

WORD AND WORK

ABOUT THE WORD AND WORK.

Evangelists in the field, you are speaking to large congregations of believers who have confidence in you: As you love the Word and Work because of its pure, true message—because it will continue your work of teaching after your meeting has closed and you are gone—will you not speak of the magazine and solicit subscriptions and book orders publicly and privately, in connection with your meeting? You may take out commission or not, just as you choose. If the people object that religious papers wrangle and carry distracting personalities ask them *if this one does*; and tell them to stop it if it ever stoops to that business. The Word and Work has been a clean, *teaching* magazine from its beginning, and its editors have asked the Lord to put His snuffer over its little candle ere ever it reproaches His dear name in any way.

No, the Word and Work is not “going under,” it is not going to suspend; but, Lord willing, we fully intend to “carry on.” Financially its condition is just as it has always been—owing little and owning little, and living from day to day, and from month to month, by faith, through God’s good grace—whose we are and whom we try to serve—as the subscriptions, orders and gifts of willing-hearted friends make it possible. And we are sure its friends are not fewer, but more and more continually. In some respects it grows, the growth of the Quarterly being particularly gratifying. Nevertheless, in these days of indifference to all good reading-matter and of money scarcity in the country districts we do need the definite, positive help of all who love the little messenger for its work’s sake. E. L. J.

WORDS IN SEASON.

R. H. B.

SALVATION YET FUTURE.

There is a salvation which, with every Christian, is past: “By grace *have ye been saved.*” (Eph. 2:8). “According to his mercy *he saved us.*” (Tit. 3:5). This is that referred to in Mark 16:16—“He that believeth and is baptized shall be saved.” It includes the New Birth, the remission of sins, our new being in Christ. (2 Cor. 5:17). There is also salvation now in progress: “To us *who are being saved.*” (1 Cor. 1:18, Rev. Version, margin). It includes our growth, the continual renewing of the mind, and the transformation into likeness with Christ. 2 Cor. 3:18; 4:16; Rom. 12:2). There is, however, also a salvation yet

in store for us, and on which finally all depends. This is that salvation which is now "nearer than when we first believed." (Rom. 13:11)—"a salvation ready to be revealed in the last time." (1 Pet. 1:5). Concerning this future salvation let us note the following teaching:

1. **It requires the Coming of our Lord.**

For "he shall appear a second time, apart from sin, to them that wait for him, *unto salvation.*" Heb. 9:28. As our first salvation necessitated the first coming of the Lord Jesus, and would in no wise have been possible without it—so does this final salvation require the Lord's return. He must come a second time . . . unto salvation. This explains, to some extent at least, the great and continual emphasis laid upon the Second Coming in the New Testament. The inspired hope of the gospel focuses always and only upon the Lord's return from heaven—never upon the point of death.

2. **It is a Salvation from the Wrath to Come.**

"Moreover, being *now* justified by his blood *shall we be saved* from the wrath of God through him." Rom. 5:9. There is wrath in store for the world—a "day of wrath and of revelation of the righteous judgment of God." From this wrath our returning Lord delivers us. "Ye turned unto God from idols to serve a living and true God and to wait for his Son from heaven, whom he raised from the dead, even *Jesus who delivereth us from the wrath to come.*" (1 Thess. 7:9, 10). "For God appointed us *not unto wrath*, but unto the obtaining of *salvation* through our Lord Jesus Christ, who died for us that, whether we wake or sleep, we should live together with him." (1 Thess. 5:9, 10. See the whole context, beginning with v. 1). In that day those who have fallen asleep in Jesus will be called forth, and together with them shall "we who are alive, who are left unto the coming of the Lord," be caught up to meet the Lord in the air. So shall we ever be with the Lord.

3. **It involves the Redemption of our Bodies.**

"Even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For in hope were we saved." (Rom. 8:23, 24). Our "adoption"—our entrance into the full privilege of sonship cannot come until our bodies are redeemed. So long as the grave can hold those bodies, once temples of the Holy Spirit (1 Cor. 6:19); so long as disease and weakness and the menace of dissolution can hang over any of His living saints, redemption is not completed, salvation has not yet fully come. Not until the body of the living believer is clothed with immortality, and the dead are raised incorruptible can it be said in regard to them that death has been swallowed up in victory. But none of this can take place until He comes and claims His rights. "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." (Phil. 3:20, 21).

4. It involves our Exaltation and Glorification.

"If so be that we suffer with him, that we may be also glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." (Rom. 8:17, 18). As yet God's children are *veiled*. They go about in the guise of their humiliation as once did their Lord, and the world knoweth them not, for it knew Him not. But they shall be like Him when He shall appear. (1 John 3:1-3). Christ does not appear to the world in His glory without His saints (previously caught up to meet Him. 1 Thess. 4:16), but "when Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." (Col. 3:4). For "he shall come to be glorified in his saints and to be marvelled at in all them that believed . . . in that day." 2 Thess. 1:10.

This will be "the revealing of the sons of God;" and for this blessed issue all creation waits in intense, longing expectation. For to all creation it will sound the tocsin of dawning deliverance from the bondage of corruption and the curse of the Fall. (Rom. 8:19-25).

Thenceforth these sons of God are associated with their Lord in His rule and in His judgment of the world. (1 Cor. 6:2, 3; 2 Tim. 2:12; Rev. 2:26, 27; 3:21). Thus it is written and so must and shall it be, despite all the objections and opposition of men.

5. This Future Salvation is by Grace.

"But we believe that we shall be saved through the grace of our Lord Jesus." The man who spoke this (Peter, in Acts 15:11) had already been saved, and was a true child of God. He is here speaking of the salvation that is yet to come. He declares that it also shall be *by grace*, just as our first salvation was (Eph. 2:8). It is not therefore gained by human merit, but it is obtained *by faith*—even that faith which works by love. Nothing else avails in Christ Jesus. (Gal. 5:6). Therefore it is by faith that it may be by grace. If it were upon the strict merit and intrinsic worth of our labor; if, in other words, we had to *earn* this glorious salvation, none of us but would have to despair. But God looks only upon the loving trust of His children, and accepts as sweet fruit what they so do, as the evidence of their faith, and the proof that His grace was not bestowed on them in vain. (1 Cor. 15:10). In the meanwhile His grace removes their imperfection, and enables them. By grace they were saved—it was the gift of God. In grace they now stand and rejoice in hope of the glory of God. (Rom. 5:2). Now He adds that with girt loins and sober mind they shall set their hope *perfectly* on the *grace that shall yet be brought* unto them at the revelation of Jesus Christ; meanwhile conducting themselves as children of obedience, not running after the lusts of the world, but walking in holiness after the pattern of their God and Father in heaven. (1 Pet. 1:13-16).

WORD AND WORK

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

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NEWS AND NOTES.

The office has not received final reports from Brother Boll's meetings in Dallas and Celtic (near Sherman) Texas. We know that quite a number were added and restored in Dallas—Peak and Main congregation, but that the good help of Brother Blansett, faithful servant and teacher there, was greatly missed as he was sick. A sister in the Oak Cliff congregation writes that Brother Boll "preached the word wonderfully and powerfully, in a way and manner peculiarly all his own."

H. N. Rutherford writes from 722 Charles St., Jacksonville, Fla., that they have had two good tent meetings in that city this season. From other sources, we learn of Brother Rutherford's work in the jails, where one or more men, sentenced to die, have confessed Christ and obeyed Him in baptism. This spirit—this zeal in the lowly work of Jesus—is just what has endeared Brother Rutherford to the people wherever he goes. Let us do more of the *lowly* work that Jesus did.

Sixty were added to the church, is the good news from Glenmora, La. It sounds like a word of victory from the battle front! God delights to use men like Stanford Chambers, who did the preaching, and A. K. Ramsey who assisted, and in whose field Glenmora lies. Brother Chambers is now in Louisville in a tent meeting with the Portland Avenue congregation.

Loranger, La., July 4:—"The church in Loranger, which was almost dead, has been revived. Our meeting ran three weeks, with large audiences after the first week. There were 10 additions, 5 of them (baptisms) being from the so-called "mother church."—Maston Sitman.

E. L. Jorgenson is at this writing in a meeting with the Campbellsville church in Tennessee; fine crowds and interest,

with several baptisms to date, and regular missionary gifts pledged.

Amite, La., July 12:—"Stanford Chambers is with us in a series of meetings. One baptized with prospects for more. Brother Sitman reports good meetings at Oak Grove."—W. J. Johnson.

H. L. Olmstead passed through Louisville July 15 on his way to a string of meetings in Kentucky: Mackville, Glen's Creek, Ebenezer, Fisherville, Buechel and Winchester.

Brother Olmstead's statement in a private letter, of the work at Westmoreland, Tenn., is of much interest: "We have had five additions to the little band here that will be a great help to them. I stay a few days longer. The brethren here have a neat little church home, nice seats, baptistery, and three rooms for classes. They owe \$350, a big sum for them, but not enough to discourage them. Last winter, while I was waiting for some place to go to, the Lord opened the way and I came over one Sunday and baptized a fine young man, 32 years old, whose funeral I was called to preach in one day over a week later. The visit, the sermon, the baptism, and the death of the man all resulted in this congregation and the building."

