

WORD AND WORK

INDIA'S PRAYER IN SONG.

By W. Hume McHenry and S. O. Martin.

The Lord of Glory cometh,
With all His angels bright;
Then be ye ready for Him,
Before the coming night.

Chorus.

"From unreal to the real,
From darkness to the light,
From death to life immortal,
Lead us to mansions bright."

The light of day is dawning,
For those who love His name;
Then why neglect the fallen,
To save them Jesus came.

Three hundred thirty millions
Dumb idols are all vain,
They ne'er can save a sinner,
From all his guilty stain.

Why stand ye idly waiting,
His coming draweth nigh;
Then help the dying nations,
To meet their Lord on high.

From Ganges' rolling waters,
Comes India's call today;
Come over now and save us,
O come, O come, we pray.

O distant Brother, Sister,
Will you now hear our call;
That daily goeth upward,
Unto the God of all.

Written in Bendala, India, Aurangabad District, December 27, 1917, while on an evangelistic tour among the native brethren. The words quoted are found in one of the Hindoo Sacred Books. It may be sung to the tune, "Stand up, Stand up for Jesus."

"The primary purpose for which the church exists in the world is to go into all the world and make Christians; and Christians are made by imparting the Gospel. It won't do to try to make the world righteous first and Christians afterwards."

WORDS IN SEASON.

R. H. B.

WHAT THE CHURCH OF CHRIST TEACHES.

A number of reports have it that certain preachers have testified to officials of exemption boards that *the church of Christ* teaches no such doctrine as that a Christian must not go to war. The question has therefore been raised what the teaching of the church of Christ on this subject is.

The church of Christ has no authority or doctrine of her own. The Roman church lays claim to the power or delivering authoritative and even infallible dictums, and infallible interpretations of scripture; and her hierarchy frames the official statement of the church's belief. But the church of the New Testament has no doctrines of her own. The authority is all vested in Jesus her Head and Lord. The church teaches nothing of herself, makes no laws and neither originates any truth, nor by her endorsement authorizes any doctrines. In this the church of Christ differs from all the human-creed organizations. Her one appeal is to the word of God; her one creed the apostles' doctrine. What she is to believe and to promulgate is not hers to decide, it is already laid down for her in the unalterable gospel (Gal. 1:8, 9), in the authoritative teaching of the Lord's inspired ambassadors. She can only accept it. The members of the church may now and then differ as to the import of the apostles' teaching; some may pervert it, some may ignore it and disobey it; yea, even a majority may be thus guilty, without in the least affecting the Standard, or altering the true doctrine. The question then resolves itself into this: not "what does this or that preacher say about the position of the church of Christ" (for that settles nothing); but, "What has Christ and His apostles taught the church to do in regard to engaging in carnal warfare?" As we read on the railroad tickets that "the employees of this road have no authority to alter these regulations"; so the members of the church, individually or collectively, have no right or power to alter "the faith that was once for all delivered to the saints." (Jude 3). Even the apostles themselves had no such power. (Gal. 1:8; 2 Cor. 1:24). What then is the church's teaching? For lack of space we cannot quote but must contend ourselves with these citations, which the interested can and will look up: Matt. 5:38-48; 7:12; 10:16; 26:51, 52; Luke 6:32-36; 93:54, 55; John 18:36; Rom. 12:17-21; 1 Cor. 6:7; 1 Cor. 13; Gal. 6:10; 1 Thess. 5:15; Heb. 12:14; 1 Pet. 2:20-24; 3:9-12; 1 John 3:16; Rev. 13:10. The member of the church of Christ who in the light of these words of God yet engages in carnal warfare and violence, and teaches men so, must do it upon his own responsibility: for we shall each of us give an account of ourselves before God; but let him not presume to speak for the church of Christ.

If then we are asked whether we "belong to an organization whose creed or principles forbid our participation in war," the answer of the Christian must be given in accord with the inspired words above cited, which stand written in our one and only Creed. If we are asked when this organization to which we belong adopted this creed the answer must be, When Jesus through His apostles committed it to His church. The same divine Creed will safeguard the obedient Christian's attitude toward the government; for he is taught therein that it is not his province to pass judgment upon the course and policy of the powers that be, to criticise the government under which he lives, but to show due honor and respect, to pay taxes, to render service, to conform to the laws, and, *under God*, to obey the government in all things. That is where the church of Christ stands.

PEACE AGAINST PACIFISM.

The Christian is a man of peace, for His Lord is the Prince of peace. He loves peace, prays for peace, follows after peace; and *on his part* ("as much as in you lieth") he lives peaceably with all men. But he is not what is called a Pacifist. If he understands his place and his calling he will not think of trying to dictate to the world and its governments what policy and course to pursue. That does not belong to his province. Moreover he is apt to be clear-headed enough to perceive that for the people of the world, the "dwellers on the earth," as the Bible calls them, Pacifism is a vain dream, a mirage of the desert, absolutely impossible of attainment. "Whence come wars and whence come fightings among you?" asks James of the fleshly-minded; "come they not hence, even of your pleasures that war in your members?" The way of fleshly human nature evermore and inevitably issues in strife. It is only the fruit of the Spirit which is "love, joy, peace," that brings assured peace with it; and this Spirit is the one thing "the world cannot receive." The kingdoms of the earth are composed of men in the flesh; and the aggregate is no better than the individual, but rather intensifies the individual's characteristics. Only those are "*not in the flesh*" in whom the Holy Spirit dwells; and only those who are of Christ Jesus have crucified the flesh. (Rom. 8:9; Gal. 5:24). As for the men and the kingdoms of the world, when the lion no longer stalks after prey; when the eagle foregoes his flight; when the fish of the sea shall be converted from swimming; when grapes are gathered from thorns or figs from thistles, then also, and not until then, will the natural man live in peace. For he is of his own nature. "The way of peace have they not known." (Rom. 3:17.)

Moreover under the circumstances it cannot be. The worldly kingdom that wants to have and hold a place in the sun, and enjoy the control of the earth, must fight to obtain and to defend the coveted advantage. The kingdoms of the earth, in blood are they born, in blood-shed they go down. The Lord Jesus Himself declared this as the inevitable rule for the kingdoms of the world:

"If my kingdom were of this world," he said, "then would my servants fight." (John 18:36). It could not be otherwise. In the prophetic symbology the world-kingsdoms are represented as wild beasts. (Dan. 7). If some idealistic nation should endeavor to maintain itself without armament or conflict, it would, like a lamb among wolves, but make itself a prey for others. If Jesus Himself had a kingdom of this world, His servants would have to fight. But now is His kingdom not from hence.

AFTER ITS KIND.

On what principle could we bind upon the kingdoms of the world the code of conduct outlined in the Sermon on the Mount and elsewhere in the New Testament, which is applicable, not to the fallen fleshly man, but to men who are regenerated, who are born of God, who have the Spirit, who are made partakers of the Divine nature? But the position of the Pacifist who is in the world and of the world, and wants the enjoyment of the world's blood-won privilege and power without war, is the most unreasonable. The governments are quite right in this—the Pacifist benefits in no wise, and only weakens the government's hand.

"It is folly," says Booth-Clibborn, "to ask any creatures, human or non-human, to submit themselves to any other laws than those which naturally belong to their sphere, the 'world' in which they live. It would be folly to ask worldlings to adopt Christian peace principles while living in a state of sin, rebellion, and war against God. . . . False remedies only increase the disease by setting up fresh irritation in the system. False hopes lead to violent reaction, and multiplied fears. False peace invariably engenders real war. The temporary suppression or compression of sin only causes an increase of its explosive force. Sin can never be its own remedy. Corruption can never be its own cure. The drowning man cannot save himself by taking hold of his own hair. The drunken man cannot wheel himself home in a barrow." By which he means not only that war belongs inevitably to the world and the flesh, but also that "peace on earth, good will to men" can never be born out of the carnal carnage of worldly conflicts.

SONS OF PEACE.

Christians are not pacifists. Their refusal to participate in war rests upon one ground only: they belong to the kingdom of Christ. Their Lord personally owns them; to His orders alone are they subject. They are not of the world even as He is not of the world. They are not in the flesh but in the Spirit, for they have "put off the body of the flesh;" have been buried to the old life and standing; have been raised as new creatures in Christ, unto a life in the Spirit, for the Spirit dwells in them. They cannot, must not, engage in that which is contrary to God's Spirit, will, and teaching. On the other hand, they claim no abiding city here: "They look for one to come." On the earth they hold in principle, and often in actual fact, the position of "strangers and pilgrims." Of the governments of the earth they

(as in Paul's example) ask only the protection, which in its own interest any government feels bound to give, for law and order's sake, even to strangers. To the government (whatever government he is under) the son of God renders obedience "for the Lord's sake" in every ordinance and requirement—always with this proviso of course that he cannot fall down before Nebuchadnezzar's image, or worship Cæsar, or do *anything* at his government's demand his Lord has forbidden him, though he be cast into the fiery furnace. But he will render all righteous service, pay taxes, tolls, customs, tribute; show honor and respect to those who are in office; be quiet, law-abiding, faithful. But his citizenship is in heaven. From thence (not from any development here below) he looks for that better Day, and the coming of His Saviour, and the Reign of Peace, when the kingdom of this world shall become the kingdom of the Lord and of His Christ, and the knowledge of Jehovah shall cover the earth as waters cover the sea. This is the position and this the spirit of the Christianity set forth in the New Testament.

BLOOD-TAX.

A recent writer* takes the true and enlightening position that no man's life is really his own. If he is a man of the world, his life belongs to the worldly rule, his government, his country; and at its demand must be laid down. If he is the Lord's, he has been bought with a price, and his life belongs to Jesus Christ, and must be surrendered for Him. His life belongs either to the king or to the *King*. "The Continental doctrine of the blood-tax," he says, "is right and true doctrine for worldlings. It fits the facts. It is the only one corresponding to reality. The Conscription System is supreme consistency. It is a doctrinal expression of one of the final necessities in a fallen world. Non-apostolic anti-militarism is deadly heresy, for it is supreme selfishness. Is a man then to enjoy in selfish ease the 'liberty' purchased by the blood of others? . . . Blood was shed for me, and can I refuse to shed my blood for others? Nay, war is right. If you are a worldling you must practice worldliness, if you are honest. *Its* highest expression is war. Unless you have become dead to the world in the death of Christ, and lost to the world by heavenly citizenship, then is it not mean, is it not cowardly, is it not selfish, to escape military service? It is your duty to be faithful to your church, which is the world, and to your doctrines, which are worldly, and to pay the blood-tax in war. Shall others go to fight your battles while you enjoy peace for worldliness, and a life of indifference toward the unspeakable woes under which the world groans?" The reader will understand that this is spoken relatively, and applies only to those who are of the world. Should they shirk the logical issue of their own chosen course and position as people of the world? But to the Christian, on the other

*Arthur Sidney Booth Clibborn, in a little volume entitled. "Blood against Blood" which is by all means worth reading.

hand he says, "Ye are not your own! You owe a blood-tax to your cause! You are blood-bought! And at what a price! This is true of the Christian in the highest and fullest sense; and when he realizes that he owes to all his fellows all that he has received of God through the blood of Christ, then he will be gladly willing to pay the blood-tax, if need be, not as a soldier who kills, but as a missionary and a martyr." This is scripture and good sense, so evidently that it needs no discussion.

It furthermore serves to recover again a clear-cut distinction which is almost lost. He represents the European War-lord laughing at the scruples of certain foreign statesmen:—"You fancy you can have worldliness without war? Absurdity! You have foolishly allowed your statesmanship to be tainted with Christian peace heresies. They are all right for fools who are willing to die for Christ, an invisible King. I am a visible one. I only accept as much of Christianity as can be made to fit with my throne, court, ball-rooms, arsenals. Christianity, like all else must serve my ends. Fire is good as a servant, but objectionable as a master.' And all worldly powers do feel Christianity to be fire. . . . True Christianity is heresy to the worldly and their kings. Worldliness is heresy to the Christian and to his King. All that is required is for each to be true in his own sphere. The worldling must be true to blood-shedding principles and doctrines, the Christian to those of the shed Blood."

THE DEATH BATTALION.

