

WORD AND WORK

THE WORLD'S BIBLE.

"You are a letter of Christ written with the Spirit of the ever-living God." 2 Cor. 3:3.—Weymouth.

Christ has no hands but our hands to do his work today;
He has no feet but our feet to lead men in his way.
He has no tongue but our tongue to tell men how he died;
He has no help but our help to bring them to his side.

We are the only Bible the careless world will read;
We are the sinner's gospel, we are the scoffer's creed.
We are the Lord's last message, given in deed and word;
What if the type is crooked? What if the print is blurred?

What if our hands are busy with other work than his?
What if our feet are walking where sin's allurements is?
What if our tongues are speaking of things his lips would spurn?
How can we hope to help him and hasten his return?

ANNIE JOHNSON FLINT.

DAVID LIPSCOMB ON 1 THESS. 1:10.

"To expect the coming of his Son from heaven, whither he ascended after God had raised him from the dead. The coming of the Son of God to reward his servants, and to execute wrath upon his enemies, is an item of faith kept more constantly before the disciples by the apostles and inspired teachers than by the teachers of the present day. When taught now it is too often so featured as to make a party or divisive body to the neglect of other truths. It should be taught in connection with other vital truths as a fundamental Bible teaching. The expectation of the return of the Lord to execute justice and judgment ought to be kept before the people. The apostle connects the raising of Jesus from the dead with the deliverance of the Christians from the wrath to come. A destruction awaited all sinners before God. Jesus came to save His people from their sins that they might be delivered from the wrath of God against all sin and ungodliness. This freeing from sin, and the consequent deliverance from wrath by Jesus Christ, is the good news that was sounded out from Thessalonica to all other places around. If Christians will live earnest, faithful, devoted lives before God, the influence and knowledge of their religion will spread."—
(From an unpublished Commentary on 1 Thessalonians, now in the hands of J. W. Shepherd.)

WORDS IN SEASON.

E. H. B.

THE NECESSITY OF THE NEW BIRTH.

It was to Nicodemus, a Hebrew of Hebrews, of the stock of Israel; as touching the law, a Pharisee; a ruler of the Jews, that the Lord Jesus declared the necessity of the New Birth. "Except one be born anew he cannot see the kingdom of God. . . . Except one be born of water and the Spirit he cannot enter into the kingdom of God. . . . Ye MUST BE born anew." Surely no language could have been chosen to set forth more perfectly the indispensableness of this thing. The necessity of it is absolute. No man can have any part or share in the kingdom of God except only on condition he be born anew. (John 3.)

NICODEMUS.

The Lord picked Nicodemus for this teaching. If any man could have disputed the necessity of the new birth it would have been Nicodemus. If Nicodemus must be born again then all men must. All the grounds upon which men might imagine themselves exempt from the necessity of being born anew—Nicodemus could have pleaded them. "Lord," he might have said, "I am of the noblest stock of men—one of thy own nation and people." It matters not—thou must be born anew. No man's natural birth, be it the best, entitles him to a place in the kingdom of God. "But Lord I have been a worshipper, devout, zealous, having been taught from a babe the holy scriptures." Yet Nicodemus must be born again. "But Lord, my life is blameless: I have walked in God's commandments according to the law. I am of the Pharisees—the strictest adherents to the scriptures. I am a teacher, a leader, a ruler in Israel." But for all this there is but one hope and chance for Nicodemus—the one same chance that by the grace of God is open as well for the Gentile and the publican: "Ye must be born anew."

The necessity for the New Birth lies then in our very humanity. No man's heredity, no man's natural virtue, no man's training or education, no man's good works or worship, piety or morality, can answer. He must be born again. Such a one as Nicodemus, a nobleman among Jews; or the Gentile Cornelius a devout man, one that feared God with all his house, who prayed to God always and gave much alms to the people—they must alike be born again. There is no exception in this matter. Nothing will take the place of it. Without the new birth all is vain: there can be no entrance into God's kingdom. Why this necessity?

THE NATURAL BIRTH.

A birth is the beginning of a new life—a life not before possessed. The thing born is first *begotten* and that—whether in the vegetable, animal, or spiritual sphere—always through seed; and is brought forth as a new creature. The nature of

that creature depends on the birth from which it took its rise. The sort of seed that imparts the life determines the nature of the life, and the sort of creature that is brought into existence. A human being has been begotten of man's seed; for here, as elsewhere, the law says "after its kind." (Gen. 1:12). "Adam begat a son in his own image after his likeness." That which is born of Adam's humanity is human; or, as the Lord said it: "that which is born of the flesh is flesh." By this birth one becomes a member of the human race, the race of Adam; a partaker of his nature. And this human nature, the Lord Jesus declares, is not fit to enter the kingdom of God. They must all be born again if they would have a place in the kingdom. This much is clear. But what is the matter with our human nature? Why is humanity as such excluded? And what sort of birth is this "new birth"? (And how is it to be accomplished?)

WHY A NEW BIRTH?

The first of these questions, touching the unfitness of our human nature for the kingdom carries the indictment of all the race that sprang from Adam. It is in its very nature ruined and perverted. This fact is not only revealed to us in scripture, but has been more or less recognized even by pagan philosophers and teachers of all lands and ages. There is one thing that marks all the world of humanity—all that are responsible—they are without exception every one sinners. "There is no difference: they have all sinned and fall short of the glory of God." (Rom. 3:23, 24). But this universal fact has its great underlying cause: it is always a corrupt tree that brings forth evil fruit. To quote from an abler pen: (Alexander Campbell, Christian System, page 30):—

"There is therefore a sin of our nature as well as personal transgression. Some inappositely call this sin of our nature 'original sin,' as if the sin of Adam was the personal offense of all his children. True indeed, it is; our nature was corrupted by the fall of Adam before it was transmitted to us; and hence that hereditary imbecility to do good, and that proneness to do evil, so universally apparent in all human beings. . . . All inherit a FALLEN, consequently a SINFUL nature, though all are not equally depraved."

Then the writer adds that under those circumstances, "it is impossible" for "man in his present preternatural state. . . to do anything absolutely pleasing and acceptable to God." (Comp. Rom. 8:8).

This is enough. The ruin of humanity is a universal condition that pervades and affects the quality and the very nature of our human life. It is not only a question of the sins they commit, but rather of the sinful nature from which those sins spring. It is not simply what men do, but what they are. Manifestly an outward or superficial treatment could not reach the seat of that trouble. Mere pardon and remission of sins could not help it. Mere reformation and suppression of evil deeds would not meet

the need. Though one pluck every black feather out of a crow, it would be a crow still; and when the feathers come back they are black as before. Though one prune and trim a thorn-tree, and remove all the thorns, and cultivate and develop it, it is a thorn-tree for all that: it can never bear apples. "How can a man be born when he is old," asks Nicodemus, "can he enter a second time into his mother's womb and be born?" Ah, and what would be the good of that, even if it could be? That would leave him precisely what he was before—a man of fallen nature. "That which is born of the flesh is flesh." There is where the tragedy lies. Many a man thinks he would give all to have ten or twenty years of his life back again. And for what? Oh, he thinks he could avoid the errors and failures he has made, if he were allowed to have his life over again. Perhaps he would—but he would certainly make other blunders, and commit other wrongs, and worse ones than the first it may be. Did not the life he has lived spring from within himself, out of his very nature and being?

"The Brook—though changing water, bed, and course,
Remains that brook: it cannot change its source."

What his deepest need calls for is not merely a new start, but a new start with a new nature. Hence the necessity of the New Birth.

THE OLD TESTAMENT WITNESS.

"Art thou the teacher of Israel and understandest not these things?" (John 3:10). Nicodemus was astonished and puzzled beyond measure. He kept asking "How? How?" Jesus told him *what*, not how. Nicodemus could not grasp the staggering doctrine. Really he should have understood that. The teacher of Israel had read the Old Testament to little profit, surely, if he had not seen in it both the need and the promise of the new birth. Not that just that term was used; but the scripture did say that "out of the heart"—from the inmost core and kernel of man's being, where all the springs of thought and action lie—"out of the heart are the issues of life." (Prov. 4:23.) He should have known, and doubtless did know, that the prophet revealed the awful depth of the heart's perversion: "*The heart is deceitful above all things and it is exceedingly corrupt: who can know it?*" (Jer. 17:9). Surely he knew that the best of men—Isaiah, Job—stood dismayed and undone when they saw themselves in the light of God's presence. (Isa. 6:5; Job 42:6.) Had not David suddenly learned the depth of corruption within himself, and prayed that God might *create* in him a new heart? He knew in the Spirit that only by a creative act of God could his inward being be renewed. (Ps. 51:10).

And look at Israel—God's select stock: "They do always err in their heart." "Oh that there were such a heart in them that they would fear me and keep all my commandments, that it might be well with them and with their children for ever!" Deut. 5:29. There lay the sore and vital lack of Israel in Moses'

time, in Christ's time (even including such as noble Nicodemus) and until yet. What was their need?

THE SELF-CONTRADICTION OF THE LAW.

What a self-contradiction the Law was! "Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness"—is that given to regulate *good* people? (1 Tim. 1:9). Would inherently good and righteous beings need such commands? Is not *such* regulation placed upon the evil who incline to do such things? So it was for a check upon an evil people that the law was given. Yet no one could keep the law in its spiritual meaning unless he was good. Only from a good and right being could such good and right action flow as the Law demanded. Only a soul in perfect unison with God would and could keep its precepts and requirements, so many and varied and severe. We have then this absurdity: The law was given for an evil people; but only the good could have kept it; the good however would not have needed it. Those who needed it couldn't keep it; and those who could have kept it would not have needed it. Why was this, O teacher of Israel? What is the profound meaning of this paradox?

