

WORD AND WORK

A NEW YEAR'S SURPRISE FOR YOU.

STANFORD CHAMBERS.

Re-enforced, enlarged and greatly improved WORD AND WORK with this number issues henceforth from Louisville, Kentucky. This change with which we are sure all our readers will be delighted was effected before we left Louisville the early part of December. We are indeed pleased with the change. This magazine now becomes a more adequate vehicle of the good word of God than ever before.

Our greatest pleasure is afforded in being able to add to your present joy by announcing to you that R. H. Boll, that eminent scribe, a man of God, full of the Spirit, and powerful in the Scriptures, will be Editor-in-Chief of WORD AND WORK from now on. Brother Boll needs no introduction to many of our readers and we feel sure we can promise him the hearty co-operation of all in multiplying the usefulness of "our" magazine.

Rejoiced that WORD AND WORK passes to such competent and worthy hands our interest in the magazine has grown at once to intense enthusiasm at the prospect of its increased efficiency and usefulness. Connected with the paper from its beginning we have enjoyed our labors as writer and as publisher and rejoice to know that untold good has been accomplished. We want every reader to continue with us and to help in obtaining others.

And now let us one and all rally to Brother Boll's support, and show him how much we appreciate his accepting his present responsibility. Write him and sincerely say, "Count on me." We can all have fellowship in this means of furtherance of the gospel by obtaining subscribers and by praying our good Father above to abundantly bless Brother Boll and all the writers that every page may breathe forth the Spirit of Jesus and overflow with sparkling life-giving truth fresh from the Book. And let us all pray one for another that our hearts may be open to receive the whole counsel of God.

In conclusion we wish most heartily to thank the dear brethren and "Cousin Ellen" who have stood so nobly by us in helping to fill WORD AND WORK with good things so long and to express our appreciation of the co-operation of all our readers and workers. We wish you all a happy New Year.



The WORD AND WORK comes now containing more than twice as much reading matter. We launch it from Louisville with a prayer to God that it may meet His approval in every way, and be a blessing wherever it may chance. THE EDITOR.

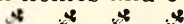
A TALK WITH OUR READERS.

R. H. B.

Although the new WORD AND WORK is not an out-and-out new journal, but an old one passing into a new stage, and appearing in new dress, from a new home, under new management, and in the hands of a new editor, it nevertheless behooves us to make a bow and to tell our friends, both old and new, what are our aims and purposes.



The first thing we want to say about the new WORD AND WORK is that it goes out on a mission of peace and good will, for God's interests and not man's. It is not designed to compete with any other publication; to build up or to defend any personal interests whatsoever, or to magnify man in any wise; but to the glory of God and for the true blessing of its circle of readers. We trust that the merits of this magazine will be such as to make a place for it in Christian homes and everywhere.



It is our chief aim to produce a *clean* magazine: clean in its columns; clean in its advertisements; free from objectionable controversy, from personalities, and bitter sayings; clean in principle, and clean in doctrine—in short such a journal as can be passed out to friends with the assurance that it will in none of its features reflect discredit on that lofty Name by which we are called.



Another point of no less importance is that the magazine shall be non-sectarian, to the extent that God may grant us wisdom and grace to enable us to make it so. We intend that it shall hold up the standard of simple and non-sectarian Christianity. There is a sectarianism without; and a sectarian tendency inheres in the flesh of us all. We hope to hold a good ground against the outspoken sectarianism; and to fight a good fight against the other sort which rises up unaware, subtly and insidiously from within.



It behooves us well to be watchful. Those who have subscribed themselves as simple Christians to stand by the word of God alone, and to repudiate all human authority in doctrine; who have set themselves to be simply members of God's church, and subject to the Lord Jesus Christ—have taken high ground. And high ground has to be maintained. Light burns at constant expenditure of fuel or power; but darkness comes of itself. "The price of liberty is eternal vigilance;" for the bondage of creed creeps in upon us on noiseless feet.



There is a constant adverse current, and if once we rest on our oars, thinking we have at last found the right channel we shall presently wake up far adrift from our course. A great

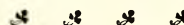
man said, "Every generation needs a reformation." If that is correct it is because every generation is apt to drift, or else to stagnate, to depart wilfully, or to stop at some mark reached by their fathers, or to try to conserve their light by shutting the lid down upon it. And then it is a fight to regain the right principle and to go on again. We can have God's light only in constant communion with him and his word. For neither can sunlight be carried about in a box, but be had only in connection with the sun itself; nor can the living water be had except always fresh from the living Fountain. When we try to preserve it in cans and cisterns it becomes scummy. And the people who use it stagnate also. Having no heart to see for themselves what God says, they become chiefly anxious to know what good brethren teach, and fearful only lest they might come to be considered unorthodox. And so, unwittingly they slip their necks under the yoke of human tyranny and fall under the bondage of a human creed, whether that be formal or informal, whether written or unwritten.



Without at all wishing to accuse anyone of such failure as that, we desire simply to make it known that it is one of the chief aims of this magazine to work for the pure New Testament Christianity and the truth of the word of God. We shall be little concerned about "the representative views of the brotherhood"—of any brotherhood; but very greatly concerned as to God's word in all its utterances, and shall strive to draw always from the living Fount; to lend our help always to the establishing of to faith of Christ in its New Testament meaning, both broad and narrow; and to guard against the encroachment of sectarianism.



The editors of this paper have convictions of their own, strong and deep on many matters of faith. But these convictions whatever they be are not the standard of doctrine of this paper. The word of God is the standard and to it the convictions of the editors are themselves subject. And it may be well to say here that, while it would not be expedient to open the paper to every disputant and to every scribe who may differ with anything that may have appeared in it, and to make a public forum of its columns (which would be very unprofitable for its readers)—yet on any considerable matter of difference, we expect to call upon some of the best and ablest brethren who may hold an opposing view to set forth that view. Thus we hope to provide that the views and convictions of the editors shall not dominate the teachings of this magazine, but that the way shall always be open for friendly comparison of differences, and mutual helpfulness in searching out the truth. We shall have discussions, but never strifes.



As for the rest, the magazine must speak for itself. May God bless it, and help us to make it such that his blessing can justly rest upon it.

THE GOD WHO IS ABLE.

E. L. JORGENSON.

I believe in a God who can—and does. Most people including many Christians have a God that used to do things indeed, and no doubt will bestir himself again in the distant future; but at present He is doing nothing to speak of. It is so easy to believe that God did things in Bible times; that He will do things again in predicted seasons; but for the present He is bound hand and foot by natural law, and there is nothing stirring. I believe in a God who not only *used to do* things and *will do* things again, but who is doing things *now*. For all that some folks say, He might as well be an idol, a tree cut out of the forest which cannot speak and which cannot go; in whom it is not to do evil nor yet to do good. (Jer. 10:3-5).

There are hosts of folks, settled on their lees, that say in their heart, "Jehovah will not do good, nor will he do evil." (Zeph. 1:12); that is, He will not do anything at all, one way or the other. Therefore there is no prayer. "The days of miracles are past" forsooth; so then why pray? The days of miracles may be past but God goes on to work wonders. He is the same yesterday, today—and tomorrow too. He who turned water into wine in a second, continues to turn water into wine in a season; He who multiplied food in a moment, is still multiplying food in the months from seed-time to harvest. Add the time-element to the miraculous and you have what, because of regular recurrence, we call the natural. But both are really super-natural.

On one occasion Paul said, "I believe God;" and I remember when a friend of mine said to me of J. A. Harding, "My father believes in God." And if I may set my insignificant name beside two names so illustrious, permit me to say, I too believe in God,—God help mine unbelief. When the spies of old returned from Canaan ten of them said, "The land floweth with milk and honey; howbeit the people that dwell in the land are strong. . . . We are not able to go up;" but Caleb said, "We are well able." The difference was simply a difference of faith. Caleb had a God that was able, and it is something to make your blood tingle to read how this same Caleb, later when the land was divided, asked for the mountain where the Anakim dwelt (for he believed in asking big things), and drove out the very giants that combined Israel was afraid to meet. Daniel's three friends believed in a God who was "able to deliver" them from the burning fiery furnace; and deliver them He did. Daniel himself had the same sort of God. When Darius asked at the den, "Is thy God whom thou servest continually, able to deliver thee from the lions?" Daniel answered triumphantly, "My God hath sent his angel."

No hurt was found upon him "because he had trusted in his God." This God who did things of old, who will yet arise to shake

WHAT GOD CAN DO the earth is able to do some few things in these days too—let us believe His good words for it and these are some of them:

1. God is able to perform what he has promised. Rom. 4:21. When therefore we repeat God's promises after him—for the best prayer is just that—we may do so in the confidence that he will answer; not only that he can but that he *will*. Yea, we may let our requests be made known unto God—with *thanksgiving*; thanksgiving in advance for the very thing requested, confident that it is coming.

2. God is able to answer prayer,—and more too. Eph. 3:20. To say that God will answer prayer is perhaps more than to say that he will keep his promises. There is the prayer for a specific thing based on God's specific promise; but there is the prayer also for the thing which is not specifically promised, based on God's character. The Bible abounds in examples of answered prayer of both sorts. In the passage cited, the Apostle, at the risk of redundancy (so many adverbs does he use) tells us that God is able to do all that we ask; all that we *think*, yea *above* that; *abundantly* above that; *exceeding* abundantly above all that we ask or think.

3. God is able to guard us from stumbling. Jude 24. Therefore sin is inexcusable. God is able—and more than willing, to lead every defeated Christian out of failure into triumph and give him regular, continued, and sustained victory over self, sin, and Satan. He longs to set us free from known sin now, and in the resurrection to make us sinlessly perfect, that he may set us before the presence of his glory "without blemish."

4. God is able to guard that which we have committed unto him against that day. 2 Tim. 1:12. My soul, my self, my all have I committed unto him and he is keeping all—at least so I long to have it. And if he is not keeping *your* deposit likewise, it is just because you have not committed it to him. A certain bank keeps my cash. A certain other bank does not. Not that it *could* not; I think it has the necessary vaults and guards. But *just because I have not committed my cash to it*. "He is able to guard," yes bless his holy name, but say, have you made your deposit?

HOW CHRIST WOULD BE CRITICISED.

R. H. B.

The way which Christ pursued was always peculiarly open to the criticism and condemnation of objectors. The objections and carpings of the scribes and Pharisees which are recorded in the gospels show how easily they found fault; and it would be easy to imagine what things could and would be said against His words and deeds by some men today. Did He leave the carpenter shop at Nazareth to address himself to the God-appointed task of teaching? The objector says, "He should have stayed at home

and made a living instead of roaming around." Did certain women and others minister to Him of their substance? "There goes a special-providence man who subsists on the charity of others." Did He spend forty days in the wilderness? "He ought to be out doing something—the world is dying, etc." Did He madden the whole audience at Nazareth? "It's his own fault—a man ought to have more tact." Did He gather twelve men around Him? "Now look at that! Not content with quitting his own work, he is taking these men away from their occupation and livelihood and even from their families to walk around after him." In hearing Matt. 6:10 to 34—"This man is a dreamer, a fanatic, an extremist. I doubt that he is well balanced. Such teaching takes all ambition out of people and makes them careless and slipshod—'trusting in the Lord' when they ought to be at work!" Others would condemn Him for inactivity in public reforms and in "social service." And what men would say about His answer to the rich young ruler; the parable of the Unjust Steward; the story of the Rich Man and Lazarus; and then His fierce indictment of the Scribes and Pharisees, sticklers for minutiae, representatives of the straight party of their day, high in respectability, models of outward righteousness—Scribes and Pharisees, hypocrites!

What would men say about such a prophet today? And was He crucified? I can see the objector, not wholly displeased, delivering his wise saws on that also: "Yes, well it is regrettable of course—but in such cases there is usually some fault on both sides. That man from Nazareth simply drove the authorities to it. He enraged them and outraged them. He trampled on their feelings in the presence of the people. To my opinion they bore with him quite patiently—really longer than one would have expected them. There are always two sides to a question."

The thought has come often just what men would say and do if Jesus were to come among us in the same respective relation and attitude he sustained toward the Jews 1800 years ago and how they would line up in reference to him now. It is a matter for grave and anxious thought and heart-searching. If He came incognito as He did then, poor, humble, simple, with no prestige; with the same loyalty to His Father, teaching and living the same truth—what would men say and do? What would *we* say and do? But the special point here is this, that objection and criticism in plenty could and would be lodged against most of Christ's words and works. For the way of God and His wisdom clashes sharply against the ways and wisdom of men. Nothing else need be expected. Nor need we, any of us who have subscribed heart and soul to Jesus Christ the Lord, expect anything better for ourselves if we follow faithfully his ways and principles. Let us not be put off because of criticism and condemnation from without or within. The servant is not greater than His Lord. But let us be exercised about this rather, that we seek to know and follow his will with faithfulness; that whatever men may say, God shall own us and our work in the end.

THE FALSE LABEL DEVICE.

STANFORD CHAMBERS.

"Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put sweet for bitter and bitter for sweet." (Isa. 4:20). From Cain till now have men come under this woe. The false label is one of the devil's most cunning devices and many have been most willing users of it, fatal to their own and other's interests. To call evil good or good evil does not make it so to be sure "and the day shall declare it of what sort it is" but "My people doth not consider" and therefore fall easy prey to Satan's devices and become his agencies in using them to the damnation of souls and the perversion of the truth.

False teachers come in sheep's clothing. The hypocrite poses as a saint, the Pharisee as God's indispensable adviser. The more condemnable a thing the greater the need of a good label and the more need of emphasizing the label.

Religious leaders recognize the power of a good label. Russell does not discourage the application of "the man in white" to himself. Joe Smith must be called a true prophet. Dowie was "Elijah." A corrupt priest is "holy Father" and an arrogant pope is "Vicar of the Son of God."

Verily it is woe to him who calls black white but is it not also woe to him who calls white black? Satan uses his device both ways and God pronounces His woe upon each. Let us not overlook this fact. We are not supposed to be ignorant of the devil's devices.

