some of us will not be here. There may be many tribulations ahead of us. And the Lord may come. But whatever awaits us we know this: that God is able to give us the victory through the Lord Jesus Christ. I also pray that we may improve along all of the lines of Christian endeavor.

A WORTHY AMBITION

J. EDWARD BOYD.

"Wherefore we make it our aim (are ambitions—*margin*) * * * to be well pleasing unto Him." (2 Cor. 5:9). This was Paul's aim—his ambition, we may say, and such should be the intense desire of every Christian heart. How often the young are urged to "have an aim in life," to "aim high," to "hitch your wagon to a star," etc., and before their eyes are set human ideals of wealth, honor, fame and a name "that is called great." All these Paul might have had, but he was willing to sacrifice them all, if only he might realize his great ideal—to be well-pleasing unto God.

Many reasons there are why we should be absorbed by this one ambition—why we should earnestly seek to please Him in all things. First: "For we must all be made manifest before the

judgment seat of Christ." It will be a time of reckoning when each one must give an account of his stewardship; when he who with his five talents has gained other five, and he with his two has gained other two, shall receive the commendation of their lord and enter into his joy, and when he who hides his talent in the earth shall be cast out as an unprofitable servant; when in short, each one shall receive "the things done in the body, according to what he hath done, whether it be good or bad." A time of deep distress it will be for those who please not God; but to those who are well-pleasing in His sight, a time of inconceivable joy.

Again: "We are *bought* with a price." Jesus has purchased us, having paid a record-breaking price—His own blood. Hence we are not our own; we belong to Him—body, soul, and spirit. Then He has sole right to us—to our powers and possessions. For when a man was bought by another, and thus became a bond-servant—a slave—all his personal rights and desires were subordinated to those of his master; he must consider no longer his own personal likes and dislikes, but to seek only to do those things that would please him who had bought him. Even so, as the blood-bought possession of our Lord we should lay aside personal preferences in all things and make it our aim to please Him.

Furthermore, to have the happiness and contentment that has its source only in the close companionship with God which we should enjoy as children of His, it is needful that we be well-pleasing unto Him. I well remember the feelings I would have—how ill at ease I would be—how I would avoid their presence—when I knew that Father and Mother were not pleased with me. But when, on the other hand, I knew that they were well pleased with my efforts, however feeble those efforts might have been, everything was different; I was glad to be with them; I could talk more freely and make requests more boldly. Now, by reason of the marvelous love of God, we are indeed children of His. There is great joy in this relationship; but oh! how that joy may be marred by the knowledge that our Father is not pleased with us!

Yet it need not be so; for He is so tender and loving and kind toward His children that even in our weakness we can please Him. There will be conflict; for self will raise many an objection. But the follower of Jesus should firmly and repeatedly say to self, "No!" This is what Jesus meant when He said, "If any man would come after me, let him deny himself (say "No" to self) and take up his cross and follow me." In all the little details of life, in our social affairs and business dealings; under all circumstances and at all times may our ambition be to "be well pleasing unto Him."

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BIBLE STUDY COURSE.

We have finished the Old Testament history of Israel. Two items I would especially impress as now we give it a farewell glance:

1. *The history of the Bible is TRUTH.*

This is not the case with human historical writings. A wise man once said, "All history is a lie"—by which extreme statement he meant that we never get the straight of it. Anyone reading the history of the same events as written by writers representing different sympathies and prejudices, becomes aware how profoundly the same facts can be manipulated and colored so as to leave utterly different impressions. Moreover much of the actual facts never becomes known. In the secret archives of the governments of the nations are documents and informations that are *never* brought to the light. But even the facts available cannot all be recorded within reasonable limits, and the historian must select what he considers essential and significant and discard other points; in which process all err more or less. So, first and last, human history comes to us warped and colored and partial; and only in its main outlines and consensus of historians is it to be trusted. But God's word—its history as well as its doctrine—is *truth*. (John 17:17). God knows all, and knows how to select and present the real facts so as to give us a true and proportionate picture. The men and women, the nations and rulers, the prophets, priests of the Bible—are real, living, and life-size. If "history makes wise," the history of the Bible does so especially; for it gives us no false representation of men and things, and human life: we can trustfully rely upon its lessons.

2. *The history of Israel is of Supreme Importance.*

Even if we had the full truth so given of the history of any other nation, it would yet fall far short of the value of the history of Israel. Why? Because in Israel's history *God* is made known. God's hand is indeed at work, and always has been, in the career of all the nations (Acts 17:26) in a hidden way (Isa. 45:15). But in Israel He *manifested* His work and way. What among other peoples He did covertly (in "providence" as we would say), he demonstrated openly in Israel. "He *made known* His ways unto Moses, His doings to the children of Israel." (Ps. 103:7). In *their* history He made bare His holy arm in the sight of all the nations. "In Judah is God known; his name is great in Israel." (Ps. 76:1). They are His witnesses (Isa. 43:10). In their varied affairs we learn the ways and dealings of the God with whom we have to do. There is then not an incident in Israel's history but it throbs with living interest for every man. Whether we know the histories of any other nation or not cannot affect our eternal welfare; but in Israel's record there is for every man, teaching, admonition, re-

proof, comfort, to make us wise unto salvation through faith which is in Christ Jesus. (2 Tim. 3:14-17). For salvation is from the Jews. (John 4:22).

A GLANCE BACKWARD.

Periods of Sacred History.

