

# WORD AND WORK

## “THE WORD OF THE LORD ENDURETH FOREVER.”

Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers, worn with beating years of time.

“‘How many anvils have you had,’ said I,  
‘To wear and batter all these hammers so?’  
‘Just one,’ he answered; then with twinkling eye:  
‘The anvil wears the hammer out, you know.’

“And so, I thought, the anvil of God's word  
For ages skeptic blows have beat upon,  
Yet though the noise of falling blows was heard,  
The anvil is unworn—the hammers, gone.”

—Selected.

## WORDS IN SEASON.

R. H. B.

### A GOOD CHURCH'S FAULT.

The church at Ephesus had, as the Lord viewed her, but one fault, and that fault only in its first beginning. Ephesus was a church that worked—nay, she *toiled*, and that with endurance and in steadfastness: she bore burdens for His Name's sake and did not grow weary. Moreover, she had a determination to keep herself pure: there was no known leaven tolerated in her fellowship, to leaven the whole lump: she could not bear evil men. She knew the truth also, and could and did test certain pretended apostles and convicted them of their fraud. The works of the Nicolaitanes which the Lord hated, she hated as heartily. For all these things the Lord commended her, and had He stopped with this praise Ephesus would have been a model for all other congregations of Christ. But there was one thing the Lord Jesus had against her: “*Thou hast left thy first love.*” If we think the criticism but a slight one; if we estimate that her labor and toil and rectitude and doctrinal soundness would make up for a lapse so slight, it would only prove the falseness of our own standards. This was so serious a failure in the Lord's eyes that unless remedied, despite *all* her work, toil, strictness in morals and doctrine, the Lord must remove her candlestick.

### WHEN LOVE FAILS.

The first love of the church at Ephesus was gone. It ought to have remained and grown broader and deeper. All love had not vanished, of course, but an awful meaning lay in the fact that love was going. The farmer who sees his crop shrinking,

shriveling, withering, gets little comfort from the fact that all the green has not disappeared. The end and issue of it is all too certain. Thus it was with the church at Ephesus. The decline once begun, and unchecked, would gain speed till love was lost. Then only a certain sort of works, toil, endurance, discipline, and "scound doctrine" would remain. Moreover, these had also begun to lose their value and were becoming wholly worthless. For "if I have the gift of prophecy and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing.. (1 Cor. 13:2, 3). It has been said that you cannot love without giving; but it is as certainly true that you can give without loving—yes, and work, and toil, and preach, and contend against error, and fight sin: all this and much more commendable work can be done, and often is done, from motives other than love for God and for men. And what is it worth? For without love nothing is right, nothing is done as it ought to be, nothing is real and genuine. Into the work and labor creeps self-righteousness and legalism; into the discipline mingles hatred and prejudice; zeal becomes mere party-interest; contending for truth is turned into proud contempt and condemnation of others, bitter denunciations of offenders, or even of such as have been less favored than ourselves in their opportunities to see and know the truth. In any case, when love departs all things spoil. Christianity itself loses its distinctive nature, and ceases to be Christianity. Like the conclave of the Pharisees (for Pharisaism in its bad sense is religion without love) so the professed church from which love has fled, becomes but a synagogue of Satan.

#### THE REMEDY.

The Lord's remedy for the restoration of love is this: "Remember whence thou art fallen;" "Repent;" and, "Do the first works." The first reminds and recalls the first devotion to Him who loved us and redeemed us. The contrast between the then and the now may bring the yet tender heart down in shame and humble penitence. Was there not a time when we sang,

"How happy are they who their Savior obey,

And have laid up their treasures above;

Tongue cannot express the sweet comfort and bliss

Of a soul in its earliest love."

Have times changed since then? Has a sense of distance, of coldness, of estrangement come over us? Has the joy, the sweet confidence, the unquestioning hope, the tender piety vanished? We are apt to think He has withdrawn His face. We may yet sing, but in minor keys.

"Where is the blessedness I knew

When first I found the Lord ?

Where is the soul-refreshing view

Of Jesus in His word?"

But there is help already in this step. Just as the Prodigal son's recollection of the good home he had left was the beginning of his restoration, so if this sense and pain of loss is duly followed up by a return to Jesus, it means healing. For there has been a departure somewhere. Some earth-born cloud has risen up—alas, by our permission!—and has hid His face from us. Search now and see what is the sin, what the wrong, what the doubtful thing, you have tolerated in your life, or what new and unworthy affection of things below has crowded out the love of Jesus. Put it away. Repent. Come back to Jesus your Lord. Tell Him all. He will not look in anger upon you nor upbraid. And then—start over. “Do the first works.” Works they had in full plenty at Ephesus; but the Lord brushes them aside. He wants a new beginning. He wants new works of the old sort—the first works done in the simplicity of the first faith and love. Back of these is the first of the first works: “This is the work of God that ye believe in him whom he hath sent.” John 6:29. For true faith underlies true love.

#### LOVE NEVER APART FROM ACTION.

Some time ago I saw, by chance, the statement that “God never gives us love apart from action.” This is very true. If we should want to *feel* love merely, for the enjoyment and consciousness of it, and that we might congratulate ourselves on it, we would want it in vain. Like faith, love is a motive power which is not known, nor comes to real birth until it takes on life and shape and body in *action*. The children of God can have love only as they believe and act upon it. In action it becomes a living force; by action it grows into a dominating power. That is why Jesus told Ephesus to “repent and *do the first works*.” Their first works were of love, and love was manifest and became a reality in those works. How then can we “do the first works?” Having cleansed your hands and purified your heart, begin now to act as love demands, for love's sake. When you sing a song—do it as a love-act toward the Lord; if you teach a lesson do it as a love-service toward your Lord, and with intent of pure goodness and blessing toward those whom you teach. If you give a gift or minister with your hands to anyone's need, do it for the love of Jesus personally, with loving purpose toward the recipient. “Let *all* that you do be done in love.” (1 Cor. 16:14). There is no limit on that. It includes even our everyday work in shop or field, in household or office—we can and may and ought make every stroke a love-offering to Him who first loved us. We may and must “*walk in love*.” Thus the first love is brought back—or, if you have never tasted the blessedness of the first love, thus you can begin and have it.

#### WHY THE CANDLESTICK MUST GO.

The failure of the church to return to the first love would result in the loss of her candlestick, the Lord declared. This was not arbitrary: it was inevitable. The candlestick represents the church's testimony to Jesus Christ in the night of this age.

A true, loving church; a true loving Christian—these are proofs to the world of the life and character of our Lord. In us only can the world see Christ. The church's life and conduct in love is the gospel translated into action; the testimony of Christ in living pictures. It is the living representation (and therefore the offer) of Christ to the world: it will attract all who will be attracted by Christ. The church shows forth Christ, manifest in men. For He alone is the Light of the world; it is only as *He* shines in the church and in each of its individual members, that the church can shine. She has no light of her own; she is only the lampstand—the light-holder. It is inevitable therefore, that when the church declines in love she must lose her candlestick. An unloving church cannot represent and exhibit to the world the Lord whose mission, life, and death, is summed up in the word Love; who Himself is Love. She can only misrepresent Him. Whether it is love to God, to Christ, or to the brethren and the world—they hang together. "We love because He first loved us." (1 John 4:19). His love for us returns in our love to Him, and flows out in love to those whom He loves. Do not tell me you love man, unless you love God *first*; nor tell me you love God if you love not men. And without this love you can shed no light for Christ. Your works may compel the world's notice and applause; and your learning and eloquence command its admiration. Your scripture knowledge, according to the letter, may be as amazing as that of the scribes in Jesus' time. Yet for all that you do not shine for *Him*; and except for the scripture words abstracted from the lips that spoke them, and considered apart from the unloving personality and motive back of them, you shed a false, delusive ray; and those that follow it will be like unto you.

