

WORD AND WORK

THE JEWS.

Once verily, O mighty Czar, your crown was justified,
When from your place among the thrones your lifted spirit cried:
"Let there be no more wars on earth, let weary cannons cease."
Well was it, Ruler of the North, that Caesar should say "Peace!"
But yet from Russia comes the cry of souls that would be free;
A cry from the windy Baltic runs down the Euxine sea.
It is the cry of a people, of a people old in grief,
A people homeless on the Earth and shaken as the leaf.

Listen a moment with your heart and you will hear, O Czar,
There in your clear cold spaces under the great North Star—
There in your Arctic silences swept clean of base desire,
Where the unseen watcher reaches up the awful Fan of Fire.
Around you is the vastness and the wondrous hush of snow,
That you hear their cry in the night and let the captives go.
Have they not kingly lineage, have they not pedigree?
Are they not wrapt with wonder, like the darkness of the sea?
They come out of the night of years with Asia in their blood,
Out of the mystery of Time that was before the Flood.
They saw imperial Egypt shrink and join the ruined lands;
They saw the sculptured scarlet East sink under the gray sands;
They saw the star of the Hellas rise and glimmer into dream;
They saw the wolf of Rome draw suck beside the yellow stream,
And go with ravenous eyes ablaze and jaws that would not spare,
Snarling across the Earth, then, toothless, die upon his lair.
And have they not had grief enough, this people shrunk with
chains?

Must there be more Assyrias, must there be other Spains?
They are the tribes of sorrow, and for ages have been fed
On brackish desert-wells of hate and exile's bitter bread.
They sang the elegies that tell the grief of mortal years;
They built the tomb of Pharaohs, mixing the bricks with tears;
They builded up fair cities with no threshold for their own;
They gave their dust to Nineveh, to Babylon their moan.

After tears by ruined altars, after toils in alien lands,
After wailings by strange waters, after lifting of vain hands,
After cords and stripes and burdens, after ages scorched with
fire,

Shall they not find the way of peace, a land of heart's desire?
Shall they not have a place to pray, a place to lay the head?
Shall they not have the wild bird's rest, the fox's frugal bed?
Men's eyes are on you, mighty Czar; the world awaits the word;
The blood-splashed gates are eager, and the rusted bolt has
stirred!

—Edwin Markham, in the *Am. Israelite Alliance Review*.

WORDS IN SEASON.

EAR MARKS.

There is no surer sign of an impostor than the claim either of exclusive supernatural enlightenment as to the meaning of God's Word, or the claim that the New Testament revelation is not yet completed, and (what usually goes with such a claim) the claimant's authority to add thereto. Swedenborg, Mrs. Mary Baker Eddy and others make the former claim; Joseph Smith and his various sorts of Mormon descendants, the latter. The Roman Church makes both. For a long while the Church of Rome opposed the reading of the Scriptures by "lay-members." Of late years they permit it, but with the proviso that the lay-member must not forget that he is not capacitated to understand it: the hierarchy alone can decide its meaning. But whether I am forbidden to read a book, or whether I am permitted to read it but not to understand it—it comes to the same thing. Some one remarks that "Christian Scientists" are diligent Bible readers. No doubt. If Mrs. Eddy can first convince her followers that she holds the one and only key to the real meaning of the Bible, then they are at her mercy, and they may go on to read the Bible to their hearts' content: they will never see, and are not allowed to see anything in it except what she teaches; and it is never what the Bible says, but what she declares it must be taken to mean, that constitutes the precious "lesson" they gather. But thank God we are more safely moored. With the apostles the New Testament was finished, and it is ours now to explore the length and breadth and height and depth of what has been given, and to contend earnestly for the faith which was *once for all* delivered to the saints (Jude 3) and to brand with God's anathema every man or angel from heaven who would preach any other gospel than that which has been preached (1 Gal. 1:8, 9).

HOLD TO THE WORD.

The word of God bears evidence that it is addressed to human beings in general, and to the rank and file of common Christians: never to a select class, a special person or persons who alone can make out its import, and to whose expounding others must submit. Let us never admit the claim of any one to the possession of an exclusive "key" to the Scriptures. Whenever we do we place our eternal interests into that person's keeping—for "keys" both open and lock. Some Christians indeed have peculiar aptitudes to see as well as to teach the truths revealed in God's book; just as every member of the Body has, by the gift of God's grace, some peculiar aptitude—some for ministering, some for ruling, some for giving (Rom. 12:3-8). But this special ability is not such as to make its possession undisputed authority, or any authority at all apart from the Bible. If my brother has noted some truth I had not perceived, he must be

able to show me how and where the Bible teaches it. I am left to judge for myself in the sight of God with the Bible as the only Standard. Until I see my brother's truth and am assured that it is of God's word, it is no truth to me. No man's private interpretation can be the standard of faith; and in the church no man has private authority. Even the apostles, after they had delivered their own inspired message, were themselves subject to it, and had no lordship over their converts' faith (2 Cor. 1:24).

MORE FROM THAT CURIOUS BIBLE.

"For, when by reason of the time you ought to be willing to stay by the essentials of the gospel, and to be unwilling to go any further than the rest of us have gone, you have need that some one admonish you to return again to the rudiments of the doctrine of the First Principles of Christ; and are become such as desire meat instead of being content with plain, good milk. For every one that is satisfied with milk is a safe and sound preacher; but he who dares to touch meat is a speculator and a divider of those churches who want milk only. Wherefore, staying by the A, B, C's of the doctrine of Christ let us not be so presumptuous as to try to press on to perfection, but rather to be laying over and over again, the foundation of the first principles and taking good heed never to say anything except what some of the older brethren have themselves already said, and staying strictly by the representative views of the brotherhood. And this will we do if God forbid." Hebrews 5:12 to 6:3, Satan's translation.

"ESSENTIALS."

And what is *essential*? Let us be liberal. A few chapters from the gospels, say; sufficient to introduce us to the Lord, and inform us who He is, what He is; what He came for; how He accomplished it; the first four verses of 1 Cor. 15, summing up *the gospel*; Acts the second and eighth chapters; with a bit from the epistles here and there—Rom. 12, Col. 3—all told perhaps twenty-five chapters of the New Testament—really considerably less: I think it could be reduced to that many verses, which are *absolutely essential* to salvation. Why then read, why study, why teach, why preach the rest? Why not throw the portions not strictly essential away? It is safe to say about half the controversies, arguments, disagreements, arise on those matters without which in an emergency, one *could* be saved. Why then not abolish the whole of them?

UP IN THE AIR.

A friend and brother beloved, in a letter relates an incident of certain young ladies who had become greatly interested in the Lord's return, and were talking about it in the presence of their "pastor." He, a cautious gentleman, warned them that if they were not careful they would be "all up in the air on that subject before long." One of the ladies opened her Bible and read 1 Thess. 4:17 and remarked, "That's right, we shall all be *up in the air* then."

WORD AND WORK

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WHOLE COUNSEL OF GOD.

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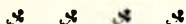
Our address is now 2605 Montgomery Street, Louisville, Kentucky.
Note the change.



A little pamphlet containing the testimony of the witnesses, on both sides and neutral, regarding the question of the Boll-Advocate controversy, may be had in any quantity, free upon request, from this office.



Do not fail to read the Editor's article, "How Jesus Comes Again," and see for yourself.



One brother writes: "Set forth the plain word of truth and throw all roots of bitterness over the fence." Even so, Amen.



Cash for subscriptions may be sent in letters at our risk. We prefer cash, stamps, or money orders to personal checks—except from Kentucky and bordering states—on account of exchange charge.



It may be of interest to Christians everywhere that the church at Portland Avenue, Louisville, is planning for the next school year, to afford an opportunity to give instruction to children both in the necessary school-branches and in the word of the Lord; by teachers who are of accredited and accepted standing with the regular school board, but are also true and devoted Christians. We attach much importance to the contemplated step, and pray that God may make it possible and successful, to His glory and the blessing of those who undertake the work and those who receive its benefits.

NEWS AND NOTES.

Who will furnish this office with Word and Work for January, 1913, and July, 1914?

The advance in stock paper has raised the cost of publishing Word and Work \$15.20 a month. Will our friends and workers hustle a bit harder to cover this also?

O. S. Moser writes us cheeringly. He is preaching in a needy field about Lewisville, N. C.

Pass your paper on to others. Send us names of persons to whom we may send a sample copy.

R. H. Boll closed a good meeting at Lawrenceburg, Tenn., April 20. There were eight baptisms, three were restored, and to all the church it was a season of refreshing.

E. L. Jorgenson is in a meeting in Shelbyville, Ky., where Robert Craig has gathered together a number of saints for the work and worship of God.

Willis H. Allen reports a good meeting in Valdosta, Ga., E. A. Elam preaching, and he (Allen) assisting with the song services.

H. F. Stultz, of Westbrook, Me., writes: "We are planning to spend some money for good tracts written in the right spirit." A good way to spend it! And how about "Why Not Be Just a Christian?" "Sincerity," "The Whole Counsel on Baptism," "How to Study The Bible." Look over our list.

Evangelists, Elders, Attention! We can furnish the 8-page tract, "Why Not Be Just a Christian?" without the author's name (if desired) and with a suitable announcement of your protracted meeting (date, place, preacher, etc.,) *printed thereon* in thousand lots (only) at \$4.75 the thousand. Why not combine your tract and bill distribution? ?

Remember, we furnish the Lord's Day Lesson leaflets for class use in advance, just as they appear in Word and Work, for 15 cents a dozen; or in lots of twenty or more at one cent per 8-page folder. Each folder covers one month's lessons. Where can you get better lesson helps at 12 cents a year each?

ED. LOVELL.

A sister in Tennessee tells us of the recent death of a beloved and faithful brother in the Lord, Ed Lovell. He was true to God, faithful to do God's will. He forsook not the assembly of the saints. He was an earnest teacher of the Bible. He was only 28 years old when he fell asleep in Jesus, but during the brief years God had allotted him, he was an example of faith and love, and his upright walk a praise and honor to the Lord whom he confessed. Let us thank God for the work of His grace in the life of our departed brother.

REVIVAL—WHAT, WHEN, WHY, AND HOW?

STANFORD CHAMBERS.

A revival meeting is one in which special effort is made at so presenting the Word as to lead to a personal application of its power to save and keep safe. It is a soul-winning, soul-stirring, soul-feasting time.

True, a church should be unceasingly active in its work for souls, and the faithful one is, whether it be in season or out of season; but even so there are seasons when a church, like a locomotive between favorable points, may "speed up" and should do so. At the most the time is short and the church is far behind in its God-assigned task.

The revival is to be considered the effort not of one or a few, but of the whole church calling into active service all its members. It is a time for personal work by all. We are all "workers together with God." If we follow Jesus He will make of us "fishers of men." "Ye shall be witnesses of me." "A true witness delivereth souls." "He that winneth souls is wise." "They that are wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." "He that converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins." These and the many other scriptures we might recall should stir every disciple to his utmost effort on this one line needful. So many have never exercised themselves in saving souls. To carelessly let a soul perish is criminal in the highest degree. "God is not willing that any should perish," and we are supposed to be like Him. Like Paul, every saved person is debtor to all others to seek to save them, and like him should learn how to "become all things to all men" in order to "save some." And what a privilege! The sinner's extremity is the Christian's opportunity.

Such an effort on the part of a church through all its members actively engaged in behalf of lost souls is in and of itself a revival, and when souls are indeed saved, as under such circumstances will invariably be the case, how great is that revival! It is felt in heaven! Praise the Lord!

From Josiah's revival let us learn a helpful lesson.

Indispensable Preparations: 1. The idols were removed out of their midst. 2. The house of God was put in order. 3. The word of God was restored and obeyed. 4. The prophet's warning was heeded.

Every Man to His Work: 1. The priests were in their places. 2. The Levites were in their places. 3. The Sacrificial Lamb was the unifying center. 4. The singers were in their places. 5. The porters were in their places. 6. The people were in their places. 7. God was above all and through all and in all.

Results: The greatest revival in many years—even centuries.

These things were written for our admonition unto which we do well if we take heed. Nothing revives like a revival.

THE FULLNESS OF CHRIST.

H. L. OLMSTEAD.

Col. 2:6-23. Please read.

As we come to this part of the Colossian letter we are impressed first of all with the "fulness" of the chapter itself. Every verse, yea, nearly every word, contains a sermon. The main thought however, is completeness in Christ.

1. "As ye received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him and established in the faith even as ye were taught! abounding therein with thanksgiving." They had received Christ Jesus as Prophet, Priest, King, Saviour Head. All the treasures of wisdom and knowledge are to be found in Him. He had been received as their Wisdom, Righteousness, Redemption and Sanctification (1 Cor. 1:30). For them to fail now to walk in Him in accordance with the new relationship was to return to the "weak and beggarly elements of the world." So, the apostle exhorts them earnestly to—

2. "*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ.*" There was a subtle danger of their being "spoiled." We do not know that the question of their eternal salvation is raised here, but if not, there was danger of the "spoiling" of their Christian lives, the taking away by the enemy of the graces of the Christian life, the power of their testimony for Christ and their influence. "Philosophy's vain deceit" would be employed to these ends. Philosophy, which is so highly prized among men, is mentioned *just this once* in all the Word of God and then it is linked with "vain deceit!" "Christ is the wisdom of God and the power of God." To seek after the knowledge and wisdom of God apart from Christ in whom are all the treasures of wisdom and knowledge is to refuse God Himself. Philosophy has never found out God. Its latest discovery is that "it has been on a false scent for 3000 years!" Surely no hope lies here. All the systems of philosophy employed by man are inadequate to discover either the providences of God, His works, His ways or His mind. The philosophy of the schools was not employed by the apostle in preaching Christ. All the philosophies of men are but blind which lead nowhere but to "vain deceit." As it springs from man it can rise no higher than its source—it is "after the tradition of men," "after the rudiments of the world." These things are definite. The world (Kosmos) is a system with certain rudimentary principles. Force, greed, and worst of all, the false aspiration to become of their own power *as God* knowing for themselves good and evil are rudimentary world principles. Beware! Beware!

