

WORD AND WORK

PER PACEM AD LUCEM.

BY ADELAIDE ANN PROCTOR.

I do not ask, O Lord, that life may be
 A pleasant road ;
I do not ask that Thou wouldst take from me
 Aught of its load ;
I do not ask that flowers should always spring
 Beneath my feet ;
I know too well the poison and the sting
 Of things too sweet.
For one thing only Lord, dear Lord, I plead :
 Lead me aright—
Though strength should falter, and though
 Heart should bleed—
 THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that Thou shouldst shed
 Full radiance here :
Give but a ray of peace that I may tread
 Without a fear.
I do not ask my cross to understand,
 My way to see—
Better in darkness just to feel Thy hand
 And follow Thee.
Joy is like restless day, but peace divine
 Like quiet night.
Lead me O Lord till perfect day shall shine,
 THROUGH PEACE TO LIGHT.

The first essential towards learning God's will is not intellect, not education, not a knowledge of the original languages, as desirable as these things may be and are, if consecrated to God; but the first essential for finding God's will is a willingness to do it. "He that willeth to do My will shall know." (John 7:17).

Never until you are willing to be what God wants you to be, to say what God wants you to say, to go where God wants you to go, and to do what God wants you to do, will you quite be in a position to know just what God wants you to be, just what He wants you to say, just where He wants you to go, and just what He wants you to do. Never, until you are willing if He wills, to go to "Darkest Africa" will He be able to send you where He wants you. Even then, He may not send you to Africa at all. He may leave you where you are, or send you to the next city; but wherever He sends you He will send you in power.

WORDS IN SEASON.

THE GOD THAT HEARS PRAYER.

It may perhaps have escaped our notice that one of the special distinctions—if indeed it is not *the* special distinction, which the God of Israel and Father of our Lord Jesus Christ claims for himself, a vital point which differentiates him from the false gods of heathendom is that *He is the God who hears prayer*. "What great nation is there," exclaims Moses before the people of Israel, "that hath a god so nigh unto them as Jehovah our God is whensoever we call upon him?" (Deut. 4:7). The implied answer, of course, is that no nation has such a god who can and does hear and answer his people's petitions "whensoever" they call upon him. So this is the point in which the true God stands distinguished.

THE GOD WHO CARRIES VS. GODS THAT ARE CARRIED.

When Isaiah in bitter sarcasm strives to call Israel to their senses, he points out the clumsy helplessness of the heathen gods. Why the things have to be *carried*: "They are made a load, a burden to the weary beast." Is the God of Israel such a god as that? Do they have to carry *Him*? Was it not He who in loving kindness bare *them* all the days of old? (Isa. 63:9). Hark-en unto me, O house of Israel, that have been *borne by me* from their birth, that have been carried from the womb; and even to old age I am He, and even to hoar hairs will I carry you: I have made and I will bear; yea, I will carry and will deliver. To whom will ye liken me—and compare me?" "They hire a goldsmith and he maketh. . . a god; they fall down, yea, they worship. They bear it upon the shoulders. They carry it, and set it in its place, and it standeth; from its place it shall not remove *yea, one may cry unto it, yet can it not answer, nor save him out of his trouble,*" (Isa. 46:1-7). But our God is not like the vanities of the nations: it is He that bears up His people, and He answers their cry and saves them in their day of trouble.

THE TRAGEDY OF THE FALSE GOD.

Men are forever making themselves false gods—if not out of wood and stone, so at least out of the web and threads of their own imaginations. They are making and worshiping such gods in these days galore. One bows to a god who takes no exceptions to sin; another does homage to a god of his own devising, who will never punish iniquity; yet another has thought him out a god to his liking who requires no righteousness, no cleansing, no atonement; or perhaps a god who is supposed to be of one piece and essential substance with the universe; or an unconscious god, one who has no personality but is merely "principle," whatever in the world that is; gods just as many and strange and foolish as the grosser idols of the heathens. The business of making gods goes merrily forward; philosophers, theologians,

scientists, newspaper men, political agitators, anarchists, even loafers on the streets, are engaged at it, and are fitting out gods after their own hearts and to their hearts' content. And for a while all seems to go fairly well. But in the run of time there comes a pinch when a God, a real God, would come in very handy. It was so for example when matters came to a test on Mount Carmel and the priests of Baal cried themselves hoarse and cut themselves with knives and lances until the blood gushed out, and danced about their altar in wild frenzy, shouting, "O Baal, hear us! O Baal, hear us." *"But there was neither voice, nor any to answer, nor any that regarded."* (1 Kings 18:29). And it was the tragedy of having a false god that at the very time they needed him he left them in the lurch. This is the tragedy of the false god always. There comes a time of supreme need—an hour of extremity, of deadly distress, of overwhelming sorrow, of bereavement, of death, when it suddenly comes over the devotee of the Lie that his god is a nonentity, and that in the hour of his need he is left helpless, hopeless, comfortless. For there is no voice to him "nor any to answer, nor any that regardeth." The man-made gods answer no prayers. There is but One who responds, but One who says, "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me." (Ps. 50:15). He is the God who "spoke in times past unto the fathers by the prophets;" but who in these last days has revealed Himself in His Son. It is life eternal to know Him. (John 17:3). "And we know that the Son of God is come and hath given us an understanding. . . . This is the true God and eternal life. *My little children guard yourselves from idols.*" (1 John 5:20, 21).

It is because this, the true God, is the one prayer-hearing and prayer-answering God, that to Him belongs the ultimate rule and glory. The whole earth shall be filled with His glory, and from the going forth of the sun unto the ends of heaven shall His name be great among the nations. "O thou that hearest prayer, unto thee shall all flesh come." (Ps. 65:2). "For thou Lord art good, and ready to forgive and abundant in loving-kindness unto all them that call upon Thee. . . . In the day of my trouble will I call upon Thee; *for thou wilt answer me. There is none like unto thee among the gods, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before Thee, O Lord; and they shall glorify Thy Name. For Thou are great, and doest wondrous things; thou art God alone.*" (Ps. 86:5-10). And this is our God: "Jehovah of hosts is his name. . . . *the God of the whole earth shall he be called.*" (Isa. 54:5).

"MI-KA-EL?"

When a widely advertised modern teacher of error attempts some proof of his contention that Christ was originally a created being; and strives to identify Him, the Lord of all, with "Michael the archangel," he says that "Michael" means "Who is like unto

God." It is only one of the characteristic near-truths. That definition of Michael is correct, except in one—as it will be seen—very important particular: the "Who" is not a relative pronoun, but an *interrogative*; so that "Michael" means—not one who is like unto God, but—"Who is like unto God?" It makes a vast difference. The one rendering would mean that Michael was a being "like unto God." But the true definition denies that, and proclaims God's unapproached glory and throws out the challenge to the universe; "Who is like unto God?" Yea, who is like Him? Who is Holy like He? (Ex. 15:11; 1 Sam. 2:2). Who, like He, hears prayer, and is a *living God*? (Jer. 10:6-16). What other god is there who keeps faith and covenant? (1 Kings 8:23, 24). Or what god is there that regardeth the helpless and lowly? (Ps. 113:5-8). Who like He forgives sins and passes over the iniquity of the remnant of His heritage? (Micah 7:18; Ps. 130:7). And who is like Him in glory and majesty? (Ps. 89:7-14). Have ever the imaginations of men invented a god who could hold Him a candle? Is there a god of myth or legend, of fiction or philosophy, who could for a moment be compared to our God?" "For their rock is not our Rock, even our enemies themselves being judges." (Deut. 32:31). Happy are they that know thee, thou God of Israel, happy they who have beheld thy beauty in the face of Jesus Christ their Lord. And happy are Thy people whom Thou hast redeemed by the saving strength of Thy right hand!

PUBLICATION POLICY.

The publisher of the *Christian Leader*, Cincinnati, has announced against all unpleasant personalities in that paper. At the same time he holds by "the freedom of the press" in doctrinal matters. As he says: "We know that our writers are a unit on matters fundamental; but we are not commissioned to judge another man's mind in matters of opinion. It is our duty to respect a brother in his personal views, and I consider it my duty to give freedom of expression through the *Leader* to any brother who is in good standing. If a man is a heretic he should be brought before his home church, and not before the publisher or the whole brotherhood."

Last December, in announcing the new WORD AND WORK in a circular letter, we set forth a similar position:

"It is our one and single aim to produce a clean and high-grade journal, and it will be our constant effort to give the readers the very best of reading matter. The WORD AND WORK is designed to be the sort of magazine that can, without misgivings, be passed out among friends and neighbors. We are purposed that its contents shall magnify the Lord Jesus Christ and the Word of God, and reflect credit on God's cause.

"To this end we aim to exclude all objectionable controversy, personalities, bickerings, strife. Nor, while endeavoring to fearlessly and impartially present every phase of God's teaching, according to such ability as God hath granted us, shall we feature any particular line of Bible truth to the exclusion of other lines, but present the whole counsel of God in its wholesome proportion. All advertisements the WORD AND WORK may print will be of the clean sort, above question or reproach."

It is interesting to note that in the same issue of the *Leader* one of the editors, Brother Moore, has a splendid paragraph along the same line, and yet one which guards against an opposite mistake:

"Brethren should not make the mistake of concluding that differences between brethren on some point of doctrine or practice is a personal difference and jump to the other conclusion that they are 'quarreling,' 'fussing,' or 'fighting.' Differences in views will always be entertained on some things, and such differences may exist without causing division or making enemies of the ones who do not wholly agree on everything. It can not be expected of the babe in Christ that he know everything about the Bible and the Christian life as perfectly or completely as he does who has been studying and preaching it for twenty-five or forty years. Who does not differ from himself after many years' study, preaching and writing of the Bible and of kindred subjects? As years of study and meditation upon Bible themes bring a "growth in grace and the knowledge of the truth as it is in Jesus," and thus cause a man to differ from the views he once held, so study, meditation and years put differences among brethren. Some think they know all about what the Bible teaches on a subject when they do not; some build their all upon some uncertain word or translation in the King's translation. Differences thus arise. Some are so confident they know it all—know all the principles of reasoning, and all the facts and truths to reason upon and from—that they are unwilling to learn from others, though they may have no education beyond the power to read and write a little. Such are usually contentious and cannot talk over points of difference between themselves and others without losing their temper and ever afterward feeling unkindly toward their opponent. This should not be. Differences may exist, but division never."

E. L. J.

Some one has said, "Error will travel from New York to Washington before truth gets on its boots."

Another has said, "Orthodoxy is my doxy; heterodoxy is your doxy."

All one needs to do to be a believer is to read the Bible; and all that is necessary to become an infidel is to leave the Bible alone.

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WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

The editor's winter Bible classes begin on November 7. Many preachers have come to these classes in past seasons and many others have gone out from them—preachers of the Word. The expense of attendance is very little. Ask for information.

We can furnish you we think, with almost any book in the world at regular price. Bible, hymn book, expository, historical, devotional, controversial. Tell us what you want.

A Tennessee preacher and a warm friend of ours writes: "Let's be careful to keep the paper free from partyism and all harsh criticisms." Thanks. We say so too.

A brother in Wichita, Kan., writes: "I notice with much disappointment that you have no Bible study course in August number." Many others have made complaints about that. Well, we wanted to test out the extent of its use. It will continue.

By the way, if you want to follow that course from the start as well as Prophetic Enquirers, which began with January, we can still furnish a limited number with all back issues for half a dollar per set.

Sister Alice Miller, honored missionary, in the Sendagaya Church at Tokio, writes very encouragingly and commends our paper heartily.

From D. H. Friend: "I am just in from a trip South. Had a most delightful work. Seventeen added at Tuscumbia and three each of the other places."

We have a small compact typewriter (weight about five pounds) nearly new—suitable for traveling purposes, which we would sell at a very low price.

From Sister Ingrid Christensen, Huron, S. D., comes this note: "We meet every Lord's Day and enjoy our meetings greatly. We have no intention of giving up. Pray for us."

Since last report, J. Edward Boyd has held meetings at Prospect, Oak Bowery and Grady, Ala. Nine have been baptized and a number restored.

Eight in all were added to the Lord in J. Paul Hanlin's meeting at Highland Home, Ala.

The editor has had good meetings at Celtic, Texas, and at Lynnville, Tenn., since last report. At Celtic eleven persons acknowledge Jesus Christ after the meeting had closed.

S. Spaulding of Albion, Neb., asks prayer for their September meeting.

H. L. Olmstead had ten additions at Berea lately and was mightily used by the Lord at Rockbridge where twenty-one were added and three restored. At Rockbridge "strong men and women were convicted of sin and turned to the Lord, while the brethren shouted God's praises and sang like people redeemed from sin and death.

E. L. Jorgenson had a pleasant meeting with the big singer-preacher, L. K. Harding, at Henning, Tenn., since last report.

