

WORD AND WORK

A PSALM OF THANKSGIVING.

Make a joyful noise unto Jehovah, all ye lands,
Serve Jehovah with gladness:
Come before His presence with singing,
Know ye that Jehovah, he is God:
It is he that hath made us, and we are his;
We are his people and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him and bless his name,
For Jehovah is good; his lovingkindness endureth
forever,

And his faithfulness unto all generations:

—*Psalm* 100.

I WILL COME AGAIN.

A. WILFORD HALL.

John 14:3.

Our Saviour once more upon earth shall appear,
As lit'ral as when once He was here;
The clouds are His chariot and glory His throne,
Whilst myriads of angels His majesty own.

Ten thousand bright saints with the Lord shall descend,
Their strains of hosannas the heavens shall rend;
Whilst the angels that sung the glad song of His birth
Shall gather His saints from the ends of the earth.

The kingdom shall come and the graves shall give way,
And His saints be redeemed from their prison of clay;
For the trumpet shall sound and the dead shall come forth
From the east, and the west, from the south, and the north.

'Twill comfort the saints to reflect on the day,
When sorrow and sighing shall vanish away;
When they shall be crowned and ascend to the skies,
And tears shall forever be wiped from their eyes.

Unpolluted by sin, and unhurt by disease,
With their ensign of triumph unfurled to the breeze;
A crown of bright glory they ever shall wear,
And palm leaves of honor triumphantly bear.

A convoy of angels, and a chariot of love,
Shall escort them safe home to that city above;
Transformed like the Saviour, secure from all pain,
In His glorified presence forever to reign.

WORDS IN SEASON.

OUR OBLIGATION TO THE WORLD.

Our obligations to the world arise from our privileges. God has never blessed any man or class of men or nation in a special manner, merely for their own sake, but that from them the blessing might go out to others. His loving purposes have never been less than world-wide. If He singled out some individual, as Abraham, to be the particular object of His love and grace, it is not merely for Abraham's own sake, but with the ultimate view of including all mankind in His mercies. "*I will bless thee,*" He said to Abraham," and *be thou a blessing;*" and "*in thee shall all the families of the earth be blessed.*" If He chose the nations of Israel above all peoples on the earth, and showed them particular favor, it was that that nation should be His witness in the world, and that His salvation should go out from them to the ends of the earth. For "salvation is from the Jews." (Isa. 43:10; Ps. 67; John 4:22). But in all the range of God's dispensations no people has been called with so high a calling, nor to such exceeding privileges and so glorious a destiny as the Church of God. Did God then bless the Church for its own sake? Has He heaped His mercies upon the Christian that he should be saved, and that the plan might end there? Surely not. Before He ever called the Church into being, He loved *the world*—He so loved the world that He gave His only begotten Son. The Church is God's chosen factor in His wider plan. For His purposes are not less than world-wide now. The people blessed above all mankind, are the *salt of the earth*; they are the *light of the world*, not lit for its own sake, or to be put under a bushel, but to be set on a candlestick that it may give light to all that are in the great house of humanity.

THE HIGH CALLING OF GOD'S CHILDREN.

The special privileges God has centered upon us may be summed up under three names betokening our station:

1. Sons of God.
2. Friends of God.
3. Priests of God.

All three of these almost pass our conception. When we realize in a remote way who God is, and what is the honor and glory involved in these appointments (honors which we could never have dared to take to ourselves, but which depend absolutely on the call of God)—we find it most difficult to grasp and accept it. But not to believe it would be insult to God, and not to enter upon the place and sphere He has thus assigned us would be infidelity. However staggering it may seem, every Christian,

young or old, is called upon to assume this station and to walk worthily of it. (Eph. 4:1, 2).

AS SONS OF GOD through Jesus Christ (Gal. 3:26, 27) they are, like *the* Son of God, the representatives of the Father. (Matt. 5:45, 48).

AS FRIENDS OF GOD they enter intelligently into His plans and purposes, and co-operate with Him.

AS PRIESTS OF GOD they are His agents and instruments and channels of blessing, through whom He gets in touch with the sin-cursed, suffering world He loves, and through which the world can reproach His. For our present purpose we will turn our attention especially upon the latter two.

THE FRIENDS OF GOD.

It is the distinctive privilege of God's *friends* that He unfolds His plans to them. They are not to serve as hired-men or mere bondservants in the blind and mechanical performance of orders, but to co-operate with God, understandingly, lovingly, in His plans in the doing of His will. For friendship involves fellowship—that is, partnership, and mutual confidence and understanding. “No longer do I call you servants; *for the servant knoweth not what his lord doeth*: but I have called you friends; *for all things I have heard from my Father I have made known unto you.*” (John 15:15). This marks the distinction. This new relationship involves intelligent obedience and fruit-bearing (John 15:14, 16). It is a blind principle, a sort of slave spirit that makes Christians say they are not greatly interested in some part of God's word (as Prophecy, for instance) that does not bear directly upon their own salvation. When God unfolds His present and future plans before us in His sure word of prophecy, it is the bestowal of the mark and privilege of friendship. He does it not to gratify human curiosity, but to call us into a higher service of loving and intelligent participation with Him in His work and purposes. To choose willfully a lower place than this is not humility but contempt of God's call and appointment.

ABRAHAM, THE FRIEND OF GOD.

A fine illustration of . . . the friendship of God and a man's true response to the same, is presented to us in the case of Abraham. (Gen. 18). “Shall I hide from Abraham the thing which I am about to do?” Jehovah soliloquizes. Had He not chosen Abraham to be the chief factor in His plan of world-wide blessing? Did not Abraham now have an interest with God in mankind at large? Was he not God's friend? So Jehovah took Abraham into His confidence and divulged to him His purpose to execute judgment upon Sodom and Gomorrah. What a failure it would have been, what a disappointment to God, if Abraham had said. “Lord, what is that to me! Whether you are going down to Sodom to test them or not, or whatever you are intending to do in the future, is not going to affect my salvation. Tell me my duty.

Tell me what to do to be saved. If I do that faithfully I'll be all right no matter what happens." What the Lord could have answered we can surmise. "Are you the only person in the world Abraham? Is it your one only chief end to see yourself saved? Are my plans and interests not yours? Is my heart-broken concern for perishing humanity nothing at all to you? Did I love you alone, or did I love all mankind through you? If you are so far from my fellowship and spirit, neither will you 'do your duty' now nor be 'saved' in the end." There is no little of this "just-so-we're-saved" and "devil take the hindmost" spirit in the church;—surest evidence of failure and decay. But Abraham was *God's friend*. He understood at once, and entered sympathetically into the situation. He *drew near* to the Lord. (Already the position of the friend verges into that of the priest; for "*draw near*" is the particular term that describes the priest's approach to God.) He began to intercede with his Friend on behalf of miserable Sodom. He was not working *against* God's plane, but in line with it when he asked and obtained concession after concession on Sodom's behalf; for God has no pleasure in the death of him that dieth. God was looking for an intercessor that day, as often since. Does it seem strange to you that God does not show special mercy without being entreated by one who has the right to approach Him and to intercede? There is a holy principle back of this, which God cannot violate; an awful necessity which cannot be met except by God's friends, whom He has called and first befriended for that very purpose.

THE CHRISTIAN PRIESTHOOD.

It is now an easy step to pass over to the Christian's privilege and obligation as the priest of God. That such is our position, and that the function of priesthood is our obligation and exclusive right is plainly stated. (1 Pet. 2:5, 9; Rev. 1:6). To disown this appointment, to regard it with doubt, to neglect or refuse to exercise its functions, is to dishonor God. Let not the weakest Christian suppose himself outside this call and demand. There is no special class *within* God's Church to whom the priesthood belongs. Different offices and various forms of service there are—evangelists, elders, deacons, pastors, teachers—but not any class who stand nearer by position to God, through whom the rest must approach Him. All have equal access. Different degrees of faithfulness there are, and some walk closer with God than others. But to all in the Church alike belongs the priesthood; on all alike rests its obligation.

THE PRIEST'S FUNCTION.

And what are the priest's functions? No priest was ever appointed for his own sake alone, but on behalf of another, less privileged class of humanity. He is a go-between, an agent between God and a class of men who cannot themselves approach God. In the old dispensation the priests were men selected of God, and made acceptable to Him; consecrated thrice over, pu-

rified by blood and water, clothed in God's holy array. They had access and could minister in God's presence. The Israelite of the common rank could not bring his own offering to the Lord; he must put it into the priest's hands, and the priest would present it to the Lord on the offerer's behalf. The same situation and provision exists now. There is the world—miserable, sin-stricken, suffering, perishing. There is God able alone to help. The world has no access to God. It cannot pray. It cannot touch the hem of His garment. And God loves the world. He once gave His Son to die for the whole world, and He has never yet ceased to yearn over it in heart-breaking sorrow and longings. Therefore He has called out a company of people upon whom He shed all the riches of His blessings. Them He begot again unto a new life and hope, and made them His children; to them He gave access in one Spirit through Jesus Christ unto the Father. And these He also constituted a holy priesthood to offer up spiritual sacrifices. On their own behalf? Certainly—for every priest must offer for himself. But the matter does not end there. The true function of the priest commences when he becomes the intermediary between a helpless humanity who has no access, and the God who longs to bless them.

OFFERINGS FOR ALL MEN.

Here are the priest's instructions: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for *all men*; for kings and all that are in high place." The benefit of the results is shared in by the intercessors themselves—just as under the old dispensation the priests themselves lived on the offerings. The blessing the priest obtains for the world procures for him also the privilege of "a tranquil and quiet life in all godliness and gravity." But a further purpose is gained: "This"—namely, this offering of supplications, prayers, intercessions, thanksgivings on behalf of all men—"this is acceptable in the sight of God our Savior, *who would have all men to be saved* and come to the knowledge of the truth." (1 Tim. 2:1-4). Clearly then our priestly offering on their behalf is in the furtherance of God's benign purpose, and in line with His love and mercy toward all men. For by God's priests their case is presented at the throne of grace; and through this divinely appointed priesthood the world itself having no direct access) His blessings and mercy go out to them.

THANKSGIVING DAY.

This month, a national day of thanksgiving is marked in the calendar. It is a day ordered by the chief executive of our nation, in recognition of the God who is Giver of all our blessings. This is a good and healthful attitude for a nation to take officially. However, it is all too plain that a national thanksgiving-day is but a name. The vast bulk of the nation will feast and enjoy themselves but give no thanks whatever. Of those that formally engage in some thanksgiving, the majority are of

the world—and “the whole world lieth in the evil one” (1 John 5:19); children of wrath, enemies by evil works, rebels against God. Some of the religious institutions that will observe the day are non-Christian or even anti-Christian sects, or aggregations of unregenerate and unbelieving men and women, whose worship is vain (Matt. 15:9). And will God accept the sacrifice of thanksgiving at *their* hands? No one who knows God and God’s word will dare say so. It devolves upon God’s true children, His priests in Christ Jesus, to make November 29th a day of thanksgiving. They alone can do it. It is theirs to offer thanks both on their own behalf, and on behalf of the great sinful people whom God has so abundantly blessed with earthly good. And God will accept thanksgiving for the nation at their hands. If the true children of God do not do it, it will not be done. Nor is it conceit for them to think it. It is not conceit for President Wilson to consider himself the head and chief executive of the nation. He was elected and appointed to the office. It is not conceit for Christians to consider themselves priests; we were appointed to that office by the authority of God. And the world has no other channel of communication with God.