3. *Running after the world philosophies is a useless thing.* "For in Him dwelleth all the fullness of the God-head bodily and ye are made full in Him who is the Head of all principality and power." To know Him is to know God. To be in Him is to be made complete. "In Him" we are truly circumcised, the body

of the flesh is put off. "With Him" we were buried in baptism. "With Him" we are raised, this through faith of the operation of God who hath raised Him from the dead. We are quickened together "with Him." The same mighty power which raised Him from the dead quickens the believer "dead in his sins and the uncircumcision of flesh" to a new life of resurrection power, and he is "forgiven all his tresspasses." The bond written in ordinances which was contrary to us was likewise nailed to His cross. As a means to salvation none of the law hangs over the believers head. He is dead to the law. For the soul who has really been buried with Him and raised with Him through baptism into death, Christ is all. He has become our wisdom, righteousness, sanctification and redemption. He, by the circumcision of Christ truly circumcised us. He is the end of law for all who believe. Therefore it was blotted out. He raised and quickened us; therefore Christ is our life. Yea, more than this He has "spoiled principalities and powers." The very power of evil who laid the foundation of the present evil world-system, "the principalities" from whence came the rudiments of the world, upon which "the tradition of men" is based, is spoiled. He has triumphed and Christians share in that triumph. "Be of good cheer, I have overcome the world." Nothing is more certain than the salvation of Him who has faith in Jesus Christ.

4. *Christ must be all.* The world's philosophy, the ordinances of that law, the keeping of new moons, holy days, Sabbath days, religious observances as to meat and drink are of no avail. But listen, "Let no man beguile you of your reward." It is possible, by preaching a voluntary or feigned humility, by the worshipping of angels (or for that matter the saints), by offering up will-worship, by neglecting the body (asceticism) or by doing anything else which God has not ordained to be done with a view to placating God or buying His favor, you will most surely lose the reward. None of these things is the way. Christ is the Way.

5. *"Hold the Head."* It must be from Him that the whole body is nourished in its joints and bands. Men are nothing and have nothing that is of any value. Christ is everything and has everything. Christ's church can get absolutely nothing from any other resource that will be of any benefit. In Him we are made complete and it is rank foolishness for the Church to be seeking out the nostrums concocted by the devil whether of ancient or modern origin. Socialism, Christian Science, Russellism, Theosophy, New Theology, Spiritism, New Thought, Hegelianism are nothing but human attempts to find out God, and are all based upon the false theory of man's sufficiency—an idea born of the devil. Militarism, commercialism, capitalism, graft, commercialized and uncommercialized vice, free love, war, poverty, crime, drunkenness, greed, marital infidelity, are but some of the fruits of seed sown by Satan in Eden. They are the superstructure upon a foundation laid long ago by the prince of demons; they are the natural outgrowth of a world system whose very "rudiments" are evil. "Touch not, taste not, handle not."

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WORDS BY THE WAY.

E. L. JORGENSON.

The next time the devil casts doubt into your heart, read "The resurrection of Lazarus." John eleven. Here is a story which infidels have not dared to deny. Think of that wonder until overwhelming confidence takes the place of distressing uncertainty. Suppose he were *your* brother, Lazarus. And now after four days there comes toiling through the dust to Bethany this Wonder-Worker; He leads you out to the tomb, He lifts His eyes and voice to heaven for a moment. You are all expectant. Then he cries, "Lazarus, come forth." What a moment! How the ears are strained for a sound within the tomb! How the heart is beating! And then the weird, wonderful sight; bound hand and foot in graves-bands your brother appears! *How* we do wish for a few more words of record as to what occurred. But there is the amazing truth stated. It is enough for one lesson, and you can close the book, knowing that he who did this is God—if not there is none, and this man is all we need.

* * *

One of the favorite excuses with the sinner is this, "I can't feel right; I can't get the feeling people say they have when they become Christians." Well, it would be a bad thing if he *could* feel right. He ought not to feel right. He ought to feel all wrong, convinced and convicted of sin. Hosts of people are waiting for some sort of emotional storm to come and sweep them off their feet and take them willy-nilly to Jesus, and it never comes; because God has given man his free will and will never take it from him. God will give his only begotten son to die; Jesus will lay down his life; the Holy Spirit will plead; angels will take their part; good men and women everywhere will preach and pray for his salvation, but there is one thing the sinner alone can do. Absolutely he must submit; and then the feeling comes, "Being therefore justified by faith, we have peace." Justification first, then peace. Peace within follows covenant relationship with God. There are two splendid illustrations in the New Testament of when the feeling comes. The Eunuch and The Jailer, Acts 8 and Acts 16. The eunuch "went on his way rejoicing," but the rejoicing came *after* obedience. The Jailer "rejoiced greatly with all his house, *having* believed in God." In both cases the open acceptance of Christ, yes, even baptism preceded the rejoicing. A saved man ought to feel right and he will feel right; but feeling is a result of pardon, not a condition.

* * *

Abiding in Christ, which is essential both to fruitfulness and to salvation, depends upon two things. We may call them the *inworking* of the Word of God and the *outworking* of the Word of God. First, the inworking: "if ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." John 16:7. Then the outworking; "if ye keep my commandments ye shall abide in my love." John 15:10. In his

old age John stated these two things again, and in the same order; "As for you let that abide in you which ye heard from the beginning, if that which ye heard from the beginning abide in you, ye also shall abide in the son and in the Father." 1 John 2:24. "He that keepeth His commandments abideth in Him and he in Him." 1 John 3:24. That His word should abide in us, that we should lay it up in our hearts, that we should handle the Word of Life, that it should dwell in us richly in all wisdom.—this is first and absolutely fundamental. Everything grows out of that. But it is not enough that the word should have free *entrance*, it must also have free *course* in the life; there must be the honest, earnest effort to work out what God works in, by living true to our light, by keeping His commandments. So shall we abide in him who is the vine, so shall we be His disciples, and so shall we bear much fruit.

* * * *

We have received the following query: "When Jesus said, 'My kingdom is not of this world,' did He not show that His kingdom was not a visible kingdom on the earth, but a spiritual, invisible kingdom?"

What constitutes a person or institution "of the world?" Is a person or institution of the world because he or it is *in* the world, and on the earth? Read these three passages:

1. "Ye are from beneath; I am from above: ye are of this world; I am not of this world." (John 8:23).
2. "Ye are not of the world." (John 15:19).
3. "My kingdom is not of this world:—now is my kingdom not from hence." (John 18:30).

In regard to the first passage, Jesus was in the world and on the earth when He spoke it. In regard to the second passage, Jesus spoke of His disciples who were on earth at the time.

How then, does the third passage prove that Christ's Kingdom can never appear in the world, on the earth in visible manifestation?

Now observe: In each passage "of" is equivalent to "from," and stands for origin and source. The unbelieving Jews were "of the world," that is they were "from beneath," and Jesus was not "of this world," that is he was "from above."

Similarly the disciples (second passage) were, in their redeemed nature, from above, not from beneath.

Just so, the Kingdom is *from* above, not from beneath; as the Savior says, "not from hence." Its source, origin and government are from above.

The Jews to whom Jesus spoke were in the world and of it. Jesus and his disciples were in the world but *not* of it.

The kingdoms of the world are in it *and* of it.

The kingdom of Christ, though in the world, is not of it.

And all this is true whether the church is, and exhausts the kingdom or whether the kingdom will yet take the glorious, world-wide form on earth which is predicted by the prophets; *for the church is on earth.*

How then does the word, "My kingdom is not of this world," militate against the glorious world-wide reign of Christ on earth to come? If that passage proves that no such kingdom can ever appear on earth, it proves also that the church is not on earth, that Jesus was not on earth when he said, "I am not of this world," and that his disciples were not on earth when Jesus said, "Ye are not of the world." Please think twice before you so misuse John 18:36 again.

J. I. BOONE.

Brother Boone, of the Highland Church of Christ, Louisville, has gone to be with Jesus! It is "very far better" for him, but it is very, very sad for us. For he was no ordinary man. Indeed, if he was not among earth's greatest in the sight of God we have not read God's mind aright. Humble as a child, patient, kind, and true was he; truly, a man full of the Holy Spirit. He was my friend, my brother in the Lord, my faithful and ever-present helper in the assembly of the saints. For three years (since first I came to the Highland church) he has stood by my side leading us so earnestly in the songs of Zion—and who shall stand in the place he has hallowed? Ah, many among us are longing for the coming of the Lord, if only that they might meet Brother Boone again. Stirring thought! And not Brother Boone alone, but all the friends and kin whom we have loved, and whom we have *not* lost.

"Until the shadows from this earth are cast,
 Until He gathers in His sheaves at last,
 Until the twilight gloom be over—past—
 Good-night! Good-night! Good-night!"

E. L. J.

A GREAT, GOOD MAN.

"Know ye not that there is a prince and a great man fallen this day in Israel?" Very suddenly God took from our midst one of the greatest and truest and most beloved of our brethren in the Lord, J. I. Boone, for years a mainstay in the church at Portland Avenue, and of later days also at the Highland church, in Louisville, Ky. He was a living testimony for his Lord. Not only in the church, where he was indispensable; but in his relationships in the world, in his work and daily life, his influence was always to the honor of Jesus Christ. His daily occupation though involving many trying situations and problems, only set forth the goodness of his heart, and his faithful walk in the Lord. For his business associates were as much impressed with his integrity and kindness, as the church was with his godliness.

Brother Boone was our sweet singer. For many years he had led the songs of God's house and we shall sorely miss the beloved voice. But though now bereaved and sorrowing, we hope stedfastly to hear it again where praise and song shall be more perfect. For there is no condemnation to them that are in Christ Jesus.

R. H. B.

CAN UNCONVICTED SINNERS ACCEPT CHRIST?

A friend and brother requests an answer in the Word and Work to the following query: Can a man truly accept Christ without previous conviction of sin? The following extract from a booklet by Philip Mauro ("Believing on the Son of God") answers my brother's question to my satisfaction. Incidentally the quotation also deals with a subject of vast and vital importance to Christian parents—the education of our children.

TO BELIEVE IN CHRIST MAN MUST REALIZE HIS NEED OF SALVATION.

The preaching of salvation through Jesus Christ implies two things: *first, that men need to be saved from destruction; and, second, that they cannot save themselves.* Examination of these two implications will help to distinguish real faith in Christ from that which might be mistaken for it.

1. Manifestly one cannot trust for his salvation to the promises of another until he realizes that he is in some danger from which he cannot escape by his own efforts. So, before a man can exercise real faith in a Saviour, he must be made aware of his need of salvation. And for this purpose the testimony of the Word of God is required. Only from God can man learn his real condition. And it is by no means a simple thing to impress upon man's consciousness the awful realities of death and judgment. The air is full of voices that proclaim man's state to be one of steady progress; and the natural heart of man is predisposed to believe those who speak smooth things and prophesy deceit. Even with the prospect of death staring every man in the face it is not easy for one to come under the conviction of impending and eternal condemnation. The world is filled with diversions, and with careless, jesting crowds, who make light of eternity.

Jesus Christ is nothing to a man, and can do nothing, until that man realizes that he is facing eternal judgment without a plea to urge on his own behalf. For the Christ of Scripture is *nothing* if He is not the Saviour of sinners. Hence to deny oneself to be a perishing sinner is to deny Him. None but *sinners* can have relations with Him. There could be no Saviour if there were no sinners needing to be saved. Christ presents Himself, and the Bible presents Him, as the Saviour of sinners. The Scriptures testify that "Christ Jesus came into the world to save sinners." What, then, do they make of Him who say there are no sinners in the world needing a Divine Saviour?

From this it is evident that there are many who are called "Christians" that do not "*believe 'in' Jesus Christ.*" There is a large and increasing number of nominal "Christians" who wholly repudiate the doctrine of Scripture that all men are sinners, that all men need a Divine Sacrifice to save them from condemnation, and who deny that they need anything as regards their spiritual condition, beyond what can be supplied from human resources, as by means of training, example, development, education, etc. Manifestly to such men the Christ of the Script-

ures is *nothing*. For the Christ of the Scriptures is One "who His own self bare our sins in His own body on the tree"; one "in whom we have redemption through His blood, the forgiveness of *sins*"; "Who, being the brightness of God's glory, and the express Image of His Person, and upholding all things by the Word of His power, when He had by Himself *purged our sins*, sat down on the right hand of the Majesty on high (1 Pet. 2:26; Eph. 1:7; Heb. 1:3). There is no need to multiply words in order to prove that such men do not even know Him. Manifestly, for them, the Christ of the Scriptures has no existence. They, according to the thoughts of their own hearts, have no need of Him. Their faith is in themselves.

The Lord Jesus Himself has described and classified all men whom we have now in view, that is to say, men who in their own eyes are not "sinners," and hence need not a Saviour. Of them the Lord said: "They that are *whole* have *no need of the physician*, but they that are *sick*. I came not to call the *righteous*, but **SINNERS** to repentance" (Mark 2:16, 17). It is even so. His "call" is only to "sinners"; and none others will respond to it by "believing on Him." So long as men have "no need" of the Saviour of sinners, Jesus Christ is nothing to them. Another teacher of ethics will serve as well as He.

We repeat that it is not easy for a man of the present day to realize that he is in danger of perdition; for one can now be a "Christian" without believing that there is need of a Divine Saviour. It is natural that men should have faith in themselves. The pride of the human heart inspires self-confidence, and not until self-confidence is destroyed can one believe in Christ. The most popular religion of the present day is "Humanism"—the Religion of Man. This religion has many forms and many names; but in all forms and under all names its essence is *faith in man*. Modern "education" is the great prop of Humanism. The text-books are saturated with it. Their theme is Man, his marvellous progress, his great discoveries, his wonderful achievements; and this theme is always presented in such a manner as to exclude God from His own creation, to praise man's world, and to hide the presence of sin and the dominion of death.

The world that is described in the text-books of our schools, in the literature of the day, and in the periodicals and newspapers, is not the world as it really is, but is just such a world as the great Deceiver would have people imagine it to be. It is a world that stands in no need of a Saviour. It is a world whose career has been, and is, a career of uninterrupted progress, a world of great achievement, which, moreover, is just now enjoying an epoch of unparalleled advance in science, invention, discovery, learning, social betterment and material prosperity. It is a world that has many and varied interests, but *salvation* is not among them. It is a world that is interested in "religion" very much, but in redemption not at all.

