

WORD AND WORK

WORDS IN SEASON.

PEACE AT THE BEGINNING.

The first blessing on this side of justification is *peace*; the peace that necessarily comes when all consciousness of sin and guilt is removed, and all reproach of conscience is silenced; when instead of being at enmity with God, we rest in His grace and love, and rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." When we know ourselves in accordance with the word, to be perfectly acceptable and accepted, and perfectly presentable before Him in our new garments of spotless righteousness, whiter than snow, which pass all the searching demands of His absolute holiness—then (and then only) we have peace. It is of this blessed condition that the apostle writes in Rom. 5:1—"Being therefore justified by faith, *we have peace with God* through our Lord Jesus Christ." The justification by faith, is of course that cleansing received through the acceptance of the gospel, that is elsewhere spoken of as "our redemption through His blood, even the forgiveness of our sins, according to the riches of His grace." That after this the believing soul can only have peace with God is evident; for with the last vestige of guilt, gone is all dread and apprehension and shame, and only the sense of God's love, and our love toward Him, springing up in response, a sense of rest and satisfaction as of a child in its mother's arm, remains. The fact I wish to impress is that this peace is *the beginning* of the Christian life, not the end and aim of it; and the ground and basis on which the Christian life is lived, and on which only it can be lived. Standing upon this peace we rejoice in hope of the glory of God; nay, we rejoice even in our tribulation, knowing that our very tribulation works steadfastness and approvedness and a hope made more sure for our realization of the love of God pervades all our earthly experience. (Rom. 5:2-5).

CHRISTIAN LIFE DEPENDENT UPON PEACE.

But peace is not only the very starting-corner of the Christian life, but if our Christian life shall be worthy the name, and acceptable to God, it must proceed upon the ground of this peace. We must have it, not only for a beginning, but for the constant underlying basis upon which to live the new life. To show this I need only to mention two plain truths:

1. That no man can live right with a bad conscience. There can be no real interest in God's word and will and work, no true hope, no assurance, no genuine love, no spirit of true obedience,

so long as we are living under the shadow of guilt, consciously wrong with God.

2. That God cannot accept us if we are not clean in His sight, nor can He accept the service and offering of an unaccepted man.

Nothing is plainer, therefore, than that we must first of all be perfectly clean (which puts us perfectly at peace with God) and must continue perfectly clean, and wholly acceptable with God all the way through. But from such conscious cleanness and acceptableness, that perfect peace is inseparable; and with it comes the assurance and joy and hope and love that furnish the inspiration of the daily life and service. Without the peace the life is not possible.

I am writing now for Christians who are confessing to themselves that they have no such peace; whose assurance of acceptedness with God is always more or less shrouded in doubt, or who are even quite certain that they are *not* acceptable to God. I would like to bring home to them the fact that it is possible for them to get out of that unsatisfactory life, and to be *perfectly* acceptable to God, *now* and *at once*. Let me remind you of the fact that once you were so. When a penitent believer you confessed your faith in the act of baptism, and rose up out of the watery grave unto a new life in Christ, you were clean, you had peace. Your cleansing then was not a gradual process: it was instantaneous and complete. It comprised all your tangled past; it reckoned with all your sin and guilt. You stood redeemed, forgiven, by grace, through faith, in the cleansing blood of Jesus Christ your Lord. How is it now? Ah, you are aware of numberless frailties. You have made but poor success of living the Christian life. Your mistakes have been numberless, and you have fallen short; and—to put aside all fine terms—you have plainly *sinned* against the Lord, and that perhaps again and again. You asked for forgiveness, but you have lost your peace; nor have you regained it. Yet you are hanging on. You hope to live better; you are praying for more zeal and strength and earnestness; you hope to grow in grace—and so, by and by, to be again accepted by the Lord and to find peace again.

If such is your case, then let me solemnly assure you that *you can be perfectly right with God right here and now*; and so have peace. If it were so that you could not be wholly and absolutely acceptable with God *now*, then you could never be. Whatever it is that prevents now will always prevent it. You will never feel worthy enough to claim such peace. There will come no time when you shall have “grown” so much, or your work shall be so perfect, that you can have peace in yourself and your attainments. Always and always will that haunting sense of shortcoming and insufficiency, which carries with it a dread of God. But if you say the mercy of God and the blood of Christ can wipe out those shortcomings at last, then I say that that same mercy and that Blood can wipe out your short coming and all

your stains and guilt *now*, just as effectually and perfectly. If on that blood-cleansing everything hinges after all, and if you would have to depend on that in any case—why not have it *now* and be wholly clean once more, and have present peace with God through our Lord Jesus Christ?

THE BASIS OF A TRUE LIFE.

If now someone should object that we must live obediently and righteously before God, or else we can have no peace with Him; my reply is that unless we have peace through the Blood *first*, we shall never live such a life of righteousness. It is on the basis of that perfect good understanding with God, that fellowship which comes with cleanness and acceptedness, that clear hope and full assurance that goes with such peace, the conscious apprehension of that grace which gives us strength to offset all our weakness (2 Cor. 12:9), that we are enabled to live a true Christian life. For our good work is the *fruit* of the life and of the good blessings before-hand received, and not the means with which we purchase those favors of God. To put it the other way, is to leave a man in the predicament of the traveler who could not cross the river without a boat, but could not get any boat unless he first crossed the river.

GOD'S PRESCRIPTION FOR ABIDING, CLEANSING AND PEACE.

The doctrine of fellowship with God—which of course involves both cleansing and peace—is given us in a few words in 1 John. First of all we are told that "God is light and in Him is no darkness at all." (1 John 1:5). There follows a corollary: "If we say we have fellowship with him and walk in the darkness we lie and do not the truth." (v. 6). So before we can do any truth we must get out of the darkness, and into fellowship with God. How is this done? Not by denying, not by secreting, not by excusing our guilt; but, "If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (V. 9). Now if we are cleansed from *all* unrighteousness (for God does nothing by halves) there is no longer any vestige of guilt: we stand *fully* accepted, and so in fellowship and peace with God. Note, too, that if we come so confessing (Ps. 32:5; Prov. 28:13) He is *faithful* and *righteous* to forgive us our sins and to cleanse us from all unrighteousness: which is to say that God would neither be faithful nor righteous if He did not so forgive and cleanse His penitent, confessing child. God cannot be guilty of any such lapses, or untrue to His love. But one more difficulty is met. How quickly is that peace disturbed, how delicate that fellowship, if it can stand only in perfect spotlessness! An unworthy thought entertained for the moment; an unguarded word; a quick irritation—any one of many known, or even at the time unrealized slips, can mar that peace. Can it indeed be maintained? The answer is that "if we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us* from all sin."

(V. 6). To him who walks in the light—whose heart's constant purpose is to please God; who lets God's light shine constantly, upon his actions and into his heart, to judge the things that are there, the blood of Jesus is constantly applied. For that is the force of the present tense "cleanseth us." It goes on cleansing us always, as always it is needed and we can stand in it alone; and only through the blood of His cross can we have abiding peace. This is not said to make us lax regarding sin—if we were that we would not be walking in the light—but that we may *not* sin. And yet if any man should sin, "we have an Advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only but also for the whole world." (1 John 2:1, 2).

WHEN CONSCIENCE LEADS WRONG.

R. H. B.

In any matter of indifference, as for instance the eating of meats (for "neither if we eat nor are we the worse; nor, if we eat are we the better") we may leave our brother to his peculiar conscientious scruples. But when his scruples are of such a nature that they lead directly counter to the expressed will of God, we must lose no time nor chance to correct the error. In a recent issue of the Gospel Herald a young brother, evidently a true and conscientious man, is slipping into a misconception of his duty, which may land him, and many others, in wrong, and in great and uncalled-for suffering. It is in regard to the question of non-combatant service in the army. It has been earnestly pointed out in Word and Work that a Christian may not slay his fellow-man, and that he must refuse to do so even unto death, if necessary. But hope and satisfaction was expressed in view of the considerate ruling of our President, that conscientious convictions should be regarded, and that those who were conscientiously opposed to carnal warfare should be assigned to non-combatant service. But now our good young brother rises up and declares himself unable, conscientiously, to serve in any capacity in connection with the army. His reasons seem plausible: to cook, to feed horses or men; to nurse the men who *are to be* wounded—these things seem to him to aid and abet in the great slaughter. Without this sort of help, he says, the war could not go on; therefore whoever furnishes that help, assists in carrying on the war. This, I think, states his position fairly. His sincerity is manifest, and it is a serious question of conscience with him, and perhaps with some others.

In reply to this unfortunate view I would urge my brother first of all to rule his conscience by the word of God, and not vice versa. Now God says: "Be subject to every ordinance of man for the Lord's sake, whether to the king as supreme or to governors as sent by him. . . ." 1 Pet. 2:13, 14. "Let every soul be in subjection to the higher powers." Rom. 13:1. My broth-

er acknowledges that to pay taxes is right, and is merely the giving unto Caesar the things that are Caesar's. Good. But the taxes will be used directly to finance the war, as my brother well knows. Without this help the war could not run on. But he no doubt sees that that is not *his* concern; he simply pays the taxes as his Lord commanded him and leaves the responsibility of the use of the money with the government. The same precisely is true of any service the government requires. For in fact the money in the taxes itself represents work and service. But the Lord's commandment went further than the paying of taxes. It tells us to obey *every* requirement of the government. This is limited in only one point: we may not at the bidding of earthly authority do any act directly forbidden us of God. That limitation is *always* understood. I could not lie, steal, rob, kill, at the government's demand. But I can cook, feed men or horses, do clerical work, care for the wounded, do any act that would in itself be honorable and right at any time and place. We are told, however, that this furthers the war. But so do the taxes we pay. If it is simply our duty to pay taxes and the use the government makes of the taxes we pay is purely the government's responsibility, so is it with any other of my possessions or abilities the government may requisition of me. If the government asks anything of me which I *may* do then I *must* do it, for the Lord's sake. The question of the use the government may make of my means or righteous work does not come within my responsibility.

In illustration of the contrary view it has been urged that the man who sells his corn to a distillery thereby aids and abets the whiskey business. Well. But the case is not parallel. The man who sells his corn to the distillery is under no command of earthly or divine authority to do so: he does it of his own free will and choice, knowing and agreeing to the end for which he disposes of his corn. But if the government should demand my corn, I must yield to such an authority, regardless of what use the government may wish to put it to. So I am under obligation to give of my means, my strength, my service to the God-ordained power. Whether my economy in eating, or my garden-spot, my taxes, my service, help the war along or not, is not *my* concern. All I need to know is that in whatever righteous act I obey the government, I obey God. He assumes the consequences. And my conscience must bow to this.

WHAT WAR COSTS IN MONEY.

"One big cannot-shot costs as much as three years of a workingman's wages; five years of a woman teacher's salary; an average workingman's house; four years' college education." Day and night the big guns roar and millions of "big cannon shots" fly back and forth. And if we add to the money cost all war's other bitter losses—O Lord, how long?

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NEWS AND NOTES.

Stanford Chambers reports twelve conversions in the meeting at Forest Hill, La., where Brother Ramsey is doing a splendid work. Brother Chambers reports that Brother Herbert, a converted Catholic, whose field he visited, has now baptized eight hundred and two. Very few have gone back to Rome. Brother Chambers is to hold meetings at Abilene, Kan., and Berea, Ind., this month.