Childress, Tex., July 14:—"We have just closed a 16-days' meeting here with 31 additions, 29 of them by baptism. Brother W. D. Bills, of San Antonio, did the preaching. The interest was good throughout. Childress church has given over \$5,000 this year for the Lord's work. She has added an annex, giving a third more seating capacity. Bible class attendance has about doubled since the first of the year."—R. A. Zahn.

Blackwater, Mo., July 13:—"The work is moving along nicely here. We are now buying a tent for mission work. More than \$150 was raised last Sunday in five minutes for the tent. Our Bible class over in Blackwater is growing in interest and attendance. We hope to conduct a meeting there soon. I am also conducting a Bible class on Wednesday evening here at the LaMine Meeting House. Pray for us that we may realize we are saved for service.

"On Wednesday evening, June 28, I had the pleasure of uniting in marriage Brother A. S. Croom, of Morrilton, Ark., President of the Arkansas Christian College, and Miss Margaret Price Harris, of this congregation. It was a beautiful home wedding, the bride and groom standing under an arch of flowers on the lawn with Dr. Croom, of Harper, Kansas, the groom's brother and Mrs. Russel, sister of the bride, groomsman and maid of honor, respectively.—J. Scott Greer.

D. H. Jackson reports good meetings in the churches of Toronto. G. A. Klingman's work in the Bathurst St. church is being greatly appreciated. Ralph Schell is laboring in Portland, Me., for a season.

From Stanford Chambers: "Closed at Amite, July 17, 3 baptisms. Sitman closed near by, at Oak Grove, 14 added, at

Loranger before that with 10 added. These three meetings were in the field where W. J. Johnson has labored for over ten years, but who is now leaving it for a field of Florida. Our Glenmora meeting closed with 60, and a move to build residence for preacher Ramsey."

H. L. Richardson, Principal of Carman Bible Training School, writes that he is in a good meeting at Schnellar Schoolhouse near Bromhead, Sask.

"The Glenmora tent meeting, among other results, put \$50 worth of Bibles and Testaments in people's homes. If a number of small Testaments and Bibles and some in large print of each were on the ground in meetings they would go, especially when meetings are in unchurched section."—S. C.

New Orleans, July 22.—"Our Loranger-Oak Grove meeting resulted in 23 additions, one of whom was an intelligent young Italian who for years was a station agent on the I. C. R. R. We hope to develop him into an Italian missionary, a vital need in this field. Pray to the Lord of the harvest to this end."—Master Sitman.

Carson, La., July 24.—"A little band of disciples worshipping on the Fair Grounds car line at the Velva St. crossing, Shreveport, has been trying to sound out the Word, using a tent one week in Bossier City, now two weeks in Cedar Grove. Some are being added to their number. One is to be baptized tonight."—Ben J. Elston.

Madison, Ala., July 25.—"We had a fine meeting at Scribner's Mills, Tenn.; nine restored and five baptized. Meeting here at Berea is fair. Increasing audiences and interest."—Leonard Daugherty.

HERMAN J. FOX MISSIONARY FUND.

Treasurer's Report for Second Quarter, 1922.

	April	May	June
Thorne's School House	\$14.00	\$10.00	\$10.00
Ripley, Tenn.	7.00	10.00	5.00
Westbrook, Me.	5.00	5.00	5.00
Sellersburg, Ind.	5.00	5.00	5.00
Fisherville, Ky.	5.36	4.40	6.70
Waterford, Ky.	3.00	8.25	3.25
Buechel, Ky.	10.07	13.05	10.30
Utica, Ind.	36.00	16.01	15.00
Sugar Creek	4.75	11.00	10.00
Miss Ida M. Waterhouse	2.00	2.00	2.00
Highland Church of Christ	6.00	58.50	21.25
Shawnee Church, Louisville, Ky.			10.00

\$98.18 \$143.21 \$103.50

Respectfully submitted,

DELMER J. RAMERS.

A BIBLE READING ON SIGNS.

STANFORD CHAMBERS.

I. *By the Lord Jesus.* "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." John 20:30-31.

"If I had not done among them the works which none other did they had not had sin." John 15:24.

"The works which the Father hath given me to accomplish, the very works that I do bear witness of me, that the Father hath sent me." John 5:36.

"If I do not the works of my Father, believe me not." John 10:37.

Many other Scripture texts could be quoted to the same effect, that is, that the miracles of Jesus were clearly to produce faith in Him as the Son of God. As Nicodemus acknowledged no man could do the things Jesus did "except God be with him."

II. *By Apostles and Others.* In giving the great commission, Jesus said, "And these signs shall follow them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they shall drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17.

"And they went forth and preached everywhere, the Lord working with them, and confirming the word by the miracles that followed." Mark 16:20.

From this verse we see that the promised signs did follow and that by them the Lord was confirming the word being preached. Hence it is also stated in Hebrews 2:3, 4 concerning the "great salvation which having at the first been spoken through the Lord" that it "was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." Again we see that the purpose of the miracles wrought was to confirm the word which was being preached. Not only did the Holy Spirit inspire the preaching by guiding into all truth, but He also demonstrated by the miracles that the message was indeed and in truth the word of God. Inspired men taught in words "which the Spirit teacheth." 1 Cor. 2:13. In bestowing His gifts, He divided "to each one severally as he willed." 1 Cor. 12:11. Did all Christians receive the superhuman powers? Clearly not. See 1 Cor. 12:30. And how long were the gifts to continue? Until Christianity became full-grown and able to go on without their exercise. "Whether there be prophecies they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away." 1 Cor. 13:8, 9.

That which was to come to perfection (to completeness, full growth, for such is the meaning of the original) was the word of the New Covenant, which the Holy Spirit was revealing and by miracles confirming, and the church, which, in full grown maturity was to be "the pillar and ground of the truth." That the word reached its perfection few will deny and that the church reached its maturity without the exercise of miracle-working power is evident to all. Both the word and the miracles necessary to confirm it are a matter of record, and we, though we have not seen, yet have believed. "And now abideth faith, hope, love, these three; and the greatest of these is love."

Rejoicing therefore in the power of God as great now as it ever was and in our privilege of prayer, we shall not join the generation of them that seek after signs but shall be satisfied with the word and its recorded confirmation. Amen.

THREE "UNTILS."

H. L. OLMSTEAD.

1. Matt. 23:39. Luke 13:34, 35.

"Ye shall not see me henceforth till ye shall say, 'Blessed is he that cometh in the name of the Lord.'" This prophecy of our Savior is preceded by the woes pronounced upon the leaders of the Jews, the lament over Jerusalem, and the solemn statement, "Behold your house is left unto you desolate." To Israel he had been throughout a stone of stumbling and a rock of offence. (Isa. 2:14, 15; Rom. 9:32, 33; 1 Cor. 1:23; 1 Pet. 2:8. Do not fail to read these references.) All that now remained was their official rejection of Him and His crucifixion. In anticipation of this and from Israel's former treatment of him he could say, "Your house is left unto you desolate." He had offered himself unto them as their king but had been rejected. "They knew not the time of their visitation." Without their king, Israel's house is desolate. A very short time afterward they crowned their king with thorns, arrayed him in a mock robe, scourged him, and led him away to Golgotha. "Jesus of Nazareth, King of the Jews" was written in three languages upon his cross. After his resurrection so far as the record goes, he was seen of none but his disciples.

Let us note carefully the prophecy. It was over the city he uttered his lament. It was the people of Jerusalem who had killed their prophets and stoned those who were sent unto them. It was this people who had refused to take shelter under his wings and now to them he says, "Ye shall not see me henceforth **TILL**—It is evident that between the time he made the statement and some future date he would not be seen. The conclusion is also forced upon us that he would be seen of them again. The time is also clear. It would be when they should say, "Blessed is he that cometh in the name of the Lord." This people over whom he now stood weeping left as they were with a desolate

house would say just that. Jesus says they will. If they have ever said it then they have seen him again. If so, it is nowhere in the record. Surely they never said it any time after this and prior to his crucifixion or they would never have crucified him. After his resurrection he was seen of specially chosen witnesses but not by all the people. (Acts 10:41). This people have never said it at any time since his resurrection but just as surely as Jesus told the truth, the people who were left with a desolate house will say, "Blessed is he that cometh in the name of the Lord."

In Luke 19, we have a record of the triumphant entry at which time the multitude said, "Blessed is he that cometh in the name of the Lord," but as Jesus rode into the city he began weeping over it and rebuking them because they knew not the time of their visitation. This cannot be the fulfillment of Matthew 23:39, for it took place prior to that prophecy. (Luke 19:41-44).

2. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24). Beginning with the 20th verse Christ prophesies the destruction of Jerusalem and closes the prophecy with the words quoted above. All depends upon the phrase, "times of the Gentiles." If we maintain that the times of the Gentiles shall continue until the destruction of the earth, then of course Jerusalem shall be trodden down of the Gentiles not only throughout the times of the Gentiles, but forever. The language used does not demand such an interpretation besides, to my mind, the inference is, that Jerusalem would be trodden down only up to a certain point—UNTIL. What is to be inferred is that Jerusalem shall be trodden down only for so long as the lordship of the Gentile world power shall be in control. If the time shall ever come when the kingdoms of this world shall be broken to pieces, Jerusalem shall rise again, or should the Gentiles lose control of the city, we could reasonably expect it to be trodden down no more. We do not have space nor are we inclined in this brief article to discuss the point at length, but it is our most solemn conviction that times of the Gentiles began with Nebuchadnezzar and will continue until broken by the power of Christ, the final act in the great drama will be the glorious appearing of Christ with the armies of heaven to overthrow the beast and his confederate kings and their armies. (Rev. 19:11 to close). Of course I know this involves one in the belief that Jerusalem shall be restored after this event, but so is the thousand years reign after this event. We have very good reason for this but on the last point we only ask for investigation.