Forty sinners saved and several restored, many believers revived—three congregations set to work—such is A. K. Ramsey's report of his year's work in the Louisiana fields.

Notify us if you fail to get your paper or anything else you order from us.

The Brethren at Eldorado Springs, Mo., need a "lift" on their \$800 church debt, and they are worthy. Contributions may be sent to Ira L. Plank.

Paul C. Young is now laboring with the church at Westbrook, Me. The little congregation there expects to have L. J. Jackson with them for a while, conducting tent meetings throughout the city. This is a great program for a church no more than three years old. They ask the prayers of brethren everywhere, and would appreciate also any financial aid sent them. Correspondents should address H. F. Stults, 51 Lamb street.

Robert Craig, of Shelbyville, Ky., reports meetings held by him in Tennessee, as follows: Purvis' Chapel, one added; Gooch's Chapel, two added; Gibson's Chapel, ten added. He is now at Pocahontas.

Eight were reclaimed and three were added by membership in S. L. Pope's meeting at Roseville, Indiana.

We want agents everywhere for the Word and Work.

The Highland Church, Louisville, is now in the third of its series of summer tent meetings. This one, conducted by Bro. Bowser, is among the colored people. The two preceding tent meetings averaged about one addition to every other service.

W. J. Brown's meeting near Moreland, Ky., brought eight souls to Jesus.

"BE FILLED WITH THE SPIRIT."

(Eph. 5:18).

H. L. OLMSTEAD.

This exhortation is preceded by another, "Be not drunken with wine." It has never been necessary to prove that the first one of these exhortations is to be taken at its face value, and on the whole Christians have been very faithful both in proclaiming and keeping this teaching, but how about the second one? The command, "Be filled with the Spirit" is no less specific or binding upon Christians than the other. It is wickedness for a Christian to be filled with wine. What is it to refuse or fail to seek the filling of the Holy Spirit? Let us by faith claim this promise; let us believe God.

The source of strength and joy to the Christian is not wine nor any other stimulant which pertains to the flesh or the fleshly mind—but the Spirit of God. One produces riot and debauchery but the other strength and joy, which expresses itself in Psalms, hymns, and spiritual songs.

God is always in need of Christians and churches who are "full of faith and the Holy Spirit" (Acts 6:5). The filling with the Spirit is not to be confined to the apostolic age, nor can it be taken to mean merely the presence of the spirit in us. Christians, who no doubt already had the Spirit, are commanded to be "filled with the Spirit." We are not told in this passage to seek the special gifts of the Spirit which were conferred for a special purpose and time. Nor is there anything to indicate that we are to expect the sound of a rushing wind or that the place wherein we are shall be literally shaken (Acts 5:31). It is not at all necessary that these things shall accompany the filling of the Holy Spirit. But we are taught to seek the filling.

God uses His servants as channels of blessing and salvation to others. Whenever one is perfectly willing to be thus used and sets himself to the task of "studying to show himself approved unto God," there is little doubt but that he will be filled with the Spirit. The Spirit came on Pentecost to take up His abode in the Church, so it is not even necessary to wait ten days before seeking to be filled with the Spirit. Why not begin now?

First. A desire to be filled is evidently a necessary condition.

Second. Let us be clean through the blood that God may use us as His vessels and fill us.

Third. Let us be willing for the Spirit to work His will in us. When one is ready to comply with these conditions, he may expect to be filled with the Spirit. Jesus Christ will dwell in such a heart; there will be victory over sin; the fruits of the Spirit will appear in abundance in the life; and there will be power for prayer and testimony and service.

We do not believe the filling of the Spirit to be figurative or metaphorical, but a glorious, literal reality. It may occur as

often as needed, for if one would be a channel of living water to others, he must needs keep himself replenished. "He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive: For the Holy Spirit was not yet given because that Jesus was not yet glorified.)" John 7:38-39.

The mere belief of any theory in regard to spiritual indwelling can never take the place of that indwelling. Neither is it theories concerning the filling of the Spirit that we want, but the filling itself. Without this no man is as "sound" as he should be and he who has it is sound enough. A tree may look sound on the outside but inside it may be wind-shaken, or rotten at the heart, or "doty." Just so professors may be as to forms of doctrine, sound but also be "sensual, not having the Spirit"—the worst form of unsoundness. This Heavenly Comforter is for all God's children.

THORNS IN THE FLESH.

CARL MATTHEWS.

The Apostle Paul was afflicted—just how, no man knows—nor can we know in this time. It was enough for God to say that it was a messenger of Satan given to buffet him. First of all, it was from the hand of God. Although of Satan and through his power, it came by God's permission, and according to His will. Just so does our suffering come today, for God metes out the suffering for His people, and that too, as their eternal welfare demands. "For he doth not afflict willingly, nor grieve the children of men." We are put to grief in manifold trials for a little while, only, "If need be." (1 Pet. 1:6). Not unless it is absolutely necessary, and then only during the few days of our flesh. This is our training and testing time. We sorrow because of our sufferings, yet rejoice because of our hope. The great test of gold is the furnace; when it passes through it leaves the dross behind. Just so do present trials establish our faith.

But Paul was in danger of being exalted overmuch, for God had unfolded wondrous things before him that day. And a special favor from God does not always make us humble. Sometimes a new revelation inflates us just a little. But Paul was a chosen vessel. If any man ever had grounds to think and speak well of himself—I speak after the manner of men—Paul did. Like Moses of old he was mighty in his words and works. He was the servant through whom God shifted his dealings from the Jews to the Gentiles. If the Church is great in God's sight; if the Gentiles are precious; if God's richest blessings are ours—then great was the man who first brought the message. He was not one whit behind the chiefest apostles. What a shock to us all,

when he considers everything, and says, "I am nothing." The thorn had the desired effect. He saw himself as God saw him. He knew that he possessed only as God gave to him. And God never gives that any man should be exalted.

Well has it been said that God made us and then broke the mold. Each man is supreme in his own place. A man is successful only by being himself. God placed the members in the body, not as it pleased them, but "as it pleased Him." And the members are all different, with a different work to perform. Many members, but one body, and each member with a talent of his own. Some to rule, some to preach; others to pray, sing, and give. Manifold are the works done in the name of the Lord. How selfish then for me to exalt myself above some brother who cannot do what I can, and how selfish again for me to envy a brother who can do something I can't. I go to church, and I hear a much better sermon than I can or ever will preach, but I don't get angry about it. I rejoice, because preaching is the work of the Lord. Again, a man gets up to lead the singing. I can't sing as well. Do I lose patience again? Of course not. Is not singing a gift of God? Another has some other great talent that I wholly lack. I remember that no man can receive anything except it be given him from heaven. God saw fit to give to him, and to withhold, for my own good, from me. Whom shall I be angry with concerning these things? Surely not at the man blessed with talents. And surely not at the God who gave them, as Jonah tried fussing with the Lord. Let us know that God placed us in the body "even as it pleased him," and it is His will for us to stay there. Sometimes we still have need that a little child should be placed among us. It is so easy for us to forget what we are preaching for, to become full of the pride of life, to have our hearts darkened, and then wonder why the thorns come. It is a wonderful blessing to be permitted to preach the gospel during these last days. If Paul and other apostles were the first witnesses, surely we are among the last. Many would be glad to preach the gospel, but to them it has not been granted. Many would be glad to say, "These things are fulfilling the words of our Lord," yet they are not able. Seeing these things, let us humble ourselves, and forevermore put away the pride that will bring us low. Let us humbly accept the place God gave us, and proceed to content ourselves.

Our work in the Lord is not to make a fair show in the flesh. It is not for show at all. It is to build up the body, "for we are members one of another." Let the world have its pride and vanity. Let them decide who is the greatest. For the brains and talent of the world are given to Satan anyway. But we are not of the world. Oh! to be like Him who had no desire to shine, or to glorify himself; but whose one purpose was to glorify Him from whose bosom he came! "I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me." (Jno. 17:4, 5).

MAN'S RIGHTEOUSNESS AND GOD'S.

E. L. JORGENSEN.

Most people, even most Christians, have only a vague, misty incoherent grasp of the principle upon which the gospel operates—as contrasted with that of the law. They believe salvation is somehow by the grace of God; but how that grace operates, they do not understand well enough to have an intelligent and adequate hope. To all such saints and sinners, these lines may be helpful.

Two kinds of righteousness are to be considered; that of the law and that of the gospel. The one is man's righteousness, the other is God's righteousness. Scripture so classifies them: "A righteousness of mine own, that which is of the law. . . . The righteousness which is from God by faith." (Phil. 3:9). Wherein is the justice of this classification? Were not the rules and regulations of the Old Testament given by God in just the same sense that the rules and regulations of the New Testament were given by Him? How then is legal righteousness man's own, and gospel righteousness God's?

It is clear that if salvation, under the new covenant, depended, rested, were based, upon the strict keeping of the New Testament rules and regulations (important as it is to keep them, which is another matter) in the same sense that salvation under the old covenant depended, rested, was based, upon the strict keeping of the rules and regulations therein laid down, there could be no reason for calling one *man's* righteousness and the other *God's*. For, with reference to a man under the law, righteousness would consist of the sum total of his *right acts*, those acts authorized by the Lord; and with reference to a man under the New Testament, righteousness would likewise consist in the sum total of his right acts, those acts being authorized by the Lord in the new covenant. Now, we are not mistaken in saying that acceptance with God under the old covenant *did* depend upon the strict keeping of the rules and regulations of the Old Testament (Deut. 6:25; Gal. 3:10, 12). That is, such was the original principle upon which the law set out. But needless to say, no one was ever saved by that principle. To save men—that was "what the law could not do" (Romans 8:3). Not that it was weak of itself, for it was "holy, righteous and good," but it was "weak through the flesh." When God let down to men that great grappling hook, the law, there was nothing to take hold of that would hold, and so it came to pass that no one was saved by the law; but those who were saved during its tenure were saved by grace through the sacrificial system which God graciously instituted. So far from being saved by the law, all under it were cursed by it (Gal. 3:10); for it is the function of law, first to lay down requirements and prohibitions and then to punish all who come short of the requirements or trans-

gress the prohibitions. And as James points out (for he speaks of *the law*) it is only necessary to stumble in one point to become guilty of all (James 2:20). It is no good for the criminal when arrested and arraigned, charged with murder, to plead the many times he has *kept* the law, for the court is not considering the many times he has kept it but the one time he has now broken it. Thus the law saved nobody but cursed every one; because all stumbled and fell short of the glory of God (Romans 3:23).

Now, in the gospel God sets out to do what the law could not do; "what the law could not do God" did. (Romans 8:3). But can you think that He will set out on a principle which He had tried and re-tried for hundreds of years, and which had utterly failed? Of course not; had He done so, not only would those of the law be under a curse but those of the gospel would be under it also, without hope, and as much as without God. Perhaps you say, "The gospel operates on the same principle as the law, only that God has added to the gospel a plan by which the law-breaker may be pardoned." I answer, that was true of the law. He added such a system to it. But you say, "No, sins were not forgiven but condoned, rolled forward." You are right; but the result was the same, acceptance with God and ultimate salvation. The difference being that the sinner then looked *forward* to Calvary through the types, and the sinner now looks *backward* to Calvary. Practically, the result was the same. No, we must look elsewhere for the principle upon which the gospel operates and to see the justice in the distinction, "man's righteousness" and "God's righteousness."

We have already seen that righteousness with reference to a believer under the law consisted of the sum total of his right acts, those acts being authorized by the law; and we are now prepared to see that righteousness with reference to a believer under the new covenant does *not* consist of the sum total of his right acts, those acts being authorized by the New Testament. Read Romans 5:15-18 to catch the clue. Six times in these four verses we have the expression "the gift." What is this "free gift?" It is the gift of righteousness, verse 17. Think of gospel righteousness as a seamless, spotless robe, prepared and given by God Himself and therefore perfectly acceptable to God. "He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness as the bridegroom decketh himself with a garland, and as the bride adorneth herself with her jewels" (Isaiah 61:10). Thus the gospel becomes God's power unto salvation; "For, therein is revealed a righteousness of God from faith unto faith." (Romans 1:16, 17). That seamless, spotless robe of righteousness is Christ Himself; and He may be put on as a robe (1 Cor. 1:30; Romans 13:14; 2 Cor. 5:21; Ph. 3:9).