THE GREAT COMMANDMENT AND THE NEW HEART.

Take the commandment which is greatest of all: "Hear O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might." (Deut. 6:4, 5.) "*Thou shalt*"? Ah, what a testimony against Israel in these two words! It is indeed the handwriting of their debt, the attestation of their utter bankruptcy. Why "*thou shalt*"? If they loved Him, what need of the stern command? We know too well that they did *not* love Him: their whole turn and bias was contrary to Him. And if they did not love him how could they do anything right? And what would the *command* to love Him avail—though it certainly represented no more than God's holy and righteous claim? It could avail nothing except to set their sin into clearer light: "that through the commandment sin might become exceeding sinful." (Rom. 7:12, 13).

But, hearken: God did not leave it at that. In His heart He had a gracious purpose, due to mature in fullness of time. "And it shall come to pass when all these things are come to pass . . . and thou shalt call them to mind among all the nations whither Jehovah thy God hath driven thee, and shalt return unto Jehovah thy God. . . . Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God will all thy heart and with all thy soul that thou mayest live." (Deut. 30:1, 6). Three things are bound together here: the circumcision of the heart; and with it the power and disposition to love God to the full capacity of their being; and life.

More fully is this promise given to Israel in the prophecy of Ezekiel: He would cleanse them, and give them a new heart and a new spirit. "And I will put my Spirit within you and

cause you to walk in my statutes." (Ezek. 36:25-27.) Which is but another expression of the terms of the New Covenant, (Jer. 31:31-34)—"I will put my law in their inward parts and in their heart will I write it; and I will be their God, and they shall be my people."

Thus (and in many more passages) did the Old Testament witness to the need and promise of the profound inward change which must take place in man if he were to be acceptable to God, which the Savior called a new birth. Should not a teacher of Israel have understood this? And a new birth it truly is; for it comes by the impartation of a new life, and through that life, a new nature. And that life is Divine life; and the new nature is God's. The disease permeated root and stem and branch: the remedy must go as deep as the disease. We must be born anew—born of God—through Jesus Christ our Lord. For if any man is in Christ he is a new creature: the old things are passed away: behold they are become new." (2 Cor. 5:17).

HOW CAN A MAN BE BORN ANEW?

There are two plain references in the Lord's speech to Nicodemus, showing by what means the New Birth is to be brought about. That man is not passive in the matter can be gathered from the Old Testament promise and prophecy even, and more abundantly from the New Testament. The Lord stated first that this New Birth is by "water and the Spirit." Not by water only, but by water and the Spirit. Not by the Spirit without the water, but by water and the Spirit. (Water is water here, as Spirit is Spirit.) (Water and the Spirit) conjoin in Acts 2:38 and Tit. 3:5. There is no place in all the faith delivered to us for "water" except only in baptism. And baptism is the step of faith, the Divinely stipulated confession (in act) of our faith in the gospel. (1 Cor. 15:1-4). In it we die with Christ to the old life and the old self; in it we rise with Christ unto a new life, as new creatures. (Rom. 6:1-5). For it is, as always, in an appointed act that faith becomes operative, and the promise is received. (Col. 2:12). And linked with this is the remission of sins and the gift of the Holy Spirit. That such a step cannot be sincerely taken except it be preceded by repentance is self-evident. Therefore the apostle says, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38).

But back of all is the fundamental fact of Christ crucified. "As Moses lifted up the serpent in the wilderness," said the Lord to Nicodemus, "So must the Son of man be lifted up, that whosoever believeth, may in him have eternal life." The possibility of our receiving such life depended upon the "lifting up" of the Son of man—that is to say, His crucifixion. (John 12:32, 33). In the "word of the cross" (backed to be sure by His resurrection) lay the power of our regeneration. He gave His life for us, as a Sacrifice for our sins, and that we, identified with Him, may die in it, and with Him might rise into new existence—nay, that

in His resurrection He might live in us, and we in Him. This is the New Birth, and in it we become sharers in the perfect life and nature of the Last Adam, as by our natural birth we had once shared the fallen life and nature of the first Adam.

A NEW YEAR'S WORD TO THE UNSAVED.

STANFORD CHAMBERS.

Friend, if you were asked, "Where do you expect to spend the winter?" you would give a candid and sensible answer. But if asked, "Where do you expect to spend eternity?" the likelihood is that you smile and give some foolish answer, or possibly frown and scorn the one who asks you. Why? The question is a most important one. And really God is asking you, "Where will you spend eternity?" What is your answer? You say you don't know where? You may know if you will. The Book of God reveals two destinies, one for the saved and the other for the lost. In Christ we are pardoned, saved, and in the Way that leads to an eternity of joy; out of Christ we are unpardoned, lost, and in the broad way that leads to destruction. "These shall go away into eternal punishment" (Matt. 25:46); "the hell of fire; where their worm doeth not and the fire is not quenched." (Mark 9:47.)

Dear friend, that is where you are bound, unless you turn to Him who will abundantly pardon. But this you can do. With all your heart do it. Turn now. It is the only right way to start the New Year. It is the only way to live the New Year, that is, in Christ. And you have this in your favor, that He will receive you, and just as you are. He desires to pardon. He "came into the world to save sinners." He is "not wishing that any should perish but that all should come to repentance." "Repent and turn again that your sins may be blotted out."

You are a sinner, there is no doubt about that; and you are a lost sinner, never having accepted a Savior; but know this, "that Christ died for our sins according to the Scriptures." His blood cleanses from sin. Can you, will you not place your confidence in His atoning blood? "Believe on the Lord Jesus and thou shalt be saved." (Acts 16:31). Believe to that extent that in humiliation as a sinner you let Christ have those sins and yourself to do whatsoever He will with you. His Word will then lead your surrendered will to confess Him and to be baptized in His name, and your trust in Him will then yield you great rejoicing in the consciousness of full and free pardon. (Acts 8:36-38; 16:33-34; 2:38-41; Gal. 3:26-27; Col. 2:12). Having so yielded yourself to Him you may go on your way rejoicing in hope of an eternity of joy at His right hand.

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WORD AND WORK

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WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

From Stillwater, Okla.: "The work here is very encouraging, though strictly a mission point. We baptized two young men on Dec. 4, and they have already taken an active part in the worship."—O. S. Boyer.

From Zanesville, Ohio: "Brother J. H. Pennell has just closed a very successful meeting here, taking in ten new members."—Mrs. Frazier.

From Toronto: "Will you announce that I shall be at 591 Euclid Ave., Toronto, Canada, till March 27, 1922? Am glad to report the work is doing well. There have been a number of additions to the congregation with an increase in attendance at all the meetings of the church."—L. K. Harding.

A. C. Reader preached six times at Bryantsville, Indiana, in December, resulting in fourteen additions to the church. This makes sixty-five added or restored at this point within a month or so through Brother Reader's labors.

The basis of Christian fellowship in the work of God, says G. Campbell Morgan, is (1) the absolute Lordship of our Lord Jesus Christ; (2) the supreme authority of the Scriptures as the word of God; and (3) the all-sufficiency of the church as God's instrumentality for the accomplishing of His work.

This office has received an announcement of Croft Academy, near Paragould, Ark., a free Christian School. R. N. Gardner is serving the academy as principal.

Did any fail to get goods addressed from us for Christmas? We are not satisfied until our patrons are.

The little church at Fifth & M Sts., Louisville, greatly enjoyed H. L. Olmstead's recent meeting with them, and there was some increase to their membership. The Highland Church, Louisville, has also had a number of baptisms lately.

We can still furnish Word and Work Lesson Quarterly for January, February and March, 5c each. The Quarterly doubled in use last year, and is still on the increase. Cards cost 4c a set, per quarter.

The article in this issue, "We need a Bible" by Philip Mauro is obtainable in tract-form.

From Carman, Manitoba: "The students of our Bible Training School are doing splendidly. I am well pleased with their development."—H. L. Richardson.

Correspondents will help us by preparing copy, reports, etc., more carefully; and note that we do not use the "simplified spelling." Also, limited as we are for space, copy not appearing in other papers,—that is, not mere "carbon copies"—will find a much better chance of being printed in the Word and Work. Our matter must be fresh and interesting as possible.

"I had several days joyous meetings and visitations with the good people of Dugger. I heard Brother Jorgenson's name mentioned by many of the people, also that of Brother Boll's. The brethren hold both in high esteem."—W. J. Brown.

IN THANKFULNESS.

On a Wednesday night not long ago, brethren of Portland Avenue Church of Christ assembled at the Dormitory and showered the young men with about three months' supply of groceries. We are all as thankful as we know how to be for what was brought to us, but most especially for the fellowship of Christian people who love us not in word only but by every possible expression in act and deed.

When we think of the free use of the furnished dormitory, with the daily opportunities of Bible study at the Church, then add to that all the other opportunities and blessings of fellowship with a working and praying congregation, we fail to find words to express our gratitude, and together we send our thanksgiving to our God and Father and pray that others may be permitted to share these blessings with us.