3. "For I would not have you ignorant brethren of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel until the fulness of the Gentiles be come in." (Rom. 11:25).

A partial blindness UNTIL—. The destruction of both natural and spiritual Israel is found in Romans 11th chapter.

Whatever may be our exegesis of the chapter or any part of it, no one will conclude that the blindness mentioned in this verse pertains to spiritual Israel but to national Israel. And it is to continue UNTIL the fulness of the Gentiles be come in. The fall of the Jew was the reconciling of the world and "through their fall salvation is come to the Gentiles." (Rom. 11:11, 13). The remnant of Israel who like Paul accepted Christ does not effect the promise in verse 25. The prophecy quoted above is concerned with the "blind" or "hardened" part of Israel. The remnant, (Rom. 11:5) were with the Gentiles a part of spiritual Israel—all alike children of Abraham by faith, but here is a clear unmistakable prophecy concerning some who were neither Gentiles nor the remnant according to the election of grace, 11:5.—the broken off part. The election obtained that for which Israel sought but the rest were blinded. (Rom. 11:7, 8). It is with this "rest" that the prophecy in verse 25 is concerned.

The fact that there was a remnant in Paul's time according to the election of grace was proof to Paul and should be to us that this people is not a people cast off forever. God has always had a remnant in Israel. Seven thousand in Elijah's time. In Isaiah's time a very small remnant. (Isa. 1:9). During the captivity, Ezekiel, Daniel, Shadrach, Meshach, Abednego and others. After the captivity a remnant returned. When Jesus came there was John the Baptist, Simeon, Anna and others who were looking for the consolation of Israel. In Paul's time and now it is the believing Jew. In the fearful scenes of the great tribulation pictured in the book of Revelation, chapter 7, we see the 144,000 as a remnant. "Except the Lord of hosts had left us a very small remnant, we should have been like unto Gomorrah." (Isa. 1:9). But he has always done so.

This blindness which has happened all along to all except the remnant, is to be "until the fulness of the Gentiles come in." This is not just the same thing as the "times of the Gentiles" but as the chapter is dealing with the gospel among the Gentiles as a result of Israel's rejection, we think that is what is meant. God will make his last effort upon the world apart from restored Israel. The full number of Gentiles will be brought in, the Gentiles will be thoroughly evangelized, then a "Deliverer shall come out of Zion and turn ungodliness away from Jacob. For this is my covenant with them when I take away their sins." (Rom. 11:26, 27). This people are beloved for the Father's sake and no gift or calling of theirs has been repented of by the Lord. That God should take again the broken thread of Israel's history and perform literally the good thing he spake unto their fathers seems absurd to some. So does the virgin birth, the atonement, eternal punishment, etc., to others, but let us remember that God says, "LIKE AS I have brought all this great evil upon this people, so will I bring them all the good that I have promised unto them." (Jer. 32:42). The curses of Israel have certainly been very literal and the good things promised her are to be "LIKE AS."

THE QUESTION OF INSTRUMENTAL MUSIC.

R. H. B.

To the onlooker, especially in these lax times when there is little conviction about anything, and men are impatient of religious differences and distinctions, the question whether or not instrumental music is to be used in the worship of God today, may seem a trifling one, not worth the discussing; and to have a conviction and conscience in the matter is put down to sheer crankiness. However, even a small thing may become important when it comes to stand for a principle. During the Great War many a hot conflict was waged for the possession of some little knoll, because of its strategic value. The question of instrumental music is not really so small in itself. It exercised the early church to considerable extent, and for a long while. It was first introduced into the Western church only through struggle and difficulty; and the Eastern (the Greek Catholic) church never did permit, and does not use it; while among Protestant church (perhaps only by an unconscious following of Rome, precedent) it has been generally adopted. There has yet never been a time when it was not strongly opposed in one quarter or another, and when the question was not more or less agitated and discussed. All of which would indicate that there is some intrinsic weight to the question in itself. But we might grant that where the question has never been raised, godly souls have gone on with it, in blissful ignorance, all unaware that any point of right or wrong could be involved in it, receiving it without a thought and as a matter of course, just as everyone else in all their environment was accepting it—and just as we may all unconsciously be guilty of some unknown blunders. But the question assumes an altogether different aspect when once the issue is raised, and the question pressed upon our attention, and (as then we must) we make a choice concerning the matter. In making such a choice, one way or the other, we commit ourselves to a certain *principle*; and a principle is a thing that affects the whole life and walk, our whole Christian course and service. And *that* is important. Moreover, a principle, once adopted, must lead to its legitimate issue and conclusion. It frequently happens that people, seeing whither their principle leads, attempt to stop short of its logical necessary goal and conclusion. But the lines they draw are artificial and arbitrary: they will be swept away by the consistent onward movement. A ball stops either at the top or at the bottom of an inclined plane; but not at any point between. Now if the decision in favor of instrumental music as part and accessory to Christian worship commits one to a principle—what is that principle? And what is its tendency and legitimate goal?

The question what principle we embrace when we adopt the use of instrumental music, must be determined by an examination of the reasons for its adoption. The answer to the question

what is the tendency and ultimate goal of this principle can be forecasted with certainty when we have the answer to the first question; and finds its illustration among the people who have made such a choice after the question has been presented to them for decision. We proceed to seek an answer to the first question first.

WHAT IS THE PRINCIPLE BACK OF THE MUSIC QUESTION?

Originally it was well enough understood that there is no outright New Testament authority for the use of instruments of music in Christian worship. The new *psalms* discussion (concerning which we shall presently have something to say) is an afterthought, and represents merely an effort to find Scripture justification for a practice already existing, and which has been adopted on other grounds. It is safe to say that, among those at least who understood the distinction between Old and New Testament, nobody adopted instrumental music in worship because the Scriptures demand it, or God required it. I do not think that any of its advocates even now would say that much. Its use is not regarded as a direct act of obedience to God. The utmost contention in its favor is that it is admissible and permissible, not being prohibited, and therefore it is not displeasing to the Lord. I am not raising the question just yet whether this ground is valid or not. It is claimed, then, that there is no scriptural objection to this use of instrumental music, and that its adoption in worship falls within the rights and liberties of Christians; that it is suitable, fitting, helpful, attractive, and inspiring.

The matter does not, however, end there. Right or wrong, there are, and always have been, brethren good and faithful, who believe such use of instrumental music to be contrary to God's will. Now granting, for the moment only, that these brethren were mistaken in this, yet there is the well-known principle of Rom. 14—that to him who esteemeth anything to be unclean, to him it is unclean; and that he that doubteth is damned if he eat, because he eateth not of faith. Now if the use of instrumental music in worship were merely a private indulgence, every man might be persuaded in his own mind, and all could bear and forbear one with another in the practice—as we do, and ought to do, in a number of things. But, on the contrary, this involves the public practice of the whole congregation. And the introduction of it will be to the pleasure of one contingent and will outrage the consciences of others. That of course means alienation, breaking of fellowship, separation, division—the old heart-breaking story of dissension among God's people. The one party do not propose to be ruled and curtailed in their liberty by the narrow scruples (as they regard them) of the other; and the other party are unwilling to be forced into participation in unscriptural methods of worship. So they needs must divide. And that too over a thing which the instrumental music party itself declares to be merely a matter of option, and altogether unim-

portant in itself. Clearly the defense of the practice cannot rest with a mere appeal to liberties and of the permissibility of it. Some positive justification must be sought. Here are some of the result of the efforts to find scripture-justification for the use of instruments of music in worship.

1. It was used in the Old Dispensation; and God has never rescinded it.

2. It will be used again in heaven, as the book of Revelation shows.

3. It was an acceptable mode of worship to the earliest Christians, who still attended at the Temple and in the synagogues, where instruments of music were in common use.

4. The Greek verb "psallo" (translated "making melody" in Eph. 5.19) involves the use of the instrument.

5. Worship is the spontaneous expression of the heart toward God, and may embody itself in any appropriate manner, and not only in set form and by precept.

6. It is contended that, really, after all, the instrumental music is only an accessory and aid to the worship, not itself any part of the worship; and requires no more scripture justification than church-nouse, or furniture, or hymn-book, or tuning-fork, or any other aids and conveniences.

I am aware that this is a badly mixed category; and the reader may perceive that some of these arguments cancel one another. Yet they are all made, and we will consider them.

Number 1 cannot stand in that it would prove too much—more than any of us could accept. There were a number of things used in Old Testament worship (*incense*, for example) which were not specifically rescinded. We cannot go by what God did not rescind of the Old Testament, but by what God commanded by His Son in the New.