R. A. Craig is having good meetings in the vicinity of Lawrenceburg, Ky.

The wife of a Spanish sea captain was baptized in New Orleans lately.

Among other results, ten were baptized during R. H. Boll's meeting at the Salem church, Cynthiana, Ky., in September.

A twelve-page supplement is enclosed in this issue. It is probably the finest manuscript production of a true and well-known brother, whose name will be disclosed later. Pass the supplement on. Later, you can get another copy in tract form.

Five confessed Christ in the Ramsey-Sitman meeting, Amite, La., just closed. Fellowship toward building a church-house will be appreciated.

H. N. Rutherford is in a good meeting near Glencoe, Ky. During September he conducted meetings at Campbellsville and near Columbia, Tenn., with a number of accessions. J. T. Clark preached "turn about" in the first meeting with fine results.

C. C. Klingman makes a worth-while proposition that he be used in the foreign field in this country—on the Pacific Coast, where there are many thousands of Japanese. Brother Klingman's work and experience in Japan and his knowledge of the language fit him admirably to accomplish such a work at our very doors. His suggestion is worthy of immediate interest and action.

The Word and Work Lesson Monthly (our leaflet with helps on the International lessons, which sells for 1c each per month) is having a steady growth. The call for them increases every month.

At last report, J. Scott Greer was in a good meeting at Eubank, Ky.

In sending money, always state just what it is for, just *whose* subscription it is to cover, etc., so that proper credit may be made.

Ten had been baptized and nine restored when we heard from the Todd-Murrell meeting at Rich Hill Church, near Eubank, Ky. Brother Murrell's time is not fully taken for November.

We received one book order which amounted to over \$60.00 this month. We furnished the books at regular price, and the commission helps to extend Word and Work. May we have *your* order?

T. B. Clark requests notice to his change in address: from McMinnville, Tenn., to Thorp Springs, Texas.

C. V. Davidson who was so splendidly used of God in building up the Bible classes at Sellersburg, Ind., during his successful ministry there, has been added to the force of the Highland Church, Louisville. His business will be to build up the Bible classes there, a work in which he is a specialist.

Noble Hendricks reports quite a good meeting held by Brother Leach at Cambridge, Ill.

There were twelve baptisms and nine confessions of wrong in a meeting at Russell School House, held by J. Scott Greer. He also baptized five at Nelsonville, Ky., sometime ago.

Since July 1. M. Keeble, of Nashville (colored) has conducted the following meetings: Nashville, five baptized; Cookeville, Tenn., no visible results; Duck River, Tenn., three baptisms, six reclaimed; Henderson, Tenn., four baptisms; Thyatira, Miss., eleven baptisms; Sentobia, Miss., eleven baptisms.

E. H. Hoover, of Chattanooga, led the church at Buechel, Ky., in a fine meeting since our last issue. There were seven baptisms.

W. W. Freeman has had good meetings this summer in Oklahoma and Tennessee. At Alfalfa, Okla., seventeen were baptized and a plan laid for building a house of worship. At this writing he is at Cedar Springs, near Louisville, in a meeting, with seven baptisms so far.

We are planning an unusually good issue for December this year; not a special edition but a specially good, full-size edition. We are very *anxious* to get long lists of names from our friends to whom we may send a December sample free of charge.

Augustus Shanks has had good meetings in the vicinity of Moreland, Ky., recently. Seventeen baptisms at Willow Grove; thirteen baptisms and a church of thirty-two members organized, with plans set on foot for a building, at South School House. His address is Moreland, Ky.

A report from S. R. Logue, reaching back into July, was as follows: Eight baptisms and four restorations near Woodbury, Tenn. (Hoover's Chapel); nine baptisms and one restored at Ro Ellen, Tenn.

E. L. Jorgenson enjoyed a recent meeting with H. N. Rutherford at Lynnville, Tenn., very much. There were twelve baptisms.

Eddie H. Sanders makes this report of his evangelistic work in Alabama: Georgiaville, fifteen additions; Eoda, two additions; Oak Bowery, seven additions. At Goshen, a "general awakening" occurred.

Sister Ingrid Christenson writes from Huron, S. D., where Brother O. D. Maple is to hold a meeting in 1918: "We want to get in touch with congregations in Wisconsin, Minnesota, Illinois, Iowa, Nebraska and North Dakota, so that we can write them about giving Brother Maple an invitation to stop off en route to preach or hold a meeting, thus you can help Huron." We believe the little band of independent Christians at Huron deserve any help and encouragement the brethren can render.

We stood by the mail sack and saw a September paper perfectly wrapped and addressed to a subscriber about six miles distant. Yet, that paper did not reach him for a week or more. This is an illustration of how difficult it is to avoid delay and mistakes in mailing. The fault is not always with the publishers. Excellent as our American mail system is, it is well to remember that second class mail does not get the accurate treatment of first-class mail. If you miss a copy, just let us know; we are more than glad to "repeat."

D. H. Friend writes that he is in a very interesting meeting with H. N. Rutherford, at Roberson Fork, Tenn. Seven confessions and one restored to date. *

By special arrangement, we are able to offer Word and Work and The Gospel Herald (of Cordell, Okla.), both for \$1.25 a year. This will accommodate those who want Word and Work, and who desire a weekly paper also, but cannot afford both at the regular rates. If we have your name and address just right, simply enclose one of our wrappers in an envelope, with the money, with the word written upon it, "Renew." Every subscriber receives an expiration notice when his time is out. They are sent out in envelopes each month, soon after the last issue of your year has been mailed. Renew promptly if you do not wish to miss an issue.

Two churches in Louisville to our knowledge—Portland and Highland—(and probably all six) are eager to reach and help the Christian soldier boys who are at Camp Taylor. Will our readers in Illinois, Indiana and Kentucky co-operate by sending in names of any boys who are here? C. V. Davidson, 649 S. 41st street, will be glad to receive these names for the Highland church, and R. H. Boll, 2605 Montgomery street, for Portland Avenue.

MONEY MATTERS.

STANFORD CHAMBERS.

From its beginning our holy religion has laid claim to both heart and treasure. Both are God's. "The earth is the Lord's and the fulness thereof." "The gold and the silver are his, and the cattle upon a thousand hills." Moreover we have been "bought with a price" and are therefore not our own and have nothing of this world we can call our own. What we seem to possess is not our own but the Lord's, an acknowledgment of which fact, by all would solve the money question, both religiously and politically.

We are only stewards of God's substance—just trustees. We can no more appropriate the things of this world to our own ends than the cashier of a bank can appropriate its funds. "Moreover, it is required of stewards that a man be found faithful," and each shall give an account of his stewardship, when the Lord will expect His own returned "with usury." No one has a right to be on the Lord's pay roll who does not accept his responsibility as steward. Instructions from headquarters. It is not ours to say how we shall use that which is another's. We can invest, loan, apply or use only according to His direction or endorsement. In every transaction we must get the mind of the Spirit and transact only as the Lord leads, remembering that we shall be called upon to account for every penny. "He that is unfaithful in that which is little is unfaithful in that which is much." "If, therefore, we have not been faithful in the unrighteous mammon who will commit to your trust the true riches? And if ye have not been faithful in that which is another's who will give you that which is your own?"

What bearing has this on the matter of giving? In reality, the term, giving, is only an accommodative one. We have nothing and can give nothing. It is a matter of rendering "unto God the things that are God's" as He calls for them, or of using them in one way and another as He directs. Some He would have invested in lands, some in stock, some in mines and some in stores. The steward of course must live, and his food and raiment are provided for by his Lord so that whether he eats or drinks he can do even that to the glory of his Lord. Again "the poor ye have always with you" and there is the gospel to be preached. The Lord has a standing order to all His stewards, that is, to preach the gospel to the whole creation to the end of the age. "It is required of stewards that a man be found faithful." If a man turns from farming or merchandising for the purpose of being able thereby to replenish the Lord's treasury for gospel work, to farming or merchandising for the purpose of increasing his own wealth, he ceases to be a faithful steward and becomes a robber of God. "But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes unto the

storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3:8-11).

Does the Lord instruct His stewards as to how much to put into His treasury? Let us note: Every first day of the week He would have us put *something* into His treasury. We are to do so *cheerfully*. We are to do so *bountifully*. We are to do *according as He has prospered us*. We are to do so as we have *purposed* in our hearts in accepting our position as stewards.

Do Christians have to give the tithe? A good steward does not talk that way. Then rather let us ask, Will God bless the tither? Indisputably, *yes*. Can the Christian give that much? That is, can he live on the nine tenths? The Jew did. And God loves the Christian even more. Which is greater, nine-tenths plus God's blessing, or ten-tenths minus that special blessing? Many Christians, who have become tithers, have it demonstrated to their own satisfaction that they now live better on their nine-tenths than formerly on ten-tenths. Does any one know of one who purposed from pure motives to put the tithe into the Lord's treasury who has not been able to do it? And again, if one can not live again, if one can not live on the nine-tenths with God's blessing, neither can he live on the ten-tenths without God's blessing.

Suppose all Christians, then, put regularly into the Lord's treasury at least the tithe as God prospers him and does it cheerfully: The "church finance" question will be solved. The poor will have the gospel preached to them, the widows and orphans will be cared for, the name of the Lord will be glorified and Malachi 3:10 fulfilled to His tithers. So be it. Amen.

I never professed absolute perfection in all the acts of my life; on the other hand I have always felt my weakness and need of grace. But I am not fearing in this, the evening of my life, that I might be induced to commit some great wrong, I have an abhorrence against sin. And I think I am willing to do my duty in acts of righteousness, and yet I might neglect some duty, in regard of which I am willing to let my strong and faithful brethren decide, suggest or point out where I am lacking. But that which concerns me most is, am I in possession of that holiness of heart without which no man shall see the Lord. Am I wholly possessed of that spiritual life, made such by His transforming grace, that I could accept the Saviour as my Guest, my counsellor and guide, and dwell with him in joy and in perfect peace? This I understand to be the high privilege of every Christian.—A. Ellmore.

WORDS BY THE WAY.

E. L. JORGENSEN.

"By grace . . . through faith." Eph. 2:8.

Here is the whole plan of salvation on both divine and human sides, in a single sentence. Not in all the steps and details, but in a general, comprehensive way.

"Grace"—the fountain whence, the source of our salvation. For God is Himself the author and giver, the originator and beginner of it; and all the ages to come will scarcely be able to reveal His "mercy," the "exceeding riches of His grace," His "kindness toward us in Christ Jesus," and the "great love wherewith he loved us." (2:4, 7; Tit. 3:4-7).

"Faith"—here is the human condition. God's grace does not propose to sweep in every one, willy-nilly, whether or no; only those—and, thank God, all those—who believe: "Salvation to every one that believeth" (Rom. 1:16). We need not hesitate to confess, what Paul so often affirmed, that *faith saves*. For if it is really faith, and not simply "head belief," it will move a man to turn from sin, to acknowledge Jesus Christ as Lord; it will move him right through the waters of baptism into Christ. (Gal. 3:26, 27).



