

WORD AND WORK

WORDS IN SEASON.

BLOOD REDEMPTION.

A life forfeited (the wages of sin is death) can be redeemed only by blood. For shed blood stands for a life given up; and if the blood was shed for me that life was given on my behalf, in the stead of my life. Thenceforth I am regarded as having paid the penalty of forfeiture of life. I am counted as a man who has died; and if I still live it is no longer in my former life, but in a new and unforfeited life. When Napoleon was conscripting soldiers for his army, a man was brought before him who refused to serve on the seemingly absurd grounds that he had already given his life once for his country, and was, by law, dead upon the battlefield. "What do you mean by that?" asked the emperor. "Sire, I engaged a man not subject to your majesty's conscription, to fight in my place; and he fought and was killed on my behalf at Jena. He was my representative and I contend that I am among the fallen soldiers of Jena, no longer subject to military service." "The man's contention is in simple justice; he must be released," ordered the emperor.

If then Jesus, my Lord, shed His blood for me, did He not take my place and pay His life for mine? Did not I die when He gave up His life for me? Was not I nailed to the cross in His person; and is not in my open acceptance of Him as my Representative, His death and burial, and (as we shall see) even His resurrection reckoned to my credit? How else could I understand Rom. 6:1-12, or Gal. 2:19, 20? And since He so redeemed and purchased me, am not I His own? For I am bought with a price. (1 Cor. 6:19, 20).

THE JUDGMENT UPON THE FIRST-BORN.

The Judgment of the Passover night was a God-taught picture-lesson to that and all generations to come. The God to whom all lives belong, and before whom as Judge all lives are forfeited, declared execution of the sentence upon all the first-born of the land of Egypt. But that the first-born of Israel should not share in this judgment, God revealed to the Israelites a way of escape. The very fact, however, that they could escape only by the God-appointed means shows that the judgment included *all* the first-born in the land, Israel's as well as the Egyptians. "For there is no distinction: for all have sinned and fall short of the glory of God." (Rom. 3:22, 23). The way of escape was by blood-redemption. A lamb, unblemished and perfect must be slain; and its blood must be sprinkled conspicuously upon the door-posts and the lintels of the house. Back behind those blood-marked

doors the first-born was exempt from the judgment of death. In fact the judgment had already been executed upon them in his appointed substitute, the passover-lamb, and the blood on the door-posts was the sign and proof that the lamb had been slain. But all first-born of the land of Egypt not so redeemed, died.

BLOOD SAVED, BLOOD BOUGHT.

But a new lesson soon followed. After the dark judgment night was past, and the firstborn among the Israelites rejoiced in their strange redemption: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel. . . . it is mine." Exod. 13:2. For since God had paid the ransom price of their forfeited life with another life He now claims the redeemed life as His own. The redeemed first-born was accounted as having died in his substitute; and the life he now possesses was of God—a resurrection-life as it were. God claimed them therefore. For the sake of feasibility, God took the tribe of Levi in the place of the actual first-born (Numb. 3:12, 13, 41, 46), which does not affect the lesson in view. (See Numb. 8:14-18). The Levites, who stood for the blood-redeemed first-born, were to have no inheritance. And they were to be peculiarly devoted to God's work and worship, the service of the sanctuary.

OUR PASSOVER.

"Our passover also hath been sacrificed," says the Holy Spirit, by Paul, "even Christ." 1 Cor. 5:7. In every respect the correspondence holds good. He is the Lamb without blemish. His blood stands between us and our merited judgment. He saved us from it by taking it upon Himself. He died for us—on our behalf, in our stead. "The Lord hath laid upon Him the iniquity of us all." His unforfeited life was surrendered in the place of my forfeited life, when His blood was shed on my behalf. He took my place. I died therefore in His death in fulfillment of the law's demand, and yet my life was left to me. Nay, He was also raised from the dead, and being identified with Him in His death, so am I also in His resurrection; and being joined to Him, His resurrection-life floods and fills my being, so that I am not only left to rejoice in my redeemed human life, but am a partaker with Him in the new and glorious power of His resurrection—a spiritual life I had not formerly possessed. Such is the teaching of Romans six. But that is not all. Being redeemed *we belong to Him* who purchased our lives with His life from the sentence of judgment. He claims us: we are His. Henceforth like the Levites, who in a figure were a dead and risen people, we also, having died with Christ, and having been raised with Him, now "live unto God." We are sanctified unto His service. Like Levi, too we have no inheritance below. We have no abiding city here. We are strangers and pilgrims on the earth. And ours is the service and the charge of the Sanctuary, and God is our Inheritance for ever and ever.

"RAINEY NOAH."

A current number of a popular magazine has a tale under this

caption—a characteristic sample of the many stories, long and short, and other writings of the day, which are really devoted to the single purpose of discrediting the Bible and making it appear ridiculous in the eyes of men. The effort just mentioned is a particularly silly story of how a father is trying to tell his little boy the story of Noah, with the result that the little boy conceived a very bad opinion of God, and the father himself was much befuddled. Now we would suggest that the average child would hardly take that sort of attitude toward this Bible-story; and that the average father who would at all undertake to tell a child a Bible story would hardly be such a fool as the particular parent in this story. It is the fashion, however, to misrepresent the Bible in popular literature. But one wonders if the author of that story and the scoffers of our day in general, have ever realized the necessity of that Flood judgment? Had it ever occurred to any of them to calculate what a hell of iniquity the world of mankind would have been by now (if indeed it had not long since burned itself out) if God had not in much mercy swept that generation away, and made a new beginning of the last life-worthy man? But probably in keeping with the customary thought of our day, this author believed in recuperative and evolutionary forces inherent in man himself—than which theory no greater falsehood has ever been palmed off by Satan upon blind humanity. And strange that the feeble-minded father in this story failed to tell “Billy-boy” that God waited and waited until patience itself was defeated—testifying, preaching, warning, inviting men through His servant Noah, rising up early and calling to them—and *they would not!* Then when the harvest at last was over-ripe, the stroke fell. Such is our God, and so He deals unchangeably, whether the little or the big “Billy-boys” like it or not. He is now calling men and nations to repentance today also in His mercy, and is yet waiting, though the lurid glow of His judgments is already in the sky. Such trash as this story and the abundance of similar stuff in most other popular magazines is hastening on the great Day. For the people of this land also have had light and have despised it.

If you would like to have a recently (1914) revised, cloth-bound, illustrated Dictionary of the Holy Bible, send \$1.20 for the Rand work, Teacher's edition, which contains over 4,000 articles (575,000 words) in its 720 pages of text. There are 16 pages of colored maps and 348 illustrations. This is a helpful book for Bible students generally, and if you are the teacher of a Bible class you can find frequent occasion to widen your own understanding of the Bible and to add light and interest to the lessons.—D. C. J.

“It is when we forget ourselves that we do things that are remembered.”

WORD AND WORK

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

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

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NEWS AND NOTES.

At last report Stanford Chambers was with A. K. Ramsay in meetings at Forest Hill and Iota, La.

Five brethren took part by preaching in the Roseville, La., meeting in August: Williams, Cook, Sharp, Metz and Pope. There were a number of additions.

Eight souls were added to the Lord in J. H. Hines' recent meeting at Hardyville, Ky. Lafayette and Rose Hill were next on Brother Hines' program.

Two penitents were baptized and four restored to fellowship at Sardis, near Eubank, Ky., while R. E. Todd and J. H. Murrell were evangelizing there.

A quantity of Neal's "Lessons on the Kingdom" came into our hands in such a way that for a while we can furnish this 25c booklet at 10c each postpaid.

Two or three times in our publishing experience we have received a letter of complaint from some subscriber, offended at so insignificant a matter as the receipt of an expiration notice too soon. Now, as to ourselves we know, and as to most other publishers we confidently believe, that they mean to do the fair thing. Men who are giving time and money without one cent's financial return—because they have a message to proclaim—are not in the business of obtaining money by unfair collections.

Mistakes will of course occur. We use the Elliot stencil mailing system, the most up-to-date in existence; but no system is mistake-proof. Frequently too, the mistake is the subscriber's own, in this way: his time was out in January but the publishers "carried" him until he renewed, say in March; of course, his subscription expires again the following January, but when he receives his January expiration notice he complains that he re-

newed in March and that the notice is two months premature! Please avoid this easy error.

Subscribers and agents will aid us materially, and themselves also if, when sending renewals, they will write all names just as we have been addressing them with the magazine; if a correction is to be made give both the new and old forms. Also when giving a change of address, be sure to state both old and new address.

A number of friends have urged us to set our subscription price at \$1.00. They say the paper is worth it and no man ought to want to receive it at half price. We intend, however, to continue the popular prices, 75c each, 50c in clubs of four or more, as long as possible; and we now wish to announce that we will send *three copies of the paper to the same address one year for \$1.25*. This will enable friends to give away a copy, and so pass the message on.

"Rejoice with us. Fourteen accepted Jesus Christ, one took membership and the saints made to rejoice in the love of Jesus in the meeting held by Bro. G. A. Klingman at this place, Gallatin, Tenn."