Number 2 fails on the same ground. There are things symbolically portrayed in the heavenly worship (as altars and incense) which can have no place in the worship of the church.

Number 3 again proves too much. The earliest Christians were Jewish Christians, who for years were permitted to continue in all the practices of temple and synagogue. The very fact that later some insisted that Gentile Christians must do the same (which was repudiated in Acts 15) proves that many Jewish Christians yet followed all the Law. The parturition of the Jewish contingent of the church from Mother Israel was not complete till the fall of Jerusalem. We can therefore find no justification for adopting any of the vanishing Jewish practices of the early church.

Number 4. The "psallo" argument is singularly lacking in point. One wonders what it is all about. What is the final conclusion it comes to? Not that "psallo" *requires* an instrument, surely. All the etymology and lexicography and instances of usage cited would not establish the fact that in the word "psallo" God *commanded* the use of an instrument. The utmost conclu-

sion seems to be that the word is not incompatible with the idea of instrumental music; that "psallo" suggests and permits of musical instrumentation. And that really leaves the case where it was before, and offers no more positive justification. It is not intelligent, it seems to me, to say that "*psallo does not exclude the use of a musical instrument.*" Probably not. Neither does the word "worship" exclude the use of incense. But whether or not it *includes* it depends on the commandment of God in force at the time and circumstances in which the "worship" is spoken of. Psallo is a word with a history—just as for example, our word "brand." Men were once branded criminals with red-hot irons. The word brand means originally and etymologically to burn. Nowadays they brand men as thieves, etc., with words, by attaching an evil name and report to them. Would it not be queer if a man issued a long discussion on the word "brand," citing examples of its use from of old, and therefrom conclude that "branding does not exclude the use of a hot iron"? He could have saved himself the trouble. Nobody denies it. The real question is, does it necessarily involve the use of a branding-iron in any given instance? That would be the one desirable point in regard to our word psallo. So long as it does not necessarily include the use of a musical instrument in any given New Testament instance, such use cannot be said to be *taught* in the New Testament.

We may remark further that no act of service or of worship or of Divine obedience, no Christian practice is to be based upon *merely* the definition of a Greek word. If we had no grounds on which to base the practice of immersion except the definition of "baptizo," we could not insist upon it. But with all the corroborating circumstances connected with baptizo in the New Testament, the definition is sustained, and the point is proved. The definition of a Greek word alone however can be no basis for a religious doctrine or practice. So much for *psallo*.

Number 5 simply begs the question. It assumes that we may use our own taste and judgment, or impulse, and worship God at any time as we may see proper. That is to be proved. That also proves far too much.

Number 6 just waives the question, and re-classifies the use of instrumental music so as to put it outside the category of the present discussion (which is concerned with the worship). But the classification is wrong. It is not like the house and the furniture, a necessity for the comfort of the bodies of the assembled worshippers and having no relation to the worship itself. It is not like the hymn-book, merely a necessary help to direct the song, but this is another sort of music which itself requires a hymn-book or note-book to guide it. It is not like the little private tuning-fork a necessary means to obtain a proper pitch. (The tuning fork functions before and apart from the worship itself). It is not an aid to the singing: it oftener drowns it out; and its effects have not been found favorable to

the development of congregational singing. If one could argue that it helps the singing, another can bring yet more evidence to prove the opposite, as, of late especially, has been seen from rather unexpected quarters.

ON WHAT GROUND WAS IT INTRODUCED?

Now the question: Why was Instrumental Music introduced? If it is not because God required it; nor because the Word commands it; nor because it was necessary in order to please God or to be saved, if it was for no compelling conviction—why were churches riven, why were brethren driven out, why unity and fellowship destroyed—why at so great a cost and over such difficulties was it ever brought in? Simply because it was after all “a small thing”? Or because it seemed permissible? I can discern no adequate reason. The motives back of its introduction, and all the advantage (if it is an advantage) derived from it appears to be nothing more than this—that it pleases the ear, that it attracts people, that it relieves the stigma of oddity and narrowness in the eyes of the denominations round about. Back of the determination to bring in the instrument is also an impatience of restriction in what one may be pleased to regard his rights and his liberties; an inward rebellion against the idea of being ruled by the scruples of a few narrow people.

This, I think, exhausts the reasons for the introduction of instrumental music into the worship of churches of Christ.

II. THE PRINCIPLE OF IT.

When a man makes intelligent, deliberate choice between the alternatives of a mooted question, he has not only decided that question, but he has committed himself to a principle. In the light of the foregoing analysis of the case—what principle have they adopted who have declared themselves for instrumental music in worship? Manifestly this: the right to add to and to introduce into the worship and service of God any item that may seem to them expedient, convenient, attractive and pleasing to men, or (in their judgment) helpful and inspiring, even though such an item were not specifically required or authorized by scripture, not being clearly taught or enjoined—so long only as it has not been specifically forbidden. Not only this, but the principle involves also the right to assert this right and liberty, over all protests of other brethren, and to maintain it over the consciences of others; to carry it out, if it must be even at the cost of the disruption of the church, congregationally and universally; at the price of offenses and separations—simply at any cost.

That such a principle can lead to *anything* need not be pointed out. That here we have the floodgate through which any ecclesiastical and worldly corruption can enter is too evident to need argument. Once started on such a course, where would we draw a line or call a halt? Where could we set a limit that would not be wholly arbitrary? What man-devised ceremonial,

ritual, or other clap-trap could be consistently excluded? After such accepted precedents what possibility of keeping church and worship pure?

III. THE CONSEQUENCES.

I said before that the consequences of this thing are best seen in a people to whom the issue has been presented, who have passed on the question, and have deliberately committed themselves to the principle. The consequences so far as they have developed are what might have been expected. Some of the "progressive" churches have made brave and noble and partially successful effort to stop short of their goal. Others have gone to all the lengths and extravagances that modern religion delights in, and have given themselves over even to the radicalism and infidelity of destructive criticism. I do not say that the organ caused all this—but the principle espoused in the adoption of the organ has naturally led to all this. These things are not found on the opposing side. Whatever the faults of those who remained on the old ground may be, from these corruptions and departures they have been preserved. And that is important—especially in this day. What a safe-guard the simple purpose and principle to stand by the express will of God and the severe simplicity of the New Testament worship has been to the churches of Christ, can be seen in the position they have maintained against the modern current of worldly churchism and corruption. Their profession has made it impossible for them to participate in the religious lawlessness of the day. Not taking the first step they never took the second and third. It is good to stand with conviction upon simple New Testament ground in doctrine and practice, and to maintain the purity that is in Christ.

A late report from Harry Fox, Tokyo, has this cheering paragraph: "After speaking to the Kamitomizaka brethren in the morning, I had the joyous privilege of baptizing two more souls into Christ. Both were middle-aged men and influential citizens of that community. One, Asano San, is employed in a city government office, and is the first fruit of our street meetings. The other one, Inouyo San, is the principal of a primary school and has for several years been inquiring into the Christian faith. Then in the afternoon, I accompanied Bro. McCaleb and other Japanese brethren to Tama River to witness the immersion of Goto San, one of the dormitory boys. The same night at Kamitomizaka, another young man completed his obedience to Christ."

We fear the following note will appear too late: "Will you please announce through Word and Work that a reunion is to be held at Centennial Park, Nashville, August 3rd, of all Nashville Bible School girls with Mrs. Laura Anderson and Miss Effie Anderson. Each one to bring lunch."—Mrs. J. Paul Hanlin.

HAS THE WORLD CONQUERED THE CHURCH?

Note.—We are indebted to Brother John Von Allmen for bringing this article to our attention. We count it a most remarkable paper, coming, as it does, from a recent issue of a popular, secular magazine, *The Pictorial Review*. It is so thoroughly sound and true and challenging (a sentence or two excepted) that we are glad to give it full position and space.—Editor.

They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps. . . — Micah iii, 10-12.

Times have changed. Prices have gone up and virtues have gone down. The time was when the relations between the world and the church were, to say the least of it, strained. His associations were bad, the "flesh" and the "devil." Her companionship was of another sort. She walked by faith in God. She was guided by the Holy Spirit. In her the family altars of all saints were raised. She not only renounced the world, the flesh, and the devil, and especially all the latter's "works," she denounced them.

Those were the days when she took up collections every Sunday from her own saints for her "incidental expenses," to pay the preacher; to feed the poor, and to convert a heathen or two by way of keeping her spiritual wings stretched to the uttermost parts of the earth. That is to say, her income was comparatively small, but legitimate, derived from her own people, who contributed according to their means and their faith in the teachings of this church.

She paid the preacher, not enough to keep his feet warm, maybe, certainly not too much to keep him from looking ever to God for his reward. (When you think about it, this is the direction in which a preacher ought to look according to the gospel he used to preach.) And the church fed the poor, by hand, personally, but not enough to endow poverty and reduce it to a state of professional mendicancy. She was simply a Good Samaritan that ministered to some man who had had bad luck with his landlord or some other thief, without assuming his debts or his future. She was not sentimental, you understand; she was spiritual in her point of view, and she was poor. Being poor she could not afford to be sentimental, which is a very expensive form of indulgence, practised chiefly by the rich people of the world in order to conceal even from themselves their lack of spiritual qualities.

