

WORD AND WORK

“THE KINGDOM OF GOD.”

1. God's Kingdom in type;—Israel under David and Solomon.
2. God's Kingdom in prophecy;—Psalms 2; 72; Isa. 60.
3. God's Kingdom in mystery.
The mystery of temporary rejection. Matt. 21:43. [Rom. 11:25].
The mystery of obscuring and admixture. Matt. 13.
The mystery of unforeseen delay. Luke 19:11-27.
4. God's Kingdom in manifestation. Rev. 11:15.

How manifested—

- (1) Christ will appear. [Col. 3:4].
- (2) His saints will be revealed. [Rom. 8:18-24].
- (3) Opposition will be overturned. [Rev. 19:11-20:6].
- (4) Fulness of the seasons will be accomplished. [Acts 3:20, 21; Eph. 3:10].

PRACTICAL SUGGESTIONS.

1. We are called upon to receive the word of the Kingdom.
2. To become sons of the Kingdom.
3. To realize its inward power. Rom. 14:16.
4. To prepare for its manifestation. Luke 19:11-27.
5. To hasten its approach. 2 Pet. 3.

—J. B. ROTHERHAM.

(The Scripture-quotations in square brackets are added by the Editor).

It seems from the foregoing that the alleged heretics and “speculators” have not just sprung up of late, but have taught manfully on such subjects as the above and that acceptable to the church, before some of us were born; for the sermon-outline reproduced above is taken from the “Polymathist,” a book of suggestive sermon-outlines, designed principally for the benefit of and dedicated to, “all young ministers who are faithfully endeavoring to preach Christ and him crucified,” by the compiler, N. E. Cory, April, 1876. It is a standard work, and enjoys until yet a wide circulation. It is sold freely through the offices of our various papers, by the Gospel Advocate, among others. Great names grace the list of contributors, and it seems the sturdy student who contributed this outline on the Kingdom of God, was not afraid of being called before any Sanhedrim on heresy charges, or being stigmatized as a teacher of speculative and divisive doctrines; nor was the compiler, nor the publisher of the “Polymathist” afraid of leading young ministers astray by giving them such an outline to work with. And it could hardly have been denounced as a “revamp of Russellism” for Russell had not been heard of in that day. Having by accident seen this sermon-outline on page 256 of the Polymathist, I was

gratified to see what I consider the plain scripture-teaching on the kingdom which has been so bitterly denounced, there set forth. Strange how things work around in the course of time!

R. H. B.

WORDS IN SEASON.

R. H. B.

ABOUT THE LORD'S SUPPER.

The two verses in 1 Corinthians 11 which solemnly warn against the improper participation of the Lord's Supper, have been a source of great doubts and fears, and of spiritual loss to many conscientious Christians. But, as always, the cause of stumbling lies not in the scripture, but in man's misunderstanding of it. In this case the translation in common use (the King James Version) is largely responsible for the misunderstanding. I will give the two verses first as they stand in the King James Bible:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. 11:27.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11:29.

The common misunderstanding of these verses is two-fold: (1) As to the meaning of the term "unworthily;" and (2) as to the "damnation" that follows in the case of one's eating unworthily.

WHO THEN IS WORTHY?

Tender hearts and consciences are often weighed down with a sense of unworthiness. The tenderer the conscience, the keener the sense of sin and failure; and (where there is faith, rather than doubt) the greater the wonder that God would look upon such a one; and, it may be added, in the case of enlightened Christians, the stronger the appreciation of God's grace in Christ Jesus, which in turn works a deeper peace and love, and out of that a purer, truer life. This is not to be regretted. Not one of us but feels and says, like Jacob, "I have not been worthy of the least of Thy lovingkindnesses, and of all the truth which Thou hast showed unto thy servant." Thus Paul also counted himself chief of sinners, least of saints. Such a feeling should not be thought of for a moment as rendering a man unfit to partake of the table of the Lord. But what if we are conscious of recent and grave failure? Then let us go straight to the throne of grace that we may find God's sure mercy. Past failure can be no barrier to the Lord's Supper—*unless* I intend to continue in sin; unless I "regard iniquity in my heart;" unless I have enthroned idols there; unless I hold malice and hatred and an unforgiving spirit. That would of course render me unfit for the observance of the Lord's Supper; but for every other act of worship and ser-

vice as well. We must get right with God; and so we can come worthy in the worthiness of Christ to eat and drink.

But it is not the man's personal worthiness of which the apostle speaks, but of *the manner* in which the Lord's Supper is eaten, whether with due recognition and reverence, or not. The Revised Version makes this plainer when in the place of "unworthily," it translates "in an unworthy manner." And what is the unworthy, and what the worthy, manner of participation?

THE STATE OF AFFAIRS IN CORINTH.

The Corinthians had been guilty of a desecration of the Lord's Supper which to us seems shocking and incredible. They had made a feast of it, after the pattern of the heathen feasts—an occasion of surfeiting and drunkenness. And not only so, but the wealthier members brought their own provisions and shared them with those of their own clique, neither waiting for, nor regarding the rest. The apostle protested to them that the Lord's Supper was not that sort of feast. Its purpose was not to satisfy hunger; nor was it a social meal, still less a convivial affair. If you want to eat and drink—there are your homes. Do you so despise the church of God, and put the poor among you to shame? Then he proceeds to tell them what revelation he had received concerning the institution, purpose, and manner of participation in, the Lord's Supper, as follows:

"For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me."

From this we gather that the Lord's Supper consisted not of a bill of fare, but of the bread and the cup only, that these were not taken for enjoyment, or nourishment, but for a *sacred purpose*: "do this in remembrance of me;" in which the bread stood for the body; the fruit of the vine, for the blood of the Lord. This then was no common meal. It was not merely "bread" and "a cup," but *the* bread, and *the* cup, even that of the Lord's own institution. There is a distinction between that which is holy and that which is common. This is a sacred meal, hallowed and set apart by the word and ordinance of Jesus Christ.

EATING "UNWORTHILY."

We are now prepared to see what it is to eat and to drink unworthily. The Christian who ignores the holy significance put upon this memorial meal by the Lord, and eats of it without reference to the Lord's body and blood, and not specially in remembrance of Him; if he prostitutes this meal to any social or other common purpose—he eats and drinks in an unworthy manner. That was what the Corinthians had done. It applies equally

today to all who participate of this meal without reverence, or thought, or purpose of faith toward the Lord Jesus Christ. Because he had no regard to the meaning and content of this ordinance of the Lord; because he ate and drank as if this were common bread and wine, and did not discriminate between the body of the Lord (for which that bread stands) and the bread which means only material food—because of this indignity offered to the Lord's sacred memorial he is "guilty of the body and blood of the Lord;" this not, however, (as some have thought) as though he had "crucified the Lord afresh" (for which sin there is no repentance); but guilty of *an offense regarding* the Lord's body and blood. And in thus unworthily partaking, he eats and drinks damnation to himself.

EATING AND DRINKING DAMNATION.

This opens the second inquiry—What is meant by eating and drinking "damnation" to oneself? It is here that the most serious misunderstanding comes in. By "damnation" people of course understand the final sentence, "Depart from me ye cursed into the eternal fire." And for this impression the King James' translation is chiefly responsible. The true meaning appears in the Revised Version: "Eateth and drinketh *judgment* to himself." Now the following teaching shows that this "judgment" is not the same thing as that which is commonly designated by "damnation;" but is, on the contrary, the safeguard against damnation; for he goes on to say, "When we are judged we are chastened of the Lord that we may NOT be condemned with the world." (1 Cor. 11:31). It is certain then that this "judgment" we eat and drink to ourselves if we partake unworthily, is not "damnation," but a discipline intended to prevent damnation. This is a point constantly overlooked, and a point of vast importance not only in this connection, but in its general application. It throws light on God's dealings with His children. They stand upon a footing of grace. As He said to David of old concerning his seed: "I will be his father, and he shall be my son: if he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men; but my lovingkindness shall not depart from him, as I took it from Saul" (2 Sam. 7:14, 15), so God speaks of us who are in Christ Jesus. He does not condemn us, but chastens us that we may not be condemned. By this it is not meant that a Christian cannot, should he so choose, override God's mercy and despise the chastening of the Lord, so that condemnation would be the only alternative left. But it does mean that the Lord will not cast us off, but with chastenings discipline us that we may not be condemned with the world.

THE NATURE OF THE CHASTENING JUDGMENT.

The Corinthians who had thus eaten judgment to themselves were already suffering under it. In their physical weaknesses, sickness, and premature deaths, the chastening hand of God was recognized by Paul. "For this cause," he says, "Many among you are weak and sickly and not a few sleep." (1 Cor.

11:30). That this is bodily, and not spiritual sickness, the connection clearly shows. We must guard here the conclusion, especially uncalled-for when imputed to others, (as Job's friends did) that sickness or early death are always God's chastening judgments on sin, which is not at all the case. (Comp. Phil. 2:27, 30). But God does sometimes use that method. Nevertheless the advantage is incalculable. "Blessed is the man whom thou chastenest, . . . that thou mayest give him rest from the days of adversity . . . for Jehovah will not cast off his people." (Ps. 94:12-14). Judgment does indeed begin with the house of God, even here and now; but if it fares hard with some of *us*, what shall be the end of those who obey not the gospel? (1 Pet. 4:17). For our judgment is disciplinary and redemptive in its nature; but theirs retributive and hopeless.