The great world, for which our youths and maidens are so carefully "prepared" in the schools of the present day, is like the

inn at Bethlehem. There is no room in it for Jesus Christ. To speak of the world being under the judgment of God would but excite the ridicule and contempt of the learned and wise of our day. For with the world it is not merely that Jesus Christ and His redeeming work are politely ignored, but the fact is that the whole substance and tone of the instruction imparted to the children and young people in our day are a *denial* of the sinful condition of men, a *denial* of the presence of sin in the world, and consequently a *denial* of the fact of all facts which it is needful for men to know, namely, that God has given His own Son to die for the sins of men.

In order, therefore, to "believe in Jesus Christ" one must needs stand against the powerful current of modern learning. And yet "education" is so revered, and is deemed to be so indispensable, that Christian parents, with few exceptions, deliberately expose their children to the deadly influences of the modern schools; and they do so, regardless of the fact that the Word of God charges the parents themselves with the bringing up of their own children. The *home* is God's appointed institution for the care, protection and training of the child. The home is the place where the child may be kept, during the impressionable years of youth, under the influences that shall form its habits of mind and mould its conduct; the place where, above all, it shall learn the truth of God from the lips of those whom it is commanded to reverence and obey. God said of Abraham, who is the typical "father" of all who believe: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord."

But in our day the children of Christian parents are, as a rule, sent away from the home to receive their teaching and their life-equipment in the institutions of this world, where the whole course of instruction is based upon a denial of the vital truths of God. How can we expect our young people to acquire "the love of the truth that they might be saved," if they are placed where the principles of this evil age are instilled into them day by day, and where the antichristian doctrine of evolution is pressed upon them with all the authority of the great names of scientists and philosophers, and with all the "deceivableness of unrighteousness"? The little casual teaching which some children of Christian parents receive at home (the demands of the school-lessons usually fill the time and consume the strength of the scholars) is no offset to the steady, day-by-day influence to which they are exposed at school. And, in not a few cases, there is no parental training at all, the spiritual instruction of the child being either neglected or left to some irresponsible, and possibly unconverted, Sunday-school teacher.

There is but one remedy for this evil state of things, and that is for Christian parents to "consider their ways," and to take upon themselves, as a sacred trust, the duty of discharging the responsibility that God has laid upon *them*. It is for *them* to bring up their children in the fear and admonition of the

Lord, and to teach them *diligently* the words of the Lord. Every Christian parent will have to render an account of this responsibility—than which there is none greater—at the judgment seat of Christ.

Of course it will be objected that "education is necessary," and that in these days one "cannot get along without it." No doubt education is necessary to qualify one for a successful career *in the world*, and to fit him for a high position there. But modern education is not necessary to qualify one to be a *stranger and pilgrim on earth*. And it is well within the capacity of Christian parents, in dependence upon the all-sufficient grace of God, to give to their own children, or to provide for them under their own roof and under their own oversight, *all the teaching necessary* for the proper requirements of their sojourn in this evil world. There is *no need* that our little ones be exposed to the spiritual dangers and moral corruptions of the schools. No possible advantage to be gained from those worldly institutions can justify the parents in exposing their little ones to the danger of eternal ruin. In localities where the law of the land makes the attendance of children at school compulsory, parents must, of course, obey the law, since the Lord has commanded us to submit "to every ordinance of man for the Lord's sake" (1 Pet. 2:13). In such cases parents can count upon the Lord to protect their little ones from the spiritual and moral evils of the world's school, but not when they are unnecessarily exposed thereto with a view to gaining advantage. But in most localities where there is compulsory education, there is provision whereby parents can comply with the law without exposing their little ones to the perils we have referred to.

2. But a man may be convinced that he is a sinner, and that he is in danger of eternal punishment, and yet not be a believer in Jesus Christ. Such are all they who rely *on their own efforts* to escape condemnation. The Apostle Paul describes this class of men as those who, "being ignorant of God's righteousness, and going about to *establish their own righteousness*, have not *submitted themselves* unto the righteousness of God."

The characteristics of this class of persons, as stated in the above Scripture, are *ignorance* and *self-confidence*. They are "ignorant of God's righteousness." If they knew of God's righteousness they would not be so foolish as to spend their time "going about to establish their own righteousness"—which is a worthless thing. God's righteousness, which is *by faith of Jesus Christ*, is "upon *all them that believe*" (Rom. 3:22). But of this perfect righteousness, which is God's "gift" (Rom. 5:17) to "all them that believe," they are "ignorant." And, moreover, they are self-confident, for they have not "submitted themselves" to the righteousness of God. In the pride of their hearts they vainly suppose that they are able themselves to do some works that shall make them worthy of salvation; whereas the Scripture declares that man is "without strength" to do any works of righteousness.

THOUGHTS WORTH WHILE.

BY D. H. FRIEND.

THE MORNING.

"The morning is the gate of day, and should be well guarded with prayer. He who rushes from his bed to his business and waiteth not to worship is as foolish as though he had not put on his clothes, or washed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress us."

THE GREAT REFINER.

"For whom the Lord loveth he chasteneth." In the great iron foundries, in making Bessamer steel, the process of purification is watched through a spectroscope, in which the changing colors of the flames show exactly when the metal is perfectly ready for its uses. When the flame becomes a certain precise shade or color then the great Divine Refiner, the loving Christ, its down by the crucible of our discipline and chastening, watches intently to see when the fire has done its work; and when it is reached, the metal is removed from the flames. Not a pang, a pain, or a sorrow that is not necessary to our purifying, will He permit."

THE TRUE SOLDIER.

"A gunner, describing the intense moment just before the new recruits came up under Blucher that turned the decisive battle of modern times, said that moments seemed ages, and the dust and smoke of the battle were so thick and intense that the gunner, as he stood on the height on which he had been placed by the commanding officer, could not see five yards in front of him. He felt the swaying tides of the battle move this way and that, and did not know at one time whether he was among friends or foes. Some one asked him, "Well, what did you do in that supreme hour of darkness and solitude?" "I stood by my guns," said he. That is all you and I have to do. We are not responsible for the swaying tides of battle, we are not responsible for apparent defeat or failure. The question is, Am I where God puts me, and do I do as the Master commands?"

HYMNS UP TO DATE.

"An old gentleman of eighty-two, whose occasionally cynical speeches are always tinged with good humor, was asked his opinion of modern church music. "It's all very fine," he said dryly, "and I like to hear it; but there's one thing I've noticed. It may just chance, but I've noticed it a good many times. When I was a boy the people went to two services a day, and sometimes three, and they sat on hard seats with straight backs, and sang with all their hearts, "My God, the spring of all my joys." Now the congregation leans comfortably back in softly-cushioned pews and listen to the choir singing, "Art thou weary; art thou languid?" Is hymnology changing to suit the times?"

AWAKE, AWAKE, O ZION!

PAUL C. YOUNG.

It has been pointed out that it is possible for Christians to live a good moral life, honest, true and of good report with the world; earnest, too, in performing what are sometimes termed religious duties, reading the Bible, meeting on the first day of week to break bread and to give something of their means; yet all the way through fail to have proper views of the situation, and what is the high meaning of the Christian's life. These Christians live just the sort of life that would be proper, if there were no emergency on: they do the very things that they should do if it were not a time of distress and need; if it were not a time of great urgency, if it were not an evil time with the divine command to "redeem the time, (or "buy up the opportunities," R. V. Margin) because the days are evil" (Eph. 5:16) it would be quite right and suitable to simply live an easy, contented, virtuous, Christian life. If men were not perishing all around us, if those in heathen lands were not dying for want of the gospel, we could be content with simply enjoying our worship and our comfort.

But some one might be thinking that he has a *right* to enjoy his own comforts and good things in life: his pleasant home, his easy chairs, his good meals, and so long as "true to the plea" and "sound in the faith" there is nothing amiss. True, my friend, you have a right, from one view-point at least, to your own comfortable place. A man has, for example, a perfect right to his good warm bed of a cold winter night, and to enjoy his much-needed sleep, but if in the wee hours of the night he should be awakened by the brightness of his neighbor's house on fire, he would hardly say, "I have a right to my good warm bed." His neighbor's family might perish in the flames. The cry of need would make him forget his rights and his comforts. He would leap out of his warm bed to face the cold and help fight the fire. Who, in a case like that, would put a right of his own above the rescue of the perishing? And how can a Christian do so in spiritual matters unless he forgets Him, who, though a Son, became a servant, and came to earth to die for us? Our neighbors houses truly *are* on fire, yea, themselves are to be snatched as brands from the burning. (Jud. 23). This is a thing to get wrought up over; this is something "to get up in the air" about. We get wonderfully stirred up over a "doctrinal" matter; even fill the papers with it, and ask, "Have you heard the latest?" "Do you know what A.— said?" I know what Christ said in Mark 16:15, and I would to God every one of us were in a flutter about it and asking when we are going to do it. It is all right to be worked up over teaching the "doctrine;" but the first part of the commission is "doctrine" as well as the last; and a brotherhood that can work itself into a fever of interest over some small doctrinal issue, might afford to have a few fits about missions to be followed

by an incurable missionary fever, to be ended only by the coming of the Great Physician.

Our condition now is one of sleep; none will contend that we are in a normal waking condition as regards saving the lost. "Why not let them awake in their own good time?" That's just the point: the alarm bell has already been rung, "Awake thou that sleepest." Eph. 5:14. The tocsin has already been sounded, "Go ye therefore and teach all nations." Men are dying without the gospel; and still the sleeper sleeps, and if he sleeps on, it means death. Eph. 5:14. "Awake, thou that sleepest and arise from the dead." When a man is in a death-sleep it is no time for ordinary methods, but to shoot a shot-gun, throw cold water in his face, jerk off the things that bind, little respectabilities and conventionalities like collars and ties and belts; beat him on the back, pull him up and get him on his feet, begin to walk him to restore circulation. It may seem rough treatment, but it is his salvation and must be done. When he is awake, you may speak ever so gently and beg his pardon; and sweetly point him to India and Japan and Africa and China lying accursed in deep darkness, and his next-door neighbor who is going down to hell. It is no use to whisper to a man in a dead sleep that his neighbor's house is on fire. Christians do not so much need the easy talk that gives comfort and that "doctrinal preaching" which to a comfort-loving church makes no appeal to conscience, and which therefore is exactly what it wants. We need especially the strong doctrine that sounds the alarm signal to separation from the world and consecration to the work of saving others. When this call comes to you—when you realize that you have awakened, when you feel the dash of cold water, and hear the tocsin still sounding, and realize that there is a need as high as heaven and as deep as a hell for volunteers to go, to send, to give for the salvation of the lost, when you realize that your neighbor's house is on fire, will you choose to keep your warm bed, or will you dare to go out into the cold to fight the fire? If God is our God, then let us be strangers and pilgrims. Would you carry his word to India? Would you leave all, pick up the cross and follow Him? If you go, be sure you will find Him there. If He were not there already, He would surely go with you. Matt. 28:19, 20.

This is a time of crisis. There are tasks for heroes, for men of faith, men who, though nothing in themselves, are not afraid to believe that God can work wondrously in them and through them Eph. 3:20. Men who when awakened by the cry of need will rise from their sleep to go on the way the Lord has trod. There will be some who, when they see the neighbor's house afire, will turn over on their beds and call out, "George, man, go to the rescue, I think it is a good work," and themselves never move a budge. Nor will George. Whereas, if they would say, "George, I'm going to the rescue, I cannot stay away," there would be many George's who would get up and shout, "I'm with you heart and soul and pocket-book to the end—even if it be the end of the earth."

SAVING MEN TO GOD.

CHARLES NEAL.

Text.—“Abraham believed God, and it was counted to him for righteousness.” Gen. 15:6; Rom. 4:3.

A STUDY OF THE TEXT.

The three great words of our text occur here for the first time in the Bible. “Believed,” “counted,” “righteousness”—great words are these! Let us study them briefly. “Believed” is from the same Hebrew word from which we have the word “amen.” The word means “truly; so be it truth.” “Counted,”—the word from which we get this word is also translated “accounted,” “reckoned,” “imputed;” and its primitive meaning is “to take an inventory,” “to plait; to inter-penetrate, to weave.” “Righteousness”—the root from which we have this word means “to be right,” “cleanse, clear self.” Now let us read the text again in the light of the foregoing facts. Abraham said amen to God and God wove him with Himself as one cleared of guilt. Because Abraham was willing to amen God, God counted on him in carrying out His plan and thus wove him up with Himself. It is also said that Abraham counted on God. (Heb. 11:19). He would do this because God had never failed him and thus he wove himself in with God. God weaving the man—the man weaving God—both creature and Creator active in making of the twain one. What a blessed oneness is this! It is truly “being knit together in love.” Though we are not always able to say amen to statements and requests of our fellow creatures yet we need never fear to say amen to God. Let us remember that this blessed Abrahamic condition of being woven up with God in His plan is begun by our being able to say Amen to God.

SOME WHO SAID AMEN TO GOD.

An old man whose body was “as good as dead” and his wife “past age,” had received the promise of a large and goodly land for his seed after him. Time passed on and they had no child. Upon asking God about it Abraham was bidden to look toward the heaven and tell the stars if he could number them. Then it was said, “So shall thy seed be.” Abraham amened God and it was counted to him for righteousness. Sarah also joined him in the amen for “she counted Him faithful who had promised.” If he believed God His promise is as plain as the performance. The word of prophecy is as plain as the historical statement. This is noticed in the indiscriminate use of the tenses of the verb in prophecy. Take Isaiah 53 as an example. Here we have the past and present tense used of events which were yet seven hundred years further. If God says it we may “in hope believe against hope” and even look at the things “that are not as though they were” “being fully assured that what He has promised He is able to perform.” The great faith of the Centurion (Matt. 8) which Jesus commended was great because he so trusted Christ that he could say “speak the word only and my servant shall be healed.”

He did not need a personal visit, the laying on of the hand or a sign but that the Lord would "speak the word only." The Master said, "I have not found so great faith, no, not in Israel." The Syro-Phoenician woman who had no word of promise counted on Christ's word so fully that she would not take no for an answer. She said the Amen that God is so well pleased with that she went home to find her child well and strong. The nobleman of Capernaum (Jno. 4) said amen to the promise of Jesus and did not go the short distance of twelve miles to verify the word but returned to find that it was even as Jesus had said. Search if you will, the entire Bible and then appeal to your own experience and see if God's great ones have not always been the "Amen to God—"speak Lord, thy servant heareth" kind of men and women.

ARE WE WILLING TO AMEN GOD?