There are two more courses of lessons, six weeks each, which begin in January. Classes every afternoon at three o'clock and every Friday night at seven-forty-five. These are rare opportunities for Bible study, free of all cost except board. How can one spend the idle winter months better than by availing himself of these classes? Don't let this pass unnoticed. If you are interested in Bible study and the Lord's work write me at once at 2630 Montgomery Street, Louisville, Ky.

J. M. HOTTEL.

A CRITICISM.

Dear Brother Boll:

Having read most of your "Kingdom" articles in *Word and Work*, allow me, as one who loves you, to offer a word of admonition relative to the same.

While I do not agree with you, but differ from you most radically on a number of points, the chief danger, as I see it, which you seem to be approaching is not in what you believe about the Kingdom, but in giving more time and space to it than the nature of the question deserves. The reader has a right to conclude that the importance you attach to this subject is in proportion to the prominence you give it. I note in the present issue of *Word and Work*, containing your last article that out of 29 pages of reading matter, 9 are given to the "Kingdom," about one-third of the whole, and the proportion has been about like this since the series began. Not only so, but the entire story, we are informed, is to reappear in the last three issues of the year. Is it the part of wisdom, and does it show a sound and well balanced judgment, let me ask, thus to feature a matter which no one, even including Brother Boll, has ever been able to understand in its details such as you attempt? And furthermore, even if it were possible to understand what that future kingdom is to be, does it not lie out too far beyond us to be of any practical value for the present? And while it would be interesting and even helpful, maybe, to know it, is it not more important that we stress what pertains to us in this generation, lest the minds of the readers, and maybe the writer as well, become so enamored of the views of the future that they overlook the more necessary things immediately at hand? That there is a glorious future awaiting the faithful is the joyous hope of all, and that Christ is coming again with an adequate reward for the saints no one will question. Furthermore all should be encouraged to study and teach the Bible as a whole, but there is a relative importance attached to the scriptures. The desert, for instance, is no less a part of God's creation than other portions of the earth; yet man hastens across the desert to more favored and fruitful habitations. In like manner, in God's word some portions are far more refreshing and more life-giving than others. I have several Bibles, all of which wore out first in a certain section. Once I asked myself whether or not my Bible should not be equally worn all the way from Genesis to Revelation; but on further reflection I decided that it is properly worn as it is, though not worn nearly so much in some places as in others. Neither is the Old Testament as a whole worn nearly so much as the New. This I deem proper and right, since the Old Testament does not apply directly to me, nor is Moses as much to me as is Christ. I would not think it at all proper to spend as much time on the story of Esther, the Song of Solomon or Ezekiel as on the life of our Lord, the book of Acts and the epistles. And while we do well to give heed to the prophecies, both past and future, they are at best, when relating to the future, but a light shining in a dark place, as Peter puts it, rather dim to our vision, far away and uncertain of correct interpretation. That they will all be fulfilled in due order and at the proper time, we need not doubt in the least, but till that time arrives they must needs be involved in more or less obscurity—some of them very much more.

One other matter, please, before I close. Commenting on Rev. 11:17, 18, you make this remark: "To those whose highest desire is to uphold a contrary teaching, this may mean nothing in particular; but I trust to the simple and honest discernment of our readers, these truths are evident enough." Now, while I try to be both "simple and honest," to me "these truths are" not "evident enough" by any means. Will you therefore class me among those "whose highest desire is to uphold a contrary teaching"? And again are you quite sure, my dear brother, that there is such a class at all? Is it not the part of fairness to give those who differ from you the credit of being just as sincere in believing "a contrary teaching" to be the Bible teaching as are you in your view of it? I am not willing to believe this correctly represents you, Brother Boll, for it has a tinge of the party

spirit which I have never credited you with, a spirit which hardly makes for peace, for fellowship and good will.

Believing you will fully understand the spirit that now prompts me to write is that spirit of love which I have always had for you, I remain as ever,

Yours in faith, hope and love,

J. M. McCaleb.

The above criticism of the Kingdom articles was sent to me by our Brother McCaleb. I am glad he sent it: first, for his own sake because he has been charged of having leanings toward certain of my criticised teachings. I trust that this article of Brother McCaleb's will serve to convince some that the charge is false. Brother McCaleb strikes impartially at whatever in his judgment is wrong without regard to policy. One may not always agree with him in judgment but his simple straight-forward attitude is not subject to doubt. I love him the better for that. His criticism is of the wholesome and constructive sort. He strikes from the shoulder and says what he means without fear or bitterness.

Secondly, as for my own sake, I appreciate his criticism,, as the Psalmist said:

"Let the righteous smite me, it shall be kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it." Psalm 141:5.

Nevertheless, I do not think his ground altogether well taken, and have a word of reply and defense to offer. If Brother McCaleb thinks I am giving the subject of the Kingdom too much prominence in the Word and Work—does he know the circumstances? These Kingdom articles were called forth by necessity. It is not that I was so engrossed with the subject that I could not speak or think of anything else (as my brother may have thought) and must therefore needs fill up The Word and Work with it. That is not the case. I have rarely preached on the subject—no more than two or three times in all my life so far as I remember and had written very little directly on it. I venture to say that of the members of the congregation, where for the past eighteen years I have labored, half of them would not know just what my position on the Kingdom is. But for some five years past certain gross misrepresentations of me and my teaching have been featured before the brotherhood to such an extent that the strangest rumors concerning my teaching are being circulated in many places. Under the circumstances I thought it best to set forth as I was able what I have found the Bible to teach on the subject of the Kingdom, so that all who wish may see for themselves what I believe on that theme. My brother need not to have been troubled because these articles run up to as much as nine pages; the pages of The Word and Work are small and it comes out only monthly. Less space would have been inadequate. Also, reprinting of these articles seemed necessary. Their first appearance awakened interest too late to supply back numbers to half of those who wished to have them.

But I am not apologizing, I am neither ashamed of the teach-

ing nor sorry of having given the Kingdom this much of prominence. The occasion called it forth. I am not sure but that the stir which has been raised over the subject is providential, the Lord overruling in order that this great theme may receive a little more of the attention that it deserves. It is indeed a theme that runs throughout the whole Bible, not only the Old Testament but also the New Testament is full of it. Surely it deserves more than a passing notice and discussion and cannot be listed among superfluous and unpractical things.

As our brother well says, *all* the Bible should be studied; and there is also a relative importance of its various parts. My discussion of the Kingdom in the New Testament accordingly, occupies more than twice the space I have given to the Old Testament.

It is indeed not well to thumb one's Bible too exclusively in a few special places. A partial Bible reading results in a partial outlook and understanding and consequently in one-sided doctrine. This really is one of the causes of division. Another may have read the Bible more especially in some other spots, and we may be intolerant of the teachings and impressions he so obtained; and on the other hand *he* might positively refuse to be limited to those portions of the Word of God which *we* prefer. Thus comes trouble. I believe one of the greatest and most potent means of healing the breach of the ranks of Christendom--among those at least who love the Lord and want to do right, will be found in a general revival of wide and thorough study of the whole Word of God. We need not surrender our perception of the relative importance of the various parts but we ought to know and believe and teach all, as occasion requires.

Finally, on the danger of my forgetting the more important thing, that is, as my brother rightly judges, the immediate and practical doing of the will of God and carrying on of His Work—I am never without a sense of shortness in this. Still I am not aware of having overlooked or forgotten any present or immediate duties on account of these articles. The danger is not as great as he imagines. Even the portions of the Word of God which do not directly instruct or exhort us to the fulfilling of the practical requirements of the Christian life and work are often very powerful in creating an earnestness and zeal and inspiration that finally results in greater practical activity.

In regard to Brother McCaleb's strictures on the sentences: "...to those whose highest desire is to uphold a contrary teaching, this may mean nothing in particular; but I trust to the simple and honest discernment of our readers these proofs are evident enough."

I accept his criticism. He is right: I did not wish to say that all those who did not see my point were not "simple" or "honest." In the reprint as it appears in the December, 1921, number of *The Word and Work* the offensive statement is eliminated.

R. H. B.

WHAT JESUS THOUGHT OF THE SCRIPTURES.

H. L. OLMSTEAD.

There is a widespread notion among men of the younger generation that it is possible for them to accept Jesus Christ and deny the Scriptures. At least it is quite popular to question the full inspiration and infallibility of the Bible. Certain portions are regarded as being exaggerated or else inaccurate accounts by fallible men, and it is pointed out that the accounts have been colored by the prejudices, national pride and narrowness of the Jewish nation. The authorship of the Old Testament books is called in question and later dates are assigned to the books than heretofore commonly accepted. By endeavoring to discover parallel stories in ancient mythology, Biblical narratives are discredited. These, with many other notions, are being freely propagated in "advanced" schools and pulpits.

All these and a thousand other such notions are the opinions of scholars and great men and seem to carry the weight of much learning. Over against these notions I desire to place the position of Jesus Christ, another great *Man* whose credentials are beyond question. He lived a perfect life, He spoke as never man spoke, He wrought as no other has ever wrought. His influence for good on the human race excels that of all the holy of all the ages and what he was while on earth would satisfy the longing of the holiest heart that ever throbbed. He died a death so wonderful and sacrificial that it is the admiration of all good men. "Hear ye him" as he testifies concerning the Holy Scriptures.

FIRST, THE OLD TESTAMENT.

