

WORD AND WORK

"I DO REPENT."

Because I knew not when my life was good,
And when there was a light upon my path,
But turned my soul perversely to the dark,
O Lord, I do repent.

Because I held upon my selfish road,
And left my brother wounded by the way,
And called ambition duty, and pressed on,
O Lord, I do repent.

Because I spent the strength Thou gavest me
In struggle which Thou never didst ordain,
And have but dregs of life to offer Thee,
O Lord, I do repent.

Because I was impatient, would not wait,
But thrust my impious hand across Thy threads,
And marred the pattern drawn out for my life,
O Lord, I do repent.

Because Thou hast borne with me all this while,
Hast smitten me with love until I weep,
Hast called me as a mother calls her child,
O Lord, I do repent.

—SARAH WILLIAMS.

THE BIBLE.

This Book contains: The mind of God, the state of man, the way of Salvation, the doom of Sinners, and the happiness of Believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of Hell disclosed. *Christ is its grand subject*; our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered for ever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

JAMES A. HARDING.

Others will tell more comprehensively the story of the life and work of this great man and greatly beloved who passed away on Sunday, May 28. There are yet those who knew him in his earlier labors as evangelist in the United States and in Canada, and can tell of his marvellous power and the rich fruit of his work, and who can write a full biography. I shall only speak of him at this time as I knew him, and of those things concerning him which in this hour come to my heart.

It was on a chill rainy day in the late fall of the year 1895 that I stood on Brother Harding's porch at the old Nashville Bible School on Spruce Street—homeless, friendless, penniless, but not quite hopeless of an opportunity to go through school. When I presented my mission and request, Brother Harding regretted very much, but there wasn't really any work to speak of by which a boy could earn his way, and such applications were many—"perhaps next year we can find an opening for you," he said. I turned and slowly walked away. Probably I looked crestfallen. He stood and looked after me. "You look to be wet," he said. "Yes," I answered. "How did you get wet?" "Coming in from the country in the rain." "Didn't your wagon have a top on it?" "I didn't come on a wagon," I replied. "I walked." "How far did you walk?" "About twenty-five miles." "You mean to say that you walked twenty-five miles through the rain to come here to school?" And he looked me over again. "I believe you *want* to go to school. Go back to the dormitory and tell Brother Dodd to show you a room. We'll get through some way."—I am sure he could not *see* how "we" would get through. But he didn't want to *see*. His heart was bigger than his pocket-book any day, and he felt he could afford to risk a thing or two, for there was the promise of God. Such was his FAITH, of which I shall presently have something more to say. Only these main-posts of Brother Harding's faith I would mention now: they were, 1. Never to make his needs known to mortal man. 2. Never to ask man for anything. 3. Never to borrow or to go in debt. 4. To spend and be spent for God's work, and to trust God for the outcome and for the supplies of each day's need. Some have thought that Brother Harding's principles were extreme; and some thought he erred here and there in applying them. But after all, it is by *fruit* that a man is known and the worth of his principles judged. If he had not so believed, I can vouch for one poor boy at least who would never humanly speaking, have had an opportunity. And he is but one of many who can bear the same testimony. Grant that the actual outlay of money I have repaid in full; but I have owed him a debt all these years that no silver or gold could pay, a debt that cannot be discharged, and that I would not want to be quit of, for ever: the debt of unending gratitude and love to a man who so represented the lovingkindness of God to me. And it is

for this love and gratitude's sake that I am now penning these lines to the memory of that great and good servant of God.

I must leave it again to the one, whoever he may be, who shall write J. A. Harding's biography to tell of his power as a preacher; or to set forth his ability, as a school-man, to fill his student's hearts with enthusiasm the gloomiest day that fell; or to speak of his loveableness as a man; or of his spell over his pupils to get the very best work done in his own classes (he taught the Bible, and of that chiefly the text itself rather than exegesis—which is excellent foundation; and some New Testament Greek); of his absolute fearlessness and devotion to right and principles. All these things another must record. But the lessons which he so deeply impressed on my heart and on the hearts of most if not all the students who were under his influence, I must mention. The first of these, already referred to, was *faith*: an outright, childlike, simple belief that God would do as He said—that the Lord will provide; that to those who seek first the Kingdom of God and His righteousness, all other things shall be added; that He careth for us. The practical results of this faith were seen in prayer (how free, how tender, how trustful, now childlike were Brother Harding's prayers! I hear him yet, pleading with God, and making all his requests known from a full heart)—liberality, sacrifice, independence of men, and earnest work and obedience. How powerful is this principle, and how powerfully it was taught—not in word only, but in the demonstration of daily example. For he lived it, and all knew. It qualified all his words and ways. The question of remuneration, for example, never affected his choice of places: all he wanted to know was, "Lord what wilt thou have me to do?" From that supreme principle he never to my knowledge wavered. How did it work? Was he able to take care of his family of seven children on this principle? Well, *rich* they were not (Brother Harding delighted in the fact that he was never worth \$300 above his household goods in all his life). But neither did they *want*. Only once, as he told it, "did we have nothing for dinner except potatoes—and it would not have hurt us to have done without that meal entirely." Even so good a man as David Lipscomb, though himself a man of self-sacrifice, was a bit dubious about that "faith theory" of Brother Harding's. "Ah," he said after Brother Harding was disabled from preaching—"the Lord took care of Brother Harding when he was able to preach; we'll see *now* whether it works." And for a short while it did seem as if it might go hard with him. Sister Pattie began keeping boarders. But that was only a short while. "In the Mount of Jehovah it shall be provided." For the latter years of his life God had provided for him loving hearts and hands to minister, and he was as well taken care of as if he had spent his days laying up treasures on the earth; and the treasure in heaven he had over and above. Brother Harding's trust was fully justified by the event of its outworking.

This lesson of faith was the outstanding feature of Brother Harding's life and teaching. The other prominent doctrines he inculcated were the actual, personal, indwelling of the Holy Spirit in the Christian—a teaching held in doubt by some; and the profit and blessing of the Word of God. He set more people to *reading the Bible*, I should think, than any other preacher; and he infused his own love and appreciation of the Word into those who came under his sway. He also preached often and earnestly on the hope of the Lord's return from heaven.

As I grow older I am better able, with the many others who shared in it, to estimate the privilege and blessing of having fallen into the hands of such a man as this in formative years. How different it might have been, and what a goodness of God it was that He raised up such a man and directed our way to him! His body and mind failed him, worn out too early by intense and excessive labor. But his work lives on and bears fruit abounding in thousands of lives; and his memory is enshrined in thousands of loving hearts. And there is no greater *earthly* reward even than that.

Upon his memory rest the benedictions of the many who through him were blessed. Even his affliction was a testimony to the Lord. He is buried in Bowling Green; near the resting place of Paul and David, two of his own boys. There lie his earthly remains, the while his spirit is with the Lord Jesus—all conflict and all trial passed, awaiting only the Day of Lord's Coming and the redemption of the body. Then we hope to meet again, among all the saints, that man who lived not for himself but for the Lord who loved him.

The way of Jesus Christ is not of the flesh neither of the world. The world hated Him because He testified that its works were evil, and because the Spirit of God and the spirit of the world are always at cross-purposes. And it hates Him yet, whatever the disguise, and it hates them that would live godly in Christ Jesus; and to be at friendship with the world is to be at enmity with God. (Jas. 4:4). It is not the faithful Christian's part to profess to find so much that is good in that which God has pronounced as unqualifiedly evil. (1 John 2:15-17; 5:19; Eph. 2:2). So evil is the world, "this present evil age," that Jesus considered it none too much to die in order that He might deliver us out of it. (Gal. 1:4). We are called to a life of separation, to a walk in fundamentally different principles, and to take up His reproach and suffering with Him "without the gate." What have we to do with the plans and aims of the god of this age? (1 Cor. 4:4). He may want to make the world a pleasant place to live in; but God's one purpose is to convict the world of sin, and to induce men to come out of it. The part we are to play while in the world (not of it) is clearly outlined to us. (Tit. 2:12-14; 1 Thess. 5:15).

WORDS IN SEASON.

R. H. B.

"THE COMING DOCTRINAL STORM."

Under this head the *Literary Digest* tells of a great perturbation in the religious atmosphere. A tocsin of alarm is sounded by certain editors who confess themselves terrified about the band of "religious Ku-Klux" they call "Fundamentalists," and who, they fear, will plunge the country into a frenzy of religious fanaticism, and whose central dogma seems to be the Second Coming of Christ. When, however, we find that this alarm is felt chiefly by Universalists, Unitarians, and "Liberals," and Destructive Critics, and such like religious radicals, our fears are greatly abated. In fact we are led to surmise that, seeing it is especially that class that is worried, there is probably something genuinely good in the work of those alleged fanatics. A man is known by his enemies as well as by his friends, and it is a commendation in itself to these "Fundamentalists," that all the modern infidels are solidly arraigned against them. Our assurance is further strengthened when it develops that the charges are nothing worse than that these Fundamentalists stand, in "benighted literalism," for the real fundamentals of the Christian faith: to wit, not only the Second Coming of Christ, but His supernatural birth; the "vicarious atonement," and the bodily resurrection of Christ; that "they accept the Bible as ultimate authority" (think of it!) and contend for a literal interpretation of the same. Dr. J. C. Massie, a reputed leader among these "Fundamentals" is quoted as follows:

"I know no Christ but the Christ of the Bible. Of His holy person seven essential facts are set forth therein. These are: His supernatural birth, His sinless life, His vicarious death, His bodily resurrection, His present indwelling of and lordship over the believer, and His triumphant return. All these I believe and preach, for this Christ still saves sinners like you and me."