H. L. Olmstead.

We have had considerable demand for E. L. Jorgenson's series on Unity (which appeared in the Christian Leader) in tract form. Does anyone wish to order a lot in advance, or in some way help on the expense of re-setting and printing?

The Highland church, Louisville, was greatly benefitted by R. C. Bell's recent high-standard discourses; also, four sinners obeyed the Gospel.

We had a fine report of C. E. Coleman's start at Shiloh church near Trenton, Ga. The first two days brought seven baptisms.

H. N. Rutherford's labors, July 1 to August 15, were surely blessed of God. Meetings were held at Mooresville, Ephesus near Pulaski, Smyrna near Bryant Station, Bethany near Culleoka, and Bunker Hill, all in Tennessee. There were 42 baptisms, 13 restorations, and one for membership.

Summer would not be publisher's proverbial "dry season" if more evangelists in the field would solicit subscriptions at club rate, as some now do. We aim to have no agent ever regret having placed Word and Work in any home.

Will not our friends co-operate by sending in names for free samples of the paper?

Your dollar bill would do us more good just now than that bound volume, 1916, that we have on hand.

Correspondents will favor us and secure the quickest response by addressing all business mail thus: Word and Work, Louisville, Ky. Personal matters enclosed will be passed on to the editor or to whomsoever they may concern.

Boyd and Sanders report a fine meeting held at Andalusia, Alabama.

"SAINTS."

H. L. OLMSTEAD.

1. IT'S USE. Here is a word of frequent use in the Scriptures and of very infrequent use among congregations of Christians today. Gross abuses and misuses of the term are no doubt responsible to a large extent for its disappearance from the Christian vocabulary. In addition, the loss of the idea for which it stands has made its employment unnecessary. The idea that it is to be used to designate certain favored characters who have been so canonized by ecclesiastical authority as being the only ones worthy the title is both an abuse and a misuse of the term. The choosing of this particular name to designate a cult, schism, division, faction or denomination is also unscriptural. Just as the names, church of Christ, and Christian have no right to be used for the purpose of distinguishing a religious party, movement, distinctive plea, or denomination so we have no right to thus employ the word "saints." Some New Testament uses of the word are found in the following passages: "To all that are in Rome, beloved of God, called to be saints." (Rom. 1:7). "Church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints." (1 Cor. 1:2). "Church of God which is at Corinth with all the saints." (2 Cor. 1:1). "Now concerning the collection for the saints." (1 Cor. 16:1). "All the saints salute you." (2 Cor. 13:13). "To the saints that are at Ephesus and the faithful brethren." (Eph. 1:1). "To all the saints in Christ Jesus that are at Phillipi." (Phil. 1:1). "To the saints and faithful brethren in Christ that are in Collosse." (Col. 1:1).

According to these uses of the word all Christians at Rome were called to be saints; the entire church of God at Corinth were saints; the faithful brethren were saints. In a word all true Christians are saints and are called to the position of sainthood. God alone can canonize saints, and that through the law of the Spirit of life in Christ Jesus. They are sanctified in, through and by the Lord Jesus Christ. No one sect has a monopoly on this title; no select few canonized by pope or conclave have the exclusive right to this exalted position. Is it not to be deplored that we have sometimes been guilty of saying, "Oh! I'm no saint by any means," when that is the very thing we must be if we are Christians?

2. ITS MEANING. Its idea is that of holiness. "Holy ones" would be a good translation of the term employed in the original. To the stumbling, weak-faithed, dim-visioned Hebrews the writer could say, "Wherefore *holy* brethren." Heb. 3:1. Judicially and legally they were righteous before God in Jesus Christ. They had put on Christ and viewed in Him they were holy. That wonderful gift of righteousness from God was their precious possession. He, Christ was their righteous redemption and sanctifica-

tion. They had been set apart *to* and *for* God, and hence were sanctified, holy, and therefore saints.

But let us not fail to consider that other blessed truth. These same "holy" saints were exhorted to follow after peace with all men and the sanctification (holiness) without which no man shall see the Lord. Let God work out in our lives the disposition and deeds which should adorn the position of sainthood. Let us remember that we are called to be saints in all manner of holy living, and that such a life impossible under law is our privilege and precious possession under grace, if we will but claim it.

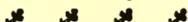
We must not allow the enemy of our souls to cheat us out of the blessing of the doctrine of sainthood by sectarian misuses of the term and Romish superstitions. It will be a glad day for the Lord's church and for the world when the words, "saint," "holy," and "sanctified" are as much employed, and their meanings as faithfully expounded as are the words baptism and Christian. Let us be *saints*.

WORDS BY THE WAY.

E. L. JORGENSON.

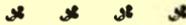
Beginning with the Revolution, our country, one of the most peaceable, has engaged in six great wars. They average less than thirty years apart—about one to every generation! What is the significance of a war to every generation? Worldly philosophers answer that war is a necessary thinning-out process; that if the young men killed in war without offspring were left to live the earth would in a short time be unable to provide food. The one grain of truth in that, is that unconsciously or sub-consciously, self-preservation—selfishness—lies at the root of war. Most wars are waged for the lust of land and often the land is needed.

But those who know the Word know that the cause of all fighting is the corrupted human heart. (Jas. 4:1). From the earth's infancy, when lands were lying everywhere unpossessed, there has been fighting; yea from the days of Cain down the whole long way until now. Anyhow, whatever the cause, we are having about one war to each generation. The fact is significant and the comment is this: each generation gets its lesson and learns with Sherman that "war is hell." They become disgusted and will have no more of it. But the next generation will not learn from their fathers; they must have their own war and learn their own bitter lesson. So it has been—and so it will be, God's word for it. Just now men say they are fighting for peace; they say they will bring in permanent peace and make another world-war impossible. How men do fly in God's face, and how little sense they really know until they come to God's word to learn.



Christians, while peaceable and peace-loving themselves, can

have no confidence that these peace pacts will prove permanent. Howsoever unpopular their views may be, time will declare their accuracy. Men say that Christians are odd because they are out of date, behind the times; but Christians really live in advance of their times, and that is why they seem peculiar to the world. The believer has looked down the coming years through God's "Predictoscope" and acts accordingly. Just as a man steeped in the Bible is always a "heretic" in the eyes of average church-members, he is far in advance of them, so the Christian who already anticipates the future as God's Word reveals it is sure to be odd in the eyes of the world, and his views unpopular; yet, we know that unless the Lord's coming immediately succeeds this war there will be another world-conflict. A general uprising (Matt. 24:7) and the tremendous tribulation concomitant therewith (Matt. 24:21) shall *immediately* precede (Matt. 24:29) the *personal coming* (Matt. 24:30) of the Son of Man. And the Book specifically says (this is not interpretation) that the kings of the earth and their armies shall be gathered together to make war against the Lord Jesus Christ when He comes. (Rev. 19:19-21).



But back again to our main thought: a war to each generation means indeed that children must learn the most important lessons for themselves; they will not learn from their fathers. It is true in these secular affairs; it is doubly true in spiritual matters. How can we live in the power of a reformation now a hundred years old—the Campbell movement for instance? Or the Lutheran or Wesleyan movement, tremendous in their time, but "gone to seed" long ago, "run down at the heel" and settled, powerless, into liturgy and formalism! Every generation is a brand-new set of people. They must learn their own lesson and have their own personal religious experience. What their fathers did or felt cannot suffice for them. The reformation which the Lord Himself wrought in the temple did not last three years (Jno. 2 and Mt. 21). *This generation needs a reformation, yea, every individual in this generation needs regeneration.* Be sure that your own spiritual experience does not consist in something your father did. Be sure too, that it is not simply something you did or "felt" or "got" long ago; nor yet something you expect and hope for in the future; but see to it that it is a present, personal matter of communion and fellowship with God. Then you will be ready to take your place in the work of shaking up this generation with that shake-up which it needs.

Human anger resents the hurt, divine anger resents the wrong. Human anger is wounded in its pride, divine anger is wounded in its heart. Human anger laments the injury to self, divine anger laments the injury to God. Human anger cries out for revenge, divine anger cries out for atonement.—George Matheson.

THOUGHTS WORTH WHILE.

D. H. F.

PERILOUS TIMES.

Now let it be said that these are the most perilous times—times which test men's faith and try their souls—which have come upon the Church for many generations. They are perilous, not only because of the war, but because of the general worldliness which has spread over it like a flood.

Paul speaks of "grievous times" that shall come and gives the causes. Read carefully 2 Tim. 3:1-9.

These sins exist now in abundance. Was there ever a time when men were more sordidly selfish, greater lovers of money, more greedy of gain, greater lovers of pleasure and prosperous ease, more implacable, more treacherous and traitorous, more fierce and savage, with less self-control, less natural affection, less gratitude and godliness? Was there ever a time when children were so disobedient to parents, or honored father and mother less, or were so bent on worldliness and so little inclined to work? Was there ever a time when human life was so cheap, man so counted as a mere intellectual animal, and the power of money so great? If the declaration, "The love of money is a root of all kinds of evil," has never before been demonstrated, this generation has demonstrated it.