The Pharisees observed Jesus' power in casting out demons and said it was the power of BEELZEBUB. They put Satan's label on Jesus' good works. Unable to "withstand the wisdom with which He spoke," unable to deny the reality of the power He displayed and unable to ascribe it to mere human agency they had to find some way to turn men's minds or all would believe on Him. Satan suggested the capital idea of putting on the wrong label. Many would see the label who might not hear Jesus' exposition of its falsehood and even many who might hear would nevertheless have their faith shaken. Doubts would at least be suggested.

The Pharisees knew that so many people never get beneath the label of things and so all that is necessary to turn people away from any word or work even though it be set forth in the very words of Scripture is just to give it some prejudicial name and hold up holy hands in horror. With many it is unanswerable argument. The word of God weighs nothing in comparison! And it is so much easier than studying the Scriptures so as to handle them aright and not deceitfully.

He who would label as poison a famine-sufferer's only food is a criminal. Woe unto him who would put skull and cross bones on any portion of the sincere milk of the word. Beware of the false label device and resort not thither.

A SEVEN-FOLD PRAYER.

(Col. 1:9-14).

H. L. OLMSTEAD.

A good report had come to the ears of Paul from the Church at Colosse. Epaphras (vs. 7-8) had declared their "love in the Spirit"—that love which is free from all selfishness, sham, and dissimulation and has its source in the new life imparted through a union with Christ by faith. From the time the report had reached him until the Colossian letter was written, the apostle had not ceased to pray for them. (v. 9). What an example this is of his "care for all the churches" and of his belief in the efficacy of prayer. At the throne of grace he had been a constant supplicant in their behalf and his intercessions are of such a nature as to lend encouragement to the exercise of our priestly functions as to "royal priesthood." (1 Pet. 2:9). The prayer is confined to their spiritual needs and contains seven parts. Not all apostolic prayers deal directly with spiritual affairs nor are we to conclude that the providence and power of God are restricted in our behalf to the spiritual. The prominence and importance of the spiritual though are most obvious throughout and God's providence in the temporal, as put forth in the behalf of his children, has their best spiritual condition and welfare in view.

THE FIRST PETITION.

"That ye might be filled with the knowledge of his will in all spiritual wisdom and understanding." The church was in possession of faith, hope and love (vs. 4-5), had a knowledge of the gospel which was production of its fruit and had grasped the great doctrine of the grace of God. (vs. 5-6.) We should hardly suppose such a congregation to be in particular need of a "filling" with knowledge and spiritual understanding or wisdom. It may have been that it was with them as it is with many now—they did not themselves realize their need, but I hardly think this was the case at Colosse. At any rate, Paul understood that there was much for them which they did not already possess and that they would be constantly and always in need of knowledge and spiritual understanding to direct them into the channels of service which God had chosen for them. Likewise in the perplexing problems which confront the Christian in his every day life there would be an especial need for spiritual wisdom and the apostle knew that their sufficiency and efficiency both were of God.

SECOND PETITION.

"That ye might walk worthy of the Lord unto all pleasing." (v. 10). Like all Christians they were identified with their Lord, not only in the likeness of His death, burial and resurrection but also were to walk "even as he walked." It is no doubt the aim of God to bring through grace the walk of the believer to a point worthy of his high calling, standing, and position in Christ. Christ himself is judged by the walk of Christians and it was jealousy for his Lord which prompted this prayer. Such a walk

is far beyond the power of the natural man and is even beyond the power of the redeemed unless grace is abundantly supplied. But let us not become discouraged; Paul prayed that such a walk might be the walk of the Colossian Christians, and it must therefore be possible. Let us likewise remember that Paul was not praying to the Colossians that they might so walk but was *praying to God*. It must be that God will do something.

THIRD PETITION.

"Being fruitful in every good work." (v. 10). Paul would have them "careful to maintain good works for these things are good and profitable unto men." (Titus 3:8). God's people should be a helpful people ready for every good word and work. Good works are acceptable unto God when they are the fruit of a spiritual union with Christ, otherwise they are dead works. (Jno. 15:4). The fruitage is also in the hands of the husbandman who purges and prunes the branch that it may bear more fruit, hence the prayer of the apostle to this end.

FOURTH PETITION.

"Increasing in the knowledge of God." (v. 10). This petition is very much akin to the first, save that it suggests the thought of a continued increase of knowledge. What a rebuke is here for all who are satisfied with the rudiments of the first principles and also what encouragement to faithful, prayerful, efforts at finding out the import of all that God has revealed. The fact that the inspired writer so prayed is proof that God will assist the devout seeker for knowledge.

FIFTH PETITION.

"Strengthened with His might according to his glorious power." (v. 11). Of all the requests in this apostolic prayer, none gives more genuine comfort and encouragement than this one. Is it possible to be strengthened according to the glorious power of God? Evidently this is the case. We may think it too good to be true, but nothing is too good for the Heavenly Father to do for his believing children. It is just here that most of us fail. We know much more of what is right than we are willing or able to perform, but still we are without excuse seeing that the strength will be supplied of God. Like all of God's benefits He is not stingy in His bestowal of strength, for it is "according to His glorious power."

SIXTH PETITION.

"Unto all patience and long suffering with joyfulness." To suffer long and wait patiently, to endure pain, privation, persecution, to withstand temptation, to bear the jibes and sneers of the sinful, to go outside the world's camp with Christ and bear His reproach are things which take more than the philosophy of the stoic or the hypnotism of Christian Science to endure. But not only does the prayer teach the possibility of longsuffering and patience, but that it can be done "with joyfulness." What a secret is here. The secret of "keeping sweet" when everything from a natural point of view is opposed to it. It is possible, though, that in whatever state we are therewith to be content, for

of God,' and two of his disciples left him and followed Jesus. Soon, numbers of others did the same thing, and we see John's popularity fade away,—and this because of his own choice.

Certainly, John the Baptist occupied an unique position in the world, and one of the peculiar things was that it was his lot to get a large following and influence and then coolly, and deliberately give them to another man. In fact this was his only purpose in acquiring such a large popularity. It does not seem that John's lot was an enviable one, does it?

We might well wonder how the Baptist felt about the matter. Some of us think a great deal of our reputation, and when it looks as if we are losing it, we worry and flutter like a hen when her nest is disturbed. But that was not the way with John the Baptist. His disciples being somewhat jealous for their teacher, came to him and said, "Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him." John's reply was characteristic of the man, "A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him." Jno. 3:27, 28. Did John feel hurt about it? Not at all. He was not as full of self as most men. His desire was not to glorify himself, but to honor God. His anxiety was that the Lord's work should be done, and it was immaterial whether he or another did the work and received the honor. He knew, further, that Jesus did things just right, and that when people turned from himself to Jesus, they were bettering themselves. Being the kind of man he was, he could say, "He that hath the bride is the bridegroom, but the friend of the bridegroom that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is made full. He must increase, but I must decrease." 29:30.

Jesus of Nazareth did not often compliment men, but I am glad he took time to say, "Among them that are born of women there hath not arisen a greater than John the Baptist." John was great because he had learned the secret of greatness. If you and I wish to be great, we must learn to be unselfish, even as he.

One of the most dangerous tendencies of the present day is the emphasis put upon sex. We have numberless books on sex written and advertised. We have sex novels and sex dramas and sex movies. We are attempting to have sexual hygiene taught in schools, and these questions are constantly referred to in sermons. The net result is a frightful epidemic of immorality and sex abnormality and morbidity. The days when we heard little of these things were more wholesome and pure than these days when we are hearing altogether too much. Let the mother or father teach the daughter or son what they really ought to know and then drop the subject. Social Purity organizations and conventions have often done far more harm than good.—*The "King's Business."*

with Paul we may say, "I can do all things through Christ who strengtheneth me." (Phil. 4:12-13). If this be its source, it is no wonder that Paul so prayed in behalf of Colosse.

THE THANKSGIVING.

With the above prayer which the apostle had not ceased to make since he had heard of their love in the Spirit, there had ascended continual thanksgiving to the Father "who hath made us meet to be partakers of the inheritance of the saints in light, delivered us from the power of darkness and translated us into the kingdom of the Son of his love in whom we have redemption, even the forgiveness of sins." There were the blessings freely bestowed upon their acceptance of Christ and obedience to the gospel. In position they were fit for the inheritance. In life God was making them fit. All is spoken of as having already taken place—a present possession—because "He is faithful who has promised." We most earnestly desire that every Christian who reads this make this prayer his own.

JEHOVAH'S BLESSING.

BROTHER BARNABAS.

A favorite hymn of many Christians ascribes praise to the Lord in these words: "O thou fount of every blessing, tune my heart to sing thy grace: streams of mercy, never ceasing, call for songs of loudest praise."

Well may the poet characterize God as the "fount of every blessing;" for He is just that, and that to every creature. In vain do men seek blessing from men or material things; unless *God* is the giver. The things which one receives from others, or that he obtains by his own effort, cannot be blessings in the true sense. James teaches us that, back of all human means and instrumentalities there is a beneficent God who provides His creatures with every good thing. Mark well his inspired words: "Every good gift and every perfect gift is from above, coming down from the Father of lights." (Jas. 1:17). All objects of an earthly character have values that are only relative; the value of none of them is fixed. Time, place and circumstances, are factors that determine the value of all material objects. For instance, money or diamonds could have but little or no value to a man lost in a great wilderness. No soldier on the march would appreciate the gift of a feather-bed, nice as that is—it would only be an extra burden to him. But, water to the thirsty; bread to the hungry; clothing to the naked—these very ordinary objects are of great value by reason of the time and circumstances.

The bestowal of God's gift to men are marked by His infinite wisdom. He knows just how and when, and in what proportion to give. Solomon lauds this feature of the Lord's dealings with men, saying, "The blessing of Jehovah, it maketh rich; and he

addeth no sorrow therewith." (Prov. 10:22). Finite beings often make the mistake of seeking to bless their children by making them rich. Ruin has come to many by riches being given to them. But God reverses the process; He makes rich by His blessing—perhaps, in some cases, He blesses by removing the temporal riches. One may be rich without material wealth; Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15). He also distinguishes between one's being rich in worldly goods and his being poor toward God. (See Luke 12:15-21). The Laodicean church illustrates the paradox of being rich and poor at the same time. (Rev. 3:17, 18). With these, temporal riches were combined with spiritual poverty. The Lord presents us with a more pleasing picture in the Corinthian letter. Here we behold a beautiful contrast; just the opposite to Laodicea. Here we see spiritual riches combined with temporal poverty. And—wonderful lesson! we learn that those who are enriched by the Lord (in spiritual things) have power also to enrich others. Paul speaks of Christians, "as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. 6:10).

Would you have the blessing of the Lord? You may have it if you so desire; "For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. 16:9). It is not by human merit or righteous works God's blessings are obtained. Neither will he bless a chosen few, but any and all who will lay aside all pride and come to him in a humble spirit.

Lay hold on the promise He makes: "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 6:2). It may be that those who come thus will learn the lesson Paul learned; of how to be abased, and how to abound; both to be full, and to be hungry, both to abound and to suffer need. (See Phil. 4:12). But, if such should be the case, God will teach them, at the same time, that "All things work together for good to them that love God." (Rom. 8:28). One state of mind against which Christians should guard themselves is, that of too great concern for either the possession of, or lack of, material things.. "Be not anxious," says Jesus. To permit God's good things to loom large before us, so as to obscure our vision of the Giver, is to lapse into idolatry. (See Rom. 1:25). Let us rather be drawn the closer to God by His goodness, and learn to sing from the heart,

"O to grace how great a debtor,
Daily I'm constrained to be!
Let thy goodness, like fetter,
Bind me closer still to Thee."

"A man feels relieved and gay when he hath put his heart into his work and done his best; but what he has done otherwise shall bring him no pleasure."—*Emerson*.

THE PURPOSE OF THE CHURCH.

W. J. BROWN.

There are no people in the world who are so far from and so ignorant of the real meaning of their profession, as members of the church in general. Their misconception of Christ's teaching, and their loose way of living, constantly remind one of the Savior's words: "Straight is the gate and narrow is the way to life and few be they that find it." The reason of this is twofold. First, they do not care to know what it is to be a Christian; second, they do not have the gospel held up before them and explained in its simplicity, nakedness and reality. The Bible in many respects is the easiest book to be understood of any book in the world, if one's heart is only right. Christ did not come into the world to tell us all that God knows, but to show us his love and how to be saved and glorify his name. And the Bible, especially the New Testament, is quite plain on that point. The simplest and greatest of all things ever spoken or written, are the first four books of the New Testament; and the remainder is the unfolding and application of its germinal simplicity. Amidst the conflicting interests and numerous facilities in church work, we cannot keep too definitely before us the specific aim of the individual and the definite mission of the church. And as a stimulant to our flagging spirits we should constantly recall the particular results we are supposed to be aiming at. Now what is that one thing we hope to do, and result we hope to see? I say that I am a member of the church, and that that church is both Christian and the Church of Christ! What in my estimation does that church stand for? and what purpose have I in sustaining that relation to it? I am a Christian—what does that mean to me? If there is any meaning of worth in those terms to me, would it not be of equal worth to others? Is my connection with the church telling on me—in what way? Is it something that works through me into the lives of others? In what way is it affecting others—none liveth unto himself. What is Christianity, and what is the church for? How shall we answer such questions as these?

If the average man of the world had no better conception of the design of the enterprise in which he is engaged, than does the generality of the professed followers of the Savior, he would be bound to fail in business. The church has a mission, and a mission that is peculiar to itself, a work that is above every other work to be found in any other institution on the earth. Why encumber the world and tax the energies of his people with another institution, if it have not a work paramount and done by no other institution in the world? The church has a work that justifies its existence in the eyes of all right thinking people. **THE ONE MISSION OF THE CHURCH IS TO SAVE THE LOST OF EARTH.** There is no other body of people that has for its distinct mission to save the people from their sins. There are many good things and works outside the church, but they do not

UNSELFISHNESS OF JOHN THE BAPTIST.