(a) As to the law of Moses. "Not one jot or tittle of the law shall fail until all shall be fulfilled." Matt. 5:18. This includes the whole body of the Mosaic law to the very last jot, i. e., the smallest character of the Hebrew alphabet and to the very last "tittle," i. e., the smallest crook used in writing a consonant. Again, Jesus quoted from the law of Moses in Mark 7:13 and then said, "Ye make void the word of God by your tradition." To him this law was the *word of God*.

(b) As to the Prophets. Jesus declared in Matt. 11:10 that Malachi 3:1 was fulfilled in John the Baptist. The Savior again endorses the prophets by quoting Isa. 6:9-10 and declaring its fulfillment in the Jews of his time. Isa. 29:13 is quoted by Jesus in Matt. 15:8 and is applied to the hypocrisy of his Jewish kinsmen. He used Isaiah 61 as a text for his Nazareth Sermon in Luke 4:17. He never knew that there were "two or more" Isaiahs!

(c) As to the Psalms. Ps. 118 is made the basis, in Matt. 21:42, of Jesus' prediction concerning the rejection of the Israelitish nation. Ps. 110:1 is quoted by Christ in Matt. 22:44 in proof of His divine Messiahship. Jesus makes a very strong statement relative to Old Testament inspiration when He says,

after referring to Ps. 82:6, "And the Scriptures *cannot be broken.*" Those to whom the Word of God came are called gods in this Psalm.

(d) As to the whole body of Old Testament Scripture. Luke 24:27, "He began at Moses and expounded to them in *all the Scriptures* the things concerning himself." Luke 24:44. These scriptures are said to include the law of Moses, the prophets and the Psalms. To the Jew these three divisions embraced the entire body of Old Testament writings. Jesus handled the Old Testament scriptures reverently; He quoted from them as the word of God; used them in proof of his own deity and saw in the people of his time their fulfillment. Not once did He call in question anything that was written, not even the story of Jonah and the whale, but saw in those facts the type of his own burial and resurrection: To him if one refused to hear Moses and the prophets it meant the impossibility of hearing one risen from the dead. Luke 16:31. To refuse to believe Moses' writings was to make impossible belief in Christ. "If ye believe not Moses' writings how shall ye believe my words." Jno. 5:47. Like everything else, our attitude toward the Old Testament Scriptures drives us to a choice between Christ and some one else; in this case the critics.

SECOND, THE NEW TESTAMENT.

Only a few passages from the lips of Jesus are necessary.

(a) To the twelve Jesus left this promise: "But the Comforter which is the Holy Spirit whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." Jno. 14:26. The Holy Spirit himself is, according to Jesus, responsible for the teaching of the twelve and upon His memory and not theirs we rely for the accuracy of the teaching.

(b) Not only for the teaching of Jesus was the Spirit to be relied upon, but there was to be a revelation of new truth by the Spirit's power. "I have yet many things to say to you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come he will guide you into all truth; for he shall not speak from himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." Jno. 16:12-13. From these few verses it is evident that the New Testament Scriptures have the endorsement of Jesus Christ, both as to the record of His personal sayings and the whole body of apostolic teaching which followed. Again we must decide between Christ and the Critics. To Jesus, Abraham, Moses, Aaron, David, Isaiah, Jonah, Noah, Lot, the Story of Sodom, Gomorrah, Tyre, Sidon, Jonah and the Whale, the visions of Zechariah, the blood of Abel, the prophecies of Daniel, are not myths but realities. The institution of the Sabbath, the passover, sacrifices, the temple worship, the law of Moses, are all treated by Him as institutions of God and not mere national observances. To whom shall we go? To Jesus Christ or to the Critics?

J. A. HARDING ON THE SAINTS' REIGN.

It is apparent that the one great, all-including purpose for which we were made, for which we exist, is to be educated, trained, developed, so as to be indeed sons of God; brothers of Christ, heirs of God, who will dwell with their Father forever and will reign with him. We were made for rulers to start with (Gen. 1:27), and the faithful are to be members of the ruling family of the universe, rulers for evermore. Daniel prophesied, saying, "The saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever . . . I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom . . . And the kingdom and the dominion, and the greatness of the kingdoms under the whole heavens, shall be given to the people of the saints of the Most High; his kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:18, 21, 22, 27). Paul indignantly asks of the Corinthians, when they were so foolish as to go to law before the unbelievers, "Know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" (1 Cor. 6:2, 3). In the parable of the talents (Matt. 25:14-30), and of the pounds (Luke 19:11-27), Jesus plainly shows that the faithful are to be made rulers. Referring to the time of his second coming, he says to the faithful, "Well done, thou good servant; because thou wast found faithful in a very little, have thou authority over ten cities;" and, to another, "Be thou also over five cities;" or as he expressed it in another place: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of the Lord."

ON THE CONVERSION OF THE JEWS.

"I recently met a rural mail carrier who inquired, "Is the world getting better or worse?" I promptly answered, "Worse; for the laws of generation are operating probably a thousand times more rapidly than the laws of regeneration." We then had a talk like this: "When may we expect anything better?" I answered, "Not till the Jews will become converted." "And when will that be?" "I don't know; but keep your eye on the Jews." "But they are now fighting among themselves—I mean the Zionists," was the next remark. "Yes, but the Jew has the promise, and 'the times of the Gentiles' seem to be about fulfilled, and the next important event in the religious world will likely be the conversion of the Jews. Till then 'evil men and seducers shall wax worse and worse, deceiving and being deceived.'"—Daniel Sommer, in *Apostolic Review*, Nov. 8, 1921.

"WE WANT A BIBLE!"

PHILIP MAURO.

A Noted Man, Mr. H. G. Wells, Recognizes the Need
of These Times.

The cry, "We want a Bible," has special significance because it comes from one who has been (and we presume still is) the sturdy foe of the revealed truth of God—Mr. H. G. Wells.

In our unconverted days we used to read Mr. Wells for entertainment and instruction; but we are not acquainted with his later writings, only we know in a general way that he is a close observer of the social developments and tendencies of these dark days, and that he discusses intelligently the present desperate condition of human affairs. We know too that Mr. Wells has a very large circle of readers, including most of the thoughtful and serious people of the English speaking world. Lately our attention was directed to an article by Mr. Wells on "The Salvaging of Civilization," and in it we found the declaration that "we want a Bible" and want it "badly." It is a matter therefore of much interest to ascertain what has forced Mr. Wells to utter such a confession.

Mr. Wells is not one of those silly "optimists" who cling to the idea that the progress of humanity is in an upward direction. He is under no illusions; but on the contrary takes a very serious view of the situation. As he sees it "Civilization" is in a *very critical state*. He recognizes that strong forces and tendencies are now at work which—*unless a means for controlling them be found*—will speedily accomplish the utter destruction of human society. Hence he has set himself to the search for something that will accomplish the "Salvaging of Civilization"; and after a careful consideration of the case he reaches the conclusion that what is urgently needed is a "Bible"; and by that he means a book which will do for the Civilization of the future that which the Bible has done (by his own admission) for the "Civilization" of the past.

This confession is, we repeat, most significant and impressive because it has been forced, by the present state and tendencies of the world, from the lips of one who is an outspoken enemy of the only "Bible" that ever was or will be. This involuntary recognition of the power and influence of the Bible is so remarkable, and so unexpected, that it is well worth while to point out just what it is that Mr. Wells sees in the Book which he has done so much in times past, to discredit.

Briefly he says that our existing "Civilization" owes not only its *origin* but also its *preservation* to the Bible. In fact he makes the Bible so directly the cause and the support of our Civilization, and our Civilization so dependent upon the Bible, that *without the latter the former could not exist*. He frankly admits "the wonder of its influence over the lives and minds of men," and owns that "*It is the Book that has held together the fabric of*

Western civilization." He acknowledges that the Bible has "formed" our civilization, and has "unified and kept together great masses of people"; that in fact "the civilization we possess could not have come into existence, and could not have been sustained without it."

This is testimony of the most convincing sort, because it comes from the lips of a hostile witness. Mr. Wells is a thorough-going evolutionist. According to the theory of evolution, the Bible would be a product of Civilization. But Mr. Wells has now to admit that Civilization is a product of the Bible. Where then did the latter come from? And how is it that one who recognizes what Mr. Wells now admits, is blinded to the fact that such a Book could not be of human origin?

THE COLLAPSE OF CIVILIZATION. TO WHAT IS IT DUE?

Mr. Wells tells us that "Christian Civilization" owes its existence to the place that has been given to the Bible in so-called "civilized" nations. For he says that it "has been the *hand book of life to countless millions of men and women*. It has explained the world to the mass of our people"; and it "has given them moral standards and a form into which their consciences could work." It follows that, so long as the Bible continued to do this our Civilization would abide and flourish; and conversely, when the Bible ceases to exercise his influence and control over the lives of men, Civilization must inevitably collapse. And that is, as Mr. Wells admits, precisely what is now taking place.

But why has the Bible lost its influence? The plain and simple reason is that men like Mr. Wells have risen up—men of learning and ability, the leaders of the world's thought, the scientists, professors, authors, preachers and theologians, in ever increasing numbers—who have been putting forth every effort to discredit the Bible in the minds of the masses of men, and to turn them away from it. Those efforts have been successful to such an extent that now both pulpits and pews of many "churches" are occupied, when they are occupied at all, by persons who openly deny the Divine origin and Divine authority of the Bible.

