

WORD AND WORK

WHEN ALL THY MERCIES, O MY GOD.

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.

Unnumbered comforts to my soul
Thy tender care bestowed,
Before my infant heart conceived
From whom those comforts flowed.

When in the slippery paths of youth
With heedless steps I ran,
Thine arm, unseen, conveyed me safe,
And led me up to man.

When worn with sickness, oft hast thou
With health renewed my face,
And, when in sin and sorrow sunk,
Revived my soul with grace.

Ten thousand thousand precious gifts
My daily thanks employ,
Nor is the least a cheerful heart
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue,
And, after death, in distant worlds
The glorious theme renew.

Through all eternity to thee
A joyful song I'll raise;
For oh! eternity's too short
To utter all thy praise!

—JOSEPH ADDISON.

The mere belief in the existence of God or of Christ is far from constituting what the gospel calls "faith." The apostles who had actually seen the risen Lord, and to whom the existence and power of Jesus Christ was not merely a matter of belief,—even they must yet *believe* in him, over and above their knowledge. Paul lived a life of faith in the Son of God. (Gal. 2:20). What then is that faith in the Lord Jesus Christ? Simply a reliance upon Him, a constant childlike trust that He is all and does all for us that the word of God claims.

WORDS IN SEASON.

THE LORD'S BELOVED.

R. H. B.

The eighty-sixth Psalm is not only a prayer, but as it were, a treatise on Prayer, and itself a model and example of its own teaching. First of all there is marked out the ground upon which a man properly prays, and the only ground on which we can commend ourselves to God's mercy and bounty. The story is told that a ragged and hungry street-waif knocked at the door of an orphanage and begged to be taken in. "What recommendation have you," asked the superintendent. "Look at me," said the boy, and held up his arms to exhibit his pitiful and torn clothing. "If that's not enough, I've got no other recommendation." And that is our chief and foremost recommendation to God—not that we are deserving; not that we have rights and claims upon Him; but that we are *in need*, beyond our power to know or express. It is *that* that stirs God's compassion and moves Him to help. It was just that that brought David to his knees before God:

"Bow down thine ear, O Jehovah, and answer me:
For I am poor and needy."

This then is the reason of David's supplication; and this the ground of his appeal. "I am poor and needy," he says in another place (Ps. 40:17), "yet the Lord thinketh upon me." The word "yet" is supplied by the translators—and never did they make a more palpable mistake. Did David mean to say that in spite of the fact that he was "poor and needy," the Lord was concerned for him? Nay, rather *because* he was poor and needy did the Lord think upon him. That is what moves God's heart. "From heaven did Jehovah behold the earth to hear the sighing of the prisoner, to loose those that are appointed to death." "His soul was grieved for the misery of Israel." (Ps. 102:19, 20; Judg. 10:10). How blessed is the man who so realizes his need and destitution that he will come to the fount of all goodness to find mercy and grace to help him in his need.

JEHOVAH'S "HASID."

This psalm was the favorite passage of that remarkable and saintly woman, Charlotte Fanning. In her last illness Bro. J. A. Harding who was frequently at her bedside, told us, she requested often that it be read to her, and she gratefully accepted and appropriated every statement in it—except one. When in the second verse the words were read,

"Preserve my soul *for I am godly,*"

she would invariably raise her hand in protest. Not that she was not sure of her Lord, or her standing with Him, but who would feel just satisfied to rest his prayer upon the ground of his own godliness? Not she—she looked for better foundation.

'That word godly' seemed to conflict with the setting and the strangeness of it led me to investigate the word so translated. The result of the research was as a rich discovery, which I would gladly share with my readers.

The word "godly" is, in the original, a most extraordinary word. It does not carry the significance of our word "godly," nor does it mean "holy," or, in the noun form, "saint," although it is several times so rendered, and still less does it have the meaning "merciful," which is sometimes given it. The word is, in the Hebrew, "*hasid*." It comes from a simpler noun, "*hesed*," which is the regular Old Testament word to denote God's *loving kindness*, His *free grace*, His *unmerited favor*. And the word "*hasid*" (as noun) denotes when applied to a man, simply *the object of God's grace and loving kindness*. In confirmation of this I quote from a work of Willis J. Beecher—a Hebrew scholar of highest rank and weighty authority, which incidently made special study of this particular word. He says, "the idea properly conveyed by the words of this stem is that of kindness or favor, or free grace." . . . When words of this stem are translated by 'holy' or 'saint' it confuses them with the words of the very different stem, 'Kadash' . . . This latter stem denotes 'holy' in the sense of being separate by reason of his ceremonial or moral good character. . . . As differing from this, the adjective from this stem (*hasad*) should denote *a kindly loved one, a dearly loved one, a favored one, one who is the object of gracious love and is treated accordingly.*" (Italics mine). "When applied to men it describes them as the depositaries of Jehovah's loving kindness. A *hasid* is a person to whom in whom the divine graciousness and favor are especially manifested. . . . It goes without saying that persons in whom Jehovah makes his loving kindness known should themselves practice loving kindness toward him and toward other beings; but they are *hasidim* [plural of "*hasid*"] not in virtue of this but in virtue of his (Jehovah's) loving-kindness as shown in and through them."

A little further research disclosed the fact that some very careful and accurate translators gave the word that meaning. So, for example, the scholarly and excellent Baptist translation reads:

"Preserve my soul, for I am *a beloved one.*"

In another place (Ps. 4:3), "But know that Jehovah has set apart his Beloved"—that is to say, his "*hasid*"—Alexander Malclaren, in his commentary on the Psalms, translates the same passage thus: "But know that Jehovah has set apart as his own *him whom He favors.*" And the line from Psalm 86, which we are now studying, he renders, "Keep my soul for I am favored (by Thee)." But we have also a Biblical explanation of this notable word. In Psalm 50:5 Jehovah issues command for a convocation of his *hasidim*, and then explains whom he regards as belonging to that class: "Gather my saints (my *hasadim*) together: those who have made covenant with me by sacrifice."

It is clear therefore that the *hasid* is the man who stands on a footing of grace with God. He has by faith rested his soul in God's blood-covenant. He is the one with whom God deals only and always on the basis of grace. In another passage which, unfortunately our translation obscures, David states it so, in so many words: "With a *hasid* thou wilt show Thyself *Hasid*." In one of these instances *hasid* is the bestower of grace (for the word can carry either active or passive meaning according to context), in the other instance, the *hasid* is the recipient of grace. So that literally and properly it may be rendered thus: "With an object of grace Thou wilt show Thyself gracious"; or even, "Toward a loved-one Thou wilt show Thyself a Lover." (Psalm 18:25).

GRACE-FOOTING VERSUS LAW-FOOTING.

There have always been those who stood in a relationship toward God of law-keepers toward the Lawgiver; and on the other hand, those who (though surely no less obedient) stood as beloved children toward the loving Father. The ones were in a covenant of law and of works; the others in the covenant of God's free grace by faith. And it makes all the difference in the manner of life and service, and in the success and destiny of those persons respectively. An effort has been made to show that the difference between God's dealings with Saul and with David is accounted for by the differences in their respective sins. Saul failed to obey God's commission to exterminate Amalek; David committed adultery and murder. The necessary conclusion, which is also avowed, is that immorality is not as serious as the sort of weakness and self-will exhibited by Saul. I would take frank and square issue against any such inference. David's sin so far as the word of God itself enables us to measure, was if anything the more heinous and inexcusable. If Saul despised God's word, no less so did David, and the scripture plainly says so (2 Sam. 12:9, 10). Why then the difference? It is not due to the difference in their respective sins, but in the difference between their attitude and relationship toward God. David, as his penitential psalms show, threw himself upon God's free mercy and grace, and upon the blood-cleansing which was not of the law (for the Law had no provision for such sin as David's faith.) Paul points out this fact in Rom. 4:6-8, and shows that the mercy and grace freely bestowed upon guilty David, is of the same sort as that which we freely receive through the gospel, and an anticipation thereof. The fact is, David was a *hasid*—a man who stood in the grace of God, and while his chastisement was great, so was also the mercy of God toward him; for "where sin abounded, grace did abound *more exceedingly*." (Rom. 5:20). Saul stood in no such relationship with the Lord. I do not say he could not have so stood, but he *did not*. God Himself draws the distinction of His course and attitude toward David and toward Saul. For among the gracious and sure blessings of David, we find this in regard to his descendants: "I will be to him a Father

and he shall be to me a son: if he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men; but my loving-kindness (hesed) will I not take from him *as I took it from Saul whom I put away before thee.*" (2 Sam. 7:14, 15).

THE NEW TESTAMENT "*Hasid.*"

The "hasid" of Jehovah, the favored, beloved one, today is, now as then, such a one as has made covenant with God by sacrifice (Ps. 50:5)—the one only true Sacrifice, by which He hath perfected forever them that are sanctified. These are they who have by expressed faith, through the gospel, subscribed to that Blood that cleanseth us from all sin (Eph. 1:7). They are the recipients of God's free grace (Eph. 2:8-10). They not only entered by grace, but they *stand in* grace (Rom. 5:1, 2) and rejoice in hope of the glory of God. They are the ones whom God picked and chose, that He might be surpassingly kind to them, and make them examples of His free goodness and favor: "God's elect, holy and beloved" (Col. 3:12) and God's "beloved children" (Eph. 5:1). These who have heard, believed, accepted the invitation and offer of the gospel (Acts 2:38) are *Jehovah's Hasidim* today, to whom He will be abundantly gracious. The wonder is that all men will not rush and throng to take His mercy from His outstretched hand!

FINALLY,

We can well see now why David pleaded the fact that he was a "hasid" as ground and reason that God should hear his prayer. Am not I thy child, thy loved one, O Lord? Hast not Thou chosen to pour out upon my head all the fullness of Thy tender mercies, and Thy free, good favor? Hast not Thou begun to be gracious to me? and wilt thou not continue thy grace toward me as the days require? Since then I am Thy "hasid," the child of Thy mercies, hear me, yea, hear me, O my God! And I can well see why no child of His, living or dying need raise his hand about this in protest, but rejoice rather "in joy unspeakable and full of glory."

"God hath not promised
 Skies ever blue,
 Flower strewn pathways
 Always for you.
 God hath not promised
 Sun without rain,
 Joy without sorrow,
 Peace without pain,
 But He *hath promised*
 Strength from above,
 Ufailing sympathy,
 Undying love."

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Brother Olmstead has forgotten us this month, and the absence of his good article will be felt. He ought to send two for next number.

Brother Friend's department is not formally represented in this issue. But the extraordinary article, "Away with Him," from the pen of McCall Barbour, taken from Our Hope, is Brother Friend's selection and fills his space this month. By all means read that article: it strikes at the very root of the artificial religion of our day.

The Prophetic Enquirers' installment of this month settles one point for certain: that Apollos is a cracking fine preacher.

The Lord's Day Lessons are increasing in favor. Those who use the international lessons will do well to write us for a sample.

The editor would like to learn whether the Bible Study Course is meeting with any general interest. We have had very particular commendation of this department; but would like to get an idea of how extensive use is being made of it. If you are following those lessons, would you kindly drop us a card?

If the Lord Jesus Christ should come among us as He came among the Jews—incognito, poor, humble; holding up the same lofty standard; contravening men's selfish and conventional religion as ruthlessly as He crossed the Pharisaism of His day, and contradicting the current notions of the leaders as He did then—would they not crucify Him again? If not on a wooden cross, then doubtless they would kill him socially, religiously, and crucify His good name and influence. For the Pharisee is the same in all ages and in all places.

NEWS AND NOTES.

Four hundred and thirty subscriptions are due and in arrears this month. Renew, *renew*, RENEW. 75c; in clubs of four or more, 50c; or with any book we handle costing as much as half-a-dollar, 50c. How can you think of missing the six hundred pages, nearly (a mighty big book) which Word and Work intends to print during the next year, for 50 or 75 cents.

Three tent-meetings are in progress in Louisville. Brother Boll and the Portland church, in one; Brother Young and the Parkland church in another; Brother Jorgenson and the Highland church in a third. A number of believers have been added unto the Lord.

Remember our protracted meeting announcement-tract, "Why not be Just a Christian?" when you begin to advertise your meeting. \$5.25 the thousand. See back inside cover-page, for description.

We *need* more copies of our January issue. We sent out nearly 5,000 that month, and yet we need more. Can you spare us yours? We will extend your subscription one month for each January copy sent us.

The article on "The Return and Conversion of the Jews," is by a brother in Christ than whom no man has been more honored and esteemed—the late Prof. Robert Milligan of the College of the Bible, Lexington, Ky. We cannot fail to be struck by the strong and clear apperception of the prophecies this man of God manifests. His attempts to point out a date for the restoration of the Jews may be considered a flaw; but even this is not a dogmatic statement, but only a very modest suggestion. We call especial attention to the fact that with all these convictions on prophetic matters, which Prof. Milligan did not hesitate to express boldly and freely, he was not therefore considered an unsound teacher, a dangerous man, a speculator, a divider of churches—but counted by the brethren of his day among the ablest and noblest workers for the cause of Christ; and is so counted until yet, even by some who have taken the bitterest attitude toward the brethren, in some respects more conservative than Prof. Milligan.