J. N. GARDNER.

While Jesus was on earth, he testified that John the Baptist was as great a man as had ever lived. Perhaps the characteristic of John that is most talked about, is his fearlessness, but it seems to me that his unselfishness was, if possible, greater than his courage. He acquired a tremendous popularity. For a short time he would have occupied the leading place in a list of "Who's Who and Why." No man in all of the land was so much talked about as the rugged prophet of the wilderness. The people had so much confidence in John, that they probably would have stoned any one, should he have had the temerity to say that John was not a prophet.

One of the most dangerous things which can come to a man is for him to become immensely popular. Perhaps nine men out of every ten would have been ruined by the prestige which John enjoyed. He could have proclaimed himself the Messiah, and it is almost certain that the people would have made him king. Thus he could have exchanged his wilderness home for a palace, and his raiment of camel's hair for the royal purple.

But John was not that kind of a man. Success did not turn his head. His only desire was to fill the place which God had given him. At the very height of his popularity, it seems, a delegation of priests and Levites came to him from Jerusalem and asked him "Who art thou?" This was a critical moment in the life of John the Baptist, and he met it like the true man of God that he was. He plainly and unequivocally said to them, "I am not the Christ." "And they asked him, 'What then! Art thou Elijah?' And he saith, 'I am not.' 'Art thou the prophet?' And he answered, 'No.' They said therefore unto him, 'Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?'" Jno. 1:21, 22. Not only did he not claim to be the Christ, but he would not even take to himself the honor of Elijah or another great prophet. But in answer to the question of "Who art thou," he replies, "I am a voice." He did not claim honor or dignity for himself; he was simply a voice—nothing more than that. "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as said Isaiah the prophet."

And John the Baptist deliberately followed a course, that must certainly destroy his prestige. He pointed the people to a greater man that should soon come. He taught the people the following: "I indeed baptize you in water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy-Spirit and in fire." Matt. 3:11. At another time he pointed out Jesus and said, "Behold, the Lamb of God, that taketh away the sin of the world. This is he of whom I said, 'After me cometh a man who is become before me,' for he was before me." Jno. 1:29, 30. A short time after this, John again confessed Jesus as the 'Lamb

have the power to forgive sins against God. The work of the church in saving from sin, involves preaching the gospel and building up the church in love. The church is the body of Christ; hence, it is the working force of the Lord in doing all that he can do for the world through man on the earth. The members are variously endowed with natural and acquired functions for all the work that he would have man do. While the members are carrying the gospel to the lost of earth, and thus working out their own salvation, Christ "works in them to do his good will and to work his good pleasure." Thus he hides himself from the world in his body in which he dwells with "all the fullness of God." What an enviable position of honor to be a member of the body of which Christ is the head! An honor that can be had in no other relation in life. Think of it! Christ, the one by whom the worlds were created, at the right hand of God, the Savior and the judge of the world—he is the head of the body of which I may find a place as a member! That of itself ought to be motive sufficient to stimulate any one of his members to exert themselves to their utmost endeavors to accomplish his purposes on earth. Of no other institution or body can it be said that Christ is its head. The best the world can do, or even man-made religions, is to exalt some man and make him the head. This is not one of many bodies of Christ, but THE body of Christ.

Jesus was once upon our earth, and spent his time while here preaching the gospel to the people and preparing men to take up his mission when he personally withdrew from the struggle, healing the people of their diseases and doing good in all the ways that the suffering needed help. But he is not here in visible form doing those needed works now. Whatever of those good works are done now will be done through his people—the members of his body. He is preaching the gospel to the poor wherever men are doing this work; he is feeding the hungry, clothing the naked, caring for the widow and the orphan, wherever men are faithful to him. If I could save one from death by informing him of the plot of an enemy, but keep sinfully silent, I will have another sin to answer for. "To know to do good and not to do it, to him it is sin," and may be death.

GENESIS.

DAVID L. COOPER.

In the beginning God created the heavens and the earth." The book of Genesis is preeminently a book of "beginnings." In it are recorded the beginning of all creation—the creation of the material universe, vegetable life, animal life, and human life; the entrance of sin into the world, the beginnings of redemption.

It is the A B C's in God's course of study. When a child enters school, he is given a book with letters and the very simplest of words. Having completed this simple book he is prepared for one that is a step in advance, and so on as he learns. God has had to deal with man upon the same principle. Isaiah stated this principle: "For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little. It is absolutely necessary for one to have a fairly accurate knowledge of this book in order to understand the succeeding books.

The contents of the entire book may easily be divided into ten natural divisions each of which clusters around the word "generations," which occurs ten times in the course of the narrative.

In this book are found all the great Bible doctrines which are developed in the New Testament. These doctrines are found only in the embryonic or undeveloped state. Genesis has very properly been called the seed-bed of the Bible. To illustrate, there was once a man visiting a noted flower garden. The visitor, as he was passing among the lovely flowers and admiring their beauty, asked the gardener where he got all of these flowers. To which question the gardener replied that he would show him. They went to the back corner of the garden where was a small seed-bed. Pointing to it he said that all of the flowers which were in the garden had been planted in it and later transplanted to the different beds as he saw them. The book of Genesis is this seed-bed back in the far corner of the Bible. If we are to understand the great Bible doctrines, we must go back to this primitive revelation, and studying the plain statements trace out the development of them through the Old Testament and then into the New.

In order to understand a word properly and fully, it must be traced back to the root-form. Having discovered the idea inherent in it one may follow its history and arrive at its exact meaning at the present day. So it is with the great Bible doctrines. We go back to the book of Genesis and study the etymology of these different doctrines and trace them through their history and find them fully revealed and set forth in the New Testament. God's revelation is a progressive one. As one would have to observe the construction of a building from the time the foundation is laid until the building is completed in order to understand it thoroughly, so he has to observe God's building. His great structure of Divine Revelation from the time He lays the foundation stones in Genesis until He completes the building in Revelation. So for example, Gen. 3:15 gives a faint promise of ultimate victory to "the seed of the woman," the Christ (Gal. 3:16), in his conflict with the serpent. Rev. 12:9, 20:2. This 15th verse of Gen. 3 is the text of the Bible. All the rest is but the development of this subject. The goal is reached in Rev. 20:10. In the meantime God by his overruling providence is steadily moving on toward this goal.

AN EARNEST INQUIRY.

Dear Friend: Perhaps you will remember me when I tell you that I am the young man who asked you some questions concerning the belief of the Christian Church.

I joined the _____ Church when a small boy but, though I was in earnest at the time, did not live as I should have.

When we moved here, there being no _____ Church here, I joined the Church about seventeen months ago. I joined this church, I think, because I renewed my allegiance to "God" in one of their revivals and then my mother was a _____. Though I have not lived up to my privilege in "Christ Jesus" I am *trying with His help* to live as He would have me live; and I hope some day to live a completely "*victorious life*" with "His" help.

There being so many different churches, and *good* people in *all* of them, has puzzled me a great deal as to which church is right.

I am writing to ask you—if it is not too much—if you will send me a list of the names of *all* the churches, who worship the "Lord Jesus Christ." Also the name of the book containing the doctrine or creed of each, and where I may obtain a copy of it.

Of course any church which does not worship the "Lord Jesus Christ" is wrong. I do not care to study them now. I want to study the doctrines or creeds of all the others though, earnestly, carefully and prayerfully; my Bible also and with "God's" help choose the church he would have me join.

I believe you said the Christian church has no written creed. If there is a commentary in which I can get the general belief of that church, please send me the name of it, and where I may obtain it. If there is any other church which has no written creed, please tell me where I may get its general belief.

I want the names of all the divisions of all the churches which worship "Christ" and the names of the creeds and where I may obtain them. And I would like to know the name of a good (the best) commentary in every one of them.

I hope I have made myself clear. I write you because I have confidence in you and I think you will know how to answer my questions. I want to study all the churches and all the divisions of them if I have to study one hundred or more of the driest books, commentaries, etc., in the world.

If it is too much trouble to answer my questions, please write me. I hope, however, you can give me this information for I am in earnest.

Of course if after careful study and prayer I think I am now in the right church, I shall remain where I am but if God shows me I should change I shall do so.

Anxiously awaiting your reply, I am,
Yours sincerely,

THE ANSWER.

My Dear Friend: I have already forwarded you the little pamphlet, "Why not be just a Christian"—and trust that it may serve to some extent in your present search for truth. It is already the fact that you are seeking for the truth and the right way that puts you within the range of God's blessing (Matt. 5:6; Heb. 11:6) and I should esteem it a privilege if the Lord would use me as an instrument to help you into full light.

Let me caution you at the very outset against the road you seem inclined to choose; you will never find the truth by examining the different creeds and beliefs. That road leads nowhere but to "confusion worse confounded." In the first place it is an impossible task. Neither you nor I are capacitated to enter into the merits of each creed and system, and discern the false from the true. In fact such an undertaking would pre-suppose on your part the very thing you have not got, and for which you are searching: the knowledge of the truth. Not until you know what the truth really is would you be able to pass on the relative value of the creeds, etc.

Nor could you trust your inclinations or your tastes to guide you aright. There has never been an error that has not been dressed up attractively in the garb of logic and plausibility; nor has there ever been a falsehood propagated but it had its point of appeal. If then you start out in your search to find among the doctrines promulgated one that seems plausible and meets your taste and appeals to you, you will certainly fall victim to some error. To have good intentions is not enough; and to seek is of itself not enough. Men have sought after God in the field of philosophy and *failed*. (Cor. 1:21). Israel *sought* after righteousness and *failed* because they sought it in the wrong direction. (Rom. 9:30 to 10:3). We must seek as God directs. And God directs us always to Himself by the way of His Word.. "It is not in man that walketh to direct his steps." (Jer. 10:23). "Thy word is a lamp unto my feet and a light to my path." Ps. 119:105. "Take my yoke upon you and *learn* of Me." (Matt. 11:29). "Everyone therefore that *heareth these words of mine* and doeth *them* shall be likened unto a wise man who built his house upon the rock." Matt. 7:24. "And if any man hear my sayings and keep them not, I judge him not. . . . *the word that I spake, the same shall judge him in the last day.*" (John 12:47, 48). These passages throw you upon your personal responsibility toward God's word. *There* you must look; there alone can you find *certainty*. Sincerity, alone is not sufficient: you must have both sincerity *and truth*. (Rom. 10:1-3).

When you take up your Bible note the distinction God draws between two parts of it: the one part, the Old Testament, spoken by the prophets in time past, was addressed to "the fathers" and *not directly and immediately to us*; but the part that came to us came through Jesus Christ. (Heb. 1:1, 2). That does not mean of course that the Old Testament is of no value to us. Its les-

sons are all *applicable* to our day. But the message God directly addressed to us came through the *Son*.

Note further that the New Testament or New Covenant dates from the *death*, (not from the birth) of Christ. (Heb. 9:16, 17). It was announced to the apostles at the close of the Lord's earthly sojourn (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47) and by the apostles preached to all the world. The book of Acts shows how and when the message was preached, and *how* men accepted it and became Christians and how they became members of God's church. That is the teaching you want and need in the present exigency. You will find (as in Acts 2:36-42; 3:19; 8:12 and 8:26-39, etc.), that the gospel was preached, men heard, believed, and were baptized (Acts 18:8) and added by the Lord to His church. The epistles that follow after the book of Acts contain instructions to Christians.

I would suggest two important considerations to you: First, Do not trouble too much about difficulties: such as why Christendom is so divided, and good people in all the sects, and whether they shall be saved. It is sufficient for the navigator to know the exact course of the safe and clear channel—he need not know the whys or whereabouts of all the rocks and shoals. When you see the way, the evident, clear, plain way, then *walk* in it. Do not ask whether any other way would do; or try to presume on what God has *not forbidden*, but rather find what He has clearly said, and follow that. Secondly: Do not wait till you know everything, or till you feel strong enough to continue unto the end. If a locomotive should attempt to get up enough steam for all its journey before it starts, it would explode. It needs sufficient to start on; the rest will be generated on the way. So you need just enough light and strength to make the first step. Do nothing you are not sure of; but what you know and see, that do without delay. At the first opportunity confess your faith in Jesus (Rom. 10:9, 10), turn to Him with all your heart, and be buried with Him in baptism; and trust Him to add you to His church, and give you His Holy Spirit as He did to obedient believers of yore. Adopt no sectarian name, and subscribe to no man's creed. The name of Christ is sufficient for you. (Pet. 4:17).

With sincere love,

R. H. BOLL.

THANKFULNESS.

“Some murmur when their sky is clear
 And wholly bright to view,
 If but one speck of dark appear
 On their great heaven of blue.
 And some with thankful love are filled
 If but one ray of light,
 One gleam of God's good mercy gild
 The darkness of their night.”

STUDIES IN PROPHECY.

“These prophecies have tarried long—so long
That many wagged the head and taunting asked
‘When will they come?’ But asked no more nor mocked
For the reproach of prophecy was wiped away—
And every word of God found true.”

—*Pollok's Course of Time.*

THE KINGDOM OF GOD.

R. H. B.

God has a Kingdom and a Throne, has always had, and always will have; a Kingdom from everlasting to everlasting, universal in extent and unlimited in power. He has never yet abdicated His rule and authority, and He never will. This is the simple, fundamental, all-underlying truth concerning the Kingdom of God which the Bible reveals. God is the sole Potentate, the Lord and Possessor of heaven and earth, the King all-glorious, eternal, immortal, invisible, dwelling in light which no man can approach unto, whom no man hath seen nor can see. Of Him, by Him, and unto Him are all things, to whom be the glory forever and ever. Amen. “Jehovah hath established His throne in the heavens, and His kingdom ruleth over all.” (Ps. 103:19). This throne is established of old, from everlasting. (Ps. 93:2). He that sitteth thereon is absolute Monarch and Autocrat. Whatsoever He pleases he does, in heaven, in earth, and in all the seas. (Ps. 135:6). He is limited only by Himself, by His own attributes and perfections: His love, His holiness, righteousness, justice, goodness, wisdom. With Him alone rests all Power. “Power belongeth unto God.” All other power is derived from Him. And all things visible and invisible, whether thrones or dominions or principalities or powers, His they are, and He upholds them with His hand.