DOING RIGHT IN A WRONG SPIRIT.

Speaking of the situation at Ephesus, of her commendable works and failing love, a noted writer says: "I am quite sure that there may be right things done in a wrong spirit. I seldom find men strenuously fighting . . . heterodox teaching, and in bitter language denouncing false doctrine, without being more afraid for the denouncers than the denounced. There is an anger against impurity which is itself impure. There is a zeal for orthodoxy which is most inorthodox. There is a spirit that contends for faith which is in conflict with faith. If men have lost their first love they will do more harm than good by their defence of the faith. Behind the denunciation of sin there must always be the tenderness of the first love if that denunciation is not to become evil in its bitterness. Behind the zeal for truth there must always be the spaciousness of first love if that zeal is not to become narrowed into hate. There have been men who have become so self-centered in a narrowness that they are pleased to designate as 'holding the truth,' that the very principle for which they contend has been excluded from their life and service. All zeal for the Master that is not the outcome of love to Him is worthless . . . . It is impossible to witness for Christ

in the darkness of the world except in the power of first love. It is the first love of the saint that is the true light that shines in a dark place."

And how we have been anxious and exercised over many points, and lost view of the one thing needful!

**TO HIM THAT OVERCOMETH.**

The Lord's final word to Ephesus is gracious promise "to him that overcometh." Overcometh what? Even this fatal, all too common tendency to decline in love. Be sure there will be a pull here. The enemy knows too well the importance of this point not to concentrate his utmost power and subtilty on it. "Because iniquity shall abound," and on account of unbelief and carelessness and the deceitfulness of sin—"the love of many shall wax cold." I fear there are some in the church who have never become so acquainted with Jesus as to let their first faith deepen into personal love. I fear there are others who once loved and let the cares of this world and the lust of other things entering in obscure His image in their hearts—perhaps forever. Remember—repent—do the first works. To him who overcomes—in the garden of God with his Lord he shall walk and eat at Jesus' hand of the fruit of the Tree of Life forever. For where love is there is life, and life worth living for evermore. There is no love in hell. That is why it is hell. But those who have tasted the love of Jesus here, and in whose heart sprang up the response of true love to Him; those who have found love here, and have labored and suffered in love, love will be their portion and inheritance unto the ages of ages.

"For life and all it yields of joy or woe.  
And hope and fear—believe the aged friend—  
Is just our chance o' the prize of learning love,  
How love might be, hath been indeed, and is;  
And that we hold thenceforth to the uttermost—  
Such prize despite the envy of the world."

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## LESSON HELPS FOR 1919.

### WORD AND WORK LESSON MONTHLY

An 8-page pamphlet containing Boll's notes on the International Lessons. Questions are printed alongside the text, calling attention to things that might otherwise be overlooked. They are designed to avoid the easy misuse that often comes of such aids, being prepared not so much for use in the class-room as by teacher and student in the previous preparation of the lesson. We aim to discourage the mere reading and recitation of any set of printed questions and answers in class, and to encourage real scripture-searching, with the Book in hand; and the editor seeks also to overcome the "scrap study" objection of the International system by covering the connections between the lessons. Thus, the Lessons are of permanent value as a commentary.

These lesson leaflets are to be had in advance (just as they appear in *Word and Work*) in any quantity at one cent each.

# WORD AND WORK

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## NEWS AND NOTES.

A. K. Ramsey reports the work at Forest Hill, La., going on "with the right ring," and that "the congregation set apart C. C. McQuiddy to do the work of an evangelist. He is a dearly beloved, consecrated brother. Prospects are good for adding two more preachers to the Louisiana force."

L. C. Healy writes from Ft. Collins, Col.: "We are meeting with the church at Bellvue, but expect to begin meeting here soon. Brother Fuqua is living here and will hold a meeting."

A late ruling of the Postal Department makes it more necessary than ever to notify your publisher promptly when you change your address. Old street addresses will be kept on file by postoffices only one-fourth as long as heretofore.

Any word of ours would fail to express the sincere sympathy which we feel toward our friend and brother, C. E. Coleman, in the sorrow which came to him in the loss of his wife—*such* a wife. His letter spoke of *how real* he has found the Father's help is in this hour. May His grace be sufficient for Brother Coleman, and may His blessing be upon the dear children.

If your time is out with this issue there will be a notice stamped on front cover. We cannot mail you the April number until you renew.

F. B. Shepherd's itemized report of \$51.65 forwarded to Forest Vale Mission, Africa, in January, came too late for our February news.

About 100 copies of the 396-page book, "Reminiscences and Sermons" by Elder W. D. Frazee, (published by the *Gospel Advocate* in 1898) have been secured, to be used as "subscription pullers." While they last, one copy will be given away for every

club of two new subscriptions, to those who ask for it. The "Reminiscences" are of Barton Stone, Campbell, John T. Johnson, Raccoon John Smith, Walter Scott, Ben Franklin, Knowles Shaw, Moses Lard, and others; and they are not only interesting but of some historical value.

H. N. Rutherford writes: "I preached at Big Creek lately with a soldier-brother restored. One was restored here in Lynnvile the last time I preached."

A few copies of O. D. Maple's book at \$1.25 each.

"Enclosed find \$1. Your price is only 75c, but it is worth twice that to me." Mrs. T. H. Holsberry. Many others feel the same way; and while we seek not to please men but Christ, it helps us to know that the best of Christians are back of us.

One church sent us 45 subscriptions in one mail, and soon its preacher followed it with 42 more—nearly all from the same postoffice.

"We are having an interesting series of Friday night Bible classes (at Westbrook, Me.,) on the subject of the Holy Spirit, taught by Chas. Neal, of Portland." Claude Neal.

Tracts by Boll: "How to Study and Understand the Bible," "Isaiah," "Jeremiah," 10c each; "Why Not Be Just a Christian," "What the Church of Christ Teaches," these 5c each. Tracts by Jorgenson: "Thirty Years Triumph," "Use and Purpose of Unfulfilled Prophecy," 5c each. "Whole Counsel on Baptism," Chambers, 5c. "Sermon on the Mount," Merritt, 5c. Larger quantities at very low rates.

"We are badly in need of funds for free literature. We want to get out a Marathi tract on baptism, and have no funds at all." S. O. Martin.

E. L. Jorgenson writes from Bedford, Ia.: "Brother Rutherford is my good singing and preaching partner on this trip. Here at Bedford, we have been in the middle of the storm area, with rain, mud and snow, and then mud again to hinder."

"Let us pray more earnestly for more laborers in the vineyard." C. C. Merritt.

It will simplify our work if, in sending subscriptions, our friends will *always* mention whether they are new or renewals, and in case of any change, give both old and new address.

Little Bible Picture cards, 3c each per quarter. Samples free.

Over half of our 1918 bound volumes of the WORD AND WORK are sold. Price, \$1. each. A few of 1916 and 1917 can still be furnished.

Brother Chales M. Neal writes from Portland, Me.: "I am glad to report quite an awakening in missionary lines in our little congregation. We are sending \$5.00 per month for this year to Bro. Hebert, in Louisiana work, and will support a native worker in India, \$10 per month, and spend some \$150 for mission work in Maine outside of our own congregation and personal work. We have also recently sent \$15.00 to Potter Orphan Home."

## A LEAGUE OF DENOMINATIONS.

STANFORD CHAMBERS.