ABILENE CHRISTIAN COLLEGE.

GEORGE A. KLINGMAN.

Abilene Christian College stands first of all for that which is distinctly and scripturally Christian in the education of those who are entrusted to its care; we believe thoroughly in higher education as the best means of preparing our young people for efficient service in all the walks of life, and for that reason place the Bible at the head of the list of our text books; and not only at the head of the list but as the one great book without which all the others would not be in the consideration. The farther we take our students into the knowledge of the sciences, the arts, the languages, literature and philosophy, the better equipped will they be for the humble ministrations to their fellowmen of the many blessings which they themselves have received by the grace of God; the stronger will be their grip on the Bible as the inspired Word of God “completely furnishing the man of God unto all good works;” the deeper will be their love for the simple gospel and the new Testament primitive church; the greater will be their desire to honor God and glorify Him in the Church and in Christ Jesus.

In point of scholarship, purpose, aim and curriculum we believe A. C. C. to be as nearly “ideal” as any Junior A. college in this state or any other, and with a request that you join us in our prayers that we may more nearly reach that ideal, we offer “the glad hand” to all who have consecrated their lives to this great work in other sections of our beloved country.

WOMAN'S SPEAKING IN THE CHURCH.

Paul's injunction to have women keep silence in the churches was written to deal specifically with the case of a church which he himself had founded, and where certain serious schisms had arisen. It is a mistake and a grievous injustice to apply these words of Paul's to women in general. They have borne too noble and useful a part in the progress of the Christian religion to be subjected to any needless criticism. There are many instances of godly women in both the Old and New Testaments. The ministry of Jesus was to both men and women equally. Many of His most devoted followers were women.—Christian Herald.

This from a source like the estimable Christian Herald must seem very convincing to those who are already committed to women's public speaking. As a matter of fact there is not a sentence in this squib which is not false, and the appeal it makes on woman's behalf is perfectly inconsequential. First of all, there is no proof whatever—none offered here, nor could any be offered—that "Paul's injunction" deals exclusively with a local and temporary condition at Corinth, and is not to be generally applied. But on the other hand there is proof that this injunction is *not* to be limited to that time and place. (1) The American Revision reads thus: "*As in all the churches of the saints, let your women keep silence in the churches.*" The context shows that these first eight words belong to the injunction, and not (as the King James has it) to the preceding verse. (2) The address of this epistle to the Corinthians reaches beyond the local church at Corinth: it is addressed to "*all that call upon the name of our Lord Jesus Christ in every place.*" Therefore its injunctions unless specifically limited, apply to all Christian assemblies. 1 Cor. 1:2. (3) It is not Paul's injunction, as though it were merely his bit of personal caution, but, as the next verse but one shows, it is a *commandment of the Lord*. 1 Cor. 14:37. (4) It is corroborated by apostolic teaching elsewhere; and where its general application cannot even be disputed: 1 Tim. 2: 11-14.

But the Query Editor of the Christian Herald beats the air when he launches forth in defense of womankind. Who would even wish to deny that woman has "borne a noble and useful part in the progress of the Christian religion?" Or who is disputing that "there are many instances of godly women in both Old and New Testaments?" Who is the wretch that doubts that "the ministry of Jesus Christ was to both men and women equally?" Or that "many of His most devoted followers were women?" And what has all this to do with the question of woman's public speaking, pray? Is it an "injustice" to her, or a "needless criticism" if God assigns her a sphere of her own, and restricts her in any particular point? Such a thought would of itself bespeak a spirit of disobedience and rebellion toward God. A *truly* Christian woman will, when *once* her attention is directed to this word from God, abide carefully by its teaching. The human plea and dictum of the Christian Herald, or any other paper or man, is worth simply nothing here. "What is the chaff to the wheat, saith the Lord?"

R. H. B.

WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE
WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

We need names, names, names, for sample copies, for that specially good December issue we mean to bring out.

J. Edward Boyd is with R. H. Boll in a meeting at Green's Chapel, near Horse Cave. He lately held a mission meeting supported by Green's Chapel and Horse Cave churches, and goes next to Canmer.

Have you guessed who wrote "A Neglected Subject," for our October supplement? It was none other than "Greater Things for God Janes." Numerous appreciations have been received. The tract complete with cover is sent free, as funds permit—except postage, 16c the hundred.

We repeat by request Mrs. Ingrid Christensen's news note from October: "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." Write Sister Christensen at Huron, S. D.

We are closing out "Twenty Lessons on the Kingdom," by Neal, at 10c each.

R. E. Daugherty had a great meeting at Worthington, Ky., where he preaches regularly. There were about thirty additions, most of them for baptism.

H. N. Rutherford's meeting at Glencoe, Ky., brought four baptisms and four restorations.

There were twenty-five additions to the church in R. A. Craig's meeting at Fairmont, Ky.

Nine were baptized and quite a number were led to a public reconsecration in E. L. Jorgenson's meeting at East View, near Louisville. A later meeting at Brinkley, Ark., brought one baptism.

H. L. Olmstead reports some recent work in Tennessee: at Cottontown, two additions; at Rockbridge, three confessions and two restorations; at Corinth (in Brother Olmstead's old home county, Sumner), twenty-seven were baptized and four restored.

Why not use the Word and Work Lesson Monthly in your Bible classes through 1918? The Monthly costs 1c each per month; shall we send you a sample?

Augustus Shanks has lately held a meeting in the vicinity of Eubank, Ky.

If you want the 1917 Bound Volume, price \$1.00, we would like to know it now—before binding. We have six copies of the 1916 volume left at \$1.00 each. They are handsome books and will grow more valuable for reference and Bible study as the years go by.

The Ramsey-Sitman meeting at Shiloh, near Amite, La., resulted in six restorations.

Later word from Brother R. A. Craig: "I have just closed a good meeting at Antioch in Washington county, Ky. Twenty were added to the church. I feel that the church has been strengthened. I find that many of the churches are weak in faith and we need many God-fearing men to preach the pure, simple word. Many churches are being divided by the element that says, 'We can worship God with or without the modern aids.' Brethren, we have been asleep too long. Let us awake and keep these divisive things out of the body."

In renewing, it is well simply to enclose in an envelope one of our wrappers with the word written upon it "Renew." Call attention to any errors in the address.

By special arrangement, you can now secure a weekly and a monthly (Gospel Herald and the Word and Work) for \$1.25 a year—less than most weeklies cost alone.

We received from Geo. A. Klingman an interesting account of the opening of Abilene Christian College. We regret that we have not space for the entire article; elsewhere we publish one or two of its fine paragraphs. Brother Klingman reports that whereas they expected a decrease in attendance, of perhaps a third for various reasons, the school opened with an increase of 20 per cent. over last year.

Don't fail to read our *new* advertisements. The page about the new Boll book will interest you specially.

Do you want Peloubet's or Tarbell's guide for 1918? \$1.35 each postpaid.

From Stanford Chambers, New Orleans: "Preached two weeks each at Abilene, Kan., and Berea, Ind., and one each at Hollis, Okla., and St. Louis, Mo. Spent part of one day at Cordell, Okla. Eight added altogether. Twenty-three dollars raised at Berea, Ind., for Hebert. They will contribute \$5.00 monthly to his need. Two confessions here today."

Fourteen were baptized and four restored while D. H. Friend was with Brother Rutherford at Roberson Fork, Tenn.

W. J. Johnson writes from Amite, La.: "A. K. Ramsey has done excellent work in this field. Several were baptized and the brethren were built up spiritually."

Let us have your holiday orders. Simply name the book you want (the author's name if possible) and we will send it to you at the regular price. Also subscriptions taken for all papers and magazines that are fit to enter Christian homes.

NOTES OF SPECIAL INTEREST.

MORGAN H. CARTER.

In response to the notices which Brother S. H. Hall and myself placed in the Advocate, we have received quite a number of letters from mothers and fathers, brothers and sisters, other relatives and friends, for men who have been called to the army. These letters manifest a deep interest in those whom they mention, many of whom are in camps in Macon or Atlanta.

We appreciate these letters, and hope every other man who is in either of these camps, will either write himself, or have some one else write us regarding him, that we may get him lined up to do great work for God.

I have been in both camps more than once, and have met a number of the men mentioned to me. During my very recent stay in Atlanta, I baptized a soldier from Alabama, and a very splendid young lady. Two men came to work with the church by relation. We believe there will be probably 200 or more boys from loyal congregations in Alabama alone. Then we are very deeply interested in receiving as much information concerning them as possible.

Remember them in your prayers, and let us hear about any others who have left your community for either of these camps.

W. F. NEAL—AN APPRECIATION

Brother Neal came with us in the fall of 1916, having returned to Kentucky some time during the summer, and held several successful meetings throughout the State. Although with us only about 9 months we found him to be an earnest, faithful servant and minister of our Lord and Savior, and we had learned to love him dearly for his painstaking and simplicity in preaching the gospel. The writer of these few lines loved him as a father and misses him more and more as the days come and go; but this we know—what is our loss is his gain, and we pray the Lord to help us to live so when our short life shall have been ended that we will meet on that beautiful shore. Not only was Brother Neal a help and inspiration to the church at Parkland, but his loving wife and family were a blessing to us, and we feel that we are better by having known them. And may the Lord sustain them in their great loss and sorrow, is our prayer.

L. L. WELLS.

ON MONEY MATTERS AGAIN.

STANFORD CHAMBERS.

Though few would openly deny that all we have and are belong to God, few on the other hand acknowledge in deed and in truth that it is so. Only consecrated men, the greatest present need, have consecrated money, the next greatest need, both ever at the Lord's disposal, on whom He can draw at any time. As occasions arise He touches the hearts of faithful stewards who respond accordingly, if need be, turning loose all the Lord has on deposit with them: "Not one of them said that aught of the things he possessed was his own." All was considered and acknowledged to be the Lord's, which they as stewards were to use and by good works to turn to His account.

God furnishes the capital, in the form of bodily strength, intellectual power, time, soil, silver or bonds, that we may, by maintaining "honorable occupations for necessary uses, have need of nothing" and "have to give to him that hath need" whether of gospel or raiment, and thus honor Him with our substance. Prayers thus abound for the giver and thanksgiving unto God. He is the faithful steward who buys up the opportunity to convert the substance committed to him into honor and glory to the Lord who gave it. Unfaithful is he who does not.

The grace of liberality is an essential attribute of the child of God. It needs cultivation. The regular exercise necessary to its development is provided for by the Lord in the weekly contribution which He asks for out of and according to our weekly prosperity. This regular giving of the Scriptural portion back to God is a continual acknowledgment that the whole belongs to Him and will be delivered up to Him on demand.

Question: Can you conceive of any per cent. less than the tithe as adequately and appropriately acknowledging that all you have is consecrated to God? This is the Scriptural standard or there is none.