This, according to the *Literary Digest*, is said to be "in a nutshell exactly what the Fundamentalists believe." And that is not half bad. If that sort of thing raises a "doctrinal storm" the fact is only a testimony to the doctrinal corruption of modern Christendom. And if the dreaded division they foresee in this should be caused, it is certain that all the New Theology advocates, all the Destructive Critics, all sorts and stripes of modern infidels, will without one exception be found on the one side of the line, and most (though alas, not all) who believe the Word of God, on the other. Such a sifting would not be wholly a misfortune. I note that certain of the great denominational papers (as quoted in the same article) though not endorsing every utterance of the Fundamentalist champions, are not distressed over this supposed menace, but rather rejoice a bit that God is raising up men who stand for Him and against the denials

of that modern infidelity which "is of a type exceeding that of Tom Paine and Bob Ingersoll." We gladly acknowledge the same sentiment.

A SADDER AND WISER APOSTLE.

Sir William Ramsey thinks it was a thoroughly disappointed man that came from Athens to Corinth. (Acts 18:1). To Sir William's opinion Paul had in his speech on Mars Hill, tried to meet the Athenians on their own ground, pitting his philosophy against theirs, the result being pure failure. So when humbled and humiliated he left Athens and came to Corinth, he resolved to pursue a wiser course there: he determined to know nothing among them, save Jesus Christ and Him crucified. (1 Cor. 2:2).

This is an instance of the scholarly piffle that is broadcasted from high places, and received and repeated by unthinking thousands, as though it were the dictum of infallible authority. Yet how foolish the notion! Did Paul go about experimenting what sort of doctrines would be most successful? And was that wonderful sermon on Mars Hill recorded at length in Acts 17, just one of Paul's blunders? Was it merely a piece of unauthorized, and foolish human twaddle? That is assuming a great deal. On what conception of apostolic inspiration could such an idea be based? "That only raises the question," replied one, "whether everything an apostle said was inspired." Perhaps not. Presumably in his every-day talk about matters of food, clothing, weather, business, secular affairs, he spoke as other men. But when he arose to teach the faith which is in Christ to perishing souls—if we may set that aside at our own pleasure and notion as uninspired there is an end to all apostolic authority. The sermon on Mars Hill is the word of God, not the word of man. As always and everywhere, the apostle met his hearers upon their own ground. And though he pointed out to them their misconceptions about the true God, ridiculous from even the standpoint of human reason, Paul did not "philosophize"; he declared and announced and testified and prophesied in the Holy Spirit, just as at Corinth and elsewhere.

Sir William Ramsay is reckoned as a scholar of highest rank, and of the conservative type. He started out unbelieving; but his careful researches on the spot, for first-hand information, convinced him of the entire trustworthiness of the New Testament books, especially Acts and the Epistles. He has performed a great service in putting to shame the pretentious scholarly ignorance which tried to discredit the New Testament. His testimony to the New Testament is extremely fine and valuable. Nevertheless he is not to be counted as an implicit believer in the inspired word, or as a safe teacher of Christian doctrine.

A STONE OF STUMBLING AND A ROCK OF OFFENSE..

"And blessed is he whosoever shall find no occasion of stumbling in me." These words of our Lord lead us to wonder how under any circumstances *He* could have been a stumbling-

block to anyone. Yet He clearly implies it. The prevalent impression that a perfectly good and loving character would receive instant recognition and win universal acceptance among men is a mistake. We have too good an opinion of human nature. It is assumed that the truth will appeal to every man; that pure goodness will conquer every heart; that perfect uprightness and love would sweep all opposition. Alas—so it ought to be, indeed; but it is far from being so. We have but little estimate of the sin-perverted nature of man. It is a sad fact that precisely the perfect goodness and loveliness of Christ arouses the extremest hate and enmity. He was in the world, and the world gave Him no recognition. He came unto His own, and they that were His own received Him not. Nor did they stop merely at turning a cold shoulder: they cast Him out and crucified Him. "Away with Him!" Yet He was the one perfectly true and good Man that ever walked on the earth. Moreover they had had full opportunity to observe His life. "If I had not done among them the works which none other did," said the Lord Jesus, "they had not had sin; but now have they both seen and hated both me and my Father." (John 15:24). "We like your Christ," said an unbeliever to a Christian, "but we don't like His followers so well. Perhaps if you Christians would live as your Master we would be more willing to accept Him." There is a good deal of such specious talk current in the world, and many an unbeliever has tried to justify himself by it, as though it were certain that in the presence of a truly Christlike life he would instantly turn to Christ. And, of course, Christians have a responsibility in this matter: they ought indeed represent their Lord faithfully before the world. But does anyone imagine that the more Christlike a life the readier the acceptance it would find in the world? The Lord Himself was here once:—did that bring the world to its knees? "Marvel not brethren if the world hateth you," writes John to the Christians. (1 John 3:13). It would be strange if the world did not hate us, for it hated our Lord before us. The rejection of our Lord was not due to a peculiar local condition in Palestine, 1900 years ago—it is the natural and universal attitude of fallen humanity toward the spotless holiness of God. But to him who will bow to His love and goodness; and who "shall find no occasion of stumbling" in Him, belongs the blessing pronounced by our Lord.

OCCASIONS OF STUMBLING IN HIM.

There were a number of things that made our Savior distasteful to the people of His time. There was His lowliness. He was from Nazareth—and could any good come out of that ill-reputed village? He was poor: He had not where to lay His head. He was without human prestige—the ecclesiastical lords at Jerusalem did not endorse Him. The Pharisees—the strict, orthodox party—spoke of Him as of one possessed of a demon, or in league with Beelzebub. He was spoken of as a "Samaritan," as "that deceiver." Then there was His teaching—so

strange and extraordinary, delivered with unwonted authority. His claims for Himself were such as to revolt the heart of the faithful Jew—He made Himself equal with God. His demands on His disciples were sweeping and severe, yet He freely associated with the fallen—"the friend of publicans and sinners." Surely there was much to stumble at in our Lord for those who were ready or sought occasion to stumble. But for honest, simple souls there was also ground sufficient and to spare, upon which they could receive Him. And to as many as received Him, to them gave He the right to become children of God, even to them that believe on His Name. (John 1:12).

But one would wonder what sort of reception the Lord Jesus would find today, if again He would come unto His own in the guise of His humiliation, despised and rejected of men? How many church-doors or pulpits would be open to Him? How many would be willing to share His reproach and go forth with Him without the gate, bearing His cross? Some, no doubt. But would most, or many of His professed followers? How they shun the shame of the cross; how they seek for prestige among men; how the professed church dresses up before the world and bids for its regard and friendship! Would they not be ashamed of Him—nay, *are* they not ashamed of Him in the midst of this evil generation? Do they not even stumble at the poor, simple souls who love Him and implicitly believe Him? But blessed is he whosoever shall find no occasion of stumbling in Him—who are wholly pleased and satisfied with Him as He is and with all His ways, who believe in Him, who follow Him and who love His appearing.

CHRIST OR A DOCTRINE.

What a difference between the man who is converted to a line of doctrine and the man who is converted to Christ! The one says, "What is our doctrine? What do our folks preach?" The other says, "Lord, what wilt *Thou* have me to do?" The one lives within the limits of the doctrinal conceptions (which are always more or less mingled with misconceptions) which represent his belief. The other follows the living Lord whithersoever He goeth—always open-hearted and open-eyed, ready to find and learn all the truth of God's word. With him it is always and only "Speak Lord, Thy servant heareth." The one has no desire nor patience for anything but the standard doctrine of the religious communion and brotherhood with which he stands identified. In that he thinks to possess all things necessary to life and godliness. He wants nothing else, will hear to nothing else. Whatever is not included in the line of doctrine to which he has been converted, is, to his notion, not worth the knowing or seriously considering. But to the man converted to Christ every word of Christ's is precious, and he goes on from truth to truth, growing and increasing in the knowledge of Him. His path is as the dawning light that shineth more and more unto the perfect day. The other, however, is bound and stunted by the confining limi-

tations of a human creed—whether written or unwritten, whether formal or informal, it matters not; and beyond that he dare not or will not know anything. In sum—the one is a doctrinal partisan, the other a Christian. It makes that much difference. My brother, have you merely subscribed yourself to a certain line of doctrine, or have you accepted in loving, whole-hearted submission *Jesus as Lord?*

THE NEED OF BIBLE KNOWLEDGE.

“The church’s greatest need” says a writer in the *Sunday School Times*, “is Bible knowledge. The church’s surest remedy for restlessness, indifference, and infamous rationalism, dishonesty, and hypocrisy, is Bible study. . . . The need of the church today is incessant, intense, universal, honest, conscientious, prayerful daily study of God’s infallible Word by the whole church in a Bible class. Such a course would save the children, destroy the rationalists, lead the unsaved to Christ, and restore to the church her lost zeal and the joy of His salvation.”