One of the most grievous things is that, with this great war and all its horrible consequences upon us, a great many church members are rushing right along in carelessness, indifference, worldliness, pleasure seeking, and even wickedness. With all this teaching on economy, very many church members with the world are wasting their time and money and expending their energies on the pleasures of sin and fleshly enjoyment. The Church as a whole does not feel and acknowledge its dependence upon God or realize that He rules in the kingdom of men and gives it to whomsoever He will. (See Dan. 4:25.)

In view of all this and more, we tremble, as did Eli, for the ark of God; our feelings are aroused for the cause of Christ; and we are distressed for Israel's sake. It seems that God has been forgotten and there is no fear of Jehovah before the eyes of the people. What is popular and what will serve individual aggrandizements seems to be the religion of many, and pulpits have been turned into lecture platforms to please and entertain and to serve temporal and political ends.—*E. A. Elam, in G. A.*

OPTIMISM FALSE AND TRUE.

There is a false optimism, the optimism of the flesh, the confidence which man has in himself and in his own strength. It will never down. It is today in the midst of all the calamities, which have come upon our age, as marked as it was before they were here. It is still believed that the leaven of the Gospel is leavening the whole world. In spite of the hopelessness into which the

world is plunged man expects to bring about a change for the better, with universal and permanent peace. This is a false optimism which ere long will end in defeat and despair.

The true optimists are Christians who believe in the Lord Jesus Christ, as the One who is not only their hope, but the hope of the world. They acknowledge the utter helplessness of man; they know that the character of this age is evil; that it is the age domineered over by Satan, who is its god. They know that no peace can be on earth, no righteousness can reign, no better day can come, as long as Christ is not upon His throne and ruling as King of kings and Lord of lords. Because the Word of God says so, they believe that the personal and glorious return of the Lord Jesus Christ will change all things and usher in the age of peace, when this earth comes to its own in a blessed restoration, which man can never effect. For this they pray; for this they wait. And while they wait, they serve, do His will and walk in fellowship with God. These are the real optimists. This is the true optimism, never doomed to failure, but some day it becomes a glorious reality.—*Gaebelein, in "Our Hope."*

THE UNITED STATES OF THE NATIONS.

CHARLES NEAL.

"A PROPHECY THAT MAY COME TRUE."

Prince Bismark said, "European civilization is built upon a volcano, and no one knows how soon it will burst." We have seen it burst in this great world war. Four-fifths of the population of the world now live in warring nations. The money cost of the present war has already been more than three times the cost of all wars for a century and a quarter prior to its beginning. It is a war fought on land and sea, under the sea, under the earth and thousands of feet in the air. The present Emperor of Germany said before the war began, "All the world will be Republican within fifty years, Germany will be the last of the Empires; it is inevitable." World's Work has an article in the May, 1917, number on "The Growth of Democracy," illustrated with maps, showing how rapidly this is maturing. In McClure's magazine for April and May of this present year, is an article on "War Against War." The key word and the one with which it closes is "amalgamation." It tells how a "world state" is evolved by a federation of the nations. There is a "world parliament" and an "international police force," a "Secretary of World Finance," "a common language," and a "fusing and blending of world wide ideas." Constantinople is chosen as a "permanent capital of the world." This world state also has a blending of religion. The peace compact begins with the name of God and ends with "an all-wise Providence," and yet we read that the parliament "invoked the name of the ancient Greek goddess of peace Eirene, the fair daughter of Zeus and Themis," and

the world's capital is thenceforth called "Irenopolis" from this heathen goddess. Senator James K. Vardeman in Leslie's Weekly for June 14, 1917, in an article entitled, "Are Wars Necessary?" says: "We will organize the great world court, in which the international conscience shall be the supreme law, to which all our differences shall be submitted, and by which they shall be settled. We will organize the parliament of man and bring about the federation of the world." In the "Contemporary Review" for June, 1917, W. H. Dickinson, chairman of "League of Nations Society," writes on this same theme. In his illustration of the working of a world state he used a federation of ten nations. He sees, eventually, a golden age in a federated world.

"A MORE SURE WORD OF PROPHECY."

The above writers, and others with a like message, are able to forecast the future by taking into account the general trend of the times. Our only reason for introducing them is to show what the tendency of the times is. The writer in McClure's might have had a "more sure word of prophecy" by turning to the Sacred page, for there is boldly outlined, and that thousands of years ago, that the last form of the Gentile power will be a United States of the Nations. We make no effort to force the Bible prediction to a fulfillment in or from the results of the present war. God will find the proper time and means for filling in the outline. But we do say that this is certainly an unusual condition and a time of "distress of nations" when people are in "perplexity" and the "sea roaring" and men are "fainting for fear." Things seem to be shaping themselves for a stupendous change which may be that indicated in the Bible forecast. The disturbed and distressing condition of the times serve as an excellent opportunity to point out what the Bible says will be the final outcome of all federating and amalgamating of the Gentile powers. Space forbids an exposition of the Scriptures dealing on this subject. We must content ourselves for the present by pointing out how the subject may be studied for ourselves from the Bible.

"LET THEM HAVE DOMINION."

1. Study the subject of "dominion" from the following outline. Note that dominion was given to the following ones successively, and each time is followed by failure until it comes into the hands of Him "whose right it is."

Dominion over the earth was given to:

1. Adam. Gen. 1:28.
2. Noah and Sons. Gen. 9:1-3.
3. To Israel through Abraham. Gen. 12:1-3.
4. To Gentiles. Dan. 2:37, 38.
5. To Christ and Saints. Dan. 7:14, 22, 27.

NOTE—In connection with the change of dominion from the Jews to the Gentiles, read what is said at the uncrowning of Zedekiah. Eze. 21:25, 26.

II. Read carefully Dan. 2:31-45.

Note from your study that—

1. The four pieced image represents World Powers.
2. The World Powers succeed each other.
3. The whole image is destroyed together by the stone striking on the feet.
4. "Mountain" means "kingdom." Vs. 35, 44.
5. These world powers are replaced by the kingdom of heaven.
6. The toes represent division. V. 41.
7. The last form is ten.

III. Read carefully Dan. 7:1-28.

Note from your study that—

1. The four beasts represent World Powers.
2. The World Powers are Babylon, Media-Persia, Grecia and Rome. See Dan. 2:35, 5:28; 8:20, 21; Luke 2:1.
3. The fourth beast had ten horns.
4. An eleventh horn arose after the ten.
5. These eleven horns are kings.
6. The character and work of the "little horn" is atheistical.
7. These beasts hold dominion till it is given to Christ at His coming.

IV. Read carefully Rev. 13:1-10; 17:1-18; 19:11-21.

Note from your study that—

1. This composite beast—great and terrible, lion, leopard, bear—is the four of Daniel 7 made into one.
 2. It has seven heads and ten horns.
 3. The seventh head becomes an eighth.
 4. The ten horns are ten kings.
 5. The heads are "mountains," "kingdoms." Dan. 2:35, 44.
 6. The last form is "ten kings" and one, the "beast."
 7. Their dominion is taken away by the coming of Christ.
- V. Concluding Note.—

The student will hardly fail to see that the three scenes are one with added features as we progress. Note that each scene ends in the division of ten. The eleventh horn who conquers three in Daniel 7 is evidently the seventh head in Revelation 17, and the one who was wounded to death but lived and became the eighth. While this seventh head was temporarily down the three kings must have arisen, for we see them in the last scene. The writer considers the seven heads as being the seven great world empires—Egypt, Assyria, Babylon, Media-Persia, Grecia, Rome and The Great Revived World Power as seen in Revelation 13. This is the federated world that men are looking for as the Golden Age but which God here shows us will be the climax of all the world's great wickedness. Lord save us from that time. See Luke 21:34-36.

JONAH'S GOURD.

J. N. GARDNER.

After Jonah's painful experience with the fish he was ready to go to Nineveh and preach what the Lord had commanded him to preach. But it is very evident that he went with wrong feelings in his heart. He went into the city and cried, "Forty days and Nineveh shall be overthrown." Now evidently the very reason God sent Jonah to Nineveh was that the Ninevites might have an opportunity to repent and save themselves from destruction. But Jonah did not want the Ninevites saved.

We are told that Jonah went out to the east side of the city and made him a booth and sat under it, that he might see what would happen to Nineveh. Then God determined to teach him a much needed lesson. If we are wise we will also learn the lesson. As Jonah sat in his booth the heat was intense. So God prepared a gourd which grew in a single night and spread its leaves over Jonah, making a pleasant shade. We are told that Jonah was exceeding glad because of the gourd. But God had not yet taught the needful lesson. God prepared a worm which ate the gourd so that it withered away. When the sun was up a hot wind from the east arose and beat upon Jonah's head so that he fainted, and prayed that he might die. Then God said to him, "Doest thou well to be angry for the gourd?" Jonah replied, "I do well to be angry even unto death." Then Jehovah said, "Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand, and also much cattle."