HOW TO AVOID THE JUDGMENT.

But there is a way in which we may avoid even the chastening judgment. "If we discerned ourselves we should not be judged." (1 Cor. 11:31) The Lord would rather have it so. He takes no pleasure in even our temporary afflictions. How are we to escape the chastening rod? By self-judgment. And that not in the first place self-judgment after the wrong is done (though even this brings forgiveness, cleansing and mercy, 1 John 1:7-10), but beforehand, that we may not fall into guilt. "Let a man prove himself, and so let him eat of the bread and drink of the cup." (1 Cor. 11:28). This will lead to self-judgment, repentance, amendment, acceptance; and all the guilt of sinning against the Lord's body and blood is thus averted. But if we are conscious of past sin, self-judgment will save us from the sentence of condemnation, even though it may not *always* result in exemption from needed chastisement. (Ps. 99:8).

"LET US DRAW NEAR WITH A TRUE HEART."

Lastly; in the words of another, it is good to be reminded that "the warning is directly against the careless and profane, and not against the timid and the doubting." The denominations, who observe the Lord's Supper only on rare occasions, claim that weekly observance detracts from the solemnity and sanctity of it. There is of course a danger of the familiarity that breeds carelessness, if not contempt in this case. But it was God's design that we should move *constantly* on that high level of reverence and earnestness, which these think to attain to on their special occasions. But in order to avoid falling into formality and carelessness in the weekly celebration, the teaching must be constantly impressed: the great benefits of a right communion; the great guilt of a wrong participation; the sweet promise and the solemn warning; the awful facts back of the observance—these must be held up *all* the time. If we so eat and drink, we shall not stray far between times; but by our daily life we shall bear testimony, and in the Lord's Supper proclaim, that our Lord died for us and is coming again. "For as often as ye eat THIS BREAD and drink THE CUP, ye proclaim the Lord's death till he come."

WORD AND WORK

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WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

Things were quiet in the evangelistic field throughout October on account of the order which made public meetings impossible in most of the states.

The Louisville Winter School which has held sessions in rooms of the church at 2500 Portland Ave., each season for a number of years, will open again on Tuesday, November 5. Already a number of students have come to attend. Some will take advantage also of the University privileges which are free to Christian workers. Write the editor for further information.

Reporting a good meeting with the church in Rossville, Ga., E. H. Hoover adds: "Our work with the Central Church moves on well. Good interest and fine church attendance. The treasurer reports \$240. in the regular weekly offerings for the month of September."

Our three-months-for-a-dime offer, now closed, brought very satisfactory results. One lady to whom a friend sent the paper for three months responded with a club of seven yearly subscribers.

"Harper Bible College (Harper, Kansas) has enrolled about 100 pupils and we are looking for more soon. The young men are going out in various directions to preach, being encouraged by the church here." R. Lawyer.

Order David Lipscomb's book, edited by J. W. Shepherd, "Queries and Answers" from this office. The price is \$2.

A small band of Christians who for the past five years have been meeting in the Court House at Brownsville, Tenn., have undertaken the building of a meeting house. Free-will offerings to help them in this will be appreciated. W. L. Brummett, Brownsville, will receive and receipt all gifts.

We can supply any book, Bible, or song book published at the regular price. Simply state the name and, if possible, the author and publisher when ordering. Also, we can furnish church supplies of any kind.

W. J. Johnson and Maston Sitman are zealous workers in the Louisiana field. A meeting east of Amite resulted in the establishment of a small church. Just west of Amite Brother Sitman preached a few nights with 11 additions. These new Christians will worship with the Amite Congregation.

"Isaiah" by R. H. Boll, 10c each, \$1 the dozen. Fine for winter classes.

The Gospel Herald, published weekly by J. N. Armstrong, at Cordell, Okla., stands for the real fundamentals in our great religion. We are glad to offer this paper in connection with the WORD AND WORK. Both for \$1.75 a year, new or renewals.

Since last report H. N. Rutherford, of Lynnville, Tenn., has held the following fruitful meetings: Campbellsville, Tenn., 6 baptisms; Bunker Hill, 4 baptisms; Bryant Station, 12 baptisms. At each place also a number of wanderers were reclaimed.

J. Scott Greer writes: "I have just closed a good meeting at Athens, Ky. Ten were baptized, four restored. I also held a meeting at Dry Fork but there were no additions. The gospel is sorely needed there. I am now in a meeting at Eubank, Ky."

We can spare a few more Bound Volumes of the WORD AND WORK, both of 1916 and 1917. Let us have your order also for the current year's issue in book form.

J. N. Armstrong's meeting with the Highland Church, Louisville, was cut short by the order which closed the churches. However, for more than a week he labored effectively in personal work. His fine Christian spirit, splendid ability and downright earnestness about the things of God, were felt for good by all with whom he had to do.

The David Lipscomb College Congregation, Nashville, has given for the work of Missions and charity, at home and abroad, not far from an average of \$100 per month for the current year.

"The meeting at Woodbury, Tenn., in which R. H. Boll was God's instrument in preaching the word, resulted in three baptisms and two restorations; and there was much good fellowship and love manifest. Those brethren have also made new resolves to carry on the chiefest and most urgent work of the church: the spreading of the gospel in the foreign field; in which work they made a good beginning more than a year ago. I was refreshed and strengthened by the faith and love I found there among the brethren and sisters in Christ. May God long bless and prosper that good church, its leaders and all its faithful members."

R. H. B.

The December issue of WORD AND WORK will likely be sixteen pages larger than usual, and will have many holiday suggestions in the advertising department. If you must order gifts earlier than December 1, examine the books listed this month.

THE CONGREGATION OF THE LORD.

STANFORD CHAMBERS.

Not a few in these days of confusion and unbelief doubt if the Lord has an assembly. It is plain enough that men have theirs and great are their gatherings, but the question arises, are they not all of men rather than of God? Where is the assembly that is not under man? Where is there one that is only under Christ?

Not feeling called upon to defend anything in its existing outward form at all, it is easily shown that our Lord, who saw the whole of this present evil age, made provision for His assembly in the midst of any generation thereof, despite all the confusion of world systems that might arise. "The Lord knoweth them that are his" and "where two or three are gathered together in His name there is He" "in the midst of them." This gathering is of His own and is unto His name,—that is unto Him as the centre, in full respect to His sole authority. That is to recognize no other name or head or authority. That is to acknowledge no *human* head or authority. Such an assembly is the Lord's whether composed of two or two thousand. But those conditions must exist. There must be the Lord's people gathered unto His name. Such an assembly is His, and He has provided for it whenever and wherever as many as two saved persons can find each other. Led by the Spirit they will, of course, "not forsake the assembling of themselves together" in His name, unto Himself. That is the Lord's assembly in that locality, however many gatherings there may be unto the various human systems. And be it said further that every born-again person in that community *belongs* in that assembly. "Unto him shall the gathering of the people be." Not unto a system, not unto a plan, not unto a creed, not unto a fine building, not unto an eloquent speaker, not unto entertaining music but *unto Him*. That is the characteristic of God's assembly and the surrendered child of God will have little trouble in deciding to help form it wherever his lot may be cast. So if there were not such a congregation on the face of the earth next Lord's day morning, there would be before night as certainly as two more could be found in any community with ears to hear the Spirit's call.

And what should they do when they come together? It is always in order to read God's word and to pray. "Exhorting one another and so much the more as ye see the day drawing nigh" is a divine admonition. "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" is another. "And upon the first day of the week when the disciples came together to break bread, Paul discoursed with them," shows the custom at Troas with apostolic approval. At Jerusalem "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Collections for the saints are en-

joined upon the first day of the week in the churches of Galatia, in Corinth, with all that call upon the name of our Lord in every place. With all such worship, rendered in Spirit and truth God is well pleased and Jesus is pleased to be in the midst to own the assembly as His. "In the midst of the congregation will I sing thy praise." "Blessed be the name of the Lord."

HOMeward BOUND.

J. M. MCCALED.

In twenty-seven years I have been back in the homeland just twice. I have not seen my wife and children in seven years (nearly). My baby, who is now nineteen, was a little girl of twelve the last time I saw her. . . . She graduates next June and I have promised her, if God wills, to be on hand. I also have a little grandbaby over two years old that I have never seen, whom they call Anne, and the like of which was never seen among baby-kind before, as letters both from her mother and grandmother clearly go to show. . . . Above all there is still the great commission urging every true child of God outward and yet onward, wherever man is found till the message is proclaimed the whole world around. I hope to create a still greater interest in the missionary cause.

It may be that I need a rest, or at least a change, but one thing for which I am *not* coming home is because of failing health. So far as I can judge, I was never more physically fit than now. I am coming home because I feel I have been away long enough for one time, and that it is my duty to return.

On Sept. 12th I went to Yokahama and engaged passage on the steamer "Korea," due to sail for San Francisco January 25. Ship service is short now and one must engage ahead. I have paid \$50 on the ticket to close the agreement. After November 1 no more reductions are to be made to missionaries, so I must pay full fare—two hundred dollars. As I have only enough in hand to meet current expenses, it will be necessary to ask for the two hundred dollars extra. Train rates also have gone up so that, even at reduced rates, the fare from San Francisco to Kentucky is about sixty dollars. A total then of \$260 will be needed to get me to my destination.

