

WORD AND WORK

THE CHURCH'S ONE FOUNDATION.

The Church's one foundation,
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth;
One Holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O, happy ones and holy!
Lord, gives us grace that we
Like them, the meek and lowly,
On high may dwell with Thee.

"Besides the inestimable jewel of elementary knowledge—the price of which can never be told—does there not rest within the folds of the Inspired Book an inexhaustible store, which the industry of man, piously directed, ought to elicit; but which, if men neglect it, the Lord will never force upon their notice? It is this hidden treasure which should animate the ambition of vigorous and devout minds. From such, at second hand, the body of the faithful are to receive it, if at all; and if not so obtained for them and dealt out to them by their teachers, nothing will be more meager, unfixed almost infantile, than the faith of Christians."—*Isaac Taylor*.

"My will, not thine, be done," turned paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise, and made Gethsemane the gate of heaven.—*Pressense*.

WORDS IN SEASON.

"A MAN HAS TO LIVE."

Probably nothing exerts a stronger pull upon the average man, and nothing holds him faster than the "bread-and-meat" consideration. The Book of Proverbs says that it is not good for a man to transgress for a piece of bread. But unnumbered thousands do it—not ignorantly, but knowingly. Many are in some business that is in itself wrong or questionable; while many more who are in legitimate occupations, feel themselves under a compulsion to engage in wrong or doubtful practices—it may be to hold their positions, or to meet competition, or to make their occupation profitable, and the excuse is, "A man has to live." Again Christians maintain certain partnerships, union, society, club, and lodge relationships against the protest of scripture and of their own consciences, because they cannot afford to do otherwise, and persuade themselves that it can't be helped, and must therefore be excusable. Even church-relationship, convictions, truth, itself, must bend to that awful prime necessity, which is announced as if it were an inevitable and inexorable law: "a man has to live." For is not self-preservation the first law of nature? Yea, a man *has to live*, God or no God, truth or no truth, righteously and honestly, or otherwise; a man must first of all and by all means make a living. And is there no better law?

THE PULL OF BREAD.

The Lord Jesus had fed the five thousand and had hurried his disciples across the lake, out of reach of that false enthusiasm that wanted to make Jesus King by force because they had got a square meal from Him. He, in the meanwhile withdrew Himself into the mountains and prayed. During the night He came to His disciples on the water; and the next day the multitude who were seeking Him were perplexed to find Him in Capernaum. "Rabbi, when camest Thou hither?" But Jesus would not parley. "Verily, verily, I say unto you"—for He knew their hearts—"Ye seek me not because ye saw signs, but because ye ate of the loaves, and were filled." It was not their hearts nor even their curiosity that had drawn them, but the sordid desire of good. "Work not for the food which perisheth," the Lord continued, "but for the food which abideth unto eternal life, which the Son of man shall give unto you; for him the Father, even God hath sealed." The crowd was interested. He had spoken of food—better food even than what they had received. They remembered the Manna in the wilderness and wished that there might be a recurrence of those good times. Nor did they doubt that Jesus could do something for them in the line of furnishing them provision. He had said: "Work not for the food that perisheth," but work for that "which abideth

... which the Son of man shall give unto you." They said therefore unto Him, "What must we do that we may work the works of God?" And Jesus answered, "This is the work of God"—the one way to get that food—"that ye believe on him whom He hath sent." Very well, they said (in effect); we are ready to believe on you. Of course you will show us a sign. Can you do something on the order of that which Moses did when he gave our fathers manna in the wilderness? (John 6:624-31). The heart almost revolts at the low and sordid motive that swayed this people. Surely the question of getting a living was a concern of first magnitude with them. And are they fewer today who put the bread problem first, and everything else in the second place? For "a man has to live!" But let us follow on.

YEA, A MAN MUST LIVE.

"Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven, but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven and giveth life unto the world." They were after all not so far wrong. The question of living is supreme—and God put Himself out beyond measure to give men bread, even the true Bread out of heaven, which not merely sustains life for a time, as did the manna, and as does all our food, but the bread that *gives* life. For, "Your fathers ate the manna . . . and they died. This is the bread which cometh down out of heaven, that a man may eat thereof and *not* die." It is true, after all, a *man has to live!* Yea, first, and foremost above all else, a man must live! But not on the low plane of which they thought. So far as living in the flesh goes—even the world in its better thoughts knows that there are many things that must rank before this. But there is a bread a man *must* have, and a man *must live* and cannot afford to forego it—even the Bread of the Life which is eternal. O that men understood it! "GIVE US THIS DAY OUR DAILY BREAD."

As to our earthly living, God is not indifferent about it. How much He cares about it whether we have the wherewithal of life below is seen from the prominence the Lord Jesus gave the petition for our daily bread in the "Lord's Prayer," and the wonderful teaching of the Sermon on the Mount, against earthly anxiety (Matt. 6:24-34), in which he warns them not to be exercised over the question of "What shall we eat," "What shall we drink," "Wherewithal shall we be clothed"—things the Gentiles (who are without hope and without God in the world) seek after. To His people there is but one thing needful: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." God does care whether His children have the necessities of life, and it is not by far an unworthy subject of their petitions to Him. One may see the tender consideration of our Father in heaven shining out through such words as those in Phil. 4:6, 7, 19. But it is not the supreme purpose of our existence to live or to make a living. If some day the call and test

should come to us to decide twixt bread and truth; twixt loyalty and living; twixt God, duty and right, on the one hand, and position and salary and sustenance on the other—may it cost us no struggle to say that we choose to walk through hunger and cold and distress *with* Him, far rather than to live in plenty without Him.

NOTHING BUT THIS MANNA.

But we must go back to the sixth chapter of John once more: How disappointed and dismayed those Jews were when Jesus finally told them, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. . . . I am the living bread which came down out of heaven: if any man eat of this bread he shall live forever." And their disappointment turned to disgust and anger when He added: "Yea, and the bread which I will give is *my flesh* for the life of the world." When they strove one with another about this saying, the Lord Jesus spoke even more emphatically: "Verily, verily, I say unto you, Except ye *eat the flesh* of the Son of man and *drink his blood* ye have not life in yourselves." And the great, greedy throng left Him; and some of His disciples also. But all that follow Jesus with a wrong motive will sooner or later stumble and turn away from Him. It may as well be sooner as later. And so it came to pass.

EATING HIS FLESH, DRINKING HIS BLOOD.

What then did the Lord Jesus mean by this "hard saying"? A general and widespread view applies these words to the Lord's Supper. But He had no reference to that. The Lord's Supper is for *His church*, a commemoration of and participation in, the body and blood of the Lord in His appointed memorial feast. This is another thing. *This* is not for His church, but for outsiders; not a means of sustaining life, but of *giving* life. And the eating and drinking which appeases the soul's hunger and thirst is just this: "He that *cometh to me* shall not hunger, and he that *believeth on me* shall never thirst." So to "come to Him" is to eat—to eat his flesh; to "believe on Him" is to drink—to drink his blood; to get the released blessing of His sacrificial death upon the cross. And there is never a soul that thus believes and comes in sincere and humble obedience to the gospel (Acts 2:38, 41, etc.), but is thus made the recipient of the Bread of Heaven that giveth life to the world.

SELLING THE BIRTHRIGHT.

Who seeks first his present comfort shall lose the comfort of God which is to come; who seeks for earthly wealth, shall fail of the true riches; who takes his ease now shall fall short of the rest that remaineth for the people of God; who finds his pleasure here shuts himself out from the true joys beyond; who makes present enjoyment his aim shall miss the satisfaction God provides. Who-so findeth his life shall lose it; but he that loseth his life for My sake, the same shall find it.

FOR PEACE AND GOOD UNDERSTANDING.

R. H. B.

There's many a quarrel in which one side simply *must* misapprehend or misrepresent the other, or else the quarrel could not continue. For if the other side were set forth fairly there would be nothing left that would justify a controversy; and that would be fatal to the controversy. It is too bad that in such a case sometimes the mistaken side, unwilling to admit its mistake, and too proud to give in or give up, will endeavor to *find* ground to maintain the controversy when there is no real ground: will dig and search and hunt and scrape, even to putting perverse construction on utterances, and eagerly grasping at hearsays, magnifying differences, making issues where there are or should be none, imputing evil motives, or endeavoring in some way to incriminate the parties of the other side. Whenever that spirit ceases it will shorten the way to peace and good understanding mightily. In hope that such a spirit may be wanting among us, the Editor of the Word and Work is willing to help this much toward such peace and good understanding, as to set forth in the fairest way possible, his attitude toward some matters of controversy—feeling the assurance that such a statement, if given publicity and kindly consideration, will at least greatly modify the scope of dispute. I will say then,

First—That on the subject of Prophecy or any other Bible theme, I am absolutely willing to speak as the Bible speaks; and to give every theme so much of prominence and emphasis as the Bible gives it. Neither the editors of this magazine nor any friend of theirs, so far as known, would ask more than that, or would want anything better. To which may be added that such has been their avowed principle first, last, and always, from which they have never designedly departed. What is meant by "speaking as the Bible" is more fully elaborated on page 526, Word and Work, December, 1916, under head, "Speaking as the Oracles of God."

Second—That on the subject of Prophecy they are contending for a more faithful study and treatment of the prophetic scriptures, rather than for any special result of such study; and for sound principles of interpretation rather than any specific result of the application of such principles; and for the great leading facts and features of Bible doctrine on those topics rather than details. By this is of course not meant that the results of study, or the details are regarded as unimportant; but that principles and great facts are first.

Third—That the one great fact of prophetic prediction which is of chiefest value is the Second Coming of the Lord; and that this event is *imminent*—by which none of those who have been criticised mean (or ever have meant or said) that it will certainly occur in a day, a week, or this year, or even necessarily in

our life-time, or at any designated date; but that it is a thing liable to occur at any time, and always to be expected—so much the more now after all the lapse of time. We judge too that it is a Christian's right to note any correspondence of our times with the Lord's predictions. "Watch and be ready, for at an hour that ye think not the Son of man cometh." This doctrine is given the greatest sort of emphasis and prominence in the New Testament, and has been made the basis for exhortation to all virtues and holiness and Christian activity.

Fourth—That neither the editors of the Word and Work, nor any of the friends who have been criticised along with them, have ever at any time, taught *any* of the *distinctive doctrines* of Russellism. I say *distinctive* doctrines—for Russell believes in God, in the authority of the Scriptures, and teaches a number of things which he holds in common with others. These are not distinctive. But such doctrines as "Soul-sleeping," "Annihilation of the Wicked," "Chance After Death," as well as Russell's denial of the deity of Jesus Christ, and of the personality of the Holy Spirit, none of us have in any wise countenanced. Take these things out of Russell's teaching and there is no more Russellism. We may fairly say therefore that Russellism is not taught by men who repudiate these things.

Fifth—That we have never stood up to contend for the right of "*Speculation*," but are by principle opposed to speculation. This really belongs under the item, "First" above, but deserves special mention, since it has been specifically charged. Probably every uninspired preacher on earth has made a statement at one time or another that could not be substantiated by Scripture; but the preacher who is right at heart will want to be corrected and correct himself when he sees that he has made such a slip.

Sixth—That nothing we have ever taught has had the slightest tendency to prevent any man's doing the whole will of God without addition or subtraction, or has in any wise affected congregational practice, except to spur and inspire unto faith and effort, purity of life and worship. Nor is there anything in the disputed positions that would necessitate or could ever in any wise, justify *division*; and all attempts by opposers to create a division on ground of these teachings, have utterly failed, as they must fail.

Seventh—That neither the editors nor any friends of theirs, have ever taught that Jesus would come back "in mortal flesh," to live in the present "dirty town" of Jerusalem, possibly in some house there, and sit on some four-legged chair of wood or perhaps "of gold," called a "throne," and hold a rod of iron in His hand, and force people to do right, and that the church will be "abolished," and that any of us have "already picked out the cities over which they shall rule in the millennium," or other such like childish things as have been circulated.