Watch for more articles along the same line. There are some coming which will make many "sit up and take notice"—both on account of the contents of the articles, and their irreproachable authorship.

A few Christians, imitators in life and doctrine of the primitive churches, who have struggled hard and bravely, are wishing to build a house for worship at Lexington, Ky. Nearly \$500 is now in hand. \$1,300 further will put the project where brethren can handle it locally. Any amount, small or large, sent to Brother H. C. Shoulders, Winchester, Ky., will be acknowledged with thanks.

TENDING GOD'S FLOCK.

STANFORD CHAMBERS.

"Take heed unto yourselves and to all the flock in which the Holy Spirit hath made you bishops to feed the Church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things to draw away disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears." (Acts 20:28-31).

"Tend the flock of God which is among you, exercising the oversight not of constraint but willingly according to the will of God; nor yet for filthy lucre but of a ready mind; neither as lording it over the charge allotted to you but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." (1 Pet. 5:2-4).

"Obey them that have the rule over you and submit to them; for they watch in behalf of your souls as they that shall give account." (Heb. 13:17).

The Lord saw how like sheep men are, and provided for the needs of His people by giving them shepherds and teachers (Eph. 4:11). The necessity for shepherds is occasioned by wolves without and perverters within; also food and discipline are required. With good shepherds the church may perfect the saints, build itself up in love and witness to the world. A most important function have the Lord's shepherds and a grave responsibility. A very much emphasized duty of the shepherd is to "*watch,*" "*take heed.*" He must watch in behalf of souls as one who must give an account. The flock is constantly in danger. Wolves come in the guise of sheep. Ungodly men creep in unawares to devour and to destroy, and the shepherd must be on the lookout for them. They may come from the alien class; they may come from the erring, back-sliding class, or they may come from the excluded or disciplined class. Strangers especially from other parts may impose themselves upon a church. The repentant are always to be received. Such is the divine instruction and such is the will of all whom the Holy Spirit has made bishops, but their responsibility to the chief Shepherd and for the flock is so great that they are warranted in satisfying themselves as to the sincerity of any, especially of suspicious ones and as to the standing of strangers applying for membership.

Designing men take advantage of the open door of the Lord's church and by various shrewd methods creep in. They may forge a "church letter." They may shrewdly frame and offer a confession. They may feign repentance. Shepherds have a perfect right to verify "church letters." Confessions in order to avail must be specific. Love may be allowed to cover a multi-

tude of sins but vague generalities should not. "Ifs" and "buts" have no place in genuine confessions of sin. Repentance toward God brings with it unmistakable signs in fruits meet for repentance. If a man has carried away some of the lambs of the flock and afterward returns saying, "I repent," the shepherd has a right to require the return of the stolen property. Genuine repentance requires it. Refusal would only demonstrate that repentance was pretended and the admission of such a one could work no good to the flock. It is a mistake to think that every candidate for membership has to be admitted. "Try the spirits . . . whether they be of God."

It is quite plain to be seen from the Scriptures that the Lord would have His churches well disciplined. This work of course devolves chiefly upon the shepherds. They are to teach, rule, warn and set examples. They are to restore the erring if possible and to discipline those who are perverse. Exclusion should be a last resort but it should then be made effective. Excluded members may be restored to the fold upon their repenting which is one of the ends of withdrawing from the disorderly, but ordinarily disciplined members should first be required to satisfy the overseers as to their sincerity before being allowed to come before the congregation. Usually it will bring far better results for the "backslider" to do likewise. No one truly repentant will object to such procedure, and on the other hand it is a safeguard the shepherds owe the flock. Congregations whose discipline is thus made effective are in little need of help from without. Their help comes from above, and in the very midst of disciplinary word they may be winning souls for Christ. "Let the elders that rule well be counted worthy of double honor."

Some of us have smiled at the foolish fellow who stood on a Chicago street and looking through a window of a taxidermist's shop, saw an owl in the midst of the birds and animals he was stuffing for exhibition, and began to criticise the owl. The feathers were not arranged right, the head was not on right, the body was not poised right, and when he got through his criticising, the owl turned around and winked at him. The man walked off feeling that he was a fool, and so he was. The moment that owl turned round and winked at him he was beyond the fellow's criticism, and everything he said up to that moment was true. If we have a stuffed sort of Christianity for exhibition in the window, the world will pass by and criticise us and everything about us, but when we show life, the life of God, we get beyond the scalpels of all the critics in the world.—*Selected.*

No doubt, as a certain man said, the evangelization and Christian education of Mexico would have saved that country, and would have prevented the present trouble, and that at far less cost of money and human lives than a war will demand. The indirect influences of the gospel are of the highest value.

"YE MUST BE BORN ANEW."

E. L. JORGENSON.

In the mighty universe of which we are a part, there are five great kingdoms: they are in ascending order, mineral, vegetable, animal, human, and divine. In all but the first of these there is life and growth. The vegetable kingdom ranges from lichen and moss to flower and tree. The animal comprises all "animate" life, animals and men. But men belong also in the higher *human* kingdom, the kingdom of "the flesh," distinguished by higher intelligence and by the will from the animals, nevertheless, "flesh:" "That which is born of the flesh is flesh." Above all towers the Kingdom of God, the "Kingdom of Heaven"; that is the sphere, reach, scope, and extent of God's reign; God's kingdom. Let "dom" be short for dominion, and you have the idea. God's kingdom is His realm, embracing the territory and beings under His authority. It is therefore co-existent with God, eternal, from everlasting to everlasting; assuming however various forms in various ages. It is always spiritual yet visible in part, upon the earth. It is now represented upon the earth by, but not exhausted in, the church. It must include all "born-again" persons living or dead as well as all unfallen beings. Even so, our definition is not exhaustive, for "He maketh winds His messengers," and all nature is in His dominion.

The one and only way to enter that kingdom in its spiritual aspect is by spiritual birth. Therefore to all men comes the word, "Ye must be born anew." In fact in the very nature and being of the case, no one can pass from the merely human or natural kingdom into the heavenly without the new birth. There are the strictest lines between the various kingdoms; between the mineral and vegetable; between the vegetable and animal; between the animal and human; between the human and heavenly. The lower can never become the higher by evolution. There is always the "missing link." No more can the man bridge the chasm between the human and divine and become a child of God by earthly culture, civilization and human progress, than the rock can bridge the gulf between and become the rose; than the rose can pass over from the vegetable to the animal and become the monkey; than the monkey can pass from the animal to the human to become the man.

But while the lower cannot pass to the higher, it is a settled fact that the higher can reach down and take up the lower. The vegetable takes up the mineral and makes it a part of itself; the animal gathers up the vegetable until the one flows in the very veins of the other, becoming bone of its bone and flesh of its flesh; the human takes up the animal in the same way; and—praises be to God, the Divine Kingdom can and does reach down to take the human up into itself.

This transformation is so radical that it is called a new birth. Birth is the door to life. Birth is not the beginning of life, but

birth ushers into the kingdom of normal life. Thus we date the child's age from its birth. Just so, the new birth opens up the one and only door into the divine life. There may be the previous begetting through the Word of God which liveth and abideth (1 Pet. 1:23), the beginnings of spiritual life ;but it is not until the moment of birth by "water and the Spirit" that one ceases to be a man merely and passes into that higher realm,—*enters* "into the kingdom of God." (Jno. 3:5).

* * * * *

"THE END."

My argument in the June issue (which see) on the use of "then" in 1 Cor. 15:23, 24, has been complimented by a lengthy answer. As to the chief point in regard to which it is charged that a quotation was purposely garbled, I here insert both the abbreviated and the full quotation.

As it was printed last month:

He appeared to Cephas;	Christ the first fruits;
then to the twelve;	then they that are Christ's;
then to about five hundred.	then cometh the end.

The full quotation.

5 and that he appeared to Cephas;	23 But each in his own order: Christ
then to the twelve;	the first fruits;
6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;	24 Then they that are Christ's, at his coming.
	24 Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.

Has my argument been affected at all by the use of the full quotation? My point was that the word "then" in both passages given above indicates an order each time it is used. It indicates an order of events; and there is in every instance an interval between the events: an interval from Christ's resurrection to that of those who are His at His coming; an interval again from that time to "the end." Nothing was predicated as to the length of either interval. To quote from my June article, "The passage in hand predicates nothing as to *the length* of either one of these intervals; the first one has already proved to be nearly two millenniums' long; tell me, why may not the second interval span a single millennium?"

One thing more: Does "eita," the word for "then" in 1 Cor. 15:24, "show *immediate* occurrence of events"? Read these passages and see with your own eyes:

"They have no root in themselves, but endure *for a while*; then (eita) when tribulation," etc. Mark 4:17.

First the blade; then (eiten) the ear, then (eiten) the full grain in the ear." Mark 4:28.

"For Adam was first formed, then (eita) Eve." 1 Tim. 2:13.

"And let these also first be proved; then (eita) let them serve as deacons, if they be blameless." 1 Tim. 3:10.

BESIDE PI-HAHIROTH.

J. N. GARDNER.

In the fourteenth chapter of Exodus, we have a description of one of the most dramatic events in the history of the world. While the Egyptians were burying their dead, the Israelites had fled from Egypt. Jehovah, instead of allowing them to take the most obvious route to the land of Canaan, up through the country of the Philistines, told them to turn back and march to the Red Sea. They did so and encamped beside Pi-hahiroth. This looks like a strange proceeding, but God was baiting a trap. He determined to catch the Egyptians and destroy them before the eyes of the people they had so cruelly oppressed.

As soon as Pharaoh and his servants had finished burying their dead, they experienced a reaction. They began to feel they had been weak and childish in allowing the Israelites to go. Then they saw God's people entangled in the wilderness by the sea. The bait was too tempting and the Egyptians ran into the trap. Making ready his chariotes, Pharaoh pursued the children of Israel and overtook them beside Pi-hahiroth. The Israelites were almost frightened to death. Before them was the sea. On either side the wilderness surrounded them. Behind them were the dread Egyptians, their former masters. Why should a people just delivered from slavery not fear?

Moses was perhaps at the most trying moment in his great career. He was in the greatest danger of all. Not only so, but there was that vast multitude of people reproaching him for leading them into this predicament. "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore, hath thou dealt thus with us to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Let us alone that we may serve the Egyptians? For it were better for us to serve the Egyptians, than we should die in the wilderness."

What did Moses do about it? There was only one thing to be done. He did what any other man who really believed in God would have done. He prayed. No one can successfully go through life without spending much time in prayer to God. I am glad the editors of the Word and Work believe in prayer. I fear that some professed disciples do not. One of the charges of heresy which one brother recently brought against another, was that this brother believed the Holy Spirit directed in answer to prayer. When I read this, I thought, "It would be good if there were more such heretics."

Prayer is good, and we cannot do without it, but the time sometimes comes, when prayer should give place to action. We ought to pray and then go forward. "And Jehovah said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." And Moses stretched out his hand over the sea. God caused a strong east wind to blow

all night. As the song in the fifteenth chapter expresses it, "And with the breath of thy nostrils the waters were piled up. The floods stood upright as heap. The deeps were congealed in the heart of the sea."

In the morning the sea was dry enough to allow the children of Israel to pass through.

But while the east wind was blowing, why did not the Egyptians swallow up the Israelites? The pillar of cloud, the angel of Jehovah, God's protecting messenger, intervened. "And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them and stood behind them." Thus does God provide temporary means of protection, until the permanent means are available. By way of parenthesis, I shall say, that I believe God will see to it, that when a sincere soul is on his way to be baptized, he will live until the act is performed.

In the small hours of the morning, the Israelites entered into a sea illuminated by the pillar of fire. The waters were a wall on the right hand and the left. Soon God's host was on Arabian soil. But their former masters were after them. The enemy with fiendish determination said, "I will pursue, I will overtake. I will divide the spoil. My desire shall be satisfied upon them. I will draw my sword; my hand shall destroy them." And so with these unworthy purposes, they rushed forward to their own destruction. When they were well in the sea, the east wind ceased blowing, and the waters overwhelmed horse and chariot and rider. "They sank as lead in the mighty waters." The next morning the Egyptians were dead upon the shore.

This incident is one of the most impressive manifestations of God's power since history began. It was written that the wicked may tremble, and the righteous may believe. But how many are they who in their daily calculations, take almost every thing into consideration but God? How many are willing to stand with God "beside Pi-hahiroth?" There are some, no doubt, who can walk with confidence to the sea, if there is in sight a boat or an aeroplane to carry them over. But only those who are willing to stand beside the sea with nothing but the promise of God, will sing the song of triumph on the other side.

LOOK UP.

CHARLES NEAL.

THE RIGHT DIRECTION.

"Set your mind on things that are above." Col. 3:2.