For some months I have been in correspondence with Brother J. H. Bowman, Box 1174, Honolulu, Hawaii, and he has arranged for me to spend one month there in the hope that a church may be started in that beautiful island. I can get thirty days' stop-over between ships. It is also hoped that other missionaries, as they pass to and fro, will stop off and aid the work. My stay in Hawaii will cost me forty or fifty dollars more.

All friends will continue to address me in Japan till the end of the year. That is, if you start your letter any time in this year, send to me here as usual. During January and February send in care of Brother Bowman as given above.

68 Zoshigaya, Tokyo, Japan.

WORDS BY THE WAY.

E. L. JORGENSON.

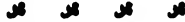
The epidemic now raging has caused the closing of churches almost uniformly throughout the States, for a period with the result that the old-fashioned "Church which is in the house" has been reestablished here and there and everywhere. Usually, Health Boards have permitted short services with a limited number attending for the observance—by those to whom it is a matter of importance and conscience—of both of those "first-day-of-the-week" items, the communion and the contribution. (Acts 20:7; 1 Cor. 16:2). In fact, every item of the apostolic worship, singing, praying, giving, communing and teaching can be observed in a small way within the compass of a short service.

While profoundly grateful for the right to worship in this small way, we are conscious that we shall soon miss and need the usual amount of teaching. It is at such a time—when oral teaching is reduced to a minimum—that the value of the religious journal stands out. With the pulpit closed, the printed message comes fresh and welcome to our homes. Those who, for some trifling excuse, have discontinued the religious journal are the losers spiritually now. They are always losers for that matter. The church could hardly do without the written message of communication, and the church never *did* do without it. The very letters of the New Testament were in their day, means of communication, teaching, exhortation and salutation, as well as the channel for reports and appeals to the New Testament Church. The messages then were inspired and infallible, it is true, whereas now the messages are uninspired and often very faulty; but the principle is the same.

There are those who will not read the religious journal because "papers quarrel;" and papers *do* quarrel, all too much. But it would be about as logical to give up the Christian life because some Christians do wrong as it is to give up all religious journals because some quarrel and practice mud-slinging. They are not all guilty; and we believe those who solicit for *this* journal may justly meet the common excuse, "papers quarrel," with the effective question, "But does *this one* quarrel?" To contend earnestly for the faith and to defend the faithful—this it is our duty to do; but to stoop to unscriptural personal attack in these columns we refuse. Perhaps the suspension of public meetings will work the good of emphasizing the value of the printed message and the true-spirited religious journal.

Among the privileges that have been emphasized by the church-closing order is that of independent access to God, without priest or even preacher as intermediary. The church-house is ordinarily helpful but it is not essential. The "Lord of heaven and earth dwelleth not in temples made with hands; neither is he served by men's hands as though he needed anything." Only

the false religious systems require the open church-house, altar and priest in order to worship: "Ye also as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." "Having therefore, brethren, boldness to enter into the holy place. . . . let us draw near."



Most gratifying was the report that came from a number of churches to the effect that offerings, "laid by" at family worship on the first day of the week, or by little groups that gathered, totaled, when reported to the treasurer, even more than the usual amounts. This brings out the value of training believers to give regularly, individually and proportionately, unto the Lord, for the financing of His gracious work on earth, public meetings or no public meetings. For the needs of the work and workers go right on and demand that there shall be no failure at this point. We hope that the reports covering this strange month, especially missionary reports, will be to the honor of God's church at large in this test. No doubt many denominational congregations will have heavy financial slumps, due to their departure from the New Testament financial system.

A CRITIC OF PREMILLENNIALISM.

R. H. B.

William T. Ellis, the religious newspaper correspondent, who has oft refreshed us with his genial forecasts of what a new religion there would be after the War—how old orthodox ideas about God, and belief in judgment, hell, and the devil were being pounded to smash by the shot and shell of the firing-line—has lately also given the public an article on Premillennialism, which I think is worthy of some notice, if only because of the wide dissemination it has through the paper syndicate. Mr. Ellis' other writings have led us to the conclusion that he does not hold that the Bible is the word of God in the good, old-fashioned sense; nor takes it as unqualifiedly true and trustworthy; but holds the modern critic's position on inspiration, miracles, etc. This would throw some light of explanation on what this popular religious writer has to say on the subject of Premillennialism. He writes:

"War's most definite and outstanding effect upon the churches of America is probably the rapid rise and spread of the idea that Christ is about to return to earth."

This "idea" was thoroughly prevalent in the apostolic church. It had had much awakening some years before the war. It is not unnatural that the war should still further revive it. It seems very reasonable to one who knows, that thousands of hearts, hopeless in the world's age-long failure, should cry today, "Come Lord Jesus!"

"Without waiting to learn the effect of the war upon the religion of our soldiers and of our allies, a great and growing number of American Christians have seized upon the idea that the present cataclysm is the fulfilment of the Biblical prophecies concerning the end of the world order, and that the return of the Lord may be expected soon.

"This fascinating belief is widely prevalent, but especially in the West. Many clergymen are devoting most of their sermons to it. A few months ago there was held in Philadelphia a national convention upon the subject of the return of the Lord, and the immense throng that attended surprised many churchmen. There is a great propaganda at work to spread the teaching; and two wealthy oil men are understood to be devoting large sums to this doctrine, in which they themselves strongly believe."

Mr. Ellis thinks they ought to have waited to see what the effect of the present war upon the religion of our soldiers and of our allies is going to be before they "seize upon the idea" that the end of the world-order is at hand and the Lord may be expected soon. I do not see the necessity. If the religious outlook is, as Mr. Ellis himself has often forecast, it would but indicate the growth of that "falling away" (2 Thess. 2) which has already begun, and give us the more reason to look for the Lord.

Mr. Ellis is fair in a matter in which some others, blinded by personal and theological hatred, have greatly wronged their brethren—he draws a clean, clear distinction between Russellism and simple "premillennial" teaching. Likewise he exonerates those who hold this premillennial teaching from the charge of being "unpatriotic."*

Mr. Ellis says, however, that premillennialists are "prophets of gloom."

"Still, the charge is publicly made by men of standing, that the practical effect of the belief in the speedy return of Christ is to discourage patriotism. Prof. Shirly Jackson Case has written in *The Biblical World of Chicago*, a vigorous attack upon "premillennial pessimism." His viewpoint is thus summarized:

"He says that while America is engaged in a gigantic effort to make the world safe for democracy there are those among us who declare that the undertaking is fore-doomed to failure and who advocate a type of teaching which is fundamentally antagonistic to our present national ideal, holding that the power of the gospel is inadequate to permeate the masses of society, and that the world is destined to grow constantly worse until the second coming will thereby be hastened."

"This critic proceeds to state what he deems the logical platform of those whose views he is attacking:

"What does it matter whether America is victorious or defeated in the present war? A victory can have no permanently beneficial results. To grow worse is not only the world's inevitable destiny, but also humanity's

*I would explain here that I defend premillennialism not in the sense of a sectarian denominational or interdenominational creed or movement, but purely in the simple sense of the word. A man is a "premillennialist" simply because he believes that according to God's word Christ returns before the millennium, just as an "immersionist" is one who believes that according to scripture baptism is immersion. If a Christian says he is a premillennialist he means just this, and nothing more—and not that he has subscribed to any man's or set of men's position and creed, or is the representative of some human theory. He cannot therefore be charged with the follies and extravagances taught by some who hold the premillennial position. A simple Christian endorses and accepts nothing on this or any other subject, except that which he finds in God's word.

only hope, since by this means alone will Christ's return be made possible. Hence if Germany can give us a worse world than we now have—and who believes that her capacity for devising horrors is yet exhausted!—the premillennialist might well want Germany to win. With a thoroughness suspiciously Teutonic, the premillennial movement in its present activities is everywhere making its influence felt, and felt in so subtle a way as to threaten our national enthusiasm, at one of its most vulnerable points."