Eighth—That none of us, so far as I have learned, have sub-

scribed to or are contending for any set theory or system of doctrine; nor do we set ourselves up as wiser or better than others; or claim that we are infallible, or inspired, or miraculously endowed and called of God, or able to answer all the How's that may be raised, or explain every difficulty of Scripture. It is pitiful that among Christians a man should have to be put to the necessity of denying such charges, but if it be helpful, I am not above it; nor am I even above the making of any apology or amends in any matter if I have been in the wrong at any time.

Lastly—That none of us that hold any of the disputed positions on prophecy have ever refused loving fellowship to brethren who differed with us—nor would we do so. We have not reciprocated evil, nor drawn the line upon those who drew the line upon us. In conclusion, I append the following extract from an old work (by Roger Chillingworth) which in homely old-fashioned words and spelling, expresses my heart's sentiments:

“There is no sure certaintie but of Scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe; this I will professe; according to this will I live, and for this I will not only willingly, but gladly lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this book, and require whether I believe it or no, and secure it never so incomprehensible to human reason, I will subscribe to it hand and heart, as knowing no demonstration stronger than this: God hath said so and therefore it is true. I am fully assured that God does not, and that men ought not, require of any man more than this: to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it.”

In the preface of an English commentary I find the following declaration: “For the exposition herein presented the writers alone are responsible. They represent no school, they speak with no authority, save that authority which is inherent in truth. They not merely recognize a ‘right of private judgment,’ they insist upon the responsibility of every man to whom, in the Providence of God, the Scriptures come, and in whatever tongue, to read them for himself as he shall one day answer to God therefor. The direct responsibility of man to God is the foundation of human freedom.” I could choose no better words to express the principle upon which the Word and Work stands.

“To sympathize with detraction is to have the spirit of the devil, not of Christ. Be on your guard against such sympathy; you are human and therefore need to. Never give utterance to a suspicious thought. Never repeat what would discredit a man, if you have only heard it, and are not sure it is true. Even if you are sure of its truth be afraid of yourself if it gives you any pleasure to think of it. Love thinketh no evil; love rejoiceth not in iniquity.”—(James Denney on 1 Thess.)

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WHOLE COUNSEL OF GOD.

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NO. 1.

NEWS AND NOTES.

BOUND VOLUMES.—We have had the Word and Work for 1916 bound; and we can spare 25 or 30 copies at \$1.00 each, post-paid. The binding is a good cloth and the book is fully indexed. We believe we may modestly express the sentiment that these books will increase in value with the years, and that, if Jesus tarry, they will some day be sought after.

Now is the time to send in your gift subscriptions—as a number have already done. We can still start them with January.

A. K. Ramsey is to live at Forest Hill, La., the coming year.

C. E. Coleman writes from Trenton, Ga.: "Two new congregations have been started about here since I came."

S. L. Pope has requested prayer for his meeting at Cattlin, Ind. He had one addition at Rosedale recently.

N. W. Deacon of Willisburg, Ky., sends a nice book order and asks to be remembered to Brother Brown and Brother Olmstead through the paper.

Sister J. F. Anderson of Abilene, Kan., is a thorough-going Christian. One Saturday she wrote us: "We are trying to start a New Testament Church here and the Lord is with us. Pray for us." On Monday she wrote, "We *did* start our church yesterday."

E. S. Jelley believes he has learned the location of many of the "ten tribes" of Israel. Thousands in India profess the Jewish religion, who call themselves "Beni Israel" (not Jews), while many who profess Mohammedanism have the Jewish characteristics.

Full index to the 1916 volume of Word and Work will be

found at the end of this issue. Readers will find it a help for reference.

The "Prophetic Enquirers" are again absent from our pages this month. When the story is resumed a synopsis of what has thus far appeared will be given, so that the reader may be able to take up the new installment intelligently.

W. J. Campbell of Davis City, Iowa, writing to Brother Janes, says: "We have sounded out the Word in this community but much remains to be done. We are hampered somewhat by the need of another man in this field. Have been praying 'The Lord of the harvest' for just the man we need here."

E. P. Watson of Hopkinsville, Ky., has been selected to take up the work at Dugger, Ind. The esteemed Brother Neal has had trouble with his eyes, and is resting off from regular work for a time.

"Patmont's visit to us was a treat."—D. H. Friend, Horse Cave. So was his work in Louisville.

Do not send us your subscriptions for Saturday Evening Post, Ladies' Home Journal, Country Gentleman, Literary Digest, or any other paper, secular or religious—unless you believe in extending the Word and Work by helping it financially.

We can supply Sunday School Times, Peloubet's, Tarbell's, Torrey's "Gist of the Lesson," Word and Work Lesson Monthly, or any other Helps on the International Lessons at regular prices.

From J. Scott Greer: "I was near Carlisle, Ky., Sunday, and set them in order over there. They will meet now every Lord's day for worship."

The Louisville Bible classes, second course, opened January 2. Excellent attendance, both from town and from out of town. On Monday, Wednesday and Friday mornings, the lessons are in Romans; on Tuesday and Thursday afternoons, in the "Minor Prophets."

All printing materials are so high now that we can not carry subscribers long after they fall due; with this exception, however, that all who *request* a continuance will be cheerfully carried. Please renew promptly or ask a continuance.

Stanford Chambers writes from New Orleans: "We close the year in good spirits. Twenty-nine additions to the fellowship the past year—19 of them new converts. Sunday school increased from 50 to 109. Had fellowship in both home and foreign missions. We hope to be used more in 1917."

"Burrirt, Our Alma Mater," is a pleasantly written little book, by Mrs. Effie Gillentine Ramsey. It is of special interest to those who have attended Burrirt, and also to all who have ever heard of that great and far-famed old institution in the mountains of Tennessee. A few cloth-bound copies of this book have fallen into our hands which, while they last, we can supply at the nominal price of 25 cents.

NOT FORSAKING OUR OWN ASSEMBLING.

STANFORD CHAMBERS.

Many real lovers of the Lord are sore perplexed in the midst of present day strife and confusion about being unable to exercise full fellowship with those whom they recognize to be God's children. Mere friendship and good will extended across denominational walls does not satisfy the renewed heart nor the Bible requirement of fellowship. Those at whose hearts tugs the will of God, love now, as in Malachi's day, to speak often one with another. The Lord intended it so and provided for it. One meeting a week is of the Lord's own appointing—"upon the first day of the week...to break bread." "And they continued steadfastly in the...breaking of bread." "When ye come together to eat (the Lord's Supper) tarry one for another." "If any hunger let him eat at home." "Not forsaking our own assembling together as the manner of some is, but exhorting one another, and so much the more as ye see the day drawing nigh."

All the members of the body of Christ should be of one fellowship and of one communion. The Savior prayed for that. Nothing short of that satisfies His prayer or the yearnings of His Spirit in His children.

AND WHAT DOTHT HINDER?

The greatest of all obstacles is denominationalism. How often have we observed people thrown together in cottage meetings, Bible classes and elsewhere who, learning to know each other, learn to love each other and yearn for each other's fellowship. They desire to be one even as the Saviour prayed. But the class over, they separate to meet again only perhaps as "chance" may bring them together sometime, somewhere. These are "may meetings." For them the "must meetings" as yet are their respective denominational meetings. They just can't quite break away from them yet. Some have, it is true, and have tasted the sweetness of a fellowship which is not exclusive of any of the Lord's people. But others who have heard these reprov'd and rebuk'd by the leaders for so deserting their denominational ranks are slow to take this very important step. Again, the party tie that binds is very strong—too strong for some to break.

This attachment to old forms and creeds has led some to conclude, erroneously, that the hearty good will and desire for each other's fellowship constitutes the unity of the body, and so they continue somewhat at ease behind their denominational walls. Not so. The Lord Jesus would have us all one as He and the Father are one. And when they are so none will refuse to sit at the one communion table. Less and less, as they see the day approaching, will the true people of God forsake their own assembling together for the sake of human systems of religion.

LET THE SPIRIT LEAD.

"If we walk *in the light* as he is in the light we *have* fellow-

ship one with another." "As many as are led by the Spirit of God these are the sons of God." In the days when Christianity was new people were led, Spirit led, to believe on the Lord Jesus Christ, to repent, to confess Him, to be buried with Him in baptism, then to continue "steadfastly in the apostles' teaching and fellowship in the breaking of bread and the prayers"; "to serve the living and true God, and to wait for His Son from Heaven." and in that blessed hope to purify themselves.

The one Spirit of the New Testament is the same today. He would lead all in the one way, the way over which He led of old—the Way everywhere spoken against, it is true, but what of that if it is the Spirit's way? It is the best way in the world for our feet if He thus leads, and it would bring all the born-again into one fellowship, one communion. How glorious that! Lord, speed the day.

SUBJECTS FOR SPECIAL PRAYER DURING 1917

H. L. OLMSTEAD.

Realizing that too often our prayers are hindered because we deal too largely in generalities and have nothing specific in mind, I make the following suggestions to Word and Work readers for the new year.

1. Knowing that the brotherhood is committed to the proposition that the Bible is the Word of God, let us pray that the hearts of us all may be truly open, honest and sincere in our investigation of the sacred volume.

2. Let us pray for a closer and more thorough searching of the Scriptures, especially on the part of preachers and teachers, to the end that there may be closer unity. Not only on the essentials of salvation but also on all other lines of Christian teaching.

3. Let us pray that our differences on any point of teaching outside of essentials of salvation, may not divide us nor cause estrangement of Christian hearts.

4. Pray that brethren may deal honestly and sincerely and kindly with each other.

5. Pray that all who believe sincerely on the Lord Jesus Christ and are committed to the proposition that the Bible is the Word of God, may be led into closer fellowship and unity, regardless of denominational differences, to the end that denominational lines may be obliterated and all true believers be led to stand together.

6. We know that emphasis of certain truths to the exclusion of others, is productive of partyism. Let us therefore pray, that the gospel may be preached in its fulness. That *God's* work in redemption may be given the place in our preaching that it is given in God's word as well as the human side of salvation. That grace shall be given the proper place in preaching and that works shall be preached in the same way that it is taught in God's Word.

That the importance of prayer in evangelism shall have the emphasis that is given it in God's word as well as preaching.

7. Pray that plans and enterprises for mission work along scriptural lines, may multiply and that more workers may enter the field and find support.

8. Pray for the workers already in the field and for the churches, that more of them will be filled with the Spirit which has its expression in "fellowship in the furtherance of the gospel."

9. Remember the work among the aliens in our own country, such as Bro. Patmont is doing in Cincinnati, and Bro. Desaro is doing in Detroit.

10. Pray for an increase in such labors of love as finds its expression in orphans' homes, etc., and pray for the institutions of this kind already in existence.

11. Pray that there may be fewer objections to forward work of all kinds—objections which are not founded on God's Word.

12. Pray that the brethren may not plead for "peace at any price," especially at the price of honest conviction and the awful price of doing nothing.

13. Pray that all our religious journals may be free from sectionalism, Phariseism, ecclesiasticism, the domineering spirit, and that they may all stand earnestly for the whole counsel of God.

14. Pray that more preachers may lose sight of themselves, study their Bibles more, be less jealous of each other, be truly converted themselves and soak their sermons in prayer a little longer.

15. Pray for all schools wherein the Bible is taught as the Word of God, that they may be filled with students, find support and be increased in number.

16. Pray for a general increase in piety among the brethren; for less frivolity and worldliness and more of the real joy of salvation.

17. Pray for our country, that God's children may live in peace and quietude and that its prosperity may not cause it to lose its soul in trying to gain the world.

18. Pray that the present cruel war may soon cease and that doors of utterance may be opened in war-stricken Europe for the preaching of a pure gospel.

19. Pray that the churches of Christ in America may see that the present crisis is the church's opportunity.

20. Lastly, pray that the faith of the brotherhood on the question of prayer may be strengthened.

We give the above as suggestive merely and not as a ritual to be verbally observed but we ask a careful consideration of the items mentioned above, and invite all believers in prayer to join us this year in making these things matters of special prayer at the throne of grace. God is always desirous of having intercessors—as much so as He is preachers, and they are sorely needed.