O yes, certainly we are, every Christian would answer. But Christ said to the disciples on the way to Emmaus that they were "slow of heart to believe all the prophets have written," and I am inclined to believe that we are afflicted in the same way. Are we willing to amen God in all that He says? Let me itemize a few things for our amen. God says, "He that believeth and is baptized shall be saved." Do we amen God? Yes sir, that is a part of the Bible which we have accepted. God says, "Lay by in store on the rst day of the week." Do we amen God. (1 Cor. 16:1, 2). Certainly. God says, "Preach the gospel to every creature." Yes, we believe that also. God says, "Is any merry? let him sing praise." Jas. 5:13. Do we amen God? Certainly. God says, "Is any among you suffering? let him pray." Is this our practice? Yes, sometimes. God says, "Is any sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." Jas. 5:14, 15. Do we amen God? Well, now, we have never accepted that just as it reads. You see that was in the days of miracles. Those elders had been given the power to work miracles—elders now do not have that power because the days of miracles have past. Then there are other reasons for not taking that just as it seems to teach. But wait! Where does it say the days of miracles have passed? Where does it say that these elders had gifts differing from any elders properly qualified? Where is it said that those prayed for will be healed instantly? Is there anything in this passage beyond the power of common every day believing disciples of Christ? Nothing. What we need in the face of this Word of God is the willingness to say Amen to God. Now the fact is, in so many cases, some of the things God says are believed and emphasized—those things in which we were brought up, or our favorite teachers believe—these we are willing to say amen to. Otherwise we are most likely to try to explain it away like the above passage from James. I am trying to find just what God says, and then from the depths of my heart and soul to say amen to it, regardless of former positions or teachers. May the good Lord help us to amen God.

BIBLE STUDY COURSE.

R. H. B.

Since first thy word awakened my heart,
 Like new life dawning o'er me,
 Where'er I turn mine eyes, thou art
 All light and love before me.
 Naught else I feel or hear or see;
 All bonds of earth I sever;
 Thee, O God, and only thee,
 I live for now and ever!

Like him whose fetters dropped away
 When light shone o'er his prison,
 My spirit, touched by mercy's ray,
 Hath from her chains arisen.
 And shall a soul thou bidst be free,
 Return to bondage? Never!
 Thee, O God, and only thee,
 I live for now and ever!

—*Thomas Moore.*

We have now arrived at the point where God gives Moses the pattern of the Tabernacle. The order of themes from the beginning of Genesis, taking them broadly, has been: 1. Creation. 2. Failure. 3. Redemption. 4. Worship and Service. Mark well that it is not a case of serving and worshipping *in order to* redemption; but, redemption in order to the service and worship of God. God's redeemed people are called upon to serve Him; and His sanctuary is now to be set in their midst. The first day's study is a retrospect upon Exodus so far as we have gone. Then we devote nine days to the Tabernacle. It will pay. Let us not count it tedious. If we lift up our eyes we shall find the fresh, sparkling streams of living truth at every turn. After studying the portions as indicated in each day's lesson, it will be very helpful to go back to chapter 25 and read straight through to the end.

First Day. See how many chapters tell about the bitter bondage in which Israel is found at the beginning of Exodus; how many of the preparation of a deliverer; how much is taken up in "the ten plagues"; how much in description of their escape. Up to chapter nineteen, how often has Israel murmured? How many chapters contain the law (thus far)?

Second Day. Exodus 25:1-9. Here begins the story of *the Tabernacle*. The instructions as to the making and building of it; and the priesthood and sacrifices, etc., are given in chapters 25 to 31. The record of the execution of the orders in 35 to 40. We shall take the orders and execution of them together. Where is Moses? What is God showing him? v. 9. Look up v. 40; 26: 30; Acts 7:44. See what point is made on that fact in Heb. 8: 2, 5. Where then is the real tabernacle of which the earthly is only a semblance and material reproduction? Rev. 11:19. See

also Rev. 21:3.—The call for materials. Of whom alone did God ask the offering? v. 2. So now, 2 Cor. 9:7. Order executed: 35:4-9, 21-29. To what extent? 36:5-7.

Third Day. Exod. 25:10-40. Ark, Table, Candlestick. Does he begin his description from outside inward, or does he begin at the very heart—the holiest within the Most Holy Place? What was the mercy seat for? (v. 22). The word occurs (in the Greek) in the New Test., in Heb. 9:5; Rom. 3:25; in which latter passage it is rendered “propitiation,” and refers to the Lord Jesus Christ Himself. The order executed: 37:1-9. The Table of Showbread; order, 25:23-30; executed, 37:10-16. The Candlestick; order, 25:31-40; executed 37:17-24. Was there any natural light (from the outside world) in the tabernacle? Consider Hebrews 9:1-10, esp. v. 9.

Fourth Day. Exod. 26.—The tent.—The curtains, (a) Inside (note material), ordered 26:1-6; done: 36:8-13. (b) Outside (note material), ordered: 26:7-14; made: 36:14-19. Boards (with bars) for the sides; ordered 26:15-30; made: 36:20-24. The veil. Note of what and how made, and the arrangement of the furniture thus far. What is this veil a type of? Heb. 10:19, 20; 9:8; Matt. 27:50, 51. Ordered 26:31-35; done: 36:35, 36. The screen; ordered: 26:36, 37; made, 36:37, 38.

Fifth Day. Exod. 27.—Altar, Court and Lamp.—(1) The altar of burnt-offering described and ordered: 27:1-8; made, 38:1-7. (2) The Court, 27:9-19; executed, 38:9-20. (3) The lamp, 27:20, 21.

Sixth Day. The Raiment for the high priest. From among whom is he taken? For what? Did he assume the office of his own will, or by God's? Heb. 5:1, 4. The sum of his garments, v. 4. Verses 6-14, goes with 39:2-7. What were the onyx stones? What for? 28:9, 12. The Highpriest, as representative of the people in God's presence, bears up their names before Him. See also vs. 17-29. Does our Highpriest do the same? For the parallel of the rest of the chapter, read 39:8-31. What is Urim and Thummim? Its use indicated in Num. 27:21; 1 Sam. 28:6; Ezr. 2:63.

Seventh Day. Exod. 29. The consecration of priests. In connection read Leviticus 8. Who are God's priests today? 1 Pet. 2:9; Rev. 1:6. What is their consecration? Heb. 10:19-22. Their office? Heb. 13:10, 15, 16; 1 Tim. 2:1-4.

Eighth Day. Exod. 30. The altar of incense (vs. 1-10); made, 37:25-29.—The half-shekel tax: who had to pay it? (v. 13) to whom? (v. 14) for what? (v. 15, 16) Did Jesus have to pay it? (Matt. 17:24-27) Why not? (Matt. 17:25, 26) Why did he pay it anyhow? (Matt. 17:27) Did *He* really pay it or did God pay it for Him? The brazen laver 30:17-21; 38:8. The exclusive (“holy”) ointment 30:22-38; 37:29; 40:9. What is it a type of?

Ninth Day. Exod. 31. Helpers and Builders. For what had God called Bezalel and Oholiab? How did he qualify them? For what did the Lord Jesus Christ call the apostles? (cp. 1 Cor.

3:10). How did he qualify them?—The Sabbath (vs. 12-17). Note to *whom* he commanded it (v. 16); between whom it was a "sign"; on what ground he based it, v. 17. He not only never bound it upon the Gentiles, but Christians are expressly released from it (Rom. 14:5; Col. 2:16).

Tenth Day. Let us think about the tabernacle. Why would God want it at all (25:22; 29:42, 43, 46) and what was his motive in wanting to make such a use of it? (Mal. 1:2). From 39:32 to the end of chapter 40 which tells of the finishing and erecting of the Tabernacle a certain phrase occurs again and again. It is a most important item. In any Bible dictionary you will likely find a ground-plan of the Tabernacle. Study it over, and consider in how many points it resembles and corresponds to the spiritual realities which are ours in Christ Jesus. Altar, offering, laver (Tit. 3:5), highpriest, candlestick, table of showbread, altar of incense, Most Holy Place, veil. And what is God's dwelling place now? (1 Cor. 3:16). Consider also the marginal rendering of John 1:14 (Revised V.)

Eleventh Day. Exod. 32:1-6. Israel's great sin.—The last verse of chapter 31 shows where Moses has been all along. Consider the *unbelief* expressed in several ways in 31:1. Aaron is not just in favor, but he is *weak*. (Comp. Pilate). The man who starts with a feeble purpose to do right, will wind up in deep sin. Did he hope (v. 2) that the *cost* would deter the people? Note verse 5. It was not meant for a different god but an image of the true God. Comp. v. 6 with 1 Cor. 10—esp. v. 7. Is it not strange that after all the supernatural demonstration of ch. 19 and 20 they have so quickly departed? Miracles alone do not produce a genuine faith. (Luke 16:31).

Twelfth Day. Exod. 32:7-35.—What does God imply by "let me alone"? (v. 10) Did Moses catch the thought? Did he let God alone? Consider how God *can* and *will* do things in answer to a righteous man's intercession which he would not do otherwise. Ps. 106:23. How much then is Christ's intercession worth to us? (See Luke 22:31, 32; Rom. 8:34; Heb. 7:25). Compare what *God* says about that people in v. 7 with what *Moses* says in v. 11. "Hallowed be thy Name" is the strong basis of Moses' prayer. (vs. 12, 13). With v. 14 compare Ps. 106:45; Jonah 3:10; Joel 2:12-14). Moses *seemed* more merciful here than God: was he really? Did not God Himself provide this intercessor, and suggest interceding to him? But an intercessor was greatly needed, else Israel would have perished. Now see Moses' action when he sees and realizes the sin of the people (vs. 15-29). Comp. vs. 4 and 24. As the law came down 3,000 perished; when the gospel was first preached by the Holy Spirit (1 Pet. 1:12) about 3,000 were saved. (Acts 2). Moses' perfect unselfishness and devotion to his people shown in v. 32, also in the refusal of the offer of v. 10.

Thirteenth Day. Exod. 33.—Why were these "evil" tidings? (v. 4). Moses pleaded for a better thing—and got it (v. 14 and 17). This tent of vs. 7-11 was not the Tabernacle. Why not?

V. 13 is worthy of special notice: what Moses wanted for himself—what use he purposed to make of it. Its last clause must be compared with 32:7 and 11. What according to v. 16 is the distinguishing and separating feature of God's people? Cp. 1 Cor. 3:16; 14:24, 25; 2 Cor. 6:16-18. On v. 19—has God the right and say-so about this thing? V. 20 shows what is meant by John 1:18. But we may look into His Face now (2 Cor. 4:6) and at last (Rev. 22:4).

Fourteenth Day. Exod. 34:1-9. Take in 33:17-23 with this again. Moses goes up into the mount again. For how long? v. 28. Read carefully Deut. 9:9-21, 26-29; 10:1-11. Just what was written upon the second two tables? (Deut. 10:2, 4) and who did the writing? With the description of God given in Ex. 34:6, 7 (which is *His Name*) compare 20:5, 6 and Nahum 1:2, 3, 7. Moses completely identifies himself with the sinful people (v. 9)—just as the Lord Jesus does with us (2 Cor. 5:20, 21).

Fifteenth Day. Exod. 34:10-35. The "Covenant of Marvels." Had God just done some very marvellous things in Egypt, the Red Sea, the Wilderness, Mt. Sinai? Greater things were to come, in regard to Israel. ("A terrible thing that I do *with thee*") See Jer. 16:14, 15. This awaits fulfillment as yet. Vs. 18-26 give the tenor of the covenant, which was summed up in the ten commandments. (Deut. 4:13; 5:2; 10:2, 4). Read 2 Cor. 3; Gal. 4:21-31. Has that whole covenant passed away? 2 Cor. 3:7, 11. What was symbolically portrayed in Moses' veiling his face?

Now, with the consecutive reading of Exod. 25-40 we have completed the second book of the Bible. The book of Leviticus and first ten chapters will not be studied in detail; but certain chapters and portions will be given careful thought.

Alumni Association of the Nashville Bible School.

At ten o'clock Wednesday, May 17, 1916, the first meeting of the alumni of the Nashville Bible School will convene, Lord willing, in the chapel of the school building. We hope many of the old students and teachers will be present. All friends are cordially welcome. The following program will be offered:
Song by Congregation.

Prayer.

Ten minute talk on a topic of his own selection, by each of the following members, each representing his class: Paul Hanlin, '15; W. C. Terry, '14; Thos. D. Rose, '13; S. T. Nix, '12; Jno. T. Smithson, '11; Lewis Chambers, '10; O. P. Dobson, '09; R. C. White, '96, (first class) "Then and Now."

Then a few volunteer talks by some of the good speakers present; after which Jno. E. Dunn, chairman committee, will take up the matter of adopting a constitution and by-laws.

The committee would appreciate a card telling us of the intention of any one to attend the meeting. Come, let us associate together a few hours and talk of past and pleasant days now gone forever.
R. C. WHITE, Chairman Program Committee.

STUDIES IN PROPHECY.

THE PROPHETIC ENQUIRERS.

R. H. B.

THE SERMON.

It was on the Lord's day following that Apollos preached a sermon far-reaching in its effects upon the church at X, and fraught with consequences for himself and others which he did not surmise. For it was indeed as plain and strict a scripture theme as any he had ever presented. And Apollos was with all his learning and power as simple-hearted as a child and knew no course beyond straightforward, simple honesty. He had always held up the standard of pure New Testament Christianity. He called himself a simple Christian. He had never accepted clerical degrees and titles, and such honors as men bestow upon one another (John 5:44) but had been content to be a plain child of God, a servant among the servants of the Lord. Nor had he bowed his head to any ecclesiastical yoke; or committed himself to any human creed. He had never asked anyone what he should preach and had not subscribed to any control and direction except His who is the Head of the Body, the church, to whom alone he felt himself responsible. Accordingly he had followed in his teaching a very simple method of procedure. On every question he examined the scriptures, and then in love and humility, and in the fear of the Lord, he presented to his hearers such things as he had found in the word of God. It would be too much to say that he never erred in his apprehension of the word of God; but he always realized that possibility, and did his utmost to arouse in his brethren that noble Berean attitude (Acts 17:11) and to encourage them to a personal and conscientious searching of God's word. Above all things it had never occurred to him that such a course as his would or could be called in question by his brethren who stood upon the same non-sectarian ground with him. But he lived to learn how strange contradictions and how great disenchantments life can bring.

The house was filled, and all preliminaries over, Apollos stood up and announced his theme—a theme so unusual that at once a thrill of interest caught the whole audience.