Jonah is no doubt a fair example of the human family. In fact, I suppose he was one of the best men of his age and race. And today I dare say there are more men worse than Jonah than there are better than he. We are all more or less inclined to make the same mistake which he made. That which was of little value he wish preserved. That which was of vast value he wished destroyed. He was angry because God destroyed the gourd, but was also angry because he saved Nineveh. He loved the cheap and despised the precious.

It is true today. Men—professed Christians—love a dollar more than a soul, even their own soul. When there is a drouth or a panic, professed Christians may be seen with long faces and sad countenances. Their days are full of worry and their nights are destitute of sleep. They cannot rest because they are likely to lose some of this world's goods; yet these same Christians can see their neighbors without God, yea even their own children, and it scarcely costs them an anxious thought. Such as these ought to learn the lesson of the gourd. Both Esau and Jonah have many brothers in the twentieth century.

BIBLE STUDY COURSE.

R. H. B.

The Kings of Judah to the End of the Kingdom.

The last king of Judah studied was the good king of Jehoshaphat, 1 Kings 22. This chapter also records his death. But in 2 Chron. 19 and 20 we get additional records of Jehoshaphat's life and work.

FIRST DAY.—*Victory by Grace.* 2 Chron. 20. Jehoshaphat and his people turned to the true source of help. *Jehoshaphat's prayer*, vs. 5-13. Note the humble dependence expressed in v. 12. *God's response*, vs. 5-13. Note the humble dependence expressed in v. 12. *God's response*, vs. 14-17. (1) "Fear not." This is essential, for in the presence of God's promise fear is unbelief. (2) God assumes this battle as His own. (3) They must do something. (4) But they need not fight. Once more He charges them not to fear nor to be dismayed, and gives them a sure ground of confidence. "Jehovah is with you." *Jehoshaphat's Faith*, vs. 18-20. (1) Seen in his thankful worship, vs. 18, 19. (2) His confident speech to his people, v. 20. (3) The song of praise—offered in anticipation of the promised victory. *The Victory*, vs. 22-30. Note it was when they began to sing and praise Jehovah, that He cast down their enemies before them. The glad song of faith and praise still defeats the enemy.—There were defects in Jehoshaphat's life and work. "The high-places were not taken away." He also made the same mistake twice (19:2 and 20:35-37). The worst mistake, and one that entailed long disaster, was the matrimonial alliance he contrived between his son Jehoram and the daughter of Ahab and Jezebel (21:5, 6). But Jehoshaphat, with all his errors, was at heart true to Jehovah.

SECOND DAY.—2 Kings 8:16-24; 2 Chron. 21. It will be noted that the Divine records in Kings and Chronicles are written from different view-points. "Kings" stresses the human side more; "Chronicles" takes up more especially the spiritual side of the history of the people. Note the crime of Jehoram at the outset (2 Chron. 21:4). V. 7 gives the *only* reason why Judah was still preserved. Note the "because" in v. 10. The (posthumous?) letter of Elijah to Jehoram is remarkable. Vs. 12-15. It was strictly fulfilled; and Jehoram "died without being desired."

THIRD DAY.—*Ahaziah.* 2 Kings 8:25-29; 2 Chron. 22:1-9. Think especially on vs. 3-5 (of 2 Chron. 22) and compare with Ps. 1:1. Ahaziah fell by the hand of Jehu. See last month's lesson. (Do you recall where and when the anointing of Jehu was first ordered? And how and by whom it was carried out?) On whose account alone did Ahaziah get an honorable burial? V. 9. 2 Kings 9:28.

FOURTH DAY.—*Athaliah*. 2 Kings 11; 2 Chron. 22:10-23:15. The curse of the murderous Ahab-Jezebel strain finds new occasion to manifest itself. Athaliah, the worthy daughter of Jezebel, and wicked counsellor of her husband Jehoram (2 Chron. 21:4) and of her son Ahaziah, now quits counselling and does a bit of murdering on her own account. The fact that she was slaying her own grand-children did not deter the lady for one moment. The promise of God that David should always have an heir was hanging by a thread. How was the line of David preserved? How long did the vile Athaliah hold her usurped throne? The faith and courage of Jehoiada the priest, is worthy of all honor (2 Chron. 24:15, 16.)

FIFTH DAY.—*Joash*. 2 Kings 12; 2 Chron. 24. Note verse 2 in both these chapters. Joash (or, Jehoash) was a weak sort of ruler. So long as he was under Jehoiada's influence he did right; but immediately upon the good priest's death, Joash departed from God (2 Chron. 24:17-19). He sealed the sum of his iniquity, and gave new proof of the baleful blood-heritage of the house of Ahab, when he slew Zechariah, God's prophet, and son of his benefactor Jehoiada. Either this is the murder that the Lord Jesus refers to in Matt. 23:35; or else some otherwise unknown atrocity that ended the life of the later prophet Zechariah (Zech. 1:1). The Syrians became the executors of God's judgment (v. 24); and, because of his dastardly deed, his own servants slew Joash. He was refused the honor of a royal burial. 2 Chron. 24:8-14 tells of the repairing of the temple in Joash's days.

SIXTH DAY.—*Amaziah*. 2 Kings 14; 2 Chron. 25. Comp. 2 Kings 14:3 with 2 Chron. 25:2, and remember Heb. 4:12, 13. Am I doing right in the eyes of God? And if so, am I doing right with perfect heart, or half-heartedly? God notes with satisfaction the just restraint of Amaziah's vengeance. (2 Kings 14:5, 6). Also the fact that he hearkened to God in the matter of the hired soldiers from Israel (2 Chron. 25:5-13) was to his credit. But he committed a strange trespass upon his return from the slaughter of the Edomites; and this brought about his downfall, both by external defeat, and internal trouble (2 Chron. 25:27). "Unto the *third and fourth generation*," runs Jehovah's sentence. (Exod. 34:7). The accursed Ahab-Jezebel stock has brought much trouble to Judah; but the curse of it has about run out. These three names are omitted from the Savior's genealogy: Ahaziah, Joash, Amaziah. (Matt. 1:8).

SEVENTH DAY.—*Uzziah*. 2 Kings 15:1-7; 2 Chron. 26. His was a long reign: 52 years; and prosperous. Uzziah was a good king, though not of the best. He started well, v. 5 (ref. all to 2 Chron. 26), but rather by a low standard, v. 4. Note "God helped him," v. 7; and the close of v. 15, "he was *marvellously* helped"—unaccountably, amazingly. There was a *but* in his career. V.

16. Uzziah attempted to combine the office of priest and king—a thing which God would not allow until He should come whose right it was. So Jehovah smote him with leprosy (vs. 20, 21). Consider here 2 Sam. 7:14, 15. Jotham, his son began to rule during his father's life-time. Read Isaiah 1:1, and 6:1. The spiritual condition of the rulers and the people may be learned from Isa. 1, 5 and 6.

EIGHTH DAY.—*Jotham*. 2 Kings 15:32-38; 2 Chron. 27. Jotham's reign is summed up as good. He did the right his father had done, and not the wrong. The result seen in 2 Chron. 27:6. The last words of v. 2 show the conditions condemned by Isaiah. 2 Kings 15:35 shows some of the reason; and v. 37 the gathering of trouble.

NINTH DAY.—*Ahaz*. 2 Kings 16; 2 Chron. 28. Rarely did unbelief show all its ways and works as fully as in the case of Ahaz. (See page 325, July 1917 Word and Work). He acted throughout as if Jehovah were a figure-head, and would or could not *do anything*, one way or another (Zeph. 1:12) and as if his word were untrue. Note in how many points his unbelief cropped out. He was a curse to His people. (2 Chron. 28:19). Isa. 7 should be read in connection. God sent a kindly message to Ahaz by Isaiah, and even offered him a sign. But Ahaz suddenly developed a conscience and became very scrupulous. (V. 12). The truth was he was afraid the sign might come to pass, and he would then be bound to stand to the word of Jehovah! Few more disgusting characters are found in the Bible. With verse 27 (of 2 Chron. 28) comp. 1 Sam. 2:30.

TENTH DAY.—*Hezekiah* 2 Kings 18-20; take for this day only 2 Chron. Chapters 29:31. Much space is given to this man—the greatest of the kings since David and Solomon. The summary of his life and work is found in 2 Kings 18:1-8. He cleansed the Temple and restored Jehovah's worship. "Hezekiah's Pass-over" is especially noteworthy (2 Chron. 30). The key-note of all his good work is given in 2 Chron. 31:21—which is worth framing.

ELEVENTH DAY.—*Hezekiah*: The Assyrian Invasion. 2 Kings 18-20; 2 Chron. 32; 1-23. Significant phrase at the opening of the story, 2 Chron. 32:1, which already intimates the coming victory. He encourages his people to trust in God (2 Chron. 32:2-7); 2 Kings 18:13-16 represents a temporary lapse into fear and unbelief. But no peace came that way. (V. 17, 18). Rabshakeh's Speech. (2 Kings 18-19-35). For impudence, ignorance, falsehood, worldly wisdom and persuasiveness, and blasphemy hard to match. V. 22 shows the ignorance; v. 35 the blasphemy. Hezekiah sends to Isaiah, and gets assurances from the Lord. (2 Kings 19:1-7). For a time deflected from Jerusalem (8-13) the Assyrian king sends Hezekiah a written message. Hezekiah spreads it out before Jehovah and gets another answer—a message of defiance to the Assyrian and comfort to Israel (14-34).