The name has become familiar since in Russia's extremity certain military companies had formed (a female corps among them) who went into the conflict with the foregone intent to die. They did not, of course, purpose to *throw* their lives away, or to sacrifice them unnecessarily; for that would be no gain to their country for whose sake they had made their vow; but not to spare themselves, not to seek safety, shelter, quarter, when the need was to fight, but unmindful of certain death to hold their post and do their duty. This, after all, is the only true soldier spirit. And I am now speaking of the soldiers of Christ. Those who have before counted all the possible cost of the service of Jesus and have summed it up and have laid their lives upon the altar as a foregone sacrifice, these can be *trusted*. Nor for fear nor favor will they fail of their part. They will not be ashamed of the gospel, nor shrink from any of its consequences. "But I hold not my life of any account, as dear unto myself," said Paul, "so that I may accomplish my course, and the ministry which I received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24). He belonged to the Death-Battalion. The implication further is that if he did not belong to it he could not accomplish his course, nor discharge the sacred trust which the Lord committed to him "to testify the gospel of the grace of God." No preacher can. Those who have an eye to saving their lives will keep a prudent distance from the real firing line; will more or less dexterously avoid suffering and want and shield

themselves from dishonor and reproach. They will know how to make friends with the enemy, how to combine godliness and gain, how to compromise judiciously between vital alternatives, how to be non-committal when they ought to speak out at any cost: "only that they may not be persecuted for the cross of Christ." They will attack cautiously, they will fight tamely; they will oppose the world, the flesh, the devil flabbily—or not at all. But Paul "shrank not." His life was already forfeited to that Lord who had loved him and given Himself for him. Into the front-line trenches, into the face of all that men and Satan could do, and through the world's opposing line, he carried desperately his triumphant gospel—and *took the consequences*. What some of these consequences were may be seen in 2 Cor. 11:23-27. When death came at last he viewed it with equanimity—had he not long since reckoned upon it? Had he not long before died? My brethren—only the Death-Battalion, the Lord's Death Battalion is the hope of the church today, and our own hope is bound up in it. *Let us join it.*

LET IT COME.

One thing is becoming more abundantly evident: that as the awful conflict of the earth is raging ahead for a decision, there is a struggle in the spiritual world also that travails for a decision. All things are restless, unstable, and seeking for an equilibrium. It will not be found till the issue is accomplished. The Lord has once again taken His fan in His hand. A separation is taking place—not outwardly, but inwardly. The earnest and true can no longer tolerate on their own part a compromising Christianity. The worldly, the money-loving, the pleasure-loving, the seekers after the honor and favor of the world, cannot withstand the world's pull in these awful days, and dare not or will not oppose it. He that is filthy is being made filthy still; he that is holy, holy still. Today Jesus calleth His own sheep by name and leadeth them out. Sooner or later they will be divided in every church-household, into two incompatible camps—the worldly and the godly; the chaff, and the wheat. The division will be sharp and clean. It will be clearly manifest that he that is not *with* Christ is *against* Him (Matt. 12:30) and that there can be no middle ground. Such an internal cleavage is soon followed by an outward separation. I look for federations, a general pooling of churches and religious interests, and amalgamating of organizations on a basis of compromise. It has already begun in many quarters. I look, on the other hand, for a drawing together of the sheep of God—the few (alas) who will love Him with a love incorruptible, whom He knows and has marked as His own. Let it come! But where shall *we* stand? Grant us mercy, O God, to be found among the faithful, who loved not their life unto death, when Jesus comes!

WORD AND WORK

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

Entered at Louisville, Ky., Post Office as Second Class Matter.

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Subscription Seventy-five Cents a Year
In Clubs of Four or More Fifty Cents Each
Single Copies Ten Cents

VOL. XII.

APRIL, 1918.

No. 4.

NEWS AND NOTES.

Three "received the word" and were baptized at the Highland church, Louisville, March 24.

"We look for Brother Janes Tuesday. Two confessed the Savior last Lord's Day, and we look for three or four others next Lord's Day."—Stanford Chambers, New Orleans.

Those who are so kind as to send us suitable names of prospective readers to whom we may mail sample copies help us greatly in the extension of the Magazine.

The Louisville churches are anxious to serve the soldier boys at Camp Taylor. Letters from Kentucky, Indiana or Illinois readers who have soldier friends here will be turned over to interested Christian workers, if addressed to the WORD AND WORK.

A sister asks to borrow the book Eunice Lloyd. Can you spare it?

Brother H. C. Shoulders, a faithful and beloved man of God, appeals on behalf of the work of restoration of primitive Christianity in the city of Lexington. A little flock composed chiefly of poor working-people, have been gathered together and are now in need to meet payment on their recently purchased house of worship—a very modest house, formerly a dwelling, but good and sufficient for the present high work and purpose to which it is devoted. The help is needed by the 3rd Lord's day of April. Address contributions to H. C. Shoulders, Box 194, Sellersburg, Ind.

In regard to certain notices derogatory to L. R. Patmont, which lately appeared in a certain brotherhood paper—the circumstances are known to us to be so peculiar that we would advise all brethren to suspend judgment adverse to Brother Patmont until an *impartial investigation of the facts* can be had.

The Portland Avenue Church, Louisville, has received a number of members by primary obedience to the gospel in the last few weeks.

When subscribers send a dollar bill for renewal—as many do—expecting to be marked up “one dollar’s worth” they should say so; otherwise, we credit them for only one year.

“I preached three times yesterday. Morning and night here at Stanford; at Lancaster, in the afternoon. One baptism yesterday.”—Augustus Shanks.

“We have moved here to be of greater use to the church. One baptism last Lord’s day.” H. C. Hinton, Avon Park, Fla.

Contributors and correspondents will please notice the change of Address, of Dr. and Geo. F. Armstrong-Hopkins, W. Hume McHenry and Nola Hiler McHenry, and S. O. Martin, from Satara, Satara District, Bombay Presidency, to Aurangabad, Deccan, British India.

In March we began putting out an 8-page monthly pamphlet called Truth for the Times. It consists of 8 eight pages taken from this Magazine—such matter as is most suitable and timely to pass on to others. We can furnish 500 copies (not less) any month or *each* month at \$5, with your church notice printed to order on the back if desired. Already, two churches use 500 each month regularly. 1,000 copies cost \$7.50.

“We are having large attendance each Sunday at Love Ridge. The brethren at Fairview are working hard to strengthen the cause. Fairmount brethren are taking a big part in the Bible Lessons each Wednesday evening. Large audiences continue at Russell Schoolhouse. Results are beginning to show at Antioch. I will preach at Van Buren the fifth Sunday of this month.” R. A. Craig.

Philip Mauro’s book on Baptism, from which D. H. Friend quotes in this issue, is obtainable from this office for 50c, and worth every cent of it.

C. C. Merritt reports two baptisms by himself at Eden Prairie and two by Brother Wm. J. Campbell, at Downey, in the Iowa field. Brother Merritt is requested by some of the brethren at Davis City to work among the soldiers at Camp Dodge, Des Moines, and asks prayer for guidance in deciding.

By accident Brother J. H. Lawson’s notice and appeal was omitted and lost last month. It was regarding his most laudable and worthy undertaking at Camp Bowie, Texas—the erection of a Christian Tabernacle for the spiritual help and blessing of our boys and all the boys to whom the benefit of such a house devoted to the work of spreading the Word of God can be extended. About \$3,000 are needed. \$1,700 have already been received. The balance must be and surely will be forthcoming. Send contributions to J. H. Lawson, Camp Bowie Fund, Continental Bank and Trust Co., Ft. Worth, Texas. The bank will place the money to the credit of this fund. This is not only a worthy appeal, but an urgent one.

OUR TIME IS ALSO HIS.

STANFORD CHAMBERS.

The world has made money the measure of everything and its use therefore becomes very nearly a true index to a Christian's spirituality and faithfulness. Again, it requires money ordinarily, to promote even scriptural enterprises, their success and extent being determined by the amount of money put into them. Missions fail for means withheld. So I cannot refrain from saying here that if all, or even a majority, of God's family would cease robbing God and pay the tithe of their prosperity there would be enough for all the work and the workers, and neither would there be any among us that lacked. Why do they not do it? Is it because of unbelief, distrust, the love of money or a lack of teaching? Who is responsible for the great lack?

Yet money is not the only thing. One might give the tithe and fail to give his heart as indeed it would be possible for one to give all his goods to feed the poor and have not love. There are those who would "buy off" from other duties, especially personal work. Some undeceived by riches and not greedily of filthy lucre may give up money to the Lord much more readily than they can give time. Christian stewardship involves not only money but time as well, and for both we shall render an account. Both belong to God and are given us of Him. With both we are to glorify Him. As all the steward's money is to glorify God and the tenth to do so in a special way, so all his time is to glorify Him and the seventh thereof is to do so in a special way. One day in seven is the Lord's day. Many church people fail to render to God the day that is God's and so rob God and defraud their own souls as well.

How much of the first day of the week is the Lord's day? Catholics answer, the hour of early mass; many Protestants answer, the hour between eleven and twelve. Many others take the whole day for themselves. God's faithful steward renders the whole day unto God and reaps the richer and holier joy.

It does take time to be holy. It takes time to read God's word and to pray. It takes time to win souls or to minister to the sick and needy. Set apart therefore, on your weekly program, the whole of the Lord's day as His, and let nothing interfere with your so rendering it. On your daily program put Bible reading and prayer. Thus you shall see how the Lord can bless the remainder of your time as He never could before.

The questions and notes on the Lord's Day Lessons, running in the back of this magazine, are not only helpful from Sunday to Sunday, but they will form a permanent and complete commentary on the gospel of Mark, as the Editor is covering every verse. We are glad they are being used more and more extensively, both as they appear in the Magazine and in the Leaflet form prepared for quantity use in schools.

THE USE AND PURPOSE OF UNFULFILLED PROPHECY.

E. L. JORGENSON.

Whether or not we shall preach the unfulfilled prophecies is not a matter for us to decide. God Himself decided that long ago. It is not even left for us to discuss whether we *may* do so or not, for we *must* do so or disobey God. At least this is true if the unfulfilled prophecies are a part of the Word; and no one I suppose, will have the hardihood to deny that they are. For Paul in the scriptures by the Spirit has said, "Preach the Word"; he has set us the good example of declaring "the *whole* sounsel of God." Jesus also has said that "Man shall not live by bread alone but by *every* word that proceedeth out of the mouth of God." So then the preaching of unfulfilled prophecy comes under the general direction, "Preach the word." Of course we have no authority to speculate in this realm any more than in any other department of The Word; but we do have the right to elucidate, illustrate, and enforce in our own language (that that is to "preach," not merely to quote) the sense of the written Word in this department precisely as we do in other fields of scripture.

Not only does the preaching of prophecy come under the general direction to preach the Word, but it comes under *specific* instructions also—as if God had foreseen the need of calling particular attention to this duty. Thus we read, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed as unto a lamp shining in a dark place" (2 Pet. 1:19). And again, "Ye should remember the words which were spoken before by the holy prophets"—we should not only know them but we should *remember them* (2 Pet. 3:2). Other scriptures of this sort would be those for instance, in which the book of Revelation are urged upon our attention (1:3; 22:16). It is a motto among us that we should do whatever God commands, if for no other reason, then just *because* he commands it. If then we could see no underlying reason or purpose in teaching this part of the Word, no good result to be obtained by so doing, it would behoove us still to do it faithfully—or give up the plea, "Do what God says because He says it"—yea, even if it were as arbitrary a requirement as baptism seems to be, and even if it were to put us out of harmony with some good people; because God *does* command it.

But the case is not so. There *are* reasons, *revealed* reasons; there *are* purposes and uses good and sufficient; and to these uses and purposes we shall now address ourselves:

1. One purpose of unfulfilled prophecy is to establish, strengthen and confirm faith, whenever the thing predicted comes to pass. "I have told you before it came to pass, that, when it is come to pass, ye may believe." John 14:29 (cp. John 13:19; 16:4). Whether the prediction was uttered in our own

hearing, as in the case of the disciples, or whether it was uttered hundreds of years earlier and recorded for us, makes not a bit of difference in effect. The only requirements being that we shall know the prophecy was uttered *before* the event it predicted (that is that it is truly prophecy and not history), and that it shall be fulfilled in our lifetime. On the same principle those predictions which were both *uttered and fulfilled before our time*, such as the destruction of Babylon, of Nineveh, and the dispersion of the Jews, form a mighty argument for the inspiration of the scriptures and go a long way toward establishing faith. Those *uttered before, but fulfilled in our time*, are however the most potent of all in this class; for of them we are *sure* that they are not history but truly prophecy; and these impress us most powerfully because they come to pass under our own observation. But let it not be overlooked that such predictions must be known and grasped beforehand in order to have their full effect. The Savior clearly contemplated that His disciples should understand beforehand in the passages cited under this head.

2. Another use and purpose of unfulfilled prophecy, and a very considerable one too, is that by it we may warn and stir and move men to godly living on the strength of what it predicts. The third chapter of 2 Peter illustrates this fully. That chapter might be called, "The appeal to a godly life on the ground of unfulfilled prophecy."

Peter's purpose is to remind believers of the words spoken by the prophets and the commandment of the Lord Jesus. The particular thing of which he would remind them is the promise of the Lord's coming and related events. He stops to meet the sceptic's sneer, "Everything is going like it always did, why look for His coming?" answering it by reminding them that so it was also in Noah's day; and then suddenly came the end of the world—the end of *that* world, by water. The same word which brought water then, will bring fire in its time. Then he takes up the believers's difficulty—"why is the Lord so long in coming?" It may seem long to us, it is not long with the Lord; with him a thousand years is as twenty-four hours to us. Then mark the appeal of verses 11, 14 and 17: "Seeing that these things are thus all to be dissolved," "Wherefore seeing that ye look for these things," "Ye, therefore, beloved, knowing these things *beforehand*," "What manner of persons ought ye to be in all holy living."