At what point does faith save the soul? Is it in the moment of belief and inward acceptance, or is it at the moment of baptism? Here is the issue that divides two schools of believers. Would it not be both scriptural and conciliatory to view the matter in this way: Faith saves; but there is a difference between faith and mere intellectual assent or "head-belief," as it is often termed (Jas. 2:19). Unless faith leads to obedience, it is not the saving sort. This much is agreed. Now let us grant that God knows saving faith as soon as it appears; that He knows in advance whether it will lead on to the true works of faith and fruits of repentance. But, though *God* knows, *men cannot know* whether there is "head-belief" or saving faith until the test is over; and the test is baptism. No act that is highly reasonable—such as a gift of money to the poor—can tell the tale. Only an *arbitrary* test, such as baptism, for which there is no human reason, would do.

So far there is agreement I think—if we except the man himself. God knows, but men do not until the divine test is past. It is held however that *one man* does know, the believer himself. Here is the point of final disagreement. But may not he too be mistaken? May not he mistake "heart-belief" for the saving sort? How can *he* know until the test is met? And who has made the believer the judge of saving faith, an office which, in the nature of things, can belong only to *Him* who saves? This is a discrimination which God Himself proposes to make.

Since intellectual assent is not the faith that saves; since.

though God can detect faith at once, men can not; since the believer himself may so easily be deceived—is it not plain that some arbitrary test must be provided for the satisfaction and assurance, both of the believer himself and of all other men; and that God could not and does not promise salvation until that test is met? And therefore we read: “He that believeth and is baptized shall be saved.” “Repent ye therefore and be baptized. . . . unto the remission of your sins.” The case of Abraham illustrates this matter excellently. It was *after* the Moriah test that God said to him: “Now I know”—Now I know that thou fearest God, seeing thou hast not withheld thy son.”



“Not of yourselves, it is the gift of God.” No man can have salvation until he is ready to take it as a free gift. And I judge that is why so many will not have it. Why is a poor man sometimes offended when you offer him an overcoat as a gift? Because to accept it is to confess that he needs it, and also that he has not money enough to buy one. So, in accepting salvation free, the sinner admits that he needs it, that he is lost, ruined and undone; and that he has not money enough, morality enough, works enough, or anything else enough, to pay for it! This confession no sinner will make until his pride is broken. Yet this confession he must make, “that no man should glory.”

UNITY.

ROBERT JARVIS.

Unity is a Bible doctrine. It is as eternal as God Himself. It is a fixed spiritual law which does not change to suit different persons, but all people must be changed to conform to it, just as the many nuggets of good must succumb to lose their crude individuality in the furnace of the refiner, and come out melted together into a harmonious whole. Such is the unity of the body of Christ.

There is a true unity and a spurious unity. These two kinds of unity are illustrated in the parable of the wheat and the tares. The wheat was gathered, but the tares were bound into bundles to be burned. The unity of Christ is a spontaneous flowing together under certain conditions. “Unto him shall the gathering of the people be.” Gen. 49:10. “And hath raised us up together and made us sit together in heavenly places.” (Eph. 2:6). In these Scriptures there is no mention of man having anything to do with bringing about unity. It is brought about by the Spirit of God in each individual, and would remain that way forever if pride, self-sufficiency and personal ambition were kept out.

Jesus said, “The glory which Thou gavest me, I have given them, that they all may be one even as we are one, I in Thee and Thou in me, that they all may be made perfect in one.” Here is

the only key to the realm of true spiritual unity. And how shall we attain to that glory? By the way of Calvary. All who come this way must go unto him without the gate bearing his reproach. place themselves under the curse of the tree and there come in touch with life, and glory, and immortality. A religion without a crucifixion will not bring you into the kingdom, which makes you a member of the family in Heaven and earth named. (Eph. 3:15). This is true Unity.

Now as to the false unity—that mystery of uniformity. Unity is exemplified everywhere. Everything revolves around some center. It is as natural as the fact, that “birds of a feather flock together,” whether doves or vultures. In this way people are gathered into groups. But what is the basis of their unity? This is the test. If it be not the spirit of Christ then it is human opinions or interests, whether true or false, and they are drawn together by a lower law of attraction, than that of Christ.

The Roman Catholic sect, the mother of all sects, boasts of her unity, the wonder of the centuries. But her unity does not bear the test of the spirit of Christ. Unity which is centered in Christ bears the marks of Love, Light, Knowledge, and Spiritual liberty. That of the mother of sects is founded upon ignorance, darkness, fear, and coercion, therefore it is a bundle ready for the burning, and so are all others whose unity is founded upon the same premises. They all begin their downward course the same way. Rome was once the abode of saints, apostles and martyrs for Jesus' sake, until little by little worldliness crept in, until she at length became the hold of every foul, unclean, and hateful thing, and now hundreds of little popes follow in her train. And strange to say, such people and institutions often give the subject of unity undue prominence. They would have unity at any cost, providing that others pay the price. A spirit that will assert Lordship over the souls and minds of men is not the one to take the humble place, else there would be spontaneous unity, and the Babylonian wedge would be removed.

Where true spiritual unity exists in a gathering of people, rich and poor, learned and unlearned, are all one humble brotherhood, joined together by the love of God, each filling his place without pride or self seeking. There is then no need for human organization or binding, but as spirituality leaks out the atoms become separated, hard and cold. Man's ingenuity must now contrive a way by which to hold them together. At this stage we find the members again known after the flesh, some high class, others low class, some ruled by flattery, others by oppression and fear.

There are times when true unity can only be brought about by division, from separating the precious from among the vile, and Jesus said, “I came not to send peace but a sword.”

The sword of Jesus is lifted, and to those who insist on unity rather than truth and righteousness, will be sorrow and death.

WHY NOT NOW?

Fifty-four years ago President Abraham Lincoln, upon the request of the Senate of the United States, appointed a day for national prayer and humiliation. It was during the Civil War, and April 30, 1863, was observed as such a day. Abraham Lincoln made in this proclamation the following statement:

"And, inasmuch, as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

And why not now? How is it that we hear nothing from those in authority today of "our national sins?" Has this nation become better and more righteous since the days of Lincoln? Is there less wickedness, less infidelity, less corruption, less vileness, less national sin than fifty years ago? Is there more piety, more trust in God, more real living for God than during the civil war? Every true Christian knows the answer to these questions.

The arrogant, proud, self-righteous spirit, so manifestly present in our nation, as if we were the people and absolutely right, is obnoxious to God. "God resisteth the proud, and giveth grace to the humble" is as true of nations as it is of individuals. Oh! for a voice which calls to humiliation and repentance.—*Our Hope.*

DON'T STOP THE REVIVAL.

1. A revival will stop when the members cease praying.
2. A revival will stop when the church believes it is going to stop.
3. A revival will cease when the church-members cease to work for it.
4. It will cease when Christians get the idea it will go on without their aid.
5. It will cease when it ceases to be spiritual.
6. A revival will stop when the members begin to criticise.
7. A revival will stop when the members think that darkness may triumph over light and sin, and Satan over God.

The Canaan spies were only grasshoppers in their own eyes, and that was all they were in the eyes of others. So make yourself a grasshopper, and some jaybird will pick you up. Make yourself a worm, and some fellow will tread on you.—*Christian Standard.*

BIBLE STUDY COURSE.

R. H. B.

THE LAST OF OLD TESTAMENT HISTORY.

FIRST DAY.—Our last study comprised the last kings of Judah and the Babylonian captivity. Let us spend this day's study-hour in an earnest retrospect. There were nine dynasties (royal houses) in the northern kingdom ("Israel") and nineteen kings. They were all wicked, the last (Hoshea) being perhaps the best one. But in Judah there was but one dynasty: the royal house of David. 2 Sam. 7 contains the reason why no change was, nor could have been, made. How many kings do you count in Judah? Four names are pre-eminent: Asa, Jehoshaphat, Hezekiah, Josiah. What do you recall concerning them? What three names of kings are omitted from the Lord's genealogy in Matt. 1, and can you suggest a reason for their omission? Think a while on what the history of Judah shows of the character of God. Does it fully justify the description given in Exod. 34:6, 7? What did David look for concerning his descendants? (See 2 Sam. 23:3-5). In what king of the royal house of David is this fulfilled?

SECOND DAY.—*The Return from Captivity and Rebuilding of the Temple.* Ezra 1-6. For suggestions on this part of Ezra the student is referred to the questions and notes on the Lord's day lessons (second and third) of this month, found in this issue. Look up all the references given, and be sure to read the notes.

THIRD DAY.—*Ezra's Journey to Jerusalem.* Ezra. 7, 8. See Fourth Lord's Day Lesson for October, in this issue.

FOURTH DAY.—*Ezra's Distress, the People's Repentance.* Ezra 9 and 10. The people—even the priests and Levites—had quickly fallen into a very serious transgression: they had formed alliances by way of marriage, with the corrupt neighboring nations. The very reason for Israel's existence, and the secret of their power, lay in their *separation*. They were a people set *apart* ("holy, "sanctified") unto Jehovah, that in and through them He might reveal Himself, and reach out for the salvation of the race. (Exod. 33:16; Deut. 32:8, 9). This involved their being kept separate from the nations. (Num. 23:9). Consider here the like, but higher, station assigned to the Church of Christ, and read Jas. 1:27; 4:4; and especially 2 Cor. 6:14—7:1. Does not that exclude all sorts of fraternities, business-partnerships, marriage-bonds, in fact every yoke, fellowship and common tie that would bind a Christian to a man out of Christ? *Ezra's Distress*, v. 3, showing that he was one of those that trembled at God's word (Isa. 66:2). Kindred souls soon rallied around him. Consider Ezek. 9:4. *Ezra's Prayer*, v. 5:15—a great model of contrition and supplication before God. He

prayed, made confession, and wept, and cast himself down before the house of God. The effect upon the people was swift and profound, and brought about a general repentance. It would mean a new day for the Church in any community, if one earnest man in the Church would so humble himself before God and take the burden and sin of God's people upon his shoulders in crying intercession.

FIFTH DAY.—*Nehemiah's Mission.* Neh. 1, 2. The story of Nehemiah opens with the distressing report of the conditions in Jerusalem. This immediately leads him to weeping and mourning and fasting before God, and a very earnest prayer of confession and pleading of God's promises. This is again a model penitential prayer. *Nehemiah's Commission.* It was a breach of court etiquette and an offense to appear sad in the presence of the king (comp. Esth. 4:2); hence Nehemiah's fear. He frankly tells the king the reason. The king asks him what he would request. It was a very critical moment, and Nehemiah managed to send up a prayer. A moment's prayer makes an eternal difference. The king was very gracious toward Nehemiah. (Prov. 21:1). This is the only outright edict to rebuild Jerusalem and her walls, and marks the starting point of the prophecy of "the seventy weeks," Dan. 9:25. Note the date—the 20th year of Artaxerxes, the month Nisan—which is known in secular history as April B. C. 445. Note specially the way of Nehemiah: he is one of the very finest characters in all the Bible. What is his first move? 2:9-16. Next he confers with the priests and nobles and rulers (17, 18). If you don't want enemies and opposition, don't ever undertake to do a good work. (v. 19, 20).