This righteous robe, which is Christ, may be received by faith (Romans 3:21, 22; 4:5; Ph. 3:9; Gal. 3:26, 27). The righteousness of the law, man's own, comes by works, while the

righteousness of the gospel, God's righteousness, comes by faith. This faith, while it is a living principle which goes right on to obey God, must never be so defined as to make it equivalent to works; for while faith and works are never in conflict, yet they are always in contrast in the Bible; so that if salvation is by works it is not by faith, and if it is by faith it is not by works (Romans 4:1-5). Yet, there is a time when, a place where and a manner in which, that faith actually reaches out to take hold of the righteous robe of Christ. That time, that place, that manner, is in the moment, in the waters, in the act, of baptism. All this is *settled* in these words: "For ye are all sons of God through faith in Christ Jesus; for as many of you as were baptized into Christ did put on Christ" (Gal. 3:26, 27). Wonderful, beautiful passage! That when faith steps out into baptism (with which it is inseparably and vitally connected and which is its own self expression) the believer is actually introduced *into* Christ, baptized *into* Him. But does this passage not imply that those who have not been baptized are not in Christ; that those who have not been *baptized into Christ* have never put on Christ,—which shows the great importance of this act of faith.

O, what sinner would not exchange the torn and tattered rags of his own self-righteousness that he may draw God's robe about him as the shivering man in winter his ulster and be secure forever.

In a meeting of mine this summer, a man excused himself from becoming a Christian by saying, "I am too wicked." I answered him, "When you are bidden to a wedding and the host himself proposes to provide the wedding garment, you cannot excuse yourself by saying, 'I have not a fit suit of clothes to wear.'"

CONTRAST—MAN'S RIGHTEOUSNESS AND GOD'S.

Man's. Ph. 3:9.

God's. Ph. 3:9.

"Filthy rags." Is. 64:6.

"He hath clothed me." Is. 61:10.

Filthy garments. Zech. 3:1.

"I will clothe thee." Zech. 3:4, 5.

Of the law. Ph. 3:8, 9.

Apart from law. Rom. 3:21.

Of works. Rom. 10:5.

Of faith. Rom. 3:22; 10:6-10.

Of desert. Deut. 6:25.

Of Grace. Rom. 3:24; 4:3-6.

Established by man. Rom. 10:3. Gift of God. Rom. 5:17.

Ground for boasting. Rom. 4:2. No boasting. Rom. 3:27, 28.

Trusts in self. Luke 18:9, 10. Trusts in mercy. Lk. 18:13, 14.

Some one wrote recently, "The difference between a live church and a dead one is fast coming to be a difference between a church which is looking for Jesus, and one which is not."

ABOUNDING IN THE LORD'S WORK.

J. EDWARD BOYD.

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58).

Much of man's labor comes to nought, and sooner or later he sees the uselessness of his efforts, ever striving and never attaining to a satisfactory result. But not so with the labor that is in the Lord. It is not done in vain. "In due season we shall reap, if we faint not." It may be that for the present we can see no good results of our efforts; that our preaching seems to fall on deaf ears; that our exhortations seem to go unheeded; and that consequently we grow discouraged and are disposed to give up the battle. Ours may seem to be a thankless task. But if it is the Lord's work—if it be His own good pleasure—it is not for us to become disheartened, but rather to "be strong, and quit ourselves like men." Too often we are concerned overmuch about results: the big crowds, the many confessions, etc.; and in our desire for such we are in danger of being led into hurtful errors and questionable devices. Nor does the Lord's work demand such. Under the immediate direction of Jehovah's angel Philip left populous Samaria to preach Jesus to one man. Whatever may be the outward appearances, we are assured that our "labor is not vain in the Lord."

The prayer meeting of a certain congregation was very poorly attended, although the membership of the church was considerable. At the Lord's day service a young brother gave some vigorous and pointed exhortations in regard to attending the prayer meeting. His earnest exhortations called forth a reply something like the following: "We are not commanded to attend a prayer meeting; the only meeting which is required is that of the first day of the week; we do not have to meet oftener than that," etc. By a third speaker it was very properly pointed out that there were freewill offerings which were acceptable to God as well as those specifically required. Indeed, we should seek to *abound* "in the work of the Lord;" only be very sure that it is the Lord's work. Sometimes we hear an expression like this: "We can get to heaven without doing this or that." Such a statement indicates no desire to abound; it rather reveals a disposition to be content with doing just barely enough—just what is thought *must* be done—to be saved, which is certainly not a proper attitude for God's children. Theirs should be a service of love, delighting to do anything that is "pleasing in His sight." It should be their desire to do more, if possible, than the bare requirements. Such a desire is characteristic of a normal, loving child; he finds great happiness in doing things just to please Father or Mother. "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith. (Gal. 6:10).

CAIN AND ABEL.

J. N. GARDNER.

Those who like to study the various elements which have parts in forming character, should go back to the very beginning of the human race. Some who would excuse the human family for most of their short-comings, insist that it is mostly heredity and environment, birth and circumstances in life, which make a man good or evil. This plea seems plausible, but has the fatal fault of not being in harmony with the Scriptures. Adam and Eve had no heredity. Their environment was the best the Almighty could conceive for a human being. And yet they fell. Their good environment did not save them. While of course Satan was there, yet his presence was over-shadowed by the presence of God. The fact is, something within Adam and Eve, something greater than circumstances, was the cause of their ruin.

The case of Cain and Abel is, I think, the most convincing in regard to this subject. Cain and Abel were brothers of not very different ages. Their heredity was exactly the same. And Cain and Abel and their brothers and sisters were the only children ever born who had no grand-parents. There was no "taking back" after some remote ancestor with them.

The environment of Cain and Abel was also the same. In the complex condition of modern life two members of the same family may have environment considerably different. This was not possible in the days of Cain and Abel. Their environment was practically the same. Yet in spite of their similar environment and heredity, the lives and characters of Cain and Abel were as different as can be imagined. The former was an infidel and a murderer; the latter was a splendid man of faith. The difference did not arise from the outside, but from the inside of the men. We should remember that the spirits of men are from God. Is it not reasonable that, although the bodies and the surroundings of men may be different, the spirits are alike when they come from the hands of God? Is it not true that these God-given spirits have a great deal more to do in determining character and destiny than either birth or surroundings?

We see a difference in physical appearance and mental traits between the various races. This is because of heredity. Take for instance, the white and the black races. How different they are! And yet this difference is mostly on the surface, and does not greatly affect the real character of the men. And I believe God has His people among every race and in every condition of life. I believe in every nation are those who possess the ancient sacrifice of "a broken and a contrite heart," which is of immeasurably more value than talent, culture, power or even "whole burnt-offerings."

Possibly it will be good to study Cain and Abel a little more. These two brothers represent the beginning of the unceasing conflict between sons of God and children of the evil one. Abel

was the first great example of faith. He is the first mentioned of that remarkable company of believers in God named in the eleventh chapter of Hebrews. By faith he offered unto God a more excellent sacrifice than Cain. Abel was governed by God's wisdom. Cain was ruled by his own preference. The foundation of his trouble was unbelief. Unbelief of course caused disobedience. Disobedience brought God's disapproval, and this produced jealousy. Jealousy begat hatred, and hatred brought forth murder. Cain slew Abel and the few people living at that time said, "Abel is dead."

Unbelief had triumphed over faith, or so it seemed. But it was not so. How appropriate is the testimony of the author of the Hebrew letter when he says concerning Abel, "Being dead he yet speaketh!" Abel, prostrate on the ground, his blood flowing from his body, was more powerful than Abel alive and caring for his lambs. To Abel belongs the happy privilege of being the first martyr of faith, that fountain of righteous blood, which later grew into a river, the blood of those who have died for truth and righteousness. The fact that such a man as Abel could be found, immediately after the fall, at the very gates of the lost Eden, was an omen of hope for the world. I am sure his example sustained Enoch and Noah in the midst of the darkness which enveloped the earth. Nearly six thousand years have passed away and the story of Abel is still told from the pulpits to encourage us to be faithful to the Lord. And not only the blood of the animals which Abel offered, but to some extent his own blood, is a type of that mighty sacrifice which the Son of man made upon Calvary. Truly, being dead, he yet speaks.

And the same thing can be said of every one who believes on God unto the uttermost. The world is greatly enriched by every life of faith. This faith will lead one into bitter conflict with sin, and conceivably to death itself. But the end is triumph, and if death, a death that speaks of faith and love and victory.

HE IS COMING BACK AGAIN.

R. W. OFFICER.

At Christ's first coming, He manifested God in the flesh, lived a righteous life in spite of sin, proved powerful over death, moved the clock of time back four thousand years, gave birth to a new age, therefore it is now 1916, and redeemed the lost race of Adam. When He comes again He will deliver "the good and faithful servant. . . from this present evil world."

Our Lord from heaven "gave Himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4. This letter was written by Paul to the saints years after Christ had finished their *redemption*, but he speaks of their *deliverance* as yet future. Paul said, "We have redemption through his (Christ's) blood, the for-

giveness of sins." Col. 1:14. But *deliverance* is due at the resurrection. Rom. 7:24; 8:21. When Christ comes again, the dead in Christ shall be made alive; and in a time of trouble such as never was since there was a nation. Dan. 12:1-2. "Christ died for our sins according to the scriptures. . . he rose again the third day according to the scriptures." 1 Cor. 15:34. These are *scriptural facts*, and have the power of death-proof life manifested in Christ, who is the *head and seed* of the Spirit-born race. In order to eternal blessings, eternal conditions are manifested, so Christ, "Through the eternal Spirit offered himself," not a part of himself, he *finished* the redemption; "He offered *himself*. . . . Made his soul an offering for sin, poured out his soul unto death . . . was cut off out of the land of the living." (Isa. 53; Gal. 1:4; Titus 2:14; Eph. 5:25; 1 Tim. 2:6). "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12. Whom the Father hath "appointed heir of all things; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" with his "Father in his throne." Heb. 1:2, 3; Rev. 3:21. In the second discourse by the Holy Spirit, after Pentecost we are informed that heaven must receive the Lord until the due time for His return, and the restoring of all things which God had spoken by the mouth of all his holy prophets since the world began, and that He would then send Jesus Christ who would bring about the glorious restitution promised. The prophet Daniel said Michael would stand up in a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be *delivered*, every one that shall be found written in the book. Dan. 12:1.

Much is being said about *preparedness*, for and against; in these stirring times while the world is being baptized in blood, tears and suffering, God's prophet settles this controversy. With His eye upon this age perhaps, He said: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near, beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Put ye in the sickle, for the harvest is ripe. The wickedness is great." Joel, 3rd chapter. Again it saith, "You shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, said the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." (Mark thoughtfully the following verses): "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus

saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:29-33. The command to Adam, and repeated to Noah after the flood to "Multiply and fill the earth," is accomplished. The feet of man has reached both ends of the earth, God's field. His movements are world-wide, and the time of his judgment upon the nations is upon us. There is now *a time of trouble*, such as *never was since there was a nation*; men fighting in the air, on the earth, on the seas and under the water; and with means for the destruction of life as never before. We do not say *the time of trouble* in which Christ will manifest His presence is upon us. Our *opinion* about it is not the business of any one else. But the Lord saith, "Watch, for ye know not the day, nor the hour when the Son of man cometh." "His coming is as a thief in the night," that is, unobserved. We have the signs by which we may know the time is near and people are misdirected; the things loved by the wicked shall understand," as touching the end of this age, but it shall be as the end of the world (age) that perished in the flood. "But" he saith, "the righteous shall understand." Dan. 12:10.

We do not question the fact that the prophet had in his mind the "end of the Gentile times," the coming of the Lord, and His glorious reign, when the long drawn out prayer, "Thy will be done on earth as it is done in heaven," shall be answered. The prophet, speaking for the Lord to the saints, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." The affections of the nations, and kingdoms, both rulers, and people are misdirected, the things loved by the wicked shall be consumed, and the wicked with them. "Then," mark the reading of the next verse following, "*Then*" after this consuming of the wicked rulers of the nations and kingdoms, with their wicked supporters, and following,—*Then* will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3:8-9.

At the close of a discourse the question was put to one of the elders, "What do you think of that?" The elder replied, "I am afraid it is so." This good brother had a wrong notion as touching the end of the word (age) and the coming of the Lord. Fear makes cowards. It is written, "There is no fear in love, but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

There is no doubt but that the coming of our Lord is the message of this, *our* day. Few had so freely, earnestly and constantly lingered in thought, in the signs and sayings of the

prophets concerning the first coming of our Lord, so that they located the time and place of his birth. Our Lord said to both the Pharisees, and Sadducees, who failed to recognize Him in the prophets, by the signs of the times, and His works, and teaching. "When it is evening, ye say, it will be fair weather today: for the sky is red. And in the morning, It will be foul weather today; for the sky is red and lowering." Then He uncovered their soul with this rebuke, "O ye hypocrites, you can discern the face of the sky; but can ye not *discern* the signs of the times." Matt. 16:2-3. From this, are we not justified in the conclusion that, the signs of the coming of the Lord are as easily discerned in the light of the prophet's teaching, as is the sign of rain in the face of the sky? It depends upon where the interest is. Why should we not be deeply interested in the coming of our Lord? He is the object of the disciples' heart love. The soul that is possessed with the *hope* of the coming of the Lord purifieth himself." 1 John 3:2-3. The Lord formed the habit of meeting His disciples on the first day of the week, and made Himself known unto them by His *words* and His *deeds*. Once the women took Him for the gardener, the disciples on the way looked upon Him as a stranger and then as a spirit. Flesh and blood recognition is a thing of the past. Henceforth we know Him no more after the flesh. 2 Cor. 5:16. He was taken up on high before the eyes of the disciples. The angels told them He was coming back again; but did not tell them when. He told them He was going away; but would come back again. That the disciples expected He would come in the near future, and *deliver* the *redeemed* from this present evil world there can be no question. Mark the effect this fact had upon their minds, which is written for our learning. Their interest in the world, and the things of the world was put out by the *hope* of His return in the near future, selfishness gave way to an interest in the poor and needy in them all except two, and they lived in their own selfish interest and died. The hope of His coming in the near future is purifying. The return of the Lord may be many years off, but this does not prevent that the blessed sweet and abiding hope of His coming, is *purifying* to the soul in whom this *hope* is found.