As for the heathen in the uttermost parts of the earth, he must take her prayers and her will to save him for the actual deed. In those days you never heard the church planning "All the world for Christ" in a ten weeks' campaign. It was "By my spirit, thus, saith the Lord" with her then, and not very much

besides to go on. It was slow work, but sure. When she did rake and scrape enough together to send a missionary, he was one, believe me, my brethren! He did the work, he preached the gospel, healed the sick, and endured all things. He looked to God to preserve his life or not as happened with those heathens. And he depended upon the collections in the church at home to support him. He was sure of the prayers of this church, and if his part of the collections was small he still looked to God.

Far be it from him to take up a long-distance collection in his own behalf by writing "follow-up" letters to celebrities whose names are written in the "Who's Who" book of this present world, setting forth his needs and asking them for a contribution on their respective birthdays. I do not say that this was wrong. I do not even know if the plan worked. That would depend, I imagine, largely upon the mood of the celebrity on his birthday. But I do contend that these earlier missionaries sent out by the church were mentally and morally incapable of turning such a trick. They lacked the worldly acumen. Their vision was holden to a great ideal of self-sacrifice. They were not practical. They belonged to that class of saints who were so sure of immortality that they could always afford to die, being without fear and without reproach.

This is the church that was. In those days great men stood in her pulpits, men of faith and terrific eloquence, who, probably more than any other class of men, helped to lay and fashion the foundations of this civilization. They had power from on high. Such power is different from that of the modern preacher. He keeps his eye more particularly on the congregation, and he frequently gauges his power according to their approval, not their trespasses. He gets results, but not the same results. They were very narrow, these elder preachers. You must be born again, or, at the awful worst, predestined to damnation. You surely were in the calm hands of God no matter who you were nor which way you turned. If you came into the church's fellowship of saints you must take vows that stripped you to your shivering, naked soul.

It has occurred to me and no doubt to others that these old preachers might have risked soothing our fears with a softer gospel, because we did tremble beneath the blows of the Word then. But it can be said of them that they left their mark on their day and generation. It has taken the preachers in the modern church and the modern teachers in our universities more than half a century to wipe out the Ten-Commandment stripes these old preachers left behind them. And judged by the salaries paid now they were all poorly paid.

In those days it was not the mortal sin it is now to fail to pay the preacher, because every one knew that he had laid up considerable wealth where neither moth nor dust doth corrupt. Poverty might tear the lining out of his coat here, but presently he would be a rich man in paradise. This was his own view of

the situation. He did not expect his salary to be paid in full. And it rarely ever was paid in full. But he made out very well, living by faith already on his immortal income. Besides, there were compensations. He is the only poor man in this world who ever commanded the respect and reverence of mankind. He was a steward of the Almighty. He spoke with authority, because he had no doubts about the fact that he was "called," ordained, and invested with this authority. And the people to whom he ministered had no doubts about this authority. If he told them that they were dead in their trespasses and sins, hair-hung and breeze-shaken over the fiery pits of torment, they might remain in this state of cowardly suspense, they might not have the faith and courage to repent, but they believed in his warning.

And they believed in his message of salvation. They did because he conducted himself like a man of God. He was set apart from the world. He was entirely different in fortunes, in faith, and in his personal character from the men of the world. And his people were different, those men and women who made the body of his church, all churches. They retained their human heinousness to a marked degree. They were bigoted—also to a marked degree. Their virtues were a trifle grimvisaged. And they frequently administered their charities with a lash. But they made a church against which neither the world nor the powers and principalities of darkness could prevail. They were niggardly in the pleasures they took, but they had a skylarking faith toward immortality and the kingdom of heaven. One can not claim that they were free from hypocrisies. No man nor woman is, but they were no soft hypocrites, covering their sins or your sins with broad-minded views, and magnificent contributions to charities. They were honest, mean, brave, virtuous hypocrites, my brethren!

Now things are different. Figuratively speaking, it is not going too far to say that the Church has been wedded to the World and that the World is now her marriage name.

This union has completely changed her nature, character, and motives. It has revised her convictions and conditioned her very pieties. She is now as truly the church of the world as formerly she was the church of the Living God. She is far more influential socially and politically. She can elect you to a high office in this Government, and does do it. If you contribute enough to her support she can move you in the worst and highest circles of society. She is now like a rich woman who spends the wealth of her rich husband lavishly. She is determined to make a good appearance in this present world. She keeps up with the Dives crowd. Her edifices compare favorably, when they do not surpass the most expensive commercial buildings in this country. She will yet buy grand operas for her choirs! She demands incredible sums for her charities and her heathens. And She gets them, not merely as she did formerly from her own church collections, but from her husband, the world at large.

This is what the innumerable church "drives" mean. Madam wants money for herself, her institutions, and her commercial enterprises. She has worked that tender conscience developed through her earlier ministry to a finish with these demands for money. She would be in bankruptcy if it were not for this union she had contracted with the world.

Never has the church spent such sums for the relief of the poor, and never have the poor been further removed from the intimate personal consolation of religion. They are riven by hatred, envy, strife, and strikes. Never have there been such activity and efficiency in the management of church affairs, but the lack of faith in God, indifference to those attributes which fit men for another life are noticeable everywhere. The church is not gaining the whole world. The world is gaining the whole church. She is engaged upon a vaster scale than ever before in Christian education. But where are the Christians? Is there any marked difference between the graduates of her institutions and others? More money is being spent by the church for religious purposes than was ever spent before in the history of mankind, and never before have men and women been so indifferent to the teachings of religion. Never has society been less restrained in its excesses by Christian influences. You may join the church and still remain entirely of the world in your life and character.

Gone are those old hell-roaring saints who preached a gospel that scorched sinners and made even the very good pray for a closer walk with God. Preachers must be produced suitable for this church of the world. We have them. They do not lead their flocks. Their flocks lead them. They are intelligent, entertaining speakers. But they do not speak with authority. Some of them are sensational preachers, but with all the fuss they make, with all the publicity they get from the press, they come woefully short of the stature of those elder preachers of the Word. The reason is that they have themselves no convincing sense of the gospel they preach. And they are so much more expensive! The price of "good" preachers has soared along with the other high costs of living. The statement is frequently made that they are still underpaid. This is a purely worldly point of view. Why adopt the world's commercial scale of values if you represent another world with no such standards? A preacher ought not to adopt the fashions of the world either in his clothes, his home, or the gospel he preaches. He should be obviously different, and so make his calling and his right to speak with authority, apparent.

There is at the present time in the community where this writer lives a little Hard-shell Baptist preacher. I doubt if his salary as pastor of this church amounts to a hundred dollars a year. He rents land and farms. He has a wife and six children. He has supported this family. It requires very little to bring up children to be good. It is only when you choose some other

standard by which to bring them up that they become expensive, sickly, and difficult to control. This man's children are cheerfully and innocently good. His wife is a very small busy woman inclined to laugh quickly or to sing hymns. Her children will know all the great hymns by heart long before the youngest knows his multiplication table. There is not one extra thing in her house, nothing which is not in daily use down to the last cracked cup. It fits her and her family like a clean glove that has been stretched and mended many times. The smaller children have little short-legged, split-bottom chairs. If you should go here after supper you would see a firelit room, with a semi-circle of chairs around the hearth, graded down to the last chair. And before each one you would see the kneeling form, first of the preacher and his wife, then the children, down to the youngest bunched over in this last chair. They are saying their family prayers.

This preacher, without having any sense of his distinction, is a wonderful man. He is of short stature, with a strangely peaceful countenance. He is not learned—far from it. But he must have the witness of the Spirit, because, without the aid of commentaries or other theological books preachers use, he literally does understand the Scriptures. And this is all he teaches, exactly what he finds in the Bible. He is so gently and comfortably led by the Spirit that, although his denominational creed is a narrow one, his ministry is broad like the loving-kindness of his Lord. His influence in this community is marvelous.

After crops are "laid by," as we say here, he starts a revival in his church. (What with droughts and floods and keeping the grass down, people who live next to the land are tired out, depressed, and a trifle rumped spiritually by the end of the season.) So they all come to this church and listen to this man preach, much as you go to the doctor when you are run down and need a tonic. They come for the physicking of their souls, leaving him to choose the scriptures they need. They have known him a long time. They know that he believes in God, just God. You understand, without any worldly extenuating circumstances in the gospel he preaches.

I have seen him baptize and take into the membership of his church ten of the wildest young he-goats in this community at the end of a week's daily services. I am a Methodist, and I have heard some great preaching in my day, though the preachers who did it are all dead now; but never have I heard a simpler, more tenderly earnest sermon than this little Hard-shell Baptist preacher delivered to his converts that day. Not one sentence of what is known as eloquence, but plain words spoken with power and the sublime confidence of faith.

Recently this man has developed an infected kidney. He has no money to pay hospital expenses or for the surgeon's services. The members of his congregation, being themselves poor men, are scuffling and scraping around trying to raise the neces-

sary sum. If they do not get it in time he will die, but he is not worrying. If you believe as this man does in immortality, if you have preached the Word, and been a faithful worker in the vineyard, why should you be so indecently concerned about living? He is not concerned.