Every *modern* appeal is likewise based on unfulfilled prophecy. You cannot get ten steps without it. Everybody preaches it. Whenever we appeal to heaven, to glory, and reward; whenever we threaten with hell and the wrath to come; yea whenever we say that Jesus is coming, or make *any* statement concerning things to come, we make use of unfulfilled prophecy. Every book in the Bible contains some of it, and most of them abound in it. Indeed very few chapters are without it; and everybody,

everybody—even of those who preach against preaching it, preaches it. Why then, so much noise against using unfulfilled prophecy? No one can move any one to do anything without motive, and it is hardly too much to say that all motive power, at least of that kind that appeals to the alien, lies in the unfulfilled prophecies. I do not mean in the prophetic books alone, but in the predictions scattered throughout the entire Bible; whether they be promises of reward for well-doing or threats of punishment for evil-doing.

We hear much talk nowadays about preaching the essentials and leaving other things alone—at least if they cause disturbance (of course it is a simple matter for men to see to it that they *do* cause disturbance whenever they choose to do so); but have the brethren quite overlooked the fact that whatever motive is required to lead a man to take the *essential steps* is also essential to his salvation. We are agreed that the essential steps are three say, or four? Very well then, let us hasten to agree also that whatever hope, warning or threat is necessary to make a man take those steps is also necessary to his salvation. *No one has really preached "the essentials" until he has preached whatever it takes to move men to take the essential steps.* This point is of great importance and it is one that is being very generally overlooked. Whenever the brethren begin really to ponder it, all talk about preaching the essentials and leaving unfulfilled prophecy alone will cease. Then we will be down to rock bottom in all our discussions; then the question will be stripped so we can handle it; then instead of a mere charge that Brother So-and-So is, contrary to scripture, preaching things in the realm of unfulfilled prophecy which, though they may be true, are disturbing the churches, we shall have what may be really a very proper charge, namely, that Brother So-and-So is preaching things in the realm of unfulfilled prophecy, which are *not* true. And this can then be taken up for investigation in brotherly fashion.

3. A third use and purpose of unfulfilled prophecy is to put a lamp into the believer's hand so that he may not stumble. The first verse of the sixteenth chapter of John is exceedingly significant. "These things have I spoken unto you that ye should not be caused to stumble." Glance over "these things" which the Savior had spoken to the eleven. They are predictions for the most part—predictions of coming persecution, of the coming Comforter, of the witness the eleven were to bear. Read on into chapter sixteen; see how He speaks to them of things whose "hour" had not yet come (16:4), unfulfilled prophecy! That is unfulfilled at that time. And spoken for the express purpose that the disciples should not stumble. A knowledge of prophecy then keeps disciples from stumbling! Without it they are in danger of stumbling! That is a rather "practical" effect, is it not? Let us connect with this passage another one: "We have the word of prophecy made more sure; whereunto ye do well that ye take heed as unto a lamp shining in a dark place" (2 Pet. 1:19). If ever

a pilgrim on a strange road of a starless night needed a lantern the Christian needs a lamp for the trip he has never made before; a lamp *that shines ahead* too, ahead where the road lies. The "word of prophecy" is that lamp. Not a lamp like the 12th of Romans telling him what to do; but a search-light that shines ahead pointing out in advance such things in the future over which he would be likely to stumble without that light. Hosts of people are stumbling now for the lack of this lamp. As a case in point, read this letter which appeared in The Sunday School Times some time ago:

"I want to ask you about this war. It has completely upset my faith and confidence in God's lovingkindness and tender mercy. I have given up my Sunday school class after a thirty-five year's tenure. I felt I had no message for the men. . . . I was seventy-four years old on the 19th of this month. I am not sorry that I am near the end of life. The woes of this world are too terrible to bear. I never had anything to affect me as this war has done."

Here is a man who stumbled for no other reason so far as his letter reveals than that he was without the light of unfulfilled prophecy. Who shall say that if this man had known the revealed truth concerning the last days beforehand so far from stumbling on account of the war he would actually have waxed stronger in faith as he saw the very things coming to pass which God had centuries ago predicted. But he had evidently been fed by the "Peace, Peace, where there is no peace" prophets, until he believed the Gospel would gradually sweep in every man and nation, before the Savior's coming, that this was God's purpose in this age, and that the church militant was about to become also the church triumphant in the earth. And now with the collapse of European civilization goes the collapse of this old man's faith.

"He (the Spirit) shall declare unto you the things that are to come." John 16:11.

"Behold, I have told you beforehand." Matt. 24:25.

CHRISTIAN STANDARD ON THE "MANIFESTO."

Our readers will be pleased to see in the following exchange of letters with the Christian Standard, how heartily that able and influential journal grants the right of free, full, and fair, friendly discussion of *every* theme, including the Second Coming; and that with equal readiness the possibility of fellowship in spite of those differences which may arise in such discussions is allowed—especially when the differences do not directly affect our congregational practice. Reference is made in these letters to an article too lengthy to reprint in this limited space; but the letters will be easily understood without that article. The first letter, dated Feb. 9, is addressed to the Standard's editor-in-chief:

"Dear Brother: I trust you will not feel that I intrude if, in the friendliest spirit, I come to you for information in regard to your article, "The Second Advent," in the Standard of January 19. You publish first the "Manifesto," signed by G. Campbell Morgan and others; and, following that, the "Protest," signed by P. T. Forsyth. I notice that you do not, in your remarks, necessarily endorse either one; and if neither the "Manifesto" nor the "Protest" represents your "own personal views," I congratulate you upon the fairness shown in publishing them both.

Furthermore, if I understand your sentence concerning which I ask information (below), I also agree with every statement made in your remarks:

That the law of liberty holds good throughout the question of the Second Advent;

That an *exaggerated emphasis* upon the subject is likely to cause a lessening of interest in more important and vital considerations;

That the time when our Lord may come matters little if we are found doing His work when He arrives—doing the work is the all-important thing:

That this world is sure to end for each one of us in a very short time, whether it ends for all of us at the same time or not;

That speculations as to the exact date of the final consummation may be interesting and not entirely profitless, but they should not be allowed to interfere with the program of active service which our Lord has given His followers.

With these statements I agree. Your one remaining statement is: "We presume no advocate of the Restoration claims that any particular theory of it (Second Advent) which we may accept should be imposed upon others." If you here mean that "the law of liberty" which, as you say, "holds good throughout" this question, permits of the free discussion, both public and private, of the theme, and of a friendly comparison at any time of what believers have learned, or think they have learned, in God's word about it; but that, on the other hand, this "law of liberty" permits also the fullest fellowship in all Christian work and service *despite* any differences on the subject, that they may be so discovered—if this is your meaning, I agree with this statement also. In other words, I understand that you would encourage free, full, fair, friendly discussion on any theme; but that, alongside of this, you would also encourage friendliness and fellowship in spite of such differences as do not affect our practice. Am I right about this?

In quoting your statement, with which I agree *per se*, I have underlined the word "exaggerated" and the word "if." An exaggerated emphasis is certainly out of order upon any subject. The Bible proportion is the right proportion. As to the statement "the time when our Lord may come matters little if we are found doing His work when He arrives"—that is true; but how much hangs by that little "if." Will we be found doing His work when He comes unless we are stirred by that blessed hope to do it? (1 Thess. 1:9, 10). Waiting, watching, looking, longing, hoping, praying—these are Bible terms setting forth the believer's true attitude with reference to that day. Hope is essential to salvation and to service (Romans 8:24) because it *moves* men to take the essential steps and to live the abiding life. Therefore, to say (you do not say it but you seem to lean that way), "It does not matter about the future; God will take care of that," and similar utterances—does not that beg the question? Is it not like saying, "It does not matter about the steam, just so the train makes its 60 miles an hour"; "I would not wind the clock, just so the hands tell the time"; "It matters little about the gasoline; just so my automobile takes me there and back"; "Why concern ourselves about the dynamo, just so the light shines." Truly, it does not matter about the future at all—if, when Jesus comes we are found doing His work; but upon that "if" hangs much.

Fraternally,

E. L. JORGENSON."

To this letter of inquiry came the following cordial reply, dated February 22:

"Dear Brother Jorgenson:

Your letter of February 9 has been handed to me for reply, inasmuch as I am the author of the article on "The Second Advent," to which you refer.

After reading your letter carefully I do not see anything in it which I cannot heartily endorse, nor do I see anything in my article which conflicts with it. I certainly agree with you that a great deal is involved in the word "if," to which you make special reference in your letter. We cannot insist too earnestly upon the necessity for being prepared at all times for the coming of our Lord.

With kindest wishes and thanking you for your letter, I remain,
Yours cordially, F. D. KERSHNER."

LOSING GRIP ON GOD.

E. L. J.

Some things said by Fred B. Smith of New York, in his Louisville address, March 10, are well worth passing on. Mr. Smith is not a preacher in the sense that he is salaried for that purpose. He is assistant to the president of the powerful Johns-Manville Co.—a business man who pays his own way. He gives the larger part of his time to religious work, however, as member of the Federal Council of churches. Many will remember him as a leader in the Layman's Missionary Movement, and as one of the greatest speakers to men in this country.

His theology is liberal, too liberal. He is conservative, neither in his preaching nor in his religious practice. He is no ascetic by a long jump, but more willing "to attend a feast than a fast any day"; but he knows religious conditions; he knows the ministers of this land better perhaps than any other one man in America," and he knows church conditions through and through. Coming from such a source, these utterances are significant and arresting. Surely when so broad-minded a man as Mr. Smith is let to utter them out of deep conviction and concern, it is time for us all—especially those half-converted, scarcely saved Christians who are ever wobbling back and forth across the line between the world and the church—to "sit up and take notice."

"We are in danger," says Mr. Smith, "of losing grip on God. I back that statement up with these three reasons:

1. Religion is becoming an old, old story. Familiarity breeds contempt; we do not appreciate what is near at hand. Half the preachers in this country are on the verge of nervous prostration from trying to impress the people that religion is the biggest thing in the world. You have heard it all your lives until it has lost its edge with you.

2. A cry for cheap fun is sweeping the country. The nation is drunk on pleasure and is living in the glare of 10-cent fun. The pleasure-craze is sapping all power of serious thought. You cannot build a nation on rag-time music and cheap picture shows. The new man who is coming to run Kentucky will not be found at the 5 and 10c picture show.

3. We are in danger of forgetting God in this war. War is not ennobling; war is demoralizing, degenerating and brutalizing. War has its genesis in hell.

“But would it be a serious thing if we should forget God? Yes, because:

1. Any man who loses his grip on God is in danger of his morals. I have never been a libertine but I would have gone down a dozen times except for the saving grace and keeping power of God. Don't risk the moral strain of the next ten years without the sway of God in your life.

2. Any man who loses his grip on God is in danger of his life. That is, of missing the purpose and usefulness, and all that is worth while, in this life. Twenty-nine years ago I was a traveling salesman in the Dakotas. Just to pass away the time I went one night with some companions to a billiard hall. I played billiards all night and the next morning I said, “I will make myself the champion billiard player of America. What an ambition! On that very day I was converted, joining the Christian Church. I then saw the littleness of my former ambition. God takes the smallness out of a man's life and make a man big.

3. Any man who loses his grip on God is guilty of America's greatest sin. Not drunkenness, not immorality, not murder; but *ingratitude* (Romans 1:21). I knew two young ladies, daughters of a Baptist minister. Years ago the father died and a rich, but uneducated and plain-mannered man loved and married the widow. He lavished his wealth upon the girls. He sent them to school, took them around the world and gave them the advantage of the highest culture. And then in their power they turned and broke his heart. More than once I have seen the old man rise from the table without touching his food, the tears streaming down his cheeks because of their cutting remarks about his plain manners and language. If they had been boys, I would have felt like putting my heel on their necks. That is ingratitude. But what shall we say of the man who forgets God? All you have and are, and hope to be, you owe to God; life, breath and all things. Therefore, the man who forgets God is guilty of the greatest ingratitude, America's greatest sin.”

GEHAZI, THEN OR NOW.

Gehazi is a particular reproach upon the true doctrine of God. He had been most intimately associated with the very mouthpiece and fountain of the true faith, having been, the prophet's body-servant for no one knows how long. If there is anything in that religion (so the world reasons) it would certainly have told on Gehazi, who has seen and heard God's prophet day and night for years. But Gehazi is no better than others. In fact he is worse than many others, even of the heathen themselves, being false, selfish, calculating, greedy. It seems that he is in it for what he can get of it in whatever way. If Elisha were a prophet of the true God, and if the word of God from the prophet's mouth were such a great and powerful thing; if, as they say, the truth is known by its fruit—the prophet's doctrine would surely have had some effect on one who was nearest to it and had the full benefit of it all.

Alas Gehazi! How much of what Elisha has done to exalt God's truth and of all that God has done through him, hast thou undone! But yet will the word of God vindicate itself in that an utter stranger shall find healing and cleansing through this word thou has dishonored; whereas by this same word the world's leprosy shall be fixed upon them as a curse, incurably, for ever!

R. H. B.

PHILIP MAURO ON BAPTISM.