- I. Genesis 1-11: God's Dealing with the Race.
 1. Creation and Fall: 1-3.
 2. From Cain till Noah: 4, 5.
 3. The Flood and Sequel: 6-11.
- II. Genesis 12-50: The Chosen Family.
 1. Abraham 12-22.
 2. Isaac, Jacob, Joseph and his brethren, 23-50.
- III. Exodus—Deuteronomy: The Chosen Nation; from its Bondage to the Promised Land.
 1. The family becomes a nation: Ex. 1, 2.
 2. The Deliverance from Egyptian Bondage; Ex. 3-15.
 3. The Journey to Sinai: Exod. 16-19.
 4. Law and Worship: Exod. 20—Leviticus 27.
 5. Numbering, Journeying, Wandering: Numbers.
 6. Farewell Speeches of Moses: Deuteronomy.
- IV. Joshua to 1 Sam. 9: Early History in the Land.
 1. Period of Conquest: Joshua.
 2. Period of Judges: Failures, Chastisements, Deliverances: Judges to 1 Sam. 8.
- V. 1 Sam. 9 to 2 Chron. 36: From the first King to Captivity.
 1. Saul, David and Solomon: 1 Sam. 9—1 Kings 11, and 1 Chron. 1 to 2 Chron. 9.
 2. The Divided Kingdom: 1 Kings 12—2 Kings 17, and 2 Chron. 10 to 29.
 3. Judah's history to the captivity: 2 Kings 18-25; 2 Chron. 29-36.
- VI. Ezra, Esther, Nehemiah: Restoration Times.
 1. Return under Zerubbabel: Ezra 1-6.
 2. Ezra's Return: Ezra 7-10.
 3. Nehemiah's Expeditions: Neh. 1-13.
 4. God's Providential Care over Israel left in the land of Captivity: Esther.

THE 1918 COURSE.

THE PROPHETS.

INTRODUCTORY.

Inwoven in Israel's history as threads of gold in a tapestry run the voices of the prophets. In our past studies we have come across "men of God," "seers," "prophets," who arose at various times of crisis and spake forth messages of God to the people. Some of Israel's prophets, however, left their messages, wholly or in part, in writing. These recorded writings and messages of the prophets take up about one-fourth of the bulk of the Old Testament; the historical part taking up one-half, and the poet-

ical books (Job, Psalms, Prov., Song of Solomon, Ecclesiastes) the remaining fourth. It must have been for special reasons that God had these words of the prophets recorded and preserved for the perusal of future generations, and (as we shall see) especially for us "upon whom the ends of the ages are come." First of all now we will endeavor to answer some questions. What were the Prophets?

There is a sense in which all the Old Testament writers are termed prophets (Heb. 1:1); but in the stricter meaning, a prophet was a messenger inspired of God (2 Pet. 2:1) to speak God's word to men. Their "essential characteristic" is "that they were instruments of revealing God's will to man... specially by predicting future events." (Smith's Bible Dict., Vol. III.) They were chiefly God's spokesmen to Israel, but also (from Israel as a base) to other nations. The occasion of their messages was nearly always some failure on part of the people. They dealt primarily with the moral and religious conditions of their own times; but their utterances always had an outlook toward the final outcome: the great future events, which were often foreshadowed by the then present circumstances. The leading topics of their predictions were:

The Captivity and Dispersion of Israel.

The Messiah: His humiliation and glory.

The Great Tribulation and the Day of the Lord.

The Restoration of Israel under the Messiah's Rule.

The Messiah's Glorious Kingdom over all the earth.

PRINCIPLES OF PROPHETIC INTERPRETATION.

It is generally conceded that the Prophets offer more difficulty of interpretation than the rest of the Scriptures. These difficulties are not, however, as great as generally represented, and do not bar us from obtaining the blessing of a faithful study.

How are the prophecies to be interpreted?

In general—like all other Scripture.

1. The first presumption is always that God means just what He says.

2. Figurative language is to be taken as in every other portion of the Book: namely, we must not arbitrarily declare anything to be "figurative"; and we must not be arbitrary in the interpreting of figures.

3. As to Symbolic Speech: As in common figures we must not regard anything as "symbolical" without valid reason, nor guess at a symbol's meaning, but rather, carefully trace God's use of any special symbol in other parts of His word. I have followed the rule in case of doubt whether a prediction was symbolical or not, to interpret it in both ways, and let it stand so. It is not impossible that some predictions are fulfilled both symbolically and literally.

4. Prophecy (like history) tends to repeat itself, for the same factors and forces are constantly at work. It is not strange therefore that a prediction may be fulfilled more than once, more

or less clearly or fully. The true, full, final fulfillment of a prediction, however, will fill out its whole scope perfectly. If any prophecy has not been so completely redeemed, it is safe to expect God to make good His every word.

5. Like all other Scriptures, the prophetic word can be spiritually applied, for it is full of spiritual principles. But application is not interpretation.

Other points will be discussed as they arise in the course of study.

Why Study the Prophecies?

1. They are a part (and a large part) of God's word. "Every Scripture inspired of God is profitable, etc." 2 Tim. 3:14-17.

2. In great extent they have more bearing and significance to us than for the people to whom they were originally given. (1 Pet. 1:9-12).

3. We are specially exhorted to study them. (2 Pet. 1:19; 3:2. Note also Rom. 11:25; 1 Thess. 4:13).

4. It is the special privilege of *God's friends* to know His plans and purposes. (Gen. 18:16-21; Ps. 25:14; John 15:15; Rev. 1.1).