WORDS BY THE WAY.

E. L. JORGENSON.

Clipped from a Louisville daily paper, enclosed in an envelope there came by mail, accompanied with a recommendation of it to our editors, and underlined with pen and ink just as the italics and caps below indicate—the following squib to hand:

“As the Bible stands apart from other books, *Revelation* stands apart from the *rest* of the *Bible*. It is *singular*, *difficult*, *mysterious*. It has been said *extravagantly* that it either finds a man insane or LEAVES HIM SO. * * It seems best not to attempt to make direct verbal application of the contents to events past, current, or future. On the whole, from the *mistakes* of the *past*, it is eminently the wise course to declare the book a prophetic-poetic chain of allegories.”

Thence the article goes on to deny the reality of everything in Revelation. The city of chapter 21 is no city: “New Jerusalem is, after all, not a city at all.” Its coming from heaven only means that “the ideals of right human living are divine”! God is not present at all; His presence represents “the moral and spiritual qualities evolved in the souls of men.” It is “right-living,” not “God *Himself*” as the Record reads, that dries the tears of men! Sun and moon will not be quenched; but the earthly radiance of right-living will outshine them,” so prattles this man-pleaser of the daily paper, inviting down from heaven on his hoar head the curse of Rev. 22:19; but the Record says: “The city hath no need of the sun, neither of the moon to shine upon it: for the glory of God did lighten it and the lamp thereof is the Lamb”; “The Lord God shall give them light.” Such trash the people *pay for* in the dailies!

* * * * *

Why read and teach Revelation? Answer:

- “The *revelation* (not the riddle) of Jesus Christ.” 1:1
 “Which God gave him to *show unto his servants*.” 1:1
 “*Blessed* is he that readeth, and they that hear the words of the prophecy and keep the things that are written therein.” 1:3
 “He that hath an ear, *let him hear* what the Spirit saith to the churches.” 2:7, 11, 17, 29; 3:6, 13, 22
 “God . . . sent his angel to *show unto his servants* the things which must shortly come to pass.” 22:6
 “*Blessed* is he that keepeth the words of the *prophecy* of *this book*.” 22:7
 “I am a fellow-servant with thee and with thy brethren the prophets, and with *them that keep the words of this book*.” 22:9
 “I Jesus have sent mine angel to testify unto you these things for *the churches*.” 22:16
 “If any man shall *take away* from the words of the book *this prophecy*, God shall take away his part.” 22:19

"They lived and reigned with Christ a thousand years." (Rev. 20:4).

Who lived and reigned?

Answer: Three classes: (1) A class called "they"; (2) A class called "The souls of them that had been beheaded for the testimony of Jesus and for the word of God"; (3) A class including "Such as worshipped not the beast—." These "lived and reigned with Christ a thousand years." Two things must be marked: First, that this reign with Christ occurs *after* His coming in judgment. A single reading of Revelation 19:11 to 20:6 settles that. Second, that the reference is not to some spiritual revival among men who have never died or to some new movement in the part of the *souls* of those who have never yet been resurrected; but the reference is to a literal, bodily resurrection "They lived"—but their *souls* had been alive all the time, unless indeed we shall believe in soul-sleeping! Let us read the next verse: "The rest of the dead lived not until the thousand years should be finished." There you have it. In the same sense that the rest of the dead did *not* live, these blessed dead *did* live. But in what sense did the rest of the dead *not* live until the thousand years were finished? Were their souls asleep? Of course not. Well then, it can mean nothing but that they were not resurrected, and that the others were.

* * * * *

"Christ. . . whom the Heaven must receive until the times of restoration of all things whereof God spake by the mouth of His holy prophets that have been from of old" (Acts 3:20:21). Here is a passage which shows that the bulk of the Old Testament prophecies have not been fulfilled and cannot be until God sends back the Christ. The times of restoration of all things whereof God spake by the mouth of his holy prophets, those times begin with His coming, verse 21. It is not true that the restoration predictions were fulfilled in the return from Babylon. Moses, yea, "all the prophets, from Samuel and them that followed after, as many as have spoken, they also told of these days," and the Heavens must receive the Christ *until* they begin.

* * * * *

"I am pure from the blood of all men. for I shrink not from declaring unto you the whole counsel of God." Acts 20:26, 27. Paul was pure from the blood of all men, why? Note the next word, "*for* I shrank not from declaring unto you the whole counsel of God. If he had shrunk from declaring the *whole counsel* then, he would not have been thus pure. He who does shrink, he who holds back part of God's counsel is *not* pure from the blood of all men. If, because truth is unpopular and unwelcome—if on that or any other account we hold it back in part, God will require it of us.

If ever the Church of God should be in need of help; if love should be lacking; if interest in the cause of missions should be low, if formalism should be creeping in; if our religion should come to consist chiefly of certain duties and restraints instead of a warm glowing love for the Lord Jesus; if there should be danger of a set, stiff, stereotyped ceremonialism; in a word, if the Church of God should need a profound, stirring; and then God should begin to raise up men here and there throughout the land, men burdened by the state of the Church, men drawing from the fountain of God's Word; men striving to set before believers not only the duties of today but the beauties and glories of to-morrow and of the days to come (the teaching that *moves men to do* the duty of today)—why then the devil would strive to get those men dubbed "speculators," "dividers," etc., and thus end their influence; because the devil is terribly opposed to a living Church.

* * * * *

So partial, so fragmentary, and so superficial is many a congregation's knowledge of the Word of God that a teacher steeped in that Word, really and truly preaching that Word—should he come into their midst, would positively be regarded as unsound, unorthodox, heretical and fanatical. People usually have their own ideas, and their own ideas easily outweigh inspired utterances—with them. Often their views are inherited; often they are born of their own desires, the wish being father to the thought; or, if acquired from Bible study, they often rest on a limited and incomplete investigation of the subject. Yet, if you cross those views you are wrong. Between those who think it wrong (speculation) to compare Scripture with Scripture and draw conclusions, to reason and interpret on the one hand, and those who think it wrong (dangerous literalism) to believe the book just as it says, and teach it (for example James 5:13) on the other hand, it is a hard matter to please anybody. The truth is no man can please many men and at the same time please God; and no one man can please all Christians even. The sword of the Lord (Matt. 10:34) still cuts and divides between those who believe the Word of God when it comes to them and those who do not; whether that division is outside or inside the Church; whether it is between the world and the Church, or between Church and Church, or between church-member and church-member—what has that to do with it? That living, active sword? (Heb. 4:12), which is both sharp and piercing, does not even hesitate to divide between soul and spirit, joints and marrow, thoughts and intents. Small wonder then that it should make its way at times, between Christian and Christian! Such division would be scriptural and inevitable (1 Cor. 11:19); being occasioned by the Word of God through man's wicked unbelief of it; and such division would be *according* to the doctrine, in contrast with that undesirable sort of which we read that it is "*contrary* to the doctrine." (Rom. 16:17).

THE REIGN OF MONEY.

R. H. BOLL.

To a preacher of the word a sister remarked that if she had a thousand dollars cash she would gladly give it for the privilege of hearing a series of his sermons. The sister was of the sort that meant what she said; and her life and faith and zeal bore testimony that she was not speaking in hyperbole as much as one would think when she had made that remark. The preacher jokingly replied, "If you will hand me the thousand dollars I will go to your home and deliver the whole series of sermons to you." And the preacher was only jesting, for he was a man that loved the Lord, and whose principles did not admit of his being controlled by money-considerations in his service of God. But after he had so replied to the sister and had gone his way, a little voice, very soft but incisive and insistent, began to speak to him. "If that sister had in reality offered you a thousand dollars," the little voice said, "would you not really enough go and deliver that series of sermons to her specially? and perhaps you would consider it quite a nice little change and privilege to do so? Why not then feel the same way without the thousand dollars?" And one question begat another. "You are very busy," quoth the small voice, "and you just CAN not go here or there to the perhaps very needy place:—suppose some wealthy man would tell you to go to such a destitute point and hold a meeting and 'here is five hundred dollars.'—'When?' you ask. 'Right away, or I must send some one else.' 'I don't see how I can possibly go!' 'Very well, then.' 'Now just wait a bit—it is true I have an engagement at so-and-so, but maybe I can call it off or put it off. I believe I will undertake that meeting.' Would you? Would five hundred dollars make such a difference? Would you think a chance of working for the Master at such remunerations a great opportunity and privilege, and would you count it more of an opportunity or privilege than under ordinary circumstances?" The preacher tried to change the subject. But the little voice resumed relentlessly. "Just what would you call serving mammon, and what serving God? Or perhaps you can combine the two? The Lord Jesus hardly thought it could be done: 'No man can serve two masters. . . . ye cannot serve God and mammon.' Are you about to ask how a man could get along? 'Therefore I say unto you be not anxious. . . . Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness and all these things shall be added unto you.'"

WHAT IS PROFESSIONALISM?

The preacher was about to lose himself in meditation on this singularly beautiful and interesting passage, and had half uncon-

sciously begun to shape a sermon outline on it, when the little voice jerked him up again rather sharply. "Say, just what is 'professionalism' any way? It has been remarked that a preacher who is a 'professional' is one of the most pitiful creatures on God's green earth. I have been told that among some established sects professionalism is organized. They have a full-fledged system of it, and the ministry of the word is not only a craft but even a graft. If this is correct it may be one reason why the world is holding the corrupt church-ism of the day in such contempt. The scoffer has long perceived that the expressions 'call,' and 'field of labor,' and 'opportunity,' and 'scope of influence,' etc., are used with a peculiar shade of meaning by some of the gentlemen of the cloth; and has surmised that behind a dignified and pious exterior, there is often the most vulgar scramble for a job, and the meanest wire-pulling, and all it involves of envy, professional jealousy and vicious hatred. There is something, too, which is 'LOYALTY' to cause and creed and church into which the consideration for God and Christ enter only secondarily; there is apparently a zeal for truth and the love of souls does not really and essentially figure. It is in fact a concern for a job with its salary and support, for a standing in the ranks—which does not spring from a heavenly vision like Isaiah's vision of the glory of the King, but from the vision of the plum tree and the solution of the bread-and-butter proposition—" "Please don't trouble me with these extreme views!" cried the preacher in desperation. "I am speaking only of certain sectarian practices now, and will get to my question presently," continued the persistent little voice. "You will have to bear with my remarks a little longer. The sum of what I was saying, is that there is no essential difference between the Pharisees in Jerusalem who incited the Jewish mob to cry, 'Crucify him,' and Demetrius and his craftsmen, makers of silver shrines to Diana, who stirred up the Ephesian mob to cry out, 'Great is Diana of the Ephesians' by the space of two hours. At the core both of these were simple professionals—the Pharisees handled the law and cared neither for mercy, justice, or God; and the silversmiths did not care as much for Diana as they did that their trade should continue to flourish. This 'professionalism' is no doubt the result, and in turn the further cause of religious stagnancy and decay, and all the hypocrisy that pertains thereto. When faith is fresh and true and pure the disciples go out for the love of God and in great enthusiasm of truth and love, and tell the story everywhere; some working with their hands to sustain themselves, some going forth for the sake of the name, taking nothing of the Gentiles, and sustained more or less by brethren who cannot themselves go. So long as such are the circumstances they are in nothing hindered from being lovers of truth and of souls, in all sincerity. By and by, as the number of disciples begins to multiply, and the support becomes more certain and definite, and the martyr spirit fails, other questions arise which greatly complicate the preachers' course; the question of preference and

prestige; the question of 'fields' and 'calls' and 'appointments;' of staying in favor with men and the fear of boycott and ostracism. Once he sought only to ascertain the meaning of God's word and presented it joyfully as he found it; now he is rather concerned to set forth the representative views of his party and is careful to adjust his preaching to certain understood standards. He learns to practice 'Shibboleth' till he can frame it exactly. Once he worked to hold the approval of God; but now to hold his place and that is 'professionalism,' is it? Now, tell me, is the root of all this in that money question? Is it that principle which makes YOU more ready and alert to go to a \$500 place than to another, is that the seed of all this evil? And do you carry all this in your heart, as it were, in embryo? Perhaps then you—are a professional?"