“THE USES AND NEED OF UNFULFILLED PROPHECY.”

The full verbal report of the sermon was not taken; but his outline was so clear that many carried it home with them, and remember the gist of the discourse unto this day. For that was a sermon that marked an epoch. The course of it ran as follows:

“The Unfulfilled Predictions of the Prophetic Word are of incalculable value; not only because all the Word of God is valuable, but because this portion of it serves a very special end which no other portion of the Bible supplies. Christians should know and teach God's predictions of things future, urgently, and faithfully.

1. For Our Own Benefit and Blessing.
2. For the Good of the Unsaved.

I will deal with the latter aspect of it first.

"I was amazed, my brethren, as I studied this question almost incessantly for the past five days at the prospect that unfolded itself before my eyes. I had, I know not why, held a vague expectation of the gradual improvement of the world, of a steady spread of light and truth until at last the whole wide world would be won for Jesus and the present age would merge into a glorious dispensation of the fullness of the times and of eternal bliss. I have not, I am sure, in the short time of my recent special investigation, gone very deep into the subject—yet far enough to learn some things which are obvious indeed, and which, if a man truly believe God, will make both his ears tingle. Instead of a prospect of gradual betterment, there unfolded itself before my eyes a vision of unparalleled trouble, of judgments ahead such as mankind has never beheld. I saw the world convulsed in terror; I saw blood flowing as in rivers; I saw the red lightning-gleams of the Day of Wrath. The sun hid his face, and the moon became as blood; the earth trembled and reeled to and fro, and the mountains were melted under the feet of Jehovah of Hosts as He came forth out of his place to punish the world for its evil and the inhabitants thereof for their iniquity. And God's word does not deceive. The world is perpetually talking of improvement and advancement and of the onward march of Progress and civilization; and there is indeed enough of outward improvement in the material things, and in some respects in moral decency, to lend color to the delusion. But, as in the days of Noah, when men ate and drank and bought and sold and planted and builded, and married and were given in marriage, and prided themselves in their mighty geniuses of renown, and expected nothing but great times ahead, and "knew not until the Flood came and took them all away"—so today also the same awful sentence of Jehovah—"I will destroy"—hangs heavy over the fair, smiling scenes around us. When the disciples showed Jesus the wonderful buildings of the temple, how it was adorned with goodly stones, He could not look upon the beautiful structure with any pleasure and gratification, for he saw the wrath of God breaking upon it: "See ye not all these things? Verily I say unto you there shall not be left one stone here upon another that shall not be thrown down."

"Brethren I feel anew that we are but strangers and pilgrims here; and there is no spot of rest and complacency in the world and its works. A sentence have I heard, a voice of terror and destruction upon the whole world. We may build no hopes here. But alas how little we are willing to believe it and to take our stand accordingly. I, too, have slept; I, too, have been at ease in Zion. But God has opened my eyes. Now I must hasten and lift up my voice and cry aloud and warn, for we know not the day. Too long have we slumbered under the world's delusive song of optimism. God would have us know what shall be the

end of these things. If such things as He describes are in store for the world (and the word of God cannot be broken) men must be told about it; and it falls to us to tell the world, if haply some will listen and flee from the wrath to come, and cease from building upon the hopeless sand, and from casting their lives into the current of the world's false and vain activities. I am ashamed before you all this day, brethren. I have shared in the conventional and customary optimism of the world. I spoke of betterment and good times ahead, when I should have known better. What if Noah had preached optimism while the ark was preparing? He had as much human reason to do so as we have. But God had taught him otherwise, even as He has also taught us."

Here Apollos read passages from both the Old and New Testament, bearing on the impending world-wide judgments.

WHY CHRISTIANS NEED THE PROPHECIES.

The need and use of the unfilled prophecies to the Christians he took up under four points:

1. They make known to us the plans and purposes of God, so that we may intelligently co-operate with Him as "friends" and intercessors and servants through faith and love. (Ps. 25: 14; John 15:15; 16:13; Gen. 18:17-33).

2. That they may not be caused to stumble. . . For the word of prophecy is a light that illuminates the path ahead (2 Pet. 1:19). He gave some instances how some believers had been cruelly disappointed, had stumbled, and had been shaken from their faith, some of the world's blasphemous utterances about God, when great disaster occurred—floods, earthquakes, the sinking of the Titanic, and most of all the present terrible war; how Christians lost confidence in (what they mistakenly supposed to be) the promises of the Bible, when such terrible things befell; and how they doubted the tender mercy and loving kindness and care of the Father in heaven. "Such stumblings," said he, "as well as those that arise from their own tribulations and persecutions, would have been impossible in the case of Christians who were instructed in the word of prophecy." (John 16:1-4).

3. That the knowledge of these things beforehand steadies and calms and encourages Christians in the midst of the most menacing circumstances and prevents their being ensnared by false appearances of worldly glory, power, prosperity, and to specious schemes for world-betterment which are apart from the blood of Jesus.

4. That a knowledge of the things to come furnishes perpetual incentive to watchfulness, prayerfulness, readiness; and how especially the precious promise of the Lord's return is set forth as the hope which prompts to all holy living and earnest endeavor in God's service.

In his conclusion he urged a great danger of which he had very recently been apprised—the danger of pernicious teachings based upon the prophecies, containing enough of truth—*neglected* truth—to convince and attract, that the victims might be enthralled in the bonds of a false system.

SWEET AND BITTER.

Apollos, always powerful, had spoken with the especial animation with which a man utters a new discovery that grips his own heart and soul. He may have spoken too unqualifiedly here or there, and perhaps too abruptly, as a man in his frame naturally might; but not hastily and immaturely. For once his attention had been directed to the facts, he saw them plainly and vividly as they were; his former patient, faithful Bible-study now coming him in good stead. And the sermon made a profound impression. In the case of many an interest was begotten that day that brought rich reward in after-times. But—as it was with the Lord, and inevitably also with his faithful servants—“the multitude was divided” in their judgment. What was the matter with Brother Apollos today?” said a hearer of the lighter sort to a lady companion, “he preached like a crazy Adventist. I have never heard him on that sort of tangent before.” “That sounded exactly like Russelism to me,” said the little lady; who, if all had been known could not have distinguished Russelism from Mormonism; and could hardly have told a page in the Bible from a chapter in the Koran. She had made that remark only to keep up the conversation. But someone in passing overheard it, and told others that he had “heard it said” at the church, that Apollos was preaching Russelism. And these in turn told others. Thus the thistledown began to fly thicker and thicker.

“CARTHAGINEM DELENDAM.”

Something mightier, however, was brewing in a little group that had gathered on the outside. They were men of some prominence and prestige; and for one cause or another they had never altogether relished Apollos' preaching. It may have been the latter's independent and fearless manner, which put them ill at ease, lest he might disturb some of the conventionalities; or perhaps they had felt that the high standards Apollos set made demands on them to which they must either bow, or else be discredited; or there may have been other and better reasons—at any rate they had (quite unconsciously perhaps) for a good while been ready to take up an occasion against the preacher. Like the old Roman who concluded all his speeches with the remark, “Ceterum censeo Carthaginem esse delendam” (“As for the rest, it is my judgment that Carthage should be destroyed”) and, that being their frame of mind they soon found an excuse for destroying Carthage—so these brethren had long carried it as a motto hidden deep in their heart of hearts that Apollos must be got rid of at the first good opportunity. This now promised to be that desired opportunity. And they themselves hardly realized the secret cause of their opposition to Apollos, but made themselves and one another believe that they were but zealous for truth and God's cause.

As Apollos went out he passed the group and spoke to them cordially. They looked after him as he walked away, and on their countenances hung a cloud that bespoke no good.

(To be continued.)

HOW JESUS IS COMING.

R. H. B.

The fact that the Lord Jesus Christ is coming again is commonly accepted among all believers. But how the Lord will return is not generally understood. "It does not matter about the how," says one, "so long as we are agreed about the fact." Let us not think it. If God has put Himself to the trouble of telling us not only that Jesus will come back, but also *how* He will come, it should not be too much trouble for us to search and see what He really said about it. To play agnostic when God has spoken is no sign of humility; and to be non-committal or neutral in matters which God has revealed does not prove that a man is "safe" and "sound" in doctrine, but only that he is unfaithful and loves repose and conformity rather than the truth. It may seem an unimportant matter to us *how* the Lord will come, but we are not good judges of the relative value and importance of God's things. After marking the very careful and specific information God has given us on the point before us, we shall be better prepared to believe that He at least attached some weight to it.

First of all the Word tells us that Christ will come literally, in actual person; not by proxy; not spiritually, or figuratively, in the shape of "death," or in the "destruction of Jerusalem," nor in the advent of the Holy Spirit, nor in the shape of an influence, or a book (as for instance Swedenborg claimed for his writings), nor in the progress of the gospel, nor as a spiritual presence. The Bible is perfectly clear on this point, that the Lord Jesus Christ who is now in heaven, shall actually, really, bodily, personally return. Just as he actually and literally went away, so really and literally will He come back. "*I go to prepare a place for you,*" said he; "*and if I go, I will come again.*" The one is the counterpart of the other. As was His going, so shall be His coming.

This was made yet plainer at the time of the Lord's ascension in the announcement of the two white-robed messengers. "*This Jesus,*" they said, "*who was taken up from you into heaven shall so come in like manner as ye beheld him going into heaven.*" Acts 1:11. Language could not be clearer or more definite. "*The Lord himself shall descend from heaven,*" 1 Thess. 4:16. The expression, "the Lord himself," involves His personal, bodily identity. He was to come back, the same Lord whom they had seen, whom their eyes had beheld, whom after His resurrection their hands had handled; the one whom they personally knew, who had walked and talked with them, who ate and drank with them after He rose from the dead. "*This Jesus, He "Himself,"* and no other, was to come back in like manner as they had beheld Him going.

THE RISEN LORD.

It is of some importance here to observe just what concept was given them of their risen Lord. That it was the same Lord

who was laid in the tomb, in the same body, they were thoroughly assured, as we shall presently see. That that body, however, had undergone an intrinsic change and transformation they understood equally well. His flesh did not only not see corruption, but was raised *incorruptible* ("now no more to return to corruption," Acts 13:34) and immortal ("Christ being raised from the dead dieth no more; death no more hath dominion over him.") He was "crucified in weakness," but "liveth in the power of God" (2 Cor. 13:4); He was put to death in the flesh," and "made alive in the Spirit." (1 Pet. 3:18; Rom. 8:11). Yet nothing did He make plainer than that He had risen in His original body in which He suffered and which was buried—the same body, although now incorruptible, endued with new marvellous power, no longer under physical necessities nor subject to physical laws—yet the identical body. The diamond is precisely the same chemical substance as charcoal, both being simply carbon; but charcoal is carbon in humiliation, and diamond is carbon in glory. So the "flesh," the human body and nature, while subject to pain and death in humiliation, was raised incorruptible, glorious, immortal, in the life of the Spirit. To His disciples He said, "See my hands and my feet *that it is I myself*; handle me and see: for a spirit hath not *flesh and bones as ye behold me having*." (Luke 24:39). I would call special attention to the fact that the Lord made His identity to depend on the reality of His body, His hands and feet. Had they not been His very hands and feet, had He not had "flesh and bones," had He been (as some today dare to teach) a spirit, it would not have been "He Himself." This was the Jesus they knew, this was He who was taken up from them, and who was to return in like manner. "See. . . that it is I myself." "The Lord Himself shall descend." To doubting Thomas He said, "Reach hither thy finger and see my hands; and reach hither thy hand and put it in my side: and be not faithless but believing." (John 20:27). This teaching leaves no doubt that the body in which the Lord rose from the tomb was the body which had been crucified and had been buried; that same body, as real, as actual as ever, although immortalized, and incorruptible, supernatural in its life and power.

ON THE SIDE.

At this point, somewhat reluctantly, I am obliged (and ashamed because obliged) to turn aside for a moment, to notice the somewhat puerile and pitiful issue raised by some—for the want, probably, of a better. It is commonly reported that a certain man teaches that Jesus is coming again "in a body of flesh and bones *without blood*." Now I am in position to give first-class and authoritative account for that man. In the first place he had so rarely expressed himself on that point, that his closest associates had not ever heard of that "no blood" proposition. But one day some of his friends pressed upon him vehemently to catch something out of his mouth and the subject of the inquisition turned upon the question whether Jesus' body was simply "flesh and bones" (as Luke 24:39 declares) or wheth-

er the blood was present in it also—truly a great theme for discussion! The brother on the witness-stand presented some reasons why the blood might well not have been included, in that it is the "life of the flesh" on the animal basis. (Lev. 17). But even so, he did not at all insist. For when one of those present asked, "Could not the blood have been glorified as well as the flesh?" he answered promptly that certainly it could. Only he preferred to limit himself to the language of Luke 24:39 on the matter; and there without taking dogmatic position on it one way or the other, he stands now. One of these friends even published that this brother "teaches" that Jesus is coming back "*in mortal flesh.*" Being asked for his proof of the charge he admitted he had none, and said he would correct it if there were occasion; but after almost a year he has never done so. But the writer feels foolish in condescending to notice such miserable things, and they are not to his taste. Nor would he have done so now had he not been straightly asked by good people to present his side of the matter. So if I have become foolish, bear with me in my folly: ye have compelled me. (2 Cor. 12:11).

JESUS IS MAN NOW.

Another fact of great significance is that the Lord Jesus, enthroned in heaven, is *Man now*—not corruptible man, not mortal man, but glorified man. When he took our nature upon Himself He became man; He was man as truly and fully as though he had not been Divine; and it might be added, He was God (John 1:1) as truly as though He had not been the Son of man. When He rose, He rose as man, in the human body, glorified and living in the Spirit, as has already been seen. And when He ascended He carried our humanity into the presence of God for us, as our Representative. "For there is one God and one Mediator between God and man, *himself Man*, Christ Jesus." 1 Tim. 1:15. Because He is man, He is ordained to be the Judge of mankind. (John 5:27; Acts 17:31). Because he is man He is our Highpriest (Heb. 5:1). When Stephen saw Him in heaven he described Him as "the Son of man" (Acts 7:56). When He spoke to Saul, He called Himself, "Jesus of Nazareth"—His human appellation (Acts 22:8). When He comes again it is in the same capacity; "the Son of man shall come in his glory." (Matt. 24:30; 25:31, et al.)