SIXTH DAY.—*Rebuilding the Walls.* Neh. 3, 4. It required faith and courage to undertake the work. The methodical apportionment of it shows Nehemiah's executive power. *Enemies without.* Their first attack is by sneers and contempt—which is often enough to quell the enthusiasm of a weak servant of God. But Nehemiah has a refuge (4:4, 5). To despise the humble work of God's faithful ones is to insult God. But *they* kept right on (v. 6). Next the enemies conspire to attack by physical force. Neh's counter-move, v. 9. Note the word *and*. Comp. Matt. 26:41. Back of these enemies was a greater and unseen Enemy. He now tries to weaken them by discouragement from within. This too was foiled. (4:10-14). Henceforth they watched and worked in readiness to fight: which is the task of God's servants today also. (4:15-22).

SEVENTH DAY.—*Usury abolished.* Neh. 5. Just as at the present day there are many who prey upon the misfortunes and the calamity of war, which has befallen our nation and the nations of Europe, to enrich themselves by excessive profits, there were some even in that hard-beset little flock at Jerusalem who thought to thrive upon the interest charged on loans to their needy brethren, and taking mortgages on their lands. The interest seems to have been only *one per cent.* (v. 11)—but it was

by that much contrary to the Law. (Exod. 22:25) while the mortgaging of their only means of livelihood was a severe oppression. Cp. Ps. 15:5. *Christians cannot afford to have lower standards* in their dealings one with another than the Jews had. (John 13:34, 35). This is not a question of investments, but of loans to cover the needs of the needy. Apply v. 9 to ourselves. Have you noticed that while the returned remnant were all too prone to fall into sin, yet they were readier to listen and repent than their forefathers had been? Nehemiah's influence and power is largely explained by his example of self-sacrificing earnestness. (v. 14-19).

EIGHTH DAY.—*Enemy Plots and Schemes.* Neh. 6, 7.—Nehemiah's single eye pierced through all the false pretenses of the enemies. Note: (1) Their call for a conference: refused, vs. 1-4. (2) Attempt to intimidate Nehemiah by a false report backed by a reputedly honorable name: "Gashmu saith it!" Vs. 5-9. If the enemy can make us *afraid*, what an advantage it gives him! (3) A man within, a prophet, lends himself for a tool. Nehemiah's straightforwardness, humility and courage save him from this snare; and he discerns it (vs. 10-14). So despite superhuman obstacles, God's superhuman power wrought through faithful, devoted men, in such wise that even the enemies had to acknowledge it. (Rev. 3:9). Now another snare: a disposition to make friends with Tobiah. "They spake of his good deeds." Comp. 2 Chron. 19:2. So do they speak today of the "good deeds" of the infidel critics who are out destroying faith in God's word. Note what is said of Hanani in 7:2.

NINTH DAY.—*The Reading of the Law.* Neh. 8. With the attitude the people took toward God's word, contrast the former attitude: Isa. 30:9-11; Jer. 36:23, 24; Amos 2:11, 12 and 8:11, 12. Who first requested the reading? V. 1. How long did Ezra read? V. 3. How did the people listen? In what position? Vs. 5, 6. How did it affect them? V. 9. What practical results? Vs. 14-17.

TENTH DAY.—*The Levites' Prayer.* Neh. 9. The preparation. Vs. 1-3. One-half of the prayer (5:25) recalls with gratitude God's goodness from the day of Abraham; the other half is confession of national sin; and an appeal to God concerning their present pitiable condition. (26-38). What verse (in the first part) addresses God as the Creator and Preserver of the universe? Which verses touch events of the book of Genesis? of Exodus? of Numbers? of Joshua? of Judges? of Kings and Chronicles? Why had not God made "a full end of them"? V. 31; Jer. 30:11; Lam. 3:22, 23. Did they blame God for their troubles, or did they justify God and condemn themselves? V. 33. Comp. Ps. 51:4.

ELEVENTH DAY.—*The conclusion of Nehemiah.* Neh. 10-13. The lists of names can be read over rapidly. Those of 10:1-27 are representative signers of the covenant. Note what they pledged themselves to: I count seven items. 11:1, 2 is full of

interest; it was a sacrifice to dwell in Jerusalem, and volunteers were called; 12:27-43, the dedication of the wall. Note 12:30. No work of ours can pass without the Blood. Heb. 9:22. The reading of the Word of God by honest hearts certainly brings reform and restoration. (13:1-3). That "mixed multitude" had caused a world of trouble from the first. Exod. 12:38; Numb. 11:4. Alas they are in the church also—roots of bitterness, through whom the world, the flesh, and the devil approach and corrupt the people of God. Eliashib, himself a priest, had actually prepared one of the chambers in the house of God for nobody less than *Tobiah*! That was during Nehemiah's absence; at N.'s return Tobiah was thrown out in short style. Other lapses were also found and corrected—in the matter of the support of the Levites (13:10-14), of Sabbath-keeping (15-22); and a relapse into the evil removed by Ezra (Ezra 9)—mixed marriages. Eliashib's grandson who had married a daughter of the contemptible Sanballat was made an example of, and chased away from the priesthood and from Jerusalem. In all this Nehemiah was consciously in the right, and executing the will of God (13:14, 22, 29, 31).

TWELFTH DAY.—*The Return from Captivity: A Retrospect.* Our studies in Ezra and Nehemiah have shown us that the return from the captivity was only a very limited restoration. Of any of the "ten tribes" as such, there was no restoration. Although Cyrus' first edict (Ezra 1:5) was very broad, there is no evidence that any returned outside of the remnant of the kingdom of Judah (Judah and Benjamin) with a quota of Levites. Later, in the Savior's time, we read of some individuals of other tribes who were found in Palestine. But there is no proof that even any individuals (to say nothing of tribes) other than those of Judah, Benjamin and Levi, returned from the captivity. Moreover it was a small remnant indeed that went up from Babylon—no more than about 60,000 in all. Moreover they had so much adversity that more than eighty years after Nehemiah was deeply distressed at the news of the pitiful circumstances at Jerusalem (Neh. 1); and the prayer of the Levites (Neh. 9:36, 37) shows what their estate was. When these facts are compared with the glorious predictions in Isa. 11, 12; Ezek. 34, 36, 37; Jer. 30, 31, 32, 33, and many other prophecies it is not possible to say more than that this restoration from Babylon is but a very shadowy, and incomplete reflection of the great event of which the prophets speak. For neither was all Israel restored, even representatively, nor did they "possess" their land again, nor did they ever have safety or glory, nor were they a morally and spiritually changed people. In fact, to claim that this fulfils the great prophecies concerning the restoration of Israel, is to acknowledge that "the grandeur of the prediction is lost in the meagerness of the fulfillment;" and this reflects seriously upon all the rest of God's promises. But Israel has a day coming yet. (Rom. 11:12, 15, 25-29).—Their spiritual condition, while better on the whole

than before the captivity, is seen to be very feeble. Very readily they slip into almost every sort of wrong, idolatry alone excepted; and very quickly did they degenerate. *Read Malachi.* It represents the conditions shortly after Nehemiah's day. In Christ's time the nation was in such condition that Matt. 12:43-45 fairly described it. With Nehemiah the history closes; w Malachi ends their prophecy. Esther deals with conditions in the land of their captivity, and antedates Nehemiah.

WHEN MEN MEAN BUSINESS.

On January 15, 1915, J. Pierpont Morgan & Co., accepted the task of becoming purchasing and fiscal agents of the British and French governments. To date this one firm has spent over three billion of dollars in this country for merchandise and munitions; they have raised loan money for the allies amounting to over two and three-quarter billions of dollars; they have imported into America over one billion dollars' worth of gold.

Many American securities were held by foreign financiers who would take over these securities to the amount of nearly three billions of dollars, so as to let the cash go to the allies in their own land.

This tremendous thing has been done by the appointment of one big man to have charge of the whole affair, and has gone forward without a word of scandal or criticism or the disorganization of American business, or clogs in the channels of trade.

DOING THE IMPOSSIBLE.

Just pause for a moment to think what this means. This is what the world calls, "putting it over," "coming across with a big thing." Men said it could not be done, but the Morgan Co. looked the field over and selected Edward R. Stettinius.

This man was not in their employ when they picked him. He was not even a member of their firm. Beside all this, he was doing something very far different, when they called him to this great undertaking; they called him from the presidency of the Diamond Match Company.

It became this man's business to buy all the merchandise and munitions, all clothing, machinery, food, powder, and this with all the haste that the terrific war demanded.

Look a little further at the terrific task. There were not munition houses enough in America to supply even a fraction of the amount that was needed. The kind of clothing, the kind of food, the kind of supplies as specified by the allied governments, were not in our possession in this country; all these must be made, and they must be made by men who never had made such things.

EFFICIENT MEN NEEDED.

Mr. Stettinius decided some very broad principles in his mind at once. He said to himself that ninety-seven and one-half per

cent. of this problem must be solved by men who were already efficient at something, so he gave the orders for munitions to men who were making a success in their present manufacturing business, even though they had never made anything like ammunition.

He awarded a contract for one hundred million dollars' worth of material to a company that had no buildings, machinery or tools for munitions, and had no men who were munition makers; but, because they were men who were used to undertaking tasks without asking questions, they hustled up their houses and machinery and men, and shipped their munitions fifteen days before the time agreed upon in their contract; and have never been subjected for a moment to any criticism.

One car firm he persuaded to make shells. They are now making five million dollars' worth a month. The purchases averaged under Mr. Stettinius ten million dollars a day.

Mr. Stettinius drew around him one hundred and five selected engineers and commercial experts who never watched the clock. They were called "the S. O. S. crowd," meaning "Slaves of Stettinius." Nine o'clock at night saw them all in their offices. The task was a great one, and they were throwing themselves into it.

PLAYING WITH THE TASK.

Such a record as this, my dear friends, makes me feel that Christian men and women today in the large majority are absolutely playing with this task of compelling men and women to come in. Ask God quietly if you have ever given Him your full self. Look again at what it means to really be consecrated.

I am not stirring you now to self-effort, but to show that if men in the natural can undertake such tasks, what ought the children of God to undertake in the power and equipment of the Holy Ghost?

THE TASK OF THE AGES.

Oh, the world must be evangelized. Our order is, "To the highways and hedges." He has the method. Let our hearts say. "The task must be done, and by God's grace it *will* be done."

Jesus is calling us in our day to the supreme task of the ages, and takes us into the firm and furnishes us the equipment. He calls us; He commands us to go and compel them to come in. We can—*will* we obey His orders?—Good News.

W. F. NEAL.

Brother W. F. Neal, a servant of God, a preacher of the gospel of Christ, something over a year ago, left his field in western Canada and came to Louisville, Ky., where his son-in-law and daughter resides. For most of the time of his residence in this city he ministered in the faithful little Parkland congregation, acceptably and earnestly. He was a man much beloved, and abundant in his labors for the Lord. He died at

his post, as it were. While in the pulpit on the Lord's day, reading a lesson from God's Word, he was suddenly stricken with a fatal paralysis. Four days later he fell asleep in Jesus. On the Friday night previous he attended a tent-meeting held by the writer. The theme that night was the Second Coming of our Lord. Brother Neal listened with deep interest, and in dismissal prayed an earnest, tender prayer. It was the last sermon he ever heard, the last public prayer he ever uttered. And confidently we look for him in the glad reunion of God's saints in the day on which our hope is centered, when the Lord returns to receive them unto Himself.