"TURN YE AT MY REBUKE."

By this time the preacher had got to his room. He closed his door and then did the right thing—he cried to his Father who is in secret. And among other things, this is what he said, "O, my Father, deliver me from the dominion of money. My heart is deceitful above all things and desperately sick—only thou canst know the depth of it. Without realizing that it was so, I was on my way to become a professional. And now, Father, forgive thy penitent servant, and guide his wayward feet into THY paths. Make me wholly free from the fear of man, and the fear and love of money. Help thou mine unbelief! May I by thy grace love thee, even thee alone and supremely; and because I love thee, may I love thy truth, and the souls of men. Enable me to lay all my burdens and concerns as to this world's affairs upon the God who will in no wise fail nor in any wise forsake them that rest their trust on him; and then to go forth to do all thy will, even thine, unto the end." So he spoke, and set his heart; and came forth from thence to be a simpler, humbler, braver, more honest man, to live, no longer for himself, but for him who loved him and gave himself up for him.—*From Gospel Herald.*

GRACE EFFECTIVE.

I am not what once I was,
 Nor am I what I ought to be;
 But what I am, I am by grace,
 And when I see Him face to face,
 I shall be like Him perfectly.

I once was dead and thought I lived:
 But now I live, yet dead I am.
 I live in Him with whom I died;
 I, to the world, am crucified—
 My life, my song, is Calvary's Lamb.

—Selected.

THOUGHTS WORTH WHILE.

D. H. F.

ETERNITY SOMEWHERE, WHERE?

On a train recently a man passing down the aisle, was handing out to the passengers on either side, a little tract: "Where will you spend eternity?" We take from the incident some thoughts worth while.

If a friend asks where you expect to spend the winter or summer season, we give a candid and sensible reply; but when asked this question of all questions, we sometimes laugh, and treat it lightly and indifferently. Think of dealing thus with the question that pertains to our eternal welfare! When offered salvation and eternal life through Jesus Christ, shall we mock and scorn and treat it with contempt? When offered lands, houses, stocks and money the face lights up and the countenance shows interest and earnestness. About these things that must perish and decay, we talk sensibly and seriously; but when asked about our never-dying soul we give foolish answers and excuses. Seriously friend: What is thy hope for the future? Are you looking for and toiling only for the pleasures of this world? None of them reach beyond the grave. Let Christ enter your heart and you can stand and rejoice when this world is wrapped in flames.

BLESSINGS UNRECOGNIZED.

Some one tells the story of an English preacher who takes a hungry man into a hall with plates laid for 1095 persons. There are supplies of all kinds in bountiful profusion. The man would like to sit down and eat. "Ah! says the guide, "Would you be thankful? Then you shall have for your breakfast something quite as good, only wait until I tell you something. These are but the ghosts of what you have already had. They are 365 breakfasts, 365 dinners, 365 suppers you had last year. They make 1095 in all." "You don't mean to say I had all those?" "Yes; with many odds and ends besides."

Spurgeon calls Providential goodness "An endless chain, a stream which follows the pilgrim, a wheel perpetually revolving, a star forever shining."

"Oh that men would praise Jehovah for His loving kindness, and His wonderful works to the children of men."

"AS UNTO THE LORD."

She was only a poor, plain, freckled woman, whose clothes were of the fashion mother might have worn, yet, day by day, as she busily plied her iron, many an humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G—— who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet sing so cheerily?"

"Ah, my dear lady," she replied, "the Lord has given me this work to do; so, when I'm tired and out of sorts, I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see him standing by my side and He knew I had an unwilling heart for His tasks. Then I sing my brightest hymns, and, while my iron smooths out the wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Green, in the room above me, has a weakness in his back, and lies on his cot bed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely, and sick with the pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water and bits of picture papers that come wrapped round the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. What shall we render unto the Lord for all His mercies to us?—*Christian Life.*

AN ESSAY-WRITING CONTEST.

I am going to offer some prizes for the best essays on the motto, "Greater Things for God," under the following simple conditions: The articles submitted should be neatly written with ink or with typewriter on one side of the paper only; let the finished copy contain anywhere from 800 to 1,000 words; do not sign your name to the article, but write it on a separate sheet of paper with your age and address; pursue your own course as to the matter embodied in the article with this exception, each article submitted must make some mention of missionary work; mail your paper to me on or before January 31, 1917.

All essays submitted will be examined with care. The three which are considered of most merit will be submitted to several of the church papers for publication over their author's name, and a useful present will be sent to the three successful writers.

With the desire that this may awaken a good deal of helpful thought and bring forth a set of essays, the reading of which will be of much value to the cause of Christ, I am sincerely yours for

Greater things for God,

Rt. 10, Buechel, Ky.

DON CARLOS JANES.

THE POSSIBILITY OF APOSTASY.

We have noticed frequently, of late, in various parts of the land that there is quite a revival of that old and dangerous heresy—the impossibility of apostasy—that teaching so contradictory to the Scriptures, and so out of harmony with Christian experience and the history of the Church in all ages. All up and down the land we have men harping on “once in grace, always in grace.” We have never been able to understand how any intelligent being could so twist the Word of God that he can escape the force of the plain teaching of the Scriptures which so repeatedly exhort and warn us against the danger of falling away, and furnish us with so many instances and examples of those who have made shipwreck of their faith.

Adam and Eve were in a most gracious state of grace in the Garden of Eden, when they yielded to temptation, sinned and fell. The Israelites, who had crossed the Red Sea out of bondage, traversed the wilderness, came to the borderland of Canaan, through unbelief sinned against God, turned back into the wilderness and perished. David and Solomon, and Samson, and a great host of Bible characters, who once walked with God in righteousness, fell from grace and went into miserable apostasy; some of them repented and were restored to divine favor, some of them committed suicide and died in the dark.

The New Testament gives a number of instances of the backsliding and falling away of those who were undoubtedly God’s children. The epistles of the apostles abound in warnings and exhortations to the children of God to watch and pray, lest they fall into the snare of Satan. In Ezekiel 33:12, 13, the inspired prophet anticipates this dangerous doctrine of the impossibility of apostasy, and answers it most clearly in the following language: “Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.”

The Scriptures teach that we may not only backslide and lose the grace of God, but there is great need that we watch and pray in order to keep from doing so. The text reveals the startling fact that one may so backslide, so grievously sin, and crucify the blessed Lord, that repentance is impossible. The verses contained in this text should put every Christian on his or her guard. How we should watch and pray, lest we fall into the fearful state of those who have reached this climax of sin and brought upon

themselves the hopeless condition of those who have crucified the Son of God afresh.

It is a tragic and awful moment in the history of the human soul when, having trifled with the mercy and patience of God, having drifted farther and farther away, falling into deeper and deeper depths of wickedness, they finally complete the work of their utter destruction. The Spirit departs from them to return no more, and their doom is sealed forever.

We would warn those to whom we preach against two subtle temptations of Satan: First, he will tell you there is no danger, when there is danger. Second, he will tell you there is no hope, when there is hope. We have known a number of persons who have fallen into despair, believing they had committed unpardonable sin—had crucified the Son of God afresh, and made repentance impossible. We have seen several souls walking in dense darkness and despair who have thus been deceived by Satan, released from his deception and graciously restored to the Lord. Satan is a great deceiver. He would toll you half way to hell! with the lie that you need not fear; he would drive you the other half of the way with the lie that your case is hopeless; that you have crossed the deadline and can never return; when in fact, it is quite possible that you have not gone to that fearful depth of iniquity from which there is no possibility of escape. If there is anyone in this great audience who has been deceived into the notion that you cannot sin away your day of grace; that having been converted it is impossible for you to fall and eventually be lost, we warn you out of a brother's heart, to watch and pray lest you fall into the snare of the devil and finally be led captive at his will. If there is anyone who is in the darkness of despair with the thought that there is no hope, pluck up courage and come to Christ in prayer. Even if your heart seems dead within your breast, lay yourself at the feet of Jesus. If your voice is harsh and without unction, do not let that keep you from calling upon the name of the Lord. There are many souls in heaven who once believed themselves to be inevitably and hopelessly lost. So give yourself to prayer and to earnestly seeking the Lord. He may lift upon you His well reconciled face, and restore peace and joy to your heart.

Especially would I exhort those who once knew the Lord, and have become indifferent, to make haste to flee to Christ for refuge, lest they should commit the fearful sin pointed out in the text, and meet the doom awaiting those who "crucify the Son of God afresh, and put Him to an open shame."—H. C. Morrison in *Pentecostal Herald*.

England and the United States have one preacher to every 800 souls; Japan, one to 100,000; India, one to 140,000; Africa, one to 160,000; South America, one to 227,000. We are debtors to all men.

BIBLE STUDY COURSE.

R. H. B.

“When God sought a King for His people of old,
He went to the fields to find him;
A shepherd was he, with his crook and his lute
And a following flock behind him.

“O love of the sheep, O joy of the lute,
And the sling and the stone for battle;
A shepherd was King, the giant was slain,
And the enemy driven like cattle.

RETROSPECT.

Our studies during the past year have carried us from the beginning of the Bible to about the middle of the eighth book, the 15th chapter of First Samuel. We have traced God's wonderful work from creation to the Flood. We have seen how He “suffered all the nations to go their own way,” and called one man out of Ur in the Chaldees—Abraham, Gen. 12,—and made him promises of a seed, an inheritance, and a universal blessing; how He dealt with that man's son (Isaac) and grandson (Jacob) and twelve great-grandsons; how He brought the *family* into the land of Egypt where they grew into a nation, how under the hand of a Deliverer (Moses) God brought the descendants of Jacob, the people of Israel, up out of that land of bondage, and gave them the Law (Exodus to Deuteronomy); how under the leadership of another hero of faith (Joshua) God brought them into the Land of Promise, and gave them possession of it. Then follows the story of their backslidings, and God's patience, chastening, and delivering them from their distresses through the “Judges,” the book bearing the name describing also the low and pitiful condition of the people in those days. The last of the Judges and first of the the Prophets (in the stricter application of that word) is Samuel. In his days the people asked for a King (1 Sam. 8), which request, after solemn protest, God granted. The first king was Saul—a man after their heart, who miserably failed, and was rejected of the Lord. (1 Sam. 15). Thus far have we followed the story of God's work and way.

With the new year we begin the study of the new King—*the man after God's own heart*, whose name is never henceforth to depart from the pages of holy scripture, and will stand throughout all time and eternity, being indissolubly linked with that of Jesus Christ our Lord.

DAVID.

The immediate history of David runs from 1 Samuel 16 to the close of 2 Samuel, and slightly into the beginning of 1 Kings. The reign of David, with certain features not elsewhere found, is also recorded in 1 Chronicles, chapter 11 to the close; while in his

many psalms in which his heart is laid bare before God and man we get more intimately acquainted with him than we ever could through a historical record of his outward circumstances alone.

I. *From the Sheepfold to the King's Court.*

FIRST DAY. *David's Anointing.* 1 Sam. 16:1-13. When Saul began to fail God had His eye upon another who would fill the place more faithfully. See chapter 13:14. Compare chapter 2:30-35. If I do not fill my place God can always find somebody who will. Did Samuel mean to *refuse*, in verse 2? Or was he merely asking for means and ways? God tells him what to say—*not to Saul* who (in that case) would not ask him, but to the Bethlehemites, and bids him wait for further orders. In reading over the chapter see if Samuel *ever* disclosed the significance of the anointing. Does it appear that any of the Bethlehemites, or even Jesse's family understood? (Cp. 17:28, 29). What made Samuel think that Eliab was the man of God's choice? And what important thing did God tell him? Comp. Ps. 147:10, 11. Think about Gal. 6:15 in this connection; and 1 Cor. 1:26-31. Did Jesse consider David important enough to have him present? V. 11. What was the effect of the anointing? V. 13. Recall similar expressions from the Book of Judges. What important preliminary training had David got? Ps. 78:70-72. Who else was put through a long apprenticeship in sheep-herding before God made him shepherd of His people?