A man once found half a dollar in a mud hole. Ever afterward he walked with down cast look in hope of finding other valuables. Doubtless his efforts were rewarded but what he missed by doing so was perhaps of far richer content. There recently went out from us to Chicago a young man lately con-

verted to Christ. Of his location he wrote to a friend, "Across in front of me is a saloon, at one side is a show, at the other side is a cabaret, but the rear is a set of gamblers and below me a gang of thieves, and above me is the Lord. I am trying to look up." Do not complain of burdens, for the present condition they may be our "need" (1 Pet. 1:6). We might learn a lesson from the San Francisco butcher. Before his shop stood the loaded cart and to it was hitched a small mule, and in the door stood the large German butcher. Under the driver's direction after repeated efforts the mule was unable to pull the cart from the gutter. The cart was heavy, the mule small and the cobble stones slick. At this point the butcher took the matter in hand. Placing himself on the back of the mule and giving the orders they pulled the cart to the middle of the street. A bystander asked why the mule could pull better with the man on his back and the butcher explained: "The mule weighs 800 pounds; I weigh 200. My weight on his back makes him a thousand pound mule by holding his feet from slipping." There's a reason. Some of the Lord's smaller ones may be made larger and stronger by heavy burdens. Unburdened feet may slip from the path. Our good Lord who was Himself a burden-bearer, knows when a burden is needed to hold us firm. Dear burdened ones, let us "look up." Our burdens may be the only means of making us useful and keeping us true to Him.

MAN AN UPLOOKER.

"God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

It is said that the Hebrew word here translated "upright" could just as well have been translated "uplooker." The original meaning of the term from which we have the word "inventions" is "war-like machines." Let us read the passage with this change. God hath made man an uplooker; but they have sought out many warlike machines. Of all the warlike machines man has sought out to keep him from doing that for which he was made perhaps the doctrine that "we must all die some time" is the greatest. The teaching that substitutes death as the prospect of the Christian instead of the second coming of Christ as the New Testament teaches, is a mighty engine for the casting down of man's hope. No where in the New Testament are we admonished to prepare for death, and no where do we find taught that "life is uncertain and death is sure." When men say "as sure as death," they mean absolutely sure. When I tell people there is one thing surer than death they often ask with surprise what it can be. It is not sure that any Christians of this generation will die—for all living at Christ's return will go to heaven without death. But it is absolutely sure that Christ will come again. (See 1 Cor. 15:51; 1 Thess. 4:17; Rev. 1:7; 22:20).

“AWAY WITH HIM.”

The world does not want “Him.” It never has wanted “Him.” It wants its own way. He spoils its pleasures, exposes its hypocrisies, and frustrates its plans. “The world” hates “Him.” The cry of the world is “Away with Him!”

Nevertheless the world needs “Him.” He is its greatest need. But it does not know its need. “The god of this world hath blinded the minds of them which believe not” (2 Cor. 4:4).

None but Christ can ever solve the world’s problems, banish its miseries, blot out its sins, and satisfy its insatiable thirst.

For want of “Him” the world is rushing headlong to its ruin. Nineteen hundred years ago it chose “a murderer” instead of Christ, the Son of God (Acts 3:14). Its choice today remains the same. The world will have its god (2 Cor. 4:4). Satan is its choice. As for Christ, its cry is still, “Away with Him!”

Men are slow to face the fact that there is a Devil—a personal Devil, who is “the prince of this world” (John 14:30), and whose energies are, in these “last days,” more than ever directed against “Him”—the Christ of God.

The Devil is never adverse to “religion”—it is *Christ* he hates. A religion of any sort will suit the purpose of Satan well, provided it gives no prominence to Christ. The Devil is not the least disturbed by superfluous religion of the Christless sort. The more there is of it, the better for his purpose. What disturbs him is the giving of pre-eminence to Christ.

“Give us religion!” cries the world. “Give us ‘ritualistic ceremonials,’ ‘theological discussions,’ ‘eloquent sermons,’ ‘popular preachers,’ ‘sacred festivals,’ ‘musical entertainments,’ ‘dramatic recitals,’ ‘higher criticism,’ ‘New Theology’—give us *anything* and call it ‘religion,’ but—‘Away with Him!’”

The Devil will let us play at religion as much as we care to. He is happy so long as we are occupied with anything and everything but “Him.”

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The Devil will let us run up “churches” by the score and spend millions of God’s money on stone and lime, on stained glass and velvet cushions, on marble fonts and oak pulpits, on costly organs and architectural decorations. His grand device is to keep us in the dark as to the real significance of the *spiritual* nature of “the Church,” of the fact that “ye are the temple of God” (1 Cor. 3:16-17), of “The Church which is His body” (Eph. 1:22-23), and of Christ who is its only “Head” (Eph. 5:23).

The Devil will let us spend money on all sorts of unnecessary extravagances for the propagation of our pet religion. But not one penny will he permit to be expended, if he can prevent

it, for the proclamation of the Gospel of the love of God in Christ, to bring in the "living stones" (1 Pet. 2:5) from heathen darkness, and build up the spiritual temple—"the Church of the living God" (Acts 20:28).

The Devil will permit us to attend the "public worship" with unbroken regularity. It rejoices him to see us there moved by some unworthy or hypocritical motive, such as to "worship" the preacher, the organist, the choir conduct or the choir. To parade our religion, or our personal decoration, or for any other purpose than the worship of God the Father "in spirit and in truth" (John 4:13) will please the Devil well.

When the ministrations of the pulpit are more concerned about "Christ criticised" than "Christ crucified" the Devil is in high delight. Well he knows that criticism of the Christ is a fruitful means for spreading doubt and unbelief. Men are not much enticed to accept a salvation that "the preacher" is uncertain about, or a savior who is proclaimed in doubtful and sometimes dishonoring terms. The Devil hates a man who fearlessly proclaims, "I determined not to know anything among you save Jesus Christ and Him crucified" (1 Cor. 2:2). The milder sort he loves. They help along his propaganda to "Away with Him!"

The Devil will not object to very frequent gatherings for "social intercourse" and "fellowship" over the world's amusements and its songs. He is well pleased when the precious hours are wasted in pandering to the pleasures of "the flesh" under the guise of "church work." Such "fellowship" serves well the Devil's purpose to keep us from all "fellowship with the Father and with His Son Jesus Christ" (1 John 1:3). "Away with Him!"

The Devil will let us talk large about "God" and "Providencet' and invoke His blessings upon the most diabolical and destructive projects, and will soothe us into the belief that we have it, even while we continue to ignore the Christ who is His Son. What a delusion is this in the face of God's own Word. "All men should honor the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father who sent Him" (John 5:23).

The Devil will draw us into the delusion of saying prayers and making intercession for others, while we ourselves, in pride and wilfulness, worldliness, and rebellion, remain unhumbled in His holy presence. All this he will do to keep us in darkness and away from Christ the Light. "Away with Him!"

The Devil will make us believe that there is salvation, some way or other, apart from the acceptance of Jesus Christ. *And there is none.* God says it. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 5:12). "This is the record, that God hath given us eternal life, and this life is in His Son. He that hath the Son hath life; and He that hath

not the Son hath not life" (1 John 5:11-12). "No man cometh unto the Father but by Me" (John 14:6). Clearly the Devil's plan and purpose is "Away with Him!"

The Devil will give us every aid to propagate our "natural religion" that aggrandizes man and obliterates the Christ. He will raise altars, crucifixes, and candles that will detract from the Divine Person of the Christ Himself and divert the mind to objects of mere sentimental form. Crucifixes he will let us have in plenty, but not "The Christ." "Away with Him!"

To exclude all mention of "the blood" and its alone and all-sufficient and eternal efficacy to cleanse from sin is the constant effort of the Devil. "Away with Him!"

The Devil most heartily approves of all efforts for "Social Reform" and "the uplift of the people" that are carried through *apart from Christ*, who is The Great Uplifter, and His Gospel, which is "the power of God unto salvation" (Rom. 1:16). To spend and be spent in what is called "the Lord's work" while our life is prayerless and "out of touch" with God is a pet delusion of the Devil. He knows our efforts, in God's sight, amount to "nothing," and that all our self-planned projects and carnal enthusiasm only grieve the Holy Spirit, and hinder the cause of Christ. Again this is "Away with Him!"

What grieves the Holy Spirit gladdens the Devil. Thus Satan is ever seeking to involve in worldliness and pleasure, in formality and frivolity, all who bear the sacred name of Christ, to so thwart His cause and bring disgrace upon His name. "Away with Him!"

The Devil will permit us to preach "punishment for sin," for he knows the Word of God proclaims the fact with no uncertain sound. But do not say that it is "Eternal punishment." If so, let it be explained away as "annihilation." How subtle Satan is! Well he knows that to rob the future of "the fear of Hell" is a certain means of making men careless and unconcerned about salvation now. They reason if there is no "wrath to come" (1 Thess. 1:10) there is no need for Christ, who is the only refuge from its awful woe. "Away with Him!"

The Devil likes "talkativeness." He will encourage us to talk incessantly. Only it must not be about "Him." Any other theme will serve. Talk about the "minister," or about "the mothers' meeting," about "the guild picnic," or "the choir dance," about "the literary society," or "the congregational social." But don't ever talk about the Christ. "Away with Him!"

Is there any debt upon the church? The Devil is an adept at devising means to clear away "church debt." He will run a "bazaar" or a "fancy fair," a "kinderspiel" or a "cake and candy sale," a "dramatic recital" or a "sacred cantata." Probably he will get the money. But in the process, by the worldliness and vanity involved, he will drive Christ further away from the people's hungering hearts. Yes, that is his object—"Away with Him!"

How subtly the Devil seeks to desecrate "the Lord's Day" and waste the precious hours by dissipation on Sunday newspapers and magazines or novels of the semi-religious sort. He is well aware that such feeding for the mind is sure to abuse our spiritual taste and rob us of all appetite for the pure and wholesome Word of God that is "spirit and life" (John 6:63).

To keep us from getting at God's written Word by occupying our attention with some spurious and unspiritual substitute is a sure means of hindering us from knowing "Him"—the living Word. Again it is "Away with Him!"

The Devil hates the Bible. If he does permit us to read it unmolested, we may be sure it is with some sinister motive. Probably it will be to criticise it or to create some controversy or contention over it, that will "sow discord amongst brethren" (Prov. 6:19) and destroy all "brotherly love" (Heb. 13:1). His object is "Away with Him!"

The Devil is elated when we fill our heads with scriptural facts—historical, prophetic, and dispensational, while our hearts are cold and callous toward Christ and our feet walk contrary to His will and way. Hearers who are not "doers of the word" (Jas. 1:23) are amongst the best friends of the devil. They help to sweeten the cry—"Away with Him!"

The Devil hates to hear about "The Coming again of Christ." If he cannot keep us in ignorance regarding this imminent and all-important event, he will so distort the facts and confuse the mind as to create indifference and distrust, if not disgust, concerning it. Again it is "Away with Him!"

The Devil will tell us of future "millennial blessedness" and "paradisical peace" achieved by "the progress of mankind" and "the conversion of the world." At the same time he will carefully keep covered up the fact that Christ may come *at any moment for His own* (Mark 13:23), and that *peace can never be established on the earth till Christ the Prince of Peace is on His throne* (Isa. 9:6-7).

"Jesus is coming His saints to release,
Coming to give to this warring earth peace;
Sinning and sighing and sorrow shall cease,
Jesus is coming again."

These are God's facts. The Devil deludes the mass of men today that they are only fictions. But he is the Arch-Deceiver, and his object is "Away with Him."

Beloved, do you know the Devil in his form of subtle deception and delusion; in his "angel of light" guise? (2 Cor. 11:14). Are you alive to his tactics and his snares? From that day—in Eden—when God cursed the serpent (Gen. 3:14), and foretold the advent of his conqueror (15)—the Christ—the Devil's policy has been "Away with Him!"

From the cradle of the Christ at Bethlehem, through the wilderness temptation, the agony in the garden, the trial in the

judgment hall, right onward until He hung upon the cross of Calvary between two thieves, the Devil dogged His steps. Then—on Calvary—he thought that he had made an end of ‘Him’ and got Him clear “away.” But no—it was not so—

“Death could not keep its prey,
Hallelujah: Christ arose!”

God, “according to the working of His mighty power which he wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all” (Eph. 1: 19-23). And so by death He triumphed over death. He destroyed “him that had the power of death, that is, the Devil” (Heb. 2:14).

Through this almighty triumph He has roused the enmity of Satan against Himself more furiously than ever. The Devil’s design and determination is deeper than ever to “Away with Him!”

It is a fruitless quest. The Christ is far beyond his reach. Touch “Him” he cannot. But he may touch us—we who are the members of His body, we who are here “in the world but not of it” (John 17:14), His representatives while He is away. It is on us, then today, that the Devil concentrates his diabolical deceptions and destructive designs. Oh, that we who bear the name of Christ were fully alive to this so important fact. Oh, that we may so submit ourselves to God and resist the Devil that he will flee from us (Jas. 4:7).

To be ignorant of his devices is to be an easy and an open prey to his deceptions and his wiles. Let us beware! The more we realize and make true our oneness with Christ in His death and resurrection, the fiercer will be the on-slaught and the fury of the adversary against “Him” in us.

Because the Devil cannot destroy Christ, who is the living “Word of God,” he will endeavor to discredit and disannul the written “Word of God”—the Bible that is in our hands. It is sad indeed, in these days, of widespread need for a definite and unfaltering testimony to the truth of God’s Word, to see on every hand such deplorable disregard for it, and departure from its teachings, by those who profess the Christian faith and bear the Christian name. Disrespect for the Word of God results in dishonor to the Christ.