With what amazing swiftness do things come to pass in these last days! Even to Bible students who have an ear to hear "all that the prophets have spoken," and who have been calling attention to many foretold events, it has been a surprise, the rapidity of present day developments. The overthrow of absolutism and autocracy, the triumph of democracy, the spread of anarchy, the growth of apostasy, the increase of infidelity, the progress of Zionism, the deliverance of the Holy Land, the prospect of Jewish autonomy, the near realization of a league of nations and the great strides being made toward a league of denominations, what marvels are these, fulfilling before our eyes, prophetic utterances of God's holy word! And so again the word of prophecy is made the more sure unto us, unto which we shall do well to take heed, lest we "know not the day of" our "visitation."

Political events are of more interest to a worldly public and therefore overshadow religious activities. So with the peace conference and a league of nations to the front, movements heading toward a church conference and a league of denominations are liable to be largely overlooked. It may be well therefore, to reproduce here an article on the subject published in the *Times-Picayune*, of New Orleans. Similar articles no doubt, have appeared in other large papers:

### POWERFUL FORCES BACK CONFERENCE ON WORLD CHURCH.

#### GREAT MEETING ON RELIGIOUS UNITY TO BE HELD AS SOON AS POSSIBLE.

"Plans are making to send to Europe, at the earliest moment military conditions permit, a deputation of church leaders to further the holding of a world conference on faith and order. This proposed conference, likely to be held in New York on some date yet to be fixed, aims at organic union of churches of the whole—Protestants of all names, Church of England and its allied bodies in Canada, the United States and the English speaking world, the Roman Catholics, the Russian and the other Eastern Orthodox churches.

This enterprise is the one started by Episcopalians in 1910, and toward the expenses of which the late J. Pierpont Morgan of New York gave \$100,000. The moving spirits in it are the Rt. Rev. Dr. Charles P. Anderson, bishop of Chicago, and the Rev. Dr. William T. Manning, rector of Trinity Church, New York.

Last year a rival unity plan, started by Presbyterians, made some headway, but all who are in it are also in the Episcopal movement. It is stated that members of the American deputation will carry letters to the Pope of Rome, and are assured of a hearing by him, and to the Russian patriarch at Moscow, and the Greek patriarch at Constantinople.



The powerful influence of the Church of England is said to be assured, and it is said by the American promoters of the plan that France is now much more favorable to union than formerly. The reason is given as the wonderful progress of the Catholic Church in France under separation from the state, and on American plane of religious liberty. Hopes are even entertained that the Roman Catholic Church may send delegates to the world conference. It is known that Russian and Greek Catholics will do so. The American deputation will start as soon as possible."

So the world state and the world church are both on the horizon, and of course will head up as the prophets Daniel, John, Isaiah and others foresaw; but, (need we say?) such a church will not be God's church, and such a state will not be God's kingdom; nor will the union of the two, which will ultimately be effected, be owned of Him at all. The whole is but of "the number of a man,"—human, not divine. Oh, child of God, these are times to look, not to the east nor to the west, not to Washington nor to Paris, not to New York nor to Rome, for our redemption and security, but to look up. Our "help cometh from the Lord which made heaven and earth." These are times for a closer study of the Word and a closer walk with God. Let us be satisfied with what is written and be separate as saith the Lord, "Here is wisdom."

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### "JOHN THREE SIXTEEN."

E. L. JORGENSON.

The "text" of this lesson is that familiar, most memorized and inexhaustible verse, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

Note ten great words, and an eleventh: God and Son—the divine parties; "loved" and "gave"—as love always gives; "world" and "whosoever"—objects of His love; "believe" and "have"—the all-inclusive condition of salvation on the human side, faith, with its result, *have*; "perish" and "life"—two opposite words that represent the only possible destinies of men. That eleventh word comes up later.

I. The verse advances three main things, and the first is this, that *God loved the world*, the whole of it. Not some race, the white, black, yellow, red, or brown; but all of them and all the Christless shades between. Not some nation, the Jews alone, but all. Not some class, the high or low, rich or poor, educated or illiterate, refined or unrefined, good or bad, but all of these. Not some city or county, or country, or continent, but the whole wide world.

Because God's love is world-wide, Jesus has said to His disciples: "Go ye therefore, and make disciples of all the nations;" "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved;" and then

those parting words that come floating back almost from the air as He ascends, "My witnesses . . . unto the uttermost part of the earth"—because God loves *the world*, and bears in His bosom the ends of the earth.

II. But while God's love was world-wide, universal and general, it was nonetheless individual, particular and personal. The word "whosoever" shows that as John Bradford of the Plymouth colony, used to say, "I'd rather have 'whosoever' in that verse than my own name; for then it might mean some other John Bradford, but now I know it means me." I know it means *me* too, as Paul used to say, "Who loved me and gave himself for me;" and I know it means you. God never goes by crowds, but He acts on principle, and every person counts one with Him.

What a remarkable thing it is, that though God's love was spread out over so many millions, yet it did not grow thin! Think, there are now living in round numbers one billion, five hundred million persons. Fifteen hundred thousand, thousand! Estimating that they average three feet in height, if they could stand on each other's heads they would make three columns to the moon, 239,000 miles away. If they could take hold of hands and feet in acrobatic fashion, they would wrap around the earth fifty times—with enough left over to hang down several hundred miles. If they were stretched one after another along the Lincoln Highway, they would reach from coast to coast two hundred times; and if they could be stretched along a single line, one would drive ten hours a day at twenty miles an hour for eleven years to pass them! Yet these are only as a drop in a bucket to those who have already died. Campbell published an estimate that the earth must have been dug over its entire surface the equal of a hundred times to provide graves for the countless numbers who have lived and died. But God has loved them all, each and everyone with a profound and measureless love; and over every baby born, His grace has hovered, to bless it and bless it and bless it.

III. But it is not enough to say that God loved the world in the universal sense, and every human being on earth in the personal sense; we must say that "God SO loved the world"—and there is that eleventh word. "The most expressive word in any language," said Spurgeon, "is the little word 'so' in the English of John 3:16." True, for it undertakes to state how much God loved us, yea, "while we were yet sinners." (Since we are no longer sinners He loves us—O, is it possible—dearly as He loves Jesus Himself. Jno. 17:23).

1. How much then did He love us? Enough to save us from perdition—"that whosoever believeth on him *should not perish*." It is better never to be born than to perish; so then I had rather be wiped out, annihilated, and be as if I never had been than to perish. It is good to think on what it means to be lost. It is bad enough to be lost in a western blizzard, or in the desert without water, or in a storm at sea without compass, or in the woods

at night, or in some forsaken mine or cave, as a man was once lost in Mammoth Cave—when reason trembles, totters and falls from her throne, when the hair turns gray in a night, and one goes raving wild in mad fright—this is bad enough; but to be lost, not in body but in soul; not for time alone but for all endless ages to come! And He loved us enough to save us from that!

2. On top of that salvation, God's love has added the gift of eternal life—"that whosoever believeth should . . . have eternal life." Everyone loves life. You may be old, sick, crippled, alone and poor—but you do not want to die. All that they own almost, will men give for life, for this poor life, with all its pain and sorrow, its disappointments and discouragements, its sickness and its sin. But when Jesus comes to fashion our bodies like His own in that last swift change; when the first things—tears, mourning, crying, pain and death—when these have passed away, think what life will mean *then!* Days shall become weeks, weeks shall change to months, months shall change to years, years to decades, decades to centuries, centuries to millenniums, millenniums to ages—bless His name, there shall be no end!