God's deliverance of Jerusalem was open and signal (35-37). Read in this connection Isa. 10:5-27.

TWELFTH DAY.—Hezekiah. His sickness and his latter life. 2 Kings 20; 2 Chron. 32:24-33. His sickness must have occurred at just about the time of the Assyrian invasion. Compare 2 Kings 18:2 (the length of his reign) with 20:6—his life-extension, and 18:3, the time of the invasion; also the promise attached in 20:6. Would H. have died had he not prayed? Does prayer make a difference then? (2 Kings 20:5). Why was "a sign" necessary? (8-11). (Evidence to H. and others that the recovery was of God and that H.'s life would certainly be extended). The matter of the Babylonian ambassadors. Note carefully 2 Chron. 32:25, 26, 31. Read Isa. 38, 39.

THIRTEENTH DAY.—Manasseh. 2 Kings 21:1-18; 2 Chron. 33:1-20. One of the greatest illustrations of the great truth that *God accepts repentance*. (Ps. 51:17). Weigh the extent and meaning of M.'s sins, and all the aggravating circumstances. Does this record remind you of Luke 15:11-24? But Israel never recovered from the blow of M.'s evil. Nevertheless M.'s forgiveness and acceptance was absolutely full and perfect. *Amon* (2 Kings 21:19-26)—a short and wicked reign.

FOURTEENTH DAY.—Josiah. 2 Kings 22, 23:1-30; 2 Chron. 34, 35. Josiah is the last great and good king of Judah. Note how early in life he turned to God, and with what whole-hearted purpose he continued bravely to the end. The finding of the Book of the law marks an epoch in Josiah's life and in the nation—as it always does. Note Josiah's "tender heart" (2 Kings 22:19), and comp. Heb. 3:15. Why was the judgment against *the nation* irrevocable? (vs. 16-20). See Jer. 3:10. Note the time of Jeremiah's ministry, Jer. 1:2. Josiah's passover was distinguished (like Hezekiah's). (2 Chron. 35). J.'s death was a national calamity, and occasion of great mourning. J. disregarded what was really a warning from God. (2 Chron. 35:20-25).

FIFTEENTH DAY.—The last Kings and the captivity of Judah. 2 Kings 23:31—25; 2 Chron. 36. Jehoahaz followed Josiah—three months of evil reign. Jehoiakim (another son of Josiah, whose real name, Eliakim, was changed by Pharaoh-Neco) followed; eleven year's reign, likewise evil. In his days the Babylonian captivity began. (2 Kings 24:1-5. Comp. Dan. 1:1, 2) Jehoiachin follows: three months of evil reign. A second siege of Jerusalem and another deportation of the people. (2 Kings 24:10-16) Zedekiah (whose name Mattaniah was so changed by the king of Babylon), Jehoichin's *uncle*, another son of Josiah's, was left to rule as vassal-king. He reigned eleven years and did that which was evil; and finally, because contrary to Jeremiah's pleading, he rebelled against Babylon, there followed the last siege and destruction, of Jerusalem. The captivity was fulfilled according to God's threats and warnings to a disobedient and gainsaying people. Jeremiah's prophecy and his Lamentation, illumines this whole sad story from Josiah's days to the end.

THE "ABOMINATION OF DESOLATION."

(Continued from August.)

R. H. B.

THE NEW TESTAMENT LIGHT.

Does the New Testament searchlight illuminate this point, and reveal more clearly the ugly features of the "abomination of desolation"? We shall see. Let the reader turn to 2 Thess. 2— for we have not space to quote these passages in full. A survey of the first twelve verses shows the following certainties:

1. There will be a "Falling Away" (among professed Christians), and so marked and extensive as to be called "*The Falling Away.*"

2. Some one, here called "the Man of Sin," "the Son of Perdition," is to be revealed (openly manifested) in the course and sequel of the great "falling away." (V. 3).

3. This "man of sin" opposes and exalts himself "against all that is called God or that is worshipped." (This is a distinctive feature. John says the "Antichrist" denieth the Father and the Son." 1 John 2:22. It is not possible then, in view of this to think that the Pope of Rome fills out the description of the "man of sin," however much he may have approximated it).

4. He sits in the temple of God, and sets himself forth as God. (*He himself* is an "abomination" then, in the Bible sense. Is he "the abomination that maketh desolate"?) V. 4.

5. The apostle had instructed even the very young Christians at Thessalonica in these things. (Unlike many teachers of the present day, Paul must have considered it much worth the while for his converts). V. 5.

6. The proper season for this revealing of the man of sin was yet future. Something or some one was restraining the manifestation of the man of sin in order that he might not be revealed prematurely.

7. The "mystery of lawlessness" was, however, already working; and was only restricted within bounds now by some one, until the time when this restraining one shall be taken out of the way. V. 7.

8. Then this "man of sin," here called "the lawless one," shall be revealed. V. 8.

9. His coming will be in the energy of Satan, with all power and signs and wonders of falsehood. V. 9.

10. His deceptions and delusions will be especially effective "in them that perish" (1 Cor. 1:18; 2 Cor. 4:4) who have not received "the love of the truth that they might be saved," and is sent as a judgment of God upon all those who believed not the truth but had pleasure in unrighteousness. Vs. 10-12.

11. With this "man of sin" Jesus Christ will deal personally at His coming. V. 8.

A striking feature about this description is that, so far as it goes, it tallies absolutely with the Willful King in Daniel's proph-

ecy. Let the reader compare it with Dan. 11:36, 37; and also note Dan. 8:23-25.

REVELATION THIRTEEN.

There is yet a passage in the New Testament that must not be left out of consideration. In Rev. 13, and the supplementary passage in Rev. 17, appears upon the scene a *beast* which necessarily corresponds with the fourth beast of Daniel's prophecy (Dan. 7—which see.) Necessarily, I say, for, as John shows, this beast represents a world-power (Rev. 13:17)—the last world-power; and as Daniel has shown, there are but four such world powers to come; and after the fourth “the kingdom of this world” becomes “the kingdom of our Lord and his Christ.” Rev. 11:15. This beast is present at the coming of Christ, and the Lord deals with him in Person. (Rev. 19:11; 19, 20). The beast is not only the fourth beast of Daniel's prophecy (Dan. 7) but combines in himself (like the Image smitten by the Stone, Dan. 2) the features of all four (Rev. 13:2). It is the last world-power—Rome, revived in its final shape—the beast that once was, for a time went into abeyance, and comes back upon the scene to meet his final doom (Rev. 17:8). Again it is not possible to go into fuller discussion of these things, and I must again request the reader to read and compare Dan. 7 with Rev. 13.

A glance at Dan. 7 shows that the symbolism of the beasts varies in its interpretation: sometimes the beasts are the *kingdoms*; and, again, when the representative monarch is in view, the beast in question is *the king*. (Dan. 7:15, 23). The same is true in Rev. 13. The terrible beast there seen is also an *individual*, a *man* in whom the whole kingdom is headed up—a *superman* to whom Satan lends all his mighty power, and gives world-wide dominion. There is a second beast (Rev. 13:11) who makes it his business to procure homage to the great Beast—religious homage, divine worship. Already the peoples have begun to worship the great Beast, and through him Satan (even as Christians worship the Father through the Son), Rev. 13:3, 4, 8. But the second beast makes him an *Image*, and endows the image with supernatural powers. ((Vs. 12-15). This image is set up as the object of universal worship, and the worship is enforced upon pains of death. Here again we have *the abomination*—so distinguished above all, that it is justly *the abomination*. After his brief sway of three years and six months (a “time, times, and half a time,” Rev. 13:5; Dan. 7:25; 12:7) he meets his doom at the hands of the Son of God. (Rev. 19:19.) The terrible judgments that accompany and follow, mark the issue of “desolation.” This is “the abomination that maketh desolate.”

SUMMING UP.

1. Israel is back in their land just before the Lord's glorious coming; the Temple is rebuilt; its service resumed.
2. The last great world-power, Rome, in her final shape, flourishes.
3. The man in supreme rule exalts himself above all that is called God.

4. He sits in the temple (either in person, or his image installed there), setting himself forth as the object of worship. This is the "abomination of desolation."

5. When that thing occurs all believers in Jesus who are in and around Jerusalem are warned to flee instantly.

6. For then shall be unparalleled tribulation.

7. The glorious appearing follows *immediately* upon this tribulation. (Matt. 24:29).

8. The "lawless one," that wicked leader, meets his doom at the hands of Jesus at His coming.

The question that remains, how this agrees with the teaching that the Lord may come *at any time*, will be discussed later.

FALLEN ASLEEP.

Two righteous men from our ranks passed into the presence of Jesus July 28, 1917, and July 31, 1917 respectively.