"COMETH IN THE FLESH."

Finally it behooves us to give special notice to an important and impressive passage—2 John 7: "For many deceivers are gone forth into the world, *even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the anti-christ.*" Literally we have here the Greek present participle, "Jesus Christ coming in the flesh," which carries a future significance and so would naturally refer to the second coming. Some say, however, that it is "timeless" here. I note, however, that when John wanted to speak definitely of Christ's first coming in the flesh he had no difficulty in expressing himself exactly. (1 John 4:2). Why should he now use an indefinite and time-

less expression here? And does not a "timeless" form therefore apply equally to the future as to the past? So even if this were *timeless*, it would yet behoove us to be exceedingly careful how we denied that Christ will come again "in the flesh." But there is more to be said. Prof. Blackwell of the University of Louisville, answering an inquiry on the point by an editor of the *Word and Work*, writes thus:

Louisville, Ky., Feb. 8, 1916.

My Dear Sir: At present I am without any Greek Testament; mine is loaned out. I therefore do not understand the significance of your inquiry. In classic Greek, the present participle of "erchomai" points to what is "next in movement or development," and perfect participle (in your second quotation) points to what has *just* been realized and has become actual in time or development. If this can assist you I hope it may be acceptable. In the friendliest spirit, I remain, your friend and well-wisher,

J. S. BLACKWELL.

Dr. Blackwell is at the head of the department of Greek, University of Louisville.

The "present participle" referred to above is the form used in 2 John 7; while the "perfect participle" referred to is found in 1 John 4:2.

Prof. Blackwell answered without reference to the New Testament. His verdict is therefore, at any rate, above all suspicion of theological bias. And he testified that "erchomenon," refers to what is about to take place. According to this scholar's testimony as to the word "erchomenon" therefore the language of John carries the significance that *Christ will come again in the flesh*—not in corruptible flesh, to be sure, which no one claims; but in the glorified human body—and if that is correct, he who refuses to confess it *sides with the antichrist*. There may, however, still be a question whether it has that meaning in the New Testament. Thayer's lexicon, not where commenting, but in defining, says of this form, "erchomenos" (the present participle of the word "to come"). "Ho erchomenos" [which is the form of the word employed in 2 John 7]—"he that cometh (i. e. *is about to come*) . . . the coming one." Thayer therefore also recognizes the future force of the participle.

The same participial form appears in either present or future significance in many passages; but has never, so far as I have found reference to anything in the past from the standpoint of the speaker. In Rev. 1:4 it is expressly distinguished from the past and present: "Who was, and who is, and *who is to come* (erchomenos). And in Matt. 24:30; Mark 14:62, etc., it is used in direct reference to the second coming.

The evidence then is such as to raise the strongest presumption that in John 7, also the future significance is to be given to the participle; and that regardless of all theological objections and criticisms, John condemned here as elsewhere, the spiritualizing interpretations of the Gnostics. Those who deny that Jesus is coming in the flesh must always be exposed to the fear

that 2 John 7 after all has or includes that future meaning; but those who accept it as it stands are taking no risk, but are in line with the passages already considered, and cannot be wrong in this one. In view of this, and in view of the solemn warning attached to 2 John 7, I can only say, Let others do as they may—as for me, when occasion arises, I prefer to confess not only that Jesus Christ is come in the flesh (1 John 4:2) but also that *Jesus Christ cometh in the flesh*. And on that, as on all other matters of God's revelation, the servant of the Lord will be supremely intent to find simply what God says, and hold and teach accordingly without fear except the fear of God.

But let us not while putting commendable interest upon any detail lose the great view of the great fact itself, in all its glorious meaning, the sure and personal appearing of Christ.

ADDENDUM.

Since the completion of the foregoing article, my attention has been directed to a polemic bearing on this theme, in which a peculiar interpretation of 2 Cor. 5:16 is advanced, and an objection to the term, "immortal flesh," or "glorified flesh" is registered.

(1) 2 Cor. 5:16 reads as follows: "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more." And what bearing has that passage on the question whether Jesus retains "his flesh," i. e., his human body, in the glorified state, and on the question whether he "cometh in the flesh"? Is it meant that this passage, 2 Cor. 5:16, teaches that the Lord Jesus now *has his flesh no longer*? Then it would teach the same thing about *every Christian*; for he says, "We henceforth know *no man* after the flesh." If it meant that in Christ's case it would mean as much in the case of every one of us. But doubtless we would be told that the point is not that Christ has not the flesh, but that we do not *know him after the flesh* any more, i. e., in regard to his fleshly lineage and extraction, that He is of Judah and of David's family. But it cannot mean even that. If it means *that*, Paul plainly turns against himself when, in Hebrews, he contends that the Lord sprang out of Judah, and holds his priesthood as a member of that tribe, that His present priesthood therefore means an alteration of the law (Heb. 7:12-14. Note how he uses the *present tense* in v. 13); and if he means that Christ's fleshly descent is no longer to be taken into account, he again contradicts himself when he writes to Timothy, "Remember Jesus Christ, *risen from the dead, of the seed of David*, according to my gospel." (1 Tim. 2:8). And if 2 Cor. 5:16 means what our critic supposes, it leaves John also in a difficulty, for in the latest word we have of Him through his servant John He is called "the Lion of the tribe of Judah"; and "the Root and Offspring of David" (Revelation 5:5; 22:16). Clearly, if knowing Christ after the flesh is to know Him by His earthly lineage and descent—by na-

tionality, tribe and family—both Paul and John knew Him so, and so they taught and proclaimed Him. I have no desire to improve on that.

(2) So the Bible says nothing about “immortal flesh”? Or “glorified” (which is “incorruptible”) flesh? No, to be sure, the expression is not found. The term “prayer-meeting” for example, is not to be found in the Bible; and some one may some day play upon that fact. But there are cases mentioned when people met to pray. “Immortal flesh”? Well, no; nevertheless we find that He rose immortal, i. e., no longer subject to death (“Christ being raised from the dead dieth no more, death no more hath dominion over Him”). Was that spoken of His spiritual Being or of that which before was mortal and did die? Surely “He was put to death in the flesh.” (1 Pet. 3:18). And after His resurrection He stated that *He had “flesh and bones.”* (Luke 24:39). Was this “flesh” he had after His resurrection subject to death? If so it was “mortal”. If not it was “immortal.” Which was it? And is there nothing said of “incorruptible flesh”? But it does say, does it not, that God “raised Him from the dead, now no more to return to corruption.” (Acts 13:34). Now manifestly it was not His spirit that was ever subject to, or in any wise within range or danger of *corruption*. Is it not *His flesh* therefore that is under consideration? Does not the Bible speak then of incorruptible flesh? Is it not too bad that such quibbles should be raised by serious Christian men?

As to certain criticisms regarding 2 John 7, the article above furnishes full and square answer.—Editor.

“GASHMU SAITH IT.”

Among other several tactics employed by the Samaritan to destroy Nehemiah and his good work they attempted to intimidate him with slander. “It is reported among the nations, *and Gashmu saith it*, that thou and the Jews think to rebel; for which cause thou art building this wall; and thou wouldest be their king according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem saying, There is a King in Judah.” (Neh. 6:6, 7). According to this report Nehemiah was surely a dangerous man. And what was the proof of it? “*Gashmu saith it.*” And who pray, is Gashmu? Don’t you know *Gashmu*? The great gentleman from Arabia, of unassailable standing, chief friend and partner of the noble Sanballat, the Horonite, of the redoubtable stock of Ammon, and of Tobiah, whose good deeds are the topic of public talk. Yea, *Gashmu saith it!* And Gashmu is an honorable man; so are they all, all honorable men. Doubtless Gashmu knows. He would not say such things unless he knew. In fact Tobiah and his friends would never so take sides against a man unless he were a bad man to begin with. There must certainly be *something* wrong with him. How many a servant of God besides Nehemiah has been discredited on this “Gashmu” sort of evidence!

HAS JESUS DISCARDED HIS EARTHLY BODY?

We call special attention to the following query and editorial answer, taken from the *Sunday School Times*. Both the letter and the answer given strike a clear note and give evidence of Scriptural insight. Compare it with the Editor's article on "How Jesus is Coming," found in the present issue. And if we are permitted to put a gloss upon one single expression (in which the writer may be taken to imply that the Kingdom does not now exist in any sense)—with exception of that, we can unqualifiedly, endorse both the letter and the reply given.

In the *Times* of January 22 you speak of the Lord's resurrection body as "His physical body changed by the power of God into a spiritual body." I find no fault with that description. But does the change of which you speak involve the discarding of the flesh, or only the change thereof?

In a word, is not Jesus to sit on David's throne as the fruit of David's loins? And is he not now high priest as the descendant of Judah? Did he get more from David and Judah than the flesh (Rom. 1:3), especially since he was God's Son and in existence before his birth of Mary? Is he not now man? (1 Tim. 2:5). Is he not to judge the world as man? (Acts 17:31). I can see how his flesh could be "fashioned anew," into "the body of his glory" so as to be no longer mortal; but I cannot see how it could be laid aside, unless God's oath to David fails and Jesus has ceased to be a man. Surely he was not "man" before "The Word became flesh;" and how can he be "man" if the Word has ceased to be flesh? Does 2 John 7 bear on the matter? In the love of Jesus, and of His appearing.—A Kentucky Minister.

Jesus has not discarded His flesh, His earthly body. While now in glory, He is still a man. He has not laid aside His body. The Scripture passages so carefully and thoughtfully brought together by this Kentucky minister give us convincingly God's own word on this great Easter subject. Let us look at them:

The Son of God was born of the seed of David according to the flesh" (Rom. 1:3). As He was in the beginning with God, and was God (John 1:1, 2), the only thing that He added to Himself through His incarnation in the family of David would seem to be the human flesh.

"There is [not was, but is now] . . . one mediator also between God and men, Himself man, Christ Jesus" (1 Tim. 2:5). So God's Word declares that Christ's manhood, His perfect and perfected humanity, though He is also God, continues and has not been discarded. We have in heaven on the right hand of God a perfect Man interceding for us (Rom. 8:34).

It is as man and the Son of man that Christ is to judge the world—a wonderfully touching and impressive truth as we realize that men are to be judged by a fellow-man of the same sympathies and experiences with themselves. For God "hath appointed a day in which to judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that He hath raised Him from the dead."

And it is in His human, earthly body, transformed into His glorious resurrection body, that Jesus Christ is to return to this earth to establish His kingdom. Of course many deny this, "for many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh" (2 John 7).

The leading editorial in this issue of the *Sunday School Times* shows why, from God's Word, it was necessary that Jesus after His death should not discard His human body, but have it restored to Him, the same body, only changed by God's supernatural work into that glorious, incorruptible, powerful and spiritual body which is the first-fruits of God's covenanted Easter miracle in the bodies of all believers.

THE GOOD OF IT.

"If a man read and believe prophecy, though he may not altogether understand it, he cannot at least avoid a strong conviction of the transitoriness of the present order of things, and is thus mightily helped in his efforts to look beyond it. We are all by nature inclined to Positivism, and for the most part act practically, if we do not theoretically, upon the hypothesis that things always have been and always will be as they are; that no changes will ever take place, except such as may be brought about in an ordinary way by agencies already at work.

"And the fact that prophecy instantly dispels this false security is the secret reason why, when God draws back the curtain of the future, men either shudder and turn sullenly away, or else explain what they see as no literal picture of that which must shortly come to pass, but as a figurative foreshadowing of something which they are careful to show is by no means alarming, and indeed nothing more than a natural result of existing influences. For they find it difficult to conceive a violent change such as they themselves have never experienced. They are quite willing to talk of development: they love to speak of the time when preachers will be more successful, and somehow contrive to persuade the whole human race out of its pride, its selfishness, and its general ungodliness. They delight to increase the influence of their own particular sect.

"Or, perhaps, they are cosmopolitan in their views, and affect to despise the narrow-minded restrictions of sect; while they altogether ignore the fact that they hold sufficiently defined opinions of their own, and are unyieldingly tenacious of them. And so, floating with the stream of a torrent which is now daily increasing in volume and impetuosity, they preach peace and good will towards all men from a beneficent God who has no idea of ever troubling us about sin, and predict a golden age of liberty, equality, and fraternity.

"Such ideas, then, man will readily adopt: for they are all consistent with a continuance of the present order of things: they can all come to their perfection—so he imagines—without a violent shock, without any supernatural interference.

"But he, who with earnestness and faith looks down the great vista of futurity which God has opened, is quickly penetrated by very different thoughts. And so, when the close of this present age comes it will find him prepared and undismayed."

G. H. PEMBER.

ON FOREIGN FIELDS.

FROM INDIA.

After a month's stay in Poona, we returned to Satara on the 29th. It will not be out of place to mention in connection with our trip to Poona, the arrival of a new missionary by the name of William Joshua McHenry, who came to us on the 17th of February. He and Mrs. McHenry are both doing nicely at this writing. we consider him an invaluable supplement to the force in India.

I believe that I reported that while I was in Poona, I was practically mobbed in the streets while giving away Gospels and tracts. Old and young alike show an eagerness for Gospels that could scarcely be imagined. We wish that we might supply the whole population with Gospels, but on account of the numbers it would take a few generations to reach all by distributing 2,000,000 copies per year and this would be a good showing.

Bro. Jelley is now in Northern India, and his family will leave on Lord's day for that place. He found Bro. Umrao Singh very dangerously ill in the hospital at Haldwani. He is a very valuable worker and we pray that God may spare him to continue the work in that part of the country.

The work in the Nizams Dominions is doing nicely. Bro. Y. K. James, who is in charge of the work in my absence, came to see me while I was at Poona and reports the work in good condition. I hope to be able to go to those parts in a few more days when Mrs. McHenry is a bit stronger.

In one more month the large heathen festival will take place at Werkerde. This is where 68 were baptized last year. We hope to be there again with our force of workers and a good supply of Gospels and tracts to again besiege the stronghold.

Dear Brethren, you will pardon me if I remind you that I need several more workers. While the nations are using every opportunity to overpower the enemy, why should not every Christian use every opportunity to crush the enemy of souls? Wars may somewhat heal grievances for a while only to break out new later on. Let us strike at the bottom and destroy the cause of war and bloodshed, the devil.

Remember us in all your petitions. God be with you. Your brother, "In Christ,"

W. HUME MCHENRY.

March 3rd.