Under this universal and supreme sway our earth with all its inhabitants is of course included. True, this one part of God's domain is for the time in rebellion. God's will is not done here as it is in heaven. Man has sinned, and by his sin death has entered into the world. Satan, the prime mover of earth's sin, himself, a rebel, a spirit of power and great might, who betrayed his trust, and has misused his power, holds this whole world in his bosom (1 John 5:19) and is the prince of this world (John 14:30) and its god. (2 Cor. 4:4). With his angels and sub-rulers, “principalities and powers, and spiritual hosts of wickedness in the heavenly places,” and the world-rulers of this age of darkness (Eph. 6) he has a rebellious kingdom within the domain of God. (Matt. 12:26). And to establish an unauthorized govern-

ment within the limits of an established government constitutes the crime of high-treason. Howbeit God has suffered it thus far, for reasons worthy of His infinite wisdom. Nor has He as yet stripped Satan of the power and authority which he has so criminally abused. Satan could show the Lord Jesus Christ all the kingdoms of the earth in a moment of time, and say in accordance with facts, "To thee will I give all this authority and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it." (Luke 4:5, 6). And the Lord's refusal of the offer, left, and leaves until yet, these kingdoms and this authority in Satan's hands. (2 Cor. 4:4; Eph. 2:2; 6:11, 12; 1 John 5:19).

There are, however, a few points to be noted. That Satan holds this power as God's unfaithful vassal, not of himself, he already betrays in the speech to the Lord Jesus, above quoted. "All this authority. . . . to me it has been delivered." And who *delivered it* to him? From whom did he get it? By whose sufferance has he held it thus long? The answer is simply that he received it from the sovereign God, whose Kingdom ruleth over all. We note further that Satan appears in the muster of God's servants (the "sons of God") and gives account of himself to Jehovah. (Job 1 and 2). And the same scripture shows also that Satan is limited in his operations, and must ask God's permission for any *special* thing he desires to do. (See also Luke 22:31). And that his continuance in power is short is also plainly set forth in the word of God. The Lord Jesus had beheld him as lightning fallen from heaven. (Luke 10:18). John in his Patmos vision sees him cast out of even his present province (the "heavenly places," "the air") unto the earth; where he has great wrath, for he knoweth that "his time is short." (Rev. 12:9-12). After this he is chained and imprisoned in the pit of the abyss for a thousand years, deprived of his liberty to pursue his wonted occupation; then released for a brief space, and then cast into the lake of fire, whence he emerges no more. (Rev. 20). Even now, while as yet he exercises fearful sway within his limits, and does his pleasure against God and God's people, God would have us know that though Satan rules, God *over-rules*; and that with all his malice and terrific power, God will but use him as a vessel unto dishonor, an instrument of unrighteousness, and ultimately (yea, and all along) will get Him glory from this rebel, as once He did of defiant Pharaoh, and the proud Assyrian. For after all the wrath and vicious design of Satan and his instruments has been accomplished, it will be seen to have resulted only in the good of those who love God, and in the successful issue of God's deep-laid plans. (Acts 4:27-28).

Furthermore, although Satan is immediate ruler, God is supreme Sovereign over the earth also, and has never relinquished this right and title; nor does He refrain from interfering in the earth's affairs when he sees good. So then, although Satan may truly say that he controls the world's kingdoms, and gives their authority to whom he will, he is after all but handling or mis-

handling the power that belongs to God: "for there is no power but of God: the powers that be are ordained of God." (Rom. 13). And though Satan gives rule to whom he will, yet the hand of God overrules marvelously; and it is in the last analysis God that putteth down one and raiseth up another. (Ps. 75:7). In Nebuchadnezzar's dream and Daniel's visions we perceive that God maps out the destiny of nations (Acts 17:26) and that "the Most High ruleth in the kingdom of men and giveth it to whom he will. (Dan. 4:32, 34-36). For "the earth is Jehovah's and the fulness thereof; the world and they that dwell therein." (Ps. 24:1). And once in a while he astonishes Satan and his hordes, and the kings and mighty men of the earth, just when they think they have everything their way; and shatters their plans, and overthrows their works, and gives them a small foretaste of what some day he shall do to a finish, thoroughly. "Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth." (Ps. 46:10).

So God has a kingdom, and He is the Sovereign King. In this universal, all-embracing sense, the kingdom of God has always been, is now, and shall be, world without end. But under this fundamental conception, there are certain particular features, especially as they relate to the world in which we live, and from a great theme—in fact, taken as a whole the *chief* theme and burden of scripture. With these particular aspects of the kingdom of God we intend to deal in future articles.

"COME, LORD JESUS."

Come then, and, added to Thy many crowns,
 Receive yet one, the crown of all the earth,
 Thou who alone art worthy! It was Thine
 By ancient covenant, ere nature's birth,
 And Thou hast made it Thine by purchase since,
 And overpaid its value with Thy blood.
 Thy saints proclaim Thee King; and in their hearts
 Thy title is engraven with a pen
 Dipt in the fountain of eternal love.
 Thy saints proclaim Thee King; and Thy delay
 Gives courage to their foes, who, could they see
 The dawn of Thy last advent, long desired,
 Would creep into the bowels of the hills,
 And flee for safety to the falling rocks.
 The very spirit of the world is tired
 Of its own taunting question, asked so long,
 "Where is the promise of your Lord's approach?"

* * * * *

Come then, and, added to Thy many crowns,
 Receive yet one, as radiant as the rest,
 Due to Thy last and most effectual work,
 Thy word fulfilled, the conquest of a world.

—William Cowper.

THE PROPHETIC ENQUIRERS.

HOW THEIR FIRST MEETING WAS ARRANGED.

R. H. B.

On the street of the city of X, three men stood in earnest conversation. They were members of the congregation of Christ in their city, and good men and true. One of them bore the marks of advanced age, and the peaceful lines of his face, and the kindly, happy glance of his eyes left no doubt as to what sort of Master it was he had served these many years. We will call his name Simeon, for he ever reminded one of that old saint who looked and longed and waited until he should see the Lord's Christ, and rejoiced to see the day. The second, no less a saint, but lacking a bit in the tenderness and saintliness of Simeon's expression, and with an air of firmness and decision about his features, was the practical and somewhat conservative James. That was not his name, but one might think that the James who seemed to have the lead in Jerusalem in the later days must have been just such a man. The third was a young man, eager of eye, quite stirred up in the present conversation. For he was a truth-seeker and a truth-lover, and the conversation turned about that which interested him most intensely—the teaching of the word of God. We will call him Bereus; for he certainly fell in nothing behind those Bereans who “searched the Scriptures daily whether these things be so.” Nothing less than the truth would do for him, and he must be sure and convinced before he could rest on any matter.

That morning these three men had met by accident—or shall we say in God's providence? Bereus had met James first, and had propounded a matter to him which just then engrossed his thought; and plainly James did not relish it. It was some question about Prophecy. James tried to waive it, but Bereus, sincere and intense, was too much interested to let Brother James off. Then James spoke a bit lightly as if it were not worth the while. But Bereus would not have that at all. Just about that time Simeon came up and he proved to be the solvent between two natures so different as James and Bereus. He fully understood James; and, what is more, appreciated him for his full great worth. But he likewise understood the ardent Bereus, and held him high and dear in his heart. For what would the church come to were it not for the burning and aggressive spirits of such devoted youths? Simeon was quite sure that the Lord was still giving His good gifts; as it stands written (Eph. 4) “He gave some to be this and some to be that.” And that not only by miraculous spiritual gift; but he took it that every true brother in Christ, according to his peculiar temperament and ability was a good gift of God to the church and to all humanity. But there was something beyond this that opened Simeon's ears that day. The discussion turned upon prophecy. Now Brother Simeon was one of those who waited for, looked for, watched for, and

loved, His appearing. He knew at once he must side with Bereus in the contention; yet he so loved James that he intuitively saw and sympathized with the latter's difficulty; and he also felt that the sweet, balancing restraint of love would help Bereus. So the three talked together, and the conversation lost some of its heat, and gained in reasonableness and thoughtfulness. Bereus had been reading some prophetic teachings published by two different sects, and while he felt himself unable to pronounce upon the merits of what he had read, he had become thoroughly interested; had turned to the passages referred to in the books he had read; and had got to the point where he was impressed by the magnitude and importance of the subject. Brother James' disposition to quench his enthusiasm with a dash of cold water had not set well. Bereus felt himself to be in the right, and was inclined to despise the seeming small-spiritedness of James; while James had become both a little disgusted and alarmed. Simeon's coming calmed the winds. Now all could speak and all listen. Why had not Brother Apollos preached on these things? Bereus wanted to know. James replied that there were so many things so much more needed. Simeon proposed that they all go and see what Apollos thought. Now Apollos was a preacher good and true; it may be that like a certain "eloquent man and mighty in the scriptures" of whom we read in the Bible, he needed to be taught the way of the Lord more perfectly. Whether he could be as humble and willing to learn anything from those whom he had been teaching was a question events must answer. So to Apollos they went.

They found the preacher at home. He was a big man, physically, mentally, and spiritually, and his presence commanded respect. Bereus laid his matter before him, and Simeon explained Brother James' attitude, and his own interest; and then Bereus frankly asked him why he had not preached on some of those prophetic themes—at least, would he not do so in the near future. Apollos looked serious and thoughtful. "What could I say about these things, brethren?" he finally answered; "I have thought about them frequently; yet, I confess, only 'about' them. I never seriously looked into the matter. I have some idea of what the prophets say, and in an indefinite way I think I could map out the import of the prophecies of the Old and New Testaments. But I cannot say that I am clear, or quite satisfied. I would be glad if I could get a consistent and reasonable interpretation of the prophecies; but I rather doubt the possibility of that, and do not just know whether it would repay the time and effort to delve into those things when there is so much that is plain and practical in the Bible." Brother Simeon replied, "Brother Apollos, I know from your own lips that you hold all the Scriptures as God's word, and that every part of it is profitable. However more practical some other portions may seem, the situation is this that Brother Bereus wants light on this thing. Thank God that he does. Were he like some others he might have accepted the doubtful books he has been reading for their

appearance of plausibility. He has not done that, I am glad to say. But he is now justly aroused and interested in a scripture theme. He is, if I misjudge not, perplexed and in need of help. You are God's steward. If you can help him would it not be your duty? Besides I know of some others who are in like need." Apollos looked troubled. "Brother Simeon, I honestly can not speak on these topics. I could give you such views as without personal investigation I have received from others, and what without satisfactory reason I have hitherto dimly believed. That is not my way. Give me time to study these things, Bible in hand, before God, and I am sure I shall find *some* things I can profitably present." "Let us study with you, Brother Apollos," said Bereus. The rest were all somewhat amazed at the proposition; but Apollos was after all not averse. "Could we meet Monday night?" All said they could. So Monday night was the time and the preacher's study the place, agreed upon for the first meeting of this circle of Christians to investigate the Bible teaching on the prophecies.

(To be continued).

THE SORROWS OF THE JEWS.

From of old there has been no nation that has suffered so much as Israel. The burning bush which Moses saw in the wilderness, was a fit symbol of this strange and wonderful people. From of old they have burned—yet they have never been consumed; and, to finish out the picture, it was out of this burning bush also that God has spoken to the world. For salvation is from the Jews. (John 4:22).

In this present war also they have borne the brunt—a brunt far heavier than even Belgium's. For months and months they have been twixt the hammer and the anvil of the eastern battle-line; and the books of God alone record all the terrific distress half the Jews of the world have lately undergone. The following extract from the *Maccabean* may serve to give us a partial conception.

"In the sixteenth and seventeenth centuries the Cossacks in their warfare against the Poles frequently made use of the following inhuman stratagem borrowed from Tartar tactics; when they were about to storm a fortress surrounded by deep moats, they drove prisoners laden with sandbags before them, lashing them with sabre-strokes and whip-cuts, into the moats, men, sandbags and all, where they perished under the fire of their own countrymen, their corpses filling the moats. This horrible stratagem has long since disappeared from warfare between civilized nations. The Japanese have frequently driven herds of cattle in front of them and marched under this cover against the Russians. But the Russians in Galicia re-introduced into modern warfare the Tartar bestiality of using helpless human beings as a cover in marching against the enemy. To be sure, these human beings were Jews. Not prisoners, mind you, but non-combat-

ants, not men only, but old men, young men, women and children of both sexes. It was at Nadworna where the unnameable, the indescribable portent took place. The Russians huddled together one thousand five hundred Jewish families—octogenarians, old women, young matrons with infants at their breasts, school children, pell-mell, some seven thousand souls in all and drove them as a human cover against the Austrian battlefront, marching right in the track of their victims. There are no words in any language emphatic enough to characterize such an exploit.

Try and depict, if you can the situation—strive to bring the unthinkable close to your imagination! Fifteen hundred families, seven thousand heads, none of them able to bear arms seeing that all the capable had been mobilized long ago, a huge swarm of the old, the sick, of women and children. These Jews, incapable of bearing arms, had been tortured for months by all the miseries of war, they had suffered hunger and cold, the Russians had looted their dwellings, burned their houses, destroyed their property, they had robbed, scourged and tormented them. And now they were lashed to the shambles like oxen—forward! *pashol!* They are fired at from the rear with revolvers and machine-guns, their backs are scourged with the Knout, their loins are pierced with Cossak lances and their skulls battered by the butts of Cossak carbines, and thus they are driven against three hundred volcanoes, roaring and belching fire all along the Austrian front. The Austrians hear the tremendous outcry of the victims, the groaning of the mutilated and the dying, but they cannot help their misery, they must keep on firing ceaselessly, for behind this human holocaust the enemy is crouching for a spring; if they cease firing, the Russians will be upon them, and the battle lost. And in this manner seven thousand souls, men, women and children, are slaughtered on the battle-line between two contending armed forces, unarmed themselves and perishing without a fighting chance in a Tartar welter of execution en masse. Seven thousand Jews shot into a shapeless heap, with the roaring of cannon, the whining of bullets, for their only death-bed prayer. And not even an honest grave would have been yours, for the bodies of the seven thousand of Nadworna were left to the crows and to the famished dogs and the wild beasts, thriving upon the ruins of what once were human habitations. Those of Nadworna were guiltless, free of offehse to friend and enemy alike, except in that they were Jews.