SECOND DAY. *David's Introduction to the Court.* 1 Sam. 16:14-23. A terrible evidence of God's rejection of Saul is manifest now, v. 14. David remembered this later and greatly feared it. Ps. 51:11. Consider whether the great qualities of David (v. 18), which had thus already been famed abroad were purely natural, or whether these were in great part the effect of his anointing? (v. 13. comp. 17:34, 35; Judges 14:5, 6). What is the significance of "stood before him" in v. 21? v. 2. Comp. Gen. 41:46; Prov. 22:29. What light does that throw upon Luke 21:36? (During this period David only visited the court at intervals, 17:25). V. 23. So does the sweet music of Christ today, as it were, assuage the evil spirit of a sinned world, bettering its circumstances, without however curing the trouble (except of course, in the case of the individuals who come to Him out of the world).

THIRD DAY. *David meets the Enemies' Champion.* 1 Sam. 17. Was it a reproach to Israel to have to face these taunts and challenges? Was it a reproach to God's good name also? (v. 26). For God is dishonored in the guilty disgrace of His people. The great reward Saul had offered (v. 25) proves the gravity of the case. What caused Eliab's anger, v. 28? When a man of God stands up boldly in God's name, is it apt to make the impression of presumption and vain ambition? David's appearance did not inspire confidence in Saul's eyes, but David's confidence rested not in himself. (v. 37; Ps. 8:2). Note verses 38, 39. But David did not go *without* means and weapons. He used what he was able and accustomed to use, trusting God the while for victory.

(Cp. v. 47). David's speech in vs. 45-47 is a perfect expression of the boldness of faith. V. 58 has been a cause of perplexity in view of 16:21, 22. But it is not to be supposed that among the multitude of his attendants David had so impressed Saul that he would necessarily remember and place him—especially in this new role David was playing. In David's history we have everywhere a haunting likeness of the Lord Jesus' career. When *He* was anointed (Acts 10:38) and the Spirit had come mightily upon Him (John 1:31) He too must go out first of all and meet the great Champion of evil (Matt. 3:16-4:11) to win the great victory.

II. *David at the King's Court.*

FOURTH DAY. *Short-lived Honor.* 1 Sam. 18:1-16. David finds a great friend. (vs. 1-4) Jonathan *always* act nobly. He was a true prince, of truly royal blood, far from petty jealousies and the littleness that marked Saul. Read 2 Sam. 1:26. What quality in David now becomes prominent? v. 5. He surely needed wisdom now in his new and delicate position. But to the man whom God delights to exalt He gives *wisdom*. The circumstance in verse 7 was unfortunate, but, not David's fault. Saul's suspicions and jealous fears were immediately aroused. (vs. 8, 9). He had grounds. 13:14; 15:28. But if he thought *that* how could he expect to foil God's purpose? The first attempt on David's life. V. 11. Note v. 12; and again the reference to David's wisdom, vs. 14, 15. V. 16 was also in God's plan.

FIFTH DAY. *David's Marriage.* 1 Sam. 18:17-30. The "dowry" Saul asked really represented another, but indirect attempt on David's life, vs. 17, 21, 25. But to no avail. The snub of v. 19 did not affect David. Note v. 29 again. A deadly fear seized Saul's heart, only increased by the quiet and wise conduct of David. A third reference to David's wisdom—his tact, good sense and judgment, v. 30.

SIXTH DAY. *David flees the Court.* 1 Sam. 19. Saul advises David's death, but once more listens to reason. But his oath (v. 6) did not mean much to him. V. 10 marks a second open attempt to kill David. Michal's scheming is laughable. David never returns to the King's court again.

III. *David, Fugitive and Outlaw.*

SEVENTH DAY. *Jonathan's last effort for David.* 1 Sam. 20. Did Saul think that his kingdom could be at all established after God had spoken such things as 15:26-29? Does not the strange infatuation and conceit fill the hearts of all wicked men that God perhaps does not mean what He says, and that His sentence can be evaded? Saul's wrath has risen to the point where he is not only ready to kill David, but his own son Jonathan for taking David's part. (v. 33). Jonathan's devotion to David is truly wonderful.

EIGHTH DAY. *David's Flight.* 1 Sam. 21 and 22. At Nob. Did David have a right to eat that bread? (v. 6). Consider the Lord's use of this incident in Matt. 12:1-4—does He justify David's action, or does He merely argue that if David's action was

allowable in their eyes, then neither should they condemn His disciples? Did David do well to flee to the Philistine King? (v. 10). It certainly put him in a difficult position. Why did David's father's house and kin go to him? Were they in danger? Note 22:2. How like the case of David's great Son. (Luke 15:1). Did Doeg, the Edomite, tell the truth, or did he misrepresent the case? vs. 9, 10. That same King who sometime ago could not bring himself to exterminate Amalek at God's command, (1 Sam. 15) now does very thorough work in wreaking his spleen and vengeance upon an innocent man's house; nor does he regard the fact that they are Jehovah's priests he is slaying. Damnation grows apace. Note vs. 10, 20, and 23:6. It was the *King's* prerogative to enquire of the Lord as to his movements, etc. That was the offense (falsely charged against Ahimelech) in v. 10—a charge of treason, really. But after all that was David's right, and now it came to him through the very cruelties of Saul.

NINTH DAY. *From Keilah to Engedi.* 1 Sam. 23, 24. Was it not a brave thing, a deed of faith, for David, in the midst of his own troubles, to deliver Keilah from the Philistines? How Saul still thought God was working for *him!* v. 7. Jonathan's last meeting with David. vs. 15-18. Jonathan expressed his faith (according to God's Word) regarding David's destiny. Had he only dared to join with David's following—it would have been better for him in the end. Christ wants men to follow him *now* while yet He is rejected and reproached by the world. David's sublime faith and "patience of hope" stands out in 24:2-7. He would wait for God, and not take the matter into his own hands. Please God, and no power in the universe can keep you from coming into your own. David's speech to Saul is beautiful. (24:8-15). Comp. v. 15 with 1 Pet. 2:23. Saul is affected. Note what he knew and saw, vs. 18, 20. What strange contradictions in this man's life! He "went home," v. 22—one might think for good, now: But, no!

TENTH DAY. *David spares Saul's life again.* 1 Sam. 25, 26, 27. First, Abigail, Nabal's wife. What husbands some wives have; and vice versa. Nabal lived up to his name (25:25, margin). But Abigail was a woman of good sense. Moreover she had *faith*. She believed David to be Jehovah's anointed, and recognized the gravity of Nabal's offense. Her speech is beautiful, esp. vs. 27-31. (Is my soul bound in "the bundle of life"?) The Ziphites (26:1) were particularly vicious in their attitude toward David. Again Saul's life falls into David's hand, and David left it *to God* to execute judgment for him. 26:9, 10. Saul's frank confession in v. 21 truly sums up his career. Although Saul again repented, and even blessed David, v. 25, David had no confidence in the steadfastness of Saul's good purposes. It seems his faith in God even flickered this time. 27:1-3. So far as Saul's promises were concerned David was not mistaken (27:4) but he should not have doubted God's purpose and power to keep him. If this was not another Achish (21:10) the news of Saul's hatred of David

must have inspired Achish with confidence David was in a false position; and must needs play a deceitful game.

ELEVENTH DAY. *The Witch of En-Dor.* 1 Sam. 28. David was about to be caught in a worse quandary. (vs. 1, 2). The Witch of En-Dor. The wording of this record precludes all possibility of deception in this matter. It was Samuel that came and must have inspired Achish with confidence. David was in a false prove the conscious existence of the personality, whether "soul" or "spirit," apart from the body, and after death. Where this incident seems exceptional is not in the actuality of intercourse with spirits, but that the spirit of a dead man came back to speak. The ordinary intercourse of mediums is not with the departed ones, but with demons, spirits of the Pit, who impersonate the dead more or less imperfectly. The vile and abominable practices of what today is called "Spiritualism" are severely condemned in God's word. (Deut. 18:9-14). Let Christians *abhor* fortune tellers and mediums! This particular venture of Saul was the last drop that filled the cup. (1 Chron. 10:13). Samuel's speech was every way worthy of Samuel; and the prediction uttered concerning Saul and his sons came to pass. (28:16-19).

TWELFTH DAY. *To the Death of Saul.* 1 Sam. 29 to 31. David is fortunately delivered out of the difficult tangle in which his unbelieving fears had involved him. (Chapt. 29). Imagine David's dismay when he found his city raided and desolated; and his followers were about to turn on him because of it. "*But David—*" what? (30:6). In verses 23-25 David lays down a principle. Comp. John 4:36. Jonathan is slain, 31:2. Saul in his extremity killed himself, v. 4. One beautiful ray of light falls upon the dark scene; the men of Jabesh-Gilead never forgot the kindness Saul had shown them in his better day. (1 Sam. 11). Now, in Saul's disgrace and downfall, when he is cast out and forsaken of God and man, they remember, and at the risk of their lives, rescue his body and his sons', to do him the last honors.

In our next studies we will take up some of the Psalms of David which belong to this period of his life.

HISTORIC REVIVALS RESULT OF SANE BIBLE STUDY.

Those who are looking for and working for a revival in some other way than through the preaching of Bible truth would do well to study and learn how the historic revivals in the Church have come. Every revival since Pentecost has come in the same way, viz., through the study of one Book—the Bible—and the truth of that Book being brought home, first of all to the hearts of a few men, and then through them being brought home to the hearts of great communities. Some words written by Prof. Jas. Orr, D. D., some time before his death in his book, "The Bible Under Trial," are very significant:

"The present age has abounding faith in 'scholarship.' When a scholar speaks about the Bible, let no man peep or mutter. And

I should assuredly be the last to seem to throw any slight on sound and accurate scholarship. Let scholars be fought by all means with the weapons of scholars.

"But it is very much to the point to observe that it has never been by learning, by philosophy, by science, by scholarship, that the Church has been revived and saved in eras of great religious laxity and abounding infidelity. When Jesus introduced His religion into the world He did not choose 'scholars,' but humble, simple-minded men, attached to Himself by a living faith, and endowed with power from on high, to do it, as witnesses to His words, works, and resurrection. 'The base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to naught the things that are.' (1 Cor. 1:28).

"So when we come to the later age of the Reformation, what brought the remedy for the unbelief and spiritual evils under which that age groaned? Not scholarship or science, but the discovery in Scripture and faithful proclamation of the living Gospel of the grace of God by Luther and his fellow-reformers, men who had felt its power in their souls.

"And once more; what rescued the Church from the torpor and death of the negation of the eighteenth century? The deliverance came, not from philosophy or learning, not even from the works of able apologists like Butler, but from the tides of the Spiritual Revival that swept over Britain, and were felt in other lands under the preaching of such men as Whitefield and the Wesleys. This it was which gave evangelism the victory once more over indifference and unbelief, and breathed the new breath of life into society which introduced the era of missions to the heathen, Bible diffusion, home evangelization, and the innumerable social reforms of the last century. It is to a like outpouring of the Spirit of God upon His Church, and to the same divine energy manifesting itself in holy lives and practical work, far more than to learned confutations, however valuable these may be in their place, that we must look for the overthrow of the forms of unbelief that lift up their heads among us today. The owls vanish when the daylight reappears."

Many persons today are looking for a new light to dawn through science, philosophy, psychology and sociology, and if history teaches anything, it teaches that if we are to have new life and therefore new light, it must come in the same way that it always has come—in the illumination and power of the Holy Spirit.
—*King's Business.*

"I cannot get interested in missions," exclaimed a petulant young lady. "No, dear," said her aunt, "you can hardly expect to. It is just like getting interest in a bank; you must put in a little something first."

THE OLIVET SERMON.

R. H. B.

MATTHEW'S REPORT.

"WHAT SHALL BE THE SIGN OF THY COMING?"

The answer to this, the second question of the disciples, begins with verse 15 of Matthew 24. Let us take up first the portion extending from verse 15 to verse 22.