If these words are true—and true they are beyond all dispute—all the mystery of the church’s miserable condition is solved. The average Christian’s ignorance of the Bible is wonderful; and his indifference toward the One Book, the source of all his faith and spiritual light, is amazing. There is comparatively little first-hand study and knowledge of the Bible. There is yet a deal of thrashing out of arguments in places; of discussing of positions, of talk about this and that man’s views, of attacks and replies; but nowhere enough of real, open-hearted, personal, first-hand Bible study and true Bible knowledge. What wonder that in some places the “Cause” shows signs of drying up. Beyond the round of the few arguments and controversial dogmas which are called “first principles” and which, in the eyes of some, constitute “The Gospel” in sum and toto, it is often that they get but little else from preachers. And when brethren think that in these elementary teachings, true though they may be as far as they go, they possess *The Truth*—the Truth of God, so high and deep and wide, so vast and manifold!—and cease (or never begin) that independent earnest seeking for all that God has revealed in His Word—what wonder that they should be but bitter sectarians, or carnal partisans or dry, starved legalists! Even when they do “study” their Bibles, it is but to find those “points” and arguments, or “answers” to this or that. What wonder then if the church dies of inanition, or is rent by animosities and puerile disputes! The remedy is in true Bible study.

Of all people on earth those who take their position as simple New Testament Christians should study the Bible, and should have a knowledge of it—not only of facts and figures, statements and events, but in its inward spiritual meaning and lessons. For the *whole* word of God is par excellence the simple Christian’s heritage. It is *all* his, to have and to hold, to believe and to keep. In this lies his hope of spiritual life and growth.

In this is his edification and salvation. In this will lie the real difference between a true Christian and a sectarian.

A BAD SUBSTITUTE.

Where there is no feeding upon the word of God, "pep" and "hustle," "boost" and "boast," must be substituted to preserve the semblance of spiritual life. Some folks think that if a church is a "live wire," she is alive. If crowds and money and prestige can be got; if patronage and numbers and the notice of the world can be had, and they can make a fair show in the flesh, they think themselves on the high road of ecclesiastical success. It is the true Sardis situation: "I know thy works that thou hast a name that thou livest and thou art dead." (Rev. 3:1). Be assured—however great a display can be made by other means, no church can really *live*, nor truly *grow*, except it be fed on the word of God, all of the word, and that continually. Nor can any individual Christian maintain faith, hope, love, joy, zeal, power, except he feed upon the Word, with prayer and meditation. This law is inexorable in the spiritual life as is that of the necessity of physical nourishment to the health and growth of a child. Sermons that present God's word and lead on to a study of God's word; Bible-classes; personal and private reading and study of God's word—only this can truly build up, sustain life, and protect us from the myriad evils of our day.

POWERLESS PRAYER.

Just as truly as there is prevailing prayer, so truly is there powerless prayer. We beg of all to honestly and sincerely study the following suggestions:

1. Insincere prayer is powerless prayer (see Matt. 6:5-7). Formality and hypocrisy are hateful to the Lord. To pray to be seen and heard of men, is mere empty babbling.
2. To pray when we should act is powerless prayer (see Exod. 14:15; Josh. 7:7-10). God never does for us what He wants us to do; He will help us to do what He wants us to do, if we let Him. But prayer can never be a substitute for action.
3. To pray with carnal motives and desires is powerless prayer (see James 4:2, 3). To pray for something for the sake of self-gratification or self-advancement is to pray amiss. God does not answer selfish prayers.
4. To set aside the Divine will when we pray is powerless prayer (see 1 Sam. 8:9-18). If we would have God hear us when we speak to Him in prayer, we must hear Him when He speaks to us in His Word (see John 15:7.)
5. To doubt God when we pray is powerless prayer (see James 1:6, 7).
6. To pray with sin in the heart and life is powerless prayer (see Ps. 66:18; Job 27:8, 9; Prov. 15:29). There can be no fellowship with God when there is sin. Sin hinders prayer.
7. To pray with wrong family relations is powerless prayer (see 1 Peter 3:7).

—Selected.

THE BIBLE CLASSES AT PORTLAND AVE. CHURCH.

Those of us who are in position to know the truth concerning the Bible Classes of the Portland Avenue Church of Christ conducted by Bro. Boll desire to call attention to them for this coming winter. No one can preach the gospel of the Lord Jesus Christ without a knowledge of the Word of God, and there never was a time when the need of preaching of "the Word of the Cross" was greater. The importance of the message places great responsibilities upon the messenger, and he must be impressed with the seriousness and importance of it. The preaching of the Gospel is God's means of saving the world, and the purpose of these classes is to impress the students with this "wonderful story of love" that they may tell of its merits in a forcible way. God's matchless love, his great mercy, and grace, as manifested in his unselfish and loving gift of his only Son, are held out as incentives for a full and complete surrender to Him "as servants of righteousness." These classes are always so full of inspiration, zeal, earnestness, and spiritual food that every student is made to rejoice in the possibilities and blessings of service in the Master's vineyard.

Besides the daily Bible Classes in the Old and New Testaments there are very fine opportunities offered in doing personal work, visiting and caring for the sick, conducting cottage prayer meetings, doing mission work, and preaching. These things give opportunities of development in the lines absolutely necessary for the ministers. The students are also given opportunity to take outside work at the University of Louisville and the Baptist Seminary tuition free to the theological students.

The dormitory is open to all who want a good home with the best of associates and influence. It is run on the club plan at actual cost. It isn't a rooming nor boarding house, but a Home to be loved and enjoyed.

We are so glad to announce also that arrangements are being made for girls. There were three here last year, and we hope this was a beginning of greater things for the girls. Rooms will either be furnished or board obtained for all girls at reasonable costs so as to make their expenses as low as possible. Those boys or girls desiring to come who are not able to bear all their expenses should write for information.

One of the best and greatest blessings of these classes is the godly influence of and the association with a live congregation of people who really love the Lord. "By their fruits ye shall know them." Not only are they willing to work for the Lord here in Louisville, but they believe "all nations" to be their territory. Consider this work for next year. One session will prove the worth of it to you. Write now for a room.

In His Name,

J. M. HOTTLE.

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

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NEWS AND NOTES.

At last report, the Hardeman-Pullias meeting in Ryman Auditorium, Nashville, in which the Nashville congregations have joined and combined their efforts, had resulted in 159 additions. "Great crowds, great singing," is the report. We rejoice with the Nashville brethren.

The Shawnee Church, Louisville, began a meeting May 7. Wm. Greenaway did the preaching.

R. G. Schell, of Canada, and Miss Bernice Howard, of Texas, have been good enough to furnish the cost of sending 25 "Great Songs" to Africa.

Brother and Sister Janes are now in Louisville, after their strenuous journey through the oriental mission fields.

From Unity, Maine: "We are praying that just the right man may be sent here for a meeting in August. We are still rejoicing over last year's great meeting. Remember us in prayer."—Mrs. Everett G. Wing.

What a wonderful array of scriptures D. M. Pantou—that able English writer—has given in last month's article on "Marriage and the Woman Movement." If you have not read it, turn back and read one of the finest things ever penned by an uninspired man.

From E. L. Jorgenson, Toronto, Canada: "The home church, (Highlands, in Louisville) reports seven additions for April and May—almost one a week—and the attendance and interest have held up wonderfully well all through our absence. There is evidently no 'one-man pastor system.' We have had a delightful ministry with the Bathurst Street Church here, and

delightful visits and meetings with the other congregations of the city as well. We leave June 5—after the “June Mass Meeting”—and Brother G. A. Klingman comes on June 16.

Wyatt Roush, of Topeka, Kansas, writes that Brother Wilkerson of Springfield, Mo., is conducting a meeting in that city. Eighty copies “Great Songs of the Church” were ordered for the meeting.

H. L. Olmstead’s meeting at Portland Ave., Louisville, closed suddenly on account of the serious illness of his little boy. But God had mercy and spared the lad. Quoting Brother Boll, “Olmstead preached a magnificent sermon on ‘Signs of the Times,’ and ten came forward.”

Will those who want our Bible-class Literature-cards, Quarterlies, “Little Learners,” picture-rolls, etc., for the quarter beginning July 1, please let us know *now*? Often orders come too late to be filled.

From Greenville, S. C.: “The work here is about as usual. We have had no additions for five Sundays, but we keep moving on and doing something. We usually have twice as many children as adults in the meetings, and sometimes adults who are prospective members.” G. F. Gibbs.

The Word and Work Lesson Quarterly costs less than half the usual price—5c each. Ask for a free sample, compare with others, and see if it is not the very best at *any* price.

Brother and Sister O. D. Bixler have passed the three-year mile-post in Japan last February. They are now laboring at Ibara Ken, Naka Gun, Shiōda Mura. “We need a woman here to do a woman’s work among the people,” writes Brother Bixler; “Pray for, and send us, such a worker.”

From Forest Hill, La.: “Eleven baptized at Glenmora this year. Some splendid material in this new congregation—meet for the Master’s use. Other points are making aggressive campaigns. Those acquainted with saw-mill towns and lumber camps which are under the control of one man know something of Western Louisiana problems. The peculiarity of the situation can only inadequately be explained. The financial need is not fully understood, and the spiritual dearth and gross irreverence of God almost beggars description. Pray for this section. Pray for us. Pray for the Lord to send laborers into the vineyard.” A. K. Ramsey.

We can supply Matthew Henry’s commentary on the whole Bible, \$17.50. Six large volumes, just off the Revell Press.