5. Ignorance of Prophecy not only deprives us of the blessing God has wrapped up for us in His prophetic word, but lays us open to the danger of the abounding false prophetic teachings.

In the next lesson we shall begin with Isaiah.

ABOUT TRUTH AND GRACE.

I received your splendid book, *Truth and Grace*. It is indeed a rich treasure of most vital Bible truth. I have read only about one-half of its contents as yet, but this is sufficient for me to judge of its merit. Certainly any one who truly desires to know how to draw near to God by the daily study of His word will find what will be most helpful to him in at least some of these hundreds of paragraphs, and will get just such spiritual food as their conditions and circumstances require, and be strengthened in their faith and reliance upon the Divine Helper.

It is difficult to specify any of these paragraphs as the best. I will refer to just a few which have been peculiarly helpful to me:

Jesus Praying (Page 46): Alone with the Divine Father in prayer—A most sacred privilege—yet it belongs to every true child of God.

The Doctrine of the Holy Spirit: (Page 50). Bible teaching upon this subject has not only been neglected, but woefully confused, until its importance seems to have been lost sight of by the modern church.

The Liberty of the Children of God: (Page 115). Truly all things belong to these—if only we are steadfast in our faith and love.

Lord to Whom Shall We Go? (Page 151) Oh, what Christian has never sought and found this sure refuge in times of deepest trouble when there was no one else to whom we could go!

H. F. SLATER.

A FAITHFUL SERVANT OF GOD.

W. R. Spivy.

"Bro. Billy Spivey," as he was commonly called by those who knew him, was born December 24, 1852, obeyed the Gospel in the fall of 1868, and began his faithful service in preaching the Word in 1887. He departed this life July 15, 1917, having gone to his appointment to a place about 23 miles from his home. It was his desire that he be permitted of the Lord to pass out of this life while in the harness of service, and the merciful Lord gave him his heart's desire. "After he had served his own generation by the counsel of God, fell asleep." In this succinct statement about David, the Psalmist, Shepherd, king—we find words adequate to express the biography of God's co-laborer and our brother in the Lord (Acts 13:36). These eloquent words of the Apostle Paul are descriptive of the only truly great life, and too, the only life worth while. He served his own generation, by or according to the counsel of God. Then comes the rest after the toil and heat of the day, he fell asleep.

If any phrase could sum up the life and work of Jesus it seems to me that this one does. "He went about doing good"; served his own generation in ministering to the needs of the poor and the wretched mortals of earth. And Bro. Spivey, from all accounts, in his humble, unselfish way, showed the excellences of the Master when he served his own generation in pointing out to the souls where he labored the Way of Life, and many hearing, believing the word of his testimony for Jesus were baptized, and that, in round numbers, during the space of thirty years, about four thousand.

This brother's reward will not be heard of in this world, yea, it doesn't know its greatest sons. Yet he has served his day and now rests in quiet peace where the "wicked cease from troubling and the weary are at rest." "This life for the battle, another for the crown; time for employment, eternity for enjoyment."

"Let not your heart be troubled; believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you." (John 14:1, 2).

H. N. Rutherford.

WHERE WILL YOUR MONEY SPEND ETERNITY? . CONCLUDED.

Then God in turn bestows more earthly blessings that the same process may be repeated. It pays to be "rich toward God." But this the young man refused to do. Alas! And how many others refuse in like manner! Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are rusted and their rust shall be for a testimony against you and shall eat your flesh as fire." "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

O, thou mine enemy, Covetousness! Thy name is Idolatry and thy place is in hell! Depart thou hence and be far removed from my heart and my life! Amen.

THE "MAPLE LECTURES," IN BOOK FORM.

Brethren, many people, where we have given the Lectures and held meetings during the past two years have wished for my Lectures in book form, and I am glad to announce that, at last arrangements have been made to have them in such substantial form. The book will contain 150 pages of solid matter, with many plates, charts, such as I use in the delivery of the Lectures. And following each Lecture as delivered will be additional proof matter for those who want to go deeper into matters.

The index and cross index will enable the reader to find hundreds of subjects and that quickly while the appendices will provide subject matter such as is needed in preparation for the Bible study or worship. The reproduced charts will make the truth clear to the eye and the "key" or explanations will make it clear to the ear as well. I expect to invest much to put the book in lasting shape, and yet at the lowest possible price. It will cost from 75c to \$1.00 in the cloth binding, and we are taking orders in advance—no money until the book is seen. Do you want one or more upon approval? Send your name at once to the undersigned.

O. D. Maple, Magnetic Springs, Ohio.

A HELPFUL BOOK.

J. E. B.

The question, "Is the Bible inspired of God," is one of inestimable importance. A book recently published, entitled "*The Divine Inspiration of the Bible*," by Arthur W. Pink, answers this question with force and clearness. Several lines of demonstration are submitted, among which may be mentioned the character of its teachings, fulfilled prophecy, its unity, its indestructibility, etc. The book contains nearly 150 pages, and may be obtained through Word and Work for 25c (paper covers) and 50c cloth. Christians will find the book interesting and profitable, and also suitable for giving others; it is calculated to strengthen faith in God's word.

PUNCTUALITY.

It is evident to any observer that too many of us are not punctual. When our hour of worship is set for a certain time we should be there by that time if it is at all possible. No difference how one may enter after services have started some one will have their attention drawn away from where it should be. No one has a right to enter a meeting and detract from the attention if it is at all avoidable. If we were as negligent in our business obligations as we are in serving the Lord we would be ostracised by our business associates. Someone has said, "Punctuality is to be at the right place, at the right time, and ready to do the next thing that should be done."