Paul was dwelling on the certainty of the resurrection, the life to come, when he said, "If in this life only we have hope in Christ, we are of all men most miserable. 1 Cor. 15:19. In what fact was Paul's hope, and what promise gave light to his hope? The answer to this question is, *The resurrection, or being made alive from the dead*. For he makes the point in the preceding verses that, if there be no resurrection of the dead, gospel preaching was in vain, and the dead in *Christ* are *perished, left in their sins*. It is the resurrection that frees us from all sin, tears, pain and the second death. As it is written, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6. The second death which is the wages of sin, when sin is finished, has power only upon the

wicked. Rom. 6:23; James 1:15; Rev. 21:8. When will the glorious blessing of the likeness of Christ be clothed upon the saints? The answer is, "When the chief Shepherd (Christ) shall appear. Ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. The crown of glory promised, is due at His coming. It follows therefore that the second coming of Christ is of the highest importance to the saints in Christ. A blessing is pronounced upon all whom the Lord will find watching. Luke 12:37th and 40th verses. "Christ was once offered to bear the sins of many." This blessing for the world came with Christ at His first coming: "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. What of the soul that is unconcerned, looks not for His coming the second time? With his eyes fixed on the return of the Lord, Paul assures us that he shall put down all rule, authority and power. 1 Cor. 15:24. Leaving only the rule, authority and power of God in Christ. This is not far from the golden age, or the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began; the coming new heaven, and new earth which He hath promised, and in which dwelleth righteousness. 2 Peter 3:13. After God's judgment upon the nations, and "rebuke of many people, they shall beat their swords into plowshares, and their spears into pruning hoops; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4. The depraved, unruly and vicious disposition of the wild beasts will be no more. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them: They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:6-9. It seems the restitution announced by the apostle, Acts 3:20-21, when God shall send our Lord again, signifies the condition that was before sin came. "The desert shall rejoice and blossom as the rose. . . . for in the wilderness shall waters break out, and streams in the desert." Isa. 35:1 and 6. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and melody." Isa. 51:3.

Our kind, loving heavenly Father gave over to Adam, our dust-made parent, "Dominion" (power, authority, rule, jurisdiction and control) "over the fish of the sea, and over the fowl of the air, and over every living thing. . . . every herb bearing seed. . . . and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (food). He also gave him the command, "Multiply, and replenish the earth and subdue it." Gen. 1:28, 31. This transfer of dominion was made to Adam, the head of the flesh and blood race while all was "very good," and before sin and death came into this world. Adam lost out

by transgression, and was driven out of Paradise, with the unborn millions of his race yet in his body. His offspring could not in justice, be held responsible for the loss of their rightful inheritance which was forfeited by the transgression of their father before any of them were born. So, Jehovah took an appeal in our behalf, in the name of Christ Jesus, our Lord. "The second man," who "Was made a quickening Spirit from heaven. . . . Made the seed of David according to the flesh; and declared to be the son of God with power," (the *power of an endless life*) "according to the spirit of holiness, by the resurrection from the dead." Rom. 1:2-4. The second Psalm, "Thou art my Son, this day have I begotten thee," was fulfilled when God raised Christ from the dead. Acts 13:33-38. This world has had an age of types, and shadows; they were lost in Christ at His first coming. As He fulfilled the prophets, their predictions concerning Him were resolved into *facts*. The return of our Lord will bring the age of knowledge. The knowledge of the Lord shall cover the new earth as the waters cover the sea. Rejoice in the thought of the Lord's coming. We read in our mother's Bible, "Of the world that then" (before the flood) "was, being overflowed with water perished." 2 Peter 3:6. Which was the *end* of that *world* (age). Then we read of "This present evil world," from which we shall be *delivered*. Gal. 1:4. We have seen that Christ's second coming, and our *deliverance* are coupled together. And that God's judgment upon the nations and kingdoms of this present evil world will devour them with the fire of jealousy. As it is written: "For I will make a full end of all the nations whither I have driven thee" (Jews), but I will not make a full end of thee." Jer. 36:28. When we read of "The world to come" (Heb. 2:5) which is beyond this present evil world. The glorious age, the *restitution* age. "The day" (age) "of the Lord." Finally we we read of "everlasting salvation" where "we shall not be ashamed, *world without end*. Isa. 45:17. So, onward we move to the city of love, and know not yet, what our journey will prove: but we shall be like the blessed Lord, our Christ. Then, with Paul, let us say, "I press toward the mark for the prize of the high calling of God in Christ Jesus," watching for the coming of the Lord.

We should let no earthly pleasure, no fleshly love, no temporal connection interfere with our race toward the eternal goal. Should a man that is a Christian go into a partnership with one who is not? Certainly not; for the sinner is traveling the wrong way, is governed by wrong principles, and he can not but be a hindrance to the Christian, who for a million dollars ought not to encumber and hinder himself in the least in running this race. To take upon himself knowingly any burden that operates against his success is a plain mark of lack of faith, of appreciation of the prize, of worldly-mindedness. "Be not unequally yoked with unbelievers." (2 Cor. 6:14).

J. A. HARDING.

BIBLE STUDY COURSE.

“How shall the young secure their hearts
 And guard their lives from sin?
 Thy Word the choicest rules imparts
 To keep the conscience clean.

“Thy Word is everlasting truth,
 How pure is every page;
 That Holy Book shall guide our youth,
 And well support our age.”

When two months ago we got anxious to know whether anybody was following the Bible Study Course, and requested the readers who made use of it to drop us a card, we received never a word from any one. But when we left out the Bible Study Course out of the August number we got some real protests. So here comes the Bible Study Course again.

We have had Genesis, Exodus, Leviticus and Numbers. The book next in order and which completes the “Pentateuch” (a name applied to the five books of Moses) is

DEUTERONOMY.

which title means Second Law, or Repetition of the Law. It consists chiefly of Moses' farewell addresses to Israel.

FIRST DAY.—(The First Address, chapters 1-4:40) Deut. 1. The first verse locates the book. Verses 2, 3. Consider how short a time it might have been, and how long a time it really was, until Israel came into possession. It may seem hard to obey at any time—but it is not anything like as hard in the end as *disobeying*. The address begins properly at verse 6. Verse 8 sets forth the principle of God's gift—not only in the case of the land of promise, but in every case: “I set it before you—go and possess.” He gives; but we must take. The failure is always in the latter point. Even when possessed it must be held. See Isa. 63:18, 19. A better day is coming. Obad. 17. Do we possess our possessions? Compare verses 20-40 with the account in Numbers 13 and 14; and do not fail to consider the supremely important and spiritual parallel in Heb. 3 and 4.

SECOND DAY.—Chapter 2. V. 1 covers much time, as the history in Numbers shows. Read thoughtfully Acts 17:26. Compare it with Deut. 2:5, 9, 19. Did God direct only Israel into a location? Did He lead other nations also into their inheritances? See Amos 9:7. But did God deal with Israel in a very especial and unique way? Deut. 4:24-38. 2 Sam. 7:23, 24; Ps. 147:19, 20. Note particularly Deut. 32:8. Compare the account of Numb. 20:14-21 with this. Can they be harmonized? The instruction changes at v. 24. The ancient heathens had a saying, “Whom the gods wish to destroy they first deprive of wisdom.” Does not the true God deal thus in judgment? V. 30. cp. Lam. 3:65

Many like examples. But to those who apply for it and appreciate it, He freely gives wisdom. (James 1:5; Prov. 2:1-9). Why did the Lord destroy these nations? Consider Gen. 15:16.

THIRD DAY.—Deut. 3 and 4.—What change occurs at 4:1. What was the nature of the speech up to this point? (Retrospective). What from here on? This first address concludes at v. 40. Verse 6 shows what is true learning and education, as God estimates it. What was the distinction Israel enjoyed, and what the distinctive point about Israel's God? Verse 7. (See paragraphs under "Words in Season" in this issue of WORD AND WORK). "Take heed lest thou forget!" That is the constant warning (v. 9). What was the object of the Demonstration at Sinai? (v. 10). Why call special attention to the point of vs. 12 and 15? What constituted *the covenant*? v. 13. Compare carefully here Gal. 4:24, 25, 30. Read 2 Cor. 3. Vs. 25-31 is prophetic (1) of Israel's defection; (2) of their punishment; (3) of their ultimate restoration. Compare v. 31 with Lev. 26:44, 45.

FOURTH DAY.—Deut. 5. The Second Address which comprises the bulk of the book begins here. Note repetition of the Ten Commandments. The people's request for an intermediary, a mediator. Vs. 25-27. Read here Deut. 18:15-17. Vs. 29 shows God's great desire toward them. Whatever frustrated that desire must have arisen on *their* side, not on God's, evidently. Compare Isa. 48:18; Matt. 23:37.

FIFTH DAY.—Deut. 6 and 7. Vs. 4, 5 is the very heart of the Law—the sum of its requirement. This fundamental and summary commandment is not abrogated, but rather made feasible through, the gospel. Deut. 30:6; Rom. 8:4; 1 John 4:19. How important verses 6 and 7! Any less so in case of the gospel? When are people aptest to forget? 10-12. Compare with v. 25; Rom. 10:5; Gal. 3:11, 12; Phil. 3:9. Reason for severity of 7:1, 2 afore referred to. Verse 3 has a bearing today. (2 Cor. 6:14, etc.) Why did God love Israel? Because they were a great nation? It was vice versa: His love made them great. Because they were righteous? (9:7 and 24). Why then? See v. 8; chap. 4:37. Compare Rom. 11:28, 29. What high place had He planned for them? See v. 14.

SIXTH DAY.—Deut. 8. The book of Deuteronomy has been, more than any other (Daniel perhaps excepted) the target of destructive criticism—which is infidelity of the most malignant type. It is well to note here that Jesus in His temptations (Matt. 4) drew His answers to the Adversary each time from this book; and the texts quoted by the Savior carried the finality and authority of the Word of God. One of those texts is in this chapter. Find it. Consider v. 2. Did not God know without testing them? Compare Gen. 22:12 and 2 Chron. 32:31. Whatever God knows in His absolute foreknowledge concerning a man's choice or course—He takes no official cognizance of it until the man has actually taken his step. On v. 3 see again notes on Ex.

16. Not by bread alone, but in the path of trust and obedience, by the will and word of Jehovah is man's life sustained. Consider the bearing of this in Matt. 4:3, 4. Does v. 5 imply a great *privilege*? Compare Ps. 94:12-14. Note again when the danger would be greatest: vs. 11-17.

SEVENTH DAY.—Deut. 9 and 10.—Vs. 1, 2. On what principle were they to do this impossible thing? V. 3. Read again 7:17-24. The Christian's warfare is fought on precisely the same principle. From 9:4 on he tries to forestall that conceit and Jewish self-righteousness which later became such a plague (Rom. 2:17, etc.). Verses 18 and 25-29 and 10:10 show Moses' intense ministry of intercession. Cp. Ps. 106:23; Heb. 7:25. Compare Deut. 10:12, 13 with Mic. 6:8, and vs. 14, 15 with Exod. 19:5. Compare v. 16 with 30:6; and alongside of it Ezek. 18:31 with Ezek. 36:26; in the New Testament, Acts 22:16 with Rev. 1:5, latter part. How can we combine these two sets of statements?

EIGHTH DAY.—Deut. 11 and 12.—Note what he tells of the Land. Not artificially irrigated, like Egypt, the people must depend more directly upon God for fruitful seasons. The promise, vs. 13-17. Read with special regard to our own life and prospect, vs. 18-25. V. 26 might be taken as the key-note verse of Deuteronomy. Chapter 12 emphasizes the importance of the central place of worship which Jehovah shall choose. Consider 12:8 and 33. With v. 14 compare Eph. 3:21.