LUCILLE TEAGUE.

With reverence and thankfulness to God I write the beloved name of our young sister who has lately gone to her Lord: reverence because her faith and humble goodness mark her high place among the greatest and noblest of God's children; thankfulness for the fact that God has sent her into our lives, and made her what she was—an example and living testimony of His power and grace. For she was His workmanship created in Christ Jesus unto good works, wherein indeed she walked. Her last illness was fraught with much suffering, but her patience was sustained by her love for those around her whose hearts she would not burden with her pain. Her friend, Bernice Howard, wrote that on one occasion when her sufferings were extreme, she said to her father (J. N. Teague—than whom we have no better man in Christ)—“I will ask one thing of you, father: go out into the other room and pray as hard as you ever prayed for anything in your life, that God may give me a little rest.”—“There,” she said presently—“I never knew of my father's asking anything of the Lord, but that he got it”; and sank into a quiet sleep.

It may be a question which is more wonderful—a life that passed from innocence into faith and sainthood, or a life that was lifted from the depths. I do not know. Both proclaim aloud the glory of God; and both stand in a whiteness not their own, washed in the blood of Jesus Christ our Lord and made whiter than snow. Lucille Teague belonged to the former class. Reared in a Christian home she grew up in the atmosphere of the gospel; accepted her Lord when she was old enough to know Him and to make her choice; and what we have known of her has only been goodness, sweetness, unselfishness, patience, love. She was God's good gift to us all, and the afterglow of her memory lingers with us like a benediction from God, and a prophecy of the morning of joy when we shall meet her among His redeemed.

R. H. B.

“If by the Spirit ye put to death the deeds of the body, ye shall live.”

THE SECOND LORD'S DAY LESSON OF OCTOBER.

Lesson 2.

October 14, 1917.

RETURNING FROM CAPTIVITY.

Golden Text: "Jehovah hath done great things for us whereof we are glad."—Ps. 126:3.

Lesson Text* Ezra. 1:1-11. Memorize verses 2, 3.

1. Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 2 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. 3 Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem. 4 And whosoever is left, in any place, help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem. 5 Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem. 6 And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. 7 Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put in the house of his gods; 8 even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. 9 And this is the number of them: thirty platters of gold, a thousand platters of silver, nine and twenty knives, 10 thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand. 11 All

Verse 1. What did God do in "the first year of Cyrus?" (Can God do such things? Prov. 21:1. Can and does he do so now? What therefore, are his people exhorted to do? 1 Tim. 2:1, 2. Why?) What was God's purpose in so stirring up the spirit of Cyrus? What had God told Jeremiah He would do? Jer. 1:12.

Verse 2. What truth, so hard for Nebuchadnezzar and Belshazzar to learn, (Dan. 4:25, 34, 35; Dan. 5:17-27) did Cyrus understand? How did he come to believe that God had charged him to build the temple? See Isa. 44:28; 45:1-5. (In what respect was this heathen monarch more enlightened and advanced than the modern scholars who are called Destructive Critics?)

Verse 3. To whom was this proclamation made? What three things in this verse show Cyrus' faith? (1. He acknowledges Jehovah as God, the only God; 2. Israel as God's people; and 3, expresses in his petition the faith that God would be with them in the undertaking.)

Verse 4. What did Cyrus require of his own people among whom the Jews were living? What other fund had been taken up? Is not this remarkable? Can God still command resources for His work? Hagg. 2:8.

Verses 5. Did all captive Israel respond? Did even all of Judah (who, with Benjamin, and Levites had gone into the Babylonian captivity) respond? Who only among them responded?

Verse 6. Why did the people of the land shower gifts upon them? (v. 4). How does this remind us of the exodus from Egypt? Exod. 12:35, 36. (How will it be again in the great Restoration? Isa. 60:1-17).

Verses 7-11. When had these vessels been removed? Dan. 1:2. (Who had attempted to dishonor them? Dan. 5:1-5). Who was Sheshbazzar? (Zerubbabel. See Zech. 4:9 and Ezra. 5:16).

the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

*Amer. Stand. Rev. Version. Copyrighted. Nelson & Sons.

NOTES ON LESSON 2.

THE RETURN FROM BABYLON.

Those who accepted the prophecy in its plain literal meaning, that God would bring his people back from Babylon in seventy years (Jer. 29:10) were not mistaken. God says what He means, even in the realm of prophecy. The 70 years were just 70 years; and the return from Babylon was not some figurative, spiritual deliverance, but the plain return from Babylon. We have seen that the Captivity of Judah did not occur at one single stroke; the restoration also came in relays and at intervals. "From the beginning of the Captivity to the beginning of the Return; and from the last of the Captivity to the end of the Return was just 70 years." Zerubbabel (Sheshbazzar) went up first, under the edict of Cyrus, as seen in this lesson; and with him about 50,000, chiefly of Judah and Benjamin, with a goodly proportion of Levites. A considerable time later Ezra went up with about 6,000 or 7,000 more. There doubtless went up some few individuals of the Ten Tribes, who had long previous been carried captive into Assyria (2 Kings 17); but nothing like a national or tribal restoration of the "ten tribes" ever occurred. Moreover of Judah (with Benjamin and Levites) only a fragment returned, according to the sign of Isaiah's son, Shear-jashub: "A-Remnant-Shall-Return." (Isa. 7:3). Due to the national prominence of Judah, the name "Jews" became current and general from this time forward, for all the people of Israel, at home or abroad.

GOD'S COMPENSATIONS.

The captivity was a terrific blow to Israel, though justly deserved. Nevertheless God's chastisement was mingled with mercy. "He remembered for them his covenant, and repented according to the multitude of his loving-kindness. He made them also to be pitied of all those that carried them captive." (Ps. 106:45, 46). Moreover in the national judgment God did not overlook or fail to bless, especially the faithful individual of which fact Daniel and his companions are notable illustrations. Through their captivity and dispersion God made himself known in Assyria and Babylon and all the then known world. Furthermore the Captivity had wrought a thorough and lasting cure of the leprosy of idolatry in them. Never again did they bow to idols after their return. Other vices, alas, such as spiritual pride and arrogance, lukewarmness and mechanical religion, soon sprang up—which shows the hopelessness of the flesh. But they were on the whole much the better for the discipline they had received in Babylon.

WHAT IT MEANS TO US.

Along the same great lines God deals with His people today. If judgments and chastisements have fallen upon us, let us humble ourselves before God and look for His mercies. For He smites and heals; He afflicts that He may the better comfort us. Now, for a little while, if need be, we may be in heaviness through many trials wherewith in very faithfulness God has afflicted us; but there is hope and peace ahead. The night of sorrow will surely give place to the morning of joy. And in the meanwhile God will not fail us, but make us a blessing in the earth

THE THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 21, 1917.

THE TEMPLE REBUILT AND DEDICATED.

Golden Text: "Enter into his gates with thanksgiving and into his courts with praise." Ps. 100:4.

Lesson Text* Ezra 3:8-13; 6:14-8. Memorize 6:14, 15.

8. Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites, from twenty years old, and upward, to have the oversight of the work of the house of Jehovah. 9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to have the oversight of the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. 10 And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel. 11 And they sang one to another in praising and giving thanks unto Jehovah, saying, For he is good, for his lovingkindness endureth forever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid. 12 But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: 13 so that the people could not discern the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

6:14. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the

Verses 8, 9. What was the first and greatest purpose of the returning remnant? Ezra 1:3-5. Why was the Temple so important? Deut. 12:5; Exod. 20:24. (Has God a Temple today? Of what sort of material is it built? What is its foundation? Who dwells in it? (Eph. 2:20-22; 1 Pet. 2:5; 1 Cor. 3:11, 16). Is it important that this Temple also be rebuilt and restored? How can this be done?) Who were these who "were come out of the captivity unto Jerusalem?" Ezra. 1:5; 10:9]

Verses 10, 11. What was the object of their music? Did they have great reason to praise Jehovah? Have we? Does Jehovah delight in the praise of His true people? Ps. 33:1. Who had authorized musical instruments in the worship of Jehovah? Was David's order backed by Divine command? 2 Chron. 29:25. To whom was it commanded? Ps. 81:1-4. Would it have been acceptable to God if they had used instruments without such express orders? (Where do we get our instruction how to worship God acceptably in this present dispensation? Heb. 1:1, 2; Acts 2:42. Are we at liberty to introduce Old Covenant practices into the New Covenant worship—incense, ceremonies, instrumental music—without express orders from God? Have such orders been given? Would it be acceptable to worship God in unauthorized ways today? Matt. 15:9; Col. 2:23). What kind of apparel did the priests wear? Ps. 96:9. How must the Christians be arrayed? Heb. 10:22; Gal. 3:27. What was the source of their great joy? Ps. 32:11; 51:12. Rom. 15:13. Verses 12, 13. Who mingled sobs among the shouts of joy? Why did they weep? How did Haggai console such mourners? Hag. 2:6-9. How were the weeping ones stilled at another time? See Neh. 8:9-11. Chapter 6, verse 14. Who strengthened and encouraged the people in their work of rebuilding the Temple, so that they "prospered?" Does the

God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia. 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. 16 And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. 17 And they offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. 18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

proclamation of God's word still have such effect? 2 Tim. 3:16, 17; Acts 20:32. Under whose supreme decree was the work done? And under whose subordinate decree was it carried out? Would the decree of the earthly king alone have been sufficient? Ps. 127:1. But when God decrees, must human rulers fall in line? Verses 16-18. Why did all that blood flow at this worship and celebration? Lev. 17:11. Is there any approach to God apart from the shedding of blood? Heb. 9:22; 10:19. Where does the worshipper today come in contact with the cleansing Blood? Eph. 1:7; 1 John 1:7. Was it important that all was done "as it is written in the book of Moses?"

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NOTES ON LESSON 3.

HARDER TO REBUILD THAN TO BUILD.

What appears in the lesson as a comparatively simple undertaking, easily and smoothly carried out, was really a hard task, beset with many difficulties, and interrupted by implacable enemies. A restoration is always more difficult than the first beginning. It was so in this case; it is so in case of the church.

OPPOSITION FROM WITHOUT.

The difficulty began when "the adversaries of Judah and Benjamin" offered their help in building the temple. They professed to be seekers and worshippers of the true God and asked a share in the work on that ground. (Ezra 4:1, 2). They were not Jews, however, but "Samaritans," counterfeit worshippers and religious mongrels. (2 Kings 17:24-41; comp. Rev. 2:9; 3:9). Zerubbabel promptly and curtly refused them. That started a long enmity, and much opposition. (Ezra 4:3-5). When Cyrus was succeeded by the first Artaxerxes, they succeeded in having the work of rebuilding the temple stopped by royal edict throughout the whole of that king's reign. (Ezra 4:7-24).

LOSS OF COURAGE AND ZEAL WITHIN.