F. E. DENNIS.

FRIENDS OF DAVID LIPSCOMB and J. A. HADING

We have undertaken to have life-sized paintings made of Brethren Lipscomb and Harding, to be unveiled on next Alumni Day, May 15, 1918. These paintings will be hung on the walls of the College Chapel Hall of the Nashville Bible School. We must raise the money immediately, so that we may let the contract with the artist in time to have the paintings completed by May 15. They will cost us \$200. We feel sure that every friend and ex-student will rejoice in an opportunity to contribute to this fund. Please send your contribution without delay to R. C. White, Treasurer, 322 Peachtree street, Nashville, Tenn.

JOHN E. DUNN,

President Alumni Association, Nashville Bible School.

OPEN DOOR IN MINNEAPOLIS.

Bro. Jarrett L. Smith, one of the older evangelists of Tennessee, is here, and has been persuaded to stay and brave our winter (at a sacrifice) to devote his time to the great soul-hunt. His needs are very humble, for his spirit is humble. He is known to many who read this as the very man for this job of relocating lost or strayed Christians. My wife and I are able by the grace of God to contribute substantially of money and of service. We will need loads of good, friendly but strong tracts and leaflets; diversified to fit the thousand and one varieties of counterfeit doctrines located here. We will need good but modest advertising of what we stand for and where we may be found. We must have have song books, Bibles and hall rent for the public mission meetings which we can already see as indispensable, and for which we have several well located and equipped halls from which to choose. From outside sources we have received promises of regular help totaling \$2.75 per week, and one promise that was not definite. From a good brother in Chicago we received \$5 in a single gift, and \$1 each from two brethren, and \$12 from another in Louisville, the latter being the advance payment of a promise of \$1 per month for next year, included in the weekly total given above.

We hope to get enough regular weekly or monthly promises of definite amounts, even though only a *mite*, to enable us to plan the extent of our campaign on a definite basis of work to be done each week. We want no diverted funds. God is not getting so much in any one field that He can accept less. If you can't do *more* than you are now doing, God knows it, and we don't ask it. Let each examine himself, under the eyes of the Master. We can do a big work here, in spite of the barrenness of the field, with \$25 per week, and a bigger one with more. We will supply part of that amount; who will help toward the balance?

IRA B. HENTHORN.

4405 Xerxes Ave. South, Minneapolis, Minn.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Needed: A man for the work in South Africa in conjunction with John Sherriff. ** Our newest missionary, Sister Lillie Cypert, arrived in Japan on October 25.

Another need: A man or a married couple for the work in Japan. Who says: "Here am I, O Lord send me?" ** There has been a good demand for the new missionary tract, "A Neglected Subject." The postage is 3c a dozen; 16c a hundred. ** The amount of good that a consecrated person can do for the Lord is shown in some measure by the fact that Sister Nellie Straiton, a working girl of Ft. Worth, Texas, on Sept. 29 and Oct. 31, forwarded to the workers in India over \$200.00. She is a good user of tracts and forwards for anybody and to any of the workers without charge.

One of the younger schools of the South has a student in it who has ordered more than 5,000 of the gummed labels bearing the motto: "Greater Things for God." They are suitable for envelopes, books, mirrors, etc. The postage is but one cent a hundred. ** Bro. O. E. Billingsley, Buckner, Ark., did good service in helping to raise Sister Cypert's traveling expenses. ** Some young people are making ready to go to the mission field. ** "In sending personal checks there is so much discount, it is much better to let Brother Janes send it by N. Y. draft," says Bro. S. O. Martin who had received up to Sept. 8, \$1,371.75 since he reached India last December. This covers support and cost of his dangerous illness. ** Think of "Am I my brother's keeper?" in connection with mission work.

One church has used over 1,000 copies "A Neglected Subject," and Bro. Charles Holder has ordered 500 of them at once. ** Shall we do more for the Lord in 1918 (if we are permitted to remain here) than we have done this year? What do you intend to do about it? ** Some of the war sufferers may starve to death. That's awful. All the sin sufferers are condemned to hell if not rescued by the gospel. That's much worse. To which fund are you giving heavier? ** We can increase the work by teaching more on missions. Tell the church of a definite need and the teaching on the subject and see if they won't respond. ** For the year ending Sept. 30, the writer received for various mission purposes, \$4,890.24, which has been handled without reduction. ** Canadian brethren may send their mission funds to Bro. H. L. Richardson, 199 Sanford Ave. S., Hamilton, Ont., to be forwarded, if they like. ** Let us bestir ourselves while it is called today. The night cometh and also the Lord cometh.

Buechel, Ky.

THE SECOND LORD'S DAY LESSON OF DECEMBER.

Lesson 10.

December 9, 1917.

EZRA AND NEHEMIAH TEACH THE LAW.

Golden Text: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

Lesson Text: * Neh. 8:1-18 Memorize vs. 2, 3.

1. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel. 2. And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month. 3. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law. 4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. 5. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up. 6. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshipped Jehovah with their faces to the ground. 7. And the Levites, caused the people to understand the law: and the people stood in their place. 8. And they read in the book, in the law of God, distinctly: and they gave the sense, so that they understood the reading. 9. And Nehemiah who was the governor, and Ezra, the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah, your God, mourn not, nor weep. For all the people wept, when they heard the words of the law. 10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be grieved: for the joy of Jehovah is your strength. 11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. 12. And all the people went their way to eat, and to drink, and to send por-

Verse 1. At whose request was the book of the law of Moses brought? When people are set to do evil, do they want to hear the Bible read? When people ask for the Bible what does it indicate? What change had come over this people during the captivity? Zech. 7:11, 12.