"When therefore, ye see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand,) then let them that are in Judæa flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a Sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened."

We will not stop here to enquire what the "abomination of desolation" predicted by Daniel is. Sufficient to note that its appearance is the signal for immediate flight. There must be no delay. Those who at the time are in Judæa, let them haste to the mountains. Those who are on the housetops (that is, in the city), let them take the quicker way of the roofs to get away; or, if they come down at all (by the outside staircase) let them not enter the house to get anything out of it. If anyone is in the fields, he has no time to go home first to get his cloak. Alas, for such as cannot flee speedily—women with child or with suckling babes. And ye followers of Christ, entreat God that in His providence the time may not fall in winter, or perhaps on a Sabbath day when the gates may be closed, and facilities for travel diminished. And why all this urgency of haste? Because "*then shall be great tribulation such as hath not been from the beginning of the world until now, no, nor ever shall be.*" That the tribulation will involve terrible suffering and death, and carnage will hold high sway, is clear from the next expression: "Except" those days had been shortened *no flesh would have been saved.*

THE DESTRUCTION OF JERUSALEM..

The language here used so resembles that which (in Luke 21:20-24) is plainly descriptive of the then nearing fall of Jerusalem; that it has almost universally been taken for granted that these words in Matthew are only parallel to those of Luke's report, both passages referring to the same event. Some commentators have even confidently asserted that Luke's passage is "an inspired commentary" upon Matthew's; from which fact it would follow that no matter at what cost or strain, Matthew's passage

must be made to fit in with Luke's. Accordingly they arrive at the following conclusion:

The abomination of desolation. Jerusalem compassed with armies (Luke 21:20).
Matt. 24:15).

Warning to flee (Matt. 24:16—Warning to flee (Luke 21:21-20).
23).

The unparalleled tribulation. Destruction of Jerusalem.
(Matt. 24:15). (Luke 21:23, 24).

This at first glance may seem plausible. But it leaves certain insuperable obstacles, and as we shall see, necessitates doing violence to Christ's words. Let us compare Matthew's words with Luke's. There is evidently a similarity in the two situations. In both cases there is great impending distress for Jerusalem. In both cases at a given signal the believers must take speedy flight. In both cases woe is pronounced upon those who are with child and give suck in those days. This is the full, fair statement of the resemblance in the two records. *And there the resemblance ends.* From this point on all is different.

First, the signals for flight are different. In Luke it is "Jerusalem surrounded by armies;" in Matthew, "the abomination of desolation standing in the holy place," which two things are not and cannot be the same.

Next, the catastrophe Luke announces is "great distress upon the land and wrath unto this people"—followed by an extended but limited, period during which Jerusalem is "trodden down of the Gentiles." But the calamity in Matthew's account is a tribulation absolutely unprecedented and unparalleled in all human history, which, if it had not been cut short, would have eventuated in the destruction of *all flesh*.

Finally—and this is the decisive contrast—while the destruction of Jerusalem, of which Luke speaks, is followed by a long period of Gentile domination and oppression for Jerusalem, the great tribulation spoken of in Matthew is followed *immediately* by the portents from heaven and the return of the Son of Man in power and great glory. (Matt. 24:29). Strangely enough the very interpreters who insist severely upon the narrowest definition of the word "generation" (v. 34, although a wider definition, which is just as regular and accepted can alone suit the case) are here trying to nullify the only possible meaning of the word "immediately." But "immediately" is the word the Lord used, and it cannot be destroyed or discredited. Clearly then, and despite the incidental similarity of the language, Matthew records something else here, a thing directly prior to the Lord's glorious appearance, which Luke has omitted. That Luke's short prediction of the fall and fate of Jerusalem (21:20-24) stands fulfilled, is undisputed and plain to all. And it should be equally plain that what Matthew records of the Lord's prediction in 24:15-22 has never yet, and could not according to the plain import of the language, have been fulfilled. Matthew tells of a trouble centering again upon that land and that city, but world-wide in extent—a

trouble unparalleled in the past, and not to be paralleled in future—and *immediately* upon the heels thereof the heavenly portents and the glorious appearing of the Son of Man. This much is *clear*, and here we stand upon solid ground. If this should raise further problems it is not a strange thing. But I take it that an honest difficulty is better than a cheap explanation, and it is possible that we shall find clear and satisfying solution for such difficulties as Scripture itself creates. Let us continue to follow the lead of God's word, and make our views conformable to it.

THE COMING OF THE SON OF MAN.

In the days of that great Tribulation the longing for the Deliverer will rise high. If ever the days will come when the believers in Christ shall "desire to see one eof the days of the Son of man" (Luke 17:22-24) it will be then. Then, too, they will need most of all that first warning of our Lord. (Matt. 24:4, 5). For, "Then, if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold I have told you beforehand." (Vs. 23-25). For in such a time of distress men will be most liable to that sort of deception, for they will be inclined to follow anything that promises help and deliverance. And as in all the crises of the past, false prophets will then abound, and Satan will exploit the weakness of the suffering ones. The language, in harmony with other teaching of the Book, declares that supernatural power will attend those false prophets and pseudo-Christ. (Matt. 24:24). But one consideration should forevermore forestall any mistake on the Believer's part: *when Christ comes, He will not come that way.* He is not coming as "a great Teacher" next time. He will not come incognito, or in the desert, in secret chambers, in the dusk of spiritualistic seance-closets, or in any such fashion. When He comes in His glory as the Deliverer from the final distress, it will be as open, as public, as sudden, as unmistakable as the lightning's flash from horizon to horizon, from East to West. (Vs. 26, 27). And where shall these things transpire? (Luke 17:37). The Lord deigns only one answer: "Wheresoever the carcass is, there will the eagles be gathered together." There is something enigmatic in this speech. But it surely has no reference to the Roman eagles on the military standards of the legions that took Jerusalem. The eagles here are vultures. (See the context of Luke 17:37). The carcass is the mass of guilty, corrupt humanity. Wherever there is occasion, and specially where there is greatest occasion, thither go the messengers of wrath and judgment.

At last comes the King Himself, heralded by celestial signs and portents. "But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth

mourn and they shall see the Son of man coming on the clouds of heaven with power and great glory." And His first act is to gather together His elect, His angels going forth at the sound of a trumpet, to gather them from the four winds, from one end of heaven to the other. (Vs. 29:31).

Here we will rest for the present, our survey of the Olivet discourse. We have next before us a comparison of Matthew's record with Luke's, and an arrangement of the facts predicted in each in the order which they themselves indicate. After that we shall enquire into the relation of this prophecy to the Old Testament prophecies; and endeavor to determine how, or to what extent, the teachings of the Lord's discourse apply to the church. Finally, we shall take up the remaining portion of Matthew's record for a conclusion of our study.

According to the figures of the New York Sun, the swagger hotels in New York and the Broadway resorts took in a total of \$1,000,000 from celebrants of the two great football events, the Yale-Harvard and the Army-Navy games, eclipsing any New Year's eve business on record. There is something dreadful to most thoughtful people in such an expenditure on food, drink and dancing at a time when America is pleaded with to raise \$1,000,000.000 to take care of the wounded and destitute in the warring countries. Some people believe that a Nemesis is sure to come to this country.—*Selected.*

Two epidemics are stalking throughout Syria—cholera and hyphus fever. The type of cholera is mild, but the typhus is a sudden, fatal kind, which spreads so rapidly that many houses swiftly are depopulated by it. Its havoc among the troops is indescribable, as many as a thousand dying in a day. It is not confined to any one region, but extends from Aleppo (on the Northern border of the Arabian desert) to the Arish (a river on the Egyptian border). The doctors have not attempted to combat it, as there are no drugs nor remedies in the country. Cable dispatches from Syria report practical starvation conditions throughout Syria. Bread in Beirut sells at thirty-five cents a pound, and prices of other foodstuffs are equally prohibitive. The dispatches report that almost all the wheat, barley, millet, figs and pomegranates produced during the summer have been confiscated for military use, and that no flour whatever is to be had.—*Selected.*

"And were this world all devils o'er

And waiting to devour us,

We'll lay it not to heart so sore

Not they will overpower us;

And let the Prince of Ill

Look grim as e'er he will,

He harms us not a whit

For, why? His doom is writ,

One little word shall slay him."

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Let us increase the work by securing additional givers. Each one who has contributed, please try to enlist another.

Shinzo Shibata—that's the Japanese who bought a building, fitted it up for a chapel and had himself and a friend ready to be baptized when Brother Hiratsuka went out to his place in July.

Eleven baptisms were reported in India in September, about 20 in July, and 62 for October. One worker (supported on \$5 a month) reports that he has baptized about one hundred and thirty-five in all.

The Seventh and Camp St. Church in New Orleans sends a favorable report and \$7.61 for the firing line. Woodsfield, O., church will give \$5 a month to Brother Vincent's work in addition to other missionary gifts going out from there.

Brother and Sister S. O. Martin spent four days with Brother McCaleb and Sister Andrews in Japan. "We were pleased with them," writes Bro. McCaleb.

Cordell, Okla., brethren sent Sister Andrews over \$25.00 the forepart of December. I. B. Bradley, Dickson, Tenn., forwards funds for her.

Is there a widow who would like to work among the women in India? Brother Jelley thinks a suitable sister "would be an angel."

A sister is also desired to engage with the brethren in Tokio. For any information I can give, address me at R. 10, Buechel, Ky.

Bro. McHenry has visited Brother and Sister Armstrong-Hopkins who have lately been in very limited circumstances, and reports favorably on them.

"Had a nice visit at Bro. McCaleb's," writes Brother Martin from Kobe; "Just now had an earthquake," says the same card, but our friends were not injured.

A Forward Step. The native brethren at Pauchegaon have engaged Brother Petros Sasane to teach and preach. Natives have also contributed to the relief of Brother and Sister Armstrong-Hopkins.

Brother Fujimori has baptized his mother, who is nearly eighty. Brother Ishii, a worthy brother, is working in the slums of Tokio. What person or persons will supply \$7 a month for him? And who will send Brother McCaleb a gift for Brother Hosogai, the evangelist at Sendagaya church?

Brother Umrao Singh, a zealous worker, passed from the sufferings of earth on October 30, and Brother Jelley went to get his fifteen-year-old sister-in-law.

The donor who wrote the following probably gave with un-

favorable surroundings: "Please do not write me a card nor letter acknowledging this."

Concerning Brother and Sister Armstrong-Hopkins, Brother Jelley writes: "Relief should be sent to Brother McHenry." They are probably at his home before this time.

Brother McCaleb was fifty-five years old on September 25, and feels as young as he did twenty years ago.

Brother McHenry is calling for a helper in his field. Who that is suitable is of the willing mind?

Brother C. G. Vincent reached Louisville the last week in December and soon began a speaking campaign in and around the city.

INDIA NEWS.

In the last of September Brother McHenry started on a trip to the Nizams Dominions for the edification of the brethren. On the 2nd of October I started for Shevgaon, going via Bombay, my whole trip covering a distance of perhaps 2,800 miles.

Going 42 miles (from Bombay) by stage-coach to Shevgaon, I found the place where I was to stop festooned, palm arches at the door, paper flowers in glasses on the table and joy in the faces of the brethren-to-be. The Shevgaon people are more noble than those of Neevase-taluk, and other parts and they showed it by hospitality not only to me but also to the native brethren, and they had no "axes to grind." Their town was suffering from cholera and they were just about to flee, but they remained on my account—they will not lose their reward. Some 61 were immersed. One man was not going to be baptized because he meant to contract a bigamous marriage. I however took dinner at his house and talked to him so effectually about our Father's providence that he was baptized.

E. S. JELLEY,

Dehra Dun, U. P., Br. India, Oct. 26, 1916.

Please thank the "Sister out West" for the \$10.00 sent for literature with remittance number 18 from Bro. Janes. All are well. Hope you are well. We are very busy and getting down to real work. The language is coming nicely. Sixty-eight baptisms for October. Three reported for this month. Our workers are becoming more useful. Several are doing some good work who are not being supported. The outlook is brighter.