"Whatever one may think of the political situation in China, it is gratifying to know that our missionary opportunities have not been adversely affected by any of the changes that have taken place. We have access to more people and to more classes of people than we have ever had before. We believe this state of things will continue and that our opportunities in the future will constantly enlarge."—*S. H. Chester, in a recent statement.*

MISSIONARY NOTES.

DON CARLOS JANES.

Correspondence with government officials in the U. S., Great Britain and India has been opened with a view to securing permission for Bro. Langpaap, who is of German birth, to join the Lord's forces now in India.

Bro. McCaleb, our senior missionary in Japan, is a believer in physical culture. His health, after long residence in "Dai Nippon," is fine.

Bro. Jelley has moved to Naini Tal in the United Provinces of British India. This point is about twelve hundred miles north of Bro. McHenry's location at Satara and is in a field of 47,000,000 people.

The sad word has come that Bro. Dr. Umrao Singh, Bro. Jelley's only known native helper in the United Provinces, has been paralyzed from his waist down and is in the hospital at Lucknow.

"The Spirit of Christ," says Henry Martin, "is the spirit of missions, and the nearer we get to him the more intensely missionary we become."

On April 28th, I forwarded \$6.36 to Bro. McCaleb, \$17.25 to Bro. Vincent, \$30 to Bro. McHenry and \$50 to Bro. McCaleb. Remittances are sent to India about twice a month.

One of our "society" preachers is reported as intending to "spend about ten days visiting the churches" of two counties in Kentucky, "stirring them up on the missionary problem." That is well put: "*Stirring them up on the missionary problem.*" That is what the "conservative" churches need. They will surely do more when they are taught more. A good way to do it is to give illustrated lectures showing conditions in heathen lands and weaving in the teaching of Holy Scripture on the subject. Who will take up the work? I will try to give helpful information to inquirers.

When last heard from, Bro. Armstrong-Hopkins was still in India and still holding to the church of Christ. We have a report that he is in serious financial straits and a strong appeal for assistance is made for him.

The church at Vancouver, from whence Bro. Jelley took his departure when he went to India, continues to have fellowship with him in the work.

The congregation at Buechel, Ky., where John Glenn preaches, has no meeting house, but it does missionary work every month. They have lately increased Bro. Glenn's support, and it is said they have more money remaining in the treasury than before the increase.

Sister Vincent, who has been in poor health, is reported as being better.

The financial needs on the mission field are not for food and clothing alone. To these items may be added printing, rents, doctor bills, building expenses, travel money, etc.

It is high time we were completing the balance needed on the

Koishikawa lot fund so Bro. Vincent can close the deal and proceed with the building which is an important part of the work. Please do not hold him back any longer. Remit to C. G. Vincent, Tokyo, Japan, or send to some of the brethren who forward funds. Brethren, please do not pass this lightly.

Our society brethren do a foreign missionary work of such magnitude that it requires about \$1,200 a day to support it. I think they could do more and, say brethren, can not we—we who profess to be *sound* and *loyal*—cannot we do much more than we are now doing? Come, let us set them a good example.

Bro. W. A. Schultz is preaching and baptizing in Mexico.

“COME OVER AND HELP US.”

India's recent mass movements toward Christianity constitute in many respects the most remarkable chapter in the history of modern missions. Indeed, it is doubtful if, even in the pentecostal days of the early church, there was anything to equal it in magnitude. Vast multitudes, in groups of hundreds and thousands, by families and communities and villages, are turning to Christianity and asking for baptism—far beyond the ability of the limited force of missionaries to instruct and prepare them properly for church membership. Rev. A. E. Cook, for twenty-odd years a Methodist missionary in India, now in the United States on furlough, tells something of the wonderful story:

“The baptism of from one hundred to five hundred people in one day in one town is becoming so common in India that it is no greater wonder to the missionary in these days than the baptism of a whole family when I first went to India, in 1892. In those days the baptism of one individual was a matter of great rejoicing. The last year I was in India I baptized over one thousand and had sixteen hundred inquirers asking for baptism, but whom we could not receive, as we already had more than we could well instruct. Messengers were coming from various villages asking us again and again to come to their villages and make all their people Christians, but again and again we had to refuse. It was more than we could do. The Methodist Episcopal Church could baptize one hundred and fifty thousand people this year if they had enough suitable instructors to look after the converts.

“There is nothing to equal it in the history of the Christian religion. Few, if any, even among the leaders of our church, seem to realize what it all means.

“There are many things which have helped to bring about this wonderful movement, but the most important factor, I think, are the living witnesses to the power of Christ to save from sin, change the life of a sinful man and give him peace and heavenly joy in his heart.”

Think of the grace that to you has been given
 Knowledge of Jesus, the Savior in heaven,
 God's Holy Bible, the light of life's way,
 Unknown to the heathen still looking this way.

SOUTH AMERICAN ROMANISM.

"In working for South America, we have to pray that Christian people may be enlightened as to the true character and influence of South American Romanism. We have to capture an ear which is entirely preoccupied or closed against us. We have to tear the mask off the face of that system and let Christian people gaze upon its hideous features until they stand aghast. We have learned by experience that we do not get the crowds, when presenting the needs of South America, that will gather for China or India or Africa. South America, so rich in scenic beauties and natural resources, is cursed with a baptized paganism which has hung like a millstone around its neck for centuries. Romanism, with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry of a most debased character; with its traffic in indulgences and its exorbitant charges for baptism and confessions, for the marriage of the living and the burial of the dead; with the gross and general immorality of its priesthood; has reached a depth of ignorance, superstition and filth which can find no parallel in any other continent."

CHARLES INWOOD.

 SPAIN.

"There are no missionaries in a number of provinces of Spain. The religion of Spain is Roman Catholicism. Mary is adored as Savior, images of saints are worshipped, and charms blessed by the priest and paid for by the credulous, are very largely worn to ward off sickness, disaster and death. It is thought to be a sin to read the Bible, of which even the priests are ignorant. The consequence of all this is, that the moral degradation of the people is unspeakable. The Sundays are given over to bull fights, cock-fighting, gambling and riotous conduct; lying is a virtue and immorality abounds. While the Roman Church does little to check this, *she does all in her power to prevent the preaching of the Gospel*. Though there is so-called religious tolerance, this, in many districts, is a dead-letter, as the following extract from the by-laws of Mozoncillo, in Burgos, shows:—'All who shall speak to Protestants, render them any service, or accept any from them, shall be punished with a fine.' Three fines at least were paid in 1912. In other parts of Spain, portions of Scripture have been publicly burned by the priests and evangelical brethren have suffered arrest and imprisonment for their faith. Notwithstanding all this, the outlook is bright. The people are beginning to weary of the intolerable burden of Rome, and there are open doors for the Gospel in almost every part. But, alas! there are so few to take the Gospel. In the whole of Spain, there are thirty times fewer evangelical places of worship than in London alone.

"Those who have the spiritual welfare of the new world at heart, should be specially interested in Spanish work."

THE SECOND LORD'S DAY LESSON OF MAY.

Lesson 7.

May 14, 1916.

"LO, WE TURN TO THE GENTILES."

Golden Text.—"I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth." Acts 13:47.

Lesson Text.*—Acts 13:13-52. Memorize verses 45, 46.

13. Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. 14 But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day, and sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. 42 And they went out and besought that these words might be spoken to them the next Sabbath. 43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God. 44 And the next Sabbath almost the whole city was gathered together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. 46. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles. That thou shouldst be for salvation unto the uttermost part of the earth. 48. And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. 49 And the word of the Lord was spread abroad throughout all the region. 50 But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. 51 But they shook off the dust of their feet against

13. What did John, whose surname was Mark, prove himself unfit for? Luke 9:62. What did his failure occasion? Acts 15:38, 39. But later? See Col. 4:10; 2 Tim. 4:11.

14. Why did they not go into the synagogue on the first day of the week? What is the Lord's teaching about the Sabbath to Christians? Rom. 14:5; Col. 2:16.

15. What opportunity was opened to the preachers of the gospel? Is it right to present the gospel in any place where it can get a hearing?

42. What showed that the gospel had met with some appreciation? Is that a sure sign of its success? Luke 8:11-15. Was it so in this case? v. 45.

43. How had the grace of God appeared to them? (Cp. Tit. 2:11). Had they begun to take hold of it? What were they to do now? Comp. this with John 8:30-32.

44. Why did so many come the next Sabbath? What did they come for? If they had come to "hear the orchestra," would it have been as good an audience to preach to?

45. What was their motive for contradicting and blaspheming? Do you suppose they acknowledged that? What reason would they give for their opposition? (Comp. John 19:7 with Mark 15:10). And why were they jealous?

46. Why was it necessary for the Jews to hear first? Rom. 1:16. How do people judge themselves unworthy of eternal life? Does much depend on how we treat the gospel? Does God count even the worst sinner unworthy? Whom does he count unworthy? (John 5:40). When the Jews rejected to whom did the gospel turn? (Rom. 11:11, 12, 15).

47. Was it always in God's mind to bless the Gentiles? (Gen. 12:3). What should Jesus be for? How far? On whom does He depend to hold forth this light and this salvation to the ends of the earth? Compare this language with the key-text. Acts 1:8. 48. How did the Gentiles receive that information? How alone can men

them, and came unto Iconium. 52 glorify the word of God? (2 Thess. And the disciples were filled with 3:1). Who are "ordained to eternal joy and with the Holy Spirit." life," and what is the proof of it? (John 6:37; 10:14, 26-28).

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40. What result quickly followed?
Comp. 1 Thess. 1:8-10.

50. How did the Jews manifest their hatred? (1 Thess. 2:15, 16; Rom. 11:7-10).

41. Who taught the apostles to do this? Matt. 10:14, 15.

52. With what were the disciples filled? Is that every true Christian's privilege? How does it come? Rom. 15:13; Gal. 5:22; 1 Thess. 1:6; 1 Peter 1:8).

NOTES ON LESSON 7.

Antioch in Pisidia marks a new stage. At Paphos Paul had come into his own. In v. 9 of this chapter his name is changed from "Saul" to "Paul;" and now it is no longer "Saul and Barnabas" (v. 7) but "Paul and his company," (v. 13) and, "Paul and Barnabas" (v. 43). At Antioch, Paul then enters into the prominence and full exercise of his apostleship. This may account for the care and detail with which this work is described. **The Hardening of Israel.**

Some features of that work are especially notable. The Hebrew Jews (dwellers in Palestine) had already shown their bitter national hatred of Christ and his servants. Now the Grecian Jews ("sojourners of the dispersion") prove their unity of heart with the others. And Paul having offered the gospel to the Jews first (Rom. 1:16) formally turns away from them and turns to the Gentiles. There too, for the first time (so far as recorded) they "shook off the dust of their feet"—an act which involves terrible consequences. Comp. Acts 18:6.

The Sermon.

Between verses 15 and 42 stands one of the great sermons of the New Testament. In it Paul traces the history of Israel from Egypt, through the wilderness, into Canaan; through the period of the Judges, to Samuel, the reign of Saul; and, having arrived at David, he refers to the promise of the Savior of the house of David, and declares it fulfilled in Jesus. (v. 23). The next two verses are taken up with the testimony of John the Baptist, of whom they doubtless knew. With verse 26 he launches the gospel directly at them; Christ's death, burial, resurrection, and the promise of remission of sins through Him. Then a warning in conclusion. (vs. 40, 41). Such is the sum and outline of the sermon—a sermon rich and sweet, and full of truth and grace. Its central points are found in vs. 23, 32, 33, 38, 39.

How important a proper understanding of prophecy is may be seen from verse 27. The Jews were indeed diligent Bible students. They were well acquainted with the text of the prophets. But like people today, they saw only what they wanted to see, and the rest they explained away. They could not bring themselves to believe the prophecies of Christ's humiliation and sufferings, just as they stood. And what people do not want, or what they cannot make fit into their creeds, they "spiritualize." If the Jews had taken the prophecies of Christ's humiliation as faithfully and literally as they took the predictions of his glory, they would not have failed. We now take these literally and exactly, but spiritualize the other. But both were meant to be fulfilled to their full face value.

Beware Ye Despisers.

In view of the example of their Palestinian countrymen, Paul warns them lest they also fail to recognize their times and the operation of God's hand. "Beware therefore lest that come upon you which is spoken in the prophets: 'Behold ye despisers and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe if one declare it unto you.'" God is doing things now that many are quite too blind to perceive.

THE THIRD LORD'S DAY LESSON OF MAY.

Lesson 8.

May 21, 1916.

THE CRIPPLE OF LYSTRA.

Golden Text.—“He giveth power to the faint and to him that hath no might he increaseth strength.” Isa. 40:29.

Lesson Text.*—Acts 14. Memorize verses 8-10.

8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. 9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, 10 said with a loud voice, **Stand upright on thy feet. And he leaped up and walked.** 11 And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, **The gods are come down to us in the likeness of men.** 12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. 13 And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. 14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out 15 and saying, **Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: 16 who in the generations gone by suffered all the nations to walk in their own ways. 17 And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. 18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them. 19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. 20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.**

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8. What preceding lesson does this recall? (Compare the two cases and note the resemblances and differences).

9. What did Paul see in the man? Did he have faith that he would be made whole, or such faith in the Savior that on the ground of it he could make him whole? How did he get that faith? Rom. 10:47.

10. What command does Paul here address to him? If the very same command had come from man instead of God, could the cripple have obeyed it? Why not? Does God command us things that seem impossible? (John 13:34) What shall we do about it? Compare here Acts 3:16.

11. What impression did it make on the multitude? Is the judgment of the crowd reliable? Cp. John 5:43.

12, 13. On the names, see Notes. What proof of their mistaken faith were they about to give? Had the heathen been equally true to the true light? Rom. 1:21.

14. Were the apostles willing to accept the honor due to God? Comp. Acts 3:11-13.

15. How did the apostles represent (1) themselves, (2) their work? Did they ever set themselves up as a superior order of mankind? 1 Cor. 4:9-13.

16. How had God dealt with the Gentiles in former generations? Rom. 1:24, 26, 28; 11:30. Cp. Acts 17:30. Are men's own ways ever good? Isa. 53:6; Jer. 10:23.

17. Had God completely abandoned them? To whom even is God kind? Luke 6:35. For what purpose? Rom. 2:4.

18. Did even this reduce the false enthusiasm easily? Is the favor of the crowd steadfast or fickle? See next verse and comp. Matt. 21:8-11 with 27:20-23.