Verses 2 and 3. How long did Ezra read to them? Did they listen throughout?

Verses 4 and 5. When Ezra first opened the book in the sight of the people what did the people do? Does it appear that they were commanded to do so, or did they rise of their own accord? What moved them to do this? (Isa. 66:2).

Verse 6. What further showed the reverence and spiritual earnestness of the people?

Verses 7 and 8. In what posture did the people listen? What part did the Levites perform? Why was that necessary?

Verse 9. What marked the tenderness of their hearts toward the word of God? (Comp. 2 Kings 22:18, 19). Why did they weep? On what ground did Nehemiah and Ezra still their weeping? (Comp. Ps. 118:24).

Verse 10. How were they to keep this "Thanksgiving Day"? Wherein should they find their strength?

Verses 11, 12. On what ground especially did they now rejoice? Does it seem that they had gotten very hungry for the word of God? See Amos 8:11, 12.

tions and to make great mirth, because they had understood the words that were declared unto them.

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NOTES ON LESSON 10.

Five Facts

Mark the changed attitude of the people toward the word of God:

1. The Book was brought and read at their request.
2. When the book was opened they spontaneously rose to their feet in profound reverence and in that posture they remained.
3. They listened to the reading from early morning until noon, and no weariness is indicated.
4. Their hearts were tender toward God's word and they all wept at the reading of it.
5. When they found a forgotten and unfulfilled requirement, they immediately obeyed.

Obedience.

The last mentioned fact is related in the latter part of this chapter. When on the second day the people were again gathered together for the same purpose, namely, "to give attention to the words of the law"—they found the commandment regarding the keeping of the feast of tabernacles; and, it being the appointed time for it just then, they set about to do it. It appears from verse 17 that this statute had never been literally obeyed since Joshua's day; which did not, however, indicate that God did not care, or that it made no difference whether it was obeyed or not. Men get the false impression that when a wrong is done in the name of God if universally ignored, is not binding. Israel's carelessness and disobedience was marvelous; only more marvelous was God's loving forbearance in that He yet blessed them, notwithstanding their shortcomings. The sincerity of these Bible-students is seen now in that they forthwith addressed themselves to obey the long-neglected commandment.

The Attitude Toward God's Word.

Our attitude toward God's word indicates our attitude toward God Himself. If we are interested in Him we are interested in His word; if we have little time and place for it in our lives, we have little place for God. Who despises the word, despises God; who loves and respects God, loves and reverences God's word. What place does the Bible occupy in your life?

(Concluding Lesson 11)

(Sabbath and First Day of Week.)

day specially marked in the New Testament for Christian assembly and partaking of the Lord's Supper (Acts 20:9; 1 Cor. 16:1, 2). There is not a single instance of a distinctively Christian assembly on the Sabbath. The Church of Christ never met on the Sabbath day. If the Lord's Day of Rev. 1:10 is a day of the week, it was the first day of the week. On that day He arose victorious; and on that day again and again He appeared to His disciples. The Sabbath, the seventh, is the rest-day of the old creation; the eighth day (even in the Old Testament types) is the day celebrating the new beginning, the resurrection life. We do not observe it as the Jews did the Sabbath, neither as to manner or purpose. It is to the Christian the day of worship and Divine service.

THE THIRD LORD'S DAY LESSON OF DECEMBER.

Lesson 11.

December 16, 1917.

NEHEMIAH ENFORCES THE LAW OF THE SABBATH.

Golden Text: "Remember the Sabbath day to keep it holy." Exod. 20:8.

Lesson Text:* Neh. 13:15-22; Memorize vs. 17, 18.

15. In those days saw I in Judah some men treading winepresses on the sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day; and I testified against them in the day wherein they sold victuals. 16. There dwelt men of Tyre also therein, who brought in fish, and all manner of wares, and sold on the sabbath unto the children of Judah and in Jerusalem. 17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. 19. And it came to pass, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath: and some of my servants set I over the gates, that there should no burden be brought in on the sabbath day. 20. So the merchants and sellers of all kind of wares lodged without Jerusalem once or twice. 21. Then I testified against them, and said unto them, Why lodge ye about the way? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. 22. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to thy loving kindness.

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See notes for general teaching regarding the Sabbath-law and our relation to the same.

Verse 15. What was done openly and in Jerusalem on the Sabbath-day? What did Nehemiah do first? What had God taught on the subject? Deut. 5:12-15 (many other references).

Verse 16. To what sort of men was this evil (in part) traceable? Were they of God's people or outsiders?

Verse 17. Did Nehemiah begin with rebuking the poor common people, or the men higher up? Did he smooth their sin over with pretty words, or did he call it by its right name?

Verse 18. What was one great cause of all the calamity that had befallen Jerusalem in the past? (Jer. 17:27; read the whole passage, 17:19-27). What was Nehemiah sure that their present course would result in?

Verse 19. Did Nehemiah stop at preaching and rebuking? Have we any such right as that? (Ans. Except in case of children whom Christian parents or guardians are commissioned to train, we have no orders to force any one to do right.)

Verses 20, 21. How did the Sabbath-breakers then try to circumvent the law? Did Nehemiah suffer it?