This towering and imposing structure—"Christian Civilization"—has, as Mr. Wells declares, been founded upon, and held together by, the Bible. Yet the very men who have been sheltered by that magnificent structure, those who have enjoyed its greatest benefits, received its highest honors, and *owe the most to its protection*, have been for some time devoting their best efforts to the destruction of that which has supported and held it together. And now that they see the great edifice tottering to its fall, they wonder what is the matter, and begin to discuss means for the "Salvaging of Civilization"!

It is a little late in the day for Mr. Wells and those who have been his enthusiastic associates in the destruction of human society, to discover that "we want a Bible." That is, indeed, the need of the hour. But what folly to discard the Bible we had,

and which has "held together the fabric of Western civilization," before providing something to take its place, and which will serve the purpose better! Could anything be more insanely foolish than for the responsible leaders of "Civilization" to destroy the foundation of that great building before the new foundation was ready?

What has happened, according to Mr. Wells, is that "the Bible has lost much of its former hold." That is why things are now going to pieces. But that way of putting it conveys the idea that it is *the fault of the Bible* that "it no longer grips the community." And here again Mr. Wells displays his blindness. For what has really happened is that the leaders of the world's thought and learning, its teachers, schools and seminaries, no longer acknowledge the authority of the Bible, and no longer teach the young to submit to it as God's Holy Word. It is not, as Mr. Wells puts it, that the Bible has lost its grip on them, but they have let go their hold on it. Nevertheless, God has not left Himself without witness even in these last days; for there are hundreds of thousands now living who can testify from a happy experience that the Bible is just as able to meet the spiritual needs of men of this twentieth century, as it was to meet the needs of the generations that are past.

THE POWER OF THE BIBLE. IN WHAT DOES IT LIE?

It is interesting to note what Mr. Wells sees in the old Bible, and what features of it he thinks should be reproduced in that new Bible, which he admits is urgently needed for the "Salvaging of Civilizatizon."

Mr. Wells says that "The first thing the Bible gave man was a *cosmogony*. It gave him an account of the world in which he found himself, and of his place in it." So Mr. Wells concludes that the new Bible also should give us a 'cosmogony.' Secondly, he says the Bible gave us "a universal *history* of man"; and therefore the new Bible should have that feature also. In fact Mr. Wells has himself tried his hand at writing "a universal history of man"; but we have not heard that any results have been accomplished by it, either in the way of founding a new civilization, or of salvaging that which is now tottering to its fall. Thirdly, the Bible contained directions as to eating, etc., "*rules of health*." And lastly, it contained *rules of conduct*. These, according to Mr. Wells, are the features to which the old Bible owed its admittedly potent influence in human affairs.

Again, we marvel at Mr. Wells' blindness. For it is as certain as anything can be that the Bible does not owe the power it has exerted over men and nations to the features mentioned above. Had it given to men nothing more than a cosmogony, a history, and a set of rules pertaining to health and conduct, it would never have been heard of outside the nation of its origin; and it would have had no more influence in shaping the development of civilization, or the lives of individuals, than any other book of antiquity. One reason which gave to the Bible its power

over men and its unique influence in guiding the destinies of humanity is that it speaks to the heart and conscience with the voice of *Divine Authority*. The words "Thus saith the Lord," or words of like meaning, occur in it some three thousand times. But the chief reason is that it reveals to men the love of God in giving His Son to die for their sins; and that it imparts to all who believe in Him the assurance of God's free and full pardon, of His free gift of eternal life, and the power of His Holy Spirit for a life of fruitful obedience now.

The "history" which *God's Bible* gives us is not "a universal history of man," but is the history of *God's purpose in salvation*, which is connected first with a line of individuals, and then with a nation—a purpose realized in Jesus Christ, risen from among the dead, and which from Him reaches out, in the message of the gospel, to all the nations of the world. The "cosmogony" of the Bible is not a human guess at the beginnings of the universe, but is the simple setting forth of the important fact that the God of our salvation is none other than the Creator of heaven and earth. The "rules of conduct" laid down in the Bible derive their weight and authority solely from the fact that they are the revelation of the will of God for His people.

If therefore the new Bible which Mr. Wells says we need is to serve at all the purposes of the old Bible, it must, in the first place *come from God* and speak with *His authority* to the hearts of men; it must moreover reveal the way of salvation; and finally it must bring power for a holy life. In a word, it must be what the old Bible ever has been and still is to all who believe its message—life and light, health and food, joy and comfort, wisdom and guidance.

FROM WHENCE THE NEW BIBLE?

Mr. Wells says that the Bible which "formed" our civilization, and which "unified and kept together great masses of people" has lost the place it used to have amongst men, "*but nothing has arisen to take its place.*" He rightly says that this is "the gravest aspect of this matter." And with note of real anxiety he asks the questions, "Can we restore and reconstruct a Bible for the needs of these *great and dangerous days*"; and "Is there still time left for us to do anything of the sort?"

But why has nothing "arisen" to take the place of the Bible? If it were, as the leaders of men now teach, merely a human book, the product of man's brain and the outcome of his experience then there would have "arisen" a new Bible in each generation; and each would have been an improvement upon its predecessor. It is invariably so with all human works and products. But one of the wonders of the Bible is that it continued to grow, by addition of parts from time to time, during a period of fifteen hundred years; that then it *ceased to receive any additions*; that all the sixty-six parts fit perfectly together into one harmonious Book; and that *nothing of the same nature* as any of those sixty-six parts has come into existence during the past eighteen cen-

turies. These are facts well known to all men; but how is it that the wise of this world are utterly blinded to their significance?

GOD HAS MADE FOOLISH THE WISDOM OF THE WISE.

The weakest and most foolish part of Mr. Wells' article is that in which he gives his ideas as to the production of the needed Bible. As to who would write this Bible, and what they would put into it, he is exceedingly vague. All he is positive about is that it "will have a great number of illustrations"! But here again, those who have cast away the old Bible and are awaiting the new one, are given no hint as to who will make the pictures, or what the pictures themselves will represent.

Mr. Wells thinks it "quite possible to get together a committee" who would produce the needed volume. He says, "Some of the greatest, most inspiring books and documents in the world have been produced by committees." And he mentions the Magna Charta, the Declaration of Independence, the English translation of the Bible and the Prayer Book as being among these "fine and inspiring compilations." But it must be obvious to Mr. Wells, and to everyone, that (leaving out the English version of the Scriptures which is not in any sense an original work) the documents referred to fall so far short of the Bible that between them and it there is nothing but contrast. Who is to appoint the "committee" that will produce the new Bible? Who will confer upon them the needed *authority* for their task (not to speak of the needed *ability*)? Who will make them agree as to all the details of the great work? And when their task is completed, who will compel mankind to submit to the new "Bible of Civilization"?

These questions serve to exhibit the folly and futility of Mr. Wells' proposal, which characteristics are indeed so evident upon the face of it, that it is hard to suppose he himself is blind to them. But touching these vital parts of the scheme all Mr. Wells can say is "Why should not the thing be done in a big, authoritative manner? Why should we not have a great educational conference of teachers, scientific men and historians . . . to draft out a standard world history," etc.? "Why should not that draft be revised by scores of specialists? Discussed and rediscussed? Polished and finished and made the opening part of a new Bible of Civilization, a new basis for a world culture?"

Thus, when we come to the practical part of the pressingly needed work, all Mr. Wells can offer towards its solution is a string of "Why not's?" every one of which raises up before the mind a whole mountain range of insuperable obstacles. And when all those shall have been overcome we will have secured only the *opening part* of the "Bible of Civilization." The real difficulties will then only *begin*.

That "we want a Bible" is true; and that the need is pressing, if the destruction of Civilization in the very near future is to be averted, is also true. Mr. Wells has proved to every thought-

(Continued on page 22)

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"So then each one of us shall give account of himself to God!" Rom. 14:12. Now just what kind of account can men and churches give for not preaching the gospel throughout the world?

Bro. Hamada, one of Bro. Harry Fox' converts, visited us on his way back to Sapporo in the Island of Hokkaido. ** A missionary in Uganda reports: "We have baptized our first 12 native evangelists, and have a waiting list of 150. There are 14 outstations in operation," etc., in "two years." ** Bro. Rhodes continues in touch with the Otsuka work which greatly needs the assistance of Bro. Ishiguro, now in America. **

Bro. Hiratsuka, the amiable elder-preacher, is valuable for interpreting and translating as well as otherwise. ** The heathen have lately been having big times in their festival, but space is too limited to describe them. ** The building of a house for Bro. Bixler in the country moves very slowly—about as slowly as the giving to the fund. ** There are as many Buddhist temples in the Hawaiian Islands (part of the U. S.) as there are churches and about eleven times as many pagans as professing Christians. What about getting another couple ready to join the Langpaap's? ** The population of Japan proper is 55,961,140. They publish many books and periodicals, but the Bible is the best seller and the demand is not confined to believers. ** Bro. Yoshihara, who has been thought near death's door a number of times came in recently with one of the nurses he had taught and saw her baptized. ** The president of a Jewish mission in London has baptized 115 Jews who "have gone forth witnesses for the Lord into almost every part of the earth." ** Bro. Herman Fox started his class among the young men at Zoshigaya, Sept. 18. ** Sister Andrews is eager to get back to her work next year. Who will come with her? ** Forty-one hundred and fifty "urgent telephones" were to be installed in Tokyo this year. The applications cost *Yen* 15. and *Yen* 350. are charged for installation. The city is far behind on street car facilities too. Educational facilities, the same. ** Accepting an unexpected opportunity, the Bishop property in Karuizawa has been bought for the Fox Brothers and Brother Rhodes, for a summer home at a great bargain—the lot (sufficient for another house), house and furnishings for about \$1,500, and we were allowed to leave our money (Mission Homes Fund) on interest about two months. These boys aim to pay it back by the month in two and one-half years. They deserve extra contributions for the added expense. ** "There are chiefs literally begging for teachers which we are not able to supply because of the newness of the work."—*An African Missionary*. Luke 10:2.