D. H. FRIEND.

For some years I have enjoyed reading the writings of Philip Mauro. When I heard recently that he had written a book on the subject of Baptism, I was, of course, eager to scan its pages. In his treatment of this much debated theme, he seems not to care so much about the theories and dogmas of men but what does *God* say, and is it said in such a way that we can understand. He has but little time and patience with arguments based upon "questionable analogies and far-fetched inferences." His treatment, in regard to the Subject, Mode, Design and Administrator, is unique and forceful, leaving the reader but little room for doubt.

The following quotations are designed simply to show the author's earnestness and the importance he attaches to the subject:

"There is much conflict of opinion among teachers in regard to baptism . . . The existence of such conflict is, by many teachers, made an excuse for avoiding the whole subject. But it furnishes on the contrary, a strong reason why every believer should settle the matter for himself, upon his knees, seeking God's mind about it as expressed in the Bible. We should enquire whether there be any valid excuse for the existing conflict. Baptism was included among the few and simple instructions which the Lord gave to His disciples on parting with them, and which were to be carried out by them in all nations of the world, and in all the days of this long age. (Matt. 28:19-29). Did He then leave one of those important commandments in such obscurity that there is valid reason for differences of opinion about it? Such a thought could not be entertained for a moment. The trouble must be in ourselves. Evidently there was no uncertainty about it at the beginning; for when Peter said, "Repent, and be baptized every one of you," there was no hesitation as to what should be done. For it is written that "then they that gladly received his word were baptized." (Acts 2:38-41). The plain simple words which the Holy Spirit has used when speaking of baptism itself give all the needful information, and in such a manner as to be easily understood by plain, simple people."

"In these pages we have sought not to give *our* opinion of the importance of baptism, but to allow the Scriptures to tell what is its importance in *God's* estimation. We attribute no virtue at all to the rite. The virtue lies wholly in *obedience*. Let us not forget that it was a single act of disobedience, in regard to what was seemingly a matter of little consequence, that caused the ruin of the human race, and filled the world with wickedness and misery. (Rom. 5:19). It must needs be, therefore, that the disregard of a command which the Lord has made so prominent, and has connected so closely with His work of Redemption, will result in consequences of the utmost gravity to those who disobey."

“THOUGHTS WORTH WHILE.”

D. H. F.

The following extracts are taken from the *S. S. Times*, one of the best papers which comes our way:

“WHERE IS YOUR FAITH?”

Is your faith the kind that Jesus wants you to have? That was a searching question He asked the disciples after the storm, “Where is your faith?” In a forceful sermon upon this text, a minister recently said that the faith of the disciples was doubtless in their boat. Our boat is the circumstance in which we are trusting—gentle breeding, a good bank account, position, health and strength, the helping hand of friends, or what not. When these fail, we think we are sinking. Then the disciples doubtless trusted in themselves, as we are prone to do, too. Peter was a pretty good pilot and James and John were nimble in reefing sails—until *that* storm came. Up to this time they had never seen a ship filled with water but that it sank. That was a law of nature. They could not conceive that it could be reversed and they trusted in it. They altogether forgot that Jesus was always superior to circumstances, that he was God manifest in the flesh and was greater than themselves, and that he as the Creator of natural law could easily reverse the laws he himself had made.

LIGHTENED LIVING.

Shadows are not meant to live in, but to turn away from. In the corner of an old-time garden a quaint sun-dial bears the inscription, “Face the sunshine and the shadows will fall behind you.” The sunshine Light of this world is Jesus. That is why we are to “remember Jesus Christ” and “look unto Jesus.” Shadows cannot exist in the full Light of his presence. All our burdens will be lightened as we live in his Light.

HOW THEY HEAR.

If any man hath ears to hear, let him hear. “Yes, I always go and help mamma when she calls me—if I hear her,” answered a small but honest maiden when questioned concerning her obedience. “But sometimes I like to play pretty far off, where I can’t hear her.” Many older ones obey God’s call to service in much the same way.

IF TOO BUSY TO PRAY.

He departed into the mountain to pray. Speaking on the point that Daniel, though a very busy man, found time to pray, D. L. Moody said: “I am reminded of the words of an old Methodist minister, ‘If you have so much business to attend to that you have no time to pray, depend upon it you have more business on hand than God ever intended you should have.’”

FIRE AND FUEL.

When a man gets on fire for the Lord, he must be careful to get fuel for his fire to burn,—and the right kind of fuel. Otherwise his fire will burn wildly and without helpfulness to any one.

But on the other hand there are those who have plenty of fuel, and fuel of the right sort, yet who are not burning it; and their fuel does neither themselves nor anyone else good. A Christian preacher has said keenly, of spiritual fire and fuel: "Fire without fuel has given us fanaticism. Fuel without fire has chilled us with formalism. But fuel on fire, harnessed and handled with heaven-sent wisdom by the Spirit, generates the forces to light and moves the machinery of the church." The Word of God is the best fuel for us to feed our heaven-given fire. That, with commonsense, will keep up from fanaticism. But years of thorough-going study of the Word of God, *without* the fire that comes only through the surrender of the life to His mastery, will neither light nor warm ourselves or others. May we let our Lord bring his fuel and his fire together in our life,—that others may see a burning bush that is not consumed.

THE NEEDLE'S EYE.

J. EDWARD BOYD.

"The passage in Mark 10:25 refers to the "needle's eye," which was the small gate or wicket at the side of the big gate at the entrance to the city wall. When the gate closed for the day, all entrance had to be gained through the small gate, and to a loaded camel, or indeed to anybody of considerable size, passage was impossible."

This explanation from the *Christian Herald* is offered with positive assurance, as if there could be no doubt of its correctness, yet we are inclined to think that it owes its acceptance chiefly to that disposition of the human heart which seeks to evade the full force of the Lord's teaching on this subject. For can we be so sure that this declaration, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God," does not have its most obvious meaning? And that Jesus did not have in mind a common, or ordinary needle? Certainly in the absence of any hint that He meant a small gate, we must face the possibility, yea, the probability, that in presenting such an explanation we are weakening the force of the illustration and encouraging a hurtful error.

And that it is an error seems clear when we examine the passage with care. If Jesus had in mind the small gate near the large one in the wall of Jerusalem (which is the usual contention, I think), should He not have said, "*The* needle's eye," instead of making it indefinite? Again, how should we account for the great surprise on the part of his disciples, who were *astonished exceedingly*, in their wonder and amazement, exclaiming, "Then who can be saved?" But surely a fatal objection is found in the reply of Jesus: "With men it is impossible, but not with God: for all things are possible with God." For it is said that to a loaded camel passage through the wicket was impossible; without his load the camel could get through—that was *possible* with men.

Consider, too, that Jesus does not say, "a loaded camel," but simply "a camel." The disciples evidently understood that He spoke of something to them impossible, which is clearly implied in their question; and it is as clearly seen in His answer that their understanding was correct.

Indeed we have here a most solemn warning from Jesus to those who are, or would be, rich. It is given with unmistakable clearness and strong emphasis, and surely it is poor business to try to weaken its force. It does not render the rich man's case altogether hopeless, as seven the disciples to whom it was spoken first thought, for Jesus gives the assurance that it is not impossible with God. By His grace even a rich man can be saved. But his position is one of extreme danger; for he who possesses riches is very likely, even unconsciously, to trust in them. Many years ago a cold wave swept over Florida, destroying hundreds of splendid orange groves; men who the day before had been rich awoke to find themselves poor; as a result many committed suicide. The event showed wherein they trusted; their wealth was their God. How difficult it is to reach such men with the gospel of life!

To the wealthy ruler, a man of splendid character, Jesus had said: "One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." That was his test. He must decide between two—his possessions or Christ. "And he went away"—to his possessions. The lure of wealth was too strong. But "he went away *sorrowful*;" he really longed to be with Jesus, to follow him; it caused him pain to leave, but he was not willing to pay the price. Just one thing kept him away from Jesus—his riches. Then it was that the Lord turned to His disciples with the startling declaration, "How hardly shall they that have riches enter into the kingdom of God." What a powerful grip does wealth get on the human heart!

Suppose this test should come to you—or to me? Would we, too, go away sorrowful? "Oh, you say, "Jesus does not require me to give up my wealth." No? But if He did! Would you be willing to lay all aside—to follow him? As a matter of fact, the possession of wealth, or the opportunity to gain it (which amounts to the same thing), is attended with grave responsibility. It is both a danger and an opportunity: a danger, for because of it we may go away from Jesus; an opportunity, for with it we can be useful in His service. And surely, if we do not use it for him, it will lead us away from him. "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition." (1 Tim. 6:9.)

"Were the whole realm of nature mine,
That were a present far too small
Love so amazing, so divine
Demands my soul, my life, my all."

NOT ASHAMED OF THE GOSPEL.

CHARLES M. NEAL.

"For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written. But the righteous shall live by faith."

"FOR"

Paul was not ashamed of the gospel. He was glad to tell the story of the Christ who was crucified between two thieves and buried in a borrowed tomb. Not that he wished to dwell on this further than to pave the way for the great fact that "he hath been raised from the dead." Paul's gospel is concerning a resurrected Christ through whom people may receive the remission of sins. He assigns his five-fold reason for not being ashamed of the gospel.

1. "IT IS THE POWER OF GOD."

The gospel is power—it is God's "dunamis"—God's dynamite. Power is what people are continually seeking. Who is ashamed of power? But the "dunamis" of God is more powerful than any power of man. It has reference especially to "miraculous power (usually by implication a miracle itself.)" The Panama Canal is one of the greatest achievements of man. It was built at the cost of sixty-seven tons of gold and two thousand one hundred and sixteen tons of silver, and thousands of lives. Dynamite made this great work possible, as much as twenty-four tons being used in a single blast. Swing around the circle of human achievement and see what power is displayed. Yet all this power is not as great as God's power which He has bound up in the Gospel. Who is he that is ashamed of such power?

2. "UNTO SALVATION."

No one is ashamed of power, yet it may be we are ashamed of the use made of it. Perhaps no generation has seen such display of power, which man has forced from the natural world, as this generation. But to what end is this power directed? We must say, though shame-facedly, that the greatest powers possessed by man are now combined and directed toward destruction. The wise man has said, "God hath made man upright; but they have sought out many inventions." Eccl. 7:29. The word translated "inventions" means "war engines." Man at present has turned these powerful war engines against himself. But this power of which Paul says he is not ashamed is not to destruction but "unto salvation." Let the man be ashamed who is ashamed of such mighty power directed toward such a worthy end.

3. "TO EVERY ONE."

We have seen that there is no reason to be ashamed of the gospel for it is power—the power of God—and is greater than

any or all the powers of man combined. And the end toward which this power is aimed is the highest conceivable. Yet, if the gospel included none but the rich, educated, moral and respectable, white people I would be ashamed to preach it. But no one has any reason to be ashamed of the gospel at this point for it is offered to "every one." "Go ye into all the world and preach the gospel to every creature." Again, "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." It is "Whosoever will," "to every one."

4. "THAT BELIEVETH."

The gospel is the power of God, it is unto salvation, and is offered to every one. But it could be all that, and still be beyond the reach of the multitudes. Let me illustrate. The liberty bond is a great power, its ultimate aim is for good—"to make the world safe for Democracy"—and it is offered to every one. But many who so regard the Liberty Bond do not have one in possession. Why? Because the condition could not be met; they did not have the money. Paul could not have said, "I am not ashamed of the gospel for it is the power of God unto salvation to every one that will pay five thousand dollars." If God had imposed such a condition in the gospel I would have to seek the rich when I went forth to preach, for I would be ashamed to preach salvation to a people who could not meet the condition. But thank the Lord no such condition is imposed. The Lord says "to every one that believeth." Any rational person can "believe." There is no condition in the gospel but what can be met by the poorest of the poor. For this cause I am not ashamed of the gospel.

5. "THEREIN IS REVEALED A RIGHTEOUSNESS OF GOD."

If the revelation of the gospel were only a better law than that which came through Moses, I should still shrink from the declaration of it because of man's inability to obey it. The "righteousness of God" revealed in the gospel is not the righteous character of God, for that was revealed in the Old Testament (Ps. 145:17), and was known and admitted even by Pharaoh. The "righteousness of God" revealed in the gospel is just Christ Himself. Jer. 23:6; 1 Cor. 1:30. Just what that means is well set forth in the following: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. 5:21. My sin was laid on Him when He hung on the cross and His righteousness is imputed to me because I believe on Christ. See Isa. 53:6; Rom. 4:22-25. What good news it is that a vile sinner, any vile sinner, may be seen as perfect before God. It is wonderful. It takes a miracle to do it but it is being done for many every day. The *power* is the gospel, the *aim* is salvation, the *scope* is every one, the *condition* is belief in Christ, and the *revelation* is the righteousness of God imputed unto us. Who would be ashamed of such a message of good news? Praise the Lord for such a gospel.

Portland, Maine.

AN ILLUSTRATION.