The Editor held a short meeting at Gallatin, Tenn., and another at Chattanooga. In both places the blessing of the Lord attended his labors. In Gallatin 13 were baptized and several restored; in Chattanooga there were 10 baptisms. In both places the attendance and interest were splendid, and much good was done through the preaching of the Word of God.

WORSHIP OR PERFORMANCE?

STANFORD CHAMBERS.

Modern churches have turned worship into mere performance and consequently their attendants are spectators rather than worshippers. God seeks worship. He "seeketh such to worship him as worship Him in spirit and in truth." It is not by divine authority that the gospel is put on stage exhibition or that the church is prostituted to the amusement of unspiritual and unworshipful minds. The true bride of Christ is not occupied in pastime, sitting down to eat and drink and rising up to play, nor is she on dress parade.

It is refreshing to note some move toward the apostolic way by representative men of religious bodies that have catered much to the popular demand, turning the house of God into vaudeville or lecture and sacred concert hall instead of rejoicing and praising God in it as a "house of prayer for all nations." On the service of song an editorial in *The Christian* has this to say:

"Serious complaints have recently been made in one or two Church papers concerning the paucity of the song service in many churches. Choirs still reign supreme, and it is alleged that they set the pace for the congregation which cannot follow it. One musical leader went so far as to say that the "tyranny of the choirs" is the reason for the abstinence from churches of many men and women. This may or may not be. Certain it is that congregations do respond to a service of song in which they themselves can take the fullest part. The experiment at Westminster Abbey is one prominent proof of this. Now that the tide toward church attendance is turning, this matter of the service of song is one that demands more attention than it has yet received. A precentor who will make it his business to teach men and women the holy art of praising God with the spirit and understanding also, may do as much good as the preacher."

Howard Crosby once wrote: "There is nothing so degrading to the church and so destructive of its godliness as this attempt to vie with the world in popular amusements. Infinitely better is it to worship in a barn than in an edifice erected through theatrical shows and musical entertainments. A small, pure church is better than a large, smirched one. . . . Let us, for Christ's sake, have a pure gospel in a pure church, even if it be through trial and persecution. "Be ye clean that bear the vessels of the Lord.'"

Strong and to the point and worthy of wide publication are the words of John McNeil:

"Music for a man who needs Almighty God—what a pitiful remedy! And is not that what the church of God is saying today? The masses—the squirming, wretched, howling masses—fiddle to them, oh fiddle to them! Cast out the devil with the fiddle! Well if he can be cast out with the fiddle, I am taking a wrong plan. . . . You talk about curing earthquakes with pills, it is very much the same as curing Saul's trouble by getting a man who was skillful with his hands upon the harp. If the organ is going to do it, it was an awful mistake for Christ to have gone to the cross. That was the blunder of all time—the crucifixion was not needed if music and organs and choir can cast out the evil spirit from a man. Yes, grant that you feel it,—and I feel it—those inexpressible shivers that go all through us when there is splendid musical crash of well trained and well balanced choirs. But tell

me, you people, you emotional people, and I am one of you, what good does it do in the end? How does it leave you afterwards? It leaves the heart as wicked as ever. David's harp! Oh man and woman, turn from all physicians who would heal your wounds slightly. . . . Your wound is no slight wound, your wound is desperate, your wound is deadly. Nothing will cure thy heart but the almighty grace of the Lord Jesus Christ, through the word and truth of His Gospel."

The apostle exhorts, "Let us have grace whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire." Are you a spectator or a worshipper? Which?

THE FIRST EPISTLE TO THE CORINTHIANS.

J. EDWARD BOYD.

Foreword: It is not at all our purpose to attempt an elaborate exposition of this interesting and profitable epistle. If it is permitted us to point out and perhaps emphasize some of the principal teachings found therein, we shall be content. There are many difficulties in the book—difficulties which will probably continue to baffle commentators until we "know fully as also we are fully known." But these difficulties, however incapable we may be of finding a satisfactory solution of them, need not deter us from meditating upon the plain and profitable lessons which abound in the epistle. Such is the chief aim of these papers.

THE CORINTHIAN CHURCH.

Into the city of Corinth, whose people are said to have surpassed those of all other cities of that day in licentiousness, came the great missionary to the Gentiles. He came with a determination "not to know anything among them, save Jesus Christ and Him crucified." As was his custom, he presented his message first to the Jews; and as was their custom, they rejected it. To them it was a stumbling block. "When they opposed themselves and blasphemed," Paul emphatically declared his intention to go unto the Gentiles. Soon after, he received the comforting assurance of the Lord that He was with him; and he was encouraged to speak boldly, "for," said Jesus, "I have much people in this city."

For a year and six months he labored there. His simple message was effectual. Many believed and were baptized. This is the message that should be proclaimed in our modern Corinth. There is no indication that it contained any program for political reform or social improvement. It appears that Paul made no effort to get laws passed to abolish the evils of the time. The burden of his theme was "*Jesus Christ and Him crucified.*" He proclaimed the gospel of the Christ who "died for our sins according to the scriptures; and that He was buried; and that He hath been raised the third day according to the scriptures." To the Greeks this was foolishness, as to the Jews it was a stumbling block; but to the saved it is the power of God. The great need is Christ; without Him, all else is vain.

This had occurred during what is known as Paul's second missionary journey. Later, in the course of his third, very likely during his stay at Ephesus, this letter was written. It is addressed unto "the Church of God which is at Corinth." These people, then, he clearly recognizes as a "Church of God." They were sanctified in Christ Jesus. They were called saints. They were enriched in all utterance and all knowledge. They had been blessed with an abundance of spiritual gifts. They possessed that which many lack today—a correct attitude toward the second coming of the Lord Jesus Christ. They had been called into the fellowship of the Son. The Spirit of God dwelt in them. They had been bought with a price; they were the Lord's. From this description one might think that the Corinthian Church was all that could be expected or desired. But it is one thing to be sanctified, set apart to the Lord's service; it is another thing to actually devote one's powers wholly to that service. It is one thing to be a saint, but another to live a saintly life. It is one thing to be a child, but an altogether different thing to be humble, submissive, and obedient as a child should be. One may have great spiritual blessings from God and use these blessings wrongfully.

Such was the situation at Corinth. The condition of the Church was deplorable. For notwithstanding their high calling in Christ Jesus and their many privileges and blessings, they had sunk into a very low spiritual state. A number of evils had been permitted to grow up among them. There were contentions among them, an indication that they were carnal rather than spiritual. In their membership was a man living in sin with his father's wife; the church had become deeply involved in the matter, for they were "puffed up, and did not rather mourn, that he that had done this deed might be taken away from among them." Some had engaged in the shameful practice of going to law with one another, and that before the unbelievers. It seems, too, that some were not wholly free from idolatry; that they were disposed to take part in the idolatrous feasts. Even at the Lord's table they had such disorder that it was not possible to eat the Lord's Super properly. A great deal of confusion existed because of pride and envy concerning the various spiritual gifts, and because of their misuse of them. In addition to all this, some were propagating a very serious doctrinal error, denying that there is a resurrection of the dead.

Viewing the Corinthian Church from this angle, one might be inclined to think the situation was altogether hopeless. But not so thought Paul. Recognizing them as "washed, sanctified, and justified in the name of the Lord Jesus Christ, and in the Spirit of our God," he could appeal to them to live accordingly. Knowing that within them dwelt the Spirit of God, he was able to base upon this fact a strong appeal to make their lives clean. That they were not their own, but had been bought with a price could be urged as a strong reason for glorifying God in the body.

So, instead of giving up in despair and dismissing the case as incurable, the Apostle makes an earnest effort to set things right. For this effort, and for the very practical and valuable epistle which resulted from it, we should be profoundly grateful.

CHRISTIANITY AND WAR.

R. H. B.

A very unusual article of the title, "Heathen Nations Hold up the Mirror to Christianity," was sent out from the headquarters of the "Federal Council of Churches" in Washington, D. C. Its writer is the well-known Fred B. Smith, of whom a prefacing note speaks as follows:

Mr. Smith, Chairman of Commission on Councils of the Church (State and Local, of the Federal Council of Churches) a well known business man, church leader and Y. M. C. A. speaker, is making a trip around the world in behalf of international friendship and good-will under the auspices of the World Alliance for International Friendship Through the Churches and the Federal Council of the Churches of Christ in America. He has made several trips around the world, so the report which he presents of the view of Christianity held in the Far East at this time is of deep significance. This article was written in Bombay, India.

What the heathen nations of the Far East think and say about Christianity may be seen at a glance in his following summary:

Christianity is a warlike, bloodthirsty religion.

Christianity is hypocritical, for it teaches peace and practices war.

Christianity must be freed from the spirit of nationalism, which makes it the trusty servant of the war lords.

From 1914 to 1918 the churches in Russia, Germany, France, Great Britain and the United States were simply war agents.

Of course it is not Christianity that is in question here—only the doings of a more or less corrupt Christendom; which is quite a different thing.

But here is the article itself:

Is Christianity a warring, bloodthirsty religion?

To the average Western Christian such a query seems perfectly absurd, ridiculous, and unworthy of serious consideration. But to one just finishing three months in the Far East as a messenger of world peace and an advocate of the Christian religion as the fundamental doctrine in producing it, this question seems very real; indeed, it comes with such force that it seems to be about the most important one before the human race.

If an ordinary man who had never heard of Christianity should read the descriptions being written and spoken of this faith by the people of the Orient and then follow the same method concerning the claims for it being made by the disciples of the Occident, he would never suspect that it was the same religion.