3. But there is a third proof of God's love in this verse. In order to so save men from perdition unto life, He "gave His only begotten Son." That ancient Christian who drew upon the wall of his prison cell the figure of a great cross, writing "height" at the top, "depth" at its foot, "length" and "breadth" at the two ends of the cross-beam—he was right. Calvary, the cross on the skull-shaped mountain, where Jesus paid all the debts and back-dues of my life, that is the supreme demonstration of God's love in all its unknowable dimensions. God *so* loved that He gave—as love always gives; not something He could well spare, but His best, His Only Begotten, the best-beloved of His bosom.

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And now this closing word—what are we going to do about it? By coincidence there is another "John three-sixteen" which states the right measure of human response: "We ought to lay down our lives for the brethen." (1 John 3:16). "We love because he first loved us"—do we? Or is our love in word and with the tongue, but not in deed and truth? (1 John 4:19; 3:18). It is easy to *say* we love God (1 John 4:20), but He has given us a test: "If ye love me, ye will keep my commandments." (John 14:15). When Simon professed and protested his love, Jesus gave him the test, "Feed my lambs," "Tend my sheep;" for as love is the condition of acceptable service, so service is the sure test of love. It cost God much to love; it always costs to love.

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Those who want the Word and Work but cannot pay for it, receive it free of charge by means of a fund made up by the willing-hearted for that purpose.

## FOUR GREAT THINGS.

H. N. RUTHERFORD.

We are living in the day of great things; but the greatest of all things are revealed in the Bible.

Titus two, verses eleven through fourteen, contains "Four great things" of gospel truth: (1) a great revelation; (2) a great obligation; (3) a great inspiration; (4) a great salvation. These four great things incite the children of God to higher Christian service, and point out to unbelievers possibilities for them in God.

### A GREAT REVELATION.

"For the grace of God hath appeared, bringing salvation to all men." (2:11). It was a great revelation of God's grace "when the longsuffering of God waited in the days of Noah, while the ark was a preparing." It was a great revelation of God's grace to Noah, a preacher of righteousness, when he entered the ark of salvation and the flood came and destroyed the world that then was. It was a marvelous manifestation of God's grace that Israel celebrated. When they sang the triumphant song of redemption on the shores of the Red Sea. Ex. 15; Psa. 106.

It was a great revelation of God's grace, when Rahab the harlot, perished not with them that were disobedient, having received the spies with peace, and justified herself in that she received the messengers, and sent them out another way.

The foregoing are great manifestations of God's saving grace, but they are small compared with the one of which we speak. They are the type of which this is the anti-type. They are the shadow of which this is the reality. That brought revelation to a limited number, this to all men. The issues of that revelation involved temporal blessings; ours is an eternal salvation. This grace is to all men (though it benefits only those who accept it in the obedience of faith). Glorious thought, that the grace of God appeared in the person of Jesus, the only begotten from the Father, full of grace and truth.

### A GREAT OBLIGATION.

"Instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (2:12). An obligation is laid upon us who live between the two epiphanies, namely, the appearing of His grace, and the appearing of His second advent. We who live in that dispensation of His grace, which lies between these two appearings are under a great obligation because this great grace instructs us in certain things, incumbent on us who have received its benefits. Negatively, we are to deny certain things, and positively, we are to live out certain things, as this great grace in Jesus instructs.

Denying "ungodliness." Ungodliness is the lack of devotion to God and His will. We are to say no to any inclination like this in our lives. Not only are we to deny ungodliness, but we are to deny worldly lusts.

Denying "worldly lusts." "For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life is not of the Father but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Worldly lusts fall under the thorns in the parable of the sower. These thorns are cares of the age, deceitfulness of riches, pleasures of life, and lusts of other things. Worldly lusts do not satisfy, for the world with its pomp, applause and pleasures pass away. Not the world only, but its lust also passes away. These things fail at the last, my longings to meet; and my longings themselves fail to assert themselves.

We should live "soberly" in that which regards self. To live soberly is to live in self-control. "Righteously" refers to that phase of our life which has to do with our relation to fellowman, those who see us from without. "Walk in wisdom toward them that are without." "Godly" represents the relation which exists between us and God. We should live so as to please God. (Col. 1:10; 2 Thess. 2:4; 2 Tim. 2:15).

#### A GREAT INSPIRATION.

"Looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ." (2:13).

Someone will say, "Just so you live a life of true service to the Master, it does not matter so much about the coming of our Lord Jesus Christ." But we are exhorted to look for the "blessed hope and appearing of the glory of the great God and our Savior Jesus Christ." There is no work of grace incumbent upon the believer in Christ apart from the great inspiration of the Lord's second coming. Does it not matter whether we have as our inspiration to Christian service the "blessed hope" which nerved the Christians of Paul's day? You had as well say, it does not matter about the steam in the locomotive, just so the train runs; it does not matter about the gasoline in the automobile, just so my car conveys me to my destination; it does not matter about the mainspring in my watch, just so the hands tell the time of day. The Lord's Return is the "blessed hope" of the church, inciting us to deny ungodliness and worldly lusts and live soberly, righteously and godly in this present age. If we love the Lord's appearing we will betake ourselves more to self-cleansing and unworldliness. Our great inspiration, this—the "blessed hope."

#### A GREAT SALVATION.

'The fourth great thing in this marvelous Titus passage is the great salvation wrought by Him "who gave Himself for us." "To us is the word of salvation sent forth." "How shall we escape if we neglect so great a salvation." Jesus gave Himself for us, to redeem us from all iniquity and purify unto Himself a people for His own possession, zealous of good works. Think of what it cost Jesus to accomplish our salvation, and ponder well from what He saves. Bless His name! So great a salvation is ours!

## VOLUNTARY SLAVERY.

CHARLES M. NEAL.

Studies in Romans—Section for this study, Romans 6:12-23.

Text: "Even so reckon ye also yourselves to be dead unto unto sin, but alive unto God through Christ Jesus. Let not sin therefore reign . . . neither present your members unto sin."

## TWO MASTERS.

We were slaves of sin. Sin as a hard task-master laid heavy burdens and hard to be borne upon us. But the slave master has no power after death. (Luke 12:4). We have died and are therefore free. Had we remained dead there would have been no questioning because as dead there would have been no power to serve. But we were raised from the dead—we are alive—"alive from the dead through Christ Jesus." This new life does not belong to the old Master. He had no power to raise us up for a new lease of service. But God raised us up through Christ Jesus and therefore we and our service are His. Our old master—sin—still claims us and pursues us and will not relinquish his claim. What he did for our old life he is now seeking to do with our new life in God. He has not and never did have any right. He is a usurper of authority and the real Creator and Lord is Christ Jesus. Sin lost all the authority he ever had by the death of his subject. Christ demonstrated His ownership by raising us from the dead with Him. Rom. 6:7-11.

## TWO COMMON MISTAKES.

*"Let not sin . . . neither present your members unto sin."*

When sin sees his servant alive again he endeavors to bring him again under his control. The raised-again servant resists this domination and a struggle takes place. Or perchance the old master presents himself in a luring form and seduces the raised-again servant to present or yield his service again. In either case he receives a great deal of service from Another's servant. Our service to the old master is either voluntary or involuntary and in either case the dominated raised-again servant is given an excuse for such service by his old master.