NINTH DAY.—Deut. 13.—An awful chapter. Throws light on the significance of the Great Commandment (6:5). What three cases are taken up? Deut. 18:21, 22, gives a preliminary test; but 13:1-3 refers to another and more dangerous contingency. Compare Matt. 24:24; 2 Thess. 2:9; Rev. 13:13, 14. Miracles are no ultimate proof—the word of God alone is that. *Men shall need this ere long*—in fact it is needed already.

TENTH DAY.—Deut. 14 to 17. Why are these regulations not observed now? 1 Tim. 4:3-5; Heb. 1:1, 2. Note the mercy that pervades 15:1-18. With 15:19-21 compare Mal. 1:6-14. Deut. 16 gives some additional information as to the feasts. 17:14-17 shows that God anticipated the move of 1 Sam. 8. Vs. 18-20 deserve to be framed. Study them very carefully. What effect would the daily reading of God's word have upon the King? For other effects read Ps. 78:5-8.

ELEVENTH DAY.—Deut. 18 and 19. Verses 9-14 give the most detailed description and sweeping condemnation of occultism, clairvoyance, hypnotism, fortune-telling, mediumship and consultings of spirits, in the Bible. In the New Testament these things are comprehended under the word "sorcery." Gal. 5:20. Compare Acts 19:18-20. Christians who dabble in such things bring upon themselves swift destruction. See also Isa. 5:19, 20, which suggests the connection between verses 14 and 15 of Deut. 18. Where in the N. T. is v. 18 quoted? (Acts 3:22; 7:37). Compare the argument about the priesthood in Heb. 7:11. Can

the same argument apply also to the great prophet? See how strict was the vengeance upon wilful bloodshed. It should be no less surely punished today. V. 21 is referred to in the Sermon on the Mount. Has it reference to private vengeance or judicial proceedings?

TWELFTH DAY.—Deut. 20. God can use no cowards. See how strict and strong the injunction against cowardice in Josh. 1 and elsewhere. There is a courage of faith which those who are *naturally* deficient in courage may even excel in. (Ps. 56:3, 4). The "fearful," i. e., the cowardly are cast away in the end. (Rev. 21:8). Cowardice is unbelief. V. 8 shows that one panicky fellow can stampede a whole army that would otherwise have been brave.

THIRTEENTH DAY.—Deut. 21-23. How the responsibility of shed blood was lifted from off a community when the murder could not be found (21:1-9). Vs. 10-14 restrain the beastly impulsiveness that marked the heathen customs. Vs. 18-21 show how much God set by parental authority; 22:1-12 contains sundry laws full of wisdom and mercy; 22:13-23-2 regulations concerning sexual matters; 23:9-14 on sanitation, the rules of which, as all the civil regulations, were based upon regard for God.

FOURTEENTH DAY.—Deut. 24-26. Continuation of laws, just, merciful, right and good. Note 24:10-22; 25:13-16. On 17-19 see Exod. 17:8-16. As Rahab's action toward Israel showed her *faith* (Josh. 2) so Amalek demonstrated his unbelief. On the tithes, etc. See article in next issue of WORD AND WORK. 26:18, 19 restates God's purpose regarding Israel.

FIFTEENTH DAY.—Deut. 27, 28. The cursings of the law (esp. v. 26) are made famous by Gal. 3:10 which read in its setting. In Deut. 28 we have a fuller repetition of what (in Lev. 26) we have once already found. Vs. 1-14 recount the blessings of *obedient* Israel; vs. 15-68 the curses. Note esp. v. 37 and 64-67—how literally and exactly this was fulfilled.

SIXTEENTH DAY.—Deut. 29. Note 29:4. Why not? Would not God have given these essentials to any one who had really desired them? Read again 5:29. Also the passage (taken from Isa.) in Matt. 13:14, 15. It occurs at three different times in the N. T. and each time at a crisis. V. 22 implies that the land would be frequented by sight-seers. Has it been so?

SEVENTEENTH DAY.—Deut. 30. Note the "when" and the "then," vs. 1, 3. The blessing partially and for a brief time was theirs; the curse has long cleaved to them. What next? Will they be saved in disobedience? Has verse 5 ever yet been fulfilled? From the Babylonian captivity until yet, Israel has never again *possessed* their land. See this promise in Jer. 30:3. What will God do for them? v. 6 and the consequences of it, v. 8. Read here Ezek. 36:24-31. Paul quotes vs. 12-14. The grace of God which would have enabled Israel to please God was even then, but especially in Gospel times, in easy reach (Rom. 10:6-8) but alas! 29:4; Rom. 11:7-10, 25.

EIGHTEENTH DAY.—Deut. 31, 32. In this chapter it is seen that all God had foretold Israel of blessing and of curse, of captivity and dispersion, and of ultimate restoration, was in full foreview of their future disobedience. The song Moses taught them was never to be forgotten—and it was designed to be a perpetual testimony; 32:1-7 is the introduction; 8:14 describes God's goodness to Israel; 15-18 their ingratitude and rebellion; 19-28 how God then would punish; 29, 30 are lamentation. Verses 31-43 speak of God's purpose for the coming day; 31-33 God compared with the vanities and falsehoods of the heathen; 34-42 the vengeance laid up in God's purposes, which will also mean deliverance for Israel; v. 36. Cp. v. 39 with Ps. 46, esp. v. 10. Verse 43 depicts the joyful issue of the Gentile's sharing in Israel's blessing, anticipated in the spiritual way now (Rom. 15:10) but destined for a wider fulfillment in the day of Israel's salvation (Rom. 11:11-15). Note the admonition of verses 46, 47.

NINETEENTH DAY.—Deut. 33. The blessing of the tribes. Who could be meant by Levi's "godly one," the keeper of their "Urim and Thummim," (See Bible Dict.) whom they tempted at Massah? Cp. 1 Cor. 10:4—Benjamin's blessing is beautiful (v. 12) as Joseph's is of the richest content. I would choose the last line of Asher's blessing for mine. Vs. 26-29 set forth the glorious God who is the glory of His people Israel. The blessing ends with the vision of Israel's unclouded day, which is surely coming.

TWENTIETH DAY.—Deut. 34. Moses' death. The *sublime* and the beautiful, pathos and joy alike mingle in this wonderful picture. And like a dirge re-echoing down the aisle of the following years and centuries, rings the lament, "And there hath not arisen a prophet since in Israel like unto Moses." But He *has* come at last: a Savior, a Mediator, an Intercessor, a Deliverer; yea, and a greater than Moses. "For Moses indeed was faithful in all God's house a servant; but Christ as a Son."

WHERE FAITH AND HONOR CALL.

Brother J. M. McCaleb has labored long, faithfully, effectively, in Japan, and that under such a stress of sacrifice that it may justly be said that he has done his sowing in tears. He has stood by his post longer and more steadily than any other missionary sent forth from among us—has labored uncomplainingly. His appeals for support and money have been the fewest. I should think that if the churches of Christ will allow him to suffer it will end all claim of our being a missionary people. In the past month he was able to send his family the sum of \$15—about as much as some church-members gladly blow in for a trip or a day's pleasure. He is going in debt; his family is in need. Where are the churches that promised to support Bro. McCaleb? And where the faith and tender mercies of the rest of us? Let us act upon this matter *at once*. R. H. B.

STUDIES IN PROPHECY.

THE DAY OF THE LORD.

"Apparebit repentina magna Dies Domini."

A HYMN OF THE SEVENTH CENTURY.

That great Day of wrath and terror,
 That last Day of woe and doom,
 Like a thief at darkest midnight
 On the sons of men shall come;
 When the pride and pomp of ages
 All shall utterly have passed,
 And they stand in anguish, owning,
 That the end is here at last.
 Then the trumpet's pealing clangor,
 Through the earth's four quarters spread,
 Waxing loud and ever louder,
 Shall convoke the quick and dead.
 And the King in heavenly glory
 Shall assume his throne on high,
 And the cohorts of his angels
 Shall be near Him in the sky.
 Then the sun shall turn to darkness,
 And the moon be red as blood;
 And the stars shall fall from heaven,
 Whelmed beneath destruction's flood.
 Flame and fire and desolation
 At the Judge's feet shall go:
 Earth and sea and all abysses
 Shall his mighty sentence know.

THE PROPHETIC ENQUIRERS.

Editor's Note.—Again we would remind the readers that the characters in this story are not designed to correspond with any particular persons in real life. The object of this narrative is to set forth the character of the forces at work on both sides in any struggle of light against darkness—men's hearts and ways, good and bad, and the sort of tactics resorted to by the enemy, and how they are met.

Alexander the coppersmith, stood in front of his shop, surrounded by a circle of attentive listeners. Alexander was a man of consequence. His very person, tall and broad, carried an impression of commanding power. He had a leader's qualities. While he was able to command respect and make his influence felt among men above him in station, among his equals and lower ranks he exercised an easy and powerful sway. In barbarian

lands it would have been just such a man as he that would have been undisputed chief of his tribe. With a sharp intellect, a ready power of utterance, he united a strong, practical turn. Financially he was thrifty and prosperous. In all his dealings he showed much intuitive insight and tact. Such gifts as Alexander's would have been an immense blessing under the control of the Lord Jesus Christ. Right at this point, however, lay an all-blighting "but." Alexander was indeed a member of the church, duly enrolled—what folk would call a most "substantial" member. But there was an awful lack somewhere. A true child of God would have *felt* it more than he would have been able to define it. Those children of God are not given to judgment anyway, and are easily imposed upon. Nevertheless those who walked close to God sensed a peculiar blindness in him, a lack of spiritual interest and congeniality, and all intellectual acuteness—a spiritual dullness. His trend of thought, his wisdom, his estimate of men and things was of the flesh and of the world. His was the self-sufficiency also which sets at naught the things which are beyond its scope and insight, and calls them "foolishness." There were indeed some features of the faith which appealed to him; matters which seemed palpable, sensible, logical, reasonable conducive to individual and collective prosperity. But beyond these a vast world of spiritual truth that seemed dreamy, superfluous and even dangerous to him. Somehow Alexander had never really met up with *God*; and therefore had never really made acquaintance with himself; nor had he tasted that the Lord is *gracious*. If he was aught more than a good and fail specimen of moral animal-man; if, despite all Christian names and terms which he used his was anything else than a sort of "natural religion," or a Pharisaic legalism, there was no evidence of it. Godliness was of worth and value to him in so far as he perceived it to be a way of gain. The virtues and graces which he specially prized and urged are those which make for earthly success, for standing and honor among men, for thrift and wealth. The vision of the cross had never dawned upon his darkened soul. (Phil. 3:19, 20).

And this was the man who for some years past had hated Apollos most heartily, with a hidden hatred which knew no better reason than Cain's, and which, (again like Cain's), was biding its time of opportunity.

"There is no use of trying to safeguard the church against the false doctrines that have swept over our town of late," said Alexander, with significant look, "so long as the trouble is working from the inside. I tell you, Judas is busy right in the midst of us; and take my word on it, a year won't be gone before the church will be torn all to pieces. There are some few things going on that, I know, *some* of our good folks won't stand for long; and there is a certain party that's getting a heap too much influence and following, and if something isn't done pretty soon we'll see the happy day before long when a new denomination will

spring up right in the middle of the church. To tell the truth, I don't see how it can be helped even now."

The hearers looked incredulous. It had not dawned on them that Apollos was the dangerous "party" referred to. Somehow Apollos held in their hearts a place of confidence far from the noise of human strife. "Have you heard of such things?" asked one. "Heard and saw both," answered Alexander; "was present myself and witnessed them. Right in the heart of the church the devil is working. What would you think if a man among us were known to be going around with a bunch of followers and teaching that new Second Chance doctrine, and Advent theories and all that rank stuff about the Jews going back to Jerusalem, and everybody going there to worship and building the temple again, and Christ coming back to live in that dirty old town, and making it the capital of the world?" "Do you mean Simeon?" asked one, smiling. "He is in with them all right, but he isn't the chief dog at all." "I heard about young Bereus stirring up some of those things, and having it out with Brother James about it, but never thought anything of *that*," said another. "No, if it were just those men I wouldn't be saying anything. What they do cuts no figure. I'm talking about a regular, organized effort that is being made to introduce those false doctrines, and a man that everybody looks up to, at the head of it conducting it. That's going to *mean* something." "Who on earth is it?" Nobody but Apollos himself," replied Alexander. Several voices cried out in astonishment—"Apollos?" "How is it then that none of us have heard anything about it?" "O you are not in that clique at all. Apollos does not care what such as you think. He expects to drill a few men who run things over there (pointing his thumb toward the church-house) and you small fry will have to follow suit or get out." "You are surely mistaken about this," said one; "I can't believe it. I have never known a better man than Apollos. He is as true as you find them." "Oh yes—that's part of his game. He has everybody thinking that he is just a little better and more pious than anybody else. But back of that he has just one object in life. He wants to be a leader and a noted man, and start him up a church of his own." "Where did you get any such information?" "I told you I heard with my own ears and saw with my eyes. If you want to dispute my word you can. I know what I know. Fix it up to please yourself. It's just because people will shut their eyes to facts till it is too late that trouble gets the start of them. You can let his thing run on if you want to. I'm going to do my part by the Lord's cause. In my eyes the good of the church is worth more than the interest of any one man."