A HOUSE IN MAINE.

Appeals for assistance in building of church-houses here and there are numerous and commonplace, and I fear, generally almost fruitless. Therefore an unusual, really pressing and important appeal should be given extraordinary notice and commendation. Such an appeal is that of Sister Knight of Unity, Maine. That state is a mission-field of first importance. Last summer Brother Young held a meeting there and gathered in above twenty souls—a thing unheard of in those regions. A meeting-house was absolutely needed. The few old brethren, and the new ones there, contributed freely of their small means, and just as freely and willingly of their labor. But they *must* have help from elsewhere; and both the work deserves it, and the little church there is thoroughly worthy of it.

I put this before our readers very earnestly in hope that some individuals and churches may be impelled to make an extra sacrifice toward the establishing of the work of God in that great corner.

R. H. B.

J. A. PERDUE.

Our beloved brother who departed last November made it a point to contribute each year a few words to the Word and Work; "for," said he, "I want my name to appear in each annual volume." Once more now his name appears in the Word and Work. He died ripe in years, strong in faith and hope and love. After many difficulties and battles in which the tide sometimes turned against him, and storms along the way, it was granted him to see sweet tranquil years at the end, and to fall asleep in peace in Jesus. His powers and talents were of a very superior order, and never were duly known and recognized among the brethren. It was through a sermon he preached nearly a quarter of a century ago that this passage, which I would now fain set as an epitaph upon his tomb, was indelibly stamped upon my heart:

"But ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

"WE WANT A BIBLE!"—Continued from page 20.

ful mind the *impossibility* of any *new* Bible. Therefore, the only alternative which the critical situation presents to perishing humanity is to accept in submissive faith that Bible which God in His enduring mercy and infinite wisdom has given us. For "All flesh is grass and all the goodness thereof as the flower of the field. The grass withereth, the flower fadeth; but THE WORD OF OUR GOD SHALL STAND FOREVER."

*This article is obtainable in tract form, 3c each, from Scripture Truth Depot, 120 Tremont St., Boston, Mass.

FIRST LORD'S DAY LESSON OF JANUARY.

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Lesson 1.

January 1, 1922.

THE REVOLT OF JEROBOAM.

Golden Text: Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them.—Exodus 20:4, 5.

Lesson Text: 1 Kings 12:12-17, 26-30.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day. 13 And the king answered the people roughly, and forsook the counsel of the old men which they had given him, 14 and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. 15 So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat. 16 And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. 17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

26 And Jeroboam said in his heart, Now will the kingdom return to the house of David: 27 if this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah. 28 Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for

Verse 12. Who was Jeroboam? On what matter had he and the people come to Rehoboam? Who was Rehoboam? (See Notes).

Verses 13, 14. What had been the counsel of the old men? What that of the young men? (Notes on vs. 13, 14). Who was Rehoboam's father? How had he made the people's yoke heavy? What warning was thus fulfilled? (1 Sam. 8:10-18).

Verse 15. Who overruled in all this and brought it about? What word was it Jehovah had spoken to Jeroboam? (See Notes). Why, in first place, did He speak such a word to Jeroboam? (1 Kings 11:9-13).

Verses 16, 17. What was the quick result of R.'s answer to Israel? What did they say? What did they mean? Over whom did Rehoboam rule? (On the intervening verses (18-26) see Notes).

Verses 26, 27. What sort of "heart" was this? Heb. 3:12. What word had God sent to Jeroboam? (1 Kings 11:29-39). Had the first part of this come to pass? Should not Jeroboam have trusted God for the latter part of it also? Did he do so? What does unbelief always produce? (Heb. 3:18, 19—disobedience). What is always the issue of faith? Rom. 1:5.

Verses 28-30. What commandment did Jeroboam disobey? (Gold. Text.). Did Jeroboam intend to set up images of false and foreign gods, or to represent Jehovah by an image? Was that permissible? (Deut. 4:15, 16). Where was Bethel? Where Dan? (See Note sand Man). What was in Dan already? Judg. 18:30. What was one consequence of Jeroboam's course? 2 Chron. 11:1-23. Is it a

you to go up to Jerusalem: behold great loss to a nation when god-fear-
 thy gods, O Israel, which brought ing people forsake it?
 thee up out of the land of Egypt.
 29 And he set the one in Bethel, and the other put he in Dan. 30 And this
 thing became a sin; for the people went to worship before the one, even un-
 to Dan.

NOTES ON LESSON 1.

REHOBOAM AND JEROBOAM.

In this lesson we have a great crisis in the history of Israel. Up to this they were one nation, one people. After this we see two kingdoms—the one, the “Kingdom of Judah,” the “two-tribe kingdom” (Judah and Benjamin); the other the “Kingdom of Israel,” the Ten Tribes, the Northern Kingdom. Judah was still governed by the kings of David’s line; but Israel by various dynasties till carried captive to Assyria. How did the split come about?

Rehoboam was Solomon’s son and heir to the kingdom. Reading this lesson and the further account in 1 Kings 14:21-31, what is your estimate of Rehoboam—his judgment? his character? But God would not have taken the kingdom away from him if it had not been for the sins of Solomon, his father. As it was God let Rehoboam fall by his own folly. (v. 15).

Jeroboam in view of his ability, had been made overseer over Ephraim and Manasseh (probably including other tribes) by Solomon. A message from God by Ahijah (vs. 29-39) stirred him up seize his destiny to be ruler over ten of the twelve tribes of Israel. Solomon sought Jeroboam’s life, and he fled to Egypt. After Solomon’s death Jeroboam returned and championed the cause of the people against the house of David.

YOUNG MEN AND THE OLD MEN.

Read 1 Kings 12:1-11. The proverb runs, “Old men for counsel, young men for war.” So it was here. There were additional reason in this case why the judgment of the older men was better: they had had better training. In Solomon’s days the much wealth and prosperity brought luxury and profligacy in its wake, as it always will; and the young men that grew up in the midst of that were foolish and reckless. Rehoboam himself was so. Rehoboam was the man to prefer a counsel that pleased his vanity rather than to reason and weigh a thing soberly.

See how bitter the yoke of Israel’s King was, even in the days of their greatest national glory: “Thy father made our yoke grievous.”

ON THE OMITTED VERSES 18-26.

Rehoboam made a feeble and utterly unsuccessful attempt to quell the rebellion; and then fled to Jerusalem, the while Israel crowned Jeroboam as their king. Another attempt to regain the lost dominion, by armed force, was halted by the word of Jehovah. Rehoboam never did a wiser thing than to listen to God that time.

TEACHING POINTS.

1. Rehoboam the victim of his father’s sins.
2. Rehoboam suffering for his own folly.
3. God overruling all to bring about His word.
4. Do I seek the counsel of those who tell me what I like to hear? Who is the best Counsellor? Isa. 9:6.
5. Did Rehoboam consult God in his plans.
6. “Whom God wants to destroy He first deprives of wisdom.” What is your estimate of wisdom? See Prov. 3:15 and James 1:5.
7. What was the ruin of Rehoboam’s life? See 2 Chron. 12:14. Have I set my heart to do God’s will? Am I a drifter like Rehoboam?
8. Jeroboam inspired by a message from God to seize the sovereignty of the Ten Tribes. Consider Phil. 3:12 in this light. Has God made me any promises? Am I laying hold?

9. Jeroboam's unbelief. How did he walk by sight instead of faith? Did he seek Ahijah's advice any more?
10. What connection between unbelief and disobedience?
11. Jeroboam pretending that the demands of religion were too hard; and proposing to make them easier. Is there such a danger today? Think on Matt. 7:13, 14. Is the work, service, and worship of God too much trouble to you? Mal. 1:13.
12. Did Jeroboam gain or lose by his course?
13. Are we sure that we have no idols? 1 John 5:21.
14. What is the chief lesson of all this to you?

SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2.

January 8, 1922.

ELIJAH THE TISHBITE.

Golden Text: But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Lesson Text: 1 Kings 17:1-16.

1. And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. 2 And the word of Jehovah came unto him, saying, 3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan. 4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. 5 So he went and did according unto the word of Jehovah; for he went and dwelt by the brook Cherith, that is before the Jordan. 6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. 7 And it came to pass after a while, that the brook dried up, because there was no rain in the land. 8 And the word of Jehovah came unto him, saying, 9 Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow there to sustain thee. 10 So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, Fetch me, pray thee, a little water in a vessel, that I may drink. 11 And as he was going to fetch it, he called to her, and said, Bring me, I pray

For connection with preceding lesson see the Notes.

Verse 1. Who was Ahab? In what did he surpass the king's before him? See 1 King 16:29-33. Before whom did Elijah stand? What is meant by that? (Comp. Dan 1:4, 5). What surprising announcement did Elijah make to Ahab? Did Elijah say this of himself? (18:36). What else besides God's word preceded this announcement? (James 5:17). Had God actually given Elijah the power to command the rain?