Dr. R. H. Carter was born in Giles county, Tenn., Dec. 10, 1847, and was born again when about twenty years of age. I knew Bro. Carter for a full year and a half and learned to know of his goodness. In his love of the brethren he was tenderly affectioned.

Bro. Morgan H. Carter, a good preacher of the Gospel and deeply devoted to the Master, is Dr. Carter's son. Bro. Morgan H., is walking in the wisdom of the just by preaching the unsearchable riches of Christ. "A wise son maketh a glad father." Father Carter's face would light up with a radiance of joy when he would tell me about son's work in Georgia and the Southern field.

Bro. William Lee McQuigg was a man of meekness and quiet spirit. His delight was the Law of Jehovah. A sermon was never too long, nor a service too wearisome for him.

Bro. McQuigg is a monument of the saving grace of Jesus, who is able to save to the uttermost. He was patient in affliction, having been afflicted with creeping paralysis for more than a year and a half. God bless Bro. McQuigg's wife, our sister, who so tenderly nursed him through his illness, and may she find sweet comfort in knowing that "she hath done what she could," and that her beloved is now with Jesus, which is "very far better." Many a storm may rage and many a fierce battle may be waged, but naught can disturb their quiet rest. Sleep on, my brethren, until the time when they that are in the tombs shall hear His voice and come forth.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thess. 4:16, 17).

H. N. RUTHERFORD.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Has the church a mission? What is it? * * Sister Andrews is getting along much better since her operation for appendicitis. * * During the hot season, Bro. McCaleb was in the mountains where he distributed tracts and did personal work. * * Gifts for Bro. Jelley and his helpers have been light.

For May and June Bro. I. B. Bradley, of Dickson, Tenn., was able to forward Sister Andrews \$150. * * Bro. McHenry doesn't like to beg and he doesn't like a deficit. The brethren can relieve him in both points by liberal gifts *sent regularly*. * * Milk (goats, buffalo's or cows) sold in India this summer at four cents a quart, and one grade of sugar at seven cents a pound. * * God is given the credit for Bro. Martin's recovery in a letter from his wife. They have been studying the Hindustani language at Montpellier—above the clouds.

Bro. and Sister Armstrong-Hopkins, both of whom are past sixty—are not very strong. * * Gifts to send Sister Cypert to Japan have come in nicely. * * The writer has lately visited some Tennessee churches to help Bro. Vincent in "raising a meeting house" in Japan and has found a ready response. Further assistance on this good work needed at an early date. * * Bro. McHenry expects to move to a point nearer his work. * * Though his expenses have been very heavy, Bro. Martin is out of debt and Sister Martin says: "We are liking India better all the time." He can now make himself understood in the market when he wants to buy anything. * * "Allensville is up-to-date with \$55.00 per month" on Bro. McHenry's support. This is an exemplary church. * * Some funds to support native helpers with Bro. Martin, (at \$5 a month) are desired. * * There are prospects for some new missionaries to go to the distant field. * * Within three months, fourteen have been baptized at Yokote, Japan.

Why some new missionaries were going out: The "work is so grand and glorious, I don't want to be left out," said one. "There is nothing else that I dare do." "Because I feel that there I am placing my life, as Jesus placed His, where it will do the most good." Why some returned missionaries were going back to the field: "The need, the opportunity, and the love for the work call me." "Because I know the need, because I appreciate the opportunity, because I believe the gospel is the power of God unto salvation." "I believe I would want to go to India and take Christ there if there had been nothing in the Bible about it."

"The support available for missionary work is not to be measured by the material wealth of a people, but by the spirit which animates them."

THE DESTRUCTION OF THE WORLD POWERS.

If Dan. 2 refers to the establishment of the church on Pentecost, then we may as well abandon all further effort to understand the prophecies, either before or after they are fulfilled. There is absolutely no correspondence between Danil's prediction and the alleged fulfillment; and *one only* circumstance that lends any justification to the view that Dan. 2:44 foretells the setting up of the church. That only point is that the prophecy predicts that the kingdom of God was to be set up in the days of the Roman rule; and the church *was* established during the days of Rome. But, because the church was established in the days of Rome, and because Rome is now no more, men fly to the conclusion that therefore the prophecy of Dan. 2:44 must necessarily have been fulfilled on Pentecost. All the rest of Daniel's prophecy however unfitting, must be forced and tortured into compliance with that idea. This is a very short-sighted and arbitrary way of dealing with the Word of God, to which the Lord's sayings to the Sadducees applies: "Ye do err not knowing the scriptures."

But what about that difficulty? If this great event was to happen in the days of the Roman world-rule, and Rome has long since passed away, how can the prophecy, if it was not fulfilled then, be at all fulfilled now? The answer is, *Rome comes back*. Read Daniel 7. The four beasts there correspond to the four parts of the Image in Dan. 2. They represent the four world-powers. I say *the* four world-powers, for there will be just these four and no more: the fifth that succeeds them is the kingdom of God. Note especially the fourth beast—Rome, a beast resembling no known animal, having ten horns, and terrific in strength. This beast appears again in Revelation 13. It comes to its end at the hands of the Lord Jesus Christ, at His coming with all His saints. (Rev. 19:11, etc.) Then (as in Daniel) follows the reign of the saints over all the earth, the "kingdom of God." For it will be seen that the saints receive precisely the dominion which was taken away from the fourth beast, a rule world-wide, not up in heaven, but "*under the whole heaven*." (Dan. 7:26, 27).

But, someone may ask, how do we know that the beast of Rev. 13 is the same as the "fourth beast" of Dan. 7? This is absolutely certain. The beast of Rev. 13 is the same ten-horned beast seen in Dan. 7, and (like the Image in the hour of its destruction) combines in itself the characteristics of the three preceding world-powers described in Dan. 7. The beast of Rev. 13 is a universal world-power. Daniel predicts that there will be but four such world-powers. This one therefore in Rev. 13, cannot be another one. It is simply Rome, which for a time, is passed into abeyance, but shall be revived and return in new power. It is, as John expresses it, "the beast that was, and is not, and is yet to come." (Rev. 17:8). And with this beast—a confederacy of ten kingdoms under one iniquitous head—will the Lord Jesus deal personally in the day of His Coming. R. H. B.

THE SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 9, 1917.

THE BENEFITS OF TOTAL ABSTINENCE.

(Temperance Lesson.)

Golden Text: "Daniel purposed in his heart that he would not defile himself with the King's dainties, nor with the wine which he drank." Dan. 1:8.

Lesson Text:* Dan. 1:1-20. Memorize vs. 19, 20.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. 9 Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. 11 Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the youths, that eat of the king's dainties; and as thou seest, deal with thy servants. 14 So he hearkened unto them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. 16 So the steward took away their dainties, and the wine that they should drink, and gave them pulse. 17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. 18 And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. 19 And the king communed with them; and among them all was found none like

The Situation is explained in the Notes. Read that first

Verse 8. What definite and determined purpose did Daniel form in his heart? Was that due to any lack of respect for the king, or to lack of appreciation of the honor and privilege granted him? Why then would he not eat? (1. Because many of the king's meats could not be eaten by a faithful Jew, Deut. 14. 2. Because it was the custom of that day to offer the food to idols. (1 Cor. 10:19-22). Why would he have refused the king's wine? If Daniel had not had such deep conviction, could he not have found plausible excuses for eating and drinking whatever was set before him? But was he looking for excuses? Did he defy the king and the officers, or did he humbly and modestly make request?

Verse 9. Who now steps in for Daniel's help? Does God always do that? 2 Chron. 16:9. What was the first thing God did for him?

Verse 10. What were the fears of the prince of the eunuchs?

Verses 11-13. Did the refusal of the higher officer defeat Daniel's purpose? What proposition did he make to the under-officer, the "steward"?

Verse 14. Why did the steward run the risk and listen to them? See v. 9.

Verses 15, 16. How did the experiment turn out? How did these youths then gain their freedom to do God's will? When we are set to do God's will does He make a way for us?

Verse 17. Does the companionship of true souls make it easier for any one of them to do right? How did God endow these four? What especial gift did He bestow upon Daniel?

Verses 18-20. At the time of their presentation before the king, how did they pass the king's scrutiny and examination? How does the case of these young men illustrate the First Psalm? Is God able today to give fa-

Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. 20 And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all its realm

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NOTES ON LESSON 11.

THE SITUATION.

In Daniel we suddenly find ourselves removed from the midst of the Jewish nation and the old, familiar ground of Palestine. The captivity has set in. Jerusalem has been besieged and taken, and a preliminary and partial deportation of the people has taken place. With Dan. 1:1, 2, read 2 Kings 24:1-4; 2 Chron. 36:5-8. It will be seen that this was not the last and complete stage of the Captivity. A king (Jehoiachim) was left upon the throne of Judah to reign as vassal of Babylon, in the stead of Jehoiakim, who was carried captive. From among the captives who were brought into his land, the Babylonian King, after the customs of that age, selected certain youths of the best stock and qualification, to be educated and trained at his expense to be courtiers and to fill official positions. Among the number chosen was one Daniel, and three others of like spirit. To be fed from the King's table meant not only that they should get the best and finest of food, but it was also an honor and privilege. It was a delicate thing to refuse that without leaving an impression of contempt and insult.