J. N. GARDNER.

It really is somewhat difficult to explain just how it is a man can never be saved by good works, and yet cannot be saved without good works; how a man may do a certain deed and receive no credit for it, while another can do the same deed and have a reward in heaven. As a means of clarifying this matter I sometimes use the following illustration: The American Government owns a certain body of land. It proposes to give this land to its citizens. Announcement is made that after a certain date this body of land will be thrown open to settlers. As long as the land holds out it is open to all American citizens. That far at least it is an universal gift. But certainly each individual must give diligence to accept that gift. The majority of the citizens of the nation are not benefited by this generous offer, simply because they do not consider it worth while to trouble themselves about going after it. Now salvation is an universal gift. It is within the reach of all. But to receive salvation one must accept it willingly. Some teach that salvation is irresistible, but a gift that is forced upon one, is scarcely a gift. The vast majority of the human family do not think the gift of salvation of enough value to receive, therefore in spite of the fact that Christ is the Savior of all men, most men will not be saved.

Individuals or institutions have the right to dispose of their property in any way which seems good to them. They may retain it. They may sell it. They may give it away unconditionally. They may give it away if certain conditions are carried out. In the case of the body of land under consideration the government gives the land. No pay for the land is expected, yet in order to test the good faith of the recipients and to indicate that they expect to make a home, the government stipulates certain conditions. They must live on the land a certain percent of each year for several years. They must put a certain amount of improvements on the place. There are likely other requirements. Now no one would say that the settlers do these things to pay for the land. All realize that it is a free gift—bestowed by the grace of the government. Yet it is very evident that good works must be done if possession of the land is retained. And fundamental to these works is faith. Faith leads the settlers to take the government at its word and submit to its requirements. Yet of course if that faith had not brought action it would have been worthless.

The application is not difficult. God promises salvation to the world. The capabilities of men and government are limited. The power of God is unlimited. He is able to save all of the world. Those who have sufficient faith haste to receive the gift of salvation. They are perfectly willing to submit to God's requirements, not for the purpose of earning salvation, but for the pur-

pose of manifesting their faith in God's grace. Thus we see how works are, and are not necessary for salvation.

Perhaps it is possible to carry the analogy still farther. When a settler goes on his "claim," for the time being it belongs to him. He has control of it and can use it, or even dispose of it. But until he has shown his good faith by living on the land for the required time he is not given a deed to the land. His possession is not sure. Drouth, floods, famine and pestilence may come but if he leaves the land he loses his claim to it. But if in spite of these difficulties, he lives out his time no foe can prevent his obtaining a clear title. After he has "proved up" the land belongs to him.

A sinner hears of the great plan of salvation which is God's gift to the world. He believes it and thinks it is worth his while to accept that gift. He submits to the requirements necessary for obtaining a claim on that salvation. Before he submitted to these requirements he had no claim on these blessings. After he has submitted salvation is temporarily in his possession, and no one but himself can prevent his obtaining permanent possession. But he must not throw away his claim. He must work out his salvation with fear and trembling. In other words, salvation is given to him for a season to test his appreciation of God's grace. If he casts it from him as worthless he is lost. If he clings to it as his choicest treasure, after this troubled life is over, eternal life will be his.

LET US PRAY.

I was so impressed by the article, "Summons of the Hour." Inasmuch as the Government calls for the bloom of mankind to battle; requires and urges the remainder to rally to the support of this war—should we not be aroused out of our stupor, awake to the urgent need of praying? Often I have prayed to God special prayers. He answered me; restored health to aged father, protected loved ones. Is not this a time for His children to offer special prayers, not only daily, but three times a day, "Evening and morning and noonday will I complain and moan." We do not hesitate to send our friend Christmas and New Year cards of greeting and good wishes sometimes, 25c, 50c cards; is there not a greater need to send them cards or notes, reminding them of God's mercy, just for the asking? "Ye have not because you ask not." It would cost only 3c. and think of the blessings, the peace. The earth would be full of His glory if all His children prayed. I had just as soon do without food as without this sweet communion. How powerful is prayer! Urge us on. Let us pray.

DAISY SCOTT OLDHAM.

Philip Mauro's tract, "Will Christ Come Again?" reviewed on page 37, January Word and Work, is simply great. Ten cents each.

BIBLE STUDY COURSE.

R. H. B.

Isaiah 40-52.

The last great division of Isaiah is ch. 40-66: The Book of Zion's Comfort and Redemption. Critics have assigned this latter portion of the prophecy to a different author, a "Deutero-Isaiah" (Second Isaiah). In the New Testament Isaiah is quoted *by name* 21 times: ten of these quotations are taken from the "former" portion (1-39); eleven from the "latter" portion. Both alike are indiscriminately assigned to "Isaiah" by the Lord Jesus and His apostles. The critics are (to put it gently) not wiser than Jesus Christ and the inspired writers of the New Testament; and this testimony of the New Testament settles the question for common Christians, and makes further proof which could be presented to the unity of Isaiah's prophecy unnecessary.

FIRST DAY: *The Message of Comfort.* Isaiah 40:1-11. The first two verses strike the key-note of the whole latter portion. A message of consolation and redemption pervades these 27 chapters. Her waiting-time, her trouble, warfare, and heavy chastisements are overpast, and the Lord turns to comfort her. Abruptly follows the voice of the Herald—familiar from its quotation in Matt. 3 and Luke 4. But has verse 5 been fulfilled? Only in a much modified sense. If the mission of the Fore-runner had succeeded, (John 1:6, 7), it would have been exactly and literally fulfilled, as some day it shall be. But John was rejected of his generation, and the world-wide blessing waits. In verse 6-8 we have a dialog (as pointed out by Moulton and others) (1) A voice of command: "*Cry.*" (2) A plaintive voice, discouraged over the extreme weakness and misery of Israel, and weary in hopeless waiting, replies, What is the use? (64:5, 6). We are like grass that grows but to wither in a day. (3) The answer: Despite all human weakness and vain hope—the word of God shall not fail of fulfillment. Therefore cry, cry! What encouragement to the preacher today! Now (vs. 9-11) a glad message to Zion: Her Shepherd-King comes. (Jer. 31:10; Matt. 2:6). These *four voices* form the introduction to this portion of Isaiah.

SECOND DAY: *The True God, fainting Israel's Rock and Stay.* Isaiah 40:21-31. Jehovah's infinite power and wisdom is held up (in contrast with the idols of the nations) that His afflicted people may take new hope, vs. 12-26. This is one of the most wonderful passages in the Bible. The force of verse 27 is that Israel has got to the point where she thinks that God has ceased to care or pay any attention to her; and that she will nevermore obtain help and vindication at *His* hands. But He has not forgotten. (49:14-16.) *Just because* she is now utterly weak and helpless (Deut. 32:36) will He rise up for her help. To the

faint—to those who have no might and resource of their own, and know it—to them He imparts power and strength. This is God's way today and always. (Matt. 5:3; 11:28). The youths and young men (representing human strength at its best) shall fail and utterly fall; but those weak ones who lean upon Jehovah, shall be more than conquerors.

THIRD DAY: *Jehovah's Challenge to the Nations.* Isaiah 41. It is a question whether verses 2-5 refer to Cyrus, the Persian King (45:1-3) whom God had destined to release Israel from Babylonian captivity. It is possible that here the one named in verse 2 is identical with Israel of verses 8, 15, in the final onslaught of the nations against them. The one whom God raises up, like Israel of old (Numbers 22:4, 6) subjugates the nations, his adversaries. (Num. 24:8). The enemies on their part (vs.5-7) make great preparations of armaments (or idols?) to meet this avenger. But God consoles His people: "Fear thou not." Note two things about this encouragement, (1) God never says merely "Be not afraid," but always gives a reason and foundation for confidence. (Comp. Josh. 1). (2) The ground of confidence is never the world's—"You are strong and great and wise"—that is, *self-confidence*; but Jacob is a *worm*. Israel's power lies not in themselves, but in God alone. Vs. 8-14 are of exquisite beauty and tenderness, and our hearts may confidently rely upon the spiritual promise that runs through, which is so beautifully gathered up in the old hymn.

"Fear not, I am with thee, O be not dismayed
For I am thy God and will sure give thee aid.
I'll strengthen thee, help thee, and cause thee to stand
Upheld by my righteous, omnipotent hand."

In verses 21-29 Jehovah challenges the idols to show their power. The specific challenge He throws into their faces is their inability to predict and bring to pass future things. (vs. 22, 23, 26). Verse 25 is again taken to refer to Cyrus. But Cyrus is also a type of Jesus Christ. With the vanity of the idols (vs. 23, 29) compare the unbelief of besotted Jews, Zeph. 1:12.

FOURTH DAY: *Jehovah's Servant.* Isa. 49. In the preceding chapter the Servant has been mentioned. The term is used, first, collectively, to designate Israel, *the nation*. To this end were they called and chosen. (43:10) Israel, however, has never fulfilled her calling; but out of her midst arises One who fills out the whole measure, the one true "Israel," THE SERVANT OF JEHOVAH, who as individual is distinguished from the nation. When this Servant is spoken of, or when the nation must be determined by the context. Here (42:1-9) it is *the Servant*, Jesus Christ our Lord. Vs. 1-4 are familiar. (Matt. 12:18-21). The Omnipotent God backs Him, and declares the Servant's office and calling. (vs. 5-7). Note how in verse 6, He is distinguished from both "the people," and "the Gentiles." God does not give His glory to "another"—a different and foreign power (v. 8);

but His Son, the Servant, is clothed in the Father's glory. (John 17:1, 5; Heb. 1:3). As a result of His work in judgment and salvation the whole earth is glad. (vs. 10-13; Ps. 96). God has indeed waited long (why? 2 Pet. 3:9); and men abused His long-suffering (57:11; Ps. 50:21; Eccl. 8:11)—but now: vs. 14-17. The servant in vs. 18-20 is again *the nation*, as also in 43:1-13.

FIFTH DAY: *Jehovah the Savior of the Servant-Nation.* Isaiah 43. For though they have failed, Jehovah does not go back in His purposes. (Rom. 11:29) Israel's day of peace and glory (through the work of the Servant) is coming. God formed them (vs. 1, 8) from the womb; miraculous from their inception in the birth of Isaac; and He formed them for what? v. 21. The wonderful promises of vs. 1, 2, have found, and will find accomplishment in Israel (Exod. 14; Josh 3; Isa. 30:27-29; Zech. 13:9) but are spiritually *applicable* to God's people always. (Rom. 15:4). (We must distinguish between the strict reference in which a statement of God's word is given, and its applicability in principle to many situations). Although God will sacrifice nations to establish Israel's place and honor in the earth (vs. 3, 4) yet His ultimate purpose from the call of Abraham (Gen. 12:2, 3), is nothing less than world-wide blessing through Israel. (Rom. 11:12, 15; Ps. 67). Verse 10 marks their high calling: they are the witnesses and servants to the one true God. (Comp. Deut. 6:4). Their impending deliverance from Babylon (vs. 14-21); but as often, the nearer horizon of the prophet's vision melts into the far horizon of the greater restoration of the latter days. (Comp. v. 18 with Jer. 16:14, 15). Their present sinful condition shall be swallowed up in Jehovah's redeeming, forgiving love. V. 25.

SIXTH DAY: *Idols and God.* Isaiah 44 to 45:13. Verses 1-5 continue the gracious predictions to Israel. First of all the outpouring of the Spirit upon them, which will work so marvelous a change in their outward and inner affairs. (32:13-18; Ezek. 36:24-28; Joel 2:28-32; Zech. 12:10). Pentecost does not *exhaust* these predictions so far as the nation of Israel is concerned. From verses 6-20, a strong contrast between the God of Israel and the idols of the nations. Again He points to His sole prerogative and power to predict the future events. (v. 7). The "sacred books" of the nations cannot do it. Mohammed wisely refrained from it in his Koran. Verses 12-20: the idol depends for its existence upon the smith and carpenter, who himself must be sustained by food and drink, or else he cannot make the idol! This and other glaring follies are due to Divine judgment. (v. 18; Rom. 1:21-23). Note carefully four statements in verse 20. The theme of 43:25 is reverted to in verses 22, 23. From verse 24 to 45:13 the prophecy is occupied with Cyrus—a sample of the power claimed in verse 7. Note verses 25 and 26. The "evil" of 45:7 is not moral evil, but trouble. Vs. 8-10 are parenthetical.

SEVENTH DAY: *The True God, Israel's Glory.* Isaiah 45:14—46:13. On account of Israel's wonderful God she will be

sought after by all nations. (45:14). Compare with this 55:5; 60:1-9; Zech. 8:20-23. Consider 2:2-4 again. Verse 15 is a very notable statement: He is an unobtrusive God: He desires to be sought and sought after. (Acts 17:26, 27; Jer. 29:13). Others may have sought Him in vain, but in Israel He is revealed and made known. (v. 19; Ps. 147:19, 20) Verse 22 explains why the desire of the nations shall be toward Israel's God. Verse 23 is quoted in Rom. 14:11. In Jehovah alone—in no other god, nor in any one or anything else shall men find their need of righteousness and strength supplied. (v. 24). The text of chapter 46 is found in 45:20, latter half. It is a contrast between the gods that *are carried* and the God who *carries us*. The climax lies in verse 7. The excellency of Israel's God lies in this that *He hears and answers prayer*. Deut. 4:7. He invites men to call on Him in the day of trouble. Ps. 50:15. But false gods cannot answer the cry of distress (v. 7), and leave their followers in the lurch. (1 Kings 18:26, 29). Therefore to Jehovah, the prayer-hearing, prayer-answering God, shall all nations ultimately turn. (Ps. 65:8; 86:7-10). He is God and there is none else beside Him, a living God who speaks of things that are not as though they were; for He purposes and brings to pass.