Verses 2-6. Where did Jehovah send Elijah? What assurance did God give him? When we are in the place where God wants us to be does He assume the care over us? What did Elijah do? Did Elijah hesitate to commit himself thus to God's care? Need we? How could God command the ravens? Ps. 119:91.

Verse 7. Would the drying up of the brook be a trial to Elijah's faith? Should God's servant fear when visible supplies fail? (Matt. 6:25-33; Heb. 13:5).

Verses 8, 9. What new provision did God now make for Elijah? (1 Pet. 5:7). Was a widow likely to support anyone?

Verse 10. Upon arrival at Zarephath, whom did Elijah see? Did he know she was the widow that was to support him? Did she know she had been selected for that? How did Elijah proceed to find out?

Verses 11, 12. Did she respond read-

thee, a morsel of bread in thy hand. 12 And she said, as Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. 13 And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. 14 For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall Jehovah sendeth rain upon the earth. 15 And she went and did according to the saying of Elijah: and she, and he, The jar of meal wasted not, neither did the word of Jehovah, which he spake by Elijah.

ily? How did Elijah press the test further? What extremity of poverty did her reply reveal?

Verses 13, 14. What did Elijah say to her? What was she to do first? On whose word should she risk that? On what promise?

Verses 15, 16. Did the woman's faith stand this test? Did the promise prove true? Is that still true in principle? (Luke 6:38; 2 Cor. 9:6-10). Was it a great honor to this widow to have Elijah for her guest? Consider Luke 4:25, 26.

the cruse of oil fail, until the day that and her house, did eat many days. 16 the cruse of oil fail, according to

NOTES ON LESSON 2.

CONNECTION WITH FOREGOING LESSON.

The Lessons follow the history of the Ten-Tribe Kingdom, the "Kingdom of Israel" as it was called by contrast with the "Kingdom of Judah."

Jeroboam was the first king of Israel. Of him and his unbelief and sin we learned in the lesson of last Sunday. God made especial effort to bring back Jeroboam (and with him the tribes he ruled) to the way of obedience—but to no avail. This is shown in 1 Kings 13 and 14.

The next King of Israel was **Nadab**, Jeroboam's son. His reign was evil as his father's had been. 1 Kings 15:25-32. God then cut off the family of Jeroboam, who thus at last lost the very thing he had hoped to gain by departing from Jehovah.

Next reigned **Baasha** against whom God sent a message of denunciation by Jehu, a prophet. He reigned four years; and his son, **Elah**, reigned two years and was murdered by **Zimri**, captain of half the chariots, who destroyed all the family according as Jehovah had announced to Baasha. Zimri reigned only seven days and **Omri** took the kingdom. Now Omri's son was **Ahab**, the king of this lesson, who married Jezebel and became the wickedest of the kings of Israel. He led Israel into Baal-worship. (1 Kings 15:33—16:33). In this crisis God sent Elijah to restore Israel to the ways of the Lord.

TEACHING POINTS.

The condition of the kingdom of Israel when God sent Elijah.

The purpose of Elijah's mission. (1 Kings 18:37).

Elijah's first appearance. (v. 1 of the lesson). It was preceded by instruction from God (18:36) and fervent prayer (Jas. 5:17).

God sees to Elijah's need, cares for him, makes provision for him. Elijah's part is to "trust and obey." In verses 4, 9, mark the word "there."

God sees to the need of each and all who are in the right way and place, and cares for them just as the flowers and the birds, filling their God-appointed position, are abundantly cared for, although their sphere forbids toiling and spinning, or sowing and gathering. (Matt. 6.)

What is man's God-appointed place and task? Acts 17:26, 27. See also the "Golden Text."

The ravens are drawn into service. "All things are thy servants." Ps. 119:91. Even the most unlikely people and things have to contribute to God's purposes, and to the blessing of His servants. Rom. 8:28.

The trial of faith when the brook begins to fail. Are we to trust God only so long as we can see where supplies are coming from?

The widow of Zarephath. God knew her beforehand. (2 Tim. 2:19). Though of a heathen land God had chosen her above all the widows in Israel for this honor. (Luke 4:25, 26).

The test of the Widow's faith. Of her last morsel she must first make a meal for the prophet. God's claim first. Then the better supply of her own need. Matt. 10:41.

GENERAL QUESTIONS.

1. Tell about Ahab. 2. What was Elijah's announcement to Ahab? 3. Where did God hide Elijah? 4. How was he to be supported there? 5. What was God's part in this arrangement? 6. What was Elijah's? 7. Did Elijah do his part? 8. Did God fulfill His? 9. What occasioned Elijah's removal? 10. Whom had God selected to support him? 11. In what land and city lived this widow? 12. What was she doing when Elijah first saw her? 13. What was her visible means of support? 14. What only could she see ahead of her? 15. What demand did Elijah make of her? 16. What promise from God did he give her? 17. Did she comply with the demand and was the promise fulfilled?

THIRD LORD'S DAY LESSON OF JANUARY.

Lesson 3.

January 15, 1922.

ELIJAH'S CHALLENGE OF BAAL WORSHIP.

Golden Text: This is the victory that hath overcome the world, even our faith.—1 John 5:4.

Lesson Text: 1 Kings 18:20-24, 30, 36-39.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21 And Elijah came near unto all the people, and said, How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word. 22 Then said Elijah unto the people, I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. 23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under. 24 And call ye on the name of your god, and I will call on the name of Jehovah: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

30 And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. 36 And it came to pass at the time of the offering of the evening oblation, that

See Notes for what happened between preceding lesson and this.

Verse 20. Who had ordered Ahab to gather the people to Carmel? Who was gathered there? (v. 19).

Verse 21. What rebuking question did Elijah put to the people? Did they seem to be decided as to which was God? Could both have been adopted? Why not? Exod. 20:3, 5; Matt. 12:30. If our convictions are undecided, what are our actions going to be? Is it not better for people to be one thing or the other wholeheartedly, than to hang between two opinions? Rev. 3:15, 16. What did the people answer? What reason would you give for their silence?

Verse 22. How many prophets of Jehovah were left? How many of Baal's were there? Can we judge by numbers who is in the right?

Verses 23, 24. What open test did Elijah propose? Was it perfectly fair and equal for both parties?

Verse 30. When Elijah's turn came, what did he do first? Did he want all the people to see what he was doing? Was the Lord ever wont to do his great works in a corner? (Acts 26:26).

Verses 36, 37. What difference between Elijah's prayer and that of the

Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37 Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again. 38 Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39 And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God.

prophets of Baal? (vs. 26-28). Read Matt. 6:6, 7. What three things did Elijah ask of God in v. 36? What more in v. 37? At whose word had Elijah done all this? What was the object of it all? How had God undertaken to turn their heart back again? Compare the work of another who came "in the power and spirit of Elijah," Luke 1:17.

Verse 38. Did God answer this prayer? Comp. vs. 26, 29. What distinguishes the one true God from all false gods? (Deut. 4:7; Isa. 46:7; Ps. 65:2). Was this common fire?

Verse 39. What effect did this demonstration produce? Were they convinced now as to who was God? What conduct must rightly follow such a conviction? (v. 21).

NOTES ON LESSON 3.

BETWEEN THE LESSONS.

This lesson begins in the middle of the story How Elijah Met Ahab Again. Ahab exasperated and full of wrath had searched all his country and neighboring countries for Elijah. But in vain—God had hid Elijah. But one day God ordered him to go show himself to Ahab. Elijah forthwith and promptly went. Read how Obadiah, Ahab's prime minister met him; and how Ahab's fury fizzled out into just a pitiful question when he met Elijah; Elijah's bold rebuke of Ahab; his promise of rain and orders to Ahab to gather Israel—all in 1 Kings 18:1-19

TEACHING POINTS.

1. "How long halt ye between two opinions?" In what important matters people are often undecided, wobbling between two sides—whether God is to be first, or the World; whether Jesus is to be followed or Self; whether the Bible is the word of authority or man's ideas; whether things temporal are more important or things eternal; whether we will walk by faith or by sight. Is it not necessary that we be wholly decided on these? What are we told of double-minded men? Jas. 1:8.

2. The teacher must, and all the scholars should know what comes between verses 24 and 30, and between verses 30 and 36, which parts are omitted in the printed portion.

3. Is God often on the side of the largest number? Recall instances when He was on the side of the few. Should we care how many are for us or against us when we know we are walking in God's will?

4. The tragedy of having a false god. It may seem very well for a time; but when we really need God—a true and powerful God, false gods fail us. Where do we find the one true God? What sort of God is He? If we picture out to ourselves and follow a God different from Him, what will the end be? Can you think of some false gods people worship and follow here, today? Do I know and serve the one true God alone?

5. The noisy demonstrations of the priests of Baal; the quiet, simple prayer of Elijah.

6. How Elijah prevented all possibility of the charge of deception.

7. That Elijah did all this at God's word—all the while praying fervently that it all might be as God had ordered it to come to pass. (Jas. 5:17, 18). Does God's word and promise operate without the prayers of His people?

8. The effect of the miracle. What they confessed now, and under what obligation their confession placed them.

FOURTH LORD'S DAY LESSON OF JANUARY.

Lesson 4..

January 22, 1922.

ELIJAH'S FLIGHT AND RETURN.

Golden Text: I waited patiently for Jehovah and he inclined unto me, and heard my cry.—Ps. 40:1.