Before leaving New York I received a perfectly splendid letter from a great Indian Christian, extending an early assurance of welcome to his country, but giving this strange counsel: "I would strongly advise you not to use the word 'Christianity' in speaking in India. It is here regarded as the name of a Western religion which has failed. You can preach Christ, but you cannot preach Christianity."

Another noble native minister immediately after my second public ad-

dress in India took me aside and said, "You must know that all the educated people in this country look upon Western Christianity as a warring, blood-spilling religion." Another translated a part of an article in a prominent paper in which the writer associated Mohammedanism and Christianity as being kindred faiths but gave the Moslems the advantage of sincerity in that they freely advocated the sword while the Christians talked and professed peace while they were waging the worst wars in all history.

I could multiply these illustrations from China and Japan, although a little less severe in the latter. The Hindus, the Mohammedans, and the Buddhists are filling the Far East with descriptions of Western Christianity as a blood-thirsty, war-loving and promoting organization. Only one of those blind to history and events can flippantly say they have no foundation for their arguments.

At this point Mr. Smith turns to vindicate "Christianity" in some slight measure:

As against this Eastern conception, I have a glad memory of how deep is the desire for peace, brotherhood, and a world of friendliness upon the part of those true Western Christians I know so well. I remember the great interest being manifested in the World Alliance for International Friendship through the Churches. Now I have just received the Bulletin of the Federal Council of the Churches of Christ in America and the report of the meeting of the Executive Committee at Chicago in December, 1921, filled with zeal for a warless world. I read with thanksgiving the "Message to the Churches" calling for the investment of every energy to make "good-will" abound. I am made conscious of the reality of the fact that this Federal Council, representing 20,000,000 Christians, is making "international justice and good-will" its most conspicuous responsibility. I have been reading some British religious periodicals and they are filled with the hope of no return of war.

But now he returns to the contrast between the East's and the West's conception of things:

The East says: "Christianity, a cannonball, a submarine and a gas bomb are synonymous."

The West says: "Christ is the Prince of Peace and the Christian Church is the instrument to make that doctrine effective throughout the world." However implicit may be this belief, the cold fact is that thus far it has not produced that result even in nations where it has held a preponderance of the people. Singing hymns, saying prayers, and passing peace resolutions do not remove this impression.

In view of this tragedy in the history of the Church and the human race the one commanding necessity for the leaders of Christianity in the nations where this faith prevails is to so reassert the cardinal doctrine which the angels sang at the birth of Jesus, viz.: "Peace on earth, good will to all men," that the organized church shall in reality be put upon a peace basis. In this hour nothing else matters much.

New church edifices, more preachers, more money, more members, and even more foreign missionaries, are quite indifferent topics. A better definition of Christ is needed. If all the professing Christians in the West in 1914 had been upon the "Friends" basis the war would not have occurred and the Far East would not be scoffing at the Christian Church.

This sentence is almost an exact quotation from a conversation with a Buddhist priest in Japan: "The Church must be freed from a spirit of nationalism which makes it the trusted servant of the war lords when they shout 'patriotism' as a disguise for more war to advance their political schemes." The platforms of Christian churches from 1914 to 1918 in Russia, Germany, France, Great Britain and United States, were to a very large degree simply war agents. I look back upon things I heard in Christian pulpits and words personally uttered concerning that war and much of it seems a hideous nightmare. Small wonder that the non-Christian leaders have branded ours as a warring religion.

This peace ideal must be made real, true, genuine, in the Christian

Churches. It is the supreme duty. If it fails more and worse wars are coming. The stage setting is perfect for more outbreaks. However, the Gospel of Christ is a brotherhood doctrine and the Christian Church is the only organization with world contacts which make possible a common binder for preserving peace. Let the prophets tell how strong is to be the pure Christian Church of the future and the possibilities of concord or war among men can be certainly known.

If the Church fails to take a new leadership in behalf of peace if it fails to remove the sting of this war interpretation we may as well banish our hopes of winning the world to Christ for many, many generations. The Orient will not accept a warlike religion and millions of people at home will turn aside to other philosophies. Already the Socialists are sending broadcast literature which proclaims them as the world peace leaders. I believe the Great War has set back by many years what might have been the progress of Christianity in China and India. One of the native Christians already referred to said to me "About, ten years ago it looked as though Christ was rapidly to become the central hope of India, but that has gone now."

The writer is more a Christian than ever in previous life and expects to be a more intense advocate of the Christian Church than hitherto. But the life itself and the church as the instrument must be more like the Sermon upon the Mount than other recent years have manifested. Many things remain to be done by the church but one thing it must do viz.: Proclaim and follow the New Testament teaching of peace and brotherhood, or eventually it won't have anything to do.

* * * * *

We have given this article in full, for we think it truly remarkable and noteworthy. During the recent war the "churches" were indeed highly effective war-agencies. Tens of thousands of pulpits throughout the land resounded with the call to arms. War was not only condoned and justified but was set forth as a Christian duty. Not only men of the type of Billy Sunday who cried himself hoarse hurling maledictions at Hun and Kaiser and who announced that his tabernacle was to be a recruiting-station, (but also such as the gentle-hearted Gipsy Smith lifted up eloquent voice to urge men on into the carnage (his government, well understanding the value and power of the man for war purposes)—and numberless preachers, pastors, evangelists, etc., high and low, some reservedly, some in more rancorous style, began to preach the necessity of bloodshed and the Christian duty of whole-hearted participation therein. Those who urged the "Sermon on the Mount" to the contrary, and stood for the conviction that Christians must not engage in carnal warfare came in for a full share of scorn and suspicion. And the poor "conscientious objectors"—despite the fact that the government had given order to respect their consciences, and provisions were made to give them choice of non-combatant service—what contempt and mental suffering (and in cases even physical suffering) did they have to endure for their conscience's sake! And now, the fever of war having abated, as Christendom looks more calmly over the situation they find that the heathen afar off have somehow got the impression that "Christianity is a *blood-thirsty religion!*" Fred B. Smith, who, if my memory fails me not, was one of the foremost war-speakers dur-

ing the war—now comes to see that there was something radically wrong about it all. Doubtless he is as loyal to the government now as he ever was—and as a man should be—but it is coming home to him personally, at least, and may we hope, to the Federal Council of Churches and the “20,000,000 Christians” back of it, that a Christian engaged in war is a living misrepresentation of his Lord, the Prince of Peace. Even the Socialists, Mr. Smith must admit, did better than professed Christianity, and are taking the palm of peace-advocacy from the hands to which by right it should belong. Will this growing conviction be strong enough to stand the stress of, say—*the next war?*

Yet, gratified though we must be with the change of heart betokened by this article, we must take some exception to it. As the former war-attitude was wrong, so is this peace-attitude. Mr. Smith represents that large contingent of Christendom who think that the church should control the affairs of the world, formulate its policies, shape its course and principles, and improve all its conditions and relations. This is their idea of “the Kingdom of God.” By such means it is hoped that the world may soon be won to Christ. He thinks it is the church’s concern to “take a new leadership in behalf of peace,” and to “make the doctrine effective throughout the world.” But in all this he is misled. The *true* church will never exert such a power, nor was it ever so intended. The reformation of the world does not come within the scope of the church’s design; her one concern is the regeneration of individuals through the presentation of the simple gospel. While Mr. Smith and his “Federal Council of Churches” think to turn the world into the Kingdom of God, God is engaged through His true church in calling men out of a world which is surely and swiftly hastening on to its foretold doom. “Let the prophets tell,” says Mr. Smith, “how strong is to be the pure Christian Church of the future, and the possibility of concord or war among men can be certainly known.” The prophets have told; and their voices join with the Lord and His apostles, declaring that wars and disasters shall not cease, but rather be multiplied in the last days; and that the Lord returning will not find a “strong” church when He comes. Conditions will be very much as in the days of Noah and of Lot, and the last days will be grievous from a moral and religious viewpoint. (2 Tim. 3).

As for the “pure church”—she never has had nor will have much prestige and worldly power. She possesses nothing imposing in the world’s eyes. (1 Cor. 1:25f). She shares with her Lord in His rejection and in the enmity of the world. (John 15: 18, 19; Jas. 4:4). She goes forth with Him without the gate, sharing His reproach. But the false church: corrupt worldly Christendom, the *Harlot* (true opposite of the Bride) will ride the world-power, the Beast, for a while. (Rev. 17:3, 16). Let Mr. Smith take good heed lest his “Federal Council of Churches” have such a development as that.

II. TIM. 3:15, 16, REVISED VERSION.

The American Standard Revised Version of the Bible from which almost all the quotations in the WORD AND WORK, as also our Lord's Day Lesson Text are taken, is by far the very best translation in common use. The common, "Authorized," or "King James Version," published in 1611 has indeed served long and well, and its excellencies are many. But it also has many defects and deficiencies. Its language also has become too antiquated for common use and understanding. Moreover, we have more ancient manuscripts, and through research and discovery in that line, are in possession of a purer original Greek text than the translators of the "King James" translators could command. The present and rising generation does well to bring the excellent American Standard Revised into general use, as is more and more the case.