These unreasonable afflictions of God's ancient people are not accidental, but in strict fulfilment of their own prophecies. With what terrible exactness have their predicted judgments come upon them! But the same prophecies predict a restoration and a redemption for this people God will be as faithful to fulfill that as He was in execution of the curses under which, by their disobedience, they had fallen. "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Jer. 32:42.

BIBLE STUDY COURSE.

R. H. B.

The heavens declare Thy glory Lord,
 In every star Thy wisdom shines.
 But when our eyes behold Thy word,
 We read Thy Name in fairer lines.
 The rolling sun, the changing light
 And nights and days Thy pow'r confess,
 But the blest volume Thou hast writ,
 Reveals Thy justice and Thy grace.

—Isaac Watts.

Frequently the question is asked, What is the best way to study the Bible? Many answers are given to the inquirer. Some say, "Read the Bible like you would any other book." That is very good so far as it goes; but it lacks decidedly of going far enough. In some respects the Bible is like other books. In some other, and very important respects, it is vastly different. Another says, "Memorize it." That is fine fundamental work. The young especially should strive to acquire a great memory-treasure of God's word; and to young and old a fund of memorized Scriptures is of inestimable value. But clearly average people cannot memorize the whole Bible, or any very extended part of it. Furthermore, memory work is as much *preparation* for the real study of God's word as anything else. Then there are many schemes of study by books, by historical periods, by dispensations, by topics, by doctrines, by persons, etc. Many of these are excellent. I have never, for example, found anything finer in its line than R. A. Torrey's, "How to Study the Bible to Greatest Profit." Nevertheless the best of the schemes and plans I have examined are somewhat unavailable to average people. They presuppose more time, more previous mental training, more power of concentration and application, than the average man can bring to the study of the Bible. Many of these plans are too elaborate. They make the mastery of the Bible seem a task of such magnitude that our hearts fail us before we begin. However excellent these plans may be, they do not as a rule meet the difficulty of the most numerous class of Christians, because they fail to take into account the limited time, and in many cases the limited training and taste for "book studies." Now this Home Bible Study Course is designed to meet these problems; and the aim shall be constantly before us to make these lessons of easy access to the humblest beginner, while yet making them worth while to more advanced students. A few words first about the Book we are about to study.

1. It is *the most remarkable book* in the world. Its extreme age, yet constant youth and freshness; its wonderful power to influence human beings of all ages and stations; the fact that it

is far and away "the best seller," and enjoys a larger and more widespread circulation than any other book, establish this fact to such an extent that no intelligent unbeliever would care to deny it. I should want to know this Book even if this were all that could be said about it.

2. It is a *wonderful book*. Simple enough for a child to find delight in it, but so profound that the greatest minds are overwhelmed at its unfathomable depth and wealth of thought; as a book on "morals"—containing every known principle of right conduct; as "literature," not equalled in power or beauty; as to its knowledge of human nature, surpassing, as a book of "revealed religion," of such rank, that after it were rejected none other could come into consideration. Its unity, although it consists of 66 different books, which were written by different men, to different peoples, in different languages, during sixteen centuries, would easily leave the impression that some one master-mind had designed and outlined the whole.

3. It is a *marvelous book*. By this I mean that it cannot be accounted for on purely natural grounds. Even if all that has so far been said could be explained on natural ground (which I do not think could be done)—there is yet one element in it, which is superhuman and miraculous: the hoary predictions the fulfillment and fulfilling we behold with our eyes at this day.

4. Where it is actually received into the hearts of men, it bears *its fruit* and its truth is abundantly vindicated by practical results. And even its indirect benefit upon the nations among whom it is most generally circulated is remarkable.

5. The highest point of interest, to us, however, and the explanation of all the foregoing points, is this that

The Bible is the Word of God.

Whether it be Moses or David or Isaiah or Jeremiah, or the apostles that are writing, the writers of the Bible disclaim all originality. It is not the "legislative genius of a Moses" or the "poetic genius of David," or the "fire-tongued eloquence" of Isaiah, or the "trained intellect of Paul," and what more of such phrases we hear, that accounts for the Bible; but the fact that, whoever may have been the instrument or mouth-piece, it was in each instance GOD that spoke.

GOD SPOKE.

In Time Past	In these last days
Unto the Fathers	Unto Us
By the Prophets.	By His Son.

This diagram (taken from Hebrews 1:1, 2) not only marks the great division of the Bible, but stamps it as from first to last *God's Utterance*.

God's Word is Like God.

And that means much to us. Evidently God's word must partake of his Character. If he is good, so must his word be ("the good word of God"); if he is true, his word is truth (John 17: 17); if he is holy, it is holy; if he is powerful, then so is it; if he

is the Living One, his word is living; if he is eternal, his word is. And that accounts for all the great and marvelous power this word has manifested among those who received it. In fact truly to receive the word of God is to receive him. And whatever attitude we assume toward the Word, it is as if we had assumed that attitude toward God himself.

To get the good of the word of God we must receive it as the word of God. "And for this cause we also thank God that when ye received from us the word of the message, even the word of God, ye accepted it, not as the word of men, but, as it is in truth, the word of God which also worketh in you that believe." 1 Thess. 2:13.

These facts will encourage us to take hold of the Book with eagerness and earnestness. We will now take up a few points that are necessary to the successful study of it.

1. Take time. In order to take time we must make time for it. We will never *find* the time. We must set a time apart, daily, regularly, with purpose of heart. Some days we will "feel like it;" and some days not; but if we make a rule to abide by, our feelings will not control us so much, and we shall find delight in the recurring hour of prayerful Bible study. And let us give it *the best time* we can. If possible the first time of the day, before the noise and the pressure of its duties obtrudes upon the mind. Let us give it *enough time*—"time enough to forget about the time"—half an hour, surely; but an hour if we can spare it from sleep; and two hours even. If we put God's word first he will put us first; and if you exalt it he will exalt you.

2. Mingle the word of God with prayer. The two belong together, and the one very naturally leads to the other. As in conversation with a friend we listen and talk, and alternate between hearing and speaking, so the hearing of God's word and speaking to him go hand in hand. Every lesson we learn lends itself to make the body of a prayer; and if we sum up what we have learned in a prayer to God it will fasten itself upon our hearts, and bring us into touch with God.

3. F. W. Robertson has a sermon on "Obedience the Organ of Spiritual Vision." Truly, truly, Disobedience darkens the eye; but obedience quickens our insight. *Study to obey.*

4. A noted lady who had been at a Bible class, found a visitor awaiting her return. She explained the cause of her absence, and he, a university professor, when he heard her speak of studying the Bible, with a sneer, said, 'Ah, you believe that book?' The lady responded in her gracious way, "Why yes; I have the pleasure of being acquainted with the *Author* of that Book, you know." To know the Author of it—that gives interest to the Book; just as the friend you know makes the letter he writes you interesting in proportion to your regard and love. And you read your friend's character and disposition into the letter and out of it also. So the notion you have of God will color your view of the Bible. To know him as the Lord who is holy, yet whose name is Loe; to know God as he stands re-

vealed in the face of Jesus Christ (2 Cor. 4:6)—that is the key to the Bible.

5. Finally—don't try to get *everything*. You can't. But get what you naturally can take in, and you will be getting exactly what you need for the time. And study to find God's mind, not to corroborate your own; not to bolster up anything nor to disprove anything, but to be taught at the mouth of God.

THE BOOK OF GENESIS.

The Lesson: A chapter a day, with side-readings. But each chapter will not be studied; and sometimes the lesson may include more or less than a chapter.

FIRST DAY.

Chapter 1. The Existence of the Universe Accounted for. Note frequency of the word *God*. Read John 1:1-4; Heb. 1:10-12. See in Gen. 14:9 who the great Proprietor of the whole establishment is—lest we forget; and how he feels toward his handiwork (Ps. 145:9); how great and condescending. Isa. 40:12-31. Read Psalm 104.

SECOND DAY.

Chapter 2. Man. Note how in the very creating of him he is distinguished from animals. (Gen. 1:26-28, 2:7). Read Psa. 8, and Heb. 2:5-9. On the Second Adam's bride read Eph. 5:22-32.

THIRD DAY.

Chapter 3. Sin. For identification of the Serpent, Rev. 12:9. He tries to corrupt the Second Adam's bride also. 2 Cor. 11:3. Note how fear and shame follow sin. Vs. 7, 10. Who is the Woman's Seed? Isa. 7:14; Gal. 4:4. Also Rom. 16:20. Sinners must have spiritual covering. Some wear fig leaves. Rom. 10:3; Rev. 3:17, 18. Note how Adam realized himself "naked," despite his covering of fig leaves. (V. 10). But God provides a true robe. Isa. 63:10; Gal. 3:27; 1 Cor. 1:30.

FOURTH DAY.

Chapters 4 and 5. Cain and Abel. The difference in their sacrifices. Heb. 11:4. The first murder due to religious hatred. 1 John 3:12. Was it not the same principle that slew the prophets, crucified Christ, persecuted Christians in all times? The descendants of Cain: godless, enterprising, inventors, musicians, artificers, city-builders, poets, polygamists, murderers. Note the seventh in the line, 19-24. How like the men of the world today! (Ps. 17:14) The line of Seth—not marked by great exploits, but see 4:26 and the seventh in this line, 5:21-24; Heb. 11:5; Jude 14, 15.

FIFTH DAY.

Chapters 6 to 9. The Flood. Note the condition of the world. 6:5-7; 11, 12, 13. Is it likely the people realized their wickedness? What the secret of Noah's life. 6:8, 9. Why did God tell him his secrets? (Ps. 25:14). Read Heb. 11:7; 1 Pet. 3:20, 21. When will Noah's times be duplicated in some respects? Luke 17:26, 27. Note 8:21, 22, and the covenant of chapter 9. With whom did God make this covenant? But see 2 Pet. 3:7. Note

the prophecy of 9:25-27. Japheth is the forefather of the Caucasian race; Shem of the "Semitic" peoples of whom Israel is the greatest.

SIXTH DAY.

Chapter 12. (Read chapters 10 and 11). Here begins a new epoch. God has dealt with the race thus far; now he takes up one man. The rest of Genesis and of the Old Testament is taken up chiefly with him and his descendants. Read first Acts 7:1-4; then Gen. 12:1-3 and Heb. 11:8. Mark the items of promise, verses 2, 3, 7. Abram's faults are recorded faithfully.

SEVENTH DAY.

Chapter 13. Abram's generosity. (v. 8, 9). Can the heir of God's promise afford to be generous? Two points about Lot: 1st in v. 10, 11; 2nd, in v. 13. When we hear of him again he lives *in* Sodom. Compare Phil. 3:19-21.

EIGHTH DAY.

Chapter 14. More noble traits in Abram. On Melchizedek see Psalm 110 and Heb. 7. By what new name is God called here? 18-20. A fine example in verse 22.

NINTH DAY.

Chapter 15. Two things Abram needed just then—God promised to be both those things to him. Compare what God was to David in a desperate time, Ps. 3:3 (and heading of this psalm). Here Abram's faith rises to a climax. Read carefully Rom. 4, especially verses 17-25. Note the ceremony of the covenant. Jer. 34:18, 19. The prediction to Abram, 13-16, was it not fulfilled to the letter?

TENTH DAY.

Chapter 16. As to Abram's relations with Hagar—(1), it was the custom of that day (2) the suggestion came from Sarah, not from Abram. (3) Had God told Abram up to that time, that Sarah should bear him a son? Verses 7-14 show that God cares for the slave woman and has a plan for her life as well as for Abram's. On v. 13 read Ps. 139. Note the allegory in Gal. 4:21-31.

ELEVENTH DAY.

Chapter 17. Note verse 1. Would not God say as much to each one of us? The renewal of the covenant. vs. 3-8. Mark the items. Henceforth it is Abraham. For whom was circumcision? What did Paul teach in Galatians about circumcision in case of Gentile Christians?

TWELFTH DAY.

Chapter 18. Another fair trait in Abraham; his hospitality. Who did the visitors turn out to be? Compare Abraham's laughing and Sarah's laugh of incredulity. (17:17; 18:12; compare 21:6). The name Isaac means laughter. See Heb. 11:11, 12. Why did Jehovah stop to tell Abraham his business? John 15:15. How did Abraham make use of the information? Does the intercession of a man of faith avail anything? See how very ready God was to make concession. How very unwilling to destroy sinners! (Ezek. 33:11).

THIRTEENTH DAY.

Chapter 19. What did God mean in 18:21? He knows all things anyhow. This chapter shows he put them on examination, while they did not know it. Compare Luke 19:41-44. Note what Lot lost by his selfish, worldly course: Home, possessions, married daughters, wife, and (worse than lost) his two daughters who escaped with him. "He that loveth his life shall lose it." Lot is the type of the Christian who loves the present world. (2 Tim. 4:10).

FOURTEENTH DAY.

Chapter 20. Abraham's sins were due to unbelief; his excellences to his faith. We could make excuse, consider the morals and the pressure of that period. Do not people even in this late day, and under gospel light, make excuse for prevarication and even justify it? But God makes no excuse like that and accepts none. Verse 9. Is it not a disgrace when one of God's people has to take a rebuke like that from an outsider? V. 17. Abraham must be instrumental in undoing the evil that he brought on Abimelech. Read Psalm 105:1-15.