It seemed that the returned Jews had given up hope after this, and settled content in their failure, without even an effort to accomplish their task. "It is not the Lord's good time now," they said; "we will wait till the proper time comes." This feebleness of faith was a more serious difficulty than the opposition of their adversaries. "If it is not time to build the Lord's house, how is it that you can build your own and dwell in ceiled houses the while the temple lies waste? Because you have dropped the Lord's work, and turned to your own interests, God has destroyed your prosperity. You sow much, you reap little; and what little you earn is not blessed." Such was the tenor of the preaching of Haggai. The people hearkened and began their work on the temple again in the second year of Darius. From that very day God began to bless them again. Their adversaries again reported to King Darius, and in answer were warned of the king to leave the Jews alone, and received peremptory order, on pains of death, to furnish them whatever they needed. So the work was completed in the sixth year of Darius. Is it necessary to point out the application of this to God's people of today, who are so prone to give up under the difficulties of carrying out the Lord's "Great Commission" (Matt. 28:18-20) and accomplishing the Lord's work at home and abroad?

THE FOURTH LORD'S DAY LESSON OF OCTOBER.

Lesson 4.

October 28, 1917.

EZRA RETURNING FROM BABYLON.

Golden Text: "The hand of our God is upon all them that seek him for good." Ezra 8:22.

Lesson Text^o Ezra 8:15-36. Memorize verses 21, 22.

21. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance. 22 For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him. 23 So we fasted and besought our God for this: and he was entreated of us. 24 Then I set apart twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brethren with them, 25 and weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counsellors, and his princes, and all Israel there present, had offered: 26 I weighed into their hand six hundred and fifty talents of silver, and silver vessels a hundred talents; of gold a hundred talents; 27 and twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold. 28 And I said unto them, Ye are holy unto Jehovah, and the vessels are holy; and the silver and the gold are a freewill-offering unto Jehovah, the God of our fathers. 29 Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' houses of Israel, at Jerusalem, in the chambers of the house of Jehovah. 30 So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God. 31 Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was

For the beginning of this story read the Notes.

Verses 21, 22. Why did not Ezra ask for a convoy of soldiers to protect them and their little ones? Was he willing to risk dishonor to God's name, or more willing to risk dangers for himself and his company? Under ordinary circumstances would it have been wrong to have availed himself of the King's protection? Are there times and circumstances when the honor of God demands our refusal of lawful expedients or gifts, etc.? Can you imagine or recall such circumstances? (Gen. 14:21-24). Since then Ezra felt that he must do without earthly and visible protection, what other special preparation did he make? When we realize that we are without earthly aid, what effect has it on our spiritual attitude? Psalm 61: 1-4. Is the invisible "hand of God" as good protection as a squadron of horsemen? 2 Kings 6:15-17.

Verse 23. Did God accept their prayer? Why? Ps. 51:17; Jas. 4:8-10. Does God always act upon this principle?

Verses 24-28. To whom did Ezra entrust the treasure and the vessels? What adjective did Ezra use to describe the vessels? Was the treasure also "holy" (that is, set apart for God's use and ownership)? Why? Who only is fitted to handle holy things? What passage in Isaiah corresponds remarkably with this situation? Isa. 52:11, 12. Can you think of any other applications of this principle? (Ps. 50:16; Isa. 6:5-7). What does God ask of Christians? 2 Cor. 6:17 to 7:1.

Verses 29-36. What two things did Ezra bind upon these vessel-bearers? Do we also have to watch and keep that which was committed to us? Rev. 3:2, 3. How long must these vessel-bearers watch and keep? How long we? Rev. 2:26.

Verses 31, 32. Were they safe under the protection of God? How did

upon us, and he delivered us from God deliver them? (Rom. 8:31; 11:32.) the hand of the enemy and the liers-in-wait by the way. 32 And we came to Jerusalem, and abode there three days.

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NOTES ON LESSON 1.

THE GOOD HAND OF GOD.

According to historical dates it appears that almost 80 years had passed since Zerubbabel's return when Ezra went up from Babylon. Ezra was of the priestly family. (Ezra 7:1-5), a "ready scribe" also in the law of Moses, a true, earnest, faithful man; had set his heart (1) to seek the law of Jehovah, (2) to do it, and (3) to teach. (7:10). That was the right order in which such things should be done. "According to the hand of Jehovah his God upon him," (that is, because God's hand was upon Ezra) the King granted him all his request. (Prov. 21:1). A royal letter was given him by Artaxerxes (7:11-26) in which much mention is made of God, ordering that assistance and protection be given to Ezra. "Blessed be Jehovah the God of our fathers who hath put such a thing as this in the king's heart," exclaims Ezra in view of all this help that had come to Israel from God's good hand. (7:27, 28).

EZRA ASKS FOR NO GUARD.

By applying to the king for it, Ezra could easily have obtained a convoy of military guards to conduct them safely to Jerusalem and certainly it was needful that his company, their wives and little ones, and the treasure they were carrying should have protection. The journey was long and perilous, and bands of marauding Arabs harassed travelers in those regions. It is certainly right to avail ourselves of means; and sometimes it would be presumptuous and criminal not to use righteous means. But this was an exceptional case. The king had a high opinion of the greatness and power of Israel's God, due in part to the strong testimony of Ezra; and Ezra feared that the request for military protection might appear to discredit his God. So for the king's sake, and for God's good name's sake, Ezra resolved rather to face the perils of the journey upon the bare promise of God, and without visible protection, rather than to risk a reflection upon God's good name. "Hallowed be thy name" meant much to Ezra though he had never been taught "the Lord's Prayer."—But he did not intend to go without protection. In fasting and prayer they humbled themselves before God and besought Him for "a straight way" for themselves and their little ones and all their substance; "and he was entreated of us . . . and the hand of our God was upon us, and he delivered us from the hand of the enemy and the liers-in-wait by the way."

HOW TO GET GOD'S HELP.

The way to obtain God's help is plainly shown here. There will be times when for outward or (as in the case of Ezra) for spiritual reasons we shall be obliged to face difficulties or dangers without one whit of visible aid to fall back upon. When such a time comes let us, like Ezra, humble ourselves before God. James tells us how to do it. (James 4:6-10). Let us beseech God for our help and protection. Fasting is not at all out of place in the present dispensation. We have no direct command to fast, but there is approved example and New Testament endorsement of it. (Acts 10:30; 13:2, 3; 14:23). After such humble, earnest prayer, go ahead with good cheer in the path of faith and obedience, and trust the outcome to God.

THE FIRST LORD'S DAY LESSON OF NOVEMBER.

Lesson 5.

November 4, 1917.

DEFEAT THROUGH DRUNKENNESS.

Golden Text: "Let not him that girdeth on his armor boast himself as he that putteth it off."—1 Kings 20:11.

Lesson Text* 1 King 20:1-21. Memorize verses 10, 11.

20. And Ben-hadad the king of Syria gathered all his host together; and there were thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria, and fought against it. 2 And he sent messengers to Ahab king of Israel, into the city, and said unto him, Thus saith Ben-hadad, 3 Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. 4 And the king of Israel answered and said, It is according to thy saying, my lord, O king; I am thine, and all that I have. 5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, I sent indeed unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; 6 but I will send my servants unto thee tomorrow about this time, and they shall search thy house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away. 7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. 8 And all the elders and all the people said unto him, Hearken thou not, neither consent. 9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed, and brought him word again. 10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. 11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his armor boast himself as he that putteth it off. 12 And it

Questions and Notes.

I. Ben-hadad's Arrogance. Vs. 1-6.

What made Ben-hadad so confident and arrogant? Did he have a great multitude on his side? (v. 13). Did Israel have many men? (v. 15). But what does Eccl. 9:11 say?

II. The King of Israel Defies Ben-hadad. Vs. 7-12.

How far had Ahab been willing to go in his submission to Ben-hadad? What did the elders of the people advise now? What message did he send back to Ben-hadad? Repeat Ben-hadad's boastful threat and Ahab's answer. Vs. 12, 16 are the occasion of this lesson. Can you assign a reason for Ben-hadad's drunken carelessness? Does false security lead to careless living, self-indulgence, drunkenness? Matt. 24:48-51; Luke 21:34-36; 1 Thess. 5:3-7. The title of this lesson should not be taken to mean that Ben-hadad's defeat was due simply to his drunkenness. Had he been sober would he not have been defeated just the same? See v. 13. But do you think God used the drunkenness of Ben-hadad and his confederates to bring about this defeat?

III. God's Message to Ahab. Vs. 13-15.

How was God's message delivered to Ahab? What was the message? Did Ahab follow the instructions? Did it require some faith and courage to do that? When men follow God's directions do they run any real risk? How many were there of Israel? Would God have needed even that many in order to fulfil His promise? 1 Sam. 14:6.

IV. The Outcome. Vs. 16-21.

Did these kings feel very sure of their success? If merely "having confidence" would make men victorious, would not these have been conquerors? What sort of "confidence" alone is worth while? Prov. 3:26. What haughty orders did Ben-hadad give? How were his orders executed? How did it turn out for Ben-hadad? See Prov. 16:18. What was God's purpose in giving Ahab this victory?

came to pass, when Ben-hadad (v. 13, last clause). Did Ahab learn heard this message, as he was this lesson, or was he like those of drinking, he and the kings, in the Matt. 13:14, 15? pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city. 13 And, behold, a prophet came near unto Ahab king of Israel, and said, Thus saith Jehovah, Hast thou seen all this multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah. 14 And Ahab said, By whom? And he said, Thus saith Jehovah, By the young men of the princes of the provinces. Then he said, Who shall begin the battle? And he answered, Thou. 15 Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two; and after them he mustered all the people, even all the children of Israel, being seven thousand. 16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

NOTES ON LESSON 5.

THE "WORLD'S TEMPERANCE LESSON."

This portion of scripture has been selected for the universal "temperance-lesson" of this quarter. The reason of this selection is seen in the drunkenness of Ben-hadad and his confederate kings in a time of crisis. What folly it was to becloud the mind with drink at a time all its powers are needed! What folly indeed, and sin to do that at any time! The Holy Spirit enumerates drunkenness among the works of the flesh (Gal. 5:19-21); and we are plainly told that no drunkard shall inherit the kingdom of God. (1 Cor. 6:10). Ben-hadad's drunkenness was not the primary cause of his defeat. That was due to God's word and vengeance, and drunk or sober, he would have been smitten. But doubtlessly the immediate explanation of both his arrogance and defeat lies in his drunken condition. The number of men who owe their defeat and downfall to drink is incalculable. If we could see the ruined homes, the blasted hopes, the wrecked lives, the broken hearts, the hopeless graves that have been caused by intoxicating drink it would give us some appreciation of the fearfulness of this evil. Truly our children should be trained to abhor the very shadow of it; and, as for men already caught in it, we should snatch such as can yet be saved of them as brands from the burning. There are many otherwise lovable, big-hearted, generous, capable men who are going to wreck and perdition on account of this grievous evil. They can be saved by the grace of God through faith in Jesus Christ; for it is He that shall save His people from their sins. (Matt. 1:21).

THE "TEMPERANCE CAUSE."