DANIEL'S PURPOSE OF HEART.

The outstanding feature of Daniel's character was his ability to form a true purpose and to stick to it. Most people are like ships driven hither and thither by whatever wind or current they may chance to encounter; only a few steer by chart and compass to a definite goal. Daniel was one of the few. Any young man could do that by the grace of God. It is not the easiest way, but it is the only way that leads to life and power and usefulness.

How Daniel, had he been so minded, could have made excuses and drifted and compromised! What could a homeless, friendless boy, in a strange land, hope to accomplish by butting against the manners and customs of the foreign king's court? "When you are in Rome (as the world's wisdom says) you must do as Rome does." To do otherwise is to seem odd and peculiar, and in a case like Daniel's, to endanger one's prestige and career and even his life. It would have been far more prudent (from the world's viewpoint) not to have stressed such a small point under the circumstances. But the principles of the world are far from God.

TOTAL ABSTINENCE.

The bearing of this lesson on the matter of total abstinence from the use of intoxicants—and every other questionable and injurious indulgence—is evident. There are many young men whose conscience smites them and who in their hearts would prefer to do right, and the only reason they don't do it, and come out to take a stand for a clean, God-fearing life, is that they are too cowardly. They are afraid and ashamed to do right. What would their friends and associates say? But now and then some young Daniel braves all sneers and opposition with indifference, and purposes in his heart not to defile himself in any wise. God will not overlook such a man. 2 Chron. 16:9.

THE THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 16, 1917.

THE FIERY FURNACE.

Golden Text: "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2.

Lesson Text.* Dan. 3:1-30. Memorize verses 17, 18.

16. Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. 17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. 18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. 19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach and Abednego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. 20 And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. 21 Then these men were bound in their breeches, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace. 22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. 23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. 24 Then, Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. 26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and

Verse 16. For what were these three called to answer before the king? (see Notes). What did they mean by "we have no need to answer?" (See Notes).

Verses 17, 18. If God wanted to deliver them, what did they know He could do and would do? Were they certain that it would be God's will to save them out of this particular trouble? Did they even hint that God ought to deliver them? But what were they determined on, regardless of what came or went? (Comp. Job 13:15).

Verse 19. What shows that up to this point Nebuchadnezzar had been rather friendly toward them? What was his frame of mind now?

Verses 20-23. How did the king's blind rage go to extremes to make their example as terrible as possible? (vs. 19-22). What happened to the men who cast them into the furnace? Why did they rush so heedlessly near? And what is said of the three young Hebrews?

Verses 24, 25. What sensation came over Nebuchadnezzar very suddenly now? How many men had been thrown into the fire? How were they thrown in? But what did the king now see? What like was the aspect of the fourth one?

Verse 26. How did Nebuchadnezzar address the three men in the furnace? What led him to that conclusion? With what name did he feel compelled to honor their God now?

Verse 27. Who saw and examined the three who had come out of the furnace? What did they perceive? Has our God still such power to deliver? Since then He can deliver after such a fashion, why does He ever allow any of His faithful ones to suffer anything? Does the courage of faith which these three Hebrews possessed always result in miraculous victory and deliverance? Or is its reward sometimes in power to endure pain and death? See Heb. 11:32-38 for

said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abednego came forth out of the midst of the fire. 27 And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their breeches changed, nor had the smell of fire passed on them.

answer. Do you stand up sharply for God's will, even at the risk of life, or do you take the easier road of compromise? (Mat. 7:13, 14).

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NOTES ON LESSON 12.

BETWEEN THE LESSONS.

Between last Lord's day's lesson and this stands one of the most important chapters in the whole Bible—Dan. 2, treating on Nebuchadnezzar's dream and the Divine interpretation of it, given through Daniel. Read the chapter carefully: In the dream note: The Image stands complete before anything occurs. Then (1) A little Stone is cut out without hands from the mountain. (2) It smites the Image upon its feet and breaks them. (3) The Image falls and is broken into small fragments—like chaff. (4) The wind carries the fragments away and there is no place found for them. (5) Upon the cleared area the Stone becomes a mighty mountain and fills the whole earth. Answer these questions for yourself: Does it say that the Stone gradually wears away the Image? Does it say that the Stone permeates the Image with its "influence?" Does it say that the Stone by its growth crowds out the Image? Does it say that the Stone absorbs the Image? Such notions are commonly and currently taught. When the church was established, did it break the Roman Empire in pieces? Has the true church perceptibly grown? Will it fill the whole earth at the Coming of Christ? (Matt. 24:37-39). Will the church of God at the Lord's return, be larger than in its early years? (Luke 18:8; 2 Tim. 3:1, etc.) The event, then, of Dan. 2, does not refer to anything that has occurred in the past, neither on Pentecost nor at any time since. Its fulfilment lies in the future. (Read "Destruction of the World Powers," page 390).

WHY THE THREE HEBEWS WERE CALLED BEFORE THE KING.

Nebuchadnezzar had made a golden image and set it up in the plain of Dura, and commanded all his subjects to worship it. The three young Hebrews, Daniel's companions (Daniel himself seems to have been absent) refused to bow to the image, and were on that account called to answer before the king. Did they do right in refusing to obey the king in this matter? In all things which do not clash with God's revealed will concerning us, we must render obedience to the civil government (Rom. 13:1, etc.); but whenever the requirements of earthly authorities run counter to God's commandments, "we must obey God rather than men." What did the three young Jews mean when they said to Nebuchadnezzar, "We have no need to answer thee in this matter?" Note the Revised Version, margin. The idea was—"We are not distressed about having to answer to thee in this matter—our God stands with us in this thing. He can deliver us from the fiery furnace if He should so please; but in any case we shall not be untrue to Him."

THE RESULT OF THEIR FAITH.

In consequence of their brave stand for God, God had the opportunity of showing His love and power, and glorifying His Name. And that meant light and blessing to the many myriads of Babylon who saw and heard of God's wonderful doings and turned to Him in their day of visitation. The king's proclamation and decree extended the knowledge of the true God into all his kingdom.

THE FOURTH LORD'S DAY LESSON OF SEPTEMBER

Lesson 13.

September 23, 1917.

DANIEL IN THE LION'S DEN.

Golden Text: "The angel of Jehovah encampeth round about them that fear him, and delivereth them." Ps. 34:7.

Lesson Text:* Dan. 6:1-28. Memorize verses 22, 23.

10. And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. 11 Then these men assembled together, and found Daniel making petition and supplication before his God. 12 Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. 13 Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day. 14 Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him. 15 Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed. 16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. 17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. 18 Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him. 19 Then the king rose very early in the morning, and went in haste unto the den of lions. 20 And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? 21 Then said Daniel unto the king, O king, live forever. 22 My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. 23 Then was the king exceeding glad, and commanded that they should take Daniel up out of the den.

What was the purpose of this writing, and the motive back of it, will be seen in verses 1-9 of this chapter.

Verse 10. Did the knowledge that the bill had passed and become a law make any difference whatever in Daniel's course? Did he close his windows, and draw the blinds, and pray secretly? Why not? Why did he pray toward Jerusalem? (1 Kings 8: 48, 49).

Verses 11-15. In what respect was the Medo-Persian government more restricted and limited than Babylon's? Dan. 5:18, 19. Was the king able to go counter to the law he himself had made? Did he perceive the design these men had had in presenting the bill?

Verses 16, 17. Of what New Testament facts does this remind you?

Verse 18. How did the king show his distress?

Verses 19-22. Would the king's voice have been so lamentable if he had believed that God had preserved Daniel? But was Daniel safe? How had he been kept? Comp. Heb. 1:14.

Verse 23. Of what great New Testament fact do we find a type here?

Note how Prov. 11:8 is fulfilled in the sequel. Note further how through Daniel's fearless trust in God, God's name was magnified through all the world. Dan. 6:25-27.

THE FIFTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 14.

September 30, 1917.

THE GOODNESS AND SEVERITY OF GOD.

(Review.)

Golden Text: "Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness." Ps. 103:8.

Reading Lesson:* Dan. 9:3-19.

3. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sack-cloth and ashes. 4 And I prayed unto Jehovah my God, and made confession, and said, Oh, Lord, the great and dreadful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments, 5 we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thine ordinances; neither have we hearkened unto thy servants the prophets, that spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 14 Therefore hath Jehovah watched over the evil, and brought it upon us; for Jehovah our God is righteous in all his works which he doeth, and we have not obeyed his voice. 15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. 16 O Lord, according to all thy righteousness, let thine anger and thy wrath, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. 17 Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies' sake. 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name.

REVIEW OF THE QUARTER'S LESSONS.

Lesson 1. Isaiah's Call to Heroic Service. A good man in God's presence feels his utter sinfulness, is cleansed, offers himself, and is sent out.

Lesson 2. Ahaz, the Faithless King. A man who lived and acted as if God were not, and as if God's words were untrue.

Lesson 3. Hezekiah the Faithful King. A man to whom God was a reality, and God's word truths not to be despised.