Nevertheless the American Revised has a *few* glaring defects—so few however, that they are easily marked and remembered. One of the worst ones is in the rendering of 2 Tim. 3:15, 16—"And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus, Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

There was no reason, so far as most of us can judge, why the term "sacred writings" should be used, and the term "holy scriptures" of the Old Version should have been discarded. Thousands know what "the holy scriptures" are, to whom "sacred writings" would not be nearly so clear. The relative clause following is not restrictive, and should be separated from its antecedent by a comma. Moreover there is neither rhyme nor reason for saying in verse 16: "Every scripture inspired of God is also profitable, etc." When the word "scripture" is used in the New Testament, it is never in the wide sense of just "anything written," but always and only in the specific sense of the authoritative writings of the Old Testament (and a few times of the New). As it stands in the A. R. V., the rendering of 2 Tim. 3:15, 16 seems almost like a thrust at the full inspiration of the Bible. It was certainly not meant so by the translators; but the wording they give it is unfortunate. The following good extract from Wm. Evans (The Book of Books) is worthy of special attention:

"The Revised Version translation of 2 Tim. 3:16 is grievously erroneous and unsafe. The reader might infer from it that there is some Scripture that is not inspired.

"1. If Paul had said, "All Scripture that is divinely inspired is also profitable, etc.," he would virtually have said, "There is *some* Scripture, *some* part of the Bible, that is **not profitable, etc.**, and therefore is not inspired." This is what the spirit of rationalism wants, namely to make human reason the test and judge and measure of what is inspired and what is not. One man says such and such a verse is not profitable to him, another says such and such a verse is not profitable to him; a third says such and such is not profitable to him. The result is that no Bible is left.

"2. Is it possible that anyone need be told the flat and sapless tautology that all divinely-inspired Scripture is also profitable? Paul dealt in no such meaningless phrases. The word translated also does not mean also here. It means **and**. Its position in the sentence shows this.

"3. Again, the Revised rendering is shown to be openly false because the revisers refused to render the same Greek construction elsewhere in the same way, which convicts them of error.

"In Hebrews 4:13 we have: 'All things are naked and laid open before the eyes of Him with whom we have to do.' The form and construction are identical with those of 2 Tim. 3:16. Were we, however, to translate this passage as the Revisers translated the passage in Timothy, it would read: 'All naked things are also open to the eyes of Him with whom we have to do.' All naked things are also open things! All uncovered things are also exposed things! There is no also in the case.

"Again, 1 Tim. 4:4: 'Every creature of God is good and nothing is to be rejected.' According to the principles the revisers adopted in rendering 2 Tim. 3:16, this passage would read: "Every good creature of God is also nothing to be rejected."

"The Greek language has no such meaningless syntax. The place of the verb is,—which must be supplied,—is directly before the word 'inspired,' and not after it.

"The great rationalistic scholar, DeWette, confessed candidly that the rendering the revisers here adopted cannot be defended. In his German version of the text, he gave the sense thus: 'Every sacred writing, i. e., of the canonical Scriptures, is inspired of God and is useful for doctrine, etc.' Moberly and Wordsworth, Trench, and others of the Revision committee, disclaimed any responsibility for the rendering. Dean Burgon pronounced it 'the most astonishing as well as calamitous literary blunder of the age.' It was condemned by Dr. Tregelles, the only man ever pensioned by the British government for scholarship.

"In accordance with this weight of testimony, therefore, we hold to the rendering of the Authorized Version, and claim that all Scripture is equally and fully inspired of God."

It should be added however, that the American Revised Version puts the right rendering of verse 16 in the margin.

H. T. BAKER.

Brother Baker was a good man, a humble, earnest, true servant of God, an elder of the beloved little congregation at Celtic (near Sherman, Tex.) It was a sad announcement that was brought to the little church as, on a Lord's day, early in the year, they were gathered together for worship, the word came that on that morning Brother Baker had been gored to death in his pasture. None but those who know how great a love binds those good people together in the Lord, can appreciate their sorrow and their feeling of bereavement. Brother Baker came to a sudden and (to us) untimely end. And yet we hold this confidence in the goodness and wisdom of the heavenly Father that if he so permitted it to be, even that was for a blessing. For with Him all things work together for good to them that love God, who are the called according to His purpose (Rom. 8:28). Our hearts go out in tender sympathy to his devoted family in their bereavement. But Brother Baker's simple, humble life of faith in Christ Jesus assures us of his share in the blessed hope that remains to the people of God.

R. H. B.

HARPER COLLEGE.

Harper College is now in its seventh year. The school has grown very rapidly during these years, both in numbers and in recognition. Seven years ago the enrollment was forty or fifty. This year we have enrolled over three hundred students. Not only is our High School accredited, but the state of Kansas has placed her stamp of approval upon us as a Junior College. Our High School graduates receive the regular Normal Training Certificates. Our college students who take the required education receive the Three Year State Certificates upon presentation of their credits to the State Board of Education.

Of course, our influence grows as our numbers and recognition grow. Those who have been in the school for several years, say that we have the best student body this school has ever had. We rejoice at our growth in this particular, especially when we reflect upon the good these students will do in their various home communities.

Our "Aim of Education" is to develop boys and girls into efficient Christians, into faithful servants of God. The existence of Harper College cannot be justified if this is not our aim. Why should brethren burden themselves with the support of such a school if this is not our aim? May we ever be faithful in our work toward the realization of this aim. G. A. O'NEAL.

APOSTOLIC TRIBULATIONS AND ENCOURAGEMENTS.

Jesus passed on (from the theme of Fruitbearing, John 15) to speak of apostolic tribulations. The transition was natural; for all great actors in God's cause, whose fruit remains, are sure to be more or less men of sorrow. To be hated and evil entreated is one of the penalties of spiritual power; or, to put it differently, one of the privileges Christ confers on His "friends."

Hatred is very hard to bear, and the desire to escape it is one main cause of unfaithfulness and unfruitfulness. Good men shape their conduct so as to keep out of trouble, and through excess of cowardly prudence degenerate into spiritual nonentities. It was of the first importance that the apostles of the Christian faith should not become impotent through this cause. For this reason Jesus introduces the subject of tribulation here. He would fortify His disciples for the endurance of sufferings, by speaking of them beforehand. "These things," saith He, "have I spoken unto you that ye should not be scandalized"—that is, be taken by surprise when the time of trouble came.

—A. B. Bruce in *"The Training of the Twelve."*

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ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Let not the church forget her mission in the world. ** It is none to our credit to allow worthy home missionaries to lack for support.

A Cree Indian preached some in Winnipeg, Canada, and two Indians have been immersed. ** The South African field is large enough to need more workers from our number. ** A farewell dinner was given the Bixlers before they left Tokyo for their new work in Nagasawa and surrounding territory where there are numerous disciples greatly in need of further instruction and confirmation. ** In answer to the question why Mohammedanism in West Africa was spreading so much more rapidly than Christianity, Sir William Macgregor said: "Every Mohammedan regards himself as a missionary; the majority of Christians think its another man's work."

Mrs. Janes and the writer had value added to their visit in Jerusalem by being shown some interesting places of great antiquity by an experienced missionary who is working among the Jews. ** It is understood that Bro. H. A. Rogers, of Carman, Manitoba, is in need of assistance in carrying on important work in Canada. ** Bro. A. C. Watters, who has done fine service for British churches of Christ, has returned on furlough from his post at Dudhi in India where a valuable property and work were taken over some years ago from the London Missionary Society. All or nearly all the old members have been immersed and they are being taught to work for God and not depend too much upon the missionary.

Sister Lillie D. Cypert will soon be due in the states. She should receive a warm welcome and ample opportunity to meet the disciples at home. * The Highland Church, Louisville, continues to support Bro. and Sister Harry Fox, and to provide through other co-operating congregations for the maintenance of Bro. and Sister Herman Fox. Sister O. D. Bixler also went out from this congregation. ** A missionary who has spent 35 years in Africa says that "American women are not as modest in their dress as the cannibal women." ** If we become cramped for cash, let us not begin economizing by reducing our gifts to God. ** M. C. Cayce reports 150 baptized, 12 received who had been baptized, 35 restored and 3 congregations in new places as one year's work besides starting up an assembly where work had previously been done. [Since receiving this the sad word of the sudden death of this faithful and true man of God has reached us—R. H. B.]

"I had one of the most hopeful experiences I've enjoyed for a long time," writes Harry Fox as he tells of his dealings with a

Japanese who first heard of Christianity about ten years ago, and has been an inquirer more or less for five years. He certainly is hungering after God and wants to become a Christian. He even called in his clerk several times to hear about the gospel." ** We have had a deeply interesting letter from the mission we visited in the interior of South China stating that robbers had taken charge of the river and closed it to navigation for two months during which time no mail came up. The work is prosperous and the workers are intensely devoted. Their story would make valuable reading.

IN THE STATE OF IBARAKI, JAPAN.

O. D. BIXLER.

Missionary work was begun in the county of Naka, Shioda Mura Township, 100 miles from Tokyo, by C. G. Vincent and Y. Hiratsuka some eight years ago. This work resulted in perhaps twenty-five or thirty conversions, but soon after the work was begun Brother Vincent returned to America, and from lack of workers to care for it, the work suffered great loss. The village of Kita Shiogo of this township had at one time seventy-three believers in God, but at this time, of that number there are only three or four faithful enough to meet for worship on Lord's Day.

Besides Kita Shiogo in this township there is this village of Nagasawa and also Osada. This latter is the home of our young evangelist, Bro. Ebzine, who is working at present under the instruction of Bro. McCaleb.