“Away with Him!” “Away with Him!” is still the Devil’s cry. All classes he includes in his world-wide propaganda against Christ. The priests and the Pharisees, the Sadducees, and the religious rulers of old join in the cry.

It would *seem* that his insidious efforts are peculiarly successful. For in these “last days” and “perilous times” (2 Tim

3:1), even in things religious, Christ is not greatly in evidence. Where is He? Outside! (Rev. 3:20).

Still, amid the babble and the rabble of 'the world,' some souls are true to "Him." They have heard His voice. They have opened their heart's door. They have welcomed "Him" within. To them He is the "Altogether Lovely" One (Cant. 5:16). Their cry is not "Away with Him!" for "The Spirit and the Bride say, *Come!*" (Rev. 22:17).

While the Devil and his agents continue to cry "Away with Him!" shall we not be of the company who extend to "Him" a whole-hearted invitation to "abide with us"? (Luke 24:19).

While "the world" persists in despising and rejecting "Him," shall we not "crown 'Him' Lord of all"?

While "the flesh" refuses to yield to "Him," and makes incessant war against the Spirit, shall we not in free and glad surrender submit to His control? When all the forces of the world seem joined to disregard, dishonor, and disgrace His Holy Name, shall we not "go forth unto Him, without the camp, bearing His reproach"? (Heb. 13:13). "Without the camp"—yes, but "unto Him."

How is it, friend, with you? Which cry is yours? Is it "Away with Him!" or is it "Come!"?

Listen, as still He speaks—"If *any man* hear My voice and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20).

Have *you* heard "His" voice? Have you opened to "Him"? Is "He" in? If not, do not any longer be a Christ-Rejecter! No longer swell that awful cry "Away with Him!" But open wide your heart's door and invite "Him" now!

"Come in, O come! the door stands open now;

I knew Thy voice; Lord Jesus, it was Thou;

The sun has set long since; the storms begin;

'Tis time for Thee, my Savior, O come in!

"Come not to *find*, but *make* this troubled heart

A dwelling worthy of Thee as Thou art;

To chase the gloom, the terror, and the sin;

COME, ALL THYSELF; YEA, COME LORD JESUS, IN!"

—*McCall Barbour, in "Our Hope."*

THE BEST SELLER.

The ten new forms of speech in which parts of the Bible were published last year by the British and Foreign Bible Society make a total of 497 languages in which that Society has helped to produce or circulate the Scriptures.

Last year the Society sent out more than 11,000,000 copies of the Scriptures—complete Bibles, Testaments, or single books of the Bible. This makes a record in the Society's history.

BIBLE STUDY COURSE.

THE BOOK OF NUMBERS.

First Day.—Shall we read the seemingly uninteresting census of the tribes? If for no other reason than for the love of God's word, for that *God* recorded it and left it for us. Later we may see something in it. *Read Chapter One.* Note the sum total (v. 46). Note that Levi is not numbered in the same category with the people in general. They are "sanctified," "holy," "set apart" as a tribe. We get an idea of the significance of *sanctification* here. (47-53).

Second Day.—Now Jehovah arranges the tribes about His tabernacle—that is to say around Himself; and appoints each tribe its place. Four camps of three tribes each. Draw a diagram of the arrangement. This is chapter two. How does Ps. 80:1, 2 bear on this?

Third Day.—The Levites: 1. The position of the family of Aaron. 2. The work of the three families, Gershon, Kohath, Merari. Which of the latter three had the most responsible work? Compare Ex. 13:1 with Numb. 3:44-51. God's accounts are exact. What shows here that to be blood-saved is to be blood-bought? Consider 4:17-20. How could Moses and Aaron easily have "cut off" the Kohathites? How can we "destroy" and "save" men's souls? This lesson includes chapter 3 and 4.

Fourth Day.—Various laws and regulations regarding the people. Chapters 5 and 6. Most noteworthy is the law of the Nazarite vow. (Who was a Nazarite from birth?) What is the "sign" of the Nazarite's separation? Why did Samson lose his power when his hair was cut off? *Memorize* 6:24-26.

Fifth Day.—Chapters 7, 8, and 9:1-14. The Lord makes little of things that seem of vast importance to us. He can pass over a thousand years of history with a few words, and dismisses nations and generations without remark. But here he takes time to repeat in detail twelve times the same gift as given by each of the princes. Those who believe that God's word is significant in all its parts will see a reason for that.—8:5, etc. Sanctification involves cleansing. Compare 2 Tim. 2:21; Isa. 52:11. About the Passover: God can make allowance where there is just grounds. But if any man should try to take unfair advantage of that fact—? 9:1-15.

Sixth Day.—From 9:15 to 10:36. Up to this point the story of Israel has made no progress. We are still at Sinai. All of Leviticus is given there; as also all of Numbers thus far. But now the history is resumed. *Read again Exod.* 40:33-38 and then go on with Numb. 9:15, etc. *God leads and guides His redeemed ones.* Is that not always true? (Ex. 15:13; Ps. 32:8; Acts 2:41, 42). *The journey is actually resumed* in Numb 10:11. (How long had they tarried at Sinai?) Verse 33 informs us of an important circumstance. Verses 35 and 36 are remarkable.

Seventh Day.—Chapter 11. With the beginning of the jour-

ney the old disposition broke out again; and chastisement follows. 11:4-6 should be *studied*. Who started the trouble? See Ex. 12:38. The same is true *in the church*. What was God's food? Comp. 1 Pet. 2:1, 2. Was it good? clean? healthful? thoroughly suited? But the people despised it. Was the fault in the food or in their taste that they preferred the rank stuff of Egypt? Are there Christians who find more pleasure in the world's high-seasoned, rank-flavored food than in God's word? This was a crisis. Moses is discouraged unto despair. See how God relieved him. God punishes often by giving us our way. Read Psalm 78:17-31.

Eighth Day.—Chapter 12. The sort of people who murmur against Jehovah are also quick to sit in judgment on God's servants. Jehovah took up Moses' cause because Moses would not take up for himself. In what was Moses distinguished above all other prophets? Was there any other like him afterward? Deut. 34:10. When was another like him to arise? Deut. 18:15, 18. Acts 3:22.

Ninth Day.—Chapters 23 and 14. This is to my mind the most important lesson in Numbers, and one of the most important in the whole Bible. Heb. 3 and 4 should be read with it. Israel is at the border of the Land of promise. Spies are sent over. The request came originally from the people, Deut. 1:22, but met with God's approval. See the report of the spies. 13:27-29; 32, 33. The report was correct according to *sight*, but it was not according to *faith*. Israel was weak; the inhabitants were strong, and mightier than Israel, and their cities fortified beyond Israel's (natural) ability to overthrow. But God had *promised*. The promises of God are contrary to natural prospects. They contradict the testimony of the senses. If we accept God's promise as true, and actually set forth to lay hold upon them and act upon them, *that is Faith*. Israel's failure was not due to their weakness but to *unbelief*. Study carefully the description of Abraham's faith, which is the kind of faith that justifies. Rom. 4:16-22. Note Caleb's faith. Numb. 13:20, and Joshua's, 14:6-9. The people *would not believe*. In Heb. 3 and 4 is shown the parallel of this in the Christian life. It *seems* (and naturally is) just as impossible for us to overcome and get home as it did to Israel to take the promised land. But God has promised. If we go ahead and fight trusting Him we shall conquer by faith. If any man shrink back God will have no pleasure in him. (Heb. 10:38, 39). No man will be lost because he is weak, but because he does not believe. God "sware in His wrath." Only by Moses' intercession did the guilty nation escape destruction. This lesson is so great and far-reaching that we should continue its study for several days.

Tenth Day.—Chapter 15. Note 15:2. God has by no means given up His purpose. He *never* does that. (Rom. 11:29). Verses 30, 31 are noteworthy. And 37-41 is of special interest. Note carefully the wording of 39 and 40.

Eleventh Day.—Chapter 16. Korah's rebellion. The impudence and injustice of 16:12-14 is past comprehension. Compare v. 24 with Acts 2:40. Look up Jude 11. There are Korah's now. Once a thing is offered to Jehovah, He claims it. (vs. 36-40). The sons of Korah, saved as brands from the burning. (Numb. 26:11) became sweet singers and inspired authors of psalms. (Ps. 84, 85, 87, 88, title).

Twelfth Day.—Chapters 17, 18. Aaron's rod, symbol of resurrection, is God's sign by which He points out once for all the rightful Highpriest.

Thirteenth Day.—Chapters 19. The water of cleansing. It appears to have been the substitute for *blood*, and could be kept for use. Compare Ezek. 36:25.

Fourteenth Day.—Chapter 20 Marks disaster for Moses, Aaron, and Miriam. What was Moses' sin? Moses did not *sanctify God*—he did not represent God before the people as he should have. God was minded to show pure grace; but Moses "spake unadvisedly with his lips." He also smote the rock—which spoiled the type of the smitten Rock. The Rock, once smitten, need never be smitten again. Thenceforth to *speak* to it is sufficient. (See Exod. 17:6; 1 Cor. 10:4; and compare Heb. 9:25, 26 and 1 John 1:9.)

Fifteenth Day.—Chapter 21. Study especially 4-9 in connection with John 3:14, 15. After this salvation by faith, the progress is in song and victory. Two glorious victories here.

Sixteenth Day.—Chapters 22-24. The story of Balaam. Balaam though greedy of hire, found himself restricted by Jehovah. The four poetic prophecies are wonderful.

Seventeenth Day.—Chapter 25. This chapter records Balaam's baneful after-activity, referred to in Rev. 2:14. See Numb. 31:15, 16; 1 Cor. 10:8, 11-13.

Eighteenth Day.—Chapters 26-28. Second numbering of the people. Compare sum 26:51) with the total sum of 1:46. The Lord while appointing woman's place, truly cares for women's rights. 27:1-11. What was Moses' first thought upon the announcement of his death?

Nineteenth Day.—Chapters 29-31. God would permit no trifling in the matter of vows. It is a great sin to vow and break. (Ch. 30). Far better never vow. Jehovah's vengeance was executed upon Midian at Israel's hands. How vain the good desire of the wicked. (23:10 to 31:8).

Twentieth Day.—Chapters 32-36. Reuben and Gad settle on the near side of Jordan. God permitted it, though in several respects, it seems, it was not best. Trace the forty-two stations of Israel's journey. The rest of the book is taken up in land-division, and appointments of "cities of refuge." And additional regulation concerning a woman's patrimony found in Chapter 36. Compare the language of 36:6' with Paul's language in 1 Cor. 7:39.

STUDIES IN PROPHECY.

SOME DISTINCTIONS BETWEEN RUSSELL'S TEACHING AND BIBLE DOCTRINE.

A long while ago I preached a chart sermon in a little back-woods meetings house, and a sister who seemed to be one of the most intelligent and appreciative of my listeners, assured me that Brother Blank had lately been there and preached that very sermon. Now I knew that that was not possible, and began to question the sister to find out what the resemblance was between my sermon and Brother Blank's. "I know it was the same sermon exactly," she asseverated: "He preached just like you did. He had one of them charts tacked up on the wall, and he would p'int a while and talk a while, and talk a while and p'int a while, just like you did." And that was how she knew that it was "exactly the same sermon." I have wondered if perhaps that is not about the sort of ground on which some kind friends are so freely and confidently charging some of us with teaching *Russellism*. In all probability they have observed that Mr. Russell "talks a while and p'int a while" very much as we do. And when people set their heads that way any resemblance seems sufficient to them to justify themselves in calling a teaching they dislike "Russellism." It has seemed a charitable view to us to think that likely these doubtful friends are misinformed as to the nature of the prophetic teachings set forth in these pages, or else they are ignorant of Mr. Russell's doctrines, or of both alike, and that they make such charges merely because it affords a convenient way of disposing of certain vexing questions, and to absolve themselves from further responsibility.

However the matter may be, and whatever may be the motive, we will undertake to be helpful in drawing some clear distinctions between Mr. Russell's views and what commends itself to us as the true and faithful teaching of God's word.

1. Mr. Russell teaches that Christ was not originally a Divine Being, but a creature of God—the chiefest of all God's creatures to be sure, and through whom all the rest of creation was made, but a creature nevertheless.

As to this fundamental point we are assured that "God has in much mercy taught us better." Our Lord was "God," from the beginning, before any created thing came into existence, and was with *the* God. Nothing of all that was ever made, but was made through Him. In Him were all things created—visible and invisible, thrones, dominions, principalities, and powers; and He is *before all things*; in Him all things hold together; and all things were created through Him and *for Him*. (John 1:1-3; Col. 1:15-17).

2. Mr. R's teaching (which if he had believed in the Deity of Christ would have been impossible) is that during the three

days Jesus lay in the tomb He was *non-existent*. I forbear making any comment on this.

3. As to the intermediate state in common with several other sects, Mr. Russell's followers hold the theory of "soul-sleeping" and "conditional immortality"—a theory resting upon a very shallow and inadequate generalization of scripture. This is the very framework of Russellism.