The exclusion of intoxicating liquors would contribute greatly to the general well-being of humanity, and many earnest men and women are ceaselessly and successfully toiling to bring about this desirable state of things. But, though it may seem strange to the ears of some, I am free to say that this is no part of the Christian's task. Our mission in the gospel is not to make the world better (for that can never be done) but to call men and women out of the world; and it is not our task to put the fire out, but to snatch such as can be saved from the burning; not to keep the big Ship from sinking (for it is doomed), but to induce its passengers into God's lifeboat; not to coerce people by force of civil law to abstain from evil but to convert them by the gospel of Jesus Christ; not to nip off one or two evil fruits from the corrupt tree, but to bring them to the Lord to be made new and good (2 Cor. 5:17); not to get them to quit this or that wrong or all wrong for that matter, but to lead them to a full repentance toward God. Morality is not regeneration; reform is not salvation. And Christ's people are not here to waste their power on futile schemes of world-betterment, but to do that with which their Lord has charged them. (Eph. 5:17; Mark 16:15, 16; John 17:4). If we do our own part faithfully, our very example will help to raise public opinion, and to make the world's life more bearable.

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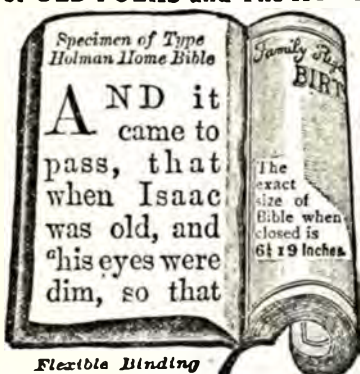
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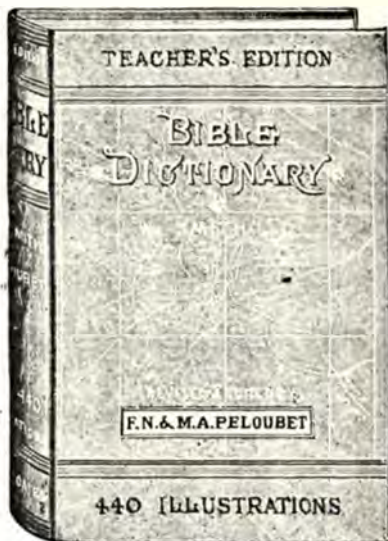
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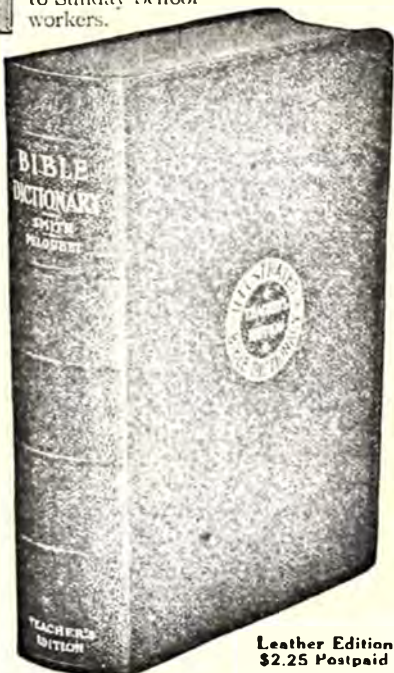
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2605 Montgomery St.,
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A NEGLECTED SUBJECT.

What is thought of a church which meets but once a month or that only has the Supper on "preaching Sunday?" It is not regarded as much of a church. What would be thought of a congregation which in a great many cases received members without baptism? It would be regarded as partly apostate. And what shall we say of a church of Christ which does not heed the missionary teaching of God's word? which lives unto itself? which, like a club, exists simply for its own benefit? It is not up to the divine standard. It is not altogether sound in doctrine and practice; is not carrying out the Great Commission; is not imitating Paul (1 Cor. 11:1), the prince of missionaries; is not walking as the early churches walked for they evangelized their world in a generation (Col. 1:23); and it is not doing as well in the matter as Mormons, Adventists and others who in some respects have less truth than we have.

The scriptures tell of the advances and triumphs of the work in the days of the apostles: a host was reached on Pentecost; when Philip proclaimed the Christ in the city of Samaria, "multitudes gave heed;" when he intercepted the Ethiopian on the Gaza road, it was not without success. Later this preacher evangelized in all the cities from Azotus to Cæsarea. Peter successfully ministered in the home of Cornelius, the Roman captain; disciples driven from Jerusalem by Paul's persecution went "throughout the regions of Judæa and Samaria" "preaching the word," and some went "as far as Phœnicia, and Cyprus, and Antioch," "and a great number" "turned unto the Lord." Paul preached in Damascus, in Jerusalem and throughout Judæa. He went to Arabia, to Asia Minor (repeatedly), to the European cities of Philippi, Thessalonica, Corinth, Athens, Rome and others, and contemplated including Spain at the western end of the world in his numerous and extensive itineraries. Where did not those truly "apostolic" Christians "go" with the Lord's message?

They were evangelistic; they were missionary. They were awake and at work with such commenda-

ble celerity and thoroughness as no succeeding period has reached. They did the Lord's will and they did it at once. In one generation—in their own generation—they told their perishing fellows everywhere the good news in Christ and they did it without any of those inventions of men which have speeded up human activities so greatly in modern times. It is also true that they did this unparalleled work through the church alone—without any of the varied and numerous “auxiliaries” which have been devised to assist in modern religious work. Take off your hat to the servants of the Lord God who made imperishable history between A. D. 34 and A. D. 64.

What a rebuke their undying record is to us today and how well the history of the early Christian ages reads now! Pliny, the Roman governor, suspended judicial proceedings against the Christians while he wrote the Emperor (A. D. 90) for advice, “especially on account of the great number of persons” “of all ages, and of every rank, of both sexes alike” who were affected. He declared “the contagion of this superstition,” as he called it, had seized “cities,” “the lesser towns” and “the open country.” According to Norton, there were not less than three million Christians in the Empire during the last half of the first century and not fewer than sixty thousand copies of the gospels in circulation, and these, be it remembered, were all written by hand. “The temples were deserted and the sacred solemnities were ignored, and the sacrificial victims found few purchasers.” Justin Martyr, who died for Christ, A. D. 167, wrote:

“There is not a single race of men, Barbarians, Greeks, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgivings are not offered in the name of Jesus the crucified, to the Father and Creator of all things.”

Tertullian (160-220) is jubilant and eloquent in his words:

“We are but of yesterday, and, lo, we fill the whole Empire—your cities, your islands, your fortresses, your municipalities, your councils, nay, even the camp, the sections, the palace, the senate, the forum.”

“The whole church of that period,” says Bro. A. McLean,

"was one vast missionary organization; all its energies were concentrated upon the task assigned it by our Lord, * * * conveying into every heart the ennobling influences of the Christian religion. There can be no doubt as to the early, wide, and, within certain limits, absolutely irresistible diffusion of the faith once for all delivered to the saints."

Further testimony to the zeal of the early Christians and their loyalty to their Captain as well as the triumphant progress of the Good News is found in Pressense's words:

"The gospel is spread over the whole of Asia Minor; it reaches the borders of India; penetrates the deserts of Africa; and touches the heart of Egyptian Africa. The great apostle and his companions carried it into Greece, to the very center of ancient civilization. It reaches the very capitol of the empire. Everywhere flourishing churches flame out like beacons through the darkness of the pagan night."

Think how many centuries have passed since those glorious and victorious days; think of the moral filth, indescribable wickedness and spiritual uncleanness of civilized man and of the ignorance, superstition, soul corruption and moral depravity of uncounted millions of heathen men and women. Think of the diffusion of learning in our days through the free schools, the colleges, universities, correspondence schools, the newspapers, etc. Think of the printing press multiplying a man's sermons faster than he can count and remember the rapid transit facilities by which a man can cover territory as fast as a dozen Pauls. Think of our varied religious literature—books, papers and pamphlets of various sizes and kinds—to help spread the knowledge of God. Think; brethren, think seriously of all these advantages and think how very far short we are today of being able to say we have preached the gospel "in all creation under heaven." You can think of half of the world's population being unevangelized, but you cannot realize what it means that there are now, at this very minute, possibly 800,000,000 people who have never heard of God. And it is partly, at least, our fault. Missions is a neglected subject. We have not taught it as fully as has been needful and we have not been taught. We walk in darkness as it were. Our vision reaches not beyond

the hills that bound the little circle of our activities and furnish abiding places for ourselves and those to whom we are attached by the ties of earthly kinship and congenial association.

How we have stressed a few things the Lord taught; how we have debated on certain familiar lines; how we have contended for (part of) "the faith once for all delivered to the saints." How we have practiced immersion and weekly communion and condemned those who do not. How we have repudiated human names and insisted upon scriptural appellations and how, in our human weakness, ignorance, shortsightedness and limitations, we have neglected the first duty of the church—the evangelization of the world. Undoubtedly the good Jehovah who "so loved the world" WANTS ALL MEN TO HEAR THE GOSPEL. Yes, but by what means is the preaching to be done? You know we could muster a regiment in short order to debate the unscripturalness of human missionary societies. What then is the proper agency by which this immense and vastly important task shall be done? The answer is: "The church is God's missionary society" (1 Tim. 3:15) and correct enough is the answer to receive a Master's degree if its reception depended upon the answer to that one question, but what a spectacle we make with our talk about not belonging to any "branch of the church," but to the one body itself; of being a part of "the true vine;" being "apostolic," "sound in the faith," "loyal," etc., while we go along at a very moderate pace with the local work and scarcely support a small handful of workers in all the immensely great mission fields of this evil age. With all our talk of loyalty and the like, the "digressives," as they are sometimes called, out-do us a hundred to one, and we let little bodies of recent origin very far outstrip us. Read what Mormons and Adventists are doing. See what Russell and his friends did. Have you forgotten how Dowie founded a church and built a city almost over night.

What is the matter? Beyond a doubt there is something wrong. For when people make the high claims we do of being God's people, of going by the

Bible, and the like, and then come as nearly to a complete failure in this fundamental business of the Lord as we do, there must be something wrong. Indeed there is a good deal wrong. What is it? We dare not say God's plan is a failure. It would be false if we did say it as early apostolic history abundantly proves; but, beloved, no plan works itself. They all, human and divine, have to be worked if results are to be obtained and here is where the matter broke down. The failure has been with us. We fought a good fight along certain other lines, but we have neglected missions—worse still—we are yet at it. Isn't it time, yea high time, that our teachers were awaking out of sleep and stirring the churches by word and deed to the discharge of that duty for the performance of which the church more than anything else exists? Yes, it is very high time to be doing this. Conditions will not improve very rapidly until the teachers in the church, especially the preachers and elders, awake and attend to this matter which from a thousand home fields and from thousands upon thousands of more distant fields cries mightily for attention. They are perishing without the gospel, "having no hope and without God," while churches that have been established for forty years drone along without any special concern for these poor, ignorant, untaught and unsought souls. God's plan is all right, but we have not worked it as we should. And a great reason for the lack of work is the lack of teaching for the brethren will do more when they are taught more.

A PLEA TO ALL TEACHERS.

Please study this subject long enough to get into it at least a little bit, long enough to teach it some to others. Try to see its place in the primitive churches. Can you really comprehend the darkness which prevailed when the babe of Bethlehem came and can you trace the chief movements by which "God's missionary society" rolled back the darkness, spreading the light of the good news from north to south and "from the River to the ends of the earth?" Please, please, study the subject till you can teach it. Then select some definite work needing help, famil-

iarize yourself with its needs, etc., and patiently and persistently endeavor to lead brethren into fellowship with that work.