Leaving an amazed crowd he strode into his house, as well pleased as Mark Anthony. He knew that now he had set mischief on foot. We may add too that in a way Alexander was really honest, and fancied he had done God's cause a good service. True, he had badly perverted all the facts in the case. But

he knew that as false as his witness was, he had said nothing but what by hook and crook he could justify himself for in the eyes of men—and clear himself of actual slander, and that was the really important thing. Besides, he really held to the principle that “the cause” was worth more than any one man. He did all this for the Lord and the Lord would surely not be particular about a few little slips, so long as they were committed in His interests! And besides, is a man obliged to give every troublesome fellow a full, fair show when the good of the church is at stake? The church would suffer from such dallying tactics. Such thoughts passed dimly through Alexander's mind. They seemed like an echo of words of long ago: “If we leave him thus alone, the Romans will come and take away both our place and our nation. . . . Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.” John 11:48-50.

But two of those who had heard the insinuations and accusations of Alexander did the sensible and righteous thing. They went straight to Apollos and inquired of him about these things; and he went back and rehearsed to them how the Enquirers' class was begun and all that they had said and done; and he unfolded to them the good things he himself had learned. Then they told him what Alexander had said. Apollos quietly refuted the false charges one by one, shielding Alexander as much as possible, while clearing their hearts of doubt both as to his teaching and purposes. They left fully reassured, and puzzled only how an honorable man like Alexander would have so misrepresented a brother in Christ.

After the visitors had gone, Apollos sat alone and gazed vacantly ahead as if dazed and dumbfounded. He saw more than the callers had told him. Then his soul was seized as with premonitory Gethsemane horror of a bitter struggle for truth and right and principle in Christ, a struggle to be faced and fought out in God's way and with God's weapons alone. And there came as it were a darkness upon him, and the great man fell to his knees, his whole frame shaking, “O God, my Father,” he prayed, “who hast called me out of darkness and death, and saidst to me ‘Thou art my servant, I have chosen thee and not cast thee away’—I am this day in a conflict not of my seeking. Thou hast from of old known my heart. My sins and my failures are not hid from thee; nor hast thou overlooked the deep desire of my heart to please thee. And now Lord in the crisis which is coming upon me, keep thou my feet. Give me courage to stand by thy word at all cost, and save me from the fear of man or the fear of anything except the fear of God. Wherein at any time I may have erred, enlighten me and give me the grace to acknowledge and retrace my steps. Keep thou my heart in love, even toward those who are loveless. And leave me never without the full assurance that thou art with me. In Jesus' Name, Amen.” And like Davids' his heart had trusted in God and was greatly helped.

ON THE CHRISTIAN'S DESTINY.

J. A. HARDING.

Jesus speaks of people who, seeing, see not, and hearing, hear not; neither do they understand. And it is a fact, well understood by every thoughtful, well-informed Christian, that the great mass of the people, including a vast majority of church members, has an altogether erroneous conception of life, of what it is for, and how it should be lived. They start with wrong ideas, which they drink in, as it were, with their mother's milk, and which they never get rid of. As a result they miss the mark all the journey through; they are continually doing what they ought not to do, and leaving undone what they ought to do. They see things in such a false light, in such a perverted way. Jesus says they are blind. Seeing, they see not; and hearing, they hear not, neither do they understand. So widespread is this dreadful misconception, this appalling darkness, even the best, the most intelligent of God's children are liable at times to be affected by it. All need to be on their guard.

One of the best helps to right living is to get, and to keep well fixed in the mind, the object of the life of man. For what did God make this world? For what did He make us? What is the ultimate destiny of this earth and of them that dwell thereon?

That he made the earth for man is plain. He said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth" (Gen. 1:26). And so God created man in His own image, in the image of God created he him; male and female created he them, and gave them dominion over the earth and over all that therein is.

For what did He make man? The earth is for man, man is for what? The Bible makes this plain, namely, that man was created for the purpose of enlarging the family of God. That family, it appears, consisted at first of three persons—the Father, the Word and the Holy Spirit. But the time came for the enlargement of this family. There must be added to it a great host of "sons of God," of beings made in the image of God, after the likeness of God, being educated, trained and fitted to reign with Christ as members of the royal family, as children of the King. (See 1 John 3:1-3; Rev. 20:4-6; Rev. 22:3-5; Dan. 7:18, 27; Matt. 19:28, 29; Rom. 5:17).

From these considerations it is clear that the earth is God's nursery, His training grounds, made primarily for the occupancy of His children, for their education, development and training until they shall have reached their majority, until the end of the Messianic age has come; then it is to be purified a second time by a great washing, a mighty flood, but this time in a sea of fire.

Then God will take up His abode Himself with His great family upon this new, this renovated and purified earth: "And there shall be night no more: and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever," or, as it is expressed in the Greek, "unto the ages of ages" (Rev. 22:5).

So it is apparent that the one great, all-including purpose for which we were made, for which we exist, is to be educated, trained, developed, so as to be indeed sons of God; brothers of Christ, heirs of God, who will dwell with their Father forever, and will reign with Him. We were made for rulers to start with (Gen. 1:27), and the faithful are to be members of the ruling family of the universe, rulers for evermore. Daniel prophesied, saying, "The saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. . . . I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. . . . And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. 7:18, 21, 22, 27). Paul indignantly asks of the Corinthians, when they were so foolish as to go to law before the unbelievers, "Know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" (1 Cor. 6:2, 3). In the parable of the talents (Matt. 25:14-30), and of the pounds (Luke 19:11-27), Jesus plainly shows that the faithful are to be made rulers. Referring to the time of His second coming, He says to the faithful, "Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities;" and, to another, "Be thou also over five cities;" or, as He expressed it in another place: "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Again, He says (Matt. 24:45-47), "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath."

I have seen numbers of Christians who did not seem to realize that they were in training, being prepared for citizenship in the heavenly Jerusalem, and for a rulership how vast, how extensive and important we know not; they seem not to realize at all that every opportunity should be improved, every moment utilized with all diligence in this preparation.

What becomes of those who do not get ready for this great end for which man was made? The answer is plainly given in

2 Thess. 1:7-10, where the Lord Jesus is represented as coming "from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might, when He shall come to be glorified in His saints, and to be marveled at in all them that believed."

Malachi, referring to what will occur after the second coming of Christ and the judgment day, says: "Behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). And, in the following verses, He shows that where the bodies of the wicked are utterly consumed, there will the righteous walk, the wicked being ashes under the soles of their feet.

Every father and mother, when they look into the face of their babe, should realize, "This is a most precious treasure which God has given to us to prepare for the everlasting kingdom of God." Everything they do, say and are to that child, should look to this end. This is the one all-important matter in comparison with which all others are of no consequence. He who secures this one end has succeeded brilliantly; all others have failed, and it would have been better for them if they had never been born. The dogs and the hogs are better than they. They may have been rich, great, worldly-wise, kings, presidents, counselors, philosophers; they may have been clothed in purple and fine linen, and have fared sumptuously every day, but they have utterly failed; they are the filth, the refuse, the offal of the earth to be cast out into the awful lake, "where their worm dieth not and their fire is not quenched."—From "The Way."

"And the Jews also joined in the charge, affirming that these things were so."—namely, the things which their hired orator, Tertullus had trumped up against Paul, in the hearing before Festus (Acts 24:9). Everyone of the charges was an utter falsehood. Yet, the Jews affirmed that these things were so. It is a cause for marvel. Did these men of otherwise spotless reputation—religious leaders they were, trusted and revered—did they just plainly and purposely falsify? Or had they persuaded themselves that they had some plausible grounds for making their mendacious charges? Or did they think that the end justified the means, and that they were doing God a service on general principles by putting a heretic out of commission, regardless of how it was done? Who could tell? The fact remains that Tertullus brought one false accusation after the other against Paul, and that *the Jews stood by and affirmed "that these things were so."*

THE SECOND COMING OF JESUS.

J. A. HARDING.

Some months ago the New York Herald called attention to the marvelous convulsions that shook the earth and destroyed so many of its inhabitants during the first half of this year. It said:

"Mother Earth has evidently started this year to break all records during historic times of gigantic destructive disturbances.

"For the first half of the year we have to charge her usual restlessness with 48,900 lives through volcanic eruptions and earthquakes. Her tornadoes have hurled 465 human beings out of existence, and cyclones have added 240 more to the list, while other storms in great numbers, but of less dignity in name, have placed 720 to the direct account of violent winds. Floods have swept 345 persons from life, tidal waves have drowned 110, and waterspouts have destroyed fifteen.

"To all this we must add 283 lives charged to the destructive force of avalanches and snowslides, and we have a total of 51,078; an astounding mortality from these fierce agencies of destruction in one-half of a year."

Since this was written hundreds more have been swept into eternity by volcanic eruptions and the attendant tidal waves. In Russia also a mighty landslide, supposed to be the result of an earthquake, destroyed hundreds of lives in a few moments. Of late years many thousands of people have been destroyed on the coasts of China, Japan and Corea by mighty tidal waves that rolled in over inhabited regions of great extent—waves that were hurled upon the shores, apparently, by the uplifting of the bottoms of the ocean. These volcanic upheavals and tidal waves are accompanied by mighty roarings that fill those who hear them with awe and terror. They remind us of the words of Jesus when he spoke of the signs of His second coming. He says:

"And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things that are coming on the world: for the powers of the heaven shall be shaken. And they shall they see the Son a man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." (Luke 21: 25-28).

If we were fully convinced that Jesus would come this year, or this month, or this week, would we live as we do, or would we change our habits and plans? We would not be so eager about laying up supplies for the future as most people are, but we would rather be eager to do all the good possible. We would read the Bible more, pray more, attend church more; we would

be anxious to minister to the poor, the sick, the aged, the oppressed; we would be more eager to give than to receive; (Jesus says, "It is more blessed to give than to receive";) we would be gentler, kinder, more sympathetic; we would want to do everything possible to save ourselves and others.

Well, the Master may come this week, this day. He himself said: "If the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to have been broken through. Therefore be ye also ready; for in an hour ye think not the Son of man cometh" (Matthew 24:43, 44). After the door was shut, the foolish virgins came pleading that they might enter into the wedding, but the lord of the feast answered them and said: "Verily I say unto you, I know ye not." So our Lord says unto us: "Watch therefore, for you know not the day nor the hour" (Matt. 25:11-13).

When Christ came the first time no man knew the day nor the hour of His coming; but devout Jews were expecting it, and many false Christs arose because of this expectation. In foretelling His second advent Jesus makes it plain that the world will not expect it, nor be prepared for it; to them He will come as a thief in the night; but it should not be so with regard to His people; He tells them plainly that they should watch, and not to be surprised as by a thief; they are to read the signs of the time and be ready. Now it is a notable fact that for the last fifty or sixty years many godly men have believed that the time of His coming is near. Surely we ought to watch, and be ready. To miss being ready is to miss everything good. It has never entered into the heart of a man to conceive how wonderful and glorious, how sweet and delightful and good it will be to be saved in the everlasting kingdom of God. But we may count upon this, that everything will be better there than here. There is no pleasure nor joy here that we may not expect to have there intensified, unless God sees best to give us instead thereof something far better. All things will be better there than here. Think of a land where there is no death, no tears, no mourning, nor crying, nor pain any more! It is foolish to live for this world; let us live for that one. When we remember that time is but a moment in the midst of the endless cycles of eternity, how foolish it seems to be heaping up for ourselves treasures upon the earth, when we can just as well be laying them up in heaven. All that we lay up here we lose; all that we lay up there we gain evermore.

"And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man.—From *The Way*, September 25, 1902.

ON FOREIGN FIELDS.

HASTE, ZION, HASTE.

O Zion, haste, thy mission high fulfilling,
 To tell to all the world that God is Light;
 That He who made all nations is not willing
 One soul should perish, lost in shades of night.

Behold how many thousands still are lying
 Bound in the darksome prison-house of sin,
 With none to tell them of the Savior's dying,
 Or of the life He died for them to win.

'Tis thine to save from peril of perdition
 The souls for whom the Lord His life laid down;
 Beware lest, slothful to fulfil Thy mission,
 Thou lose one jewel that should deck His crown.

Give of thy sons to bear the message glorious;
 Give of thy wealth to speed them on their way;
 Pour out thy soul for them in prayer victorious;
 And all thou spendest Jesus will repay.

MARY A. THOMSON.

“NOTES FROM INDIA.”