Verse 22. What orders did he give to the Levites? What must they do before they could rightly keep the gates? For whose honor's sake did Nehemiah do all this?

From that time forth came they no more on the sabbath. 22. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to thy loving kindness.

NOTES ON LESSON 11.

The Sabbath-Day.

The Sabbath was the seventh day (Saturday) and no other. The Sabbath was never "changed" from the seventh day to the first. The doctrine so common in Christendom that the Ten Commandments are binding on us, but that the Sabbath was changed from Saturday to Sunday; and that it does not matter so long as one day out of seven is kept, is absolutely false, and as untenable as it is false; and offers the strongest foothold to the misguided Seventh-Day zealots who are everywhere disturbing the

minds of Christians with their law-doctrines. No—if the Ten Commandments are binding on us, then we must certainly keep the seventh day. It is here denied that the Ten Commandments are binding upon us, and that we must keep the seventh day or any other in place of it.

1. Christians are not under the law but under grace. They have died to the law, have been duly buried, and have rose again unto a new life. (Rom. 6:4; Gal. 2:19; Col. 2:12, 16, 20). The law has jurisdiction over a man only so long as he liveth—no longer; and we are “made dead to the law through the body of Christ. (Rom. 7:1-4). The law holds authority over men in the flesh; but we are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in us. (Rom. 7:5; 8:9). We are not under the Ten Commandments or any other part of the law. (Col. 2:10-17).

2. But, we are asked, why then do we keep nine out of the ten commandments written on the tables of stone? We do not. We keep none of them. What we do we do because Christ has taught us to do it. If we do not kill or steal or bear false witness, it is not because the Ten Commandments prohibit it, but because it is contrary to the law of God in Christ Jesus to usward, and to the law of the Spirit of life in Christ Jesus, and the teaching of Jesus Christ our Lord and Head. We do not do anything because the Law demands it, nor abstain from doing anything because the Law forbids it. We live in another sphere, under another and different control. And we have no orders whatever from the Lord Jesus Christ or His apostles to keep the Sabbath in this dispensation.

3. We are told, however that the Ten Commandments stand apart from the rest of the Law, and that they comprise “the moral commandments,” that is requirements which are in themselves right, and which must be binding in every dispensation always and everywhere. This also is untrue. On the one hand the rest of the Law contains many “moral” requirements which are not found in the Ten Commandments; and on the other hand the Ten Commandments contain at least one precept which is not “moral” but “ceremonial,” namely the Sabbath requirement. Here is the proof; a moral commandment is universally binding and cannot be nullified under any circumstances, not even by God Himself. For example, it would not be possible for God to make it right to tell a lie under any circumstances, for lying has always been, always will be, wrong, and God could never authorize it. But the Sabbath commandment could be set aside under circumstances: if an ox or an ass fell into a ditch, it could be pulled out on the Sabbath; and by Jesus’ own word the priests in the temple also profaned the Sabbath and yet were guiltless. (Matt. 12:5). Clearly then the Sabbath commandment is not a “moral commandment.”

4. We are taught that we are delivered from the whole law and law-dispensation, the Ten Commandments being expressly referred to. See 2 Cor. 3. The “ministration of death written and engraven in stones” which “passeth away” 2 Cor. 3:7-11, is the Ten Commandments, the epitome of all the law. An effort has been made to make this refer to the writing on the plaster-covered stones which were set up under Joshua at the entry of the promised land. (Deut. 27:2-4; Josh. 8:32); but the context of 2 Cor. 3, shows that he is talking about Moses and the two tables, not about something that occurred under Joshua a long while after Moses’ death.

6. On Mount Sinai the Ten Commandments were given. They form the essence of the covenant of Mount Sinai (Deut. 4:13) which is cast out with all its adherents. See Gal. 4:21-31.

The First Day of the Week.

These facts are sufficient. It remains only to state the ground upon which Christians keep the first day of the week. If it should be told us that the Roman Catholic Church (or the Emperor Constantine of Rome) “changed the Sabbath to the first day of the week—we must class it at once among commonly current misconceptions. What Constantine did was simply to sanction and adopt for the nation the day which had been long previously kept by all Christians. And why did they keep it? Presumably for the same reason that we keep it today—namely, because this is the

(Concluded bottom page 510.)

THE FOURTH LORD'S DAY LESSON OF DECEMBER.

Lesson 12.

December 23, 1917.

ADVENT OF THE MESSIAH.

Golden Text: "For there is born to you this day in the city of David a Saviour who is Christ the Lord." Luke 2:11.

Lesson Text: Matt. 2:1-12. Memorize verses 1, 2.

1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, Wisemen from the east came to Jerusalem, saying, 2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship Him. 3. And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5. And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah,

Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor,

Who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. 8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child: and when ye have found him, bring me word, that I also may come and worship him. 9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10. And when they saw the star, they rejoiced with exceeding great joy. 11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him: and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Verses 1 and 2. On what quest had these "Wise-men" or Magi come? How did they know that the great King of the Jews had been born? For what purpose had they come?

Verse 3. How did Herod feel when this came to his ears? Was that natural? How did all Jerusalem feel? How should they have felt? Luke 2:11.

Verse 4. Whom did Herod assemble? What did he ask them? Why did he ask them? Had the Old Test. scriptures told anything of a great Christ (Anointed One) that was to come? (Isa. 9:6, 7; Ps. 2).

Verse 5. Did they have any trouble answering Herod's question? How did they know Christ would be born in Bethlehem?