4. Mr. Russell teaches the annihilation of the (finally incorrigible) wicked. This annihilation theory is involved in the just mentioned doctrine of "conditional immortality." Mr. R. scouts, caricatures, and ridicules the commonly received doctrine of hell. In his lecture "To Hell and Back," he makes "hell" equivalent to *the grave*. In common with the false prophets of Jeremiah's time, he succeeds in leaving the general impression on the minds of sinners that "no evil shall come upon you." (Jer. 23). But the solemn and awful Bible descriptions of the doom of the lost, demand a deeper significance than the easy-going views of Russell attach to them. We cannot but believe that the story of the Rich Man and Lazarus was not merely a wild fable, employed for purposes of illustration; that the "weeping, wailing, gnashing of teeth," "tribulation," "anguish," "indignation and wrath"; and the "eternal fire," the "torment," and "eternal punishment," are not to be explained away or interpreted so lightly as Mr. R. takes them. "It is a fearful thing to fall into the hands of the living God."

5. Mr. R. teaches that *the body* of Christ was never raised. Since then His spirit (according to R.'s theory) could have no separate independent existence; since in fact the Lord ceased to exist for three days; and then *His body was not raised*—Mr. R.'s doctrine amounts to a denial of the resurrection of Jesus Christ. For what he calls the resurrection is an out-and-out new creation; and there can be no identity between the Lord who died and wholly perished, and that new being which (according to R.) constitutes the risen Christ. But we are constrained by the testimony of the Word to believe that the Lord's body which was buried, was raised, glorified and incorruptible.

6. In his contention that Christ is now purely a spirit-being, Mr. R. doubtlessly not realizing that he does so, imputes a fraud to the Lord Jesus Christ. For this strange teacher says that Jesus, when He appeared to His disciples after His resurrection, said, "Handle me and see that it is I myself: *for a spirit hath not flesh and bones as ye see me having.*" (Luke 24:39)—He had assumed a body for the time, for identification. So then Jesus, although a spirit, assumed a body for a few minutes to make His disciples believe he *was not a spirit!*

7. As the foregoing items show, Mr. Russell denies that Jesus is in any sense *Man* now. Strangely some who are loud against Russellism agree with Mr. Russell in this important point. But I, for one, heartily believe and confess that He *is* man now (1 Tim. 2:5) and man's Representative, Mediator, and

Highpriest before God; and Judge also by the very virtue of His Humanity. (John 5:27, Acts 17:31).

8. Mr. R. teaches that Christ, as a spiritual presence, has already come—has for years been here like a thief (since 1874). We believe that Jesus has not come, but is coming.

9. We confess that "Jesus cometh in the flesh"—the Lord *himself* (Luke 24:39; 1 Thess. 4:16), identical with the Lord Jesus whom they had seen and handled, and who was taken up from them (Acts 1:11). Mr. Russell, as already seen, denies this.

10. Mr. R. teaches that *all* the dead are raised before or during the Millennium. He denounces Rev. 20:5 as a forgery. But the Bible speaks plainly that the "rest of the dead" are not raised until after the Millennium. (Rev. 20). There is no evidence of the supposed spuriousness of Rev. 20:5.

11. Mr. R. declares that during the Millennium the unsaved dead, being raised, shall have an opportunity to obtain salvation. *This is the distinctive peculiarity of Russell's doctrine.* None of the brethren in Christ of whom I know teach or countenance such a theory.

12. Mr. R. maintains that the Judgment (Greek, "Krisis") is a new trial; but we are assured that it is the day of wrath and revelation of the righteous sentence and execution of the Judgment of God.

13. Mr. R. denies the personality of the Holy Spirit. None of the writers of the Word and Work believe or teach so.

14. Mr. R.'s interpretations of prophecy in general are, in my judgment, puerile and ridiculous. The idea of a man's making the lightning-like flash of the Lord's glorious coming to signify a *gradual process* (!); or of his holding that *the church* is the Elijah that was to come (!); or that the warning, "Woe to them that are with child and that give suck in those days" means "Woe to the churches in those days who have a lot of new convert"! Such vagaries are of themselves sufficient to eliminate Mr. Russell from the ranks of prophetic students and interpreters who deserve serious consideration.

Such are some of the differences (not all, by any means) between the views of "Pastor Russell" on the one hand, and probably the majority of those who believe in the pre-millennial and imminent coming of the Lord, and look for and love His appearing, among whom the editors and many friends of Word and Work would gladly number themselves. If the reader will examine these points of difference he will perceive that: *These items comprise what is peculiar and vital to Russellism.* Take them out of Russell's doctrine and he has no distinctive doctrine left. And yet Gashmu and his friends feel justified in accusing the men who radically dissent from every one of these items of being teachers of Russellism!

Now it should be a small matter with God's servants as to who holds or who repudiates any part of God's truth. A thing is neither false nor true merely because Russell, or any other man

advocates it. "What hath the Lord answered? What hath the Lord spoken?" It is only that that really counts. Doubtless Russell holds, alongside of vital error, much truth which is also held by faithful Christians everywhere. But that fact neither detracts from those truths, nor does it prove that those Christians belong to Russell's movement. But to use a name which, like "Russellism," carries a deserved stigma, in order to discredit a brother's teaching, and to prejudice the minds of other brethren against him—when, for a fact, he opposes that which is vital and distinctive in the teachings of Russell is a practice which (unless it is done in ignorance of the real facts) as we shall always in absence of proof to the contrary prefer to believe, we will forbear to characterize.

R. H. B.

MILLIGAN ON THE RETURN AND CONVERSION OF THE JEWS.

THEIR RETURN.

That "many" of the dispersed Israelites will be emancipated, reanimated, and brought back to Palestine, is, we think, probable for the following reasons:

1. They still cherish a most ardent desire to inherit the land of their fathers. . . . The feeling is very general. "Mr. Buchanan says, that wherever he went among the Jews of Judea, he found memorials of their expulsion from Palestine, and their belief of a return thither. Though they have seen the temple twice, and the city six times, destroyed, their confidence is not abated nor their faith gone. For eighteen hundred years, the belief has sustained them,—without a king, a prophet, or a priest,—through insult, poverty, torture, and death; and now in the nineteenth century, in the midst of the march of intellect, and, what is greater, in the far greater diffusion of the word of God, both among Jews and Christians, we hear a harmonious assent to the prayer that concludes every Hebrew festival, 'The year that approaches, Oh bring us to Jerusalem!'" "No matter," says Mr. Wilde, in his "Travels in Palestine," "no matter what the station or the rank, no matter what, or how far distant the country where the Jew resides, he still lives upon the hope that he will one day journey Zionward. No clime can change, no season quench that patriotic ardor with which the Jew beholds Jerusalem, even through the vista of a long futurity.

2. Palestine, by divine right, belongs to the Jews. To Abraham and to his seed was it given for an everlasting possession. Gen. 13:15, and 17:8. The Babylonians, Persians, Macedonians, Egyptians, Syrians, Romans, Saracens, Seljukians, Mamelukes, and Ottomans, have, therefore, all been usurpers. But the last of these are rapidly declining; and in a few years they will be like the nations that God once destroyed before the children of

Israel. Hence it is reasonable to suppose that Palestine will then revert to its rightful owners; for our Savior certainly assigns a limit to the period during which Jerusalem shall be trodden down by the Gentiles. Luke 21:24.

We might further multiply probabilities; but it is unnecessary. The following testimony from Isaiah, Jeremiah, Amos, and Ezekiel, is, we think, altogether conclusive on this point. We first quote from the evangelical, Isaiah 11:10-12. (We omit the quotation).

From these premises it appears:

1. That there was to be a second gathering together of the Israelites.

2. That it would not be merely from Babylonia, and perhaps from some of the adjacent provinces, as was the case with the first return under Zerubbabel, but from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the Mediterranean; or, in general, from the four corners of the earth.

3. That it is to happen while the Root of Jesse, or the Messiah, shall stand up as an ensign for the people; or at some epoch of the Christian era. But this epoch has not yet arrived; Israel is still scattered to the four corners of the earth, and will remain so till the Ottoman power, and all other hindrances shall be taken away.

Still more conclusive and satisfactory is the testimony of Jeremiah, 23:3-8 (which is quoted).

Corroborative of this are the concluding verses of the prophecy of Amos. (quoted).

If anything more is necessary to prove that the children of Israel will again be restored to their own land, it may be found in the thirty-sixth chapter of Ezekiel. It consists of two parts: the first fifteen verses are an apostrophe to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the depopulated cities of the land of Canaan; and the remainder of the chapter is an address to the dispersed Israelites. In the former, the prophet speaks of the reproach and the insolence of the heathen, who have had possession of the promised land; their merited and certain punishment; the reversion of these mountains and valleys to their legitimate owners; their subsequent fruitfulness and permanent settlement. It is, therefore, evident that all this relates to the future; and that these hills and mountains, brooks and vales, will yet be taken from the Turks and restored to Israel for an everlasting possession.

From the latter part of this very interesting chapter, it appears that the children of Israel were removed from Palestine and scattered among the heathen on account of their multiplied sins and transgressions; that even since their dispersion they have continued to profane the name of that Lord; that they will, nevertheless, for the glory of God, *be gathered out of all countries and brought again into their own land*; and that both they

and their land will be afterwards regenerated, and become to the surrounding heathen a demonstration of God's special providence and righteous government in the affairs of men.

We need scarcely say, that this part of the prophecy is also yet unfulfilled. No one, acquainted with the history of the twelve tribes, can refer it to the past; nor can it relate exclusively to their future introduction into the Christian church. This event and their return to Palestine, are clearly distinguished by many infallible criteria. Hence we conclude, that the children of Israel will yet *arise from their present degraded and wretched condition*, and be gathered out of all countries into the land which God gave to Abraham and to his posterity for an everlasting possession.

The times of the Gentiles will soon be fulfilled. The Ottoman sceptre is about to be broken. Michael will again stand up in behalf of Israel; *and at that time shall be delivered every one that shall be found written in the book*. Every Israelite on earth, wherever found, who can, like his fathers in the time of Ezra, trace his lineage to the stock of Abraham, will then be emancipated; and whatever disposition may be made of the other provinces of the fallen Sultan, Palestine will certainly be again restored to the dispersed Israelites for an everlasting possession.

THEIR CONVERSION.

That God has yet a great work in reserve for the Jews, may, we think, be very reasonably inferred from many circumstances in their eventful history. But for this, they are not now qualified. They must first rise from the dust of their present degradation; they must return to their own land; and they must be converted to their own long despised and rejected Messiah, before they can enter upon the work which Providence has assigned them.

That they will soon rise from their graves of oppression, and return to the land which God gave to Abraham and to his seed for an everlasting possession, we attempted to show in our last article. Our present object is to prove that soon after their return to Palestine they will be generally converted to Christianity.

On this point we feel authorized to speak with much confidence. The testimony is very full and conclusive. For the present we will confine our remarks to the eleventh chapter of the Romans. In this chapter the apostle discusses two questions. He first shows that the Jews were not rejected totally, and in the second place, he argues that they will not be cast off forever. The first proposition falls not within the scope of our present argument. The second is equipollent with our own.

1. He urges the probability that the Israelites will yet be converted to Christ, from the great amount of good that would in this way result to the rest of mankind. (Rom. 11:11-15 is quoted).

2. He infers the probability of their general conversion from the fact that a part of them, the first fruits, had already been re-

ceived into the Christian church. "For if the first fruits be holy, the lump is also holy."

These were the first fruits of the harvest; and their acceptance proves that the mass may be accepted; that there is nothing, as in the case of fallen angels, to prevent any Jew from being saved.

3. The third reason which the apostle assigns is very analogous to the second. It is founded on the principles and relations of natural affinity. The allusion to the first *fruits*, seems to have carried the mind of the apostle back to the *root* of the nation; and these two, probably in connection, suggested the following beautiful allegory of the olive tree. (Rom. 11:16-24 is here quoted).

4. But finally, the apostle having, from various considerations, urged the possibility and the probability of Israel's conversion, at length plainly and categorically affirms it as a fact that will yet certainly occur. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins. As concerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy." Rom. 11:25-31.

This, we think, is entirely conclusive. That the word "*Israel*," refers to the seed of Abraham according to the flesh, is sufficiently plain from the context. And "*all*" is evidently used in the sense of *most*, or the greater part. . . .

If the Gentiles must be generally received into the church before the Jews can be converted, how can the conversion of the latter have such an effect on the rest of mankind as the apostle described in the 12th and 15th verses of the same chapter? As, therefore, the "*fullness of time*" does not imply *all time*, but only a period, long or short, assigned for the accomplishment of some specific end, may not the "*fulness of the Gentiles*" be used in a similar sense, to denote, not all the Gentiles, nor even a majority of them, but simply the number that is to be brought into the church during "the times of the Gentiles," or some other period in the economy of redemption?

If such an interpretation is allowable, the general conversion of the Jews may not be far distant: and from the chronology of Daniel, we are inclined to the opinion that it will take place about A. D. 1922, or sixty-six years from this time.