W. H. M'HENRY.

In traveling from the Western world to the Eastern, one sees many new things. After such a change one almost thinks that he is in another world, so different is the land of his adoption from that of his nativity—a different people, with different dress, different food, different customs, different language, and a different religion—yea, almost everything is different. Perhaps some whose vision sees only a small continent as the chosen of God, would feel very little sympathy with people of such a different appearance. But thank God that He is no respecter of persons. We know that from ONE He made all the nations that cover the earth. All came from the same God. The people of India have forgotten the God who created them and are serving more than three hundred million demons. Brush aside the points in which they differ from us and what do we find? We find that as the offspring of God they have a soul as well as we, and that the Saviour died for one as well as the other. But I did not start out to write a real missionary article, but had in mind to mention a few verses of scripture that have been made plainer by having lived in this country for a short while. Since Palestine is among the Oriental countries, the manners and conditions there are similar in many respects to what we find in India.

Behold a sower went forth to sow. This, the first of the Saviour's parables concerning the Kingdom of Heaven is fa-

miliar to every Bible student. At home there would be little reason for such strong language as was used at the beginning of this parable. But here the conditions are different. The people live in villages and not on isolated farms as is the case at home. A person's farm might be a great distance from his village, so that he literally has to go *forth* to sow. As he sowed some seed fell by the *wayside* and the *birds* came and devoured them. While at home most people are protected from transgressors by laws, in this country most of the fields have beaten paths or wide roads running across them. Seed sown upon this kind of ground stands little chance of growing. Besides the millions of birds are ready to devour it at once. At home probably the birds are pests in some places, but here it is necessary that people be stationed in the field all of the day, not only at sowing time but as the harvest comes on. So numerous are the birds but for this precaution, no grain could be harvested. It is amusing to hear the men in the fields yelling at the top of their voices and beating on tin pans and the like, to scare the birds away. While writing this my mind goes back home, and I think of so many preachers there that I was about to compare America to a village of sowers of the Word, and to finish the picture I would need to ask that some of them really go forth to the many broad fields that are desolate. Some of you might come to India and assist us not only in sowing the Seed of the Word, but also in keeping away the birds (the enemies of the Truth).

I shall mention one more lesson that has been impressed upon my mind. *Two women shall be grinding at the mill, one shall be taken and the other left.* Practically all of the flour and meal consumed by the native population (and most of ours) is ground on the small hand mill like the pictures that are shown in Bible dictionaries. Two stones are prepared and one placed over the other. A handle is placed near the outer edge. While one woman can run them, yet it is the custom for two women to do it, thus lightening the burden. And while they grind, they generally sing very loudly. In reading the vivid account of the coming of our Lord as given by Matthew, one cannot but be struck by the illustration used when it is before his face. It does not say that one was taken one way and one taken another way, but at His coming one is taken, and one is *left*. One of the men in the bed is taken and one is *left*. One of the men in the field is taken and one is *left*. These are not idle words or useless words, but show plainly that at His coming some are taken and others *left*, and that His coming is universal. Seeing that it is the prepared ones that are taken, we should heed the admonition of our Lord "to watch therefore for ye know not on what day your Lord cometh." But more anon.

All are well. The rains are beginning. Cooler weather expected. Ten baptisms reported in today's mail. Others ready to turn to the Lord. Pray for us. Come or send one out to India. God be with all the faithful.

MISSIONARY NOTES.

DON CARLOS JANES.

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If nothing hinders a couple of workers will sail for India this fall.

Sister Vincent submitted to a painful preliminary operation at the Battle Creek Sanatarium on July 21. If you wish to help her through the treatment she is taking there send to C. G. Vincent, 307 Champion street, Battle Creek, Mich.

They not only beg for a "holy book" in India, but Bro. Jelley says: "A man * * * came and actually bowed down to my feet, begging in the name of his fellow villagers that I would go * * * to his town with the gospel and baptism."

He further adds: "I have never yet been able to fulfill his request. We are just a drop in the bucket among these 317,000,000 people." You can help in the great work by gifts for personal support, for helpers' support and for free literature.

One way to increase missionary interest is to read missionary books. "Heroes of Modern Missions" (35c) and the "Life of Livingstone (65c) are both good. "Acts of Apostles" is also very fine and very easy to procure. (Books may be ordered from this office).

In the Bible study at Sonai, India, about twenty men were in attendance. Four had been baptized to July 7.

Japanese believers in the U. S. sent a beautiful Bible to the Emperor at the coronation season—and he accepted it.

Have you sent Bro. McCaleb \$1 to enable him to have 2,000 tracts printed? Why not do it every month?

A painted stone is sometimes worshipped by the heathens just the same as a carved image.

Funds for any of the missionaries will be forwarded by the writer of this page, whose address has changed to Rt. 10, Buechel, Ky. If you have given to the India work, send your name for the printed reports from that field.

Yuan Shi Kai gave \$4,000 for the Union Christian University of West China. Let loyal Christians stand faithfully by our foreign workers and keep them supplied with "ammunition."

In 1808 an imperial edict said: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan." In 1905, the Y. M. C. A. received this word: "Having heard of your work for the comforting of the soldiers on the field, their majesties, the Emperor and Empress, are pleased to grant you the sum of 10,000 yen."

Already a good work in foreign fields is being done, but how much it could be increased if each donor would secure another giver to the work!

THE SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 11, 1916.

THE ARREST OF PAUL.

Golden Text.—"Thou shalt be a witness for him unto all men of what thou hast seen and heard." Acts 22:15.

Lesson Text.*—Acts 21:17-40. Memorize verses 31, 32.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, 28 crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place. 29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. 30 And all the city was moved, and laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. 31 And as they were seeking to kill him, tidings came to the chief captain of the band, that all Jerusalem was in confusion. 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. 33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. 34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. 35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; 36 for the multitude of the people followed after, crying out, Away with him. 37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? 38. Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? 39 But Paul said, I am a Jew of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to

For the first part of the lesson see the Notes.

Verse 27. What was really the object of Paul's presence in the temple? (See notes). Who was always the bitter enemy of the gospel? For explanation of this strange fact see Matt. 12:43-45.

Veres 28. What four charges did they raise? How many of the charges were true? Is religious prejudice and partisan hatred a great motive of false accusation?

Verse 29. What was the only ground they had for the last of these charges? Is it easy to slip into such surmises against those we hate?

Verse 30. Did the mob understand the merits of the case? Does a mob ever understand or reason?

Verse 31. What did they endeavor to do? Why did they not? Comp. Luke 4:29, 30.

Verse 32. Who was God's providential instrument to save Paul? Why did the mob leave off beating when they saw the soldiers?

Verse 33. What prophecy was fulfilled here? (Acts 21:10, 11; 22:25).

Verse 36.. Had the "multitude" ever shouted the same words against another in former days? John 19:15. Is every one against whom the populace becomes enraged necessarily a true servant of God? But if one is a true servant of God, and a representative of Christ in the world, what is likely to befall him? Luke 6:22, 26.

Verses 37, 38. What seemed to astonish the chief-captain? Who, had he thought, Paul was? Why such a conclusion? Whom does the fleshly religionist hate more—a criminal or a faithful child of God? Luke 23:18, 19.

Verse 39. Did Paul show much composure and wise conduct in that turbulent moment? Where did he get it? Isa. 26:3.

Verse 40. Why did he want to speak? (The speech itself, chapter 22, shows). Did he get a hearing? Why did he address the crowd in Hebrew?

spake unto the people. 40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he

spake unto them in the Hebrew language, saying.

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NOTES ON LESSON 11.

PAUL'S JOURNEY TO JERUSALEM.

All along the journey Paul was warned of the bonds and afflictions that awaited him at Jerusalem. But we are not to suppose (as some have done) that Paul went up to Jerusalem contrary to God's will and warning. Both Paul's attitude and the brethren's understanding of it show that, like the Lord Jesus Christ, Paul went up to Jerusalem in course of duty, well knowing all the consequences (Acts 20:22-24; 21:13, 14).

UNTO THE JEWS HE BECAME A JEW.

But his reception there gave a little intimation of the coming tribulations as the dawn of a bright summer day would presage the black storm it holds in store. The brethren—the leading Jewish Christians—James and the elders, received Paul and his company gladly, and they approved of his work among the Gentiles, and glorified God for it. (Vs. 17-20). Then they told him of the thousands of Jewish Christians in Jerusalem (who were evidently still clinging to their national worship and temple-service) among whom false reports had been circulated as to Paul's teaching, and advised Paul to give them tangible proof of his loyal attitude toward the laws and customs, by himself taking a vow, and purifying himself according to the Mosaic ritual. Paul had done a similar thing on a former occasion of his own accord: he did not refuse to do it now. (Acts 18:18). He violated no principle, but, being a Jew, exercised his liberty in this manner for the good of the Jewish brethren. (1 Cor. 9:20). The Gentiles, to whom an adoption of Jewish customs would have been a new and radical step, involving a different manner of life, were strictly forbidden to be circumcised and to engage in the practices of the law; but the Jewish Christian was permitted and free to continue in the ways of his fathers, until in his case also, by force of times and circumstances, the Old Covenant customs yet remaining vanished away (Heb. 8:13).

MOB-VIOLENCE.

While Paul actually engaged in this demonstration of peace and good will, the storm arose without hardly a moment's warning. Certain Jews from Asia, old enemies who knew him well, seized him and began to cry out their false accusations against him. The Jewish people, always excitable, were in instant commotion. A mob never considers or reasons. In blind impulse, back of which, manipulating, was Satan ("the spirit that worketh in the sons of disobedience," Eph. 2:2) they should have beaten Paul to death and torn him limb from limb. But "God's workers are immortal till their work is done." It was not their hour, nor the time as yet when God would let the malice of Darkness have its brief sway. "Who is he that saith and it cometh to pass when the Lord commandeth it not?" Lam. 3:37.

ROME TO THE RESCUE.

The providential instrument which God used to preserve Paul's life was the Roman power. Word had been carried to the chief captain that all the city was in an uproar, and he hurried to the scene with a band of soldiers. When the mob saw the soldiers they "left off beating Paul." The centurion, unacquainted with the viciousness and malice of religious hatred, naturally thought that here he had a great criminal. To this day it is a fact that the fleshly-religious are often bitterer in their persecution and condemnation of some brother who differs with them on even minor matters, than they would be against an actual criminal. (John 2:3). So the Roman captain bound Paul with a great chain; and such was the pressure of the mob that the soldiers must needs carry Paul on their shoulders in order to protect him. At the door of the castle the chief captain had his first surprise at Paul. It was not to be his last one.

THE THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 17, 1916.

A PRISONER IN THE CASTLE.

Golden Text.—"He is my refuge and my fortress, My God in whom I trust." Ps. 91:2.

Lesson Text.*—Acts 22. Memorize verses 27-29.

17 And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me. 19 And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. 21 And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles. 22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and threw off their garments, and cast dust into the air, 24 the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. 25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman. 27 And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. 28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. 29 They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

For the first part of this lesson (Acts 22:1-16) see the Notes.

Verses 17, 18. Where was Paul at the time? What was he doing? Did he do much of that? How did the Lord appear to him? What hurry orders did the Lord give him? What reason for them?

Verses 19, 20. Had Paul expected it to be otherwise? Why

Verse 21. Did the Lord Jesus argue the point with him? To whom did he send him? Rom. 11:13. When did the apostle really take up his worldwide mission? See Acts 13:1, 2, etc.

Verse 22. What was there in the preceding word that infuriated the Jewish crowd? What was their verdict concerning Paul? Was there reason and good sense or justice in it? Did the Lord Jesus Christ consider him fit to live?

Verses 23, 24. What other demonstrations did they make? Was the chief-captain puzzled at the hubbub? How did he hope to learn the cause?

Verse 25. What human rights did Paul claim by his courteous question? Has a Christian a right to avail himself of such civil rights?

Verses 27-29. What further astonishment awaited the chief captain? Why was he afraid? According to verses 25 and 29 what was the law regarding a Roman citizen? How did he proceed after that? (See verse 30).

NOTES ON LESSON 12.

The lesson properly begins with the first verse of Acts 22. Paul had the attention of the multitude; the more so because he spoke in Hebrew. His "defense" was as much a sermon meant for them, as a defense for himself.

PAUL'S SPEECH FROM THE CASTLE-STAIRS.

He tells his countrymen that he is a Jew, and enjoyed the highest privileges of theological training; and that as he was himself he gave them all credit for being (Rom. 10:1-3) zealous for God. And the new faith (which he calls "this Way," compare Acts 9:12 and 24:14) he persecuted unto the death. Not content with pursuing them in Jerusalem and in Jewish territory he attempted to carry the persecution as far as Damascus.

REHEARSAL OF HIS CONVERSION.