What I have written about him is literally the truth. My contention is that he is the type of preacher multiplied by tens of thousands which the church needs for her own regeneration. His creed makes no difference; it is his faith and the effects of it upon his people that I venture to recommend. They are poor and stingy, and they will probably let him die for lack of funds for this operation. Still, he has kept them like a good shepherd and he has led them where the pastures are green and where the still waters lie and where it does not cost so awfully much to be saved.

The trouble is this. The church has become rational, and is growing less spiritual. Reason is a term of very limited scope. Like the word "time," which we have coined, that simply indicates our mortal incapacity to conceive of eternity! The spiritual sense is hampered by no such limitations. It transcends reason and all earthly considerations. Formerly the church was founded upon this conception. Now it is losing the vision, and is engaged more and more in the purely secular salvation of men. There is a decadence of faith, that spiritual animation of the minds and hopes of men. And the fear is, what kind of rabid faith will take the place of this sublime and simpler faith which has inspired the greatest virtues, the bravest deeds, the monuments and the motives of mankind?—*Corra Harris.*

S. H. JONES.

This servant of God and good soldier of Christ Jesus fell asleep in Jesus at his home, near Harrodsburg, Ky., and was laid to rest June 27 at Providence cemetery near his home. Bro. Jones was in the 66th year of his life and in the 35th year of his public proclamation of the gospel of the grace of God. He loved God and walked with Him and was truly a pilgrim and stranger upon the earth. Though living in a section of his state where the congregations as a rule departed from old-time simplicity in worship and methods Bro. Jones was always true to his convictions of what constituted loyalty to Christ Jesus. He knew the Book of books, loved it and preached it with true spiritual power. He was a man broad in his sympathies, tender in his love but unswerving in his loyalty to the word of God. The blessed hope of our Lord's return he loved and his preaching was never characterized by one-sidedness. He was endowed by the Creator with a marvelous memory which he used with an eye single to the glory of God.

One of the greatest works of his life was his encouragement and help of young preachers. He was dearly loved by a

wide circle of friends; and brethren from the congregations at Mackville, Glenn's Creek, Mt. Zion, Bohon, Berea, Ebenezer, Van Buren, Sycamore, Parksville, Burgin, Lexington and Harrodsburg where he had labored in the Lord's vineyard were present at the funeral services, besides a host of sorrowing friends and relatives from near and far. He leaves to mourn their loss his beloved wife, two sons, and two daughters, his grandchildren, one brother and numerous nephews and nieces. A common expression heard the day of the funeral was, "Bro. Jones loved everybody," consequently everybody loved Bro. Jones. Rich and poor, black and white, little children and strong men, were present at the funeral to look for the last time upon his kindly, godly face and weep over the loss of a man who was truly their friend. Bro. Baker, an old-time friend and Methodist minister, Bro. J. M. Hottel, of the Ebenezer Church, Bro. Jones' home congregation, and the writer all endeavored to speak unto edification and comfort. The secret of his Christian life and triumph was in the simple fact that by faith he gave God an opportunity to do for him and work in him what a man can never do for himself, wherefore "God is not ashamed to be called their God for he hath prepared for them a city." H. L. OLMSTEAD.

FROM CHINA TO INDIA.

DON CARLOS JANES.

Before leaving Hong Kong, Mrs. Janes and I went up the "Peak" which rises abruptly to a height of 1,800 feet with the city nestled at the base, clinging to its precipitous sides and resting serenely at the very top from whence an excellent view of the great harbor is obtainable. Departing from the missionary home in Yaumati, across the bay from Hong Kong with a young American woman going out as a mission school teacher, and accompanied by the kind-hearted gentleman who was helping with the home while he wrestled with the language, we headed for the water after having a bit of trouble with the coolies who had come to take our baggage and had not equipped themselves sufficiently for handling trunks. But now all is well and here we are at the place to go aboard the *sam pan* which takes us out to the boat. The ladies go down a ladder to the boat, and the baggage must go the same way, with the help of ropes. We have been delayed a bit. Now shall we be in time for the ship! Our *sampan* crew steadily pulls the oars and after while we are "alongside." Now we have boarded the *Arratoon Apcar*, an old boat named for a Jew. A portor has carried the baggage up and as he says he has no change, I give him more than otherwise he would likely have received, and then that wily chap hangs around till he gets a chance to collect some more from the "school mam." We seem to have been the last passengers of our kind to come aboard, for soon the ship moves out farther into the bay and takes on several hundred Chinese laborers who must

be inspected before we lift anchor and steam for the open sea about three in the afternoon.

The next day was a little period of relaxation, followed by some writing. From Tuesday afternoon till Sunday forenoon we journeyed to Singapore which is about eighty-five sea miles from the equator. By the time the port formalities were over and the coolies had been transferred to another ship, it was evening and we were free to go ashore in the most southerly port visited on the tour. As the harbor is entered, a peculiar native settlement is seen built on poles about ten feet above the water of the bay. Oh, yes, we do see a lot of strange things on such a jaunt as this. There, see that barefooted policeman! And here are men lounging and sleeping on crude cord beds along the sidewalk. Ox carts, with high wheels and two tires are in use. In the post office we see several things. Look at this object of human interest, or human object of interest, as suits you better. He is an old man with a worn hat and a patched khaki coat. He has on a knee skirt; is barefooted, except a rag on one foot; is wearing ear-rings; and holds a savings bank book in his hand. You may look over the side of the ship and see an almost naked native spring out of a little dug-out canoe and dive into the water for the coin some one has tossed. He leaps forth from a sitting posture and enters the water nose first so much like a green frog at home that he reminds the spectator of that little creature. When he comes to the surface again, he has the coin which he stows away in his mouth or belt and with one foot he flirts the water from his boat while waiting for another opportunity. The ship has aboard a barber who delivers shaves while the "patient," "victim"—what's the word? stands through the experience. Nose jewels are worn by natives and some have only the heels of their feet shod.

On Monday night, we took a bright young Hindu, returning from studies in the U. S., and went out to Bethesda Chapel where we heard a good sermon on the cost of being a non-Christian. The meeting was under the direction of English people and was attended by soldiers, Indians, etc. There were framed scripture mottoes, electric fans, good lights, and ample ventilation—which is surely needed away down so near the girdle of the earth called equator. "What is it to be a Christian?" The speaker indicated that it means to take Christ as Savior and receive cleansing, pardon, peace, joy, power to overcome evil, hope for eternity, and heaven at last.

About one hundred and fifty Chinese were taken aboard on Tuesday and the next morning we sailed for Penang in the Straits Settlements, passing Malacca at a distance of fifteen or twenty miles. We went ashore in Penang on Thursday and sailed again the next day.

Friday saw us voyaging over a quiet sea. Saturday morning, the ship was turned "for deviation of the compass" and on Lord's day we broke bread in our cabin; studied the Scriptures,

wrote some and read a British newspaper. Now we have reached Rangoon in Burmah, an inland city lying on the great Irrawaddy river. In the matter of sightseeing, the Shwe Dagon Pagoda is of importance, but you will never know so much about these things by descriptions as by looking them over with your own eyes. A picture would be helpful, but words are almost vain things in this case. Shoes must be removed. Think of nice ladies having to sit down and divest themselves of foot gear in order to walk about these interesting piles of idolatry. We work up the hill, through the long series of halls and come to the space covered by pagodas *and pagodas* and numerous images of Buddha. The pavement is too hot for our feet and the coarse carpet runner is too rough. To fall back on our limited Japanese, its *taihen* (awful). The Royal Lakes are in a pleasant park.

I want my young readers to go out to the river bank where the elephants work. Yes, that's the word. If oxen work and horses work, why should not elephants work? Surely they are big enough and strong enough. Well, children, we are now where elephants are at home, and they are common enough to be used for various purposes. Hunters go to the jungle mounted on elephants and from their backs shoot big game. But we are now at a timber yard where logs are handled. However, for some cause, the elephants were not being employed. When it was seen there were some tourists on hands, the drivers clambered up to the top of the big brutes' necks and sat astride with their feet just down behind the great broad ears. We are given an exhibition, and how interesting to see Mr. Elephant stick his tusks under a good sized stick and drop the big part of his trunk over it and walk away with the load. Large logs are rooted around or maybe pushed endwise with one of the fore feet. Now the elephants are lined up right at our feet almost and the native cries out *salaam*, the common word of greeting, and we are saluted by the big fellows raising their trunks aloft.

Rangoon has a gigantic brick image of Buddha lying on his side with his head erect in the air. From the elbow to the tip of Buddha's finger is about fifty feet and the platform on which he lies is about one hundred and eighty feet long. By extending my arms wide apart, I could span but three of his mammoth fingers, yet there is no power in them. Why worship an idol? Because Christians have not taught them something better. As the *Arratoon Apcar* would be detained in Rangoon for some days, the company transferred us to the *S. S. Aronda*, a better boat, and after a few more days we were in Calcutta, India, just about half way around the world from our home in Louisville, Ky., and Hong Kong is thirty-three hundred miles behind.

R. H. Boll's remarkable article—perhaps the most remarkable he has ever written, "The Church I Found and How I Found It," is now obtainable as a tract. 5c each, 50 for \$1.00, \$15 the thousand.

FIRST LORD'S DAY LESSON OF AUGUST.

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Lesson 6.

August 6, 1922.

THE TEMPLE REBUILT AND DEDICATED.