EVANGELIZE THE CITY.

Reuben L. Breed, an immigration expert, says:

"Consider our metropolis. It is today more a city in America, than an American city. Within the confines of greater New York is the largest Irish city in the world; here is a Jewish city fifteen times as large as Jerusalem; here is a German city than which Berlin alone is greater; and here is 'Little Italy,' exceeded in size only by Rome and Naples."

All of which goes to prove that the evangelism of the next decade must be largely in the cities. Cities have established, and likely will establish, the standard of civilization. The ruin of every shipwrecked nation has been brought about by the cities, and as the cities go, sooner or later, the nation will go.

THE POWER OF HIS RESURRECTION.

H. L. OLMSTEAD.

Everything in which the apostle Paul might have had confidence he enumerates in the third chapter of Philippians—Nationality, family, religion, sect, and blameless character. All of these he sweeps aside and counts them but refuse and loss that he may gain Christ, possess the excellency of His knowledge and be found having that righteousness which is from God by faith. Having these three things he is prepared to enter into the blessed experience of knowing *Him*, knowing the *power of His resurrection*, and knowing the *fellowship of His sufferings*.

Is this indeed *knowing*? Why not? Why explain away the force of this wonderful statement and break its power? Why not rather enter into these joys of our Lord here and now? This is real Christian experience and is in reach of all who will seek it.

The power of His resurrection—this is what the apostle desired to know, and it was one of the things for which he was willing to pay the enormous price of suffering, the loss of all things. The knowledge of this power was not something which was for the apostle Paul alone, but was "to usward who believe according to that working of the strength of his might which he wrought in Christ when he raised him from the dead." (Eph. 1:19-20). The apostolic prayer for the Ephesian Christians was that they might know the power.

It is not as some suppose, merely *knowing about it*, but knowing the power itself. It is quite possible that many who have become Christians do not know God in His resurrection power. They are self-reliant, depending upon the sheer force of their wills to enable them to have a resurrection-life. They have forgotten that we have been raised *with Him* and are ignorant of the blessed truth that living a life of newness in Christ is possible only through the same mighty power of God which was exercised in bringing our Saviour from the dead. The mightiest demonstration of God's power is seen in the resurrection and the Apostle goes straight to this in order to show us what the power at our disposal really is. Upheld by his power not our own. "Guarded by the power of God through faith." (1 Pet. 1:5). It is He who is alone able to guard us from stumbling (Jude 24) and the many miserable failures to live the Christian life are due to our lack of faith in God's word. We may believe his word in regard to some things but our theology will not allow us to believe that we may know the power of His resurrection.

We are prone to explain such passages as this so as to mean something else other than what they plainly state. It is either too good to believe or else strikes our pride such a blow that we resent it and refuse to believe it. Such passages take us from our own human resources and throw us upon the resources of God. We need faith in order to go up and possess the land which God has given us. Overcoming is possible through faith because "greater is He that is in you than he that is in the world."

WORDS BY THE WAY.

E. L. JORGENSON.

What has happened to the Church of God, that whereas it was once possible to read in the public assembly whole epistles of six chapters, as Ephesians, or sixteen, as Romans, to the interest and edification of those present—many Christians now find it difficult to be interested in the *exposition*, to say nothing of the reading, of a scripture section as short as six or sixteen verses? Is it the modern standard of discourse with its abundance of human reasoning and its scarcity of the Word of God? Is it the exaltation of the subject which has robbed us of interest in the sentence? Is it the eternal "topic" which has taken away our interest in the verse and chapter?

Consider brethren whether it is not the word of God and not so much *about* the word that people need; and whether, while we are "restoring" there is not a need of the restoration of the apostolic style in preaching; and whether we do not need to train ourselves to voluntary interest in the public reading and exposition of God's word.

I do not mean that the preacher may be careless, whether what he says is of interest to his hearers; he ought to try to command attention. Still, when a congregation does not care for expository preaching the fault is usually more with the audience than with the preacher. To be sure, we have to deal with people as they are, not as they ought to be; but it is possible really to *preach the Word*, to set the very milk and meat of it before those who hear, in such a way as to keep their eyes and ears, their hearts and minds, all open. And the expository preacher, being forced to study, will never go dry.

A preacher in the city is especially tempted to forsake the "Word of the Cross" and to preach the wisdom of men. Almost every week I receive letters from this organization or that, stating that such and such a Sunday has been set aside for such and such a purpose, and will I please preach on the subject suggested. Sometimes a text is proposed and an outline is enclosed. And very often too, the theme is timely and of present interest: the Purity Congress, Conservation of Food, Prevention of Tuberculosis, and the like. Almost every Sunday is a special day; Father's Day, Mother's Day, everybody's day—except the Lord's Day; and the city church and preacher that do not fall in with these designated days and suggested themes are the odd and "un-orthodox" exceptions.

There are a few however, who, in the midst of the pressure, maintain their firm determination to know nothing save "Jesus Christ and Him crucified." Paul might have preached ethics and politics; civic improvement and educational reform; for Paul was a man of culture. Master of Hebrew and Greek, perhaps

also of Latin; brought up at the feet of Gamaliel—not less than the second best teacher of his time; by nature of scintillating intellect, of keenest logical powers, and versed in the knowledge of the day. It was necessary therefore, for him to make a definite decision, “to determine,” to avoid man’s way that he might preach God’s way. For this is precisely what he means by that statement, “not to know anything. . . . save Jesus Christ and Him crucified” (1 Cor. 2:2). Not that he preached nothing but the cross story; though that was the center around which all his preaching gravitated, he said many other things; but in contrast with the Greek method of human reform, of philosophizing and moralizing, he chose to present God’s way of lifting men—by the uplifted Christ. And he tells us that God had accomplished with the cross story what all the wisdom of men had failed to bring about; he had imputed and imparted in Christ, wisdom to the unwise, nobility to the ignoble, and might to the weak (1 Cor. 1:26-30).



I am more and more convinced that the large and popular churches of the day are so because they have fallen in with the world’s ways. With a few exceptions, the popular churches of our city are, to my knowledge, hob-nobbing with the world. They have lowered the standard, and the world likes the preacher who lowers the standard for them. They will even advance a little on their own low standards in order to make friends with him. The “big preachers” are preaching everything under the sun, except Christ crucified. It seems they have a special aversion for the cross story. They are enemies—not of Christ, but “of *the cross of Christ.*” (Phil. 3:18.) Let those be popular with the world who wish; I prefer to be popular with the Lord.



Open the Ephesian epistle right in its middle (4:1) and you have its two grand divisions. On the left, one of the richest Scripture sections in The Book, setting forth “what great things God has done for us”—which is the basis of all true service. On the right, profitable, practical, everyday instruction setting forth how men shall respond and reciprocate and show their appreciation by a Godly course and conduct, of God’s grace. To take our descriptive terms out of the letter itself, the first three chapters set forth, “the calling wherewith ye were called;” and the last three chapters show us how to “walk worthily” of it (4:1). Paul impresses the everyday duties and we must not forget to do it; but Paul demands only on the basis of what God has already *given*. He is a shallow and disproportionate preacher who continually demands and requires, preaches law and duty, with scanty mention of what God has done for us. He is often called the practical preacher; whereas the practical, profitable preacher in the long run is he who makes much of God’s grace to usward and who has much to say of its various manifestations; for, when He demands service it is of a well-fed Christian who is able to

respond. Otherwise to demand it like laying the lash on a poor, under-fed animal who may start and spurt, then stop. Such Christians are unable to "bring forth fruit with steadfastness." It is only as we see God's grace poured out, that He really does not gather where He has not scattered, nor harvest where He has not sown, that we are led to cry out, "Lord, what wilt thou have me to do?", "How may I walk worthily of the exalted and glorious calling wherewith thou hast called me?"

THE ALCHEMY OF OPPORTUNITY.

CHARLES NEAL.

Alchemy was the ancient science which sought to transmute the baser metals into gold. What is impossible with the metals is possible in the realm of the spiritual. One thing needed among Christians is to know more of this spiritual alchemy. We need to have our eyes open to the relative value of things. We ought to be skilled in the use of the computing scales of the sanctuary and to learn to value by the light of eternity. Incidents make opportunity and opportunity may be turned into immortality. We need to know the science of transmuting the opportunity of the passing, perishable moment into eternal, immortal verity.

We may illustrate what we have chosen to call the alchemy of opportunity by a story that comes from a hospital in France. An English soldier said, just before he was wounded he had bayoneted a German soldier, who, just as the cold steel pierced his vitals, reached forth to his enemy a New Testament saying, "Take this and eat and live." It was but an incident in the great war but it made an opportunity which was seized by the dying man. Let us hope that it was transmuted into eternal value for the soldier who used the bayonet.

Brother W. J. Brown was speaking at the funeral of a little three-year-old. In the course of his talk he remarked that the little boy had been to the worship of God every Lord's day of his life except three. It was but a bow that was drawn at a venture but the arrow pierced through the joints of the armour of a wandering father who said to himself, "How many times have my boys been to the worship of God in that time?" and in less than a fortnight he was square with God. The transmutation of the opportunity has been working well toward eternal verity. These eight years has this father and family been regular attendants at the Lord's day worship of God. This is the alchemy of opportunity. In this spiritual alchemy we need God. Whether it is from a well directed aim or a bow drawn at a venture we need God to direct the arrow's course. As it is God who worketh in us both to will and to do, let us be sure we do not hinder the out-working for good. To make our momentary opportunities work for God, our moments must be consecrated to Him.

A BIBLE READING ON PEACE.

E. A. ELAM.

Grace to you and peace from God our Father and the Lord Jesus Christ. (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3, etc.)

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his Kingdom, to establish it, and to uphold it with justice and with righteousness from hence forth even forever. The zeal of Jehovah will perform this. (Isa. 9:6, 7.)

And it shall come to pass in the latter days that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountains of Jehovah, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the words of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plow shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isa. 2:2-4; Micah 4:1-3.)

Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting places. (Isa. 32:16-18. . .)

For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. (Isa. 9:5).

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. (Isa. 11:6-9).

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God; and my servant David prince among them; I, Jehovah, have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell securely in the wilderness and sleep in the woods. (Ez. 34:23-25).

Glory to God in the highest, and on earth peace among men in whom he is well pleased, or "Peace, good pleasure to men"—margin. (Luke 2:14).

Whereby the day spring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace. (Luke 1:78, 79).

The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (Rom. 14:17).

Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. (John 18:36).

They are not of the world, even and as I am not of the world. (John 17:16).

I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. (John 17:14).

If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. (John 15:17-18).

And even if our gospel is veiled, it is veiled in them that perish; in whom the God of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. (2 Cor. 4:3, 4).

Now is the judgment of this world; now shall the prince of this world be cast out. (John 12:31).

For the prince of this world cometh: and he hath nothing in me. (John 14:30).

Then saith Jesus unto him, put again thy sword into its place; for all they that take the sword shall perish with the sword, or thinkest thou that I cannot beseech my father and he shall even now send me more than twelve legions of angels? How then should the Scriptures be fulfilled, that thus it must be? (Matt. 26:52-54).