FIFTEENTH DAY.

Chapter 21. At last the child of promise! Read again the allegory in Gal. 4:21-31. Do not be misled by the poems about the tragic parting of Abraham and Hagar; they misrepresent the relation between Abraham and the handmaid. Read again notes on chapter 16. The promises and predictions about Ishmael have met literal fulfilment.

Here we close the Bible study for this month. The unavoidable delay in the publication of this number and the introduction to this course have consumed time so that a full month's lessons could not be taken; and space so that it could not be given. May this beginning arouse our hearts' interest in a new study of God's word!

Let some one who has the ability set forth fully the needs of the home field; and let him exaggerate it ten times over, and even so it would not represent the botter need of the heathen land. What are we doing?



"A light that shineth in a dark place." (2 Pet. 1:19). All Scripture is light on everyday duties. But prophecy is a *search-light*. It shows things far beyond and above us. Prophecy unfolds to us the true meaning of God's dealings with the world. Prophecy fixes our minds on God's *purpose*, rather than on man's *progress*. Prophecy alone prepares us for the coming conflict of that great day of trouble, which is drawing near.—*Selected*.

ON FOREIGN FIELDS.

MISSIONARY NEWS NOTES.

We are indebted to Brother Straiton, Brother Jelly, Brother McCaleb, Sister Janes, and some others, for our missionary notes this month.

Miss Sarah Andrews passed through Louisville recently on her way to Japan for missionary work. We were exceedingly well impressed with her spirit and her pluck, her culture, and her forceful personality. She is making the trip unaccompanied.

Brother Jelly acknowledges the receipt of \$4.05 from this office, and Sister Janes acknowledges the receipt of \$5.35 through us for the India work.

Brother James Umrao Singh, Jeoli, Kot, District Naini Tal, U. P., India, and Brother Madhu Singh, Bearer, Ry. Retiring Rooms, Kathgodam, District Naini Tal, India, will promptly distribute suitable literature; that is, books, tracts, and papers free from controversy.

As usual, Jelly and McHenry send us encouraging words. Baptisms continue. A whole community sought baptism recently but the Mohammedans interfered. Writing of a late meeting at Jeur, Bro. Jelly says: "They are learning *the Word*. I believe they are devoted disciples." A convert writes: "I do the work of my Christ from the heart, and will continue so to do, because it is my wish to spend the rest of my life in the service of Christ."

The workers in India need money to carry on their tract work. Bro. Jelly's reports on the open door in India are supported by word from other sources. An American lady who recently visited India says: "We saw in India whole communities who desired baptism, and who removed with their own hands the charms they wore, destroyed the altars in their homes, and tore down the village shrine to prove their sincerity in accepting Christ."

The missionary propaganda which, since about the time of Bro. McCaleb's last visit to America has taken on new life, is bearing fruit. Never in our memory have Christians of the New Testament order volunteered so freely as in the last three or four years. Another worker for India is in sight; Brother Jorgenson is in correspondence with two young men just finishing High School who want to go to foreign fields; and we know of others.

Bro. McCaleb sends New Year's greetings to all the friends; a *special* greeting to Bro. Evarice Hebert, the converted Catholic who is converting Catholics by the hundreds in the land of Evangeline. Reporting at the same time for three of the churches in Tokyo, Brother McCaleb mentions 14 baptisms in the last thirty days.

CORRESPONDENCE RELATING TO MISSIONS.

DON CARLOS JANES.

An Ohio brother who has been useful to the Lord in securing funds for preaching the gospel abroad, says: "I fully agree with you that 'the people will do more when they are taught more,' and I expect to be one to try to teach them as much as my ability and God's help will permit." And truly more teachers are needed.

There is a small church in Texas which has sent a good many dollars to support a native preacher in India. In writing about a gift of \$18, one of the members expresses his inclination to do what he can to stir up interest in the work. A Texas physician in sending \$5 from his congregation, says: "I believe we will keep up this amount regularly. The interest is growing." That is as it should be. Christianity is a growth. We should increase in numbers, knowledge, zeal, etc.

A good sister out in Nebraska wrote: "Enclosed find \$3.00 for the 'building site in Japan' fund. I only wish I might help more. Am home as you will notice by the address and giving art lessons. . . . The \$3 is from the first \$5 I have made. . . . It grieves me to see people so negligent to the cause of Christ." Another (single) sister in Tennessee sent \$5 for the building site.

"I wish to express to you my appreciation of the line of work you are doing," writes a brother who used to live in Mexico, but was driven out by the war. It is a neglected field and if by your efforts the church can be aroused you will have done an excellent work. I am sorry the has seen fit to criticise your position. You are certainly right and they have missed half the joy of Christian living (it seems to me) by not working to send the light to every dark corner of this old earth of ours." Zeal is a mighty good thing if it is zeal properly expended. The church has not hurt itself with giving for the planting of the cause in either the U. S. or on distant fields. If we were giving as we are able to give and ought to give there would be a great deal more money for all fields. But if all effort were now to stop, residents of this land of Bibles would have had the advantage of many millions who have never heard of God—their opportunity would have been greater. Churches calling themselves loyal or being called that by opponents of human societies to preach Christ can do a vastly greater work.

 THE CALL OF SOULS AFAR.

The "Man of Macedonia" whom Paul saw in a vision, standing and beseeching, saying, "Come over and help us"—is the picture of the situation. To God it looks as if the heathen land stretched forth imploring hands for the bread of life. Their hands are stretched out to Him, and He turns and looks upon us. What does He expect and what is it He wants of us?

THE LORD'S DAY LESSONS.

R. H. B.

The Lord's Day Lessons appearing in WORD AND WORK have been prepared with special thought and care. It is the aim of these lessons to put much in small space. The lesson text is taken from the American Standard Revised Version—the most excellent translation of the Bible in common use. Alongside of the lessons are questions, numbered to correspond with the verses. These questions form the chief portion and represent the chief value of these lessons. They take up less space than comments; at the same time they bring out the sense of the Scriptures more effectively, and in such a way as to exercise thought and provoke research. What we find for ourselves is of much more value to us than what is told us outright. The questions also call attention to many helpful side-references. The answers to the questions (unless very general and obvious) are always found either in the corresponding verse, or in the references given; sometimes in both. There are also a few short notes on each lesson.

We should like to put these lessons into as many hands as possible. To this end we publish them in separate form also—eight-page folders, containing one month's lessons, fifteen cents per dozen, or, in quantities of 20 and up, one cent a folder, post-paid. That amounts to twelve cents a year, or at the former price, fifteen cents. We shall endeavor to publish the best and at the same time the cheapest lesson-helps obtainable.



This issue of WORD AND WORK goes to several thousand who are not subscribers. A sample is of course an invitation to you to subscribe. The price is 75 cents the single subscription, or 50 cents each in clubs of four or more. We have a good commission offer to make to agents, and there are many fields which an agent would find very workable and fertile. In fact there is just now a real demand for just such a clean Bible-expository magazine as we propose to put out. By God's grace there shall not be found in these pages anything questionable, whether in advertising, or of personalities.

Our friends have been very kind; and they have already shown themselves to be neither few nor far between. We are, under God, indebted to them for the means—in the form of cash subscriptions and contributions—with which to get out so large an issue this month without involving us in debt at all,—a thing which we earnestly wish to avoid. Many have taken advantage of our club offer and have sent good lists. One friend sent a club of fifty. We believe that with this, the first Louisville issue in hand, our friends and agents will be able to roll up even larger lists for February, and we are reserving several hundred copies for those who may ask for samples to aid in soliciting subscriptions,—as well as to supply all new subscribers whose names are sent in before Feb. 1, with this issue if requested.

THE LORD'S DAY LESSON.

Lesson I.

January 2, 1916.

THE ASCENDING LORD.

Golden Text.—“When he ascended on high, he led captivity captive, and gave gifts unto men.” Eph. 4:8.

Lesson Text.*—Acts 1:1-14. Commit verses 10, 11.

1. The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach 2 until the day in which he was received up after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: 3 to whom he also showed himself alive after his passion by many proofs appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: 4 and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: 5 for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence. 6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. 8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. 9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. 10. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel: 11 who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven. 12. Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. 13 And when they were come in, they went up into the upper chamber, where they were abiding: both Peter and John and James and

1. Of what did that former treatise treat? What may we expect in this one? What was that “former treatise?” See Luke 1:1-4.

2. What “commandment” referred to? (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47). How far did that treatise extend? Luke 24:50-52. Did Jesus speak by the Spirit? Jno. 3:34.

3. Were the proofs of his resurrection and of his identity few or many? What was the great topic of his teaching to them during the forty days?

4. What does he call the Holy Spirit here? Compare Acts 2:33. Does he include the “baptism of fire” in this promise?

5. When had they heard of this promise from Jesus? (John 14:15-17, 26; 15:26; 16:7-14). Do these passages show how necessary this gift was?

6. Did they ask him whether he would, or when he would restore the kingdom to Israel? Had Israel ever had the kingdom? Had they lost it? What did the apostles expect?

7, 8. What particular thing did Jesus say was not for them to know? Was the time they inquired about one of those secret times? But did he indicate the time when they should receive power and the Holy Spirit? See verse 5. What did he say they should be to him upon having received this power?

9, 10. Did they actually see Jesus as he ascended? Was there something depending on his going away? John 16:7; 14:12. Do angels wear the appearance of men? Acts 10:3, 30. What man was it whose hope of receiving God's Spirit depended on his seeing somebody ascend to heaven? (2 Kings 2:9-11).

11. What Jesus was it that went up? A spirit? (Luke 24:39) a vision? Will he come back as really as he went or “figuratively” or “spiritually”? (1 Thess. 4:16; John 14:3).

Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.

14. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

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NOTES ON LESSON 1.

There is a former treatise addressed to "Theophilus" in the New Testament, which treats on all that Jesus began to do until his ascension. It is the gospel of Luke. This treatise takes up the narrative where the former treatise left off; and, after a brief rehearsal, goes on to tell the sequel—that is how Jesus went to his Father, and from heaven and from thence carried on by the Holy Spirit and through his apostles, the work which he had on earth begun.

Before going away Jesus had given his apostles a specific commandment which outlined their (and the church's) whole future work. We call it the "Great Commission." (See references above on verse 2). But they were not qualified to begin their work until the Spirit came. (References on verses 4, 5). Therefore they must wait.

Verse 8 is the key-verse to the whole book of Acts. It should by all means be memorized. For in it we have the plan and outline of the Acts of apostles: first of all is the reference to the great initial event: "Ye shall receive power when the Holy Spirit is come upon you;" then the progress of their testimony—the gospel: beginning at Jerusalem (chapters 2 to 7); thence into all Judaea and Samaria (ch. 8) and then to the uttermost parts of the earth. (chapters 9-28).

These words were the last the Lord uttered upon the earth: "Ye shall be my witnesses. . . . unto the uttermost part of the earth." They were directed specifically to the apostles; but have their wider application to all the Lord's people; for upon them all falls the obligation to sound out the word of the apostles' testimony concerning Jesus to the earth's remotest bounds.

The word of the white-robed messengers filled the disciples with joy. (Luke 24:52). Why should not the promise of the Lord's return be a joy to his own? Yet, for various reasons it seems to have become an undesired thing and even a dread to many of the Lord's people. Notice how very carefully the promise of the Lord's coming is expressed. We are left in no doubt as to who is coming back nor how he will come.

In the joy of this prospect the apostles now return to Jerusalem to wait for the Holy Spirit of promise, and to serve the Lord as his witnesses; and as he himself had taught them in a parable, to occupy till he should come. (Luke 19:11, etc.)

The Lord's Ascension meant much to his disciples. But his coming again will mean even more. Then shall their salvation be revealed; and then shall they receive their adoption, to wit the redemption of their bodies. Then shall they obtain their crown and reward. (1 Pet. 1:5-7; Rom. 8:23; 2 Tim. 4:8; Rev. 22:12).

The Mount of Olives has a peculiar prominence given it in both the historic and prophetic Scriptures. See 2 Sam. 15:23-30 and compare John 18:1; Luke 22:39. It was the Lord's frequent and favorite resort. Compare also Ezekiel's vision of the glory departing from the temple Ezek. 10:18, 19 and 11:23 with the Lord's significant action in counterpart. Mark 11:11 and Matt. 23:38, 39; 24:1-3. Also the as yet unfulfilled prophecy of Zech. 14:4.

In verse 14 of our lesson we have the last mention of Mary, the mother of Jesus. She was never so far as the record shows, treated with more veneration than other faithful women; and the Lord especially forestalled the Roman Catholic error that his mother in the flesh had any access to him or influence with him which is not granted to all Christians. (Matt. 12:46-50; Luke 11:27, 28).

THE LORD'S DAY LESSON.

Lesson II.

January 9, 1916.

THE COMING OF THE HOLY SPIRIT.

Golden Text.—“Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?” 1 Cor. 3:16.

Lesson Text.*—Acts 2:1-13; Memorize verses 3, 4.

1. And when the day of Pentecost was now come, they were all together in one place. 2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. 4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. 5. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. 6. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. 7. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans? 8. And how hear we, every man in our own language wherein we were born? 9. Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, 10 in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, 11 Cretans and Arabians, we hear them speaking in our tongues the mighty works of God. 12 And they were all amazed, and were perplexed, saying one to another, What meaneth this? 13. But others mocking said, They are filled with new wine.

Did it come through any human instrumentality? Who alone administered it? (John 1:33). What is the “one baptism” referred to in Eph. 4:5? What one baptism alone is commanded to us? Acts 2:38; 10:48. What were the apostles now equipped to do? Acts 1:8. What power did the Holy Spirit impart to them? John 14:26; 16:8-15. Did the Spirit impart this power to all Christians? But do all Christians receive the Spirit? Acts 2:38; 1 Cor. 3:16; 6:19, 20; Titus 3:5, 6. Note Golden Text: Was Solomon’s temple really the Temple until “the glory of the Lord” had entered it? (2 Chron. 7:1). Was the assembly on Pentecost the Church before the Holy Spirit had come down? (Eph. 2:21, 22).