Golden Text: My soul longeth, yea, even fainteth for the courts of Jehovah.—Psalm 84:2.

Lesson Text: Ezra 3:10-13; 6:14-16.

10 And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel. 11 And they sang one to another in praising and giving thanks unto Jehovah, saying, For he is good, for his lovingkindness endureth for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid. 12 But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: 13 so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off. 14 And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia. 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. 16 And the children of Israel, the priests and Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

Verses 10, 11. How long after their return from the exile was this? (Notes) What was the occasion of the great rejoicing and thanksgiving? What was "the order of David" referred to here? What words did they use in expressing their praise? Do we find those words often? (1 Chron. 16:34; Psa. 100:5; 106; 107; 136). Are they true words? To us also?

Verses 12, 13. With what was the voice of joy and praise mingled? Who wept aloud and why? In what respects was this temple inferior to the original building? (Notes)

Verses 14, 15. (On the difficulties encountered in the building of the House, see Notes) Who worked at building? (Comp. Judg. 5:2). Did they prosper and succeed? To whose ministry was this due? At whose commandment was the work done? By whose decree? When was it finished? ("It was begun on September 24, 520 B. C., and was finished on March 3, 515 B. C." Bible Dict.)

NOTES ON LESSON 6.

THE REBUILDING OF THE TEMPLE.

The first step taken toward the rebuilding of the temple was the free-will offering of the necessary funds. "Some of the heads of fathers' houses, when they came to the house of Jehovah which is in Jerusalem, offered willingly for the house of God to set it up in its place: they gave after their ability into the treasury of the work." (Ezr. 2:68, 69).

Next, when the seventh month was come, they gathered at Jerusalem and set up the altar for offerings. (3:1-5) Finally, in the second year and the second month after their arrival, the foundations were laid. (Ezra 3:8-10).

Then came trouble. First Samaritans, "the adversaries of Judah and Benjamin," offered to help them build. This offer was curtly refused, and

their false claim to an interest in Israel's God and worship, was indignantly denied by Zerubbabel and the other leaders. Then the Samaritans began to work against them, and succeeded in stopping the building, obtaining an order to that effect from Artaxerxes (successor of Cyrus). But under orders from God through Haggai and Zechariah, the work was resumed, and Darius (the king after Artaxerxes) being appealed to by the enemies of the Jews, gave strict orders not only to let the builders continue unmolested, but to aid them in their work. In the sixth year of Darius the temple was finished.

THE SECOND TEMPLE.

In comparison with the first temple the foundation of this second house looked so pitiful, that some of the old men who knew the first temple wept aloud. The house built by the returned remnant was inferior not only in its materials and appearance, but in several more important respects. The Rabbis enumerated five:

1. **The Ark was no longer there.** What became of the ark no man knows; but it vanished completely at the Captivity and was never found again. Now the Ark was the very symbol of God's presence (Exod. 25:22); and its disappearance meant "Ichabod"—i. e., "The glory is departed." (1 Sam. 4:21).

2. **The sacred fire was no more.**

3. **The Shechinah of glory was no more.**

4. **The Urim and Thummim was missing.**

5. **The Holy Spirit was departed.**

As to the last I am not sure of what they meant. But this shows sufficiently that the second temple was poor indeed, not only in outward glory but in spiritual significance.

Yet it was God's house, and by His command it must be builded.

THE PROPHECY OF HAGGAI AND ZECHARIAH.

Haggai is very short. Read it, in connection with this lesson. The first chapter contains the Divine rebuke by which they were stirred to work again. In chapter 2, note especially verses 3-9. In Zechariah, "the prophet of hope" read 2:6-13 and 4:6-10 and 6:12, 13, as bearing upon this lesson.

TEACHING POINTS.

1. Why the first temple was lost. The lost temple must be rebuilt.

2. Regardless of how poor and empty it may seem, what now can be done must be done. God is with them in it.

3. **Apply to the Church.** God's spiritual temple today. (Eph. 2:20-22; 1 Tim. 3:15; 1 Pet. 2:5). Has it ever been ruined? Should it be rebuilt and restored? Even if the work shows up poorly, should we be discouraged if we are building by God's plan and bidding?

4. Ought we to work at God's building in conjunction with the modern Samaritans (men who deny the fundamentals—the deity of Jesus Christ, the Virgin Birth, the Resurrection, the full inspiration of the Bible?)

5. If we do God's work and build God's house, can we expect Satan and his men to let it go unchallenged? What should we be prepared for? Will God be with us in it?

SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 13, 1922.

ESTHER SAVES HER PEOPLE.

Golden Text: The righteous cried, and Jehovah heard,
And delivered them out of all their troubles.—Ps. 34:17.

Lesson Text: Esther 4:10—5:3.

10 Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying: 11 All the king's servants, and the people of the king's provinces, do know, that

Read first the Note on "Esther" and "The Setting."

Verse 10. Who was Esther? Who Mordecai? Who Hathach? Why did Esther have to send a message to

whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. 12 And they told to Mordecai Esther's words. 13 Then Mordecai bade them return answer unto Esther. Think not with thyself that thou shalt escape in the king's house, more than all the Jews. 14 For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this? 15 Then Esther bade them return answer unto Mordecai, 16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. 17 So Mordecai went his way, and did according to all that Esther had commanded him.

5:1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. 2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. 3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.

Mordecai? (Answer to all this found in Notes).

Verse 11. What had Mordecai demanded of Esther? (Note). What was her reply? What great danger attached to Esther's carrying out Mordecai's request?

Verses 13, 14. Mark three arguments in Mordecai's reply to Esther. If she now shirked her duty would she escape when the calamity came upon her people? Yet if she shirked would God raise up help from some other quarter? But what would become of her and her father's house? What providence may have been in Esther's exaltation to be queen?

Verses 15-17. Did Esther resolve to risk her life for her people? But what stipulation did she make? What was the fasting for? (Joel 2:12-14). Before whom and to whom did they fast? (Dan. 9:3). Is God's name mentioned in the book of Esther? Why not? (See Notes).

Chapter 5:1. What brave and resolute deed did Esther do on the third day? What preparations had she made? Where did she stand? Where sat the king? How did her life hang in the balance at that moment?

Verse 2. How did the tide turn for Esther? What was the sign of the king's favor? What the sign of Esther's acceptance of it? If after the sceptre was extended to her she had refused to touch it what would have been the result? Do we have to take a step to accept the favor of God which is extended to us in Christ?

Verse 3. Once accepted, what did the king offer to Esther? When we are accepted of God, what privilege is thrown open to us? (Matt. 7:7-11)—(On Sequel see Notes).

NOTES ON LESSON 7.

"ESTHER."

This is a very extraordinary book. Among its remarkable features we mention the following:—

1. It deals with the fortunes of that large part of the nation of Israel which did not return to the homeland, when Cyrus proclaimed the end of the exile. (See preceding lessons.)
2. It never mentions the name of God.
3. In no book is God more evident.
4. It is one of the most wonderful stories in the Bible; which means that nothing outside the Bible can compare with it. In point of dramatic in-

terest it is unsurpassed. Its few characters are clearly and powerfully delineated. Its crises are tremendous in their issues. High lights and deep shadows contrast as in a marvellous work of art. But it is not fiction; it is Divine truth. Nor is it told for the interest of it, or for idle entertainment. It forms an essential link in God's great Plan. It teaches profound spiritual lessons. Like all Scripture, it is inspired of God and profitable for teaching, for reproof, for correction, for instruction in righteousness; and adds its needed element to fit a man of God thoroughly unto every good work. (Tim. 3:16, 17). In it also we find the foreshadowing, which more or less faintly or clearly, pictures beforehand in all the Old Testament scriptures the Coming One, our Lord and Savior Jesus Christ.

THE SETTING OF OUR LESSON.

The book of Esther opens with the account of a long drawn-out feast given by one of those display-loving monarchs of Persia—in the course of which feast the noble queen Vashti fell into disfavor with the king and his nobles about a matter in which she was perfectly in the right. She was deposed, and after the manner and custom of those kingdoms (which in this point were simply outrageous and abominable) a new queen was sought for the king to take the place of the deposed Vashti. But through all the tangle of evil God's providence worked and, overruling, wrought its wondrous design. A beautiful young Jewish girl, Hadassah (or Esther) by name, an orphan, reared by her cousin Mordecai, drew the rather doubtful prize, won favor, and was made Queen in Vashti's stead. How sensible, how brave, how obedient, how wise, how true and noble a young woman she was one may easily gather from the narrative. Of what fine metal that Mordecai was made is equally evident. God foreseeing a great crisis for His people Israel, cast off but not forsaken (for He that keepeth Israel doth neither slumber nor sleep)—God knowing the design of Satan who is evermore laying for opportunity to destroy Israel from off the earth, laid his counter-plan, by the hand of babes and sucklings as it were, to foil the enemy's wrath. God playing Esther and Mordecai against the Satan, who played the king and Haman the prime minister, and all the power of the empire on the other side.

It is impossible to tell the whole wonderful story of this contest here, and unnecessary. Let the student read it. Our printed lesson opens at a point of crisis. Through Hathach the chamberlain who had charge of the women (for no man was admitted to speak to the king's wives in person) Mordecai communicated with Esther. And Esther, though queen, still acknowledged the authority of her wise foster-father, and at his demand staked her life for her people.