For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full. (2 Cor. 10:3-6).

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore

take up the whole armor of God; that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, having put on the breast plate of righteousness and having shod your feet with the preparation of the gospel of peace; withall taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the spirit, which is the word of God; with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak. (Eph. 6:10-20).

Whence come wars and whence come fighting among you? Come they not hence, even of your pleasures that war in your members? Ye lust, and have not; ye kill, and covet, and can not obtain; ye fight and war; ye have not, because ye ask not; ye ask and receive not, because ye ask amiss, that ye may spend it on your pleasures. Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. (James 4:1-4).

If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God; for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good. (Rom. 12:18-21).

Owe no man anything, save to love one another; for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself; Love worketh no ill to his neighbor; love therefore is the fulfillment of the law. (Rom. 13:8-10).

Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up; doth not behave itself unseemly, seeketh not its own, is not provoked, taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. (1 Cor. 13:4-8).

He that loveth not knoweth not God; for God is love. (1 John 4:8).

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smitheth thee on thy right cheek, turn to him the other also. . . . Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love

your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven. For if ye love them that love you, what reward have ye. Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect. (Matt. 5:38-46).

Bless them that persecute you; bless, and curse not. (Rom. 12:14).

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye; and above all these things, put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body, and be ye thankful. . . . And whatsoever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him. (Gal. 3:12-17).

Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you. (John 14:27).

And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. (Phil. 4:7).

And the God of Peace shall be with you. (Phil. 4:9).

The Gospel of Peace. (Eph. 6:15; Acts 10:36).

Follow peace with all men. (Heb. 12:14).

So then let us follow after things which make for peace. (Rom. 14:19).

Be at peace among ourselves. (1 Thess. 5:13).

Follow after love. (1 Cor. 14:1).

Blessed are the peacemakers; for they shall be called sons of God. (Matt. 5:9).

But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace. (Jas. 3:17-18).

But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. (Jas. 3:14-16).

But the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. (Gal. 5:22, 23).

But if any man hath not the Spirit of Christ, he is none of his. (Rom. 8:9).

Finally, be ye all like minded, compassionate, loving as brethren, tender hearted, humble minded; not rendering evil for evil,

or reviling for reviling; but contrary wise blessings; for hereunto were ye called, that ye should inherit a blessing. For, he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; and let him turn away from evil and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous and his ears unto their supplication, but the face of the Lord is upon them that do evil. (1 Pet. 3:8-12).

Think not that I came to send peace on earth; I came not to send peace, but a sword. For I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doeth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. (Matt. 10:34-39).

And brother shall deliver brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end, the same shall be saved. (Matt. 10:21, 22).

And Simon . . . said unto Mary his mother, Behold this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that the thoughts out of many hearts may be reached. (Luke 2:34, 35).

Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution or peril, or *sword*? Even as it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us, etc. (Rom. 8:35-39).

Yea, and all that would live godly in Christ Jesus shall suffer persecution. (2 Tim. 3:12).

And one shall say unto him, What are these wounds between thine arm? Then he shall answer, Those with which I was wounded in the house of my friends. (Zech. 13:6).

Now the Lord of peace himself give you peace for all time in all ways. The Lord be with you all. (2 Thess. 3:16).

(Incidentally, through a friend, we learned that Brother Elam had prepared the foregoing paper, and at Brother Boll's request, he kindly granted us the use of it. We appreciate this thoughtful collection of peace passages in the present time of need).

We still have a few copies of B. W. Johnson's book, "Young Folks in Bible Land," which we would close out at 30c each, post-paid. It was originally a dollar book.

SHORT PARAGRAPHS.

J. N. GARDNER.

Sometimes people reject the Garden of Eden story as being childish. But we should remember that Adam and Eve were a great deal like children. They were innocent and pure, but it was with the innocence of children. They did not have the knowledge of good and evil. Consequently they could not comprehend any of the great principles of life. So God, in testing their faith and obedience, gave them a simple, easy command which they could easily understand.

Some think the punishment of Adam and Eve was out of all proportion to the sin; that they did not deserve such a severe punishment. But we should remember that disobedience to God is *disobedience*, and the form which it takes is a minor consideration. Parents sometimes are compelled to punish their children over matters, which in themselves are of little importance. It is necessary to enforce the principle of obedience. And it was just as bad, it showed the same rebellious spirit, to disobey God's injunction in regard to the forbidden tree, as it would if they had disregarded some greater command of God.

After they had eaten of the forbidden fruit, our fore-parents acquired the knowledge of good and evil. They acquired a moral consciousness which they did not have before. This was of some advantage. We should be thankful today, that we possess this moral consciousness which helps us to shun the wrong and do the right. But this was a sorry blessing to those who had before their sin, enjoyed the personal presence of God Himself to tell them the right way.

We are struck with the great length of the lives of the men who lived in the period immediately after the fall. Some of them lived almost a millennium. We also observe that the lives of the men after Noah were much shorter. In fact the length of the life of men steadily decreased until three-score years and ten became the allotted length of life. Joshua was the last man who retained his vigor much beyond what we consider the ordinary life of man. From the days of David until now a man of eighty years has been considered an old man.

There may be several reasons for the long lives of those who first inhabited the earth. It is only natural that some time should elapse before sin could have its complete effect upon the human body. At the beginning, many of the diseases which are deadly at the present time had, no doubt, not yet originated. Modern luxuries were unknown, and people were forced to live simple lives. Then I have no doubt that their lives were miraculously lengthened that the world might the sooner be populated.

Of late years in civilized countries the average life of man has been slightly lengthened. There seems to be a dream that some people will learn to prolong their lives to a great length. I do not believe this is possible. In the present sinful state, the human machine will last about so long and then will wear out, and this regardless of the care which is taken. Perhaps the reason the average length of life is a little greater than formerly is because better care is taken of babies, so that infant mortality is less than formerly. Also more caution is taken in regard to contagious diseases. It might well be that in the future more people will attain to three-score years and ten, but we need not hope that life will be prolonged much beyond that. In fact, why should men desire to live a long time in this sinful age? We are all given enough time to prepare for the life which is life indeed, so why should we wish for more?

I have heard the idea advanced that in the first part of Genesis, the year is used to express a much shorter time than our year. It is even said that the years then were just about equal to our month. This cannot be. If it is true, then Enoch was only five years of age when his son was born. If you will study the chronology of the flood, you will find the year as then used was of almost the same length as one year.

GOD'S OPEN DOOR.

AUGUSTUS SHANKS.

AN OPEN DOOR FOR SINNERS.

Upon the bulletin board of a Unitarian church in a certain city was written this sentence: "*Now* we are the sons of God." The "*now*" was underscored to emphasize the Unitarian belief that *every* man is a son of God—and that independent of any religious profession whatsoever. According to this sect there is no need of conversion, for man is a divine being here and now. They say, "We love and reverence Jesus as our leader," but, as for His divinity, they hold He is no more divine than we. Thus they leave Christ out of the scheme of redemption and salvation; for if He is not "*the* Son of God," in a special and particular sense, for if all men are now divine, then was the atonement wholly unnecessary and vain. The effect of such teaching is indifference toward the gospel, the Bible and Bible things.

There is a host of others who reach the same state by a different process of reasoning. They do not deny Christ's divinity, neither do they believe all men are divine. They believe the Son of God died to save sinners. They believe the Bible is a divine revelation although they have read it but little. They believe God is good, that He is love; too good, in fact, and too loving, to punish sinners with eternal punishment. They would not brand

as false the Bible teaching on future punishment; but, rather evade the force of it by claiming that our understanding of such teaching is at fault. Thus do these also cancel Christ's atonement and all that has to do with their salvation. For they believe that they can *become* a son of God (in the life beyond without obedience in this life.) But "what saith the scripture?"

It shows that salvation hinges on the relation one person (the sinner) sustains toward another Person (Christ the Saviour.) Hear Jesus: "I am the door; by me if any man enter in, he shall be saved." (John 10:9). O, that men would cease to rely on their good works, their views, their philosophies and church connections! Would that Jesus' words could be made to ring in their ears: "By *me* if any man enter in, he shall be saved." The right kind of works, and beliefs, and church connection, will surely follow when we take the right attitude and relation toward Christ Jesus. Of Him the inspired apostle declared: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). There is a special need now in this age of infidelity to ring out the Bible's testimony concerning man's fallen condition and man's need of Jesus who only can save him. Infidelity is so widespread through our land, that even a secular magazine (the *Cosmopolitan*) a few years ago, published a series of articles exposing the infidel teaching of several of the leading colleges in this country. Brethren who are not at all aged, can remember when church attendance and religious interest was fifty per cent. greater than at present. And aged brethren yet with us can doubtless call to mind such things as hundreds of sinners accepting the gospel in one meeting. And they did not count those who merely signed cards denoting the church of their choice, or those who told the preacher they hoped to go to heaven—not in those days. It is not strange that there is less faith now than a few decades ago when we consider the many things militating against it. In spite of the many inventions to save labor and time, we have less time than formerly.

The man farthest removed from the modern conditions and conveniences of the city, has more opportunity for the study of God's word than the city man. And it is by such study that faith is produced (Rom. 10:17). Then, too, in the sinners of town and city it is difficult to beget faith on account of the strong competition the gospel has. The theatre, the picture-show, the carnival, etc., face him on all sides. Hence there is need of much greater effort than ever on the part of those who proclaim the pure gospel of Christ. There is also the need of closer co-operation of the churches with those who "sound out the word." Sinners need to be told of "the door" which admits them to the fold of safety. They should be told how the man to whom Jesus gave "the keys of the kingdom of heaven" used them on the day of Pentecost; how by the proclamation of the gospel a door was opened to sinners; how the sinners who believed took the two

remaining steps that passed them through the door (Acts 2:38). Those who believed the gospel as proclaimed by Peter on that day, repented, and were baptized, were added to the others of the saved—the Church—which is the fold of Christ. Sinners need also to be told of the door that will be shut. The same faithful witness who tells of the open door, tells also of a door that will shut out sinners from mercy and grace forever. Let us hand out to sinners this admonition of our Saviour: “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: . . . depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out” (Luke 13:24-28).

A DOOR FOR THE WORD.

There is a door the Lord opens to His faithful workers who have a part in “sounding out the word.” That Paul believed God gives opportunity for testimony and service is evident from more than one scripture. He called on the Colossian church to pray “that God may open unto us a door for the word.” (Col. 4:3). See also 1 Cor. 16:9; 2 Cor. 2:12. If it is right, then, to ask God to open such a door, he will most certainly answer such prayers. And, if an inspired man, an apostle, felt the need of such a prayer in his behalf, much more do we humbler workers need to pray for open doors. It is true that the fields “are white already to harvest;” that one could strike out to preach from any direction and find multitudes of sinners who need to hear God’s word. But was it not so in the days of the apostles? Yet they had divine guidance as to the time and place for their work. And they needed that to reap the greatest results. While the Lord used miracles in directing His workers then, He could have done so just as easily without the miracles. And so today God has power to direct the work of His servants without the use of miracles. Those who trust in His divine providence shall not lack for either work or fruit. All human plans will most certainly fail without the co-operation of God. Hear Paul: “I planted, Apollos watered; but God gave the increase” (1 Cor. 3:6). And again: “So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase” (1 Cor. 3:7).