At the same awfully exciting moment, when the whole crea-

tion is stirred up against the dragon, the beast, and the false prophet, God pours out the spirit of prayer and of supplication on Israel; and immediately they look to Him whom they pierced, and mourn for Him as did their fathers for King Josiah, when in battle against Pharaoh Necho, he was mortally wounded at Hadadrimmon in the valley of Megiddo. Nothing can more fully express their godly sorrow and bitter anguish, than the solitary manner in which they pour out their lamentations.

This is, therefore, a case of genuine conversion. Whether it will be effected by means ordinary or extraordinary, natural or supernatural; whether it will be accomplished through the fulfillment of so many prophecies as will, at that particular time, enable them to identify the true Messiah; whether Christ will then appear in person as he did to Stephen in the hour of persecution; or whether it will be brought about by some other means which the Father hath put in His own power, we do not at present dogmatically affirm. But the event is certain; and that it will take place on the day of Israel's triumph over Gog and his numbered hosts, is, we think rendered highly probable, if not absolutely certain by the evidence which we have produced from the prophecies of Ezekiel, Joel and Zechariah.

—Robert Milligan in *Millennial Harbinger*, 1856.

Pages 569, 435, 601, 666.

“LOOK UP”—(Continued from page 302.)

THE UNDERTAKER OR UPTAKER.

“*Caught up to meet the Lord in the air.*” 1 Thess. 4:17.

Our text presents the proper and scriptural prospects of every Christian. To look for the uptaker and go to heaven by the open air route is certainly more thrilling and blessed than to look for the undertaker and the underground route to that blessed land—to be clothed upon with immortality—in translation is far better than being unclothed by the hand of death (2 Cor. 5:2-4). Since the coming of Christ and not death is placed before the child of God it is certainly my privilege to hope for it. With joyous anticipation I can with Paul call it “that blessed hope.” (Tit. 2:13). One has well said that the song of Redemption is not written on the added lines below the staff, if for the moment it falls to the ground in notes of death and judgment, it is to immediately rise to the high strains of Jesus' coming to receive His own waiting saints unto Himself. Our thoughts are not left in death. (See Heb. 9:27, 28). Our business as children of God is to look up. “Our citizenship is in heaven; whence also we wait for a saviour, the Lord Jesus Christ.” Does not the scripture give us an abundant reason to say with A. J. Gordon, “If while I am looking into heaven I shall fall into the grave I shall shout victory as I fall!” By all means, brethren, let us “Look up!” (Luke 21:28).

THE PROPHETIC ENQUIRERS.

R. H. B.

The attention which had been aroused by Apollos' sermon on the previous Lord's day, and certain sundry rumors that had gone out concerning Apollos' new doctrine, were in part responsible for the almost record-breaking audience that thronged the spacious auditorium on the present day of worship. Neither was the interest and expectation of the great assembly disappointed. The same unusual note that had marked the last Sunday's discourse rang out again; this time, if anything, more clearly, and with more force and insistency. The preacher's theme was

THE FIRST AND THE SECOND COMING OF CHRIST.

He began in a simple, natural, powerful manner to unfold the dealings of God: how He had kept His people on the tip-toe of expectancy from the first. "Do we not all always seem to be waiting, waiting for something? Are not our lives lived in the future? Does not the future prospect and the goal of our expectation determine greatly the actions of the present? For no man lives merely in the present; nor does the present ever satisfy the human heart. So God gathered the outreaching tendrils of His people's longings and hopes and made them to twine about Himself. While all the world pursues its rainbows and mirages the saint of God cries out, "And now, Lord, what wait *I* for? *My* hope is in Thee!" (Ps. 39:7).

Then Apollos began to show how God aroused the hope of our guilty parents in the Garden with that dim word of promise of the woman's seed that was to crush the serpent's head (Gen. 3:15); how the promise took on definiteness when to Abram God said, "In thy seed shall all the families of the earth be blessed." (Gen. 22:18). But though Isaac was Abraham's "seed," the promise still looked forward. "In Isaac shall thy seed be called." And to Isaac and Jacob was the same promise repeated still luring their hearts onward to the future mercies and glories of their God. Jacob spoke of the coming of "Shiloh," to whom, under Judah's sceptre, should be the obedience of the nations (Gen. 49:10). The promise was being fulfilled, yet ever awaited its completest fulfillment. And God's people were expectant. "I have waited for thy salvation, O Jehovah," was the sum of old Jacob's life (Gen. 49:18); and for this hope he confessed that he was a stranger and a pilgrim on the earth. Even the great prophet and deliverer who brought them forth from the house of bondage, and led them to the border of the Land of promise, pointed them onward: "A prophet like unto me shall the Lord your God raise up unto you from among your brethren." (Deut. 18:15, 18). And God raised them up prophets all along of their brethren, and yet kept them waiting for the *Prophet-Deliverer* who was to come. Then the great covenant-promise to King David—of a son who should indeed build God's house, and the throne of whose kingdom should be established forever. (2 Sam.

7). Was it not fulfilled in Solomon? Yea, and nay. For the fulfillment did not fill up the measure of the prophecy and still the promise looked onward to the coming and reign of the Righteous King (Ps. 72) whose glory would far surpass the glories of all his predecessors. How the Psalms pictured his splendor and power! (Ps. 2; 45; 110). Then Israel goes into decline and the royal house of David is sentenced to barrenness (Jer. 22:30; 36:30) that, according to His wonderful way God might bring forth life out of death, and victory out of utter failure, and that His Messiah might spring up "as a root out of a dry ground," contrary to all human hope and prospect. And the prophets took up the theme. They spoke of the virgin who should be with child and bring forth a son, Immanuel. Now they see the triumph from afar, the cessation of wars and oppression: "For unto us a child is born, unto us a son is given." He bears names which it were blasphemy for a mere man to appropriate. (Isa. 7:14; 9:6-9). And again they see him despised, rejected; his face marred beyond recognition; his hands and feet pierced, and Himself exposed to the ribald jeers of a crowd of "dogs" and evil-doers. The King bears the sins of his people; the Messiah is numbered among transgressors and is "cut off," and has nothing. They make his grave with the rich. Yet he *prolongs his days* and the pleasure of Jehovah prospers in his hand. (Isa. 52, 53; Ps. 22; Dan. 9:27).

DID GOD MEAN IT?

Thus far we have followed rather closely the words of Apollos' sermon; but will now give the rest in short synopsis. After having passed in review before his audience the principal prophecies of Christ's first coming, Apollos now pointed out how highly improbable and even impossible seemed the literal acceptance of them; and how absurd it would seem in the eyes of men today (putting ourselves in the Jews' place) that a great King before whom the world would bow should appear upon the scene, and be despised, rejected, and abased into the very dust of death by a handful of dogs and evil-doers. Furthermore that that King should be God's special Son (Ps. 2), a Divine Person, whose name, indicating the real fact, is "*God-With-Us*," and that this Divine Person should be born as a human babe, with all that involves of weakness, need of bodily care, and so on! How gross, how carnal, and how clumsy a literal understanding of this would be! How wild a speculator must he be who would dare to stand up for the exact and literal fulfillment of these predictions! How convenient a solution it would be to take the whole thing figuratively and spiritually! What lofty ideas and ideals could thus be extracted from the prophecy!

But, lo! when the time comes around God fulfils the whole literally, according to the simplest import of His word. "Immanuel" is born in due time in the house of David; and is the Son of God after a fashion no one would have dared to think; and He was the woman's seed and born of a virgin, in a sense so literal

that no one would have surmised it. And thus with amazing exactness all was fulfilled down to his death and resurrection and exaltation at God's right hand. (Ps. 110). *Those who took the predictions of Christ's first coming and sufferings most literally and exactly were most nearly correct*; and for this cause the Jews knew Him not when He came because they did not believe the plain significance of the prophecies, and suffered their preference to cloud their spiritual vision.

THE GREAT APPLICATION.

Apollos had now arrived at the climax of his argument. There are prophecies, he said, in the Old Testament, and many in the New Testament, as yet unfulfilled; notably of Christ's return; of a terrible and world-wide tribulation preceding it, of judgments and restorations; great events, ever-impending, now nearer than ever before. God gave those predictions that we may know what is in store, shape our course accordingly, and be ready for the glory of that Day; lest being overtaken unawares the darkness of it fall to our share. For "the morning cometh and also the night." And again, as in regard to the Lord's first coming, the predictions seemed so highly improbable, some of them impossible, many of them conflicting and contradictory. So again it seems ridiculous, absurd, gross, carnal, to expect a literal fulfillment; and again God is going to surprise the unbelieving religious world by doing exactly what He had before declared He would do. After every just allowance is made for what may indisputably be called figure and symbol, it will again be seen that the man who took God's predictions most strictly as they stand—he and not the spiritualizers shall be seen to have had the truth and he will be in readiness, adjusted to the event when it comes.

THE WAGES OF TRUTH.

Sermons make heavy reading. But without something like an adequate report of this particular sermon, the readers would never understand the new situation that arose and all that came upon Apollos and on the Prophetic Enquirers. There lived in a neighboring city a man named Diotrefes, a religious leader of some note, well-versed in the text of the scriptures, much looked up to and held by, not only in his own province where he held undisputed sway, but even in the church at large. He was a special friend of Brother Caiaphas, one of the most substantial and respectable members of the church at X., and who, as he had been heard to express it, had "no patience with the crazy and impractical ideals of Apollos." On the occasion of the sermon here reported, Caiaphas was present, and listened narrowly to the preacher's argument and conclusion. His stolid exterior betrayed no whit of the wrath mingled with vindictive joy that surged within; nor did anyone except another member who also belonged to the unfriendly circle, and who luckily had taken pretty full notes of Apollos' sermon, learn of Caiaphas' trip the next

day to confer with Diotrephes on the quickest and surest way to get rid of Apollqs.

But the majority of the audience that had heard Apollos' sermon were deeply impressed. There was evident candor and earnestness; there was reason and scripture in it and back of it. It raised hopes and desires and salutary fears. The final exhortation (which is not recorded in our short summary) had an appeal in it more powerful than had been heard in years. The Past, Present, and Future as described in the Book of God were laid bare before the eyes and hearts of men; the vanity of the world; the glory of God; His wonderful dealings of Redemption and Judgment; the surpassing privilege of having a share in His plan; the awful failure of those who "know not God and obey not the gospel of His Son;" the crown and glory which at the Lord's coming is to those who love Him—all this came with terrific force to a practical account. Many felt that something must be done toward God. A new spirit had entered. Two—a man of middle age, long a hard sinner; and a little girl some twelve years old, made the good confession in the presence of many witnesses, and one brother arose and stated that he indeed had believed in the Lord Jesus Christ, and had also loved Him; but that he felt keenly that all along he had lived unto Himself. Now he wanted to let Christ be all to him, and would be content to be a pilgrim and stranger, willing to suffer with Christ that he might also share His glory. Many wept, and except a certain small coterie whom all this but hardened and secretly enraged, all the church felt the power of the Word of God that day.

(To be Continued).

We are not in anywise surprised at the vast and growing interest in prophetic teaching both in and outside of the church. The thirst for a knowledge of the future is legitimate in the first place. The awful and swift developments of our day, socially, politically, nationally, internationally, and religiously have intensified that thirst a hundred-fold. On every hand men ask, "What shall be the end of these things?" It is the opportunity for truth, and also for falsehood, for God and for Satan. The old inert conservatism and the agnostic attitude cannot meet this crisis. The forced and inadequate spiritualizings of the old school of prophetic interpretation does not convince or satisfy. We must study God's word with new eyes and stricter care and deeper faithfulness. If we do not give men bread they will eat chaff and dirt; if we refuse the water of life they will quench their thirst at poisonous fountains of falsehood.

"We live by dying to ourselves; we die by living to ourselves."

Read page 334 in this issue—a page of notes on 1 Cor. 13. It may help you to obtain that love.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

For the sake of apostolicity, should not the action of the Philippian church be imitated? Phil. 4:14-16.

Bro. Jelley has baptized two formerly high caste men. His family has not been very well for some time.

About 100,000 attended the heathen festival at Katori Shrine in Japan. Bro. McCaleb and four others went out from Toyyo; Bros. Fujimori and others from Takahagi and Tsukamoto and others from Yamakura were there; 50,000 tracts were distributed in three hours and the rest of the day was spent in preaching by the side of the road.

Bros. McHenry and Jelley propose to publish a monthly report of their work. If you have ever contributed to them, please send in your address for a copy of the report.

There is a brotherhood of mankind. Acts 17:26. "The microscope shows that the blood of animals differs and always differs from that of man. But there is no difference in the blood of different races of men."

A young man in the Zoshigaya church (Tokyo) paid for 500 tracts for distribution at the Katori festival.

Three persons were baptized this year at the heathen meeting in India where sixty-eight were converted last year. About 800 scripture portions and 3,000 tracts were distributed in addition to the oral preaching.

Two hundred and fifty copies of McGarvey's tract on baptism were sold in Japan in one day.

Sister Vincent's failing health has compelled her and Bro. Vincent to return to the United States temporarily, and the trip has involved them in upwards of \$400 expense. Those who wish to help him repay his loan may send at once to him, care Battle Creek Sanitarium, Battle Creek, Mich. The work in Japan should be maintained and their living expenses while here should be supplied.