DIVINE PROVIDENCE.

One of the great lessons of "Esther" is that of God's providential working. Here all things go a natural course; yet the reader realizes that hidden behind the scenes there is One silently ruling and overruling and directing, making all to shape to His plan. His very Name is designedly omitted. He is nowhere mentioned or referred to. But in the course of the events He is in, and through, and over all things, working the counsel of His own will, and doing all His pleasure.

TEACHING POINTS.

1. The whole story must be briefly told in order that the pupils may understand and appreciate the short printed lesson.
2. The character of Esther—what excellent points can you mention?
3. The man Mordecai. What is your estimate of him?
4. God's care over even that part of Israel who chose to remain in Babylon.
5. God's providential working on behalf of the people of Israel. On our behalf also. (Rom. 8:28).
6. Mordecai's word to Esther (4:14). How does that principle apply to us?
7. Mordecai, exalted to position next to the king speaking good for his people—a shadow—prophecy of Jesus at the right hand of the Majesty on high, making intercession for us. (Heb. 9:24).

THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 20, 1922.

THE SECOND RETURN FROM EXILE.

Golden Text: The hand of our God is upon all them that seek him, for good.

Lesson Text: Ezra 7:10; 8:21-23, 31, 32.

10. For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.

21 Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance. 22 For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him. 23 So we fasted and besought our God for this: and he was entreated of us. 31 Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lie-in-wait by the way. 32 And we came to Jerusalem, and abode there three days.

way? How did they get safely through? Is God still able to protect and deliver?

For the setting and circumstances, read Notes).

Ezra 7:10. To what three things did Ezra set his heart? Are these three things mentioned in proper order? Must a man seek God's word and will before he can do? Ought he to do before he attempts to teach? What is meant by "he set his heart." (Cp. 2 Chron. 12:14).

Ezra 8:21. What did Ezra proclaim? For what purpose? Did he believe that God could bring this about?

Verse 22. Would it have been right under ordinary circumstances to have availed himself of the king's military protection? (Cp. Acts 25:11). Why would not Ezra do it this time? What had he told the king about God? Would that have been just as true if there had been a soldier-guard? But what might the king have thought? Was Ezra concerned for the honor of God's name?

Verse 23. Did God hear and answer this request?

Verses 31, 32. Who kept safe this little unprotected company? From what did God deliver them? Were there many of that sort along the

NOTES ON LESSON 8.

EZRA AND THE SECOND RETURN.

Who Ezra was, and what his work we are told in few words in Ezra 7:1-10. He was a descendant of Aaron in direct line, a priest therefore, and a "scribe"—that is, one who made it his task to copy the ancient documents of the Law of Moses. Him the King of Persia commissioned to go to Jerusalem, permitting him to take with him any and all who were minded of their own free will to go with him; giving him a letter, and silver and gold and vessels—a great treasure to take along, and order to draw on the king's treasury for any further thing that might be needed. Moreover, the king decreed that all the Treasures beyond the River (Euphrates) should honor Ezra's requirements to the extent of 100 talents of silver, and wheat, wine, oil, and salt. He also exempted all the priests, Levites, and other Temple servants of all taxes; and gave judicial powers into Ezra's hands. "Blessed be Jehovah, the God of our fathers, who put such a thing as this in the king's heart." exclaims Ezra at the closing of Artaxerxes' letter. (Ezra 7:11-28). The number of male Israelites that went up with Ezra was 1800.

As the Captivity did not take place all at once, but several detachments (one comprising the bulk, however) so the Return; the bulk went up under Zerubbabel; but here, about 80 years later, another company is seen returning with Ezra.

TEACHING POINTS.

1. What we know of Ezra. See especially Ezra 7:1-10.
2. The items of Ezra 7:10 in proper order. Have we set our hearts, to learn and know, to do and teach, the word of God? Or are we drifting along like that Rehoboam who "set not his heart"? (2 Chron. 12:14).
3. Ezra refusing to ask the king for a convoy of soldiers, and why. For what protection did he appeal and trust? Did it fail him?
4. God giving Ezra favor with the king. The items of the king's letter in Chapter 7.
5. The rest of Ezra, as referred to in Notes.

FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 9.

August 27, 1922.

NEHEMIAH'S PRAYER.

Golden Text: The supplication of a righteous man availeth much in its working.—James 5:16.

Lesson Text: Nehemiah 1:1-11.

1. The words of Nehemiah the son of Hacaliah. Now it came to pass in the month Chislew, in the twentieth year, as I was in Shushan the palace, 2 that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem. 3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. 4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, 5 and said, I beseech thee, O Jehovah, the God of heaven, the great and terrible God, that keepeth covenant and lovingkindness with them that love him and keep his commandments: 6 let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee. Yea, I and my father's house have sinned: 7 we have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the ordinances, which thou commandedst thy servant Moses. 8 Remember, I beseech thee, the word that thou commandedst thy servant

Verses 1-3. Bad news from the Home-land. Who was Nehemiah? See Notes). What bad news did he hear about Jerusalem and the "remnant of the captivity" who had returned? What was the condition of the "remnant"? What of Jerusalem?

Verse 4. **Nehemiah's Sorrow.** What effect did this news have on Nehemiah? Did he love Jerusalem? (Ps. 137:5, 6. Cp. Ps. 122:6). What did Nehemiah's grief lead him to do? Was that the best thing he could have done?

Verse 5. **Nehemiah's Prayer.** (On the prayer as a whole, see Notes). Whom did he address? By what title? What did he say of God? Did Nehemiah belong to the class here mentioned?

Verses 6, 7. What request, first of all, does he make? For whom was he praying? Why was it necessary to make confession? (Lev. 26:40-42; Comp. 1 John 1:8-10). Did he include himself and his father's house also in this confession? Will God hear such humble and genuine confession? (Ps. 32:5; 51:17). Was Nehemiah very plain in calling those sins by their right name? Did he make any excuse for them? Did he try to lay any part of the blame on anybody else?

Verses 8, 9. Of what does he remind God? Had the first part of this literally come to pass? With what encouragement can he plead the second part therefore? What place had God chosen to cause His name to dwell there? (Ps. 132:13, 14). What blessing was there in that place? (Ex. 20:24). Where do God's people today have to go to meet with him?

Moses, saying, If ye trespass, I will scatter you abroad among the peoples: 9 but if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have chosen, to cause my name to dwell there. 10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. 11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.

(John 4:21-24; Matt. 18:20).

Verse 10. When had God redeemed them? (Out of Egypt; and now again out of Babylon). Would that strengthen their claim on His mercy now? (Ex. 32:11; Ps. 138:8). Has He redeemed us also, and with a still greater redemption? (Eph. 1:7). Ought we to draw strong encouragement from the fact?

Verse 11. To whose prayer will God not listen? Prov. 28:9. To whom will God grant all? 1 John 3:22. Of which sort was Nehemiah? What special thing did he ask of God? Did God give him favor in the eyes of the king? (Neh. 2:8, last sentence).

NOTES ON LESSON 9

NEHEMIAH.

How great and good a character was this Nehemiah! Occupying a position of highest trust in nearness to the king ("cupbearer"); lowly of heart, God-fearing, loyal, faithful and true. It would be hard to find a finer soul in the Old Testament record. Withal he was a man of extraordinary good sense, resolute, brave and strong to act, determined in the work of God. He was the sort of man God looks for (2 Chron. 16:9) whom He can bless and use for the blessing of others.

All we know about him is told us in this book; and in this present lesson we learn of the occasion of his great concern for Jerusalem and for the returned Remnant. In Chapter 2, we are told how he obtained favor with the king; was given leave of absence, and commissioned to see to the rebuilding of Jerusalem's walls and gates, and was also appointed governor over his people in the homeland. (5:14). How he set about to do his task, with what wisdom and circumspection, with what firmness and thoroughness, and how unselfishly and self-sacrificingly; what difficulties he had to meet within, and what enemies both within and without; and how he brought the work to a successful issue, is told us in the short and simple record of the Book of Nehemiah.

NEHEMIAH'S PRAYER.

The restoration of Israel was dependent on their repentance and confession (1 Kings 8:46-53). Following the example of Daniel (Dan. 9) Nehemiah, taking his stand with and for the sinful people, made full, humble, excuseless confession for them and interceded with God on their behalf for their blessing. In the prayer of this lesson note three features: I. The Address (v. 5). II. The Confession (vs. 6, 7). III. Pleading of God's word and promise (vs. 8-11).

Compare the beautiful prayer of the Levites in Neh. 9; and Daniel's prayer in Dan. 9.

TEACHING POINTS.

1. Nehemiah: Who and what he was; (1) as gathered from the present lesson; (2) as shown in the rest of the book of Nehemiah.

2. Nehemiah's concern for his people: was it only a natural feeling for his own nation, and a spirit of patriotism, or was it bound up also with the plans and interests of God? (Ps. 122; Ps. 48).

3. Nehemiah's prayer: its reverence; confession and self-humbling; pleading of God's promise. (For an example of pleading the promise, see 2 Sam. 7—in the first half God makes a promise, in the latter half David pleads for its fulfillment.)