The safety and security of the children of God is plainly taught in the Bible. We took notice to this in our comments on Romans 5:6-10, and will have occasion to give it more attention when we come to deal with chapter 8:31-39. For the present we direct the reader to the following passages for consideration:—2 Tim. 1:12; Jude 24; 1 Cor. 10:13. And also to the passage in Romans 5:6-10, which is quite plain. Now this blessed doctrine acts in two ways on Christians. One will say since God has forgiven me and promises me heaven I can sin with safety if I wish to do so. Another will say, since God has saved me with such great salvation I owe Him my life and service, and I therefore resolve to do nothing displeasing to Him. In the first instance the mistake was in the voluntary yielding to sin. In the second it was the mistake of resisting our old master in our own power,

fighting him with vows, resolutions and the power of our own will.

But for these two very common mistakes Paul might have passed directly from Romans 6:11 into the eighth chapter. Let the reader observe the close connection: "Even so reckon ye also yourselves to be dead unto sin, but alive unto God through Christ Jesus. . . . There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." Rom. 6:11; 8:1, 3. The section from Rom. 6:12 to 7:25 may thus be taken as a parenthetic note thrown in to clear up these two common mistakes regarding the attitude toward the old master sin. We shall now pass on to consider

#### THE FIRST MISTAKE.

*"Neither present your members unto sin."*

The word here "present" or "yield" means "to stand beside," "to exhibit"—"proffer." There are those who having been saved from the sad consequences of their sin by the free grace of God stand again by the side of their old master and exhibit themselves to him and proffer their members as instruments for his service. They say, since God's grace was sufficient to save them from sin and give them the promise of heaven then it will surely abound sufficiently to cover our present offences. Grace is looked upon as a lessening of God's hatred of sin. This is a low, mean view. It is probably occasioned by the fact that sin has its pleasures—though they are deceitful pleasures. It also arises from a failure to perceive the sinfulness of sin. Such people have not learned to hate with perfect hatred what the Lord hates. They hate not the garment spotted by the flesh. Ps. 139:22; Rev. 2:6; Jude 23.

What a shame it is that sinners saved by grace should so thoughtlessly and selfishly treat their Savior. It is placing themselves with the crowd who crucified Him and savors of Peter's language when he said, "I know not the man." Sin is what brought my Savior from the glories of heaven to the most shameful of shameful deaths. I was lost but His love met my need and delivered me from sin and the death awaiting me. Since I am made free shall I again seek the destroyer of my soul, and again proffer my service for the temporary pleasure he may give? Has not my Savior a need for me? Has He no joys to offer, and is His company and communion and service to be despised? Shame be on me if I choose such distant following of my Master. His love calls—let me walk right up along His side and exhibit myself and proffer my members as instruments of righteousness which brings fruit unto holiness and the end eternal life. I wish that we may learn from this section of Romans to measure with the Lord's measure the meanness of sin and to appreciate in a larger measure the greatness of the great salvation.

*"What then? shall we sin, because we are not under law, but under grace? God forbid. . . . For the wages of sin is death; but the free gift of God is eternal life in Jesus Christ our Lord."*

## VERBAL INSPIRATION.

R. H. B.

Quoting from a book written by an old preacher and teacher, on his long experience with the Bible, a friend writes to me, quoting that, "*Verbalism* [by which is meant the doctrine of verbal inspiration, that is that the very *words* used by the inspired writers of the Bible were chosen by the Holy Spirit]—verbalism when consistently followed, leads to pessimism." This is a most interesting statement, and worthy of some notice.

If what the old doctor says is true, I am here to declare that, even as I would rather walk in the dark with God than in sunlight without Him, I would rather stick to the Bible, every last blessed word of it, and be a pessimist, than to forsake God's word in order to be more optimistic. I would rather have the whole truth of God, if it looked as gloomy as the valley of the shadow of death, than to live in a false dream and in vain expectations. But it is not true. The belief of the Bible just as it stands destroys only the fictions and sweeps away the mirages with which Satan has for ages befooled the mind of poor sinning humanity. The Bible shows what the world really is, and what with all its doing and striving it will come to. That is a black enough prospect, I admit. But it also shows us a glorious and certain hope in God through the Lord Jesus Christ, and opens the door of grace to the burdened and miserable. If *that* is pessimism, we need more of it. The false prophets of old were always popular optimists. They cried "Peace, peace," when there was no peace. They said to everyone that walked in the stubbornness of his of own heart, "No evil shall come upon you." They, like the false prophets of this day, were of the world: "therefore speak they as of the world, and the world heareth them." (1 John 4:5).

Regarding the question of Verbal Inspiration, I take the liberty to quote from the pen of R. A. Torrey. On 1 Cor 2:13, "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth, combining spiritual things with spiritual words"—he writes in his book, "The Fundamental Doctrines of the Christian Faith," as follows.

One of the most popular of the false theories of Inspiration in our day is that the Holy Spirit was the author of the thought, but that the Apostles were left to their own choice of words in the expression of the thought, and that therefore in studying the Bible we cannot emphasize the exact meaning of the words, but must try to find the thought of God that was back of the words, and which the writer has more or less inaccurately expressed. There are many teachers in our theological seminaries today, and in our pulpits, who speak very sneeringly and superciliously of those who believe in Verbal Inspiration, i. e., those who believe that the Holy Spirit chose the very words in which the thought he was teaching was to be expressed; but however sneeringly they may speak of those who believe in Verbal Inspiration, certainly the Bible claims that it was verbally inspired. The passage which I have just read makes it plain as language can possibly make it that the "**words**" in which the Apostle spoke were not "**words** which man's wisdom teacheth, but which the Spirit teacheth." Now if this is not the fact, if only the **thought** that was given to Paul was the thought of God, and he clothed



in his own words, then Paul was a thoroughly deceived man on a fundamental point, in which case no dependence at all can be placed in his teachings on any point, or else he was a deliberate fraud, in which case the quicker we burn up his books the better for us and all concerned. There is no possibility of finding any middle ground, and the attempts to find a middle ground have landed those who have tried it in all kinds of absurdities. If you have an exact and logical mind, you must take your choice between Verbal Inspiration and bald infidelity. Paul distinctly states that the words in which he conveyed to others the truth that was revealed to him were the words which the Holy Spirit taught him. The Holy Spirit Himself has anticipated all these modern ingenious, but wholly unbiblical and utterly illogical and entirely false theories regarding his own work in the Apostles. The theory that "the concept" was inspired but the words in which the concept was expressed were not, was anticipated by the Holy Spirit Himself and exploded 1800 years before our supposedly wise 19th century theological teachers conceived it, and attempted to foist it upon an unsuspecting public. It was exploded eighteen centuries before it was exploited. Furthermore, the theory is absurd in itself. As the only way in which thought can be conveyed from one mind to another, from one man's mind to another man's mind, or from the mind of God to the mind of man is by words, therefore if the words are imperfect the thought expressed in those words is necessarily imperfect. The theory is an absurdity on its very face, and it is difficult to see how intelligent men could have ever deceived themselves into believing such a thoroughly illogical theory. If the words are not inspired the Bible is not inspired. Let us not deceive ourselves; let us face facts.

Furthermore, the more carefully and minutely one studies the wording of the statements of this wonderful book—the Bible—the more he will become convinced of the marvelous accuracy of the very words used to express the thought. To a superficial thinker the doctrine of Verbal Inspiration may appear questionable or even absurd, but any regenerate and Spirit-taught man who ponders the words of the Scripture day by day, and year after year, will become thoroughly and immovably convinced that the wisdom of God is in the very words used as well as in the thought which is expressed in the words. It is a significant and deeply impressive fact that our difficulties with the Bible rapidly disappear as we note the precise language used. The changing of a word or letter, or of a tense, case or number, would oftentimes land us in contradiction or untruth, but taking the words exactly as written, difficulties disappear and truth shines forth. Countless times people have come to me with apparent difficulties and supposed contradictions in the Bible and asked a solution, and I have pointed them to the exact words used and the solution was found in taking the words exactly as written. It was because they changed in a slight degree the very words that God spoke that a difficulty had seemed to arise. The Divine origin of nature shines forth more and more clearly and more closely as we examine it under the microscope. As by the use of a powerful microscope we see the perfection of form and the adaptation of means to end in the minutest particles of matter, we are overwhelmingly convinced that God, the Infinite One, is the author of the material universe: so likewise the divine origin of the Bible shines forth more and more clearly under the microscope. The more minutely we study the Bible the more we note the perfection with which the turn of a word reveals the absolute thought of God.