EIGHTH DAY: *The Judgment of Babylon*. Isaiah 47. Babylon was the city that was to hold Israel in captivity. Verse 6 explains why Israel fell into her hands. Comp. Ps. 79 and 137. Her pride goes before her fall. vs. 7-11. She trusted much in her occult arts, but they could not save her from God's stroke. Recall chapters 13, 14, and read Jer. 51.

NINTH DAY: *Israel Rebuked and Consoled*. Isaiah 48. Empty profession, vs. 1, 2. Verse 8 seems hard, but see Deut. 29:4, and Ezek. 20. He will do much for them *for His Name's sake* (v. 9; Deut. 32:26, 27; Ezek. 36:20-23, 32) for they are His people and His good Name is bound up with them. After all, what an advantage to be numbered with the people of God! Them He chastens and refines (v. 10) and bestows loving care upon them *for His Name's sake*. (v. 11; Ps. 23:3). Verse 13 is a wondrous picture of His greatness and power; the Universe rises to its feet and stands at attention when He speaks to it. This again to reassure them of His power to deliver. vs. 14, 15. In verse 16 we have a peculiar pre-intimation that it is Jehovah who sends Jehovah—the Father, the Son. Comp. Zeph. 2:8-10. Memorize vs. 17, 18. Comp. Deut. 5:29. In vs. 20, 21 he calls out their liberation from Babylon.

TENTH DAY: *The Servant of Jehovah and Redeemed Zion*. Isaiah 49. The Servant speaks in verses 1-4; Jehovah replies in vs. 5-13. Zion utters her hopeless grief in verse 14, and is reassured by Jehovah (on the ground of the Servant's work). On verse 1 see Matt. 1:21; Luke 1:35. What a failure His work seemed to be; but in exact contrast with Israel's despondent speech, 40:27, is His confidence. Jehovah assures Him that His obedience in tears and blood would result not only in Israel's re-

demption, but of all nations. Verse 6 is quoted in Acts 13:47. His rejection is plainly foretold in verse 7, as also His exaltation. Verse 8a is quoted in 2 Cor. 6. With v. 8b compare 42:6. All the earth will be glad when Israel is blessed. (Rom. 11:12, 15). Verses 14-16 are beautiful and tender. There follows a wonderful prediction of Jerusalem's Restoration. How men can interpret this as having reference to the church, is inconceivable. The spiritual lesson underlying, is of course always applicable to God's people, and to the church today; but the prophecy is of Zion, once sinful, now pardoned; once desolate, now repopulated and prosperous; once outcast, now honored and glorified. The restoration from Babylon under Cyrus does not even faintly answer to these predictions.

ELEVENTH DAY: *Jehovah's People and Jehovah's Servant.* Isaiah 50—51:8. The purport of 50:1-3 is that for no lack of love on His part was Jehovah's people put away, nor for any lack of His power left unredeemed. On verse 1, comp. Jer. 3:8—Israel, but not Judah, was formally "divorced." From vs. 4-9 the Servant speaks again. He is the God-instructed Teacher. His ear was fully open to God's word; and vs. 5, 6 shows the result to Himself. This is always true: a faithful reception of the Word separates a man from the world, and soon brings the world's hatred and persecution on him. (John 15:19; 17:14.) Verses 7-9—the Servant's sustaining confidence. Alluded to in Rom. 8. Verse 10 is great. Are you in the dark? Trust and obey, and all will come right. In 51:1-3 the point is that as God could raise up the whole nation out of a man and woman who were "as good as dead" (Rom. 4:19) He is equally able to comfort and restore desolate Zion. As to verse 7, are the sort of people described likely to come in for reproach and revilings? Why should they not mind it? Verse 8. Cp. v. 6; 1 John 2:17; Ps. 37.

TWELFTH DAY: "*Awake, awake!*" Isaiah 51:9-52:12. The prophet views "the arm of Jehovah," long listless, awakening for the redemption of Zion and her children, 51:9-11. Verse 11 is identical with 35:10. How they have trembled at man, and forgot their God who is able to save. Vs. 12-16. Jerusalem is now called to awake out of her death-stupor in which she lay, drunken with the "bowl of the cup of staggering" received at Jehovah's hand, v. 17. Comp. 40:1, 2. Here is her word of comfort: vs. 21-23. See Micah 7:9. Mark "no more" in verse 22. Has verse 23 been fulfilled? 52:1, 2 is wondrous sweet. Contrast 47:1-5. Note in verse 3 that they shall not pay for their land and restoration when God restores them: it will be God's free gift of grace. an amazement to the nations. Ps. 126. What is more beautiful than verse 7? (Quoted in Rom. 10). The watchmen whose eyes have failed in looking for the dawn (Ps. 130) now cry aloud: "Jehovah returneth to Zion." He has made Himself manifest in the eyes of all nations in the redemption of Zion. (vs. 8-10). Verses 11, 12 were literally fulfilled in the first return from Babylon. (Ezra 1).

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"To bear witness to the Truth is the highest service we can render to the world." ** A denominational church contriouted \$42,170.00 in a year and spent more than half of it on missions and benevolences.

About 40 years ago Nyassaland in Africa had no commerce except the slave trade. Five years ago imports and exports amounted to \$2,230,000.00. ** Not long ago Korea had no dealings with the outside commercial world, but business followed the missionaries until their foreign trade for a single year amounted to \$26,000,000.00.

• Missionary work is good business as well as good religion. ** Unless we give as much for others as for ourselves are we not selfish? especially when we have been blessed so many times and John Heathen hasn't. ** Christianity is an unselfish religion.

The wails from India are very far apart now. ** Bro. McHenry reports a remittance as failing to get to him. As I keep a copy of the addresses, amounts, etc., sent to India, it is easy to get a duplicate draft and send a new "exhibit." ** The way those boys at Camp Travis, Texas, roll up the missionary shekels shows their hearts to be right on this matter.

If the Lord were to settle our eternal destinies on the basis of our attitude towards missions in foreign lands, how much better would our souls fare than those of the heathen? ** Bro. Jelley is reported as wishing funds to come home on. If there is no objection I will turn over what I have on hands for him and helper to work for that end.

India rubber and khaki dye were discovered in an African mission. ** Does your neighbor have a criticism on the multiplication table? He could as well object to that as to missionary work. In either case he kicks against great odds. What is the attitude of your neighbor's *neighbor*? ** The area of Japan is 161,198 square miles and the population is above 50,000,000.

FRIENDS OF FREE LITERATURE.

"Attention." Are you one of them? I am another. We ought to have a new printing this spring and it should be a big one. I am working on a new leaflet you could probably use to advantage. The subject is "The True Church." All the old subjects must be reissued. Am also getting up some more new "copy." Here's the point: you give something and try to get some others to give and do it right now please. I'll be in home from a long trip to attend to the printing about the time your gift can get there. What do you say, yes or no? Saying nothing is about the same as "no."

DON CARLOS JANES.

Buechel, Ky.

DO THESE THINGS MOVE YOU?

BY W. HUME MCHENRY AND S. O. MARTIN.

According to our promise we herewith give you further particulars of our recent tour among the brethren. We met with a hearty reception. Leaving Aurangabad we first visited a small village about two miles out. Here we met a small band which had only recently been immersed by Bro. I. B. Sonavne. After considerable exhortation we partook of the Lord's Supper with them. On the morrow we witnessed the baptism of one woman. Commending her to the grace of God, we took our leave for Chickalthama, where we found five babes in Christ, and administered unto them the sincere milk of the Word. On the following day, Christmas Day, we assembled at the river where twenty souls were baptized into Christ.

From there we returned to Aurangabad and after arranging for a bungalow we made our way to Bandala, a village twenty-two miles away. Here we found the village somewhat deserted, for, on account of famine the people had gone in search of food. By enquiry we learned that practically all of our brethren throughout a large area of the country were almost in a starving condition. Our hearts were moved within us as we listened to their pitiful story. The former harvest was practically a failure on account of the drought. This being the case grain of all kinds has more than doubled in price. Besides, few of the brethren ever have money, being dependent upon the grain that they are able to gather during harvest, as their part for their labor. Thus they were left without grain or money. (There is plenty of grain, but it cannot be obtained without money). It is yet two and a half months until the latter harvest, or main harvest. From now until the harvest matures there is no demand for labor. Imagine, if you can, the condition of a people naturally poverty stricken, without money, food, or work. We found them reduced to the necessity of making their bread from wild weed seeds. Besides bread, their other food consists mainly of grass and weeds gathered in the jungles. It would not take a doctor to know that such a diet would contain little strength. Men who were formerly comparatively strong, are weak and emaciated. Children have greatly enlarged abdomens, and arms and legs like pipe stems. Few have any clothing at all. The question that concerns them is, "How shall we live until harvest?" Notwithstanding such straits, we did not learn of any who had renounced the Faith, or had gone to other missions, where they could receive material help immediately. Many express, not only a willingness, but a desire to depart and be with the Lord. One man said, "If this condition goes on much longer, we will meet our Jesus." This was said with all earnestness.

Since they look upon the missionary as their best earthly

friend, they appeal to us to relieve them of their sufferings. Our hearts truly ached when we had to tell them that we were unable to contribute materially to this end. We remembered that in following the Apostolic plan, the church in Satam had laid by in store about fifty dollars. We have decided to ask the church to appropriate this fund for the relief of the poor saints. This will not amount to more than sixty or seventy-five cents per capita for those who are in direst need. From five to ten cents a day will keep them from starving.

Brethren, we have tried to picture the conditions, but we find that words are unable to portray the real situation. We feel sure that every soul will be moved, if they could only see poverty as it stalks about among these down-trodden brethren. The churches in Macedonia contributed liberally in ministering to the needs of the poor famine-stricken saints of Judea. The Spirit of the Lord which prompted this liberality now appeals to you to help the saints in India. The call is urgent. The cry is incessant. We are told that the coming harvest will be much under the average, and that the time between the next harvest will likely usher in a period of greater suffering than prevails at present. Therefore it is evident that there should be an *emergency fund* in the hands of the missionary to be used as the need may so require. We are too far away to get relief on short notice. One thousand dollars could be easily raised by each Christian laying by in store a small mite weekly, or if one or two well-favored brethren want to invest that amount where it will yield heavy interest for eternity, let them come forward at once. Two ways are suggested as to how such a fund can be used advantageously. First, the amount not needed for present emergency can always be on interest. Second, at harvest time grain can be bought at about one-half the price that is asked during the famine. The amount estimated to tide the brethren over the famine can be bought at harvest and stored away for the emergency. In this way their need will be met at half the expenditure required should the purchase be made in the time of famine. There is this additional advantage of having the funds on hand: if during one famine grain is furnished, thus keeping them all out of the throes of death, then, out of the grain gathered during the next harvest they would be able to replace a part of the grain advanced; or the amount gathered will be almost enough, if not sufficient to carry the most of them through the next hard season. This is the main necessity for an emergency fund, however, others arising might call for part of it.

Do not think that this is either sectarian or speculative; but a practical solution of the problem that confronts us, and would be an ideal application in the Lord's work of the same business principle which guides successful men in the management of secular affairs. "Whoso stoppeth his ear at the cry of the poor, He also shall cry, but shall not be heard." Proverbs 21:13.

Aurangabad, Deccan, India, Dec. 31, 1917.

BOOK REVIEWS.

R. H. B.

"TAPS"; by J. Gregory Mantle, D.D.

This is a delightful book; most acceptably written; full of fine, fresh thought, and presenting high Christian teaching and ideals in an un-preacherlike way that will make the message acceptable to the average soldier-boy. The author writes from the standpoint of one who believes in the propriety of Christian's participating as combatants in carnal warfare; and thus, we are bound to dissent from the book in its fundamental assumption, which we must regard as incompatible with the teaching of our Lord Jesus Christ. But he does not discuss the question. He takes the men where he finds them. Among the soldiers there are many who have never known or cared for Christianity or perhaps even morality; and many who have made profession of the name of Christ, but do not understand the Lord's teaching in regard to the matter of carnal conflict, and are in no position at the present time to consider or accept more light on the subject; and another class who for conscience toward God are in non-combatant service, who do understand and are able to discriminate. All three of these classes will not be hindered from finding in this book some of the purest, greatest and most helpful lessons ever put forth in a volume of this nature.

Pentecostal Pub. Co., Louisville, Ky. \$1.25.

(Books Reviewed are obtainable through WORD AND WORK).

"HISTORY OF THE FALL AND DISSOLUTION OF CHRISTENDOM"

Dr. Thompson kindly sent me a copy of his book, "History of the Fall and Dissolution of Christendom" with request that I review the same. If I could think as highly of the book as I do of its author it would be simply a pleasure to write of it, and no trouble at all to point out many excellences. As it is, however, it puts me in a quandary to give my honest judgment of the book, while not diminishing even apparently the sincere regard I hold for its author. Dr. Thompson's book has some good points in it, and I would prefer to enlarge on them. On the whole, however, I am bound to estimate it as another of the many books which rather tend to make Prophecy seem more inexplicable and useless in the eyes of Bible students.