Nagasawa is the home of our tried and faithful Bro. Y. Hiratsuka. It is largely through his efforts that any work has ever been done in this section. Though he has lived in Tokyo for twenty years, the people of this village respect him very highly. In searching for a location in this vicinity the disposition of the people towards Christianity (thus having come about by Bro. H's influence) was a factor in the choosing of this location. Another factor was that it is in reach of both the old work and the new. Some might call it a strategic point. Anyway, it suits us very well. It is short of what we had hoped for in that it is not in an entirely new field, but we are so close to the new that we feel satisfied. The place is strictly ideal in that it is right out among the farmers of Japan. Perhaps of the many missionaries in Japan we are the only ones truly in the country among the common people where our daily lives as well as our words will count so much. For this opportunity we thank God and all of you who made it possible. The prospects are bright at present, there having been already one baptism. We came on Feb. 17, 1922.

A woman worker is needed to work in the homes of this community. Who will say, "Here am I?"

Shioda Mura, Naka Gun, Ibaraki Ken, Japan, April 4, 1922.

FOREST VALE MISSION, AFRICA.

Funds Forwarded May 15, 1922.

Brought forward from April, 72c; Miss Margaret Ehresman, \$2.50; Anonymous, Denton, Tex., \$1; Earl M. Hodson, \$5; Mrs. P. H. Hill, 50c; Wm. J. Campbell, \$5; Mrs. Geo. Price, 25c; Sams Creek Church, Tennessee, \$2.23; Lacy Chapel, Okla., \$5.50; Amarillo brethren, \$11; Mission Study Class, Amarillo, \$3; Lubbock Young People, \$2. Forwarded, \$38; Carried forward, 70c. Total, \$38.70.

Sand Creek Church, \$1.92; Anonymous, Denton, \$1; Miss Margaret Ehresman, \$10; Mrs. Geo. Price, 25c; Sams Creek Church, \$1.50; Mrs. P. H. Hill, 50c; Oxford, Florida, Bible Classes, \$3.55; Amarillo Mission Study Class, \$3; Gus Thomas, \$5; G. P. Zimpelmann, \$1; Lubbock Mission Class, \$2; Cordell, Oklahoma, \$40; Lacy Chapel, Oklahoma, \$5; Forwarded to Forest Vale Mission \$74. Carried forward to May, 72c.

1409 A Jackson, Amarillo, Texas.

F. B. SHEPHERD,

BOOK REVIEW.

PERPLEXING PASSAGES IN THE FOUR GOSPELS. Comment from Many Commentators Covering all Difficult Statements. Keith L. Brooks. Published by the Bible Institute, Los Angeles, Calif. (205 pages, paper, 50c.)

This is a very useful and desirable little volume. It is a compilation of the best comments obtainable on the difficult passages in the four gospels. As suggested in the Foreword, thousands of Bible students who do not have access to a large reference library, need just such a book as this. Avoiding all commentators of questionable faith, the compiler "endeavored to select the explanations that seemed most simple and natural, and in cases where more than one explanation might reasonably be admitted we have quoted the various views."

While we could not endorse every single comment offered, the comments and explanations collated here are on the whole good and valuable, and worthy of thought and study. We can recommend this little book. I will be found very helpful in the study of the International Sunday School Lessons, which, in the last quarter of 1922, will be in the Gospels. R. H. B.

With the need so appalling; with the teaching so plain; with the brethren so willing; with the joy so much and the consequences so inexpressibly great, we should feel much ashamed not to move forward in a larger and more becoming manner with the Lord's work known as missionary. If our leaders, or even so many of them as one military company, would push this matter for twelve months the results would be gloriously manifest, but don't wait for a leader to push *you*. Become a leader and stir others.

FIRST LORD'S DAY LESSON OF JUNE.

Lesson 10.

June 4, 1922.

JEHOIAKIM TRIES TO DESTROY GOD'S WORD.

Golden Text: The word of our God shall stand forever.—Isa. 40:8.**Lesson Text:** Jer. 36:4-8, 20-24, 32.

4 Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him, upon a roll of a book. 5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of Jehovah: 6 therefore go thou, and read in the roll, which thou hast written from my mouth, the words of Jehovah in the ears of the people in Jehovah's house upon the fast-day; and also thou shalt read them in the ears of all Judah that come out of their cities. 7 It may be they will present their supplication before Jehovah, and will return every one from his evil way; for great is the anger and the wrath that Jehovah hath pronounced against this people. 8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of Jehovah in Jehovah's house.

20 And they went in to the king into the court; but they had laid up the roll in the chamber of Elishama the scribe; and they told all the words in the ears of the king. 21 So the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king. 22 Now the king was sitting in the winter-house in the ninth month: and there was a fire in the brazier burning before him. 23 And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brazier. 24 And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. 32 Then took Jeremiah another roll, and gave it to

Verse 4. When did Jeremiah call Baruch? (Jer. 36:1-3). See Notes. Whose words did Baruch write? (vs. 17, 18). Had God given Jeremiah the very "words"? (Comp. John 17:8; 1 Cor. 2:13). How many of these words did Baruch write? What does this teach as to the Divine inspiration of the Scriptures? (2 Tim. 3:16).

Verses 5, 6. When God's spokesman is personally hindered, is there yet a way to get the message before the people? How was it done here? Is the Word bound because the messenger is bound? (2 Tim. 2:9). Is it our duty to give the word of God the greatest possible publicity?

Verse 7. What good result can the Word accomplish? Does it always and necessarily accomplish that result? Yet what must be done? (Ezek. 2:7). Why was the message so urgent? Is it equally urgent today? What results when people turn from their evil way?

Verse 8. Was it a brave and faithful service Baruch rendered? Can we do likewise?

On the intervening verses (9-19) see Notes.

Verses 20, 21. Who went into the king? (The princes who had heard the message and were alarmed; see Notes). What did they tell the king? Did the king seem interested? How did he get the whole message?

Verses 22, 23. What did the king do when a few pages had been read? What did he mean by this action? Did that hurt the word of God any? Whom only did it hurt? Can men destroy the word of God with knives and fires? (See Golden Text.)

Verse 24. What did God specially observe and record about the attitude of those present? How does God regard such people? (1 Sam. 2:30). How does He regard those who respect His word? (Isa. 66:2). Was there none of these men that cared? (Verse 25).

On verses 25-31 see Notes.

Verse 32. What was the simple out-

Baruch the scribe, the son of Ne- come of the king's destructive attack
 riah, who wrote therein from the upon the word of God?
 mouth of Jeremiah all the words of
 the book which Jehoiakim king of Judah had burned in the fire; and there
 were added besides unto them many like words.

NOTES ON LESSON 10.

HOW THE ROLL CAME TO BE WRITTEN.

In the fourth year of King Jehoiakim, Jeremiah being in prison (or in some way deprived of his liberty) the Lord ordered him to write all his prophecy in a book: "It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin." (It is at this point our printed lesson begins). We see here one need and reason of the permanent record, "the Scriptures," through which the utterances of God's inspired servants were made available for all who could not hear the living voice of the prophets. One purpose of that abiding record was to move sinful men to repentance; and God's object in that was to make it possible for Him to forgive—which thing He was always ready to do. (Ps. 86:5). For He is not willing that any should perish.

THE INTERVENING VERSES (9-19).

These verses (omitted from the printed lesson) tell how one Micaiah was aroused by hearing the word read, and carried the report to certain prominent men and the princes. The princes then sent for Baruch and his roll, who came and read it all in their hearing. When they had heard all the words "they turned in fear one toward another, and said unto Baruch, We will surely tell the king of all these words. Before going in to the king, however, they were wise enough to order Baruch to hide himself and Jeremiah. Jehovah led them to a place of hiding where the king could not find them. (v. 26).

TEACHING POINTS.

1. What is the need of the written Word of God?
2. What is the purpose of the written word? (2 Tim. 3:14-17. Also John 20:31).
3. The authority of the written word. (Matt. 4:4, 7, 10).
4. Modern attempts to cut to pieces and destroy the word of God.
5. A man's attitude toward the word determines God's attitude toward him.
6. Our obligation to give the word of God the greatest publicity.
7. The purpose of the proclaiming of the word.

SECOND LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 11, 1922.

JEREMIAH CAST INTO PRISON.

Golden Text: Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah.—Jer. 1:8.

Lesson Text: Jer. 38:4-13.

4. Then the princes said unto the king, Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. 5 And Zede-

Verse 4. Who demanded Jeremiah's death this time? Had they not been his friends and defenders on a former occasion? (Jer. 26:8, 16). Is it safe to put one's trust in princes? (Ps. 146:3-5). But on whom could Jeremiah always rely? (Isa. 26:4). What had God promised him? (Golden Text). On what grounds did the

diah the king said, Behold, he is in your hand; for the king is not he that can do anything against you. 6 Then took they Jeremiah, and cast him into the dungeon of Malchijah the king's son, that was in the court of the guard; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; and Jeremiah sank in the mire. 7 Now when Ebed-melech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the dungeon (the king then sitting in the gate of Benjamin), 8 Ebed-melech went forth out of the king's house, and spake to the king, saying, 9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die in the place where he is, because of the famine; for there is no more bread in the city. 10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. 11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence rags and worn-out garments, and let them down by cords into the dungeon to Jeremiah. 12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these rags and worn-out garments under thine armholes under the cords. And Jeremiah did so. 13 So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

princes demand Jeremiah's death? Why did they think him guilty of "disloyal utterances"? (Jer. 38:1-3). What right had Jeremiah to say such things? What would have been far best for those princes?