An important question, and a question that has puzzled many writers at this point, is: If the Holy Spirit is the author of the very words of Scripture how do we account for the variations in style and diction? How is it, for example, that Paul always used Pauline language, and John used Johannean language, and Peter used language that was characteristic of himself? The answer to this question is very simple and is two-fold: First, even though we could not account at all for this fact, it would have little weight against the explicit statement of God's Word with any one who is humble enough and wise enough to recognize that there are a great many things which he cannot account for at all which could be easily

accounted for if he knew a little more. It is only the man who has such amazing and stupendous conceit that he thinks he knows as much as God, in other words, that he is infinite in wisdom, who will give up an explicit statement of God's Word simply because he sees a difficulty in the way of the acceptance of that statement, which he in his limited knowledge cannot solve. But there is a second answer, and an all-sufficient one, and that is this: these variations in style and diction are easily accounted for. The Holy Spirit is infinitely wise. He Himself is the Creator of Man, and of man's power of speech, and therefore He is quite wise enough and has quite enough facility in the use of language in revealing truth to and through any individual to use words, phrases and forms of expression that are in that person's ordinary vocabulary and forms of thought, and He is also quite wise enough to make use of that person's peculiar individuality in revealing the truth through him. It is one of the marks of the Divine wisdom of this book that the same Divine truth is expressed with absolute accuracy in such widely variant forms of expression . . . . .

I have said that the Scriptures of the Old and New Testaments as originally given were absolutely inerrant, and the question of course arises to what extent is the Authorized Version, or the Revised Version, the inerrant Word of God. The answer is simple; they are the inerrant Word of God just to the extent that they are an accurate rendering of the Scriptures of the Old and New Testaments as originally given. There are, it is true, many variations in the many manuscripts we possess, thousands of variations, but by a careful study of these very variations, we are able to find with marvelous accuracy what the original manuscripts said. A very large share of the variations are of no value whatever, as it is evident from a comparison of different manuscripts that they are mistakes of a transcriber. Many other variations simply concern the order of the words used, and in translating into English, in which the order of words is often different from what it is in the Greek the variation is not translatable. Many other variations are of small Greek particles, many of which are not translatable into English anyway. When all the variations of any significance have been reduced to the minimum to which it is possible to reduce them by a careful study of manuscripts, there is not one single variation left that affects any doctrine held by the evangelical churches, and the Scriptures as we have them to-day translated into our English language, either in the A. V. or R. V., are to all practical intents and purposes the inerrant Word of God.

#### VARYING REPORTS.

A common difficulty concerning the verbal inspiration of the scriptures lies in the differences of expression and detail when the conversations or events of the same occasion are reported by the four different writers of the gospels. Sometimes the statements made by these appear to be in serious conflict; and they always vary more or less. Take for the simplest example the inscription on the cross. Matthew says it was "This is Jesus the King of the Jews." Mark has it simply, "The King of the Jews." Luke, "This is the King of the Jews." John, "Jesus of Nazareth, the King of Jews." Which was it? Which one gave it correctly? Manifestly all four of these were not written on the cross. True, the four mean the same—but this very fact seems to support the contention that only the thought is inspired, not the particular words used to express it. When we take up a more complicated instance, as the four accounts of Peter's denial, the theory seems even more plausible. It has the advantage of being the apparently easiest and most reasonable explanation of these variations. It is also the shallowest and the worst ex-

planation that can be adopted by one who believes in the scriptures as the word of God. From the assumption that the thought only is inspired not the words, it is but a step to the discrediting of the whole Scriptures. It is only a natural conclusion that if any particular word cannot be taken exactly, then any number of words together cannot be taken seriously, and the Bible no longer in any special place can be depended on to mean what it says; in which case we can play fast and loose with scripture and put whatever meaning and construction we please upon any part of it. This amounts to a rejection of God's word, and a substitution in its place of man's views and ideas. And those who deal thus with the gospels, the very heart of the Bible, will have no scruples to discount and discredit any part of the Old Testament. It is an easy road.

#### RECONCILABLE WITH VERBAL INSPIRATION.

But how can those variations be explained if the Holy Spirit has selected the very words? The difficulty rests on the false assumption that the Holy Spirit in giving the words of an inspired report would be compelled to render a mechanically exact reproduction of what was said and done. Now it frequently happens that so mechanical a reproduction serves no purpose, and on account of our ignorance of the circumstances may even mislead. A young friend may meet me on the street, wave his hand and shout, "I am going next week." Now to report this faithfully, I, who know all that he meant, may have to say that my friend John told me he was going to sail for France next week at last; or, again, that John told me he would not leave this week. Mechanically he said no such thing; actually he did. I have reported his communication with strict accuracy, presenting the very feature of the exact truth I wanted my hearers to get.

If we grant that the Holy Spirit is the Author of the Scriptures in the fullest sense; if we grant Him the ability to know and report *the truth* accurately and faithfully and liberty to do so with varying words and emphasis, so as to bring out the features He wants to express; if we grant Him the power of availing Himself of the personality, observation, vocabulary, style, manner of the apostle or prophet through whom He speaks; and the privilege of condensing, expanding, amplifying, explaining, as He sees good—but all this in order to set forth *the truth* through every word He uses, and in such measure as is needful—if we are willing, in childlike faith toward God to grant, that whatever the circumstances, the words are His words, then all difficulty as to Verbal Inspiration is gone.

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Did you get a notice that your time was out? and did you renew?

Those who really desire to read our paper but have not the subscription price to spare shall not be deprived if they will let us know.

## IN PARIS AT LAST.

C. G. VINCENT.

We remained in Liverpool twenty-four hours. The English have overcome a very difficult docking problem caused by the tide, which varies from 3 to 15 feet, by building an elaborate system of walls and locks. The ships are docked at high tide and the locks closed. At low tide the ships in the docks are several feet above the waters of the Mersey River.

We were sent to Southampton. Luckily for our group we had the pleasure of riding by day and were able to get a fair conception of the English farms, villages and cities. All of us were impressed by the beauty of the well laid-out and well-kept farms and pastures. Frame houses, rail, wire and plank fences were conspicuous by their absence. Instead they use stone and brick for houses, and stone and hedge for fences.

We spent two days in a "rest (?) camp" at Southampton. We had a "lot of fun" sleeping between damp and lately disinfected blankets, on *soft* pine floors! There are many interesting places in this old port city. There are definite traces of the presence of the ancient Romans. To visit that section of the Roman wall, though rebuilt, now called the "God House," in which the pilgrims met and decided on a great adventure and to see the place where the "Mayflower" was fitted out and from which she set sail, was a privilege never to be forgotten. Through the travail of those heroic and devout souls a great nation was born!

We crossed "the channel" at night, and contrary to its reputation, it was calm. However, owing to the large number of troops aboard, none of us, except by turns, got in more than two full hours of sleep. The decks and a limited number of cots served as "beds." At an early hour we found ourselves docked in the port of Havre, France. We disembarked and marched about two miles to another rest camp, where we were placed six to a small tent. Rain and mud ever present!