It is impossible here to present a particular criticism of its various positions. I may do that another time if need be. One point alone I would mention: the whole purport of the book goes (without such design, of course) to confirm and justify the view of "that evil servant;" a view against which our Lord has especially warned us—to wit, "*My Lord delayeth his coming.*" (Matt. 24:48; Luke 12:45). That is the one great outstanding lesson of the book, which to me, invalidates it as a whole. In

endeavoring to explain the Bible expressions which imply the nearness of the Lord's Return, the author falls into the error popularly called "Soul-sleeping," (though that term may not describe the position accurately). He thinks that the departed Christian is not aware of the duration of the dreamless sleep, the unconscious interval between death and the coming Christ, so that to him the lapse of time, though it be ten thousand years, seems like an instant, and the coming of the Lord is virtually at death. This is practically the same position as that of the "conditional-immortality" teachers, and "soul-sleepers," which has been met and refuted hundreds of times, so that I need not bring up the counter-arguments now. Sufficient to say that the difficulty in the passages predicting a near coming of the Lord is more satisfactorily and scripturally met on the principle that they set forth the coming as *imminent* rather than *immediate*; as always near, always about to transpire ("the Judge standeth at the door") however it may tarry. As God Himself puts it, "For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it *tarry*, wait for it; because it will surely come, *it will not delay*" (Hab. 2:3)—a passage which is the more impressive because it is the basis of the free quotation in Heb. 10:37, "For *yet a very little while*, he that cometh shall come and shall not tarry." This teaching also demands of us an attitude of constant, ready expectation of the Lord's return, which is the Christian's only right attitude toward this event, and is enjoined in the New Testament. But Dr. Thompson's book interposes stretches of unmeasured centuries, long terms of peace and world-conversion between the Christian and his Lord's return; so that, whatever is uncertain as to the time of His coming, this much is *certain*, according to the Doctor, that none of us need to look for Him in our lifetime. This is so different from the doctrine of the New Testament on the subject, that this point alone refutes Dr. Thompson's theory.

Certain other vital points in our esteemed brother's treatise are subject to criticism, but this must suffice.

McQuiddy Printing Co., Nashville, Tenn. \$1.00.

A GOVERNMENT REQUEST.

The U. S. Food Administration requests the publication of the following:

Retailers should sell not more than twenty-four (24) pounds of flour to any town customer at any one time, and not more than forty-eight (48) pounds of flour to any country customer at any one time, and in no case to sell wheat flour without the sale of an equal weight of other cereals, except to farmers upon a certificate in writing stating they have corn meal actually on hand.

Consumers to use not to exceed a total of one and one-half pounds per week of wheat products per person. This means to include bakers bread, macaroni, crackers, etc., all combined.

FIRST LORD'S DAY LESSON OF APRIL.

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

Lesson 1.

April 7, 1918.

JESUS SETS MEN FREE.

Golden Text: "If therefore the Son shall make you free, ye shall be free indeed." John 8:36.

Lesson Text: Mark 7:24-35. Study the entire chapter.

24. And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now the woman was a Greek, a Syrophenician by race. And she besought him that he would cast forth the demon out of her daughter. 27 And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the demon is gone out of thy daughter. 30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out. 31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. 32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. 33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And his ears were opened, and the bond of his tongue was loosed, and he spake.

Verse 31. When had Jesus been in this region before? Mark 5:1. What preparation had been made for Him for this visit? Mark 5:19, 20.

Verse 32. Did the people show some faith here? How? Do we show faith when we bring a soul to Jesus for salvation? Why do we not attempt it oftener?

(For the first 23 verses of Mark 7, see the Notes).

Verse 24. From whence? Mark 6:53. Why would Jesus want to be unobserved, Compare Mark 6:31. Did He gain this point?

Verse 25. How had this woman obtained this knowledge and faith? (Rom. 10:14). What great need drove her to Jesus' feet? Do people who are at ease and feel no burden or need come to Jesus? (Matt. 11:28; John 7:37; Luke 4:18).

Verse 26. Was this an Israelitish woman, or a Gentile? How much covenant-right did she have to the Lord's help? (Eph. 2:11, 12). What did she nevertheless do? How much answer did she get for a while? See Matt. 15:23. Did that appear to discourage her?

Verse 27. When the Lord at last spoke, was it a favorable answer? Did the Lord really intend to refuse her? Why then did he keep her in such suspense? and why the apparent refusal? Ought we to give up when we bring our need to the Lord and He seems not to hear?

Verse 28. What did the woman answer? Did that answer show humility? undaunted courage? What did Jesus say it showed? See Matt. 15:28.

Verses 29, 30. How did the Lord reward her humble, persistent faith? How could Jesus say that? (Ps. 33:9.) Did the woman believe it? Did she find her confidence justified by the facts? (John 11:40). How can even a Gentile have share in Israel's blessings, and the covenants of promise? (Gal. 3:7-9).

Verse 31. When had Jesus been in this region before? Mark 5:1. What preparation had been made for Him for this visit? Mark 5:19, 20.

Verses 33-35. In what extraordinary manner did Jesus heal this man? Would this impress the deaf man to whom Jesus could not talk? Why did those ears have to open when Jesus said "Be opened "



NOTES ON LESSON 1.

A lesson of great interest and importance occupies the first 23 verses.

1. TRADITION.

The word "paradosis," translated, "tradition," occurs 13 times, 10 times in a bad sense; 3 times, however, in a good sense, as the orally-delivered doctrine of the apostles. "The only tradition designed by God to be obligatory on the church in all ages was soon committed to writing The most ancient and universal tradition [given to the church] is the all-sufficiency of Scripture for salvation, 'that the man of God may be perfect, thoroughly furnished unto all good works,' (2 Tim. 3:15-17)." (Faussett). When we realize what violence is constantly being done to even the word written black on white, how, on pretext of "interpretation," it has been twisted and garbled by designing men to serve their sectarian ends, how could confidence be placed in any "tradition" pretending to have come from apostolic sources? Of the one tradition based on Jesus' words, that gained currency in apostolic times, we are told that it was mistaken. (John 21:22, 23). Yet by traditions of "the fathers," the Roman church justifies her practices, forms, rituals, ceremonies, etc., etc., and that often in flat contradiction and defiance of the written word of God—exactly as did the Jews. The Jews both then, and to this day, have been entangled in a net-work of traditions. These were originally but comments on the scriptures made by prominent rabbis; but gradually came to be regarded as of equal and even superior in value and authority; and the Jew dares not to read his scriptures without his Talmud and Targums. Thus they are effectually barred from personal contact with the word of God, and with God.

2. THE WORD OF GOD.

Our lesson shows how absolutely Jesus took the written word of the Old Testament (and in this reference, the Law) as God's word. He contrasts it as "the commandment of God" against the "tradition of men;" he calls it plainly, "the word of God" (vs. 8, 13); for "God said . . . ;" but "Ye say." (Matt. 15:4, 5). This word spoken by God Himself, He identifies with the utterance of Moses: "For Moses said. . . ." Here then we learn Jesus' estimate of the Old Testament word. Nor does He allow of any such fictitious distinction as that raised by Seventh-Dayists between the "law of Moses" and "the law of God." What Moses said, God said.

3. JESUS' ATTITUDE.

Toward the word of God, His attitude is one of deepest reverence and respect; toward their tradition, of unqualified condemnation. Yea, "in vain" do they worship God teaching as their doctrine the commandments of men. (v. 7). A religion inculcated as human custom, and human ordinances and commandments in the religion of God, is of no value in the sight of God, but serves only to destroy. (Col. 2:16-23). Then He shows that the true religion does not consist in externalities (which men magnify in proportion as the inward reality dies out) but in the renewing of the heart.

4. PETER'S TIMID CONCERN.

These announcements were to the Jewish mind like staggering blows. The disciples were dismayed because Jesus had to such extent incurred the enmity of the Pharisees, and had laid Himself open by so openly countering their intensest prejudices, which were also the prejudices of all the people. Peter could not believe the Lord meant it. So he assumes what men yet assume when the Lord's teaching strikes too hard: He means it in some figurative way; He is speaking in parables again (as in Mark 4). So he asks Jesus please to explain "the parable." The answer is a rebuke, and a reiteration of the same truth. It was no parable. (Matt. 15:12-20).

SECOND LORD'S DAY LESSON OF APRIL.

Lesson 2.

April 14, 1918.

JESUS REQUIRES CONFESSION AND LOYALTY.

Golden Text: "If any man would come after me, let him deny himself and take up his cross and follow me." Mark 8:34.

Lesson Text. Mark 8:27-38. Study the entire chapter.

27. And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am? 28 And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets. 29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. 23 And he spake the saying openly. And Peter took him, and began to rebuke him. 33 But he turned about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men. 34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. 36 For what doth it profit a man, to gain the whole world, and forfeit his life? 37 For what should a man give in exchange for his life? 38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

will it end. How does a man "lose his life" for Jesus' sake and for the gospel's sake? What will the end of that be?

Verses 36, 37. Can any of us gain the whole world? If we could, would it pay us if thereby we lost our life? What other word for "life" is used in Luke 9:25? If a man loses his own self, does he not lose all else too?

Verse 38. What is it to be ashamed of Christ? What to be ashamed of His words? Will there be special danger and temptation to one who

(For first 26 verses of this chapter, see the Notes.)

Verse 27. Did Jesus ask this question for His own information? Does much depend on what a man takes Jesus to be? (John 8:24; 1 John 5:1). Was Jesus more concerned for His own honor or the fate of human beings in this question?

Verse 28. Did the answer show that Jesus was held in very high respect among the people generally? Is it sufficient to hold Jesus in high esteem? As what must He be accepted? Verse 29. What does Jesus now ask? Who replies? Did Peter often speak first? What did he answer this time? See Matt. 16:16-19 for the full confession, and what Jesus said to it.

Verse 30. Why were they not allowed to tell this openly? When did the time come for the open proclamation? Luke 24:49; Acts 2.

Verse 31. What new line of teaching did Jesus now take up? Had He ever told them that before? Matt. 16:21.

Verse 32. What did Peter actually dare to do? Had Jesus just previously said something to Peter that might have exalted and emboldened him? Matt. 16:17-19.

Verse 33. Was Jesus' rebuke severe? Whose interests was Peter considering—the fleshly selfish advantage of man, or the glory of God? When we consider the interests of God above all else, will our own real interest suffer in the end?

Verse 34. On what condition only can we "come after" Jesus? Read John 12:24-26. What did the cross come to mean to Christians after Jesus' death? Gal. 2:20; 5:24; 6:14.

Verse 35. How does a man "save his life" in this sense? If he does how

lives in the midst of an adulterous and sinful generation to be ashamed of Jesus? When He comes again will He have more glory than the world ever dreamed of (much less could offer)? But what attitude will He then take toward those who are now (in this day of His reproach and rejection among men) ashamed of Him? Can we not better afford for father and mother and all our loved ones and dear ones to be ashamed of us now, than for Jesus to be ashamed of us in that day?

NOTES ON LESSON 2.

THE FEEDING OF FOUR THOUSAND. (Mark 8:1-19).

In the first ten verses of our present chapter (Mark 8) is the record of a miracle very similar to that recently studied "feeding of five thousand." It was not far from the same locality, on the eastern side of the lake of Galilee. Verses 2, 3, show Jesus' tender concern for the people's bodily needs. (Note the prominent place in "the Lord's Prayer" of the petition for daily bread.) Verse 4, the disciples' perplexity. How slow of heart to understand and believe, even after the earlier demonstration when Jesus fed 5,000! Again He asked for what they had on hand—seven loaves, this time, and a few small fishes—and follows the same procedure, seven baskets of remnants of of the food being taken up. Again, note the haste with which He sends the people away, and departs to the other side. In only these two instances Jesus is known to have provided food for the populace. The context shows in both cases how delicate and risky a matter it was. (See John 6, esp. vs. 14, 15, 26, 27). One advantage of the church's average poverty (1 Cor. 1: 26, etc.) is that this danger of loaf-and-fish followers is to a great extent averted. The dispensing of material gifts on part of God's people requires much wisdom and discriminative care. Yet there are religious teachers many in these days who opine that this is the church's business—to provide earthly advantages and supplies for the world in general!

THE PHARISEES ASK FOR A SIGN. (Mark 8:11-13).

Matthew (16:1-4) who gives us a fuller account of this episode, tells us that both the Pharisees and the Sadducees joined in this request for "a sign from heaven." What they needed was not another sign, but eyes to see, ears to hear, and a right heart. (John 7:17). Jesus answered them that it was strange that they could discern from the face of the sky what the weather would be, and yet with the prophets in their hands, were too blind to discern the times in which they were living (namely that those were days of Messianic fulfillment). (Comp. Acts 13:27). But Mark preserves for us the fact that Jesus "sighed deeply" over the matter. Who knows how much He suffered in enduring the gainsaying of sinners? (Heb. 12:3).

THE DISCIPLES FORGET TO TAKE BREAD. (Mark 8:14-26).