This same Mr. Sherley J. Case from whom W. T. Ellis quotes, a professor of Chicago University, is one of the most abandoned of infidels that ever "stole the livery of heaven to serve the devil in"—or, to be more exact, who ever promulgated infidelity under the guise and name of a teacher of Christianity. Him, Mr. Philip Mauro has disposed of in complete and masterly fashion, so that we have no need to say anything. The "two wealthy oil men" afore-mentioned (who are doubtless the "Two Laymen" who published and sent out freely the twelve volumes of "Fundamentals") may have done a good bit toward the spread of premillennial teaching. But that is not itself the coal that got into the Higher Critic's shoe. The real reason why the ashes are flying concerning those two oil men is that "with a thoroughness suspiciously Teutonic" those two men everlastingly sat down on that camouflaged infidelity which is *most certainly* Teutonic in its origin, and which these aping professors have repeated after their German masters; which has eaten the heart out of Germany, and which these professed patriots would fain foist upon this nation also. Surely premillennialists may rejoice to see of what sort these men are who are combating premillennialism; and such true believers as may be joining with them in attack upon premillennialism, have cause to be suspicious of the merit of their fight, and to be ashamed of their allies. Of course Mr. Case's representation of the premillennial platform, and their reputed desire to see the world grow worse is a caricature dictated by hatred politely smothered. These gentlemen assume that the world is as yet far too good to come under the wrath of God; and this notion of theirs they betray unconsciously when they accuse the premillennialist of wishing to see the world grow worse, or even to help that desirable prospect along. No—the enlightened Bible student knows where the world stands. Satan is its prince and its god, and the whole world lies in his bosom. (John 14:30; 2 Cor. 4:4; 1 John 5:19). It hated the Lord Jesus Christ, and will hate His faithful disciples—whose faithfulness is known and tested by this very thing. (John 15:18, 19; 2 Tim. 3:12; Jas. 4:4). It is a bad tree, and no amount of mere trimming and culture can make it good. If it has not borne its full fruit of evil, it is because of a restraining Hand that has kept it in check until the appointed season. When the flood-gates of this evil stream are once released, it will leap to its final catastrophe. (2 Thess. 2). This is the *Bible doctrine* concerning the world's status. The delay of the judgment is not due to the fancied goodness of the world, but to God's longsuffering to us-ward, (2 Pet. 3:9; John 3:16) until the completion of His plans. In the mean-

while the "premillennialist" if he has the mind of Christ, prays for the world's good. (1 Tim. 2). And beyond the dark clouds (for he is no pessimist) he looks for a new and happier age. But this hope rests not in man, but in God.

Mr. Ellis' remark that certain extremists among the "believers in the imminent return of the Lord" find their points even in some mystic meanings of "the numbers of books and chapters in the English Bible;" and that they show ingeniously that the number 666 "surely applies to the Kaiser," must be taken for what it is worth. Such things have as much to do with premillennialism as moles and warts with the human body.

PRUSSIANISM?

No greater misconception appears in the whole article than the following:

"Critics of the teaching point out that this catastrophic conception of the kingdom of heaven implies that God has heretofore proved impotent; and that Christ's mission of love and redemption has ended in failure. Since He has been unable to win the world by his gospel of the Spirit and the Cross, he must resort to Prussian methods, and conquer the world by force."

In the last sentence of this there is both assumption and presumption, if not blasphemy. Is it so certain that God expected and attempted "to win the world by His gospel?" Is it certain that God's judgment and seizing of the reins of government over His own earth is analogous to "Prussian methods?" Then how shall God at all judge the world? Could it not, by the same logic, be said of any condemned sinner at any time that God had failed to "win him," and now must deal with him in Prussian fashion? Has God no right to clear His own earth of rebels and assume His own rightful authority? Can these "critics" see the difference between lawless, murderous, rapacious inroads of brutal force, and the righteous exercise of Divine power and prerogative? But this wicked fling also reveals one of the root-errors held by these "critics" of premillennial teaching. It lies in this that they think that the design of the gospel is *to win the world*. If it were that, the gospel would indeed be "a failure." It never has done anything that would justify so much as a hope of such a result. In the places where it has been preached most the outlook is the most hopeless, so far as the prospect of a general conversion of the populace. Universal experience joins with scripture in denying the possibility of "the world" ever being won by the present agencies ordained of God for the salvation of men. In saying this I do not deny that the gospel has enough power to accomplish its own end, but I deny that it is the design of the gospel to convert the world as such. The gospel's working is ever selective. It sifts men. It draws some, repels others. To some it is a savor of life unto life, to others of death unto death. Some it saves, the rest it hardens. To some it is the power of God, to others foolishness. Even when Jesus preached, even when the apostles with power and love proclaimed it, had it anything more than a very limited effect. Nor will it ever be otherwise in this

age. Whether the situation may be better in an age to come it is not necessary to discuss here; but throughout "this present evil age" the gospel will meet only with limited acceptance, and the last days of the age are the worst. (2 Tim. 3:1; 4:3, 4; 2 Thess. 2:8-12).

Before then we talk of "Christ's mission of love and redemption ending in failure," we ought to determine what it was He aimed to do. There is a "failure" only in the modified sense illustrated in Jesus' frequent attempt to gather Jerusalem's children together, and they would not. (Matt. 23:37). God would have all men to be saved. (1 Tim. 2:4; John 3:17). But "strait is the gate and narrow is the way that leadeth unto life, and few are they that find it," while multitudes sweep through the wide gates, down the broad way, to destruction. (Matt. 7:13, 14). Yet this is no failure. God gathers out of the world a people for His own name, even such as will believe and obey the gospel. This is the work the gospel was designed to do and which it does perfectly.

Now it is manifest that men who think that the world as a whole can and must be brought in through the gospel will either come to great disillusionment and hopelessness; or else they will use other means, good and bad, to bring the world into some sort of fold; which is no longer a fold of salvation however, for only *the gospel* can save. Moreover they will come to look upon civilization as incipient redemption, and take great interest in world-betterment. As the spiritual situation becomes more hopeless they will rejoice in earthly improvements, such as better government, social conditions, education, science, achievements, good roads, etc., and hail in these the dawn of that better day. On this account they think themselves to be *optimists*. But their optimism is a trust in that which the word of God has marked out to foregone failure, and which even man's vision must discern to be a failure. But they have been misled by that world-spirit who arrays himself as an angel of light. (2 Cor. 11:14). In this position stand the men of the Case and Ellis type; who scorn the premillennial hope, and dub those whose "citizenship is in heaven," who wait from thence for a Savior, and have loved His appearing, as dreamers and pessimists.

IT SPLITS CHURCHES.

Finally Mr. Ellis thinks that this doctrine—though he confesses that its belief "unquestionably" sprang from a devotion to Jesus Christ; and that this belief predominated in the earliest days of the church ("Away back in the times of the Apostles the Christians expected the speedy return of the Lord")—he thinks that the doctrine tends to cause division. He thinks the reason is that the teaching "becomes so all-absorbing that its adherents grow impatient and censorious with all others." I do not believe that any true gospel doctrine rightly held and taught will pro-

duce division. The doctrine of the Lord's imminent coming certainly was very "absorbing" in apostolic days, as the New Testament shows. It was the motive power of those earnest, unworldly lives, and would be so again if rightly taught. It was the hope of His coming, too, that was depended on to produce patience, kindness, forbearance, love among Christians. It will bear the same fruit today. But that evil servant who says in his heart, if not out loud, that the Lord delayeth His coming—will also be the one who will "beat the men-servants and the maid-servants," and *that* may cause division. As the hope of His coming dies out of the heart, the life bends to earthly things (Phil. 3:19-21) and the man who lifts up his head in expectation of His coming will no doubt appear a "crank" and a "faddist" to those whose thoughts do not rise to any such lively hope. This is to be expected.

When, lastly, Mr. Ellis intimates that after all we do not know the time, and illustrates it with a quotation from Whittier to the effect that we ought to work on faithfully—the enlightened believer will fully agree with him in the point. Only in order to work on steadily, patiently, in the right spirit, this hope of His coming is necessary. (1 Thess. 1:9, 10). If it is "not a religious essential," it is nonetheless one of the cardinal doctrines of the New Testament, an integral part of "the faith once for all delivered to the saints" for which we must contend. But how Satan hates the doctrine of the Lord's imminent return!

REGARDING THE EPIDEMIC.

The following precautionary rules for the avoidance and lessening of the intensity of the epidemic of influenza, have been prepared by Dr. Wm. F. Lincoln, advisor of the Lake Division, American Red Cross, for distribution throughout the entire Lake Division territory, consisting of the states of Ohio, Indiana and Kentucky.

Here are the rules:—

1. All colds, however slight, should be treated as possible attacks of influenza. Patients affected by colds should stay at home and sterilize discharge from the nose and throat.

2. Avoid spreading of the disease.

3. Avoid crowds.

4. Regulate bodily functions and keep them so.

5. Avoid the breath or expelled secretions from people suffering from colds.

6. Wash out the nose and throat two or three times daily by a nasal spray or douche and by gargle with a "normal salt solution" (1-2 teaspoonful salt to one glass clean water.)

7. All those in attendance on patients with influenza should wear masks.

8. Clothing should be warm and dry; Food simple and easily digested. Drink water freely.

THE EPIDEMIC AND THE MEETINGS.

J. N. GARDNER.

At this writing the country is worried over the epidemic of Spanish influenza. In my state (Kansas) all public assemblies including churches, have been ordered closed until the epidemic is under control. This brings up a question. We are commanded "not to forsake the assembling of ourselves together." Yet here is a state ordinance which forbids our assembling together. Now what should we do about it? The congregations with which I am acquainted answered the question by closing. I am confident they did right about it. And this leads me to write a few words which may be beneficial.

I think God wishes me to attend the Lord's day meetings; but if there is a deed of mercy which no other than I can do, and which can only be done at the hour of meeting, I believe I should do the deed of mercy. What did the Savior mean when He quoted the Scripture which says, "I will have mercy and not sacrifice?" He surely meant that the ordinances of God must not be interpreted in such a way as to cause men to forget the deeds of mercy due to their fellow-man. The actions of the Pharisees show this interpretation to be easily possible.

When the ordinance was issued to close church meetings, a congregation could have disregarded it. To have done so would have brought the penalty for violating an ordinance of the state. That in itself might not be so bad, but the influence of that congregation for good would be destroyed. And I have an idea that disease germs can be scattered in a church just the same as in a theatre. I do not think God is pleased with a meeting which is calculated to spread a plague.