We have three accounts of Paul's conversion (Acts 9, 22; 26) each of which brings out some valuable details. Verse 9 in comparison with Acts 9:7 has been pointed out as a "contradiction." Truly if this book had been written to deceive, this would be a singular oversight—so blunt and obvious that no impostor bent upon producing a plausible tale, would have overlooked it, even if he had made such a blunder in the first place. But a faithful eye-witness, caring not how the testimony would look, but interested simply to tell the facts, would be apt to leave such discrepancy behind him. But the discrepancy is only on the surface. In Acts 9:7 it is stated that Paul's companions heard the voice but saw no man; in 22:9, that they saw the light "but heard not the voice of him that spake to me." If (as we frequently and commonly do) we attach to the word "hear" in one case the meaning of perceiving a sound; in the other of understanding spoken words, the whole matter stands explained—especially since we learn (26:14) that the voice spoke "in the Hebrew language," which was not universally understood.

"WHAT SHALL I DO, LORD?"

The account here shows what was the one great question that leaped to Paul's lips as soon as he had recognized Jesus as Lord—"What shall I do, Lord?" But the Lord sent him to Damascus for the desired information (9:6; 22:10). It is neither the Lord's place, nor that of angels, but only of human instrumentality to proclaim the gospel's terms of salvation. At Damascus, Ananias, a faithful disciple, told him first of the Lord's purpose in appearing to him, and then gave him the instruction to salvation immediately needed: "Arise and be baptized and wash away thy sins, calling on his name." (22:16). In regard to this we observe (1) that this is the thing he must do (ch. 9:6). (2) That he was not asked either to believe or to repent, for he had done both these before Ananias had come. It now remained only to give his faith the required expression to make it effective and acceptable. (3) If his sins had been forgiven before baptism there would be no point or meaning in the words, "Wash away thy sins." (4) While no one believes that the water itself washes sins away, or that ought else than the blood of Christ can wash sin away—yet this language shows clearly that in this obedience of faith—in baptism—a man washes his sins away, because he is thus brought in touch with the Blood and the promise. (Acts 2:38).

THE FOURTH LORD'S DAY LESSON OF SEPTEMBER

Lesson 13.

Review.

September 24, 1916.

"THE THINGS WHICH ARE NOT SEEN."

Golden Text.—"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. 4:18.

Reading Lesson.*—2 Cor. 4:1—5:4

4 Therefore seeing we have this ministry, even as we obtained mercy, we faint not: 2 but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 And even if our gospel is veiled, it is veiled in them that perish: 4 in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. 5 For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. 6 Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; 8 we are pressed on every side, yet not straitened perplexed, yet not unto despair; 9 pursued, yet not forsaken; smitten down, yet not destroyed; 10 always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. 11 For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. 16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5. For we know that if the earth-

Verse 1 What was this "ministry" Paul had? 2 Cor. 3:6.

Verse 2 Compare with this verse 2 Cor. 1:12 and 2:17. What is said about "craftiness" in 2 Cor. 11:3 and Eph. 4:14? How can a Christian commend himself to men's consciences?

Verses 3 and 4. In whom is this gospel veiled? Why do they perish? Who is the "god of this world.?" (Comp. 1 Cor. 1:18). Have they themselves to blame for that?

Verse 5. What was the theme of the apostles' gospel? Rom. 1:4.

Verse 6. In whose "face" do we behold "the light of the knowledge of the glory of God"? Comp. Jno. 1:14, 14, 17:3.

Verse 7. What "treasure" is the apostle here speaking of? What are the earthen vessels? (vs. 10, 11). Why did God choose and use such vessels?

Verse 16. Why does he not faint (give up)? What two parts of himself does Paul recognize? How are they contrasted?

Verse 17. What threefold contrast in this verse? Was Paul's affliction what we would call light? (vs. 8-11; 2 Cor. 11:23-29). How then was it light? Rom. 8:18. In what sense was it only for a moment? Did the affliction itself become means and cause of the glory? Rom. 8:17.

Verse 18. How only can this fact be perceived? How can a man look at things unseen? Heb. 11:1, 7, 8, 10, 13, 26, 27. What does he say of the things we now see with our eyes? But what of those (as yet) invisible things of God's promise?

ly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. 2 For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: 3 if so that being clothed we shall not be found naked. 4 For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life.

Chapter 5, Verse 1. Why does he say "if"? 1 Cor. 15:51. Will everyone's earthly tabernacle be dissolved? 1 Thess. 4:17. Did Paul recognize the possibility of his escaping death? But even in case of dissolution what promise is ours? What is the difference between a tabernacle and a house? . . . Verse 2. What is characteristic of our sojourn in this body? Rom. 8:24. Verse 4. Is it that we are so anxious to be unclothed? What then? When will that transpire? 1 Cor. 15:54; 1 Thess. 4:16-18.

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REVIEW OF THE THIRD QUARTER'S LESSONS.

Lesson 1.—Paul at Thessalonica and Berea. Read Thess. 1:9, 10 for a summary of the results of Paul's good work in Thessalonica. On what special point did God give the Bereans honorable mention? (Acts 17:11).

Lesson 2.—The Thessalonian Christians. The first epistle to the Thessalonians gives us a good sample of an apostle's faithful work, love, and teaching. What doctrine is especially emphasized and set forth in this Thessalonian letter? (See 1:10; 2:19; 3:13; 4:13-18; 5:1-11, 23, 24).

Lesson 3.—Paul at Athens. Acts 17. In which the Wisdom of God clashes with the wisdom of the world. I consider verses 26 and 27 to be of the very highest importance. Could you tell why?

Lesson 4.—Paul at Corinth.—Read Acts 18:8 for a condensed statement of the results at Corinth. What sprang of this work? 1 Cor. 1:1 1, 2. Could the same be done today? How long did Paul stay at Corinth?

Lesson 5.—The Word of the Cross.—This lesson, covering the first chapter and five verses of the second chapter of 1 Corinthians, points out the central fact of the gospel, the seat of its power. What is that? Why is it so important? Read John 3:14, 15.

Lesson 6.—The Greatest Thing in the World. 1 Cor. 13. Repeat this chapter from memory, or read it aloud. This then is the one thing without which all else in Christianity is worthless.

Lesson 7.—The Grace of Giving. 2 Cor. 9. In which is shown the folly and unbelief of the farmer who tries to save his seed. Read verses 6 and 10 of this chapter.

Lesson 8.—The Riot at Ephesus. Acts 19. Which illustrates the religious zeal which seems to be greatly concerned for God's honor, but really centers upon self-interest. Read the "Golden Text," 1 Tim. 6:10.

Lesson 9.—Journeying to Jerusalem. Acts 20. In which a brave servant of Christ is seen to imitate his Lord. Compare Luke 9:51. This farewell speech to the elders of Ephesus is touching and sublime. Why did Paul consider himself clear of all men's blood? To whom and to what did he commend them? v. 32.

Lesson 10.—Paul's Sorrows and Comforts. 2 Cor. 11 and 12. Did Paul suffer much? How did he rate his suffering? 2 Cor. 4:17; Rom. 8:17. Where lay his strength? 2 Cor. 12:9.

Lesson 11.—The Arrest of Paul. Acts 21. What Paul had been forewarned of and had foreseen, comes to pass in this chapter. They were not "bad" people who set upon him, but blind, conceited, self-righteous, religious folk. Is not religious hatred the bitterest and most malicious in the world?

Lesson 12.—A Prisoner in the Castle. Acts 22. In which Paul delivers a speech in wonderfully dramatic setting. What was his rostrum? Who his audience? How long did they listen to him?

THE FIRST LORD'S DAY LESSON OF OCTOBER.

Lesson 1.

October 1, 1916.

A PLOT THAT FAILED.

Golden Text.—“They shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee.” Jer. 1:19.

Lesson Text:* Acts 23. Memorize vs. 20, 21.

For first part of the lesson see notes.

14 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. 15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him. 16 But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul. 17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain; for he hath something to tell him. 18 So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. 19 And the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me? 20 And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. 21 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now they are ready, looking for the promise from thee. 22 So the chief captain let the young man go, charging him, Tell no man that thou has signified these things to me. 23 And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: 24 and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix, the governor.

Verses 14, 15. Who were involved in this plot? Did the chief-priest and elders also become party to it? Is it possible for men so honorable and respected to become liars and murderers under the influence of false religious zeal? Was this plot cunningly laid? Is the cunning of men superior to the power and wisdom of God?

Verse 16. How was the plot frustrated?

Verse 17. What instrumentalities did the Lord use to protect his servant? Can He always do what He pleases? Ps. 136:6. Can men frustrate His plans? Prov. 21:30.

Verses 18-21. These verses need no elucidation. Tell in your own words how the word was carried to the chief captain.

Verse 22. What did the chief captain charge on Paul's nephew?

Verses 23, 24. Did the fact of his arrest and becoming a Roman prisoner turn out to be a calamity or an advantage and protection? Rom. 8:28. Was his being sent to Felix a step toward the fulfillment of the promise of verse 11?

For the rest of the lesson see notes.

21 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now they are ready, looking for the promise from thee. 22 So the chief captain let the young man go, charging him, Tell no man that thou has signified these things to me. 23 And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: 24 and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix, the governor.

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NOTES ON LESSON 1.

The lesson proper begins with chapter 23. The chief captain, in order to find out the real charge against his strange prisoner, commanded the chief priests and all the council to come together, and set Paul before them

(22:30). That was about the only thing he could do, and he may have thought that surely what could not be learned from the mob, would be quickly determined through this dignified council. But he was doomed to disappointment. Under the influence of religious hatred men of life-long reputation and dignity become fools and falsifiers.

PAUL BEFORE THE COUNCIL.

Paul, facing the council without blinking, spoke the first word, and said: "Brethren I have lived before God in all good conscience until this day." So he had. Blinded and deceived he had once been. He had thought he "ought to do many things contrary to the name of Jesus of Nazareth" (26:9) and what he did "ignorantly and in unbelief" (1 Tim. 1:13) and in all good conscience—which fact however, although it mitigated, did not blot out his guilt, as many might have imagined. For it is not just "conscience" that must guide us, but conscience enlightened and directed by the truth of God's word. (Comp. 10:1-3).

PAUL'S CONDUCT IN THE COUNCIL.

Upon this the high priest ordered him to be smitten on the mouth. Paul's quick and ardent spirit leaped to his lips with a cutting rebuke of that "whited wall." The by-standers—ready, as such folks always are, to make the most they could out of the least little slip on part of God's servant—reproved him, which reproof Paul promptly acknowledged and accepted. The account here is hardly given in full detail. Probably a good deal of talking back and forth had gone on, when Paul, perceiving that the assembly was mixed Pharisee and Sadducee, and knowing that his doctrine confirmed the Pharisees' contention as far as it went (v. 8) resolved to call forth their favor and support. "I am a Pharisee," he cried out, "a son of a Pharisee: touching the hope of the resurrection of the dead I am called in question." The Pharisees thereupon took sides with Paul against the Sadducees present, and a great hubbub ensued. The chief captain, fearing for Paul's safety took him out of the contending crowd by force and returned him to the castle. That night the Lord Jesus Christ came to Paul and reassured him in his time of need. The next two verses (12, 13) introduce the subject of the lesson: the plot which was destined to fail.

THE LATTER PORTION OF THE LESSON.

The lesson in full includes the whole of Acts 23. The printed portion extends only to verse 24. The chief-captain whose name we now learn (Claudius Lysias) sends Paul on to Felix, together with a letter explanatory. Does not the chief-captain fudge a bit upon the truth in v. 27? Verses 28 and 29 show that the common-sense judgment of a heathen is fairer than that of prejudiced religious leaders. Little did "Claudius Lysias" and the "governor Felix" imagine that their names would live only because of their contact with this Jewish prisoner. For, except that they figure for a moment in the career of Paul, they would have been utterly forgotten and unknown. The infantry-escort (how many were they? v. 24) left the company at Antipatris, the chief danger being past. But the seventy horsemen took Paul on to Cesarea, and presented him with the letter to Felix, the governor. Felix made some enquiry of Paul, but deferred full examination until Paul's accusers should have come down; commanding that meanwhile Paul should be kept in Herod's palace—which doubtless was no bad prison.

THE PROVIDENTIAL WORKING OF GOD.

It will be very enlightening to read all the events that follow in Paul's imprisonment until he arrives at Rome (chapter 28) with special regard to Acts 23:11. There the Lord promises Paul to see him through to Rome; and, barring only Paul's visions, God worked it all out providentially and without a miracle. God does not have to work miracles in order to bring his counsels to pass, but can bring everything about by His wisdom and in ways that are inscrutable. We can safely trust Him.

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13 And lead us not into temptation, but deliver us from evil: 2For thine is the kingdom, and the power,

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2nd Gen. 3. 19.
3rd Forgiveness.
Ver. 14, 21.

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