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1. What and when was Pentecost? (Lev. 23:15, 16; Deut. 16:9). When was Jesus crucified? How long from Passover to Pentecost? (Lev. 23:8, 11, 15). How many days was Jesus with them after His resurrection? (Acts 1:3). About how many days, therefore, did they have to wait for “the promise of the Father?” (Acts 1:4, 5). What was this “promise?” This has been called Christ’s “Coronation-Gift”—is that a good name for it? (Acts 2:33).

4. Did they speak of their own mind and impulse? If not whose words then were these? (1 Cor. 2:12, 13).

5. Why were so many Jews gathered in Jerusalem at this time? (Deut. 16:16).

6-12. Were these tongues articulate, intelligible speech, or a meaningless jargon? Did they understand them? (vs. 8-11). Did the apostles actually speak with different tongues, or did the hearers merely hear different tongues? (v. 4). How did it affect them? How many different words are used to describe their astonishment? (vs. 6, 7, 12.)

13. What cheap explanation did some offer? (Compare with this John 12:28, 29; Acts 26:24; Mark 3:21; John 10:20.)

The Significance of this Event. Why did not the Holy Spirit come sooner? (John 7:39; 16:7). Why is this occasion called the Beginning? Acts 11:15; Luke 24:47-49. What was it the beginning of? What two instances alone are referred to as the baptism of the Spirit? (Acts 2 and Acts 10).

NOTES ON LESSON 2.

According to Christ's charge the apostles waited at Jerusalem till the Holy Spirit should have come. They made time by waiting. They were not equipped for their momentous work before they had received the Holy Spirit. (John 14:26; 15:26; 16:7-14; Acts 1:8). In fact it was not a work they could do; but God must do it through them, by his holy Spirit.

On Pentecost (the "fiftieth day") the great promise was fulfilled and a new era began. The Spirit came with physical demonstration—sound and appearance of fiery tongues. The sound was heard over all the city, and caused the gathering of the multitude. The fiery tongues were significant. The immediate effect upon those who received the Spirit was that they "began to speak with other tongues as the Spirit gave them utterance." Regardless therefore of what language they spoke in, their words were the Spirit's words.

Who, or what, is the Spirit? The expression "poured out" might imply that the Spirit is a thing. But the Spirit of God is not merely an "influence" from God, a current of power, a radiance or emanation from God, like the light from the sun, but the Spirit of God acts, thinks, speaks, knows, feels, wills; in fact has all the marks and attributes of personality. He is a Person. His name, in conjunction with that of the Father and of the Son, fills up the Name of the Godhead, into which we enter by our baptism. (Matt. 28:19).

The event of Pentecost was the Baptism of the Holy Spirit. (Acts 1:5). It came without any human instrumentality. Only one other instance like this occurred after this. (Acts 11:15, 16). There were however miraculous gifts of the Spirit (1 Cor. 12:4-11) which were imparted by the laying on of the apostles' hands (Acts 8:17, 18) and thus differed from the "baptism." But the "indwelling" of the Spirit is granted to every Christian without exception, as soon as he becomes a Christian (Gal. 3:26, 27 with 4:6) and without it he could not be a Christian. (1 Cor. 3:16; 6:19, 20; Rom. 8:8, 9).

The presence of the multitude of sojourning Jews "out of every nation under heaven," in Jerusalem was due to the feast. These were not, as is sometimes mistakenly asserted, representatives of all nations. They were only Jews of the Dispersion, who had settled in foreign countries. Gentiles were not preached to, nor admitted into the church till years afterward.

The "tongues" in which they spoke were articulate, intelligible, intelligent speech, readily understood by those who were conversant with the respective languages. In this we perceive a striking difference between the real gift of tongues, and the counterfeit of it which is sometimes palmed off today as the "gift of tongues." The speakers extolled God, and His mighty works. All faithful servants of God today whose speech and whose preaching is not in persuasive words of man's wisdom, but after the Spirit, speak in the same tenor. The world and worldly teachers delight in extolling man—man's goodness and greatness and wonderful works. (1 Jno. 4:5). The world has a big man and a little God. But the Bible sets forth a very little man and a great and wonderful God, in whom the only hope of man lies.

INSTRUCTIONS FOR STUDY.

¶The questions which stand alongside of the Scripture-text are so put as to call attention to what the scripture-lesson says, and to bring out its meaning. Helpful side references to other Scripture passages are also given.

¶The answer to each question is to be found in the verse on which the question is asked; or in the scripture reference given; sometimes in both.

¶To answer these questions to yourself, and to look up the Scripture references constitutes the best sort of preparation for both the pupil and the teacher. It leads to a better understanding than mere comments could possibly impart.

¶Method of Study: 1st. Study the Scripture text over carefully; memorizing the required verses and the "Golden Text." 2nd. Read and answer the questions, looking up the references. 3rd. Read the "Notes" and look up the references given in them.

THE LORD'S DAY LESSON.

Lesson III.

January 16, 1916.

PETER'S SERMON AT PENTECOST.

Golden Text:—"Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21.

Lesson Text.*—Acts 2:14-47. Memorize verses 36 to 39.

22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; 23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay; 24 whom God raised up, having loosed the pangs of death; because it was not possible that he should be holden of it.

29. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.

30. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; 31 he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. 32. This Jesus did God raise up, whereof we all are witnesses. 33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. 34. For David ascended not into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35, till I make thine enemies the footstool of thy feet. 36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.. 37 Now, when they heard this, they were pricked in their heart and said unto Peter and the rest of the apostles, Brethren, what shall we do? 38. And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. 39. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. 40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked gener-

22. Here begins the main part of the Sermon. What is its subject? How had God shown His approval of Jesus? Were these things "done in a corner?"

23. Did Jesus' death merely happen? Did He simply fall victim to the malice and wickedness of His persecutors? (John 10:17, 18; Matt. 26:53, 54).

24. Who raised Jesus from the dead? (But see also John 2:19-22; 10:18). Was Jesus' resurrection a great act of power on God's part? (Eph. 1:19-22).

29. How does this verse prove that David's language (as quoted in vs. 25-28) could not have had reference to David himself?

30-32. Of whom spake David this? How was Jesus of David's line Rom. 1:3. In what two respects then does he answer to the Old Testament description of God's Christ? (1st, His descent; 2nd, His Resurrection).

33. What direct explanation does Peter give of the marvelous manifestations these onlookers had witnessed? Did the Jews know that the Christ would baptize with the Holy Spirit? Matt. 3:11.

34-35. What other proof that the language of the psalms regarding the Christ could not apply to David himself? Is this Son of David greater than David himself? (Matt. 22:41-46). How long will the Lord occupy this exalted position? (1 Cor. 15:24-28).

36. What two titles therefore belong to Jesus? What had the Jews done to him whom God made Lord and Christ?

37. Did the audience believe Peter's speech? What produced their anguish? Had they had an intimation that they might be saved? (v. 21) What did they now ask?

38. Did Peter answer plainly? What two things must they do? What two things would God do? Was this "good news?" Has it ever been changed? (Gal. 1:8, 9). What ought we to tell convicted sinners today?

39. Why could the word "children" in verse 39 not mean "infants?" Who are they that are "afar off?" (Com-

ation. 41. They then that received his word were baptized; and there were added unto them in that day about three thousand souls. 42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

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pare Eph. 2:13), vs. 40-42. How alone could they "save themselves?" (Eph. 2:8). From what were they to save themselves? What did those who received the word do? What will such do today? To what were they added? How did they maintain their spiritual life?

NOTES ON LESSON 3.

The lesson includes more than the printed portion. It begins with verse 14, at which Peter rises to speak. He was the man to whom the Lord had committed "the keys of the kingdom;" and whose directions to sinners the Lord had specially pledged to endorse and ratify. (Matt. 16:19).

Peter first removes the foolish conclusion of some (v. 13); then shows that the outpouring of the Spirit (the effect of which the multitude had witnessed with amazement) was in fulfilment of an Old Testament prophecy. (Joel 2). The prophecy he quotes includes a prediction of the great day of the Lord, which is the Day of Vengeance, (Zeph. 1:14-18) and intimates plainly that between the Spirit's outpouring and that awful Day there should be an interval during which "whosoever shall call on the name of the Lord shall be saved." (Rom. 10:13, 14).

The quotation from the 16th Psalm (Acts 2:25-28 is very beautiful. It shows incidentally the secret of Christ's deep joy and peace in the midst of all storms and conflicts. He knew God would neither leave his soul in Hades, nor suffer his body to see corruption. Therefore, said he (literally) "my flesh shall pitch its tent in hope." For the flesh of God's Holy One was not to see corruption. After tabernacling a brief while in the tomb it was to come forth, instinct with the life of God, glorified, incorruptible, immortal. Although David was the writer of this psalm and used the pronoun "I," it could not, as Peter shows (v. 29) have been David's own experience.

The hearers interrupted Peter when he had reached his climax. (v. 37). Their anxious cry was, "What shall we do?" It was the right time to ask that question, for the Spirit had come to give the infallible answer. Peter was the right man to be asked it. And his answer was direct and very plain. With many other words (which in God's judgment needed not to be preserved) Peter testified and exhorted them. The sum of his exhortation was, "Save yourselves from this crooked generation." People can save themselves only by accepting the free gift of God's salvation by humble, submissive faith. (v. 38). Compare the similarity of the thought in Numbers 16:25-35. There is a terrible fate hanging over the world. Let us save ourselves from the world's destiny by coming out of the world and into Christ.

If only the sinner's question had always been answered as directly and plainly—how much confusion, how much fruitless seeking and despair would have been avoided! But to this day the religious world is very generally unwilling to give anxious, inquiring sinners this simple answer which the Holy Spirit gave them on Pentecost through Peter.

The sustenance of the spiritual life is set forth in verse 42. When that crowd gathered that day (v. 6), they were condemned men, "dead in trespasses and in sins;" guilty of the blood of the Lord. When that day closed three thousand of them had passed out of death into life. How did this change come? (v.s. 37, 38, 41). Now their new-found life must be sustained just as all other life must be kept up. Verse 42 shows how those Christians sustained their spiritual life.

I have heard people say they wished that they had lived in the days of the apostles, and had heard Peter preach. That was a privilege. But we are not excluded from it. Get some one to read this sermon of Peter's over to you and you have "heard Peter preach." That is the very purpose for which God has had it recorded. And if you, in answer to his plain command will do as did those people on Pentecost, you will as certainly be saved and added to the Lord as they were. That is "the way that is right and can't be wrong."

THE LORD'S DAY LESSON.

Lesson IV.

January 23, 1916.

THE SPIRIT OF LIFE.

Golden Text.—“As many as are led by the Spirit of God these are sons of God.” (Rom. 8:14).

Lesson Text.*—Rom. 8:12-30. Memorize verses 16, 17.

12. So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. 14. For as many as are led by the Spirit of God, these are the sons of God. 15. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. 16. The Spirit himself beareth witness with our spirit, that we are children of God: 17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him. 26. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; 27 and he that searcheth the hearts knoweth what is the mind of the Spirit, because, he maketh intercession for the saints according to the will of God. 28. And we know that to them that love God all things work together for good, even to them that are called according to his purpose. 29. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: 30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

26. Have God's children in whom the Spirit dwells still “infirmities?” What does the Spirit do for that? What one special deficiency in us is here mentioned? How does the Spirit help that?

27. Has the Spirit a mind of his own? Does God know the mind of the Spirit, even though his intercessory groanings are not uttered?

28. To what harmonious end does every fact and circumstance in the world work together? Is that said of all men or only of some? Of whom is it true? What is God's purpose? (2 Tim. 1:9). How are we called? (Eph. 1:13).

29. What is the destiny to which God has foreordained us, his sons? (Cp. 1 John 3:1, 2). Was it his purpose to bring many sons unto glory? (Heb. 2:10).

30. Five things God did are mentioned in order in verses 29, 30—what are they?

12. Are Christians still under obligation to the flesh to live according to its will and dictate?

13. Can they still so live? What results if they do? How are they to deal with the flesh, impulses? (Col. 3:5, etc.) How alone can “the deeds of the body” be put to death? (Compare Gal. 5:16). What will be the result of that?

14. Are the people who do as directed in verse 13, led by the Spirit? Are those who obey God's word led by the Spirit? Does the Spirit lead men to obey God's word? Does he ever lead into anything contrary or different? What are the people who are controlled by the Spirit of God?

15. Is the control of the Spirit bondage or liberty? When are people free? (2 Cor. 3:17). Is there any difference between the spirit in which a slave works, and the spirit in which a son works? What sort of spirit have we received?

16. How many witnesses spoken of in this verse? To what do they both testify? What does the Holy Spirit testify? (Verse 14). What does our spirit testify? (Heb. 13:18; Phil. 1:21).

17. Who are God's heirs? With whom shall they be joint-heirs? What does Jesus inherit? (Heb. 1:2). What sort of inheritance is specially prepared for us? (John 14:1-3; 1 Pet. 1:4). What “if” does he mention? Who has to suffer for Jesus? (2 Tim. 3:12). If we never suffer for him what does it prove? (2 Tim 2:12).

NOTES ON LESSON 4.

This is a most wonderful lesson. In the last Lord's Day lesson we saw how the Holy Spirit came down, filled the apostles and through his words which he put into Peter's mouth, converted thousands of hearers. That is what the Spirit does for the world. The lesson today takes up the question What does the Spirit of God do for the Christian? We learned from the Golden Text last Lord's Day that he dwells in the Christians. Now what does the indwelling Spirit do for us?