It was incidental that Jesus warned them against the leaven of the Pharisees, of the Sadducees (Matt 16:6) and of Herod, at a time when they had neglected to provide bread; or else He was making that the occasion of a lesson. Was it in His mind now that they should have to bake bread for themselves and was He thinking about where suitable leaven could be obtained? Or was He objecting to all sorts of leaven? So the disciples seemed to think. How, after having witnessed the feeding of the 5,000 and after that the feeding of the 4,000 could they think that He was concerned for their bread-supply? "How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees." (Matt. 16: 11, 12).

Leaven is a principle of impurity—fermentation, corruption, decay. Where any express significance is attached to it in scripture it is always used in a bad sense. The leaven of the Pharisees is Hypocrisy. (Luke 12:1). The leaven of Sadducees is materialism. (Acts 23:8). The leaven of Herod is worldliness. The Herodians were politicians, the court-party of that day, and the compromisers between state and religion.

THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 21, 1918.

JESUS TRANSFIGURED.

Golden Text: "This is my beloved Son: hear him." Mark 9:7.

Lesson Text: Mark 9:2-10. Study Mark 9:1-32.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; 3 and his garments became glistening, exceeding white, so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses: and they were talking with Jesus. 5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. 6 For he knew not what to answer; for they became sore afraid. 7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. 8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves. 9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. 10. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

Verse 8. When they looked round about whom only did they see? Whom alone, therefore, had God owned as His Son?

Verse 9. What charge did Jesus lay upon them?—Compare Mark 8:30. When did the time come for the public proclamation of Jesus' Name?

Verse 10. Did they remember, obey, and ponder these words? Did they seem inclined to take the "rising from the dead" literally? But how did Jesus mean it?

(On Mark 9:11-32 see the Notes.)

Verse 2. Six days after what? Would Jesus have a special reason for showing His disciples His own glory beforehand, before He "became obedient unto death"? What does Peter say about this scene he and the two others witnessed in the "holy mount?" 2 Pet. 1:16, 17. What five terms does Peter use to describe it? Look up Rom. 12:2 and 2 Cor. 3:18 where the same word "transfigured" is used (in the Greek).

Verse 3. What (according to Luke 9:29) was Jesus doing at the time the transfiguration took place? What do Matthew and Luke tell us about the glory of His face and His garments? (Matt. 17:2; Luke 9:29). Who saw His glory after His ascension? (Acts 26:13; Rev. 1:16, 17).

Verse 4. Who appeared to and talked with Jesus? On what subject did they talk to Him? (Luke 9:31). Who was Moses? Who was Elijah?

Verses 5, 6. What did Peter think when Jesus foretold His sufferings? Mark 8:31, 32. But what did he think now? Was he entirely at himself? (Luke 9:33).

Verse 7. Who spake out of the cloud? What did He say? Whom must we hear first and above all? (Heb. 1:1, 2).



NOTES ON LESSON 3.

THE TRANSFIGURATION.

The reason for the Transfiguration lies in the disclosures Jesus had made to His disciples just a week previous. (See preceding lesson). The announcement of His death and sufferings having been made, it was now needful to strengthen the faith of at least the three who stood nearest to the Lord, and who were leaders among the apostles; that they might be able to withstand the shock of the coming tragedy, and to strengthen their brethren. So six days after (Luke says "about eight days after"—he counted in the first and last day, and Mark mentions only the six intervening ones) Jesus took Peter, James, and John, "into a high mountain apart," and there, as the

lesson sets forth, they were granted a glimpse of His Divine glory. The language used by Peter when speaking of this vision many years later is very remarkable. "We did not follow cunningly devised fables" he says, "when we made known unto you the power and coming of the Lord Jesus, but were eyewitnesses of his majesty." That is, the Christian's hope which they preached of the Lord's Return ("parousia," a word used of the Lord's second coming only, never of the first) in power and great glory, was no myth or legend, but faith confirmed by ocular proof. Peter claims that what he saw in the mount of transfiguration demonstrated the truth of his doctrine of Jesus' Power and Coming; for there he had personally beheld His Majesty. "For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory"—out of the "bright cloud" (Matt. 17:5), the Shechinah cloud of God's presence, identical with that which rested over the Tabernacle in the wilderness—"This is my beloved Son in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount." (2 Pet. 1:16-18). The fact that God added the words, "Hear ye him," (cp. Deut. 18:15) and that when, after the Voice, the disciples looked up they saw "no one but Jesus only" is also of the highest significance.

CONVERSATION AT THE DESCENT. (Mark 9:11-13).

A question arose in the disciples' minds. The scribes had taught them from the scriptures that before the Messiah's glorious kingdom and "the rising from the dead," Elijah, the Restorer, should come. Jesus confirmed the teaching of the scriptures as presented by the scribes on this point, and told them that with equal certainty the predictions of Christ's sufferings should be fulfilled. As for Elijah, however, he had already come in the person of John the Baptist, and "they knew him not, but did unto him whatsoever they would," "even as it is written of him." "Even so shall the Son of Man also suffer them." (Matt. 17:12; Mark 9:13). Was John the Baptist Elijah then? Not in actual person. (John 1:21). But he came before the face of the Lord Jesus "in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him." (Luke 1:17). Had they received him he would have performed the work of Elijah for them, and been Elijah to them. "If ye are willing to receive him, this is Elijah that is to come." (Matt. 11:14, mg.) But they were not willing (Matt. 11:18) and this Elijah failed. But Jesus said, putting it in future tense, and despite the fact that in John's person Elijah had already come and failed—"Elijah indeed cometh and shall restore all things."

THE FAILURE OF THE DISCIPLES.. (Mark 9:14-29).

At the foot of the mountain the scene was not glorious. A man had brought his demoniac son to the disciples, and they were not able to cast out the demon. They had the power and authority to cast him out, but because of their little faith (Matt. 17:20) they were unable to avail themselves of the power God had granted to them. Thus do we fall short of possessing our possessions, and fail in many things of availing ourselves of the infinite resources of Christ, though they are fully ours. And what a disgrace! A crowd had gathered—there could be no lack of jeers and jibes—and of course the scribes that were dogging Jesus' steps were there, and mixed in, tackling the poor shorn Samsons with taunt and arguments. Thus it is always when Jesus' disciples in life and work lose the faith, contact and union with their Lord. "Apart from me ye can do nothing." The arrival of Jesus turned the tide and changed defeat into victory.

THE SUFFERINGS OF JESUS AGAIN FORETOLD. (Mark 9:30-32).

Barring the reference in verse 12, this is the second formal announcement of Jesus' sufferings. "They understood not." Why not? Were not the words very simple and plain? But it seemed so impossible, so unreasonable to them—it did not fit in with all or any of their conceptions. They could not accept it just as Jesus spoke it. They suspected some "figurative" meaning; and were afraid to ask Him—for fear perhaps it might be even as He said. Thus do men miss the plain truth today.

FOURTH LORD'S DAY LESSON OF APRIL.

Lesson 4.

April 28, 1918.

JESUS REBUKES SELFISHNESS.

Golden Text: "If any man would be first, he shall be last of all, and servant of all." Mark 9:35.

Lesson Text: Mark 9:33-42. (Study also Matt. 18:1-14).

33. And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? 34 But they held their peace: for they had disputed one with another on the way, who was the greatest. 35 And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all. 36 And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, 37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. 38 John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. 39 But Jesus said, Forbid him not; for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. 40 For he that is not against us is for us. 41 For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. 42 And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

apostles therefore not hasty in their conclusion? What did they forbid the man to do? Was the man doing a good work? Ought we ever stop any man from doing a good work in the name of Jesus?

Verse 39. Would the mere fact that a man does, or thinks he does, mighty works in Jesus' name prove that he is saved? Matt. 7:22, 23. But are such not really friends, at least so far as their endorsement of Jesus goes? Verse 40. But is it a matter of indifference therefore whether a man obeys the gospel is added to God's church, and follows the teachings of the New Testament, or not?

Verse 41. What promise does Jesus now make to any and every person who shows a kindness to one of His little ones? But for what reason must such kindness be shown in order to be recognized by Him? If done on any other ground would it have any spiritual value, or express any faith? Consider here the case of Rahab, Josh. 2; Heb. 11:31; Comp. Matt. 25:31-46.

Verse 42. If, on the other hand, a man causes one of Christ's little ones to stumble, what does Jesus say of him? Why would it be better for him?

Verses 33, 34. Does Jesus still hear and notice the conversation of His disciples? Their reasonings, disputings, evil-speaking, etc., also? Will He some day ask us about them? Were these disciples glad or ashamed to answer His inquiry? Why? Ought we ever talk about anything of which we would be ashamed before Jesus? Was the question they were discussing important in their own eyes? But was it really so important? Is not that too great a question in the minds of too many men today?

Verse 35. Did Jesus teach there was "room at the top," or "room at the bottom?" If one has a true ambition to be great in the kingdom of heaven, what shall he do? Will there not be some surprises at the Lord's Coming when He shall award each one his rank? (1 Cor. 4:5).

Verses 36, 37. Compare this with Matt. 18:1-6. Where does Jesus go for an example of simple, unconscious humility? By "one such little child" does he mean an actual little child? And does He also, and especially, mean some of the grown-ups who believe on Him and who have the humble spirit of a little child (ver. 42)? If we receive such a one, whom do we receive?

Verse 38. Did the mere fact that this man was not in bodily nearness to the Lord Jesus prove that he was not a disciple? Mark 5:18, 19. Were the

Is his fate to be worse than such a death? Is there a punishment worse than death? Luke 12:5; Heb. 12:28, 29. If a man has incurred such guilt already what can he do? Ps. 51:17; Isa. 1:18; Eph. 1:7. Who is an example? Acts 26:11; 1 Tim. 1:15.



NOTES ON LESSON 4.

CAUSING TO STUMBLE, AND CAUSES OF STUMBLING.

This is one of the most solemn warnings of the word of God; the more impressive because from the lips of the gentle, loving Savior. It is twofold: 1. The warning against causing others (especially Christ's little ones) to stumble. 2. The warning against letting anything or person, no matter how dear to us, cause us to stumble. As to the first, Jesus declares that if a man cause one such little child (either a literal child, or one of those humble souls that believe in Jesus) to do wrong—if we tempt them or lead them into sin, we incur a most fearful judgment; by the side of which to be sunk into the sea, a mill-stone tied about the neck, is indeed "better." Let us be exceedingly careful, lest by evil example, or by carelessness, or even by actual inducing, we cause one of the Lord's little ones to sin. Here is the warning to dancing, theatre-going, card-playing, worldly, money-seeking, and self-indulgent Christians! (1 Cor. 8:9-13; Rom. 14:15). "Give no occasion of stumbling, either to Jews, or to Greek, or to the church of God." (1 Cor. 10:32). But if already guilty of such enormous transgression, only by sincere repentance and the cleansing of Blood, can we be recovered.

"Woe Unto the World, because of occasions of stumbling," says the Lord; "for it must needs be that the occasions come"—that, under present conditions, is inevitable. One cannot walk three blocks in a great city without seeing occasions of stumbling: an infamous picture, a vile theatre-poster, an open saloon, an indecently dressed woman, and like advertisements and inducements to sin in word or thought or deed.

And then He teaches His disciples what to do, how far to go, to rid themselves of occasions of stumbling.

The Lord Jesus did not teach the easy-going, comfortable view of the fate of the unsaved, so common in this day. His warning is fearful. It does not matter, He says, at what cost you rid yourself of the thing or person that causes you to stumble; it may be a thing or a person dear to you as your own hand or foot, yea, as your eye; the loss of it may leave you maimed, crippled, bleeding, but it is profitable for you. Anything, anything, is better than to meet the judgment of God with guilt; any loss or pain or curtailment of sphere and enjoyment in this life, the severest suffering or privation of life, is far, far preferable to being cast into the eternal, unquenchable fire; into the hell "where their worm dieth not and the fire is not quenched." What matters it what "Sheol" means; or what the etymology of "Gehenna" is? Those who by quibblings and sophistries are trying to explain away these solemn warnings of the Lord, to make them mean something less terrible than what Jesus here means to impress, are themselves the real stumbling-blocks, enemies and traitors to the souls of men, and are themselves hastening on to the fate they try to hide from the eyes of others. For if they had stood in God's council they would have warned the wicked of their way, and perhaps had been able to turn them away from their doom. (Jer. 23:16-22). A great cause of the easy-going, lukewarm, indifferent sort of religion, manifest everywhere, is just this, that professed Christians have ceased to believe in the awfulness of a certain hell. To know salvation I must understand perdition. In proportion as hell is tolerable heaven is negligible. If I do not know how terrible the fate from which to save me Jesus died, I shall never appreciate the cross, nor the Blood, nor the gospel; and repentance will never seem a very pressing matter to me, nor will strict obedience appear very necessary. I will play fast and loose with truth, and duty, and convictions. I shall never know what grace is, nor understand Love. But blinded, careless, indifferent, I shall drift down and from the slumber of the world's false security awaken too late. Thanks be to Jesus Christ our Lord that faithfully He has told us the truth about the worst.

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