Lesson 5. God's Gracious Invitation. What are the most precious verses in Isa. 55 to you?

Lesson 6. Manasseh's Sin and Repentance. Which illustrates the fact that there is one thing which God will never do: Ps. 51:17 and John 6:37.

Lesson 7. Josiah's Good Reign. Which shows that even in extreme youth a man may pursue a brave and powerful course on God's behalf.

Lesson 8. Finding the Book of the Law. What it means for God's Book to be lost; and what a difference when it is found again! There follows, Conviction, Repentance, Obedience.

Lesson 9. The Captivity of Judah. God keeps His threats as well as His promises.

Lesson 10. The Shepherd of Captive Israel. God never forsakes nor forgets His sheep, though human shepherds may. (John 10:27-30).

Lesson 11. The Benefits of Total Abstinence. The story of a youth who was every inch a man—and a man of God at that.

Lesson 12. The Fiery Furnace. "Live or die, sink or swim, survive or perish"—in what sense, and what words, did the three young Jews utter that sentiment?

Lesson 13. Daniel in the Lion's Den. Did Daniel know he would be delivered out of the den? Did he know that, whether or not, it would be well?

THE FIRST LORD'S DAY LESSON OF OCTOBER.

Lesson 1.

October 7, 1917.

PSALMS OF DELIVERANCE.

Golden Text: "They that sow in tears shall reap in joy." Ps. 126:5.

Lesson Text:* Ps. 85:1-13. (Read Ps. 85 and 126). Memorize Ps. 85:10, 11.

- 1 Jehovah, thou hast been favorable unto thy land;
Thou hast brought back the captivity of Jacob.
- 2 Thou hast forgiven the iniquity of thy people;
Thou hast covered all their sin.
- 3 Thou hast taken away all thy wrath; Selah
Thou hast turned thyself from the fierceness of thine anger.
- 4 Turn us, O God of our salvation,
And cause thine indignation toward us to cease.
- 5 Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
- 6 Wilt thou not quicken us again,
That thy people may rejoice in thee?
- 7 Show us thy lovingkindness, O Jehovah,
And grant us thy salvation.
- 8 I will hear what God Jehovah will speak;
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
- 9 Surely his salvation is nigh them that fear him,
That glory may dwell in our land.
- 10 Mercy and truth are met together;
Righteousness and peace have kissed each other.
- 11 Truth springeth out of the earth;
And righteousness hath looked down from heaven.
- 12 Yea, Jehovah will give that which is good;
And our land shall yield its increase.
- 13 Righteousness shall go before him,

Verse 1. Had this already occurred, or did the Psalmist only vividly foresee it? (Comp. vs. 3-7). Was the return from Babylon (Ezra and Nehemiah) the full fulfillment of all the glorious predictions concerning Israel's restoration? (See Notes). When this is fulfilled how does Israel feel over it? (Ps. 126:1, 2).

Verse 2. Can there be any restoration without repentance and forgiveness? Rom. 11:26, 27. Comp. Isa. 40:1, 2; Micah 7:18-20. Will God cleanse them in this manner some day? Ezek. 36:24-29.

Verse 3. Will God's anger against Israel be forever? (Isa. 54:7, 8.)

Verses 4, 5. Is the Psalmist still talking about those glorious days of restoration, or now of present circumstances? What must precede the cessation of God's indignation? 1 Kings 8:46-50. What will the day of Israel's reconciliation mean to the world? Rom. 11:12, 15. How does God turn us? Acts 3:26.

Verses 6, 7. Was this petition in accord with the word of promise? Was it immediately answered? Was it therefore lost? Luke 18:1-8.

Verse 8. What is God's good word to penitent, suppliant Israel? Is it so in our day? How does He speak peace to us—in strange, inward voices and impressions, or through His word? (Eph. 2:17, 18; Rom. 5:1). What is His warning to forgiven sinners? Cp. John 5:14).

Verse 9. To whom is His salvation nigh? From whom is it far removed? Ps. 119:155. How long has the glory been departed from the land of Israel? When will it be restored (according to this verse)?

Verse 10. In whom do we find mercy and truth, righteousness and peace combined? John 1:17; Rom. 3:23, 24,

And shall make his footsteps a way to walk in.

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26 last clause. In the death of Jesus is the ground on which God can deal mercifully without deviating in the least from truth and justice.

Verse 11. What is meant by "truth springeth out of the earth?" Isa.

11:9. From whence shall their righteousness be? Jer. 23:6; Isa. 54:17, last clause.

Verse 12. What will be the effect of this happy condition? Ps. 67:6; Zech. 8:11-13; Ezek. 34:25-30; Amos 9:13-15.

Verse 13. With the marginal reading the sense of this verse is that His righteousness will direct our way into His footsteps. It is a promise of guidance into the right way and of our ability to walk in it.

NOTES ON LESSON 1.

ISRAEL'S HAPPY FUTURE.

That the Psalmist and his people had not as yet received the promise of the glorious restoration, but had seen it by faith and greeted it from afar, is certain, from verses 4 to 6, in which he laments their present miserable estate. The return from Babylon was only a very incomplete and limited fulfillment of God's restoration-promises. A small remnant, and those almost exclusively of the captives of the kingdom of Judah, came back in the days of Ezra and Nehemiah; and their condition was pitiable. With great struggle and pain they built again the temple, then the city and the ancient walls. Samaria was never re-occupied. The land of Judah, and Galilee, was never again their own, nor had they again an autonomous government. Moreover they declined spiritually to such an extent that (as Malachi shows) only a remnant of the returned remnant were in their hearts true to God. All this is in such contrast to the glorious promises of Israel's restoration, that in no wise can these be regarded as fulfilled. Read carefully such passages as these: Isa. 11:11, 12; Jer. 30:3, 10; 31:3, 28; 32:37-42; Ezek. 34:36, 37; also Rom. 11:12, 15, 25-29. The psalm of this lesson celebrates the happy day of Israel's great restoration. It may well have been written after the return from Babylon, in thankfulness for that restoration, and in humble pleading for the promised greater restoration.

APPLICATION TO OURSELVES.

God's dealings with Israel, past, present, or future, reveal His character and ways. This lesson shows that God is a forgiving, restoring God. When any of His people who have wandered from Him return to Him with all their heart He forgives, and turns again their captivity, and His hand to bless them. For a time they may have to bear such chastisements as His love designs, but they will be mingled with many mercies and blessings; and the day is coming when even that needful discipline will be forgotten, and God shall wipe all tears from our eyes. Read here Micah 7:7-9, 18-20; Isa. 12. The God of Israel is our God also, and the Father of our Lord Jesus Christ "in whom we have our redemption through His blood, the forgiveness of our sins, according to the riches of His grace."

PSALM 126.

This lesson includes Psalm 126—another great restoration song, which celebrates in anticipation Israel's glorious day of deliverance. In that day would they be like men that dreamed—their happiness so great that they would hardly dare to believe it true. Their mouth would be filled with laughter, and their tongue with singing. The nations round about would recognize God's hand in Israel's blessing, and would acknowledge that Jehovah had indeed done great things for them. So hasten the day, O Lord, and turn again our captivity as streams in the South. What matter if now the tear-drops fall—the Lord's discipline and chastening brings glorious fruit. We sow the precious seed weeping, but there will be gladness in the golden harvest-time, and we shall come with rejoicing bringing our sheaves with us.

"For I know the thoughts I have to you-ward, saith the Lord: thoughts of peace and not of evil, to do you good at your latter end."

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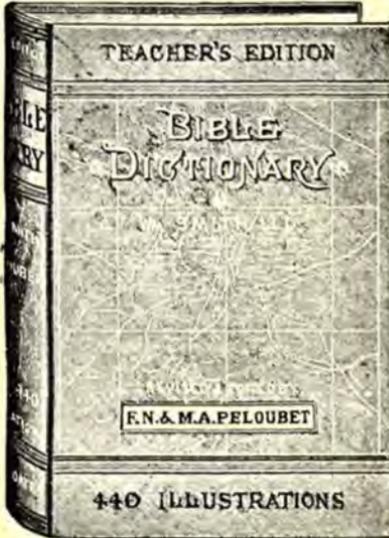
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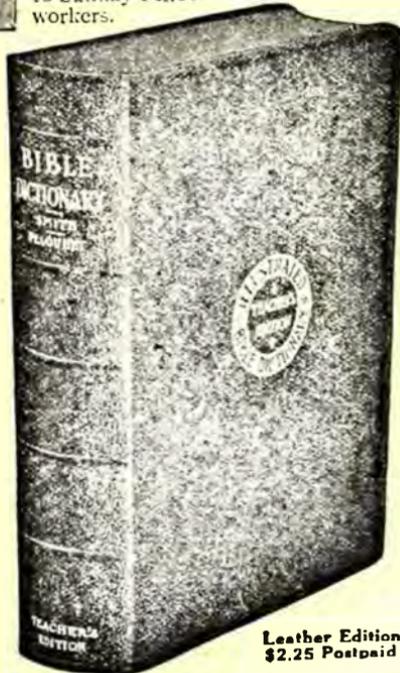
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