After two days we were instructed to get ready to entrain for Paris, and we almost shouted! Went to Paris by night on a densely crowded train. Only "cat naps" possible. We were met at Paris by a smiling "Y" man, who made an announcement that nearly knocked us off our feet. It surely knocked our smiles sky high! It was about as follows: "Men, it is practically impossible, owing to the congested condition of the hotels, for us to find accommodations for you as a group. It is up to you individually to find a room in a hotel or a rooming-house. I am very sorry."

We hailed a taxi. One of our number (in fact all of us knew "some" French), thought he could explain to the driver, but the driver could not "get him." As the taxi was about to leave us a French soldier came to our rescue and interpreted for us. Finally we found a very good hotel not far from Headquarters.

My chorus is and always shall be: What are you doing for the Japan missions and work in other distant lands?

## THE BIBLE CLASSES.

The last six weeks' course of the winter Bible Classes has just begun, and it gives promise of being the best term of the season. No truer, humbler, or more earnest class of students meets anywhere. The word of God tells in their lives and work. The following extract from our announcement describes the character of the work done at the Portland Avenue Bible Classes:

### THE NATURE OF THE BIBLE WORK.

It has been our aim from the beginning of these classes to make them as helpful and valuable as they can be made. They were begun and are being carried on for the glory of God and the blessing of man. These Bible classes are free of charge.

The method is the simplest. The Bible is the one text-book. So far as time permits every verse and every statement is taken into consideration with the one object of ascertaining as nearly as possible the full and exact meaning of all the words and statements of the Word of God.

There is no effort at elaborate analysis and artificial synopsis; nor any technical grammatical discussions; nor is unnecessary controversy encouraged. Some memory work and review work is done all along, and notes are freely made. The one great aim is to get the living power and the spiritual significance of the Word of God—the true and full meaning of it, as God grants us ability to see and understand. All else is made subservient to this purpose.

The members of these classes, both the teacher and the taught, are free under God. The teacher counts his liberty in Christ precious. By liberty he does not mean license, nor lawlessness, nor irresponsibility, nor a disregard of love and righteous restraint—but the liberty of the children of God, which includes the privilege of studying, believing and teaching *all* the Word of God with all faithfulness, no man forbidding. No effort at all is being made by him to prove or disprove any man's theory or creed, although, when occasion arises, a passage of Scripture may be set in contrast with any current mistaken views.

The students are just as free as the teacher. They search and study as unto God. If any fact or truth is pointed out and the student sees it for himself in God's Word, he is free to accept it. If he is unable to see it, he is free (and even obliged) to reject it, and that without fear of affecting our mutual love and fellowship. A thing may be true, but until a man *sees it* and is satisfied, it is not yet *his truth*. After we have gone over the ground of God's Word, the question of what we have found, what we believe, accept and appropriate of the Word of God is between ourselves and the Lord.

Along with Bible study, weight will be placed on Christian work, service, worship, and especially on prayer. It is our aim to turn the Scripture knowledge gained to practical account.

Classes close March 28, and resume Nov. 7, the Lord willing.

## BISHOP-VINCENT MISSION.

Some of us will not read this letter. We loathe the idea of giving to missions. Others will delight to read of the progress and the needs and will give "once and again." Are you enthusiastic over Christian missions?

Sister Vincent and Brother Hiratsuka reported a choice lot for \$3,250. For it \$1,000 is in a Tokyo bank. The native brethren will raise \$250. Brother Yokoo, elder there, will lend \$500 without interest. I think Brother Vincent has \$500. So we needed \$1,000. Of this in two months we have about \$200.

But there is more news. The lot has been sold to other people while we waited for cash enough to close the deal. Too bad! Brother Hiratsuka says another lot may cost \$500 more. Thus, including the loan, we need \$2,000 besides what we have raised here in two months past. Shall we have it or not? While we fool about the matter, men are passing into eternity.

Finally, note this from Brother Hiratsuka: "Please tell us the good words for the plan for the lot and the new building. You know the heathen people are going to do their goodness, *but let us buy a suitable lot and build the house of God. This is my earnest prayer through my life.*"

If these words from a tried and true native preacher and elder do not move us, then we are certainly sad objects of mission work ourselves. Personally, I feel that I could not get along without giving liberally to this call and others like it. It is a pleasure for me to teach in a Christian school on half what I might get elsewhere and then give about twenty percent of the gross income to this work.

Now, brethren and sisters, there is no use for me to use space to tell of the needs and prospects, or to argue the scripturalness of plans or the plea: *We must simply do what we know Jesus wants us to do.* Brethren, will do more when they are told more when they are told more of the work, but what the professed followers of the Lord need is a willingness to do what is already manifested as a distressing need. Only dead faith and apostasy can explain the lukewarmness of churches on this situation. We are not practicing what we preach. We allow others to raise millions while we sleep on our motto to go by the Bible and it alone. From time to time this call will be held before us, and I want us to do some serious thinking about our task to spread the gospel to the whole earth. We need ten thousand dollars at once. Where are two hundred men who will give fifty dollars each? Some churches could alone work this problem. I shall be delighted to be one of them. How many names will you report to me. Let us begin now. Soon we can report the funds all in hand and the work going along gloriously. Send your name and others; money may be sent later.

W. W. FREEMAN.

Abilene, Texas.

## ARE WE MISSIONARY?

S. A. LAWYER.

I have often wondered if our Lord could be well pleased with the efforts that are being put forth by His disciples in the most important work He has committed to them. I realize that I, myself, have been guilty of emphasizing the lesser things in life and neglecting the greater. The Lord, just before His departure to heaven, impressed on the minds of His disciples the necessity of preaching the Gospel in all parts of the world—"Go ye therefore, and make disciples of *all the nations*, baptizing them into the name of the Father, and the Son, and the Holy Spirit; *teaching them to observe all things* whatsoever I commanded you, and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20).

If we have faith to believe the first part of this commission, we cannot refuse to obey the other, for thus God deals with man and thus must man deal with God. It is not a matter of choice in this case, but of *faith* and *obedience*. On these two important words man's salvation rests.

We may well illustrate the use of these words in the life of the Apostle Paul: "For if I preach the gospel I have nothing to glory of; for necessity is laid upon me; for woe is unto me if I preach not the gospel." (1 Cor. 9:16) "Yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but as it is written, they shall see to whom no tidings of him came, and they who have not heard shall understand." (Rom. 15:20, 21).

May I ask whether that great apostle could have accomplished the work which he did unless he "in faith" had set his heart to the task? Or could he have done otherwise and have been living in obedience to his conviction and understanding of his Lord's teaching? I think not—what say you?

Now, when the Lord, in Matt. 28:19, 20, said, "Go," undoubtedly Paul did not understand that as so many others do. O, how much difference there is between our present day expounders and the Apostle Paul. They say, Give us an intelligent audience. Give us strong, self-supporting congregations to preach to. We can't preach the "simple story" to the unlearned and ignorant. How different from Paul. "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish, so as much as in me is, I am ready to preach. . . ." (Rom. 1:14, 15).

We need some brethren in North Dakota and other Northwestern States who, like the Apostle Paul, are willing to take the Lord at His word. "Lo, I am with you always, even unto the end of the world." Let us face about and send light to them that are in darkness. O Lord, help us! I am anxious to correspond with any brethren who are interested in the upbuilding of Christ's cause in the Northwest, U. S. A. Address S. A. Lawyer, McKenzie, N. D.