Our lesson is found in the eighth chapter of Romans. The seventh chapter portrays a man who wants to do right but keeps on stumbling and sinning in spite of all good resolutions. At last in despair he cries out, "O wretched man that I am, who shall deliver me?" The answer to this anxious question is set forth in the eighth chapter, in which he tells us what the indwelling Spirit does for us. No man who is "in the flesh" can live a life well-pleasing to God; but those in whom the Spirit of God dwells can, and because they can they must. For if they still continue to walk after the flesh when by the indwelling Spirit they could choke out its desires and impulses, they must die; but if they give their lives over to the Spirit's control, they shall have life. (Gal. 6:10).

Verses 18-25, not printed in the lesson text, but included in the lesson give us a wondrous view of the glory in store for God's children. He represents the whole creation as being in an unnatural condition, subjected to "vanity" and in the bondage of corruption, groaning and traveling in pain even to this present moment, (verses 20-22)—yet in an attitude of intense expectancy. (v. 19). What time or event does creation so earnestly wait for? The "Revealing of the sons of God." Who are these sons? See verse 14 and Gal. 3:26, 27. What is meant by their "revealing?" Their "unveiling." They are veiled now. The world cannot distinguish or know them. (1 John 3:2.) But there is a time coming when they shall be manifest. They shall bear the likeness of the Lord Jesus Christ and shall shine forth like the sun. (1 John 3:1-3; Matt. 13:43). That will be their "adoption"—that is, the public acknowledgment of their sonship, putting them into their rightful place, which belongs to them as God's sons. (For the Greek word translated "adoption" means literally "placing as sons.") Then will their bodies be redeemed from the grasp of death and corruption. All this will take place at the coming of Christ. (1 Thess. 4:16; 1 Pet. 1:5-7). For this event therefore creation waits expectantly—and we ourselves also. Then will creation be released from its curse. For as by man came the curse, by man will come the deliverance. (Isa. 55:11, 12). Through the man Christ Jesus and his own redeemed ones, the children of God. Now this is not seen as yet but is set before us in hope, and we patiently await the glorious consummation. (Verses 24, 25).

In verses 29, 30, we touch the subject of election, foreordination, predestination. We must never forget however what God's will concerning all men is (1 Tim. 2:4) and the open door. (John 6:37). God cannot fore-will (predestinate) anything contrary to his own will; therefore he has never predestinated any man to be lost. But it is a righteous thing in God to give some people special opportunities and blessings that through them he may bless others. (Gen. 12:1-3). Who are God's elect today? We may know ourselves to be his own only in so far as we have accepted his word and are walking by the Spirit. (2 Pet. 1:10; 2 Tim. 2:19).

"The Lord's will is that all his people should be an unburdened people, fully supplied, strong, healthy, and happy. It is the Lord's will that His people should be as the children of a King."—J. Hudson Taylor.

"We need never be afraid to recognize our own incompetence, and we have no need to minimize or hide from ourselves the magnitude of the difficulties that beset our path. Exulting faith will go in the strength of the Lord singing, "If God be for us, who can be against us?"—J. Hudson Taylor.

"The real secret of an unsatisfied life lies too often in an unsundered will. And yet how foolish, as well as how wrong it is!"—J. Hudson Taylor.

"Young man, are you drifting or rowing?"

THE LORD'S DAY LESSON.

By R. H. Boll.

Lesson V.

January 30, 1916.

THE LAME MAN LEAPING.

Golden Text.—"Peter said: Silver and gold have I none; but what I have give I thee; in the Name of Jesus Christ of Nazareth, walk." Acts 3:6.

Lesson Text.*—Acts 3. Memorize verses 9, 10.

Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. 2. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3. who seeing Peter and John about to go into the temple, asked to receive an alms. 4. And Peter, fastening his eyes upon him, with John, said, Look on us. 5. And he gave heed unto them, expecting to receive something from them. 6. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. 7. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. 8. And leaping up, he stood, and began to walk; and he entered with them into the temple walking and leaping, and praising God. 9. And all the people saw him walking and praising God: 10. and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. 11. And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?

1. Did Peter and John attend prayer meeting at the temple?

2. Was the lame beggar a public and conspicuous person, well-known to many?

3. What had Jesus charged upon his disciples in case they were asked for a gift? (Matt. 5:42). Do they necessarily have to give the very thing asked for? Did Peter do so this time? 4-6. What was it Peter had not? What was the financial standing of most of Christ's followers? (1 Cor. 1:26-29; Jas. 2:5). What did he have and freely give? (Matt. 10:8). What has the poorest Christian to give? When he told the lame man to walk, was he not mocking the man's pitiable condition? Why not? Does God give power along with his word of command? (Matt. 14:28, 29). If we believe in him can we do whatever he bids us to do?

7. 8. What did Peter do, and what the lame man? Was it a serious case of lameness? (v 2.). Was this done in a corner? (Acts 26:26). What is the difference between the miracles wrought by Jesus and his apostles and some modern miracles? Does the devil counterfeit God's works? But are the devil's counterfeits inferior? (Matt. 24:24; Exod. 7:10-12, 22; 8:7-18, 19; 2 Tim. 3:8, 9).

12. Was there anything strange in the healed man? Or anything wonderful in the men who did the healing? Where did the honor and glory belong? So likewise, should we marvel at a converted man? Or at the preacher who converted him? To whom is the glory and the praise due? (Eph. 2:10).

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NOTES ON LESSON 5.

The printed scripture portion includes only 12 verses; but the lesson for this day extends over the entire third chapter of Acts. From verse 12 to the end we have the second recorded sermon of Peter. As in the first sermon, his theme is Jesus: how God had honored and exalted him whom they had delivered up and killed. But God raised him from the dead. The apostles were witnesses to the fact.

The explanation of the miracle which had just occurred lay in the power of that great Name. Its power and virtue is made available to faith. Compare the case recorded in Acts 16:8-10.

They had killed the Lord in ignorance. That makes some difference. (1 Tim. 1:13). But it is no excuse—especially not since their ignorance was guilty and willful. (John 5:40; 7:17; 1 Cor. 15:9). Ignorance does not save; it destroys. However their ignorance became a factor in the fulfilment of prophecy. (1 Cor. 2:8; Acts 13:27). All things, whether good or bad, must contribute toward the accomplishment of God's ultimate plans.

The same voice of authority that called the lame man to rise from his pitiable estate, now calls upon the hitherto spiritually lame to rise out of their impotency to a new life. "Repent ye and turn again." The lame man did not start an argument about his inability to walk when called on in the name of Jesus to "Rise up and walk." Neither is it in place for these sin-bound men, nor for us, when the call of God to repentance comes to us, to argue whether we "can" or not; but to leap up and walk, depending on God's grace and power to give us the necessary strength. Upon repentance follows the blotting out of their sins. (Verse 19). He did not mean to set aside either faith or baptism when he so spake. True repentance involves faith and true faith involves baptism. The three belong together and agree in one.

Had Israel repented nationally even this late in the day the whole history of the world would have been different. (Verses 20, 21. See Rom. 11:11, 12, 15). The context here shows that had they repented the Christ would have been sent. But they refused; and there followed what has by now proved a long interval during which Israel is (nationally) rejected, and the privilege of membership in the church, the Body of Christ, has gone out to the Gentiles who accept. (Acts 15:14; Rom. 11:11; Eph. 3:4-6).

Christ is in heaven, and there must remain until "The Times of Restoration of all things," of which God spake by the mouth of his holy prophets from of old. This does not mean that he will be in heaven during those restoration times; but until then. When Jesus comes the Restoration begins. It will be according to the Old Testament (and New Testament) predictions. (v. 21; Isa. 11; 35; 55:11, 12; 65:17-25, etc.; Rom. 8:18-23).

The Prophet like unto Moses is evidently Christ. By so much as he is greater than Moses, it is more serious to disobey him. (Heb. 2:1-3; 12:25).

The Jews were "the sons of the prophets" and of the Abrahamic covenant—that is, by right the first and chief beneficiaries thereof. The Olive Tree into which we were grafted through Christ is their olive tree. God had never entered into formal covenant with the Gentiles as such. Theirs are the covenants. Rom. 9:4. We who were "aliens from the commonwealth of Israel, and strangers from the covenants of promise (Eph. 2:12) are now living upon their riches, from which, as a nation, they have been temporarily excluded. (Rom. 11:8-32).

Unto Israel First Therefore—for they were first in line of the Abrahamic covenant blessing—God having raised up his servant, sent him to bless them. (Vs. 25, 26; 13:46). The first step of the blessing consists in turning them from their sins. For this Jesus came. It required His coming into the world to make this truly possible. He can and does do it—not without their will and faith, but with it. When sin is abolished all other promised blessings follow.

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THE LORD'S DAY LESSON.

Lesson VI.

February 6, 1916.

THE BOLDNESS OF PETER AND JOHN.

Golden Text.—"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

Lesson Text.*—Acts 4:1-31. Memorize verses 12, 13.

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, 9 if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; 10 be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. 11. He is the stone which was set at nought of you the builders, which was made the head of the corner. 12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved. 13. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14. And seeing the man that was healed standing with them, they could say nothing against it. 15. But when they had commanded them to go aside out of the council, they conferred among themselves, 16, saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. 18 And they called them, and charged them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: 20 for we cannot but speak the things which we saw and heard. 21. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

8. What promise of the Lord Jesus fell due now? Matt. 10:19, 20; Luke 21:12-15. Of what may all God's people be assured? Deut. 33:25.

9. Are people usually brought before court because of a good deed done? Did Peter seem abashed and timid before this imposing council? What change was this that had come over Him? Matt. 26:56, 58, 69-75.

10. Was Peter's answer evasive, or straight to the point? Did he tell them plainly of their sin? Was this an awful crime of which to accuse honored and respectable men? But were they guilty? How would God have his servants to speak about sin? Isa. 58:1.

11. What is the idea in the comparison he uses?

12. How many other ways of salvation, except through Christ are there? John 14:6. Will morality do? Can a man be saved in his own name in his parents' name? in his preacher's name? What if the one, only Name is disregarded or ignored? John 8:24.

13. Were these judges accustomed to meet with such a spirit in their culprits? Who really turned judge, and who became culprit in this trial? To what did they lay the boldness of Peter and John? Can people tell by our manner that we have a relation to Jesus?

14-16. What closed their mouths? Did the healed lame man show a fine spirit in that he showed up at the trial? What did the Sanhedrin seem to be sorry of? Should they have been sorry? On their insane prejudices and blindness see John 11:47-53; 12:9-11. Is it possible for people to be that way today?

17. How did they think they could stop this teaching? Had such a thing been done before? Amos 2:12; Isa. 30:10. What did God insist on in his servants? Jer. 1:17; Matt. 10:26-28.

19, 20. Who comes first of all, and what is due Him? What did the apostles feel compelled to do? Jer. 20:9; 1 Cor. 9:16. To what did they bear witness? 1 John 1:1-3.

21. Why (according to this verse)

did they find nothing for which to punish them? Does that imply that if it had not been for the people these judges would have found some pretext on which to punish them? Whom did the people glorify for the miracle they had witnessed? Compare Matt. 9:8; 5:16. How did it happen they did not glorify Peter and John? See Acts 3:12, 13. Can we do our work so that we get the glory for it? Can we do it so that God will get the glory? 1 Peter 4:11; Phil. 1:11.

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NOTES ON LESSON 6.

This lesson covers all the fourth chapter of Acts as far as verse 31 inclusive. It records the First Persecution, which was directly called forth by the sermon of chapter 3. There were two facts that stung the rulers: (1) The apostles taught the people. Think of it—without permission or diploma from them! And the people were lending them more ear than to these dignitaries. (2) The apostles proclaimed through Jesus the resurrection. That was both insult and injury. It involved a charge of their murder of an innocent man, whom God vindicated; and it was directly counter to their doctrine. For they were Sadducees. (5:17; 23:8).

They put the two apostles in prison for the night. But the word of God was not bound. (2 Tim. 2:9). For many heard and believed; so that the number of the men was swelled to about five thousand. (verse 4). When it says in this verse that they "believed," is it meant that they only believed and did not repent or were not baptized? (2:38, 41). Or was repentance and baptism involved in their believing?

Passing over the trial itself (which is covered by the text printed on the preceding page, and the questions) let us follow the apostles home to "their own company." (verse 23). To them they related all their experience. Now they all saw that a new chapter had begun. Thus far they had favor (2:47) henceforth they should have opposition and persecution. There was one supreme need now—and that need they carried to the throne of grace. (Heb. 4:16).

Their prayer was pointed and earnest. They quote from the second Psalm (25, 26). They had witnessed a fulfilment of that prophetic psalm; for truly a King, a governor, and Israel and the Gentiles were united to accomplish the destruction of God's Christ. But all their raging and effort resulted only to bring about so much as God had from of old planned to bring to pass. (verse 28, cp. 2:23). All the schemings and wrath of wicked men can accomplish no more. (Ps. 76:10). For an example see the story of Joseph. (Rom. 8:31). This is a fulfilment, not the fulfilment, of the second Psalm. All the prophecies have applications and incomplete fulfilments; but one ultimate complete and perfect fulfilment.

Now these wicked opposers had begun a new effort, and uttered threatenings against the Lord's servants—threatenings which presaged a storm of violence. Their great need now—the great need of all the Lord's people always, especially when face to face with great difficulties or persecution was boldness. See Josh. 1:6, 7, 9; Jer. 1:8; Ezek. 2:6; Eph. 6:19.

In answer to this prayer they were all filled with the Holy Spirit. Note that some who on Pentecost were baptized with the Holy Spirit and filled with the Holy Spirit (2:4) are now filled again. So likewise, although all Christians receive the Spirit at baptism (Gal. 3:26, 27 and 4:6,) can be "filled" with the Spirit subsequently. (Eph. 5:18). The filling comes again although the original reception of the Spirit is once for all.

Upon their being filled with the Spirit they spake the word with boldness. The Holy Spirit helps our infirmities (Rom. 8:26) of whatever sort they be, and makes us strong. (Eph. 3:16).