This seems naturally to lead to the question of individual communion cups. As a matter of personal choice, I am in favor of them, more as a matter of cleanliness than for any other reason. There is of course a small danger that dangerous germs may be communicated by the common communion cup. Yet although my judgment is that individual communion cups are preferable, I would not cause the slightest disturbance in regard to them. I do not think it of sufficient importance. I cannot understand the feelings of those who are so cleanly and so afraid of disease germs that they will not partake of a common cup while taking much greater risks every day of their lives. At the same time those who oppose individual cups should also take care not to be dogmatic about it.

I do not know that we have over-emphasized formulas and dogmas and ordinances. I am sure we have at times under-emphasized justice, mercy and faith. We ought to remember that the ordinances which God has given us are only means and not ends. Sometimes we almost feel that when we have baptized a man we have won a complete and final triumph over Satan. The fact is that baptism can only be of value when a new life follows.

When the brazen serpent became an object of worship instead of a symbol of God's grace and power it was destroyed as a piece of brass. And it is still possible to worship an ordinance rather than the One who gave the ordinance. It might not be without profit if we would read Isa. 1:10-16.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of cur God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith Jehovah: I am full of the burnt offerings of rams, and the fat of feed feasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to trample my words? Bring no more vain oblations; incense is an abomination unto me: new moon and sabbath, the calling of assemblies—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."

Thus the prophet in burning words shows the great loathing of Jehovah for offerings and ordinances which are not observed from a pure and sincere heart. It is a serious thing for a man to regard lightly one of the least of God's commandments. It is just as serious to outwardly practice them and fail to catch their inward meaning. I feel sad when I hear one say that baptism is a thing of no importance. I feel just as sad to see one trusting to baptism and the other ordinances, without through them seeing the great God who stands back of them.

We greatly err in our interpretation of Scriptures if we fail to first learn the great principles which govern the whole machinery of man's salvation. We must understand the nature of God before we can rightly understand His laws. The Pharisees could not know how to properly observe the sabbath because they did not know the meaning of the Scripture, "I desire mercy and not sacrifice." We too must learn that and kindred lessons before we can discern what is our duty when peculiar situations arise.

BIBLE STUDY COURSE.

R. H. B.

CONCLUDING "JEREMIAH."

FIRST DAY. *Zedekiah's Breach of Faith.* Jer. 34. It may well be that this promise, (vs. 4, 5) was made to Zedekiah when he had covenanted to proclaim liberty to the Hebrew servants; and was rescinded when he turned from this good purpose (v. 11) on the principle of Jer. 18:7-10 and 1 Sam. 2:30. A good illustration of the idea of *repentance*, both toward God, and away from God, is seen in vs. 15, 16. The solemn covenant-ceremony

of cutting the calf in twain and passing through between the parts, explains Gen. 15:9-18. What caused that resolve to do God's will? and what caused them to turn from it? V. 7; 37:5; and 34:22 furnish the answer. In distress they promised; when relief came they turned back.

SECOND DAY. *The Rechabites.* Jer. 35. The fidelity of the descendants of Rechab to the wise guidance of their father, set in contrast with the disobedience and contempt shown by Israel toward their God. Note v. 17—their fate was not sure even after it was announced to them, till by their conduct they made it so. But the filial loyalty of the Rechabites is blessed. How much more would faithful obedience to God have been.

THIRD DAY. *Cutting the Word of God into Shreds.* Jer. 36. Why did not Jeremiah deliver this message in person? V. 5. Comp. 2 Tim. 2:9. Why must he be careful to write "all the words?" Vs. 2, 3. It was no pleasure then to Jehovah to destroy them. How much rather He would have forgiven! Recall here 26:2, 3. The only way to help men and turn them to repentance is to speak God's word to them faithfully. (23:22, 28, 29). Note that the very words were Jehovah's, vs. 6-8. The first effect, v. 16. Verse 18 illustrates how most of the inspired writings of the New Testament were penned. The effect upon the king (vs. 23, 24) when the word of God does not save and help, it hardens. To cut up and burn the Book does not destroy the Word of God. The roll was promptly re-written with much added. (vs. 27, 32). But for the indignity done to this Word Jehoiakim and his proud servants get bitter judgment. (vs. 30, 31). (See on 22:30).

FOURTH DAY. *Jeremiah's Imprisonment.* Jer. 37, 38, 39. Verse 5 tells of an important crisis which seemed to give the lie to Jeremiah's prophecy. But a further message dispelled the false hope. (vs. 6-10). On what pretext was Jeremiah imprisoned? (vs. 13-17). Zedekiah secretly enquires of him. The princes count him a menace to the interests of the government in the conflict with Babylon, and demand his death—to which demand Zedekiah weakly yields. (37:4-6). Note the last words of 37:6. Comp. Ps. 69:1, 2, 14, 15. Ebed-melech showed *faith* and *love* at great risk. This is the kind of faith Rahab had; and comes in for the reward mentioned in Matt. 10:41, 42 and 25:34-40. Zedekiah has another secret interview with the prophet. Zedekiah's feet are in danger of sinking into a worse mire than that Jeremiah sank into. (vs. 21-23). *Jerusalem falls.* Jer 39. But Ebed-melech the negro servant is remembered of Jehovah. (39:15-18).

FIFTH DAY. *Post-Captivity Days.* Jer. 40, 41. In this connection belongs the book of Lamentations. The judgment of Jerusalem was fearful; and though executed by ruthless and wicked hands, was of God. (Lam. 2:17; 3:37). Jeremiah is given his liberty and returns to stay with the pitiful remnant. Evil pursues them. Gedaliah, the governor appointed by the King of

Babylon is slain by a wicked adventurer, Ishmael, a tool of the king of Ammon. The people are left in dismay. Johanan figures as leader.

SIXTH DAY. *An Insincere Inquiry of Jehovah.* Jer. 42, 43. He who asks to know God's will must be willing to do it; and if we pray sincerely for guidance, our willingness to be led and to follow is implied. What did Johanan and his men ask of Jehovah? But the sequel showed that they had made up their minds beforehand to flee into Egypt. Jehovah's answer was full and explicit, but also showed that He knew their hearts. (42:10-22). Like many today they tried to hide their disobedience behind a professed doubt of the Divine inspiration of the message, 43:2. This is important to note. It is the explanation of the "Destructive Criticism," and some other forms of infidelity. So they rejected the will of God on a pretext; and did their own will: they went down to Egypt.

SEVENTH DAY. *Jeremiah in Egypt.* Jer. 44. Their chastisement wholly failed to turn them (v. 10)—in the land of their exile they followed after idols. Think of the defiant and foolish reply they made in vs. 16-19 and note the Lord's answer, esp. vs. 26-30. But as sweeping as the judgment was to be, there are always those who escape. (v. 14). *The comfort of Baruch.* Jer. 45. This belongs to an earlier period. "In a time of general judgment you, although a true man, cannot expect to live in ease and plenty," said Jehovah to Baruch. He guarantees him only his life.

EIGHTH DAY. *Oracles concerning the nations: Egypt.* Jer. 46. Recall 1:10. The downfall of Egypt at Carchemish. Note vs. 10, 15. This, more than the human power and skill on either side, accounts for victory and defeat. Egypt is likened to a heifer, and her men to calves—after the likeness of her gods. (Ps. 115:8). With Pharaoh who else is punished? vs. 26; Comp. 17:5, etc. With v. 26, Comp. Isa. 19:19-25. *Philistines.* Jer. 47. *Moab,* Jer. 48. The character of Moab is worthy of special notice and thought. They are a *proud* nation, self-complacent in their prosperity and ease; lofty and arrogant. They trust in their wealth and power. With v. 7 read Job. 31:24-28. V. 11 describes in a figure Moab's undisturbed ease. In connection with this condition (which also describes conditions nearer home) study Ezek. 16:49; Ps. 55:19; Zeph. 1:12; Ps. 50:21; Deut. 32:15. Note esp. vs. 26-29. Remember Prov. 16:18. But Moab is not to be forever blotted out, v. 47.

NINTH DAY. *Oracles against the Nations: Ammon, Edom, Damascus, Kedar and Hazor, Elam.* Jer. 49. *Ammon,* vs. 1-6. Note how, even in their rejection, Jehovah pleads Israel's cause. What business has Ammon in Israel's cities? The day of the turning of tables is announced, v. 2. Comp. Isa. 14:2; Amos 9:12—as yet unfulfilled. And a restoration for Ammon, v. 6. *Edom,* vs. 7:22. He accomplishes her downfall by depriving her counsellors of wisdom. In the day when even the innocent suffer.

shall Edom escape? vs. 12, 13. Edom also is proud—not, like Moab, in her prosperity, but in the supposed security of her impregnable defenses, v. 16. *Elam*, vs. 34-39. Elam is Persia. Unlike Edom, Damascus, Kedar, and Hazor, she has a restoration promised her after her severe judgment is fulfilled.