Verse 6. What had the prophet said? Did they take him just at what he said? Were they right in so doing? If they had been as careful and faithful in all the prophecies would they have failed so badly? (Acts 13:27). How should we take the prophecies? What is said of this "governor" who should come out of Bethlehem? Was He a true shepherd to His people?

Verses 7 and 8. What was Herod's secret motive in making these inquiries? What did he charge the Wise-men to do?

Verses 9 and 10. Had they lost sight of the star for a time? How did they feel now when they saw it again? Whither did the star guide them? How did the zeal and gladness of these strangers compare with the attitude of Christ's own people? (John 1:11). Was not this an indication that the Gentiles would more readily receive Christ than Israel would? (Matt. 8:10-12).

Verse 11. Was it likely a very fine house where they found the infant King, or did Joseph and Mary look like royalty? But did that dampen their faith and enthusiasm? (2 Cor. 5:7; Isa. 53:2). What offering did they bring? (Comp. Isa. 60:6).

Verse 12. Why did they evade Herod on their return?

NOTES ON LESSON 12.

The decadence of Israel's faith and hope became manifest when the Magi came in quest of the new-born King. Not only had these strangers shown more interest in the coming King, and had therefore caught His sign in the sky while the King's own people were as yet in ignorance of His arrival—but when they had come their long journey and announced their object, all Jerusalem was troubled! Has it now come to that!

THE FIFTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 30, 1917.

GOD'S REDEEMING LOVE.

Golden Text: "With the Lord there is mercy and with him is plenteous redemption." Ps. 130:7.

Reading Lesson: Psalms 123 and 124.

Lesson I. Psalms of Deliverance. Psalms 83 and 126. What is the Golden Text of this Lesson? Ps. 126:5. Is that true of every sort of sowing?

Lesson II. Returning from Captivity. Ezra 1:1-11. Recall what God said to Jeremiah (Jer. 1:12). How was it now accomplished? Is Prov. 21:1 true today?

Lesson III. The Temple Rebuilt and Dedicated. Ezra. 3:8-13. Turn to Haggai 2:3, 4—what contact has that with this lesson?

Lesson IV. Ezra Returning from Babylon. Ezra 8:21-32. Why did Ezra undertake the perilous journey without military convoy and protection? What protection did he ask and obtain?

Lesson V. Defeat through Drunkenness. 1 Kings 20:1-21. What accounted in part for Benhadad's overbearing attitude and miscalculated counted in part for Benhadad's overbearing attitude and miscalculated con-

Lesson VI. Nehemiah's Prayer. Neh. 1:1-11. What condition of prevailing prayer is mentioned in the Golden Text, 1 John 3:22? Look at the next following verse and 1 John 5:3.

Lesson VII. Nehemiah's Prayer Answered. Neh. 2:11-11. Do you think Nehemiah fulfilled the conditions of acceptable prayer? When and where did he offer a prayer without spoken word and of only a moment's length?

Lesson VIII. A Psalm of Thanksgiving. Ps. 103. What five great "benefits" are mentioned in verses 3-5? Did you ever receive them? If not, why not?

Lesson IX. Nehemiah builds the Wall of Jerusalem. Neh. 4:7-21. Nehemiah shows us what faith does in times of difficulty.

Lesson X. Ezra and Nehemiah teach the Law. Neh. 8:1-18. Recall the circumstances and note how great a change had come over them since Jer. 36:21-25.

Lesson XI. Nehemiah Enforces the Law of the Sabbath. Neh. 13:15-22. What would you answer a man who asserted that the Sabbath-law is binding on us today? Why do Christians meet on the first day of the week, and what for? Acts 20:7.

Lesson XII. Advent of the Messiah. Matt. 2:1-12. Relate the facts very briefly. What does Gal. 4:4 say?

REVIEW OF THE YEAR.

The lessons of the first six months of this year covered the Gospel of John; those of the latter half were in the Old Testament, following the history of Israel from Isaiah's call (Isa. 6) to the captivity and on to the Restoration. Nehemiah is the last word of the Old Testament history.

The theme of this final review-lesson is "God's Redeeming Love," and that is indeed the sum of all the lessons we have had this year, and constitutes the whole theme of the Bible.

THE FIRST LORD'S DAY LESSON OF JANUARY.

Lesson 1.

January 6, 1918.

JOHN PREPARES THE WAY FOR JESUS.

Golden Text: "Behold the Lamb of God which taketh away the sin of the world." John 1:29.

Lesson Text:* Mark 1:1-11; (Read Matt. 11:7-19).

1. The beginning of the gospel of Jesus Christ, the Son of God.

2 Even as it is written in Isaiah the prophet,

Behold, I send my messenger before thy face,

Who shall prepare thy way;

3 The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight:

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5 And there went out unto him all the country of Judea, and all they of Jerusalem: and they were baptized of him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. 7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I baptized you in water; but he shall baptize you in the Holy Spirit.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. 10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: 11 and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

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case of others? For what then was He baptized? Matt. 3:15; John 1:31-34. Verse 10. Who saw the Holy Spirit descend upon Jesus? Who else? John 1:33, 34. Did the Spirit abide upon Him? To what purpose? Luke 4:18-21; Acts 10:38. When do Christians receive the (indwelling) Spirit? Acts 2:38; 5:32; Gal. 3:26, 27 with 4:6.

Verse 11. What word of assurance and approbation did He receive from God? When do we become sons of God? John 1:12; Gal. 3:26, 27. Is Jesus the Son of God in a sense higher and distinct from our own sonship? John 1:18; 3:16.