THE DOOR TO THE MARRIAGE FEAST.

In the parable of the wise and foolish virgins we have the sad picture of a part of the Church going into the marriage feast of Christ and His Church, while another part is refused admittance. The whole Church is represented for they *all* had lamps; *all* were looking for their Lord’s return; but, alas, all were not

in the same state of readiness. They that were *ready* went in with him to the marriage. When the others came they found "the door was shut." We have no record of its ever being opened again. A door is made both to admit and to exclude; and this is true of God's doors whether they be used in a metaphorical or a literal sense. It behooves all Christians to enter where God says enter, and enter while we may.

THE RIGHTEOUSNESS OF GOD.

R. H. B.

"Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4.) Not only is Christ the "end" of the law of Moses to the believer, but the end of every law "for righteousness" to the believer in Christ. For the righteousness of the law was fulfilled in us (Rom. 8:4) who are in Christ. The believer in Christ—the Christian—is therefore confined exclusively to the precepts and examples of Christ for his standard of righteousness. Anything that Christ has not taught is no part of the righteousness of God and should be carefully avoided by Christians and churches. The inspired apostle shows clearly the origin of the "righteousness of men" by saying: "They being ignorant of God's righteousness, and going about to establish their own righteousness." (Rom. 10:3.) For the same reason they have not "submitted" "to the righteousness of God." Ignorance of God's righteousness has been the cause of much confusion and error.

Many things have been done in the name of religion which were not only wrong, but criminally so, just because they were "ignorant of God's righteousness." Every idol worshipper in the world is "ignorant of God's righteousness," or else he would not be an idol worshipper; because he would know that an idol is nothing, and that which is offered to idols is nothing. (1 Cor. 8:4.) But in their ignorance they were "carried away unto these dumb idols, even as ye were led." (1 Cor. 12:2.) But not so with those who know the righteousness of God. One may know everything else and not know the righteousness of God and still be too ignorant to worship and serve God acceptably. For "in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15:9). Out of this one thing comes all the false worship, erroneous service, and institutions of men. Then the prophet says: "Our righteousness is as polluted garments." (Isa. 64:6.) Thus there is a difference in "our righteousness" and God's; also in "our way" and God's way, our will and God's will. Let us be sure, therefore, not to substitute our righteousness, way, or will for God's. For "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

The supreme question now is: "What is the righteousness of God?" For the answer to this tells what God's way and will are, because His righteousness is both His way and will. Christ said: "It becometh us to fulfill all righteousness." But what is righteousness? "My tongue shall speak of thy word: for all thy commandments are righteousness." (Ps. 119:172.) and therefore one must obey his commandments in order to "fulfill all righteousness."

The only question now to be settled is: "Does the commands of God embrace all His righteousness?" Are, then, there righteous things not commanded? I think not. God says: "All unrighteousness is sin." (1 John 5:17.) Then all sin is unrighteousness. If not, why not? Then, "whatsoever is not of faith is sin." (Rom. 14:23.) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Since faith comes by hearing the word of God, and "whatsoever is not of faith is sin," and all

sin is unrighteousness, does it not follow that the righteousness of God is confined exclusively to what is in the Book? There is, therefore, not one righteous thought, word, or deed not in the word of God.

The word of God expresses and reveals all of God's mind that is necessary for us to know, and therefore every bit of His righteousness, to men. It is said, therefore, that the inspired Scriptures are profitable for "instruction (discipline) in righteousness." (2 Tim. 3:16.) The inspired Scriptures, then, give all the instruction on this subject that can be had. Any one, therefore, who does not know the Scriptures must be "ignorant of God's righteousness." It is no wonder, then, to see men who have not "submitted themselves to the righteousness of God," but are going about to "establish their own righteousness;" for, as a rule, they know very little about the Scriptures.

This is sufficient reason for teaching the Scriptures and encouraging men to study them anywhere and everywhere. But suffice it to say that God's righteousness is revealed in full in the Scriptures—the word of God. To this source, therefore, we must look for a full discussion of it. But to show, gentle reader, how logically this may be discussed and how men become righteous, I refer to the following simple argument.

In the first place, Jesus said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.) That is to say, they shall be righteous. This is fundamental. One can be righteous if he wants to be; but if he does not want to be, you cannot make him righteous. So also with all the service of God. If he does not want to be baptized, he cannot be. If he does not want to go to heaven, he cannot go. But, my observation has been, one can go where he wants to go, and do what he wants to do. The Saviour thought the same, as He so expresses Himself in this verse. Now, then, if the churches of Christ and Christians create this desire and "want" in men—this "hungering and thirsting," the victory is won largely. One, in order to eat, must be hungry; in order to drink, must be thirsty; so also, in order for one to be righteous, he must want to be—he must "hunger and thirst after righteousness." Men hunt for what they want; seek for it and inquire after it. There is no exception here. So we read: "Seek ye first the kingdom of God, and his righteousness." (Matt. 6:33.) One does not seek for what he does not want, but always for what he does want. So, then, if he wants the "kingdom of God, and his righteousness," he will seek for it.

But how does it happen that so many seek and never find, since Jesus said: "Seek, and ye shall find?" (Matt. 7:7.) It may be they sought wrong, and therefore not after the "due order." (1 Chron. 15:13).

But what is the "due order?" "Seek ye out of the book of the Lord, and read." (Isa. 34:16.) No one ever failed to find who honestly sought from God's book "the kingdom of God and his righteousness." It cannot be found in any other book for it is not there. Jesus also said: "If any man willeth to do his will, he shall know of the teaching." (John 7:17.) But, then, in order to be righteous, he must "do" "the will." So Peter said: "In every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:35.) One is not righteous, then, till he "works righteousness"—that is, does God's commandments. He cannot work righteousness till he finds it; he does not find it till he seeks for it; he does not seek it till he "hunger and thirsts" after it.

Now, another thing in order to be righteous is given in Heb. 1:8, 9. There it is said the scepter of righteousness, and that his throne is forever and ever, and gives the reason: "Thou hast loved righteousness, and hated iniquity." One must hate iniquity in order to be righteous, then. Christ hated iniquity with a burning hatred, and any one who follows Him must do the same. But he must love righteousness. Not only love righteousness, but love it more than anything else.

The foregoing article from a Christian monthly sets forth what seems the common current misunderstanding of "the Right-

eousness of God." The article is from the pen of a brother well-known and justly esteemed and beloved, and we have no fear that he will take offense, but feel assured, rather, that he will give the position here set forth a kind and candid examination.

That the term "righteousness" has, in some instances, the meaning our brother claims for it, is certain. We read of a man's working righteousness, doing righteousness, fulfilling righteousness. That means evidently he is doing what is righteous and right in the eyes of God, and fulfilling the righteous demands of God. For, indeed, "all His commandments are righteous." And we also perfectly agree with our brother that a man must do what *God says* is right and not what is right in our own eyes. There is no difference on this, and if that were the only sense in which the Bible uses the word righteousness, we could stop here.

The term "righteousness" is also used to denote an attribute of character, whether of a good man, or of God. "Jehovah hath rewarded me according to my righteousness," says the psalmist, and by that he means his own record and character of righteousness. (Psalm 18:20-24). Job, under false accusations of his friends, said, "My righteousness I hold fast and will not let it go"—by which he meant that he would not surrender his claim to the righteousness of character and all his past record. (Job 27:5, 6). So also God's attribute of righteousness (the fact that He is righteous) is called the righteousness of God. (Ps. 50:6). Here also there is no room for disagreement.

But there is another, a specific and peculiar use of the terms, "the righteousness of God," and a man's "own" righteousness, in the New Testament.

MAN'S RIGHTEOUSNESS.

The very reason *why the gospel ever came into the world* is just this, that no man's own righteousness is sufficient. *No man ever had a perfect righteousness.* David's righteousness and the "cleanness of his hands" (even leaving out of consideration his great sin) was only relative, as his own psalms show. (Ps. 25:7). Job, although called "a perfect and upright man," and although he had declared that he would die before he would give up his righteousness (Job 27:5, 6) promptly surrendered it and realized the worthlessness of his righteousness in the presence of God: "I had heard of thee by the hearing of the ear; but now mine eye seeth thee: *wherefore I abhor myself and repent in dust and ashes.*" (Job 42:5, 6). His righteousness was only relative, and imperfect: it could not abide the test. And the man has not yet lived of whom this is not true. "For there is no distinction: for all have sinned and fallen short of the glory of God." (Rom. 3:22, 23). Our own righteousness is indeed as filthy rags, and no apron of leaves can clothe our nakedness in the presence of God's searching holiness. (Isa. 64:6). "There is none righteous, no not one." Rom. 3:10. Nor can the law

“justify” (that is, “declare righteous”) any man of imperfect life: it can only condemn him; “for by the law cometh the knowledge of sin.” We see therefore that no man’s own righteousness—his own worth and record of goodness—can be the ground of his acceptance with God. God can admit nothing but a perfect and absolute spotlessness, and no man has met that standard.

THE RIGHTEOUSNESS OF GOD.

The question now arises, how then can any man be saved? If only a perfect righteousness passes with God, and the best of men have far failed of it—how shall any man be saved? The answer lies in *the gospel*. The gospel is the power of God unto salvation: “for therein is revealed a righteousness of God from faith unto faith.” (Rom. 1:17). This “righteousness” is not the fruit of our own works, but a free gift from God (Rom. 5:17). A robe of absolute spotlessness and purity, with which He freely clothes the sinful soul that has faith in Jesus. It is a righteousness “apart from the law;” the gift of God’s grace “through faith in Jesus Christ, unto all them that believe.” (Rom. 3:21, 22). It is a righteousness not “mine own” but a righteousness from God by faith in Jesus Christ. (Phil. 3:9). It is negatively equivalent to *the remission of sins*. “Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, whose sins are covered. . . .” (Rom. 4:6, 7). Positively, it is the imputation (“reckoning”) of a righteousness not our own, the enduement with a spotless robe of whiteness, even Christ Himself. (Gal. 3:27; 1 Cor. 1:30). This alone can pass God’s requirement, and on this ground only can we enter.

It is clear then that when he speaks of man’s righteousness and of God’s righteousness, the apostle is not speaking of the difference between God’s commandments and the commandments of men; nor of the true steps by which we are saved in contrast to the human ways and devices. To claim that “the righteousness of God” is the proper obedience of the gospel is to confound the way with the goal, and the condition with the promise. For the obedience of the gospel is the condition and the way by which the promise is obtained; of God through Jesus Christ upon them who come to Him through the gospel.

The passage, Rom. 10:4, speaks of men who, ignorant of God’s gracious gift of a perfect and complete righteousness through Christ, are still trying to build up their own worth and merit, and patch up their own righteousness, the while they refuse to accept the free gospel gift of grace.