TENTH DAY. *Babylon*. Jer. 50, 51. As in Isa. 13 and 14, the judgment of Babylon is associated with the world-judgments and the great restoration of Israel. Note vs. 4, 5, as yet unfulfilled; as also vs. 19, 20. There are some things in this prophecy that would lead one to expect the rise of Babylon out of her present ruins. Old Babylon's destruction was not sudden (51:7); and the towns in the vicinity of her ancient location are built out of the material of her ruins, contrary to 51:26. Moreover Rev. 18 bears strong resemblance and may not be as "figurative," and "spiritual" as commonly supposed. But whether it is she, or her modern equivalent, there will be a Babylon which will meet her doom in the world-wide judgments of the End-time, and in connection with the restoration of Israel and the blissful age to come. (Isa. 13, 14). With 51:6, 45, comp. Rev. 18:4; with 51:48, Rev. 19:1, 2; with 51:63, 64, Rev. 18:21. The latter half of 51:58 shows the failure of man's kingdoms.

The last chapter of Jeremiah is identical in substance with historical portions in 2 Kings 24 and 2 Chron. 36.

TOM DUNAGAN.

Brother Dunagan was the salt of the earth, and a light in the world and in the church. He was a merchant in the town of Horse Cave, Ky., the father of a large family, a hard worker and toiler; but what he really lived for was the glory of God and the church of the Lord Jesus Christ. He was head and hands and feet to the cause of his Lord; and his work was the work of faith; his toils, the labor of love; his steadfastness, the patience of hope in our Lord Jesus Christ. What we say here may seem extravagant to those who did not know Brother Tom, and they may think that this high estimate and praise is dictated only by affectionate sorrow. But those who knew him know that these words fall short. He was one of the men whose faith and life was proof of the reality of the gospel. He was a strength and help to all who knew him. Thus did the grace of God work through this true and faithful man. Why *he* had to be taken in the midst of his usefulness, when he was so greatly needed, is one of the mysteries of God. But with his bereaved family, and with the sorrowing church, with his relatives in the flesh, and with Brother Friend who has for many years labored with the church at Horse Cave, and who feels the loss of Brother Dunagan as the loss of his hand and eye, we subscribe ourselves as chief mourners with them, and offer this as the tribute of our love and high esteem to his memory.

R. H. BOLL,
E. L. JORGENSEN.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

President Wilson thinks "it would be a misfortune of lasting consequence, if the missionary program for the world should be interrupted" and hopes "that there may be no slackening or recession of any sort." If you are in harmony with Mr. Wilson, there are plenty of places for you to do good with God's gold and silver.

"Of course I feel very happy when the check is large enough to meet my needs until I will not have to depend on some one else to pay my bills." Lillie Cypert. ** We who are so well able to support hundreds of missionaries cannot hope to have much weight with the "society" brethren while we support less than a dozen.

Recently the Southern Baptists gave over \$1,000,000 to foreign missions in a year. If they can increase their gifts, do we have to diminish ours *on account of the war*? ** "With the help of William and the Indian children to run the machine," Sister McHenry made about seventy garments for the famine sufferers in India. ** "Your good letter with check for \$49 gratefully received. I am turning it all over to Miss Cypert as she is short and I can get on," writes that eminently good man, J. M. McCaleb.

He turned his \$16.75 over to Sister Cypert at a time when his own gifts have been too small and when he is looking to a voyage home which will cost \$200. ** The small church at Forest Hill, La., where Bro. A. K. Ramsey lives, keeps sending its gifts to missions every month, war or no war; meeting house or no house. ** Bros. Martin and McHenry report thirty-four baptisms in June. ** Bro. McCaleb has engaged passage home leaving Japan the last of January and stopping over a month in Honolulu where he will endeavor to start the work. He needs funds both for his regular work and for his return journey.

Whether a church gives to missions or not depends greatly upon whether it is taught to do so or not. Upon the teachers of every church there is a solemn responsibility. The elders, evangelists and other teachers who declare "the whole counsel of God" must speak upon this fundamental matter, this work of extending the gospel opportunity to every man. ** Bro. Vincent wishes \$700 to enable the brethren in Tokyo to buy a suitable lot for the meeting house. They ought to have the lot. ** No word has been received here from Sister Armstrong-Hopkins for quite a while. Her donors should not be forgetful. ** The McHenry's "eat twice a day" and "save fuel which is an important item." ** As to the India famine situation: "We cabled you to raise famine funds. The outlook is appalling." But the message was not received. If you give to this fund, please do not do it at the expense of other mission work to which you have been giving. It is none the less needy because of this condition.

FIRST LORD'S DAY LESSON OF NOVEMBER.

The Scripture Text used in these lessons is the American Standard Revised Version, Copyright, Nelson & Sons.

Lesson 5.

November 3, 1918.

APPETITE AND GREED.

Golden Text: "And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible." 1 Cor. 9:25.

Lesson Text: Gen. 25:27-34; Heb. 12:14-17.

27. And the boys grew: and Esau was a skillful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents. 28 Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob. 29 And Jacob boiled pottage: and Esau came in from the field, and he was faint: 30 and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And Jacob said, Sell me first thy birthright. 32 And Esau said, Behold, I am about to die: and what profit shall the birthright do to me? 33 And Jacob said, Swear to me first; and he swore unto him: and he sold his birthright unto Jacob. 34 And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

14 Follow after peace with all men, and the sanctification without which no man shall see the Lord: 15 looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; 16 lest there be any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. 17 For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind in his father, though he sought it diligently with tears.

4:1-3; 3:12. What else should be guarded? Deut. 29:18. Cp. Rev. 2:14, 20.

Verse 16. What third thing should be watched against? Are the appetites and passions of the body to control our actions? 1 Cor. 9:27; Gal. 5:24. (On the specific sin here mentioned, read 1 Cor. 6:15-20; 1 Thess. 4:3-8).

For connection with preceding lesson read Genesis 25.

Verse 27. What of kin were Esau and Jacob? Did they have the same parentage? heredity? environment? But were they of the same disposition?

Verse 28. What mistake did each of the two parents make in regard to their sons? For what reason was Isaac partial toward Esau?

Verses 29-34. What does this incident show of Esau's character? What does Paul tell us of people who are controlled by their appetites? Phil. 3:19. What do we learn of Jacob's character? Was it right for him to take advantage of his brother's well-known weakness? Was it a sharp and hard bargain? Do you think Jacob was much better in his way than Esau? What was the birthright? (See Deut. 21:17; the inheritance described, Gen. 26:3, 4.) Did Abraham and Isaac, the fathers of Jacob, have that inheritance in actual fact, or in promise? Heb. 11:13. What made Jacob so anxious to have that birthright? Heb. 11:1. What then was the great distinction between Jacob and Esau? If Esau had had faith would he have sold his birthright at any price?

Hebrews 12:14. What is the first Christian obligation here mentioned? How can we follow after peace with all men? 1 Thess. 5:15; Rom. 12:18-21. What else must we follow after? What is that? 1 Pet. 1:14-16; 1 John 3:3. Who shall not see the Lord?

Verse 15. What should each one carefully watch? How do people fall short of the grace of God? See Heb.

What is the opposite of "profane"? (Lev. 10:10. The word means "common" as distinguished from that which is "holy," which has to do with God, His service and worship. All that is purely worldly, carnal, secular, is "profane"). How did Esau show that he was merely a natural fleshy man? (What makes a man spiritual and sanctified?" Acts 26:18). What proved that Jacob had faith?

Verse 17. After Esau had sold his birthright, could he retrieve it or undo the bargain? Comes there a time when it is too late to repent? Luke 13:25. Should that discourage anyone who wants to repent? Rev. 3:19, 20. What promise did God make us if we come while it is called today? John 6:37; 2 Cor. 6:1, 2; Heb. 3:13-15.

NOTES ON LESSON 5.

ESAU, THE MAN OF THE WORLD.

Of the twins Esau was born first, therefore the Birthright and accompanying Blessing was his. The two boys developed very different dispositions and traits. Esau was a man of strong animal nature—rough and wild, a great hunter and roamer of wood and field, altogether probably a more attractive, big-hearted, dashing and daring sort of man than Jacob. None of these traits are bad. But Esau was bent and bound down to the things of the flesh entirely. His thoughts rose no higher than fleshly interests and enjoyments, earthly enterprise and pleasure. The birthright, so far as it stood in the promise of God, had no value to him. A present temporary gratification of bodily appetite was worth more to him than the great future things of God. Such was Esau then and such he is yet. His motto is, Let us eat and drink for tomorrow we die. He is a "man of the world, whose portion is in this life" (Ps. 17:14); and though he may make professions and may even hold a form of godliness, he is really an atheist and a materialist. Esau is the type of the fleshy man, the earthly-minded (Phil. 3:19) who are bound to come to perdition. Among this class are found some very great men (as the world counts them) and many capable and loveable folk; but their lack of the one saving point of faith is fatal, and outweighs every other advantage. We must not get the impression that Esau was simply the plaything of his own appetites. He could, like the people of the world, endure hunger and hardship, and danger, and deny himself for an earthly object. It was only when the choice arose between the things of God and the gratification of the slightest present appetite, that the latter seemed immeasurably the more desirable to Esau. No motive based upon faith had power to control him.

JACOB, THE MAN OF FAITH.