To the preachers in particular I wish to make an appeal. For more than twenty years I have been a preacher and I know something of how busily we can be engaged and with what good conscience we can preach "first principles" and some other things without thinking of the missionaries or even knowing that we have them. You are a good class of men. I know of none better, but none of us are universal men—strong all the way around—and the fact is that with us as a class very largely rests the blame for our present missionary littleness.* But it is also true that we have it in our hands to be mighty factors under God in improving conditions and making the church much more nearly "apostolic." If even half of our preachers gave missions proper attention the whole aspect of this question could be changed shortly. Every worker at home and in the foreign fields could be supported properly; new workers could be sent out and maintained; millions of pages of free literature could be distributed; and multitudes of men and women going to hell as fast as the unlocked wheels of time can carry them could hear the great love story of the ages and thousands upon thousands of them would be touched, tendered and led to God. Earth would be better; Christian life much sweeter; the church vastly stronger and more influential; and heaven would be richer while all eternity would testify of the incalculable good which would result. When so much depends upon our proper presentation of this subject, surely we should be no longer negligent. Even one hundred preachers taking a good, strong, practical interest in missions could bring about a great change in three months' time. Without riding the subject to death, will you not take it up and try to give it its rightful place? The church is God's dependence for the work.

If it fails, who or what will do the work? But

*And yet much of the work has been done by the sacrifices of preachers who should have had congregational support and encouragement.

"the churches will do more when they are taught more." You are one of her teachers. Will you preach on this subject, presenting the doctrine of the Scriptures and the crying needs from present conditions in so many places? Speak of it publicly and privately and enlist the churches in regular giving to definite ends.

CREATING AND INCREASING INTEREST.

Missionary interest will be created, increased and extended with a knowledge of (1) New Testament teaching, (2) the vast need of the world's great fields, and (3) what we and others are doing. * It is important to read missionary literature; to talk missions in private conversation; and to teach this subject in the assembly. Mention missions in your letters, and write special letters to forward the work. A missionary prayer meeting (with special assignments) is good. Missionary objects, as idols and pictures, may be displayed and described. Have a bulletin board in the meeting house and post upon it pictures, clippings, etc., changing from time to time. Have sermons on missions. Read missionary letters and reports in the meetings. Hang up a missionary map of the world and use it. Have a week night class in "Where the Book Speaks." Missionary readings from house to house where biographies and other literature are read and considered, are pleasant and profitable. Circulate the leaflet "Missionary Work," etc.

HOW TO ENLIST THE CHURCHES.

Do not expect them to give to something in which they are not interested, and do not expect them to be interested in that of which they are unacquainted, and do not think they will be acquainted with that of which they have heard little or nothing. The secret of enlisting the churches is largely in the sentence: "The brethren will do more when they are taught more." The weekly observance of the Lord's

*Paul used the zeal of the Achaian brethren successfully in stirring up the majority of the brethren in Macedonia to give to the relief of the saints in Jerusalem. 2 Cor. 9:1, 2.

supper from Maine to California, and from the Gulf to the country beyond the Great Lakes, is very largely a matter of teaching, and the brethren would not be satisfied without this observance. Prudently and persistently teach the churches on missions, and in most cases, or in all cases, they will respond.

Having acquainted yourself well with the Scriptures and with the facts of missions, present a lesson in the assembly. Supplement it with conversations with the most earnest and faithful in the church. Get others to speak of it in the assembly. Point out a definite work and ask the church to contribute to that work. Don't merely say: "Something ought to be done," but rather say: "This needs to be done; let us give the contribution each first Sunday to this end." If you are a preacher, preach missions; secure permission from the elders to announce a regular time for giving to a definite end; explain how to send the money; and leave an address with them. Bear in mind that a small gift is very much better than none.

MISSIONARY LITERATURE.

The Bible is the best literature on this subject, and with its missionary teaching we are not sufficiently acquainted. We should know that mission work is not a side line, a secondary matter, a thing of choice or preference, but that it is a vital, fundamental and necessary thing. It is no more optional with us whether we do mission work or not, than it is whether we shall have the Lord's supper or not. Read the Bible. What does it teach about sending and supporting missionaries?

Some of our religious papers have missionary departments. It would be well to save clippings and make a scrap book. The "Missionary Messenger," Tokyo, Japan, gives information about the work in Japan. Read and circulate Brother McCaleb's books, "Christ the Light of the World," (\$1.00) and "From Idols to God" (50c). Examine the missionary section of "Christian Treasures," Vol. 1 (\$1.00). The "Personal Life of David Livingstone," 60c, is very good and is cheap. "Where the Book Speaks," by A. McLean, is valuable. The Methodist "Missionary

News" at 10c a year, is worth having. See the "Missionary Review of the World," \$2.50 a year. "The Thirty Years' Triumph," (5c) by E. L. Jorgenson, gathers up the Scripture statements of the success of the work in the beginning. A leaflet on "Missionary Work" (4c a hundred), and other literature on the subject, will be sent free except the postage. Read and be informed. See to it that others are informed. The subject is very interesting and the work is God's work.

EXTRACTS.

"The Church of God has a great mission, and is missionary to the extent it is fulfilling this mission."
—E. A. Elam.

"It is our firm conviction that it is the duty of the Christians of this generation to give the gospel to all the world in this generation." H. L. Olmstead.

"It is time that something were said about the reflex influence of missionary work; for, like mercy, it blesses him that gives as well as him that takes."
—Fred Cowin.

"The churches must know that they are doing more for themselves than for the missionary when they hold up his hands while he is engaged in proclaiming the gospel."
—J. C. McQuiddy.

"God's children who do not spend their time in 'going' should avail themselves of the glorious opportunity of 'sending' to the worker on the field the support absolutely essential to his remaining and sowing the seed of the kingdom."
—M. L. Moore.

"Constant agitation is necessary because of the Lord's plan; it is necessary because of man's selfishness, forgetfulness, and lust; * * * it is necessary as the unifying cause to save Christians from the loss, disgrace, and sins that come from contentions over untaught questions."
—W. W. Freeman.

"It is as clear as a demonstration that the interest which an individual or a church has in spreading abroad the word of God, and in thus helping to extend God's cause in the world, may be taken as a correct index of their standing before God. In the light of the way this work is presented in the New Testament, it cannot be otherwise."
—M. C. Kurfees.

A SERMON ON MISSIONARY WORK.

“Missionary” Defined: “Mission” from the Latin *missio*, from *mittere*, a sending; business on which one is sent; persons sent to perform any service; etc. A missionary is one who is sent on a mission—especially to propagating religion. It is equivalent to the Greek *apostolos*, meaning one sent forth, from *apostellein*, to send.

A Scriptural Work.—God sent His son. John 3:16; Jesus sent the twelve (missionaries). Luke 6:13; 9:1, 2; and the seventy. Luke 10:1-3. The book of Acts records much missionary activity. Note especially the space given to the work of Paul. Chs. 13-28.

Not an Optional Matter.—It is the work of the Church. 1 Tim. 3:15; and must not be shirked. Matt. 5:13-16. Our welfare and that of the untaught is involved.

But a Necessary Work.—God wants all men to be saved, 2 Pet. 3:9; the gospel is the power. Rom. 1:16; but it is ineffectual unless believed and it must be preached and this calls for sending. Rom. 10:13-15. This is a strong missionary passage.

An Enjoyable Work.—“We are God’s fellow-workers.” 1 Cor. 3:9. Not to angels, but unto men, has been committed the evangelization of our race. A glorious work. Note how the missionaries cling to the field. See the Life of Livingstone and other missionary literature.

Conclusion.—No church neglecting or repudiating missionary work is fully sound in doctrine and practice. Therefore let us heartily co-operate with God in this Scriptural, necessary and enjoyable work which is His as also we are. 1 Cor. 6:20.

SOME MISSIONARY TEXTS.

Preach on Them.

Ex. 14, 15;	Rom. 15:20, 21;
Deut. 2:3;	I Cor. 11:1;
*Isa. 54:2;	Phil. 4:14-20;
Matt. 7:12;	1 Thess. 1:7, 8;
Acts 1:8, 9;	1 Tim. 3:15;
Rom. 10:13-15;	Heb. 2:9.

*Wm. Carey’s Missionary text.

MISSIONARY TOPICS.

Write on Them.

“The N. T. Doctrine of Missions;” “Money Methods in the N. T.,” “Why Missionary Societies are Wrong;” “Biography of a Missionary;” “The Needs of the Fields;” “Our Part of the Work;” “The Moravians and Missions;” “What is Loyalty?” “The Joy of Missionary Work;” “The First Thirty Missionary Years;” “What Others Are Doing;” “Our Reasonable Service.”

GO.

“‘Go’ is a verb in the imperative mood. The language is imperative and imperial; it is full of authority. ‘Go ye into all the world,’ to Europe, to Africa, to America, and to the islands of the sea. Leave your footprints on the snows of the frozen north. Trace out pathways into the flowery pampas of the balmy south. Seek the setting sun, the far west, the wild prairies, and the still wilder men that inhabit them. Search out the land of figs and dates, the land of vines and olives, tread over the golden sands and along the rivers gleaming with diamonds and gold, far, far away. Go to those who water their steeds in the Rhine, to those who drink from the Seine, or who bathe in the Nile or Niger, the sacred Ganges, Indus, Brahmaputra, and the Irawaddy. Go to the ends of the earth, for your success will be in the ratio of your mobility.”—Walter Scott.

MISSIONS IN GOD’S WORD.

The evangelization of the world fills a large place in the Word of God. In Genesis we have the promise of a Redeemer; in Revelation we see the redeemed out of every nation, and of all tribes and peoples and tongues standing before the throne and before the Lamb. Our Lord’s summary of the Old Testament Messianic prophecies is this: “That the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His Name unto all the nations.” This is the gist of the law of Moses, and the prophets, and the Psalms. This truth taught in the Old Testament is presented with added fulness and emphasis in the

New. The Gospels were written that all men might be persuaded that Jesus is the Christ, the Son of God. The Book of Acts is a record of the missionary labors of the early Church. The Epistles, for the most part, are letters written to missionary churches. * * * In the Book of Revelation we have the final and complete triumph. All opposition has been put down, and the ransomed say as they sing: "Allelulia! the Lord God omnipotent reigneth."—A. McLean.

MISSIONARY ITEMS.

Giving money is the cheapest giving in the world.—J. C. White.

It is as far around the coast of Africa as it is around the world.

We must be a missionary church in order to be a New Testament church.

More than 50,000,000 people in Africa are yet waiting for a white missionary.

If the Chinese should pass through a door one per second, the procession would last eternally.

The Methodist Church in India increased from 68,000 to 164,000 in ten years—141 per cent.

On December 27, 1912, a brother baptized ninety-four by himself in forty minutes at Monieka, Africa.

China has not been able to produce a world-mind, or an immortal book, or an epoch-making invention for the last twenty centuries.

The world is vastly in need of more true missionaries and the Church is amply able to support them. See 2 Cor. 9:8-10 and Phil. 4:15-19.

Most Christian men need to discover that they are not proprietors, apportioning their own, but simply trustees or managers of God's property.

Missionary finances are not to be secured by enlisting a few wealthy brethren in large gifts, but by all of us contributing as God blesses us with means. 1 Cor. 16:1, 2.

If you appreciate what the Lord has done for you, show your appreciation by helping others to receive the same kind of blessings the Good News has brought to you.