The last word from Bro. W. A. Schultz was that he would leave Mexico on account of the troubled conditions.

Wanted and needed.—A missionary to go to India; one for Japan; and one to co-operate with Bro. Sherriff in South Africa.

Free literature: "Missionary Work," is a 4-page leaflet suitable for distribution at church and for enclosing in letters. Get a supply and put them to work. Send 4c a hundred (for the postage) to Don Carlos Janes, 2225 Dearing Ct., Louisville.

The word comes that Bro. Jelley is so weak that the exertion of baptizing two men brought on a chill.

"Work is going on as usual. I have found a Bramin office holder who detests Hinduism and hungers for the truth."—E. S. Jelley, Jr.

WORKERS IN NEED.

I want to urgently plead for assistance for Brother and Sister Armstrong Hopkins who have been laboring in India as missionaries for about five years for the churches of Christ in this country.

When they were preparing to go to India they received assurance from a number of churches and individual Christians that they would be supported, but one by one their contributions ceased until during the last year they have received only \$11.50 per month, \$1.50 per month from Miss Powell of Philadelphia, and \$10.00 which I have forwarded on behalf of myself and the children and teachers of Fort Worth, South Side Church of Christ Sunday School.

Very soon after reaching India they realized that they would starve if they depended on support from churches here. Therefore Sister Armstrong-Hopkins, who is a doctor, secured a position as head doctor in one of the hospitals controlled by the English Government. But now her contract has expired, and they are both very desirous of devoting every minute of their time to the Master's service. However they cannot do this unless we help them. Will not every Christian who reads this please respond to this urgent call. We cannot all become missionaries for our Lord and Master, but we *can* support those who have nobly and bravely left home and friends and all that we count dear in a material way, to go thousands of miles to a heathen country to tell those in darkness of the loving Heavenly Father who sent His Only begotten Son that whosoever believeth on Him should not perish but have everlasting life.

They have faithfully served Jesus in far-away India, and have brought many souls to Christ. Last spring they converted an educated Hindoo pundit or teacher who is now devoting part of his time as a native missionary.

Our Brother and Sister need and deserve our support. Jesus has said, "Inasmuch as ye have done it into one of the least of these, my brethren, ye have done it unto me." Won't you help them as if you were doing it for Jesus Himself.

Their present address is,

Mr. G. T. or Dr. S. Armstrong Hopkins, Kote No. 2, Darya Gunj, Delhi, India.

An international post-office money order is the best way to send.

If you prefer you may send to me. Send currency, check, money order, anything. The important thing is—send! I will acknowledge receipt direct to the sender of all remittances received, at the same time giving the latest news from India.

NELLIE STRAITON, 1030 S. Lake street, Ft. Worth, Tex.

"You will never win the world for Christ by your spare cash."

DEMON WORSHIP IN INDIA.

W. HUME M'HENRY.

After passing the place where the animals were being slain, we soon took our place under a large tree that is reserved for our preaching place. We noticed the people as they placed food before their idols and then prostrated themselves before them. This seems like real idolatry. Soon the demons are in full procession. They come from the direction of the river and one almost wonders where he is. Such creatures! Their hair, long and tangled; bells around their arms, legs, and waist; a queer kind of combination in the way of a dress, their faces painted so as to present a most hideous appearance. If one should try to imagine the appearance of Satan himself, I do not believe he could do better than to see these creatures that were walking up and down the grounds seeking whom they might devour (drive demons into.) And to make the picture more real and impress me that I must really be in the midst of Satan's camp, the demons actually carried their iron forks, a characteristic that marks all of the pictures I ever saw of the arch-deceiver of the world. This was bad enough, but add another scene to the picture. Imagine if you can, women rushing and falling at the feet of these creatures and hugging and kissing, and worshipping them. What I saw was only a small sample of what is being acted almost every day among the millions of India, and I feel sure that we can expect but little better in other lands where God and Christ are unknown. By their demoniacal dances and music they drove some into states of semi-insanity or something like it. Almost unmanageable, and seemingly almost unconscious, they did things before their gods that looked almost impossible. Their moans and cries were heart-rending. If they were not cases of real demon possession, I do not know how to account for it. But this should be enough to give you some idea of "heathenism in India" in the midst of the twentieth century.

To oppose this tirade of Satan about fifteen or more Christian men were present. It was a great inspiration to me to listen to them as they pleaded with their people to flee from vain idols to the service of a true and living God. I rejoiced that God had cast my lot in this land and prayed that He might continue to manifest his blessing towards me while I used my all to combat the works of Satan. I was much pleased with the work of the native men, and believe that the most of them are earnest children of God that may prove a great blessing to the cause of God in days to come.

Bro. Umrao Singh who was paralyzed sometime ago and went to the hospital, "is still in an almost helpless condition, but is preaching to all who come near." He also hands out literature.

THE SECOND LORD'S DAY LESSON OF JULY.

Lesson 2.

July 9, 1916.

THE THESSALONIAN CHRISTIANS.

Golden Text.—“If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him.” 1 Thess. 4:14.

Lesson Text.*—1 Thess. 1; 2:17-20; 4:13-18. Memorize 4:16, 17.

1. Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. 2. We give thanks to God always for you all, making mention of you in our prayers; 3 remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father; 4 knowing, brethren beloved of God, your election, 5 how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake. 6 And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; 7 so that ye became an ensample to all that believe in Macedonia and in Achaia. 8 For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak anything. 9 For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, 10 and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come. 13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. 14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. 16 For the Lord himself shall descend from heaven, with a shout, with the

Verses 1. (“Silvanus” is “Silas”). Note especially what is said of this church. Compare Col. 3:3; 1 John 2:23, 24. Is this true of every true church? Which comes first, “grace” or “peace”? Why?

Verse 2. Why give thanks to God for them? Were these faithful Christians God's property, handiwork, and His good gifts to the world and to the other brethren? 1 Cor. 6:20; Eph. 2:10.

Verse 3. Of what sort was their work? their labor? their patience? Does true faith produce work? Does true love labor? Does hope make us patient (steadfast)? Is any other sort of work, labor, patience, worth anything before God?

Verses 4, 5. By what did Paul know their election? (that is, the fact that they were elected of God). Did the gospel come to them in a very favorable way? Did the conduct of the preachers help to make the gospel attractive?

Verse 6. What further proof of their election is found in this verse? How did they receive the word? (and see 1 Thess. 2:13). How does this joy come? Rom. 15:13. Of whom did they become imitators? Did they, in turn, become patterns? v. 7.

Verse 8. Was their faith known, seen, and heard? What had everyone found out? (v. 9). Did it create attention? How can a church today sound forth the word of the Lord?

Verse 9. What was their manner of entering among the Thessalonians? Acts 17:1-4. To whom did the Thessalonians turn? From what did they turn? What did they turn for?

Verse 10. What was the second purpose and result of their turning to God? What else were they to do besides serving the true and living God? Did God want them to serve only? or to wait only? For whom were they to wait? From whence were they to expect Him? What would He do? Is there really a wrath coming? 1 Thess. 5:1-10. Compare with this

voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; 17 then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

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(if the Lord comes during our life time) precede the brethren who have "fallen asleep"? Did Paul seem to think the Lord might come in the life-time of those brethren? Have we more reason or less to expect Him in our day? Verse 16. Who shall descend? Will He descend figuratively, spiritually, or will it be the same actual Jesus whom the apostles had known after his resurrection? Luke 24:39; Acts 1:11. From whence will He descend? How? And what will be the first thing to happen? Will all the dead be raised then? (Rev. 20:5).

Verse 17. Will there be Christians living on the earth at that time? What will their lot be? 1 Cor. 15:51, 52. Will they all be "caught up" simultaneously, or one by one, or in separate companies? At what place will they meet the Lord? With whom shall they be thenceforth and forever? Does this say that the Lord will remain in that place; or does it simply state that thenceforward wherever the Lord is there will His saints be with Him? Is that a glorious hope and prospect for those who love the Lord?

Verse 18. What are the God-ordained words wherewith to comfort bereaved Christians? Are these words often or hardly occasionally used for this purpose? Have we not to a great extent overlooked and forgotten these truths?

NOTES ON LESSON 2.

Those who want to study this lesson will not think it burdensome to take in the entire epistle of 1 Thessalonians. If it cannot be covered in the limited time of the Lord's day Bible class it will be no less of a blessing to us personally, and we may need it for the benefit of others also.

We have in 1 Thess., a pretty full picture of the nature and quality of Paul's work in Gentile communities.

1. "His manner of entering." Described in Acts 17:1-4.
2. His gospel (1:5)—there was but one. (Gal. 1:8, 9; 1 Cor. 15:1-4).
3. How it came to them (1:5).
4. How they received it (1:6-8; 2:13-16).
5. Their conversion. (1:9, 10).
6. Paul's faithful labor among them. (2:1-12).
7. Paul's tender love for them. (2:17 to 3:13).

The rest of the epistle, (Chapters 4 and 5) contains further teaching and exhortation.

Paul's Teaching.

During his short sojourn in Thessalonica (two or three weeks) the inspired apostle taught the gospel not only in bare outlines and the few essentials, but with surprising fulness. Many things which religious teachers consider as deep and speculative, and as meat too strong for even mature Christians; and some things which some today would not have brought up on the specious plea that "it disturbs the churches" particularly and were boldly taught by Paul among the youngest babes in Christ. Among the various themes we find rich doctrine about God, Christ, the Holy Spirit; salvation, Satan, sin, temptation, election; very much on the coming of Christ: the coming great delusion; the antichrist ("man of sin") the "day of the Lord," and the wrath to come: of faith, hope, love, joy, peace, holiness and other themes. The way in which Paul refers to most of these topics shows that he had previously taught these things among them.

verse Titus 2:11-13; Phil 3:20.

Chapter 4, verse 13. Of what should we not be ignorant? Is it right to sorrow over the loss of loved ones? John 11:35. How ought Christians not to sorrow? Who are "the rest"? Eph. 2:3.

Verse 14. What guarantee have we that departed saints shall also take their place in the Lord's glorious coming?

Verse 15. Shall we who are alive

THE THIRD LORD'S DAY LESSON OF JULY.

Lesson 3.

July 16, 1916.

PAUL AT ATHENS.

Golden Text.—“In him we live, and move and have our being.” Acts 17:28.

Lesson Text.*—Acts 17:16-34. Memorize verses 22, 23.

22. And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are very religious. 23 For as I passed, along and observed the objects of your worship, I found also an altar with this inscription, To an Unknown God. What therefore ye worship in ignorance, this I set forth unto you. 24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; 25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; 26 and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; 27 that they should seek God if haply they might feel after him and find him, though he is not far from each one of us: 28 for in him we live and move, and have our being; as certain even of your own poets have said. For we are also his offspring. 29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. 30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: 31 in as much as he hath appointed a day in which he will 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. 32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. 33 Thus Paul went out from among them. 34 But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Verse 22. Does the fact that a man is religious prove he is right? Is every sort of religion right?

Verse 23. What did Paul undertake to do? Why? John 17:3, 2 Thess. 1:8.

Verse 24. Who was this “unknown God”? Does He need a house built by men to dwell in? Can He be confined within a house built with hands? 1 Kings 8:27; Isa. 66:1.

Verse 25. Does He need the gifts and service of men? Psa. 50:12. Does He need us or do we need Him? What only can we give Him? 1 Chron. 29:14-16.

Verse 26. From what did all humanity spring? Who marked out their boundaries (Deut. 32:8) and the times of their rise and fall?

Verse 27. For what were they all made? How alone can men know God and find Him? John 1:18; 14:6; 1 Cor. 1:21.

Verse 28. Are all men God's offspring? Are all men God's children? John 8:44; 1 John 3:10; 5:19. How do men become God's children? (John 1:12, 13; 3:5; Gal. 3:26, 27.

Verse 29. Why cannot God be represented by an image made by man's hand? (Compare John 4:24).

Verse 30. What was God's attitude toward human ignorance in time past? But what is His universal command now? (Cp. Luke 24:46, 47).

Verse 31. On what grounds does God command this? What other ground is mentioned in Rom. 2:4? What is the guarantee of this judgment? Why was the judgment committed to Jesus? John 5:23-27. Although glorified and immortal, is He man now?

Verse 32. Why would they have been inclined to mock at this point? What else seems foolish in men's eyes? 1 Cor. 1:18.

Verse 34. Was Paul's work at Athens very fruitful? Why not? Luke 10:21; Matt. 5:3. Was it entirely fruitless?

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THE FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4.

July 23, 1916.

PAUL AT CORINTH.

Golden Text.—“Be not afraid, but speak and hold not thy peace.” Acts 18:9.

Lesson Text.*—Acts 18:1-22. Memorize verses 9, 10.

18. After these things he departed from Athens, and came to Corinth. 2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome; and he came unto them; 3 and because was of the same trade, he abode with them, and they wrought, for by their trade they were tentmakers. 4 And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks. 5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. 6 And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: 10 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. 11 And he dwelt there a year and six months, teaching the word of God among them.