One word more: the soul so cleansed and clothed in that “all-perfect, heavenly dress” of righteousness, is thenceforth expected to *do righteousness*. The good tree must bear good fruit. For we are His workmanship created in Christ Jesus unto good works, which He had before ordained that we should walk in them. (1 John 3:10; Eph. 2:10).

BIBLE STUDY COURSE.

R. H. B.

(*The Last of Israel's History.*—Concluded.)

FIRST DAY.—*Haggai, the Prophet.* Read first Ezra 5:1, 2 and 6:14 which shows the time, place, and function of Haggai (and Zechariah) among the returned Remnant. A consideration of Haggai and Malachi, at least, is necessary to give us a view of the condition of the returned Jews.

Haggai 1. Note the date. Recall Ezra 4, esp. vs. 5, 6, 23, 24. What were the people saying (in Hag. 1:2)? What was God's reply? Had they not too readily laid down under difficulties? Had they been equally timid about their own affairs? The cause of their poverty is given in vs. 6 and 9-11; and the right step pointed out in vs. 5, 7, 8. See if there is not a similar promise for faithful work and sacrifice in the spiritual temple, the church. 2 Cor. 9:6-11. Contrast v. 12 with the conduct of their fathers described in Zech. 7:11, 12. What word did God immediately send them? In what work will the Lord be with us? Matt. 28:19, 20. When their willingness and resolve were manifest, how did Jehovah step in to help? v. 14.

SECOND DAY.—*Hag.* 2. Recall here the scene of Ezra. 3:12, 13. and cp. v. 3. But what is God's word to them? What principle can we gather from this for ourselves, when it seems that our work for God is hardly worth the while? V. 5: how was God with them then? Any such miraculous demonstrations here? But was not God with them just the same? Apply that to our times and work. Note the prophecy of vs. 6-9. This indicates one of the uses of unfulfilled prophecy. Comp. 1 Cor. 15:58. It encourages the humble worker with the vision of the glorious and certain issue of his seemingly noneffective labor. What was the former glory of "*this house*"? What consolation about its present poverty? V. 8. What would its latter glory be? As to the great, general *shaking* of v. 6, comp. vs. 21, 22. Is not something very like this going on now? The prophecy is referred to in Heb. 12:26-29 as yet awaiting its fulfillment. Following the downfall of the things shaken, comes the kingdom of God in which we are already sharing. Vs. 10-19 show that the contagion of evil is greater than that of holiness. Their disobedience up to this time had vitiated all their worship and service; but from the very day of their true repentance God turned to bless them.

THIRD DAY.—*Malachi.* Here is the last word we have concerning Israel in the Old Testament. Read this book over. What impression do you get of their spiritual condition? Are they growing or declining? Consider God's charge against them, and their replies, in 1:2, 6, 7; 2:17; 3:7, 8, 13. Did they seem to realize their condition? Were they disposed to accept God's

criticism or to justify themselves? Is that a good sign? Consider also the contempt they showed for God in their offerings (1:8, 9) and "What a weariness" the service of God was to them (1:13). Similar conditions in the church?

FOURTH DAY.—*Malachi*. Think on the circumstances of the returned people. Were they poor or wealthy? Weak or powerful? Did they have strong enemies? (Ezra., Neh. and Hag., furnish abundant answer). In view of that can you see the reason for their unbelieving complaint in 2:17 and especially 4:13-15? Study *Psalm 73*, in which this problem is handled.

FIFTH DAY.—*Malachi*: The Last Days and the Remnant. The last view of Israel in the Old Testament shows decline and failure. What is the last view we have of the church? 2 Tim. 3:1-5. Cp. Luke 18:8. What the last word in the New Testament of church conditions? Rev. 3:14-22. Do you see resemblance between conditions portrayed in *Malachi* and those in *Laodicea*? Was there a faithful remnant in *Malachi's* day? 3:16. Note what they did, and how God appreciated their attitude. If it was not possible then to see any advantage that the servants of God had over the wicked, at what time would the difference be clearly seen? 3:17 to 4:3. Is there a faithful remnant in the church when the Lord comes? 1 Thess. 4:17; 1 Cor. 15:51. Comp. Rev. 3:3-5. Do they also feel the need of mutual fellowship and encouragement (*Mal.* 3:16)? Does God appreciate their faithfulness in the midst of a general decline? What will their advantage be "in that day"? (Rev. 3:10; Luke 21:34-36). The last word to God's people under the Old Testament: *Mal.* 4:4-6; the last word to us. Rev. 3:11.

SIXTH DAY.—*Esther*, 1 and 2. This book concerns itself with the Jews who remained in the land of captivity and never returned, and shows God's watchful care and mercy over them also. "He that keepeth Israel will neither slumber nor sleep." (*Ps.* 121). The name of God is not mentioned in this book, but His hand is abundantly manifest in providential working. (*Isa.* 45:15). The book deals with a crisis which threatened the very existence of captive Israel. Chapt. 1 is an introduction, preparing the way for *Esther's* exaltation. It gives us a faithful view of manners and customs at the Persian court. "Ahasuerus" is the Xerxes of history. In chapt. 2 *Esther* is introduced, and *Mordecai*, her uncle. Nowhere does this book say that God brought this or that about; but he who has come to know the ways of God will readily perceive the wisdom of Him who

"— moves in mysterious ways
His wonders to perform."

Esther's charm and beauty; *Mordecai's* shrewdness; the good sense and sweet obedient disposition also of *Esther* were factors. The incident of 2:21-23 comes in important place later. The God who once made bare His holy arm and worked openly and supernaturally (*Isa.* 64:3) now works in the hidden manipula-

tion of natural laws and circumstances. This is the important point of the book.

SEVENTH DAY.—*Esther* 3.—The crisis. How did it arise? Vs. 1-6. Haman—The *Agagite*, which indicates his connection with the royal family of the accursed stock of Amalek—plots against all Israel. Can he succeed? (Gen. 27:29). Nor can the last great enemy that plan's Israel's extinction (Ps. 83:4). The compensation offered (v. 9) shows the value of the Jews' income. The last sentence of v. 15 sets forth the situation graphically. Remember Dan. 6:15 in connection with *Esth.* 3:15. The destruction of the people seemed absolutely inevitable.

EIGHTH DAY.—*Esther* 4 and 5. Mordecai's words to Esther (4:13, 14) stand forever as the rebuke to every one that for'dread of danger would shirk duty in the time of need. Esther throws her life in the balance. She dares to come into the king's presence uncalled—and obtains favor; a scene beautifully applied in our hymn:

“Thy scepter, Lord, extend
While saints address thy face.”

Esther sets herself to win the king's heart. Her self-control and discretion is little short of marvellous. Instead of flinging herself at the king's feet with hysterical pleadings, she blandly invites him and his boon friend Haman to her banquet. Nor does she take advantage of the offer of 5:6, except to invite them both again for next day. In all his distress and consternation, has Mordecai lost his grit? 5:9. Haman feels over-flattered and thinks all is moving his way (vs. 10-12). Mordecai's defiance of him was the one, only fly in the ointment. His wife and friends suggest a good way of removing it. (v. 14).

NINTH DAY.—*Esther* 7 and 8. Crisis and Victory. The pivot of the story is found in 6:1. Haman's own vanity and ambition is made to minister to the hated Mordecai's exaltation. 6:4-12. His wife's word was prophetic (6:13). At the next banquet Esther skilfully presents her request. (7:3, 4). The king is astounded, and now for the first time realizes the extent and bearing of Haman's wicked plot. As “the stars in their courses fought against Sisera,” so every little circumstance combines now to hasten the utter ruin of Haman, until full poetic justice is measured out to him. (7:10).

TENTH DAY.—*Esther* 8, 9, 10. While the law authorizing the destruction of the Jews could not be repealed, the king could make a counter-law, permitting the Jews to arm themselves and to resist their enemies. None but the bitterest haters of Israel therefore dared to attack them, and these met their deserved fate. The feast of Purim was instituted to celebrate this wonderful deliverance. The book closes with the picture of Mordecai “next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the good of his people, and speaking peace to all his seed”—prophetic foreview of Jesus at the Father's right hand on behalf of His people.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Loyalty includes faithful adherence to all that God has spoken whether the subject be discipline, missions, prayer or baptism. ** A fair reading of the New Testament reveals a great deal of activity on the part of the first Christians in telling others of what had blessed them.

"Amongst hands we had fourteen baptisms during the summer," writes J. M. McCaleb from Japan. ** Bro. McHenry could use several hundred dimes and quarters in free literature work in India * * Louis R. Patmont, who has been on various foreign fields is doing a good work among the English speaking folk and others in Cincinnati, Ohio.

Babu is the name of S. O. Martin's first convert. He thought enough of "the Christian side" to give up the girl that had been promised him for a wife. He will likely become one of Bro. Martin's helpers. Who wants to invest \$5.00 a month in this man? ** E. S. Jelley reports a pleasant visit at the medical mission of Bro. Dr. Watson, of the Australian brethren. He speaks highly of the doctor who gave him some needed medicines for the workers. ** "A Neglected Subject," a new missionary pamphlet of 16 pages, will be sent free on application with postage at 3c a dozen or 16c a hundred. Order what you can use and use what you order.

A married couple is wanted for the work in Japan. Who says: "Here am I, send me?" ** Recently two missionary gifts have come from Louisiana, a land of few churches. One was from Forest Hill and the other (divided between Bros. Jelley, Armstrong-Hopkins, and the Janes' free literature fund) came from New Orleans. ** That good church at Buechel, Ky., besides its work at home and in India will have fellowship with the brethren in Minneapolis. ** Please take notice that a little school mistress from down in Arkansas volunteered to go to Japan; the brethren set her forward on her way; and Vancouver disciples entertained her so fully that she didn't get to write up her trip before sailing October 11. She sailed with a month's support in hand too, if you please. ** C. G. Vincent has gone to Ohio. ** Bro. Jelley reports thirty-five baptisms in the Shevgaon Bible study in August. ** A destructive storm over Tokyo, killing some, and doing some property damage at Zoshigaya. ** Who have been redeemed with blood must not be hasty in cutting down missionary gifts because of the war. Economize some place else. ** J. B. Redd announces his intention of going to South America and doing missionary work at his own charges.

THE SECOND LORD'S DAY LESSON OF NOVEMBER.

Lesson 6

November 11, 1917.

NEHEMIAH'S PRAYER.

Golden Text: "Whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." 1 John 3:22.

Lesson Text:* Neh. 1:1-11. Memorize verse 11.

1. The words of Nehemiah the son of Hacaliah. Now it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace, 2 that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem. 3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. 4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, 5 and said, I beseech thee, O Jehovah, the God of heaven, the great and terrible God, that keepeth covenant and lovingkindness with them that love him and keep his commandments: 6 let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee. Yea, I and my father's house have sinned: 7 we have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the ordinances, which thou commandedst thy servant Moses. 8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples: 9 but if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have chosen, to cause my name to dwell there. 10 Now these

For any answers not found in the scripture-text, see the Notes.

Verses 1, 2. What month was "Chislev"? (See Notes). The twentieth year of what? See Neh. 2:1. Whence had Hanani and his company come? What did Nehemiah enquire of them? Whom did he mean by "the Jews that had escaped, that were left of the captivity?" Why would Nehemiah wish to know their circumstances?