Dear brother, can't you send me "Word and Work?" Have never received a copy. Also, did you send the books I requested months ago? Have not received them. Hope new missionary will get away and land safely. We need him and others. Visited Brother Armstrong-Hopkins recently. They have suffered terribly for want of necessities of life. They are grand souls. We must come to their rescue. Will send a write-up for papers concerning them. God be with you. Faithfully, in Christ,

W. HUME MCHENRY.

THE SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2.

January 14, 1917.

JOHN THE BAPTIST AND JESUS.

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

Lesson Text.*—John 1:19-34. Memorize verses 32, 33.

19. And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? 23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. 24 And they had been sent from the Pharisees. 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? 26 John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not, 27 even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. 28 These things were done in Bethany beyond the Jordan, where John was baptizing. 29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man who is become before me: for he was before me. 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. 32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. 33 And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. 34 And I have seen, and have borne witness that this is the Son of God.

*Amer. Stand. Rev. Ver.
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to the word "Lamb?" Gen. 22:7, 8; Ex. 12:3, 7, 13; Lev. 5:6. What the idea of His bearing our sin? Isa. 53:6; 1 Pet. 2:24. What the idea of His taking or bearing our sins away? Lev. 16:21, 22.

Verse 30. On what grounds does Christ's superiority over John rest? Comp. Col. 1:16, 17.

Verse 31. Did John know Him before this as a good man? Matt. 3:14. But did he know Him as the Christ, the Son of God? If a man does not rec-

1. John the Baptist's Witness to the Delegation from Jerusalem. Vs. 19-28. Verse 19. What had John come for? Jno. 1:6-8. Look up Bethabara (v. 28; margin) on the map, and note distance from Jerusalem. Does this show that the nation was greatly stirred up about John the Baptist? Who was sent in this committee? What definite question did they ask? Do not fail to read vs. 20-22, John's denials.

Verse 23. What did John finally confess himself to be? To what prophecy did this refer? (Isa. 40:3).

Verse 21. Who were the Pharisees? Acts 26:5; 23:6-8.

Verse 25. If John's Baptism had been a Jewish rite, or part of the common function of a priest (as some foolishly contend) would they have asked this question?

Verse 26. What as the element of John's baptism? What is the contrast between John's baptism and the greater baptism of that Greater One? (Matt. 3:11; v. 33). Where was that Great One even then? Did they know Him? (1:10). Do they know Him now? (1 John 3:1). Would they know Him today if He should come into their midst as He did then? Would religious leaders be more apt to recognize Him?

Verse 27. How much greater than John was he? How great was John himself? (Matt. 11:11). How much greater than all that are "born of women," and all the prophets is Jesus then? Why? 1:15, 16. Comp. Heb. 3:3-6; v. 30.

II. John's Special Witness to Jesus. Vs. 29-34.

Verse 29. On what occasion did John give this testimony? What did John call Jesus? What idea attached to

ognize Jesus as such, does he know Jesus at all? What was the purpose of John's baptism, as shown in verse 23? What other purpose is given here?

Verse 33. What unmistakable sign did God give John, by which he might recognize Jesus? How was "Christ" (—the Anointed One) anointed? Acts 10:38; Isa. 61:1-3. Who alone could baptize with the Holy Spirit? Acts 2:33, 36.

Verse 34. What is a "witness"? How was John qualified to be such a witness? What Old Testament scripture shows that the Christ (the Anointed One) was God's Son? Ps. 2:2, 6, 7. Was Jesus the Son of God in a special sense? John 3:16. How are we sons of God? Gal. 3:26, 27. Are we also in any sense "anointed"? Gal. 4:6; Tit. 3:5, 6.

NOTES ON LESSON 2.

Let us recall that John was sent from God, and for what purpose, and the testimony John had borne to Jesus in v. 15. Read Acts 19:4.

The testimony here is of special importance since it represents John's official answer to an official committee sent from Jerusalem. The question he was asked was, "Who art thou?" "And he told it out and kept nothing back, he told it."

I. The Negative Testimony. Verses 20, 21.

1. "I am not the Christ." Men were reasoning in their hearts if haply John were the Christ. (Luke 3:15). How great and impressive a man must John have been! Comp. also Acts 13:25.

2. "I am not Elijah." According to Mal. 4, the Jews were expecting Elijah. John had indeed come in the spirit and power of Elijah, filling Elijah's place, and doing his work. (Luke 1:17). To all who accepted him and his work he fulfilled the function of Elijah, and in that sense he was Elijah to them. (Matt. 11:14). But this was not Elijah's personal coming.

3. "I am not the Prophet"—that is the great Prophet of Deuteronomy 18:18, whom they seemed to have regarded as distinct from Christ. But the great Prophet and Christ are one and the same. (Acts 3:22; 7:37).

II. The Positive Testimony. Verses 22, 23.

"Who art thou? . . . What sayest thou of thyself?" Tell us something that we can carry back to those who sent us. What claim do you make for yourself? John's answer identifies him with the predicted "Voice in the wilderness." Isa. 40:3.

III. John's Authority for Baptizing. Verses 25-27.

The fact that they then challenged John's right to baptize shows several things.

1. That John as not "in line with his priestly prerogatives and inaugurated Jesus into the priesthood"(!) as some of the sprinklers have strangely argued. If John's baptism had been a priestly function which came within John's province, it could not have been challenged.

2. That John's baptism was a new thing that required special Divine endorsement. Had it been a common, well-known thing it could not have been called "John's baptism;" nor would it have been challenged.

3. If John had been the Christ, Elijah, or the Prophet, it would have been sufficient justification of the new rite. He denied all these, however. What then was the necessary Divine commission on which John could base his authority to practice this new act? John's answer (vs. 26, 27, and more fully elsewhere) declares that he was sent to prepare the way in this manner for the Great One who was to come.

THE THIRD LORD'S DAY LESSON OF JANUARY.

Lesson 3.

January 21, 1917.

FIRST DISCIPLES OF THE LORD JESUS.

Golden Text.—"And Jesus saith unto him, Follow me." John 1:43.

Lesson Text.*—John 1: 35-49. Memorize verses 35-37.

35. Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, (Rabbi (which is to say, being interpreted, Teacher), where abidest thou? 39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. 40 One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). 42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter). 43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. 44 Now Philip was from Bethsaida, of the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

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I. The First Three Disciples of Jesus. Verses 35-42.

Verse 35. What previous "morrow" has already been mentioned, and what happened on it? (Vs. 29-34).

Verse 36. What was the occasion that called forth John's testimony this time? (Comp. v. 29). What did John call Him this time? What had he called Him before? (v. 29). In whose hearing did John bear this testimony?

Verse 37. What was the result of this testimony? What results from the testimony of Christ today when presented by faithful men? Was it a pleasant or unpleasant experience (humanly speaking) to John to see his followers leave him and follow someone else? What does that indicate as to the honesty of John's witness? Did John grieve over the loss of his disciples? (John 3:26-30) Can any preacher (or Christian in general) do more for a sinner than to turn him to Jesus?

Verse 38. What was the first question Jesus asked them? What do we seek in coming to Jesus? (Comp. John 6: 26, 27; Matt. 16:24). By what title did they call Jesus? Was He all that? Was He more than that?

Verses 39-41. What great thing did Andrew do? What is the greatest thing we can do for kin or friend or any man? Why did Andrew go and bring his brother Simon? What was his estimate of Jesus, expressed to Simon? How did he get this conviction? Did Simon also get the same conviction? Matt. 16:16. What was that conviction worth to them? John 20:31.

Verse 42. How did Jesus know Simon? What do the names "Cephas," "Peter," signify? (See Rev. Vers. Margin). From what you know of Peter, did he deserve his name in the first part of his career? Who finally made him to be a "Rock?"

II. Two More Disciples. Verses 43-49.

Verse 43. Who found Philip? How did Philip prove himself one of the Lord's sheep? (John 10:27).

Verses 44, 45. What use did Philip make of the grace that Jesus had shown him? What conviction did he

express of Jesus? What is your conviction of Jesus? Do you express it to others?

Verse 46. What doubt did Nathanael have? What good answer did Philip give him? What is the best way to settle a doubt? In what sort of repute must Nazareth have been?

Verse 47. What did Jesus say of Nathanael? Is there a distinction between "Israelites" and "Israelites indeed"? John 8:37-39; Rom. 9:6. Are there "disciples," and some who are "disciples indeed"? (John 8:31, 32). Which kind are you? What must a man be free from in order to be acceptable with God? Ps. 32:2. Look up "guile" in dictionary.

Verse 48. How did Jesus manifest His Divine Omniscience?

Verse 49. At what conviction did Nathanael quickly arrive? Is it easier for a guileless man to receive the truth, than it is for others? Jno. 7:17; 8:43, 47, 18:37. Run over the whole chapter and note down every name and title given to our Lord Jesus Christ.

NOTES ON LESSON 3.

Three "Morrrows."

The First Morrow.

(Verses 29:34). (See previous lesson). John testifies directly and pointedly to Jesus in the latter's presence.

The Second Morrow.

John's testimony bears fruit. In the presence of two of his disciples who leave him and follow Jesus. The question Jesus asked those two so simple and natural, is also a very heart-searching one. (Matt, 8:18-20). It is not merely the following of Jesus that comes into account, but the motive of it.

The Third Morrow.

Jesus Himself finds Philip and says to him, "Follow me." Comp. Matt. 9:9; Luke 9:59; John 15:16; 21:19.

This whole section shows how God gives men out of the world to Jesus. (John 17:6). It sets forth the scope of human instrumentality and its limitations. Men can tell of Jesus, testify of their own knowledge and relation and experience of Jesus; win, exhort, reason, invite them to "come and see," and induce them to come; and thus bring men to Jesus. But the work of salvation itself is done by Jesus Himself.

The Names and Titles given to Jesus in John 1.

The Word. Vs. 1, 14.

God. V. 1.

The True Light. Vs. 7-9.

The Only Begotten from the Father. V. 14.

Jesus Christ. V. 17.

The Only Begotten Son. V. 18.

The Lamb of God. Vs. 29, 36.

He that baptizeth in the Holy Spirit. V. 33.

The Son of God. Vs. 34, 49.

Rabbi (that is, Teacher). Vs. 38, 49.

The Messiah (that is, Christ). V. 41.

Jesus of Nazareth, the Son of Joseph. V. 45.

King of Israel. V. 49.

The Son of Man. V. 51.

THE FOURTH LORD'S DAY LESSON OF JANUARY.

Lesson 4.

January 28, 1917.

REVERENCE OF JESUS FOR HIS FATHER'S HOUSE.

Golden Text.—"My house shall be called a house of prayer." Matt. 21:23.
Lesson Text.*—John 2:13-22. Memorize verses 15, 16.

13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; 16 and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. 17 His disciples remembered that it was written, Zeal for thy house shall eat me up. 18 The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

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 abide? Which way does the whole current run?

Verse 17. From what Old Testament passage is this quoted? Who quotes and applies the rest of the same verse to Christ? Rom. 15:3. (Note. Any good thing said about the typical righteous man in the Old Testament applies with highest force to the Christ).

II. Jesus' Authority Challenged. Verses 18-22.

Verse 18. Did the Jews think that a man's assuming such authority should show a sign as credential from God? (Cp. 2 Cor. 12:12).

Verse 19. What did Jesus offer them for a sign? What was the only sign He ever offered to give them? Matt. 12:39. Who, did He say, would raise up the temple?

Verses 20, 21. Of what temple were they thinking? Of what temple did He speak? In what respect was His body a Temple? Compare John 1:14, margin; Col. 2:9. What else is called God's temple? 1 Cor. 3:16; 6:19, 20; 2 Cor. 6:16. The Jews remembered this saying against Him. (See Matt. 26:27:40-61—but was it repeated correctly?) Could Jesus have raised up that that literal temple in three days if the Jews had destroyed it? But did He mean that?

I. Jesus cleanses the Temple. Verses 13-17.

Verse 13. Why did Jesus go up to Jerusalem? Deut. 16:1, 2, 16.