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Verse 1. Trace it on the map. How was Corinth situated? It was a great commercial city and a hotbed of villainess and wickedness.

Verse 3. Why did Paul make tents? Comp. Acts 20:34; 1 Cor. 9:18. Was that the Lord's rule, or was it exceptional? 1 Cor. 9:13, 14.

Verse 4. What words describe Paul's preaching? Is the Christian faith unreasonable? (Cp. 1 Pet. 3:15). Is it also above reason? Matt. 16:17; 1 Cor. 2:14. On what did Paul usually base his reasoning? Acts 17:2.

Verse 5. What is meant by Paul's being “constrained by the word”? Cp. Acts 4:20; Jer. 20:9. What did he now boldly testify?

Verse 6. What was the effect of this bold testimony? Will the strong, decided testimony of the gospel always cause a lining up “for and against”? 1 Cor. 1:23, 24; 2 Cor. 2:14-16. When can a preacher declare himself quit of responsibility? Acts 20:26, 27. Comp. Ezek. 33:1-9. What resulted from the Jews' rejection of the gospel? Rom. 11:11, 12, 30.

Verse 8. Was there an ingathering from the Jews nevertheless? What did many Corinthians do? See Note on this verse.

Verse 9. Why would Paul need such a vision? See 1 Cor. 2:3. What did the Lord specially lay upon Paul? Read Josh. 1:9; Jer. 1:8-17; Ezek. 3:8, 9. Does the devil gain a point when he succeeds in making God's servants afraid?

Verse 10. On what ground does the Lord always encourage his servants? Comp. Matt. 28:20; Isa. 41:8-14. In what sense did the Lord have “much people” in that city? Comp. John 10:16; 11:52.

NOTES ON LESSON 4.

The gospel proved its marvelous power in this wicked city. Paul taught, reasoned, persuaded (vs. 4:11). Many Corinthians heard, believed, and were baptized. All were baptized but Paul himself baptized only few (1 Cor. 1:14-17). This produced a “church of God.” Always, whenever and wherever the word of God is taught and men “hearing, believe, and are baptized,” the result is a church of God.

THE FIFTH LORD'S DAY LESSON OF JULY.

Lesson 5.

July 30, 1916.

THE WORD OF THE CROSS.

Golde Text.—"Far be it from me to glory, save in the cross of our Lord Jesus Christ." Gal. 6:14.

Lesson Text.*—1 Cor. 1:1-2:5. Memorize 1:22-24. •

18. For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. 19 for it is written, I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to nought. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? 21 For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. 22 Seeing that Jews ask for signs, and Greeks seek after wisdom: 23 but we preach Christ crucified unto Jews a stumblingblock, and unto Gentiles foolishness; 24 but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: 27 but God chose the foolish things of the world, that he might put to shame them that are wise: and God chose the weak things of the world, that he might put to shame the things that are strong; 28 and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: 29 that no flesh should glory before God. 30. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: 31 that, according as it is written, He that glorieth, let him glory in the Lord. 1. And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. 2 For I de-

Verse 18. What is meant by "the word of the cross?" See v. 23; 2:2; Gal. 3:1; 1 Pet. 2:24. To what class is it foolishness? To whom "the power of God."? Is it still so?

Verse 19. What had God determined to do?

Verses 20, 21. How did He do it? (He let them find out by experience that their wisdom was to no effect, nor could they find God by means of it. Job. 11:7). What was the world by its wisdom unable to know? Was that a serious failure? John 17:3. Does that prove the foolishness of the world's wisdom? Did the wise of the world regard the gospel as foolishness? But what did this gospel do for those who believed it? Did the wisdom of the world ever accomplish that much?

Verses 22, 23. What did the Jews demand? What were Greeks looking for? What did the apostles preach? Did that please either Jews or Greeks? What was it to the Jews? Why? 1 Pet. 2:7, 8. What was it to the Gentiles?

Verse 24. To whom did it turn out to be both power and wisdom? Who or what became power and wisdom to them? ("Christ crucified," v. 23). What is meant by "them that are called"?—were not all that heard the call called? See John 6:37, 44, 45.

Verse 25. Is there really any foolishness and weakness in God? What then is meant?

Verses 26-29. These illustrate the statement of verse 25. Did their own calling prove that God is glorified through weak and feeble things? (Cp. Ps. 8:2). Of what classes did God pick only a few? What sort of people did He choose? (Comp. Matt. 11:25, 26). Does He still do that? What was His purpose? (v. 29).

Verse 30. "Of whom" are those who are "in Christ Jesus"? (1 John 5:19). What is Christ become to them? Did they have wisdom or righteousness of their own? Phil. 3:9. Who became their all in all? Col. 1:19; 2:10.

terminated not to know anything among you, save Jesus Christ, and him crucified.

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results in Corinth? What did he proclaim to them? How? (1:17).

Verse 2. What had Paul determined? Did he know many other things? And how did he know Christ? If Christ is not preached as crucified what is lost? (1:18). Is the cross very important? Why? John 3:14; 2 Cor. 5:21; Gal. 3:13; 6:14; Eph. 2:16; Heb. 9:14, 26; 10:14.

Verse 31. Why did God arrange to make Christ everything to them? Shall any of God's redeemed have any other ground of boasting? (Phil. 3:3). Chapt. 2, verse 1. Was it Paul's eloquence and philosophy that had such

NOTES ON LESSON 5.

We have had no lesson this year in which "the unsearchable riches of Christ" are more fully and wonderfully set forth. Let us note (1), The part of the lesson not printed; (2) The printed portion.

1. The Unprinted Lesson.

The lesson proper begins with the first verse of the first chapter of First Corinthians. There is a greeting addressed to "the church of God which is at Corinth." How that institution came into existence we saw in the preceding lesson. This epistle is not only for the church at Corinth, but to all Christians everywhere.

Verses 4 to 9 are introductory. He cannot commend and praise them, as he did the Thessalonians; but he can thank and praise God for the blessings He poured out upon them. A glance at the epistle reveals the miserable spiritual condition of this church. (1:10-13; 3:1-3; 5:1; 6:1, etc.) Later Paul told them how heavy and sore his heart was when he wrote them this epistle (2 Cor. 2:4). But he finds consolation in God, and knowing that God will not fail them he speaks confidently and hopefully. Like at Philippi and Thessalonica, Paul taught the Christians of Corinth also to live in expectation of the Lord's return. (1:7, 8).

Verses 10-17 are mingled entreaty and rebuke, concerning this divided estate. There were factions—incipient denominations named after the prominent teachers. One party—apparently as much a sect as the rest—called itself after Christ: a mighty good name (1 Pet. 4:16) when it is used to designate a simple, true Christian; but worse than any other when it is appropriated to denominate a faction. Of all people on earth the simple "Christians" are under most solemn obligation to justify that good name whereby they are called, and to prove in doctrine and conduct that they belong to Christ alone, and are members of "the church universal." (On verses 14-17 see preceding lesson).

2. The Printed Lesson.

The questions accompanying the text are sufficiently explanatory in themselves. God here shows up the failure and folly of man's wisdom. (Jer. 10:23). To the Greek who prided himself in his reasoning power and philosophy, the gospel seemed foolishness. To the Jew who boasted in the law and his legal righteousness, it was a stumblingblock—that is, he took offense at it because it ran counter to all his ideas of salvation. But what all the world's philosophy was not able to accomplish this weak, foolish story of a crucified Christ did. And the righteousness which the Jew could not attain through the law (because it was weak through the flesh) was freely found in this same crucified Savior. And God proved it. He selected by preference the babes—the ignorant, sinful, weak, poor; and through this gospel raised them to high estate (as He does to this present day) so that no man should have anything to boast of. But to these destitute ones the Christ whom they had received, in whom they believed, became more than the supply of all their lack: to them Christ became wisdom (Col.2:4); righteousness (Gal. 3:27; Phil. 3:9.) sanctification (Eph. 1:3, 4) and redemption (Eph. 1:7). So that in no point should we be able to boast of ourselves, but must glory in the Lord only and always.

Beware of the bloodless, crossless gospel so popular in our day.

THE FIRST LORD'S DAY LESSON OF AUGUST.

Lesson 6.

August 6, 1916.

THE GREATEST THING IN THE WORLD.

(Temperance Lesson.)

Golden Text.—“Now abideth faith, hope, love, these three; and the greatest of these is love.” 1 Cor. 13:13.

Lesson Text.*—1 Cor. 13. Memorize verses 4-7.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. 4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

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the opposite? Is love patient?

Verses 8-10. What things will pass away and what will abide? Is it a fact even now that we know in part? How does Paul illustrate this change?

Verse 12. Do we still see as in a mirror? (2 Cor. 3:18). How shall we see “in that day?” (1 John 3:2) Is our knowledge partial now? What shall it be then?

Verse 1. Did the Corinthians think highly of spiritual gifts, especially tongues? (12:28-21; 14:1, etc. where Paul reasons against the over-estimate of “tongues”). What kind of things are “brass” and “cymbals”—dead things or living? Is their sound of the heart and spiritual or is it hollow noise? What then are the best speeches of men who have not love?

Verse 2. Which are the greatest spiritual gifts? (See how they rank in order in 12:8-11; and 14:1-3). How much value is attached to the man who has all three of these in the highest degree, but lacks love?

Verse 3. Can men give without love? But can they love without giving? What is the profit of the greatest benevolence if it is without love? What the profit of loyalty, even if it were unto martyr's death, without love?

Verse 4. What is longsuffering? kindness? What constitutes envy? Does love boast and brag? Is humility one of the marks of love?

Verse 5. Is love boorish and uncouth, or does it engage in unbecoming conduct? Does it look out for its own interests and advantages? or greatly concerned for its own vindication? Is it irritable? Does it notice faults and wrongs in others, and keep account of them?

Verse 6. Is it ever glad to see anyone go wrong or do wrong? In what does it rejoice? Is it indifferent and careless as to the Truth.

Verse 7. How much does it bear? How does it believe and hope all things? Is it quick to surmise evil in others? suspicious? ready to impute evil motives to the acts of others, or

Verse 13. What are the three permanent "graces" of Christianity? Are all these three essential? But which is greatest? On which then must we lay the chief emphasis, and what must be maintained above all? Col. 3:14; 1 Pet. 4:8.

NOTES ON LESSON 6.

This is not only a "temperance lesson" but every sort of lesson, doctrinal and practical, including every right attitude toward God, toward man, toward ourselves. The Lord Jesus Christ summed up all the Law and the prophets under the head of Love (Matt. 22:36-40). It is the very essence and spirit of the Christian life. Everything else can be outwardly and mechanically performed; every other commandment can be complied with in a perfunctory manner, and every other virtue and grace imitated and counterfeited. But the impossible thing is love—unless Love is really there. Therefore it is the final test of the genuineness of the true religion.

How Love Comes.

First of all let us settle this, that it is not of the flesh. That tree cannot bear the fruit of love. But the fruit of the Spirit's love (Gal. 5:22). It would be vain then to train, cultivate, or educate the fleshly man until (in the real, Divine sense) he loved. "Do men gather grapes from thorns or figs from thistles?" For the same reason it would be vain work to endeavor to bring forth love out of ourselves—to work ourselves up to it, to pump it up, out of our own hearts, to compel ourselves by force of will to love. It is indeed possible for us to have love, but we must get it in God's way.

1. Love is of God. God is love. Before we can love we must find and know God, and taste the love which God has for us—we must know it, believe it, abide in it. (1 John 4:7, 16). For "we love because He first loved us." (1 John 4:19). This therefore is absolutely fundamental. No man need ever begin to try to love until he has known and realized how God loves him, and before he has indeed "tasted that the Lord is gracious."

2. Love can come only out of a pure heart. "The end (the whole aim and purpose) of the charge is love out of a pure heart, and a good conscience, and faith unfeigned." (1 Tim. 1:5). By a "pure heart" is not meant chastity simply or good intention, but a heart that has in faith received the word about Christ. (Acts 15:9). This involves the "obedience of faith." "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." (1 Pet. 1:22). Not until then are they commanded to love, for not until then are they in a position to love.

3. He who so stands in the grace of God is "rooted and grounded in love;" filled with the Spirit; Christ dwells in his heart by faith; and perceiving that love of Christ toward him which passeth knowledge, he is filled unto all the fulness of God, and the overflow goes out to others (Eph. 3:14-19). This may seem too high. It would be too high if it were to be attained by man's work and effort; but it is accessible to the weakest and unworthiest Christian because it is the gift of God.

4. Once we stand in this relation toward God, we are not only in position where we can and may exercise love, but then we must see to it, watching against the flesh, training and nurturing the God-implanted faculty and power of love. "Follow after love." Practice love. Look upon all men always with eyes of love; deal with them on the plane of love. Love indeed springs up spontaneously, but the purpose of our hearts must be to guard and nurture and extend it evermore.

5. Like every virtue and grace, love is susceptible of growth. 1 Thess. 4:9, 10. "And the Lord make you to increase and abound in love one toward another and toward all men. . . to the end he may establish your hearts blameable . . . at the coming of our Lord Jesus with all his saints." (1 Thess. 3:12, 13).

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