19. Who again was at the bottom of this? What was done to Paul? Comp. 2 Cor. 11:23-27; Gal. 6:17.

20. What does this action of Paul show as to his pluck? Read 2 Tim. 1:7-12.

NOTES ON LESSON 8.

From Antioch to Lystra.

The lesson covers the whole of chapter fourteen. It finds Paul and Barnabas first at Iconium, where they enter the synagogue and speak with such power that many both of Jews and Greeks believed. But again it was the Jews who stirred up trouble against the missionaries and their converts. But they tarried long there and preached boldly, the Lord bearing testimony with miraculous power to the message of his grace. But just as the Lord Jesus had predicted, the gospel caused division and dissension (Matt. 10:34-36) and when the stage of open violence was reached, they left (Cp. Matt. 10:23) and went to the region of Lystra and Derbe. At Lystra the printed portion of our lesson begins.

Jupiter and Mercury.

These were names of the fictitious gods of the ancients. Jupiter was the chief of the gods and most majestic. Mercurius was the messenger of the gods, wingfooted; and also the god of commerce. The application of these names to Barnabas and Paul give a slight hint as to their appearance.

Through Tribulations into the Kingdom.

After preaching the gospel with much success at Derbe (Acts 14:21) they returned to Lystra—a brave thing to do in view of what had happened there—thence they retraced their steps to Iconium, and to Antioch of Pisidia, where Paul had preached the sermon recorded in Acts 13. On the way they performed an important and necessary work: "Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the Kingdom of God." 1. "Confirming." This was not a ceremony such as is in practice in divers places according to the commandment of men (Matt. 15:9) but a strengthening of those Christians in their faith, by teaching, admonition, encouragement, as the rest of this verse shows. 2. "Continue in the faith." The faith by which at first we were saved must be maintained, and must grow. (2 Thess. 1:3). If it is abandoned all is lost. Heb. 3:14; 10:37-39; 1 Pet. 1:5-3. Through many tribulations. It was needful to tell them this beforehand, lest they be caused to stumble. (John 16:1-4; 1 Thess. 3:3, 4). If we suffer with Him (and only on this condition) we shall be glorified with Him. (Rom. 8:17). "If we endure we shall also reign with Him." (2 Tim. 2:12). There is a sense in which a Christian is in the kingdom now. (Col. 1:13). The church is all there is of the kingdom now; and every one who is in the church is in the kingdom. But there is also a kingdom coming, into which we must enter through many tribulations. In that kingdom we shall not be the subjects, but the joint-heirs and joint-rulers of the Lord Jesus Christ. (Rev. 2:26, 27; 3:21; 1 Cor. 6:2, 3; 2 Tim. 1:12; 4:1, 8; Rev. 20:4-6). It is worth all the suffering and much more. (Rom. 8:18).

Homeward Bound.

They also appointed them elders in every church. All of a certain sort of men (but no others) were to be appointed elders by the will of the Lord. (Tit. 1:6-9; 1 Tim. 3:1-7; 1 Pet. 5:1-4). They returned through Pisidia, came to Pamphylia, preached at Perga, thence down to Attalia, from which place they sailed back to the Antioch (in Syria) from which they had started. (Acts 13:1). The language of 14:26 is beautiful. Note how in rehearsing their work self was kept in the background: it was not what "we" have done and accomplished but what "God had done with them, and that he had opened a door of faith to the Gentiles."

These lessons are prepared with special care, and with the object of putting much into small space. The questions running alongside of the text are not questions only, but with the side references take the place of comments. They call attention to what the text really says, and bring into notice thoughts and facts that might have been passed unnoticed. The answers to the questions are always either in the lesson or in the Scripture reference given. The "Notes" are concerned with the scope and setting of the lesson, and with matters bearing on the theme of it.

THE FOURTH LORD'S DAY LESSON OF MAY.

Lesson 9.

May 28, 1916.

THE COUNCIL AT JERUSALEM.

Golden Text.—“For freedom did Christ set us free.” Gal. 5:1a.

Lesson Text.*—Acts 15:1-35. Memorize verses 32, 33.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namey, Judas called Barsabbas, and Silas, chief men among the brethren: 23 and they wrote thus by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting: 24 Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; 25 it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 29 that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well. 30 So they, when they were dismissed, came down to Antioch: and having gathered the multitude together, they delivered the epistle. 31 And when they had read it, they rejoiced for the consolation. 32 And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. 33 And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth.

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22. Were they all of one mind in this matter? Had there ever, or could there have been, any dissension among the apostles on any point of doctrine? Why not?

23. To whom was this letter addressed?

24. How had certain ones troubled them? What effect was it having on their souls? What was their doctrine? Acts 15:1, 5. Had they authority from the apostles for their doctrine? Could the apostles themselves have preached that? Gal. 1:7-9.

25, 26. What evidence was given of the trustworthiness of the ones sent?

27. In what two ways was the message delivered?

28. With whom did they side in this decision?

29. What requirements of the law were bound upon them? Was the “Sabbath” requirement among them? Why not? (Is there any scripture showing that anyone except Jews and those under Jewish jurisdiction was ever required to keep the Sabbath?) What reason was given for even these commandments? Acts 15:21; comp. 1 Cor. 9:20; 10:32. Is “fornication” elsewhere forbidden on other grounds? 1 Cor. 8; 10:14-3. Is there a world-wide obligation by ancient covenant to abstain from eating blood and “things strangled” (because they contain the blood)? Gen. 9:1-4. What reason and explanation of this prohibitin may we gather from the law? Lev. 17:10-14. Are Christians under the law? Gal. 2:19; also Rom. 6:14; 7:6; 10:4. What controls the Christian then, seeing he is not under the law? Gal. 5:16-24; Rom. 13:8-10.

31. How was it a “consolation” for the Gentiles to get this message?

32. What were Judas and Silas? Were there “prophets” in the church? See Acts 13-1; 1 Cor. 12:28. What was the proper use of the gift? 1 Cor. 12:3, and this verse. What two things

did God charge on the brethren in regard to their attitude toward it? 1 Thess. 5:20, 21. See also 1 John 4:1-6.

NOTES ON LESSON 9.

Must Christians Keep the Law?

The lesson of inestimable importance. As the Golden Text implies, it vindicates the Christian's liberty. The question was now no longer whether Gentiles were to be admitted into the church. That was settled beyond dispute in chapters 10 and 11, years before. A new question had now arisen: Must the Gentiles who have become Christians, be circumcised and keep the law of Moses in order to please God and obtain final salvation? In other words must they become Jewish proselytes, and be incorporated in the nation in order to please God? Some said so. Paul strenuously opposed it. His whole epistle to the Galatians was written in opposition to this teaching, and should be read in connection with this lesson. There was much debate and altercation over the matter. Paul's apostleship was not yet so fully established in the eyes of the Antioch church as to make his verdict final with them. But they sent Paul and Barnabas and certain others to the apostles (and elders, who of course were controlled by the apostles' teachings, Acts 2:42) about this matter. This is probably the visit referred to in Gal. 2:1, etc. If so, Paul had also received orders from God to go to Jerusalem at that time. (Gal. 2:2). On their journey they told the brethren throughout the country of the conversion of the Gentiles; and again at Jerusalem before the apostles and elders.

The Great Meeting.

The apostles and elders were gathered to consider the question. The "multitude" also (of the church) was there and participated (v. 12). First there was much argument and dispute. (v. 7). Note however that there is nowhere the slightest evidence of doctrinal disagreement between the apostles.

The First Speaker

of the apostles was Peter. Although an apostle, and able by his simple inspired dictum to settle the question, he reasons with the brethren who opposed (v. 5). He reminds them how a good while back he was instrumental in bringing in the first Gentiles, and how God had set his stamp of approval upon them, and how their hearts, just as the Jews', were purified by faith in Jesus Christ. Since then God had so accepted them without question or distinction, why should we provoke God by setting aside His action in the matter, and refuse to fellowship them, and compel them into a bondage which has always been too hard and heavy even for the Jews? And not even we ourselves, though we are Jews, are resting our hope of salvation on the law, but on the grace of the Lord Jesus Christ, exactly as do the Gentiles.

This speech silenced the multitude; and they were now in frame to listen to further accounts of God's wonderful works among the Gentiles, at the mouth of Paul and Barnabas.

James Speaks.

James traces the plan of God in all this. "Symeon (i. e. Peter) has shown us," he says in effect, "how God first visited the Gentiles to take out of them ("elect") a people for his name. With this accords the word of the prophets." The quotation that follows represents the Jewish national hope, which was not as the believing Jews seemed to fear, about to be abandoned or destroyed; but which would come in God's due order, the present development being an important step toward it. If as some say, James was simply, trying to show that the Gentiles were now to be admitted into the church, he was proving what had long been settled, what no one disputed, and what would not have touched the point before them. But James' speech was much to the point, and it satisfied the Jewish brethren, and led to the entire accord set forth in the sequel of the lesson.

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THE FIRST LORD'S DAY LESSON OF JUNE.

Lesson 10.

June 4, 1916.

THE CALL OF THE WEST.

Golden Text.—“Come over into Macedonia and help us.” Acts 16:9.

Lesson Text.*—Acts 15:36-1:15. Memorize verses 9, 10.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; 7 and when they were come against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; 8 and passing by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them. 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. 13 And on the Sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

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6, 7. Did not Asia and Bithynia come under the range of the Great Commission? (Matt. 28:18, 19). Why then pass them by? Did God ever direct them (or us) to take the countries clean as they came to them? 1. Christians had adopted that plan, is it likely we would ever have got the gospel? Who directed the movements of the missionaries? Were Asia and Bithynia afterward evangelized? Acts 19; 1 Pet. 1:1, 2.

9. At what place did Paul see the vision? What was the vision? What did Paul conclude from it? Was there such a man as Paul had seen in the vision, awaiting for them in Macedonia? What then did it mean? If we could see the heathen lands today in such a vision, how would they look to us? What ought we to conclude?

11, 12. Did God give them favorable wind and quick, safe journey over to Europe? What point in Europe was the first Paul preached the gospel?

13. Why did they go on the Sabbath? Why did they expect to find a prayer meeting on that day of the week? Whom did Paul always seek out first? (Acts 13:46). Which sex took most interest in prayer meeting? Did it turn out to be a special blessing to them that day?

14. What did the Lord do for Lydia? For what? What relation has the heart to the word of God? See Matt. 13:13-15; Luke 8:11, 12-15; 24:45; Rom. 10:9, 10. Would he be willing to do as much for anyone? 1 Tim. 2:4; John 5:40; 7:17; Rom. 10:21; Comp. Deut. 29:4 with 5:29.

15. Is there anything in this language to indicate that it was the regular thing for believers to be baptized? How did she show her first love? (Rom. 12:13, margin).

NOTES ON LESSON 10.

Paul's Second Missionary Tour.

The lesson begins back at Acts 15:36. Paul proposes to Barnabas to return and visit the brethren in the cities where they had labored on their previous journey. Was that the right thing to do? But here Paul and Barnabas clashed over a matter. We ought not to say, "It is a pity that

two brethren cannot get along with each other," and thus blame them both. Paul was right about this thing, and Barnabas was wrong. But we need not surmise that they entertained bitter feelings against each other. Barnabas took John Mark, whose former half-heartedness had occasioned the trouble; and Paul took Silas. The outcome would lead us to think that God's hand was in it, and He overruled the whole matter for good. Silas was a more suitable companion for Paul; and (perhaps through Barnabas' goodness and patience) John Mark also became, in Paul's judgment, a useful man. (Col. 4:10; 2 Tim. 4:11). But the inspired history now abandons Barnabas and follows Paul, who, "commended by the brethren to the grace of the Lord," went "through Syria and Cecilia confirming the churches."

Timothy.

At Lystra Paul found a treasure in the person of Timothy, a young brother well reported of by the church at Lystra and Iconium—Paul's own son in the gospel. (1 Tim. 1:2). Him Paul decided to take with him. Henceforth Timothy became Paul's trusted and faithful helper. In the two epistles addressd to him we learn about his grandmother's and mother's "unfeigned faith" which was transmitted to him—most priceless of all heritages a mother could bestow upon her child—and how from childhood he was familiar with the Old Testament Scriptures, which now, through faith in Christ Jesus could make him wise unto salvation; about the prophecy that led the way to him; and the gift which he had received by the laying on of Paul's hands, and how the elders also had laid their hands on him—doubtless as he went away to his work. (Comp. Acts 13:3). Timothy proved to be true and dependable and wholly disinterested (Phil. 2:20)—Paul's mainstay on earth and comfort.

Circumcision and Jewish Observances.

Although Paul had absolutely refused to circumcise Titus, who was a Gentile (Gal. 2:3-5) he did circumcise Timothy who had Jewish blood. It is notable that the prohibition so strenuous against bringing the Gentiles under the practices of the law (Gal. 5:2-4) did not seem to apply to the Jew. That the Jewish Christians continued in circumcision, and in observances of the law and the customs of their fathers in general, and that at least without Divine disapprobation, is evident from this and other passages (as, Acts 21:17-26). However it is also made plain that all this observance of theirs was no longer the ground of acceptance with God, but had become a matter of merely national significance—their national mark and distinction. For justification and salvation the Jews, just as the Gentiles, must rest solely upon faith in Christ. (Gal. 2:15, 16; Acts 15:11). Abraham was the father of circumcision to them, thenceforth not merely because they were circumcised but also walked in the steps of his faith. (Rom. 4:12). So far as the service of the law had had spiritual virtue and efficacy (before Christ came) it was abolished; but as a distinctive national law and custom of the Jews, it was permitted to remain. That it was only in such a sense Paul himself engaged in it, while he knew himself to be free from it, is shown in 1 Cor. 9:20. In our present passage also (Acts 16:3) it is seen that he circumcised Timothy "because of the Jews that were in those parts."

HOW TO STUDY THESE LESSONS.

These lessons are so condensed that a mere reading of them will not yield the full benefit of them. If you are interested enough to use them at all, go in to get the best results by following the method and

Rules Suggested.

First, read the whole Lesson Text in your Bible; not merely the portion printed here, but the lesson indicated at the head of the Lesson.

Second, read the Notes.

Third, answer the questions. These questions are intended to call attention to points that may otherwise go unnoticed. Then answers are always found either in the verse opposite, on which the question is put; or in the scripture-references given. Look up those references.