Verse 1. What are the fundamental facts of the gospel? 1 Cor. 15:1-4. What part of the gospel have we here? (Comp. Acts 10:37; Heb. 2:3). What the meaning of "gospel"? Acts 13:32, 32.

Verses 2-4. Who came even as it was written in Isaiah? What was it that was written of him? Taking the first quotation (v. 2) whose messenger was John? (John 1:6). Before whose face was he sent? Look up Mal. 3:1. What sort of voice did Isaiah hear and tell of 700 years before? Comp. John 1:22, 23. How did John prepare the way of the Lord and make His paths straight? What was the main subject of his preaching? Can the Lord find easy entrance into the hearts of a repenting people? Comp. Rev. 3:19, 20. What was the blessing to those who in penitence submitted to John's baptism? What is said of those who refused? Luke 7:30.

Verse 5. Did John's work meet with much response? What did those who were being baptized do?

Verse 6. Whom did John especially resemble? 2 Kings 1:8. What connection between John and Elijah? Luke 1:17; Matt. 11:14; 17:11-13.

Verse 7. Of whom did John before bear witness? Acts 19:4. How much greater than John was this One? Why? See John 1:15, 29, 30.

Verse 8. What greater baptism would He and He only, be able to perform? Did He ever perform it? Acts 2:33; 11:15, 16. What baptism was it He charged His apostles to perform? Matt. 28:19, 20; Acts 10:47, 48.

Verse 9. Did the baptism of John mean the same thing in Jesus' case as in the case of others? For what then was He baptized? Matt. 3:15; John 1:31-34.

Verse 10. Who saw the Holy Spirit descend upon Jesus? Who else? John 1:33, 34. Did the Spirit abide upon Him? To what purpose? Luke 4:18-21; Acts 10:38. When do Christians receive the (indwelling) Spirit? Acts 2:38; 5:32; Gal. 3:26, 27 with 4:6.

Verse 11. What word of assurance and approbation did He receive from God? When do we become sons of God? John 1:12; Gal. 3:26, 27. Is Jesus the Son of God in a sense higher and distinct from our own sonship? John 1:18; 3:16.

THE FOUR GOSPELS.

The year begins with the study of Christ as He is set forth in the shortest of the four gospels: the gospel of Mark. The four gospels are not exactly biographies. They record only the chief facts of the life and person of our Lord Jesus Christ, and a careful, God-ordained selection of His words, works and incidents of His ministry. "The evangelists (Matt. Mark, Luke, John) never describe Christ—they set Him forth. They tell us almost nothing of what they thought about Him, but let Him speak and act for Himself." "What is important is that through these narratives we should come to see and know Him whom they reveal." ("Scofield Bible").

Their Purpose.

The plainly told purpose of John's gospel (20:30, 31) is also the purpose of the other three. All four were written "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." "Dost thou believe on the Son of God?" "Who is he, Lord, that I may believe on him?" (John 9:35, 36). The gospels answer the latter question; and thus comes faith in Jesus. (Rom. 10:17).

Differences in the Four Gospels.

These four records are independent and faithful testimonies. Matthew, by his much appeal to Old Testament scripture, and by other marks, indicates that he wrote for the Jew. "Mark" bears evidence of having been written for the Romans; "Luke" for Greeks, or for Gentiles generally; but John for all. Each emphasizes one of the striking features of Jesus' person or office. "Matthew's is the gospel of Israel's Messiah, the promised and predicted King. . . . Mark's is the gospel of the Servant of Jehovah, the mighty Minister of God, who does God's will perfectly on earth. The keyword is "straightway," a term which describes activity and energy in the prosecution of the work given Him to do. . . . Luke's is the gospel of (the Man) the Kinsman Redeemer, whose compassions go out to all sorts of people, whose pity is as wide as the race of man. . . . John's is the gospel of the Son of God" (Moorehead). His royalty, obedience, humanity, Deity, are thus set forth by the four respectively. John gives them all full expression while specially dwelling on His eternal Being and Divinity.

"The Beginning of the Gospel of Jesus Christ."

The word "gospel" means "good tidings." "Jesus" is the Lord's personal human name, indicative of the great task He should accomplish; "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." (Matt. 1:21.) But "Christ" is an official title, the Greek form of the Hebrew title Messiah, the Anointed One. Notice the distinction in Acts 17:4 and in 1 John 5:1. A true faith confesses that the Man Jesus is the Christ. 1 John 3:22. This is an important point in our day.

According to Mark the beginning of the gospel is not found at the birth of Jesus. . . . but from the time when John began to baptize, and when Jesus began to show Himself. . . . It is indeed the habit of the apostles to represent the publication of the gospel as historically commencing at the same point of time. Acts 10:36, 37; 13:24." (Bernard).

John the Baptist.

Have you read Jesus' estimate of him in Matt. 11:7-19? Though equal to the greatest of those who are born of women, John himself declared himself unworthy to stoop down to untie the shoe-latchet (which was the meanest slave's task) for the Lord. The Lord Jesus' superiority rests on His eternal priority. (John 1:15). For His goings forth are from everlasting. (Micah 5:2). In Luke's gospel we find the fullest account of John the Baptist's birth and life; in John's gospel the fullest record of the testimony he bore to His Lord.

A Few Questions.

What is the purpose of the four Gospels? What the special features of each one? What does the word Christ mean? What true confession underlies the Christian faith? What can you tell of John the Baptist?

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