Verse 3. What did he mean by "the province"? What was the condition of the remnant? How long was it since the return under Cyrus? How long since Ezra went up to Jerusalem? What was the condition of Jerusalem?

Verse 4. What effect did this information have upon Nehemiah? When a faithful servant of God hears of the bad condition of God's work and people, what is the first best thing he can do? Are you as much concerned for God's work and people as Nehemiah was? Is mourning and weeping in order now? James 4:9.

Verse 5. How did Nehemiah address God? Is He indeed "the great and terrible God?" But by what nearer name also do we know Him? Rom. 8:15. What special trait of God's character does Nehemiah here mention?

Verse 6. Comp. Ps. 130. Was Nehemiah praying "out of the depths?" When did he pray? For whom? Did he make confession of their sin? Did he include himself also?

Verse 7. Was he open and plain in his confession? (Ps. 51:4; Luke 15:4). Did he call their sin by any pretty name? In what did their sin consist?

Verses 8, 9. Of what does he now remind his God? Is it right to "plead God's promises" to Him? (Isa. 62:6, 7). Do you see now why Nehemiah mentioned that particular trait of God's character in verse 5? What did God say He would do if they trespassed? Did He keep His word? What did He say He would do if they

are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. 11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. Now I was cupbearer to the king.

*Amer. Stand. Rev. Ver.
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"returned" to God and kept His commandments?

Verse 10. What did Nehemiah say the people were? Is that a great name and a high position? Do we appreciate the high place God has given us? 1 Pet. 2:9.

Verse 11. To whose prayer did Nehemiah ask God to pay attention? Does every man's prayer meet with the same answer and results? James 5:16. See Golden Text. In whose sight did Nehemiah ask to find mercy?

NOTES ON LESSON 6.

"Chislew" was the ninth month, corresponding to our December. The year referred to was the twentieth year of King Artaxerxes of Persia. The "province" was the land of Judah, now a province of the vast kingdom of Persia. About ninety years had elapsed since the first return under Zerubbabel in the days of Cyrus, King of Persia; and thirteen years since Ezra went up. (See Lesson 4, "Ezra returning from Babylon.")

EZRA'S DISTRESS AND PRAYER.

Immediately following the lesson of Ezra's return comes a chapter of deep significance. Soon after his arrival at Jerusalem Ezra was informed of a common and openly known transgression: the people were intermarrying with the heathen inhabitants of the lands round about them; the priests themselves and Levites were guilty of the practice, and the princes and rulers were chief sinners. This evil struck at the very root of their national life. There was no reason for Israel's existence except as they kept the place of national distinction and separation to which God had called them (2 Sam. 7:23, 24; Exod. 33:16; Numb. 23:9)—just as the church becomes salt without savor, fit for nothing but to be cast out, when the barriers between the church and the world are let down. Ezra's distress was so extreme that it shook the souls of all who yet feared the Lord, and they were gathered around him, sharing his grief. Ezra's prayer (Ezra 9:5-15) is a model of penitential supplication. His terrific earnestness had its effect. The people were gathered to him, and there followed a thoroughgoing repentance and swift reform. Surely there would come a better day for the church of God also if a few Ezra's should rise up to weep over the church's sins and intercede with such heart-breaking fervor!

NEHEMIAH.

The pitiable circumstances at Jerusalem which moved Nehemiah's heart (as the present lesson records) are surprising and disappointing. After ninety years the poor Remnant was in little better condition. The temple had been rebuilt, and some private dwellings, of course; but the people were "in great affliction and reproach," the wall also of Jerusalem was broken down and the gates thereof burned with fire. Such was their weakness and destitution. Nehemiah, like Ezra, was a true soul. God's true men rejoice at the prosperity of God's cause (Acts 11:23; Phil. 1:18) and grieve at its failing. Nehemiah mourned greatly, but did not stop at that: he prayed earnestly. Prayer is back of every successful work for God; and Nehemiah's prayer was destined to mark the beginning of a better day. Nehemiah did not ask God to do that for which he himself would not be willing to make a sacrifice. Sometimes we ask God to do a certain thing for us or for His people, and we ourselves would not turn a hand or give a penny to accomplish it. That sort of prayer is of no value because there is no real desire or purpose or earnestness behind it. But Nehemiah, as the sequel proved, was willing to be used of God in helping the people, and that at a cost to himself. When the time came he gave up ease and comfort and honor and a lucrative position for hardship and toil and difficulties; and he made a great sacrifice in money besides.

THE THIRD LORD'S DAY LESSON OF NOVEMBER.

Lesson 7.

November 18, 1917.

Nehemiah's Prayer Answered.

Golden Text: "Ask and it shall be given you." Matt. 7:7.**Lesson Text:*** Neh. 2:1-11. Memorize verses 5, 6.

1. And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. 2 And the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid. 3 And I said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? 4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. 5 And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. 6 And the king said unto me (the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. 7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the River, that they may let me pass through till I come unto Judah: 8 and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the castle which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. 9 Then I came to the governors beyond the River, and gave them the king's letters. Now the king had sent with me captains of the army and horsemen. 10 And when Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it,

Verse 1. What month was Nisan? How long since the time of Neh. 1:1? What was Nehemiah's official position? What marked his countenance and demeanor in the king's presence now for the first time? What was the cause of it? Was it a serious matter to be sad before the king? (See Notes.)

Verse 2. Of what did the king accuse Nehemiah? Was it a very critical moment for Nehemiah?

Verse 3. Was his answer evasive, or frank and open? Was it because he personally was not well off that he felt so sad? Do we care that much for the work and church of God?

Verse 4. How was the king's heart turned now? What made the king so favorable? (See Neh. 1:11; Prov. 21:1). Was this the supreme chance for Nehemiah? What did he do very quickly before he responded?

Verse 5. Was Nehemiah's request selfish? Which was the more comfortable, and financially profitable, to remain at the king's court, or to undertake the rebuilding of Jerusalem?

Verse 6. Did the king grant Nehemiah's request? Can you say what made it all turn out so favorably?

Verses 7, 8. What further favors did Nehemiah ask? Did the king grant these also? What is meant by, "According to the good hand of God upon me?" (Ezra 8:22).

Verse 9. What did Nehemiah have that Ezra felt bound to refuse? (Ezra 8:21, 22) Why the difference?

Verse 10. What grieves the enemies of the Lord more than anything else? Is such a man a good gift of God to his people? Was Nehemiah a great asset to the Remnant of Israel? Would it be possible for you to be a blessing to God's people? In what ways could we "seek the welfare" of God's people? What would the Sanballat and Tobiah's think of us if we should become such?

For the Sequel, see the Notes.

it grieved them exceedingly, for that there was come a man to seek the welfare of the children of Israel. 11 So I came to Jerusalem, and was there three days.

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NOTES ON LESSON 7.

Nisan was the first month; corresponding to our April. Four months therefore had elapsed since the preceding lesson. This Artaxerxes is known in common history as "Artaxerxes Longimanus." He reigned from B. C. 465-425, dates well settled and confirmed. The date of this lesson therefore ("the twentieth year of Artaxerxes") is April B. C. 445.

Sadness in the king's presence was a serious breach of court etiquette. The philosophy of it was that the king was so wonderful and exalted a personage that all men permitted in his presence were presumed to be supremely happy. This was good theory, and it holds good in the case of the great King of kings; but only imperfectly in the case of imperfect human kings. All that the Persian kings generally gained by this requirement of cheerfulness, was outward semblance. Nehemiah was unable to conceal the sorrow of his heart, and at a sudden whim of the king, might have lost not only his position but even his life for it. So he "was very sore afraid." But the God on whom he trusted was with him, and gave him favor in the eyes of the king. It is to be noted that God was no longer acting directly and immediately toward his people in matters involving earthly power. He had taken the kingdom away from Israel and had turned the world-dominion over to the Gentiles. "He could not pass by unrecognized the throne which He had Himself established among the Gentiles upon the earth." So in such matters God now blessed them by giving them favor with the powers that be, to whom He had made them subject. (Comp. 1 Tim. 2:1, 2).

THE SEQUEL.

"We see in Nehemiah a heart that habitually turned to God, that sought its strength in Him, and thus surmounted the greatest obstacles." He had "the perseverance which characterizes true faith when the work is of God, be it ever so poor in appearance. For faith always identifies God and His people in the heart; and this becomes a spring of devotedness."

"In times of difficulty faith does not show itself in the magnificence of the result, but in love for God's work, however little it may be, and in the perseverance with which it is carried on through all the difficulties belonging to this state of weakness." These words are fully illustrated in Nehemiah. When God put him into His work, he was a blessing to God's people, a grief and dismay to God's adversaries. The rest of the chapter in which the lesson is found (Neh. 2) shows what Nehemiah did after his arrival. His caution and tact were equal to his zeal. He had obtained wisdom and strength from God by faith—just as we may today. While their enemies were laughing them to scorn, Nehemiah rallied the leaders to the work in the name of the Lord. The third chapter records the almost incredibly rapid progress of the work, against difficulties outward and even inward. (3:5).

A PERSONAL THOUGHT.

How much of such self-sacrificing concern as Nehemiah manifested for the work of God, have I shown? Has my faith been such as to cause me to persevere faithfully under discouraging circumstances? Have the walls of our Jerusalem been broken down? Then why has it not been rebuilt? Was there ever sufficient spunk and earnestness in our work of faith to cause the Sanballats and Tobiah's to worry? Could I obtain from God more faith and courage than I have?—Think over Isa. 50:10.

THE FOURTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 8.

November 25, 1917.

A Psalm of Thanksgiving.

Golden Text: "Bless Jehovah, O my soul, and forget not all his benefits." Ps. 103:2.

Lesson Text*: Psalm 103. Memorize verses 8-10.

- 1 Bless Jehovah, O my soul;
And all that is within me, bless
his holy name.
- 2 Bless Jehovah, O my soul,
And forget not all his benefits,
- 3 Who forgiveth all thine iniquities;
Who healeth all thy diseases;
- 4 Who redeemeth thy life from destruction;
Who crowneth thee with loving-
kindness and tender mercies;
- 5 Who satisfieth thy desire with
good things,
So that thy youth is renewed like
the eagle.
- 6 Jehovah executeth righteous acts,
And judgments for all that are
oppressed.
- 7 He made known his ways unto
Moses,
His doings unto the children of
Israel.
- 8 Jehovah is merciful and gracious,
Slow to anger, and abundant in
lovingkindness.
- 9 He will not always chide;
Neither will he keep his anger
for ever.
- 10 He hath not dealt with us after
our sins,
Nor rewarded us after our iniquities.
- 11 For as the heavens are high
above the earth,
So great is his lovingkindness
toward them that fear him.
- 12 As far as the east is from the
west,
So far hath he removed our
transgressions from us.
- 13 Like a father pitieth his children,
So Jehovah pitieth them that
fear him.
- 14 For he knoweth our frame;
He remembereth that we are
dust.
- 15 As for man, his days are as
grass;
As a flower of the field, so he
flourisheth.
- 16 For the wind passeth over it, and
it is gone;

Verse 1. How does God bless us? How do we bless Him? Does He first bless us or do we first bless and praise Him? How had God blessed them? (vs. 3:5) Has He blessed us that way? In what other way? (1 Pet. 1:3; Eph. 1:3).