Verse 11. What did He find there? What were oxen, sheep, doves, and money used for? Comp. Deut. 14:22-26. (Was this legitimate traffic then? Was it not also convenient and even an aid? What then was the objection? If Jesus should step into many modern church-assemblies what would He find? And what, despite all plausible excuses, would He say about it?)

Verses 15, 16. Did he strike men with the scourge, or use it to drive out the sheep and the oxen? What did He call that temple? Was it His Father's house despite all the changes and abuses and departures from the original pattern? What is God's house today? (1 Tim. 3:15). Has it been greatly altered, defiled, and abused? Is the business of merchandise legitimate and honorable? But does it belong into the precincts of God's house? (Lev. 10:10). Do entertainments, suppers, bazaars, operatic and theatrical performances, and the like, have a legitimate place in any connection with the worship and service of the church? Consider this. Did the temple remain cleansed? Matt. 21:12, 13. Do the effects of a true and righteous reformation, ordered of God, necessarily

Verse 22. If the disciples had misunderstood Jesus' words, were they left under the misapprehension? When did they remember this? What did they believe then? Does this mean that they had not believed before? What had the scriptures predicted? Luke 24:25, 26. On what does the authority of Christ then finally depend? (Rom. 1:4).

NOTES ON LESSON 4.

Cleansing the Temple.

Little by little reverence for God's word, name, and sanctuary fails. One little departure leads to another until at last men see nothing inappropriate in turning the house of God into a place of merchandise, into a hall of carnal amusement, and even into a den of robbers, so long as the robbery is cloaked in decent and respectable appearances. As with the temple, so did it turn out with the professed church. What does the Lord think of it? This lesson tells.

Not only the church, but the body of the individual believer is the temple of God. (1 Cor. 6:19, 20). If it is defiled, if it is turned to wrong purposes and uses—to money-gathering, sensuality, self-seeking; if it is made the harbor of evil thoughts and wrong desires, and false objects of devotion are set up in it—what will the Lord say? What will He do? For "Judgment must begin at the House of God."

The Lord's Strange Speech. V. 19.

They challenged the Lord's authority for His summary proceeding. He had spoken of the temple as His Father's house, and had indeed acted with the authority of the Son and Heir. What sign would He show them? His answer was enigmatic; easy to misunderstand, yet not necessarily misleading: "Destroy this temple and in three days I will raise it up." But this dark saying was not addressed to His friends but to His enemies. To those who were already set in their hearts to misunderstand and to pervert His words, He gave good chance to do so to the full. On Jesus' part it was quite a legitimate speech, and even an explanation would not have been refused if any had requested it with good intent. (Comp. Mark 4:10-12). But because of their evil hearts and wrong attitude, the words of Jesus became a snare unto them, and an occasion for delusion. This is the case with other portions of the word of God also. (2 Pet. 3:16; John 8:43-47). In fact those who have no love for truth and righteousness come in for the sentence of delusion and blindness and hardness of heart. (Lam. 3:65; 2 Thess. 2:11, 12). His enemies seemed to have taken prompt hold of His language—but not without characteristic perversion and misunderstanding. (Matt. 26:61; 27:40). He had not said He would "destroy this temple," but if they did so He would raise it up in three days. They doubtless felt that there was something more behind His language; but, being eager to put the worst construction on all He said, and to make out a case against Him, they gave it the grossest meaning they could. How like the enemies of truth today! But Jesus' friends either understood or else pondered the words of Jesus in such wise that at His resurrection they discerned the significance of that speech. They were not misled by it; nor are we. The Lord does not leave His people under false impression.

Can the Lord Depend On You?

The last part of John 2 (not included in the Sunday school lessons) shows that all faith is not equally valid. "Many believed on His name." (V. 23). That seems to fill the bill, for see 1:12. But (as in 12:42) there is faith and faith. This may have been genuine faith but in low degree; or superficial faith—the word in stony ground. Jesus did not—because He well knew He could not afford to—put any reliance in them. They believed (episteusan) in Him; but He did not believe (episteuen) in them, did not trust Himself to them. For He knew what was in them, as He knew what was in all. Question: Can the Lord trust me? Can He put any confidence, any reliance, any dependence in me? Would I stand for Him in any test or emergency? I have believed in Him: can He believe in me?

THE FIRST LORD'S DAY LESSON OF FEBRUARY.

Lesson 5.

February 4, 1917.

JESUS THE SAVIOR OF THE WORLD.

Golden Text.—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16.

Lesson Text.*—John 3:1-21. Memorize verses 5, 6.

5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7. Marvel not that I said unto thee, Ye must be born anew. 8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9. Nicodemus answered and said unto him, How can these things be? 10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? 11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. 12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? 13. And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; 15. that whosoever believeth may in him have eternal life. 16. For God so loved the world, that he gave His only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17. For God sent not the Son into the world to judge the world: but that the world should be saved through him.

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Israel's fleshly natural condition was not sufficient to make them well-pleasing to God? Deut. 30:6; Ezek. 36:25-27. How do we receive the inward circumcision and new heart? Col. 2:10-12; Acts 15:9; 1 Pet. 1:2, 22, 23.

Verse 11. What do God's messengers and spokesmen speak and bear witness to? What reception does Israel give their testimony?

Verse 5. What is absolutely essential to an entrance into the Kingdom of God? Is any man's first birth and natural heredity good enough to procure him an entrance? Do the moral and the wicked alike have to be born anew? Of what does a man have to be born? In what other passages are water and the Spirit joined together? (Acts 2:38; Gal. 3:26, 27 with 4:6; Tit. 3:5, 6).

Verse 6. What are they who are born of the flesh? What is said of the mind of the flesh? Rom. 8:7; of the works of the flesh? Gal. 5:19-21. If then a man has only the fleshly nature, received in his natural birth, can he please God? Rom. 8:8. What is said of them that are born of the Spirit? What relation have they to the Spirit? Rom. 8:9; 1 Cor. 3:16; 6:19. What is said of the mind of the Spirit and the fruit of the Spirit? Rom. 8:6; Gal. 5:16, 17, 22, 23.

Verse 7. Is it any wonder then, that the new birth is necessary?

Verse 8. What only do we perceive of the wind? Can we see it, or trace its origin or destination? Is the spiritual man (he who is born of the Spirit) like the wind in this respect? Can men perceive anything more than the effect and manifestation of the new spiritual nature in the man's life?

Verse 9. What did Nicodemus want to know? Was Jesus telling him what or how? What does unbelief always ask? Does this truth still seem highly improbable to the unbelieving?

Verse 10. Did the Lord think Nicodemus, being a teacher of Israel, should have understood this? What old Testament teaching shows clearly that

Verse 12. What earthly thing (i. e., a thing that transpires on earth, subject to man's experience and observation) had Jesus been telling Nicodemus? Was he incredulous of it? How then would he be likely to receive the heavenly things to which Jesus would testify?

Verse 13. Who alone can testify as eyewitness to heavenly things? What and where is this home of the Son of man?

Verse 14. When and for what did Moses "lift up" a serpent in the wilderness? Read Numb. 21:4-9. What, in like manner, must be done to the Son of man? What is meant by "lifted up?" John 12:32, 33. Did Moses' serpent have any virtue until it was raised upon a stake? Would Jesus' life and example and teaching, apart from His sacrificial death on the cross, have any saving virtue? Why not? 1 Cor. 1:18; Gal. 3:13, 14; 1 Pet. 2:24.

Verse 15. For what did the Son of man have to be lifted up?

Verse 16. What explanation of the foregoing marvelous fact is given us in this verse? To what extreme measure did God's love go? For what purpose did He give His Son? Rom. 5:8-10. Whom did God so love? What is told us of "the world" elsewhere? 1 John 5:19. What was God's object in making such a sacrifice? Were they all perishing? Are they all perishing? Who is it that shall not perish? Who obtains eternal life? 1 John 5:12; John 3:36; 20:31. What may we conclude from this great gift of God? Rom. 8:32.

Verse 17. What was not God's purpose in sending His Son? If God had wanted to condemn the world, would it have been necessary to send His Son? (Rom. 3:19). What was His purpose? Why are not all saved? John 5:40.

NOTES ON LESSON 5.

This is one of the great and supremely important portions of scripture. Alas that good and devoted men have labored so hard to rid the fifth verse of the "water"! The new birth comes through the word of the gospel. (1 Pet. 1:22, 23). Whoever truly believes in Jesus Christ is begotten of God. John 1:12, 13; 1 John 5:1. But by this is not meant a faith like that described in John 12:42, but like that of John 3:36—a faith that manifests itself in the obedience of the gospel. The theological bias that makes good men and able Bible teachers feel themselves under obligation to eliminate the necessity of baptism, is deeply to be regretted. There seems to be a fear in their hearts that to esteem the obedience of faith in the act of baptism as an essential in the New Birth is "baptismal regeneration," of Rome's sort; and that it would be adding something on man's part to the already finished work of Christ; that it would be equal to making another savior out of the water; that it destroys the grace of God by which salvation is freely given us for Christ's sake; that it makes salvation to be no longer of faith, but of works; that it is "sacramentalism," and such like things. The fears are futile and false, and are but Satan's blinds to prevent sinners, if possible, from rendering the obedience of the gospel. For it is not believed by those who insist upon the necessity of baptism, that water has any virtue—that it can regenerate, or forgive sins, or that by its own quality water can wash away our iniquities: the blood of Jesus Christ alone does that; nor that baptism is a meritorious work in return for which God grants us pardon, or that it is in any wise something added to the efficient work and sacrifice of Christ. Baptism is simply the act that expresses faith, without which faith is not acknowledged nor accepted. This, and this alone, accounts for the language used in regard to baptism in the New Testament. (Acts 2:38; 22:16; Gal. 3:27; Rom. 6:4, 17, 18). Just as the Blind Man (John 9) must go to Siloam and wash before he receives his sight, and if he does not do it he does not receive his sight—although it was not Siloam but Jesus that healed him—so the penitent believer is cleansed in baptism. Any objection raised against the essentialness of baptism would with equal force have applied against the necessity of the Blind Man's washing in Siloam. Let us trustingly obey the Savior's word, and let us not fall victims to a theology that necessitates tortuous efforts to evade the plain direction of the Word of God.



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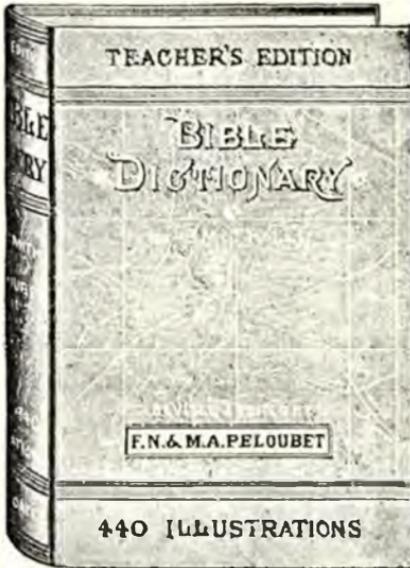
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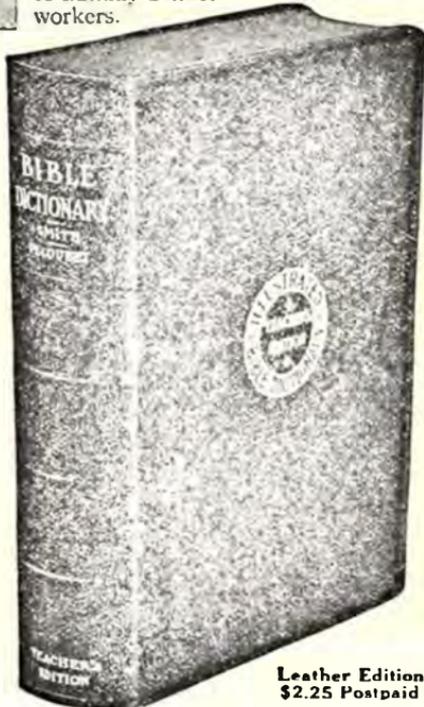
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