Jacob, on the other hand, though a man of many faults, had faith. And where faith is, there grace operates. (Eph. 2:8). By faith God justifies the ungodly (Rom. 4:5); and where sin abounded grace abounds the more exceedingly. (Rom. 5:20). In a man who believes in God and God's word of promise, God can accomplish His good work of redemption. Faith manifests itself outwardly (and unless it does, is not true faith). Jacob had an overwhelming desire to obtain the birthright, though it consisted mainly of the great Promise. He took a wrong course to obtain it, and had to endure much chastening later for this wrong, for God tolerates no wickedness in His people. (Amos 3:2). But Jacob had faith—and there lay the awful difference. There it lies until yet. (John 3:18). That fact marks the difference between the natural and the spiritual man; between the children of God and the children of wrath (Eph. 2:1-4); the dead and the living; the profane and the holy; the saved and the condemned. In the gospel dispensation faith expresses itself in confession (Rom. 10:9, 10) and in the act of baptism (Ga. 3:26, 27), which is the obedience of faith. In the case of such the grace of God works salvation.

"O LOVE THAT WILL NOT LET ME GO!"

The whole after-story of Jacob's career shows how God wrought with him patiently—chastening, purifying, sustaining, guiding, until he had learned his lessons.

SECOND LORD'S DAY LESSON OF NOVEMBER.

Lesson 6.

November 10, 1918.

JACOB'S DECEPTION.

Golden Text: "Speak ye truth each one with his neighbor." (Eph. 4:25).

Lesson Text: Gen. 27:18-29. Read rest of the chapter.

18. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? 19 And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. 20. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because Jehovah thy God sent me good speed. 21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. 22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. 23 And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him. 24 And he said, Art thou my very son Esau? And he said, I am. 25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. 26 And his father Isaac said unto him, Come near now, and kiss me, my son. 27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed: 28 And God give thee of the dew of heaven, And of the fatness of the earth, And plenty of grain and new wine: 29 Let peoples serve thee, And nations bow down to thee: Be lord over thy brethren. And let thy mother's sons bow down to thee: And blessed be every one that blesseth thee, Cursed be every one that curseth thee.

Verses 18, 19. What was Jacob's errand? (See Notes.) How was he equipped to impersonate Esau? What was the purpose of the deception? Who had planned it? Was this right? Is it ever right to do wrong, even for a laudable purpose? ("Let us do evil that good may come?")

Verses 20-25. Did Isaac seem dubious? Did Jacob have the hardihood to call Jehovah his God? What sort of "venison" was this? (Notes.) What further shows Isaac's doubts and suspicions? How many lies did Jacob tell to get the "blessing?"

Verses 26-29. Was this "blessing" merely a good wish and prayer, or was it a prophecy through the Spirit of God, certain of its fulfilment? (Luke 1:37). Had God always intended it for Jacob? (Gen. 25:23.) Did Jacob need to get it by trickery and deception? What should he have done? Ps. 37:4, 5. What is the promise of v. 28? Who should give him this? What is the first promise of v. 29? Was this ever fulfilled to Jacob himself personally? For whom was it meant? Deut. 28:1, 10, 13, 14. Over whom else should Jacob have supremacy? Who should be blessed, and who cursed?

NOTES ON LESSON 6.

INTRODUCTORY. Gen. 26.

The selling of the Birthright is recorded in Gen. 25; the stealing of the Blessing in Gen. 27, which is the present lesson. Between these a chapter is devoted to Isaac. When a famine arose Isaac went into Philistia, and God ordered him not to go down to Egypt, but to abide in the Land, with promise that He would bless him and establish to him the oath sworn to Abraham. Isaac accepted and obeyed, but in a minor matter he failed just like his father Abraham (Gen. 26:1-11; Comp. Gen. 20). In this chapter also Isaac

is seen to be a man of peace. Like his father he did not maintain peace by standing upon his rights, but by yielding his rights, which is the virtue of meekness. The heir of God's blessings can afford to be more than generous toward both friends and enemies. God's approval of this course appears from the blessing in v. 24.—Esau distinguishes himself again in this chapter by marrying two Hittite women—"and they were a grief of mind unto Isaac and to Rebekah."

ISAAC TRYING TO DO THE IMPOSSIBLE. Gen. 27:1-17.

Isaac must have known of the prophecy that went before concerning his two sons. (Gen. 25:21-23.) But Esau was both his first-born and his favorite, and he determined to give him the blessing. Why did he not consult Jehovah about this important matter? Was he afraid Jehovah would command him to bless Jacob? Did he think he could circumvent God's plan and purpose by hurrying the matter through like this? "There are many devices in man's heart; nevertheless, the counsel of Jehovah, it shall stand." So God overruled by His providential management. He did not interfere with the free will and working of any human being, but used their very sin and folly to bring about His objects. Isaac's hastiness and self-will; Rebekah's curiosity, eaves-dropping, and shrewd scheming, as well as her and Jacob's deceitfulness became the factors in the working out of God's purpose. But that did not make their wrong right.

THE BITTER ESAU-CRY. Gen. 27:30-35.

Shortly after Jacob had left, Esau came in with the venison, to receive his father's blessing. When Isaac realized what had happened he "trembled very exceedingly"—not for disappointment or rage, but because he saw the hand of Jehovah whom he had foolishly attempted to defeat. He knew, too, that now the blessing had gone irrevocably to Jacob, and so told Esau. "When Esau heard the words of his father, he cried with an exceeding great and bitter cry." Thus all the fleshly Esaus who have walked by sight and not by faith, who have preferred the pleasures or treasures or glory of the world to the promises of God in Christ Jesus, will cry out bitterly when some day they see what they have forever lost. "He that findeth his life shall lose it;" and "he that soweth to his own flesh, shall of the flesh reap corruption." (Matt. 10:39; Gal. 6:7). It is remarkable that Jacob, to whom the promise of God was paramount, received aslo in abundance the good things of the earth. (Gen. 27:28). But Esau, to whom material blessings were the chief desire, lost both them and the better spiritual things. In seeking after the lower things man misses both the lower and the higher; in seeking after the higher he finds both. 1 Kings 3:11-13. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33.

ESAU'S BLESSING. Gen. 27:36-40.

The true blessing was irrevocably forfeited. But Esau pleaded pitifully for a blessing until his father (and through him, God) granted him a little comfort.

"Behold of the fatness of the earth shall be thy dwelling,
And of the dew of heaven from above;
And by thy sword shalt thou live, and thou shalt serve thy brother;
And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck."

It was a meagre blessing compared with Jacob's; but Esau had despised the birthright and sold it for a mess of pottage. Let us take heed.

JACOB'S BLESSING.

Four items were included in Jacob's blessing:

1. Earthly property.
2. Supremacy over nations and peoples.
3. Lordship over his brethren.
4. Such an identification with God that to bless Jacob is to be blessed;

and to curse him is to be cursed. Even now in their disgrace and rejection, any mistreatment of Jacob's people, the Jews, avenges itself terribly. Witness Russia today. "He that keepeth Israel will neither slumber nor sleep."

THIRD LORD'S DAY LESSON OF NOVEMBER.

Lesson 7.

November 17, 1918.

JACOB'S FLIGHT.

Golden Text: "He hath not dealt with us after our sins, nor rewarded us after our iniquities." (Ps. 103:10).

Lesson Text: Gen. 28:10-22.

10 And Jacob went out from Beer-sheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. 12 And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. 13 And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. 16 And Jacob waked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. 17 And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. 19 And he called

the name of that place Bethel; but the name of the city was Luz at the first. 20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 so that I come again to my father's house in peace, and Jehovah will be my God, 22 then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Verse 10. Why did Jacob leave his home? (See Notes.)

Verses 11, 12. Jacob's dream. What is the use of a ladder? What two places were connected by the ladder Jacob saw in his dream? Who was above? (v. 13.) Who at the lower end? Who was ascending and descending on it? Consider here Heb. 1:14 and John 1:51.

Verses 13, 14. Who did Jehovah say He was? What three items of the covenant-promise did He give to Jacob?

Verse 15. What threefold personal promise to Jacob? Was Jacob worthy of all this recognition and goodness from God? Did he later come to realize that he was not worthy? Gen. 32:10. Did God deal with Jacob on the principle of law and justice, or in grace? How does His grace act today? Eph. 2:8-10; Rom. 5:1-11.

Verses 16, 17. Did Jacob realize that this was a communication from God, and no ordinary dream? Why did he think that was "the gate of heaven?" What else did he call it? Is the worship of God localized today? John 4:21, 23. What is the "house of God" today? 1 Tim. 3:15.

Verses 18, 19. How did Jacob show his reverence for the place where God appeared to him? What did he call it? What does "Bethel" mean? ("House of God.")

Verses 20-22. Find six items Jacob stipulated in his vow for God to fulfil; and two items which Jacob promised to fulfil. Look at the marginal reading of this in the Revised Version.

NOTES ON LESSON 7.

THE WHY AND HOW OF JACOB'S FLIGHT. Gen. 27:41-28:5.