Verse 2. Are we prone to forget His benefits? Look up Deut. 6:10-12; 32:15, 18; 2 Pet. 1:9. What is a good way to remember what God has done for us? 1 Thess. 5:18.

Verses 3-5. What five blessings are here enumerated? Who forgives, heals, redeems, crowns, satisfies? Whom does He forgive? Acts 3:19; 22:16; 1 John 1:9. For what money and what price? Rom. 3:24. Does He heal only those who are miraculously healed, or those also who recover naturally or under treatment? (Phil. 1:27; 1 Tim. 5:23). The Psalmist has perhaps, special reference to material blessings in verse 5; but how does He satisfy us spiritually also? Matt. 5:6; John 4:13; 2 Thess. 1:11.

Verse 6. Whose cause especially does Jehovah champion? (Comp. Acts 10:38). Can you recall any Bible illustrations of this?

Verse 7. Did God act on that principle toward Israel alone? But in what nation only did He make known His ways and doings? Why is Israel's history of universal interest, and of more value than that of other nations? What did God show openly in Israel's case, that in case of all other peoples He accomplishes covertly? (Isa. 45:15).

Verse 8. What traits of His character stand out plainly in His dealings with Israel? (vs. 8-12).

Verse 9. Was His anger toward them perpetual? Mark the until in Ps. 123:2; Mic. 7:9; Luke 21:24; Rom. 11:25. Comp. Ps. 30:5; Isa. 12:1; 54:7, 8; 57:16; Mic. 7:18.

Verse 10. If God had dealt with any of us according to our sins, what would have been the result? But see Gen. 32:10; 2 Tim. 1:9.

Verse 11. How is His lovingkindness

- And the place thereof shall know it no more.
- 17 But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him,
And his righteousness unto childrens' children;
- 18 To such as keep his covenant,
And to those that remember his precepts to do them.
- 19 Jehovah hath established his throne in the heavens;
And his kingdom ruleth over all.
- 20 Bless Jehovah, ye his angels,
That are mighty in strength,
that fulfil his word.
Hearkening unto the voice of his word.
- 21 Bless Jehovah, all ye his hosts,
Ye ministers of his, that do his pleasure.
- 22 Bless Jehovah, all ye his works,
In all places of his dominion :
Bless Jehovah, O my soul.
- measured? Toward whom does God hold such lovingkindness?
Verse 12. How far is the East from the West? What does He mean by this comparison? Comp. Mic. 7:19.
Verse 13. To what extent does God pity them that fear Him? Does He stop at that point, or go even farther? Ps. 27:10; Isa. 49:15.
Verses 14-18. What does God take into consideration? See Ps. 78:38, 39. What outlasts all the changes and transitoriness of human life? For whom is this lovingkindness reserved?
Verse 19. Why can no earthly storms and changes touch God's sovereignty? What is the extent of His kingdom? Was it and will it be always so? Jer. 10:10.
Verses 20, 21. Who are His servants? How mighty are they? In what readiness do they stand?
Verse 22. On what finally does the Psalmist call to praise Jehovah? Will that ever be fulfilled? Rev. 5:13.

NOTES ON LESSON 8.

"THANKSGIVING."

It is to the credit of our nation that it officially sets apart a day for special thanksgiving to the Maker and Giver of all good things. It may be that few in proportion do really give thanks, and use the day according to its intent; but it is worth something that this much acknowledgment of God is publicly and officially made. The great decline of humanity began with this, that "knowing God, they glorified him not as God, neither gave thanks." The effect of this attitude followed quickly: they "became vain in their reasonings, and their senseless heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image. . . ." and "exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen." (Rom. 1:21-25). Despite the formal day of thanksgiving, however, the people of this nation ignore God to such an extent that the same sort of degradation and judgment is surely and swiftly coming upon them—all the more heavily because of the greater light and opportunity we have enjoyed.

THE CHRISTIAN'S THANKSGIVING.

While Christians may of course heartily join in the thanksgiving of the national day, and endeavor on their part and on behalf of all other men, (1 Tim. 2:1, 2) to make it really what its name implies—the Christian's thanksgiving, is not limited to any one occasion. So great is God's lovingkindness toward us, that in proportion of our growing insight and appreciation, we can never get done praising and blessing His excellent Name.

When attention is directed to the New Testament teaching on thanksgiving we are likely to be astonished at the very great prominence and emphasis given to it. All prayer should be mingled with thanksgiving. Giving thanks necessitates that you "count your many blessings, name them one by one." It will surely surprise us what the Lord has done and how quickly we forget all His benefits and turn to murmuring and complaining. The habit of thanksgiving keep off blues, and tends to give us joy and peace. (Phil. 4:6, 7). And over and above every other consideration, it is due to Him who so loved us, to give thanks to Him in word and in life, for we owe our all to Him.

THE FIRST LORD'S DAY LESSON OF DECEMBER.

Lesson 9.

December 2, 1917.

NEHEMIAH BUILDS THE WALL OF JERUSALEM.

Golden Text: "The Lord is my helper; I will not fear: what shall man do unto me?" Heb. 13:6.

Lesson Text:* Neh. 4:1-23. Memorize verses 17, 18.

7 But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; 8 and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. 9 But we made our prayer unto our God, and set a watch against them day and night, because of them. 10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. 11 And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease. 12 And it came to pass that when the Jews that dwelt by them came, they said unto us ten times from all places, Ye must return to us. 13 Therefore set I in the lowest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows. 14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. 15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work. 16 And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. 17 They that builded the wall and they that bare

For the first six verses see the Notes. Verse 7. What especially was it that provoked the enemies to wrath? Is it not then a compliment to the good work of God's servants when their enemies are "very wroth" against them? When Christians undertake an earnest, aggressive work for the Lord, what may they as well expect?

Verse 8. What counter-move did these enemies plan? See in Isa. 8:12, 13 the proper attitude to take in such a case. Did they do this?

Verse 9. What did they do first? What next? What two things did the Lord urge on His disciples? Matt. 26:41. Note the first word of this verse: is it sometimes a very important word? See 1 Sam. 30:6; Acts 12:5.

Verse 10. What new difficulty and discouragement arose from within? Is that even more painful and difficult than attacks from without?

Verses 11, 12. What was the secret plot of the adversaries? Who reported the plot to the workers at Jerusalem? Did those who reported it speak encouragingly, or did they seem to be depressed? Does the work of God always meet with external opposition or internal discouragement? What would you think of the man who would give up on account of this?

Verse 13. What preparations did Nehemiah make against the plotters?

Verse 14. What did he command the people not to do? On what ground should their courage rest? Did God ever propose any other ground? Josh. 1:9; Isa. 1:10, 14.

Verse 15. When the enemy found that their plot was known, did they even attempt to carry it out?

Verses 16-18. Is this still the proper arrangement and attitude of God's servants? Eph. 6:10-18.

Verses 19, 20. What was the use of the man with the trumpet? What encouragement alone, but all-sufficient, did Nehemiah offer them? When may we be sure that God is fighting for

burdens laded themselves; everyone with one of his hands wrought in the work, and with the other held his weapon; 18 and the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

us? 2 Chron. 15:2.

Verse 21. What were their work-hours? When people are much in earnest do they count the time of work, short or long? Why do Christians get so weary of long meetings?

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NOTES ON LESSON 9.

THE ENEMIES OF THE LORD.

We have already made the acquaintance of two of them in Neh. 2:10, Sanballat the Horonite, and Tobiah the Ammonite, and in verse 19, Geshem (Gashmu) the Arabian. They seem to have been chief leaders. At first they grieved because a man had come to seek the welfare of God's people. When the work was first undertaken they laughed God's servants to scorn, "and despised us, and said, What is this thing that ye do? will ye rebel against the King?" As the work moved forward, they were wroth and took great indignation, and mocked the Jews, and said, What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned? Now Tobiah the Ammonite, was by him, and he said, Even that which they are building, if a fox go up, he shall break down their stone wall." (Neh. 4:1-3). Nehemiah and his people met this scorn and reproach with prayer and more earnest work. The good advice given some wise man, "Always do your utmost regardless of trouble"—was certainly exemplified in this determined little people under Nehemiah's brave leadership. The enemies' next move (as seen in our present lesson) was a conspiracy to come upon them unawares to slay and scatter them in confusion. That also was frustrated, for God was with Nehemiah's company. (Rom. 8:31). Next they asked Nehemiah by pretense to come down and confer with them. Nehemiah sent word that he was too busy in the good work. Then they threatened him with an evil report backed by the prominent and honorable (?) Gashmu; and they even hired a prophet to intimidate him. Finally they made an effort to patch up a false friendship with him. These are the tactics of God's enemies today. First scorn, ridicule, contempt; next wrath and violent opposition; then efforts to slander and otherwise to intimidate, and a feigned friendship. Out of all these things Nehemiah came forth more than conqueror through Him who loved him.

The Lesson For Us.

There is first the lesson of what we may expect. As soon as we undertake in good earnest to do God's work, to press forward in the teaching and doing of His word and will, we run counter to the power of Darkness. Satan is never asleep. His instruments are many; and he uses men on the outside and on the inside; he tries to turn all men and things that are purchasable (and they are never very few) to the utmost account. All the works and passions of the flesh marshal in his service. He stirs up the professional envy and jealousy of religious leaders (as in the case of the Scribes and Pharisees); he commands selfishness, covetousness, ambition, ignorance, cowardice, hate, hypocrisy, falsehood, slander, and all the hellish brood of evil passions wherever they are found and turns them against God's true servants, to force them to abandon their work for God. If you do not want to feel the edge and sting of these weapons, then do not undertake any earnest, aggressive work for God. Choose the fear of man and the favor of man rather than the fear and favor of God; make it your aim to please men rather than to please God; to get on in the world rather than to do His work. If you will thus carefully avoid the cross and its pain and reproach, the devil will let you alone. Not everyone who is persecuted is on the right side; but every one who is true to God and God's word will have to suffer persecution. (2 Tim. 2:12). But a living, watchful, active trust in God will conquer all the forces of evil.

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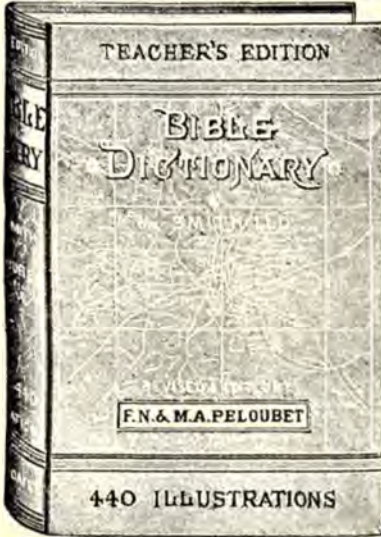
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18 And it came to pass after

1st. 51. 30
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 1st. 69, 14,
 16
 1st. 116, 3
 1st. 116, 4;



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