Lesson Text: 1 Kings 19:9-18. Read Notes.

9 And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah? 10 And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 11 And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind; and after the wind an earthquake; but Jehovah was not in the earthquake: 12 and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice. 13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? 14 And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 15 And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria; 16 and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abelmaholah shalt thou anoint to be prophet in thy room. 17 And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. 18 Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Verse 9. Where was Elijah? Had he come to this place of his own accord or by the Lord's orders? From whom was he fleeing? Why? (Answers to all this in the Notes). What did God ask him now? Was there a reproof in the question?

Verse 10. What reason did Elijah give for being there? What accusation of Israel? Was he just correct about all this? (Rom. 11:2-4). Is a discouraged man likely to be right in his estimates and judgments?

Verses 11-14. What four demonstrations did Elijah witness when he stood upon the mount before Jehovah? What was the nature of the first three? Was Jehovah in either of these noisy, turbulent manifestations of power? Yet were not these three a preparation for the fourth? When Elijah heard the still small voice, what did he do? What was the meaning of all this? (Notes) What did the still small voice say to Elijah? What did Elijah again answer? What three main charges against Israel?

Verses 15-17. What was the first thing God ordered Elijah to do? What three anointings was he to see to? How do these three anointings answer to the three charges? (Notes). Was the work of vengeance to be thorough?

Verse 18. In all the darkness of that time, did God have a remnant among the people? Did Elijah know that? Who knew them? 2 Tim. 2:19. If it were not for Israel's "remnant" what would have become of Israel? (Isa. 1:9). Who claimed these 7,000 for His own? See Ps. 4:3; Mal. 3:17; Rom. 11:4.

NOTES ON LESSON 4.

BETWEEN THE LESSONS.

After the victory on Carmel (in preceding lesson) Elijah executed "The vengeance of the covenant" upon the prophets of Baal. (That act, in strict obedience to the Law, Deut. 13, though contrary to the gentle way of the gospel, foreshadows the final doom of all false prophets.) The effect of the stupendous public miracle on Carmel was disappointing. Men are not converted and saved by miraculous demonstrations, but by humble obedient trust in God through His word. Remember how quickly Israel backslid after having witnessed the terrors of Sinai and having heard the voice of God.

Elijah's execution of the ministers of Baal caused the murderous wrath of Jezebel to flame up against Elijah, and for once (only this once in all his career) Elijah was stricken with fear, and fled without orders from God. His discouragement and despondency were extreme. All his valiant work for Jehovah seemed to him to be a total failure. All this was blameworthy in Elijah. Yet see how tenderly God nursed him and helped him. (1 Kings 19: 1-8). So he came to Horeb (Mt. Sinai) where God asked him the meaningful question "What doest thou here, Elijah?"—with which our present lesson opens.

THE WIND, THE FIRE, THE EARTHQUAKE, THE STILL SMALL VOICE.

What was the significance of this? It was an answer to Elijah's complaint and discouragement. God showed him His marvellous way. It was not in the thunders of the Law; not in the fierceness of the vengeance and the terrors of the curse, which indeed have to be, and which it was given Elijah to wield, that God's final work and success lay. His Name is Love; and in the gentle, small voice of His lovingkindness when He draws near unto men to bless, He reveals Himself and there He is found of us. Thus, after the long preparatory discipline, He comes to mankind in the gospel of His Son, Jesus Christ our Lord, who bore the sins of the whole world in His body on the Tree and brought mercy and redemption to men.

ELIJAH'S NEW COMMISSION.

Answering to the three charges Elijah had brought against Israel: (1) "they have forsaken thy covenant"—anoint Hazael King over Syria, for he shall execute the vengeance of the covenant upon Israel; (2) "they have thrown down thine altars and slain thy prophets" (which was Ahab's and Jezebel's work)—anoint Jehu King over Israel to supersede Ahab, and to render terrible retribution upon Ahab's house; (3) "I, even I only, am left, and they seek my life"—anoint Elisha to be prophet in thy room, to be successor to thee, so that the Lord may not want for a spokesman.

TEACHING POINTS.

1. Elijah's fear, flight, and discouragement. What cause did he have? Was he in the right? Is discouragement ever right in a man of God?
2. God's tender care of Elijah even when failing of duty
3. "What doest thou here?" Am I in my place? If not how can I find it?
4. Elijah's Accusation against Israel. God always has more people than we realize. Where are they? 2 Tim. 2:19; John 10:14. How may I know that I am one of them?
5. Does God know those who resist the current of the world about them and are true to Him?

FIFTH LORD'S DAY LESSON OF JANUARY.

Lesson 5.

January 29, 1922.

ELIJAH IN NABOTH'S VINEYARD.

Golden Text: Be sure your sin will find you out.—Num. 32:23.

Lesson Text: 1 Kings 21:7-10, 16-20.

7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite. 8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. 9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: 10 and set two men, base fellows, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him to death.

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

Read Introduction in Notes.

Verse 7. Who was Jezebel? Why did she say this to Ahab? Why was Ahab lying on his couch, refusing to eat? (Notes). What did Jezebel promise him? Did she have a right to give Ahab what was not hers?

Verses 8-10. How did she go about "giving" Ahab that vineyard? Does it appear that Ahab had part in all this?

Verse 16. If Ahab had refused to profit by Jezebel's devilish deed, would he have been partner in the crime? But what did he do? What did that make him?

Verses 17-19. Who had seen all this? (Ps. 11:4). On what mission did He send Elijah? Was this an easy errand for Elijah? Did he halt or waver? Where did Jehovah say he would find Ahab? What was he to say to Ahab? What doom and retribution was he to pronounce upon Ahab?

Verse 20. How was the guilty conscience of Ahab its own accuser? What did he call Elijah? Why? Is it bad to have to hold a true man of God for an enemy? Was Elijah really Ahab's enemy? In whose heart was the enmity? (Col. 1:21). What had Ahab done? (Verse 25; Comp. Rom. 7:14). For what price did Ahab sell himself? (Jezebel's favor). To do what? On the sequel, Ahab's repentance, the fulfilment of the doom, see Notes.

And he answered, I have found thee, that which is evil in the sight of Jehovah.

NOTES ON LESSON 5.

INTRODUCTION: THE FIRST OF THIS NARRATIVE.

The lesson begins in the midst of the story. Adjoining Ahab's palace at Jezreel lay the vineyard of a man named Naboth. Ahab desired the vineyard and made Naboth what we would think a fair offer for the same. However Naboth had not only a natural right to refuse to sell his vineyard, but the Law of Israel required that every man keep his patrimony and that no land be sold in perpetuity. (Lev. 25:23; Numb. 36:7). So Naboth declined Ahab's offer. Ahab, unaccustomed to having his wishes denied, acted like a spoiled child. Jezebel found him lying on his couch, sulking, refusing to eat. Read 1 Kings 21:1-6. Here our printed lesson begins.

THE SEQUEL OF THE STORY.

As the printed lesson omits the beginning so does it stop before the story ends. The rest of it, found in vs. 21-29, contains a most remarkable view of God's attitude toward repentance.

Jezebel had successfully carried out her Satanic scheme through the cringing and subservient elders and nobles who dared not resist Jezebel's will. Naboth was thus cruelly murdered and robbed. Ahab seems to have had no hand in this, nor even any knowledge of it. But when Jezebel offered him the fruit of her evil deed, he appropriated it, and thus became party to the crime. It was while he was in Naboth's vineyard, taking possession, that Elijah the prophet came upon him with the Divine message. How fearful that message was, may be seen in verses 21-24. It sets forth the awful wrath of God against such misdeeds.

Yet—the very fact that God sent Ahab such word was in itself an offer. When men hear God's message their destiny hangs in balance. What will Ahab say and do when God's denunciation of judgment strikes upon his ear? Will he harden his heart—or surrender? Lo—contrary to all that might have been expected, he sinks into contrition before God! His repentance is open and public. He abases himself before God in the sight of men (even before Jezebel's eyes). What now will God do? What He always does in such a case. Ps. 51:17. "Seest thou how Ahab **humbleth himself** before me? because he humbleth himself before me I will not bring the evil in his days."

This was certainly not written to encourage anyone in sin (for it does not pay to trifle with God); but to encourage any sinner, no matter how great, to turn humbly and penitently to the Lord. (Isa. 1:18).

The judgment on Jezebel and on Ahab's house was executed to the letter by Jehu. (2 Kings 9:30—10:11).

TEACHING POINTS.

1. Coveting leading to murder. Exod. 20:17. What other sins may it lead to?
2. Jezebel's wickedness. Any connection between that and her religion? What was her religion?
3. The "fear of man," exemplified in the elders of Jezreel who carried out Jezebel's infamous orders. What other great wrongs were done through the fear of man? (Pilate; Peter) What wrongs are we liable to today if we fear man?
4. Elijah's courage and prompt obedience when sent on this dangerous errand. Recall his failure in preceding lesson.
5. Ahab considers Elijah an enemy. Are not the evil doers apt to think God's servants enemies? Why? Elijah was Ahab's best friend in this matter, as the sequel showed.
6. Ahab had "sold himself" to do evil. Do people do that today? For what kinds of price do men sell themselves? Consider Luke 9:25.
7. Ahab's repentance: did God recognize it? How brought about; see Jer. 26:2, 3. Did it result in mitigation of his sentence?

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