Verse 5. Who was Zedekiah? (Notes). Was he really against Jeremiah? (37: 16-21). Was he a strong man, or prone to yield to pressure?

Verse 6. What did they do then with Jeremiah? Comp. Ps. 69:1, 2, 14, 15.

Verses 7-9. Whom did God now raise up for Jeremiah's help? What was he—by race?—in rank and station? Can God use the lowliest as well as the great? (Ps. 8:2). To whom did Ebed-melech make his plea for Jeremiah? What bold stand did this poor, but honorable, servant take regarding the action of the princes?

Verse 10. What shows again the weak and wavering character of the king? Does God make providential use of the faults of men as well as of their virtues?

Verses 11-13. How was Jeremiah rescued out of the dungeon? If by his faithfulness to God he got into the dungeon, by whose faithfulness did he get out? Where was Jeremiah henceforth kept? How did God reward Ebed-melech? (Jer. 39:16-18). How did God regard his daring endeavor to save Jeremiah? Jer. 39:18. What, then, is it to put one's trust in Jehovah?

NOTES ON LESSON 11.

ZEDEKIAH.

After the death of Josiah, Judah's last good king, the nation's decline was swift. Jehoahaz, Josiah's son, reigned only 3 months, and was deposed and imprisoned by Pharaoh-Necoh king of Egypt, who also made Eliakim, another son of Josiah's king over Judah, changing his name to Jehoiakim. The latter reigned eleven years, and was succeeded by his son, Jehoiachin (also called Jeconiah, and Coniah) who reigned only 3 months and was carried away captive into Babylon. The king of Babylon made Mattaniah, Jehoiachin's uncle, another son of Josiah's, king, changing his name to Zedekiah. This is the Zedekiah of the present lesson—a weak, half-hearted, vacillating fellow, who after eleven years of reign was carried away into Babylon in the final overthrow of Jerusalem and Judah.

TEACHING POINTS.

1. The earthly reward of faithfulness. Cp. 2 Tim. 3:12. God's reward, Matt. 5:12. Comp. Luke 6:26. What was the optimistic message of the false prophets? Jer. 8:11. Who listens to them? 1 John 4:5.

2. The Golden Text. Compare also Jer. 1:17-19. Was that a guarantee that no trials and sufferings should befall Jeremiah? What was it the guarantee of?

3. Man's extremity, God's opportunity. Illustrated in the case of Jeremiah. Look up the references to Ps. 69.

4. Ebed-melech, the colored bondservant; a man of faith and courage. His recognition and reward from Jehovah.

5. Zedekiah, the feeble, wavering, vacillating, treacherous king.

6. Would Jeremiah be considered a "pessimist" today? Would his prophecies be regarded as "disloyal utterances" among us, in war-times? What justification of his speeches?

7. Jeremiah foreshadowing Christ.

THIRD LORD'S DAY LESSON OF JUNE.

Lesson 12.

June 18, 1922.

THE DOWNFALL OF JUDAH.

Golden Text: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Lesson Text: 2 Kings 25:1-12..

1 And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about. 2 So the city was besieged unto the eleventh year of king Zedekiah. 3 On the ninth day of the fourth month the famine was sore in the city, so that there was no bread for the people of the land. 4 Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city round about); and the king went by the way of the Arabah. 5 But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him. 6 Then they took the king of Babylon to Riblah; and they gave judgment upon him. 7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon. 8 Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem. 9 And he burnt the house of Jehovah, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire. 10 And all the army of the Chaldeans, that were

Verses 1, 2. Recall the downfall of the kingdom of Israel, 1 Kings 17. Now about 150 years later, the same befalls Judah. Why did this come to pass? Had God often warned them of it? Who was God's instrument in executing this sentence of God upon Judah? Was Nebuchadnezzar aware that he was but a tool in God's hand? (Cp. Isa. 10:5-7). How long did he besiege the city?

Verses 3, 4. What did they try to do? Why did they make this desperate attempt?

Verse 5. Was the attempt at escape successful? Who had told Zedekiah it would not be? (Jer. 34:2, 3).

Verses 6, 7. What was done to the king? Who judged him in person? Why was the king of Babylon so bitter against Zedekiah? (See Notes).

Verses 8-12. The Work of Destruction Finished. Who was sent to Jerusalem? For what did he come? What five things were done by him and his army? Was anybody at all left in the land? Did God carry out all His predictions of evil faithfully? Are God's warnings but empty threats? How was Prov. 29:1 fulfilled here?

with the captain of the guard, brake down the walls of Jerusalem round about. 11 And the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive. 12 But the captain of the guard left of the poorest of the land to be vine-dressers and husbandmen.

NOTES ON LESSON 12.

THE DOWNFALL OF JUDAH.

So at last the long-foretold judgment stroke fell: Jerusalem, the Lord's holy city, Zion which He had chosen fell under the conqueror's hand. God had not warned and threatened in vain: after much long-suffering His predictions of punishment by the mouth of His prophets—and especially by Jeremiah—were fulfilled with exactness. "Surely at the commandment of Jehovah came this upon Judah, to remove them out of his sight. . . . and Jehovah would not pardon." (2 Kings 24:3, 4).

ZEDEKIAH'S FATE.

Zedekiah the half-hearted, wicked, and foolish king (that they got such a king was in itself a judgment upon the people, 2 Kings 24:18-20) who never could bring himself to obey God's word by Jeremiah, but evermore did the wrong and self-destructive thing, prepared his own doom. Being made king by Nebuchadnezzar himself, who had made him swear loyalty by Jehovah, Zedekiah nevertheless broke oath and faith, dealt treacherously, and rebelled against the king of Babylon. It was for this cause that the king of Babylon dealt with Zedekiah's case personally, and executed so fierce and terrible a vengeance upon him. Read 2 Chron. 36:11-16.

THE NATURE OF JUDAH'S JUDGMENT.

None of all this could have happened to God's people if God had not delivered them up. (Deut. 32:30). Yet it was not a judgment unto final and utter destruction that fell upon that people. That nation can never be wiped out of existence. (Jer. 31:35-37). It was not a sentence of irremediable retribution that befell them, but a severe stroke of chastening and discipline. God was not through with Israel; nor is He yet. (Rom. 11:11-32). "The gifts and calling of God are not repented of." "For thus saith Jehovah: After seventy years are accomplished for Babylon, I will visit you and perform my good word toward you in causing you to return to this place. For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace and not of evil, to give you hope in your latter end." (Jer. 29:10, 11).

TEACHING POINTS.

1. God's faithfulness—both in His promises and in His threatenings.
2. God's long-suffering. Consider 2 Pet. 3:9 and Prov. 29:1.
3. Zedekiah's treachery toward the king of Babylon, and its recompense.
4. The king of Babylon as God's unwitting instrument.
5. The guilty king and people preparing their own perdition.
6. The Nature of Israel's Judgment—was it final and retributive or remedial and disciplinary?
7. The promise of the restoration after 70 years; and promise concerning the perpetual existence of Israel.
8. Israel's high position. Rom. 3:1; 9:1-5; 11:11f.

FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 25, 1922.

REVIEW.

JUDAH'S PROSPERITY AND ADVERSITY.

Golden Text: Blessed is the nation whose God is Jehovah.—Ps. 33:12.**Lesson Text:** Psalm 65:1, 2, 8-13.

(Reading Lesson)

- 1 Praise waiteth for thee, O God, in Zion:
And unto thee shall the vow be performed.
- 2 O thou that hearest prayer,
Unto thee shall all flesh come.
- 8 They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.
- 9 Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water;
Thou providest them grain, when thou hast so prepared the earth.
- 10 Thou waterest its furrows abundantly;
Thou settlest the ridges thereof;
Thou makest it soft with showers;
Thou blessest the springing thereof.
- 11 Thou crownest the year with thy goodness;
And thy paths drop fatness.
- 12 They drop upon the pastures of the wilderness;
And the hills are girded with joy.
- 13 The pastures are clothed with flocks;
The valleys also are covered over with grain;
They shout for joy, they also sing.

REVIEW.

Recall what we learned of the following rulers:

- (1) **Rehoboam:** Whose son? What notable thing happened in his day?
- (2) **Asa**—Wherein was he remarkable?
- (3) **Athaliah.** Who was she? What awful thing did she do? What good king had started all that trouble, and how?
- (4) **Jehoiada.** How was he rescued from Athaliah? How made king? What good enterprise did he undertake?
- (5) **Uzziah.** His greatness. His fall. The cause of his fall.
- (6) **Hezekiah:** his notable passover.
- (7) **Josiah:** the last good king. What, that had been lost, was found in his days? What effect did this find have on Josiah? on the nation?
- (8) **Zedekiah:** the last king: his character.

Of the prophets:

- (1) **Isaiah.** In whose reign did he prophesy? Tell of his call. Isa. 6. Recall something of the glorious vision of Isa. 2 and Isa. 11.

(2) **Jeremiah**—His heavy task—God's promise to him of protection. Jer. 1. Why persecuted—How he sank in the mire, and Ebed-melech's noble rescue.

Finally: The Cause and Manner of Judah's Downfall.

Note: Can you make a complete list of the Kings of Judah, from Rehoboam to Zedekiah? How many were they? Of what family were they all?

What is the benefit of these Old Testament lessons to us today?