Because he had "supplanted" him, and had got both his birthright and his blessing, Esau hated Jacob, and purposed to kill him as soon as their father was dead. Rebekah learned this, and advised Jacob to flee to Haran. Knowing Esau's shallow disposition, she reckoned that in a few days he would forget his grievance, and then she would send for Jacob. She managed, with feminine skill, to get Isaac's consent to this without letting him know the true reason; in fact she led Isaac to make the suggestion himself. He called Jacob and blessed him and charged him not to marry a Canaanite woman, but to go to Paddan-aran and take him a wife of the daughters of Laban, Rebekah's brother. And with the Divine promise-blessing he sent him away. Thus it happened that Jacob left his home without purse or scrip. But Rebekah was mistaken; it was not "a few days," but many weary years that her Jacob stayed away, and she never saw him again. This was her chastisement for the ignoble part she had taken.

JACOB'S CAREER. Gen. 29 and 30.

God had promised to be with him and to keep him and to bring him back to his own land; which was not a guarantee, however, that no trouble or trial would come Jacob's way, but rather that God Himself would see to Jacob's true interest—to teach, chasten, and discipline him, while protecting and directing and blessing. The first person he met of his kinspeople in Paddan-aram was Rachel. It turned out to be a case of "love at first sight" on Jacob's part, and all his life after he loved Rachel; for that was Jacob's way: he was steadfast to the end in his purposes and affections. He worked for Laban seven years for Rachel—which was exacting a heavy dowry from him—but had not he also taken advantage of Esau's weak point and driven a hard bargain? But after the seven years, tricky Laban passed off his elder daughter Leah, clad and veiled in bridal-attire, to Jacob as his bride Rachel—just as he had worn his brother Esau's raiment, and had passed himself off to his blind father as his brother Esau. These things had no perceptible connection with each other; but we know from God's word that this was the reaping from the bad seeds Jacob had sown. (Gal. 6:10). Then Laban demanded another seven years of labor from him as the dowry for Rachel; which Jacob's great love for Rachel compelled him to render. After that he worked for Laban some six years by contract, in which Jacob matched his wits against Laban, to the latter's constant, but not undeserved, loss and defeat. Finally feeling his father-in-law's enmity he fled from Paddan-aram to return to his own land. This belongs to next Lord's day's lesson.

JACOB'S SONS. Gen. 30.

During his sojourn in Paddan-aram eleven of the twelve sons of Jacob were born. The order of their birth is as follows: Reuben, Simeon, Levi, Judah, born of Leah. Dan and Naphtali, children of envy, born of Bilha, Rachel's handmaid. Then Leah retaliated by substituting her handmaid Zilpah, of whom was born Gad and Asher. After that Leah bore Issachar and Zebulum, and a daughter, Dinah. Then "God remembered Rachel and hearkened to her," and of her was born Joseph. Benjamin, the youngest, was also Rachel's child, born some years later, after Jacob's return. His mother died in giving him birth. To the end of his life Jacob treasured in his heart the loving memory of his own beloved Rachel.

The sons of Jacob may be classified thus:

1. Leah's sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulun.
2. Rachel's sons: Joseph, Benjamin.
3. Sons of Bilha, Rachel's handmaid: Dan, Naphtali.
4. Sons of Zilpah, Leah's handmaid: Gad, Asher.

Of these sprang the twelve tribes of Israel. The birthright went to Joseph: but the pre-eminence and royalty belonged to Judah (1 Chron. 5:2); Reuben, Simeon and Levi having been rejected from this honor for good reasons. Now of Judah's line was born the King, our Lord and Savior Jesus Christ, to whom be the glory and the honor for ever and ever. Amen.

FOURTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 8.

November 24, 1918.

JACOB'S RETURN.

Golden Text: "A soft answer turneth away wrath." (Prov. 15:1).

Lesson Text: Gen. 33:1-11. Read chapters 31-33.

1. And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. 3 And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. 5 And he lifted up his eyes, and saw the women and children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant. 6 Then the handmaids came near, they and their children, and they bowed themselves. 7 And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. 8 And he said, What meanest thou by all this company, which I met? And he said, To find favor in the sight of my lord. 9 And Esau said, I have enough, my brother; let that which thou hast be thine. 10 And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. 11 Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

Read first the Introductory Notes.

Verse 1. What did Jacob see? Was this a comfortable sight to him? Why not? Why did he divide his children, etc? 32:8.

Verse 2. Why this arrangement? Whom did Jacob love most?

Verse 3. Why did Jacob thus humble himself before Esau? Is that a wise thing to do sometimes even unto this day?

Verse 4. Does Esau show up to good advantage in this scene? Is it beautiful and good to forgive those who have done evil?

Verses 5-7. What does Jacob call himself? Was it not God's purpose that Jacob should humble himself to his brother whom he had wronged?

Verses 8, 9. Can you tell what all was comprised in "this company" Esau had met? 32:13-20. Was Esau willing to accept the presents?

Verses 10, 11. Does not Jacob show a better nature also? Did he really want to make these presents to Esau, or was he glad for an excuse to keep them?

NOTES ON LESSON 8.

INTRODUCTORY.

We cannot understand this lesson unless we know what happened before. We must recall from former lessons

1. How Jacob stole Esau's Blessing. (Gen. 27:1-40).

2. That because of Esau's hatred and threat to kill him, Jacob fled to Paddan-aram. (27:41-28:22).

3. That there he married the daughters of Laban, and abode about twenty years. (29, 30).

In addition we learn that between this lesson and the preceding one the following happened:

ESCAPING FROM LABAN. Gen. 31.

Jacob departed from Paddan-aram to return to his home-land, taking with him his wives, children, and all his flocks, herds, and other possessions. He tried to slip away without Laban's knowledge, but Laban pursued after him with evil intent, overtook him, but, warned of God, did not do him any harm. Jacob and Laban made a covenant not to wrong each other; in witness of which they raised a mound of stones and called it "Mizpah" ("Watch-tower") "for he said, Jehovah watch between me and thee when we are absent one from another." There they parted for ever. A vision of a double host of angels assured Jacob that he had been protected by Jehovah; wherefore he called the name of the place "Mahanaim," "Two Hosts."

THE DREAD OF ESAU. Gen. 32:1-21.

Hardly free from the dread of his pursuing father-in-law, Jacob now faced the yet more fearful menace of the murderous wrath of his brother Esau, from which twenty years before he had fled. Jacob sent messengers before him to announce his coming to Esau and to sound the situation. The only word they brought was that Esau was coming to meet him with four hundred men! Not an intimation of Esau's intent—only the probability that he was bent on vengeance and mischief, else why should he bring four hundred men with him? Now was Jacob reduced to the extremity of fear and helpless distress; and he sought refuge in God in a prayer of singular power and of a beauty that stands not in glittering words, but in the sincerity of a contrite heart crying to God in a time of need. (Gen. 23:9-12). He left nothing undone. His family and possessions he divided into two companies, hoping that one might escape if Esau should smite the other; and to placate if possible his wrath, Jacob sent an elaborate present ahead of him, five droves of animals at intervals, increasing in value, and with each drove a servant making a presentation-speech. So he had exhausted all his resource and wisdom and shrewdness (which was considerable), but felt its utter insufficiency to help him out of his present evil case.

THE MYSTERIOUS WRESTLER. Gen. 32:22-32.

Jacob remained behind alone on the other bank of the Jabbok. And, behold, two strong arms seized him and he was wrestling for mastery with an unknown one. The strife continued until the breaking of the day, neither prevailing over the other, when the mysterious wrestler "touched the hollow" of Jacob's thigh, disabling him. Jacob must, as in a flash, have realized two things: first, that this stranger had supernatural power; and second that he was a friend not an enemy: for he could have killed him just as easily as he could put his leg out of commission, and could have done it long ago—why did He not? Jacob realized that he was dealing with God. So, though now no longer able to wrestle, he clasped his arms about the stranger and held him fast. "Let me go," said the Stranger, "for the day breaketh." Jacob answered, "I will not let thee go, except thou bless me." Ah, how that desire for the blessing of God was ever uppermost in Jacob's heart! "What is thy name?" asked the Stranger; and he said, "Jacob." And he said, "Thy name shall be called no more Jacob, but Israel, for thou hast striven with God and with men, and hast prevailed." What he could not have gained by all his striving and scheming, he obtained freely when in helplessness he clung to God and refused to be denied. For unto this day, it is the reckless, tenacious faith of the soul which in weakness clings to God, that prevails with Him.

(All this precedes our lesson of today.)

AFTER THE LESSON. Gen. 33, 34.

The latter part of our lesson chapter tells how Jacob arrived safely at Shechem in the land of Canaan, bought a parcel of ground (which later he gave to his son Joseph, John 4:5; Josh. 24:32); and there he built an altar and called it El-Elohe-Israel. The 34th chapter records a crime against Jacob's daughter, and its unjustifiable vengeance by Simeon and Levi. Then God orders Jacob to go to Bethel. Gen. 35:1-15 is worthy of the most careful study. Benjamin is born, and Rachel dies (35:16-20); and Isaac's death is recorded (35:28, 29). The next chapter is genealogical.

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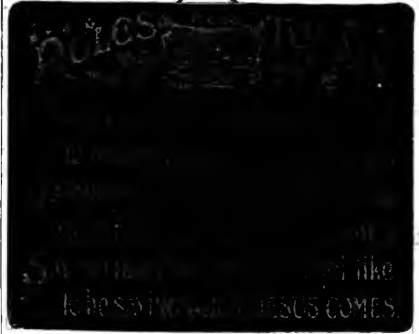
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