## AN UNAVOIDABLE DELAY.

The authorities here have declined to grant me a passport on the condition that one was granted me in 1911 on coming to Japan, which condition contained the clause, "as far as my conscience as a Christian will allow." This made it necessary to refer the matter to Washington, and I was told that it would take three months at least. As the application was forwarded from the American Embassy about Dec. 10, I cannot expect the passport earlier than March 10. Friends will please note this and address me at 68 Zoshigaya, Tokyo, Japan, as usual until further notice. Letters that arrive after my departure will be duly cared for.

My plans have been much interrupted by this delay, but I take it that the Lord has a better one in store for us. I am not sure that I can say, with Paul, that I "rejoice in tribulations also," but at any rate I am getting so accustomed to them they begin to seem sort o' natural. Yours in faith, hope and love,

J. M. MCCALED.

P. S.—Many and warm have been the words of welcome home which makes me feel that I have a warm place in your hearts and which is a great comfort in the hours of trial.

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## GEMS OF THOUGHT.

S. O. MARTIN.

We hear much nowadays about Church Union; but let all agitators remember that it will come through the Head, not through the members, except as they are taught of Him; for the bounds of Christian Unity are set down: "One faith, one Lord, one baptism, one God, the Father of all."

As a man thinketh in his heart, so is he; but a man is not always what he thinks he is.

Sweet are the uses of adversity, which, like a toad, ugly and venomous, yet wears a precious jewel in his snout.—*Shakespeare*. The parallel to this in the Bible is, "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."

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## FIRST LORD'S DAY LESSON OF MARCH.

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Lesson 9.

March 2, 1919.

## THE REPORT OF THE SPIES.

**Golden Text:** "This is the victory that hath overcome the world, even our faith." 1 John 5:4.

**Lesson Text:** Numb. 14:1-10. Read Numbers 13, 14; and Heb. 3, 4.

1. And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would that we had died in the land of Egypt! or would that we had died in this wilderness! 3 And wherefore doth Jehovah bring us unto this land, to fall by the sword? Our wives and our little ones will be a prey: were it not better for us to return into Egypt? 4 And they said one to another, Let us make a captain, and let us return into Egypt. 5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 6 And Joshua the son of Nun and Caleb the son of Jephunneh, who were of them that spied out the land, rent their clothes: 7 and they spake unto all the congregation of the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land. 8 If Jehovah delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey. 9 Only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us: their defence is removed from over them, and Jehovah is with us: fear them not. 10 But all the congregation bade stone them with stones. And the glory of Jehovah appeared in the tent of meeting unto all the children of Israel.

against God? Comp. 1 Sam. 15:22, 23. What, second, did they exhort against? Why was it unnecessary (as well as sinful) to be afraid? If we are afraid, after Jehovah has promised to be with us, is it not plain unbelief?

**Verse 10.** Did the congregation take kindly to Joshua's and Caleb's exhortation? What did they propose to do? What then happened? See **Notes on the Outcome.**

**Read Notes on Connections.**

**Verse 1.** Why did the congregation of Israel cry and weep? See Notes.

**Verse 2.** Recall their murmuring in Exodus 14, 15, 16, 17, and Numbers 11. Is murmuring an expression of faith? of humility? of subjection? of love? Do we ever murmur? What does it indicate when God's people murmur? Does God feel the insult of it? How did they discredit all God had done for them in Egypt and in the wilderness?

**Verse 3.** What evil purpose did they accuse God of? How much did they appreciate their liberation from Egypt?

**Verse 4.** What did they actually propose? Was that in their hearts before even they mentioned it? Acts 7:39. What was the matter with their hearts? See how God warns us against this. Heb. 3:12-14.

**Verse 5.** Did Moses and Aaron realize how awful the situation was? How did they show their fear? Were they afraid of what the people were going to do, or of what God was going to do now?

**Verses 6, 7.** Who made a last and special effort to bring the people to their senses? How did they show their distress? What did they say of the land?

**Verse 8.** Would the obtaining of that land depend on Israel's power and ability? Who would give it to them? On what condition? When only is God pleased? Heb. 11:6. How is the land described here?

**Verse 9.** Against what, first, did they warn Israel? How do men rebel

## NOTES ON LESSON 9.

## LINKING WITH THE PRECEDING LESSON.

It is a long jump from the last lesson (Exod. 32) to the present one in Numb. 14. The former lesson left **Israel at the foot of Mount Sinai**. There they stayed throughout the time covered in the rest of the book of Exodus, all of Leviticus, and the first ten chapters (nearly) of Numbers. **The rest of Exodus**, from where we left off, treats mainly on the preparation and setting up of the Tabernacle. Exodus, the book of Redemption, is fittingly followed by **Leviticus, the book of Worship**. Here were instructions as to sacrifices, priesthood, and the service of the Tabernacle; concerning ceremonial cleanness, and holy living. Notable chapters in Leviticus are chapters 10, concerning Nadab and Abihu; 16, the ritual of the great day of the Atonement; 17, the chapter concerning Blood; 18-22, wonderful teaching on holy living, based on the fact that He who speaks is Jehovah their God; therefore must they be holy, for He is holy. Chapter 23 deals with the feasts; 25 with the sabbatical years and the year of Jubilee. A very remarkable chapter is 26—an announcement of Israel's punishment in case of their disobedience, which proved prophetic; and also an assurance that God would not utterly nor forever cast them off, but would restore them. **The first ten chapters of Numbers** first of all justify the name given to this book, for here are the numbers of the tribes of Israel; then, the order of their encampment around the Tabernacle; and the number and duties of the Levites. In chapter 6, the Nazarite Vow. The present brought to the Lord by the princes or Israel at the dedication of the Tabernacle, occupies chapter 7. On the first anniversary of the Passover, the feast was kept. (Chap. 9). How the cloud directed the movements of Israel is told in the same chapter. At last, in the tenth chapter, Israel sets forth in prescribed order of march from the place where they had been encamped since the time marked in Exodus 19:1, 2.

## FROM SINAI TO KADESH BARNEA.

As soon as the journey begins, the **murmuring** begins again. First at Taberah (Numb. 11:1-3); then, a particularly inexcusable outburst of grumbling concerning food, in which they praised the fare of Egypt which they got "for naught"—free of all charge; they only had to work all day for seven days a week—and spoke contemptuously of the God-given manna, so clean, good, and wholesome. God heard their murmuring and gave them their request (after a fashion that outstripped even Moses' faith, Numb. 11:21-23)—but He "sent leanness into their souls." (Ps. 78:17-31). An attempted rebellion on part of Aaron and Miriam against Moses' supreme, God-appointed authority, was quickly stopped by Jehovah, and Miriam came to grief. (Numb. 12).

## THE SENDING OF THE SPIES.

The proposal to send spies ahead to reconnoitre the promised land was originally made by the people. (Deut. 1:22-24). This was already an indication of their unbelief; but God accepted the suggestion and gave orders to that effect. The returning spies brought a good report indeed of the wealth and fertility of the land; but they also said in effect that the occupation of it was an impossibility. The inhabitants were mighty and warlike—a people who have held the land against all comers by might and power: among them giants whose invincibility was proverbial (Deut. 9:2) and in whose eyes we were as grasshoppers. Their cities also were great and fortified up to heaven. The conclusion was that for so weak, untrained, and unequipped a people as Israel to attempt the conquest of these inhabitants would be madness and suicide. But in all this they judged by sight, not by faith. According to sight and human judgment they were indeed correct; Israel was weak, the peoples of Canaan were mighty. (Continued on p. 7).

## SECOND LORD'S DAY LESSON OF MARCH.

Lesson 10.

March 9, 1919.

## JOSHUA, PATRIOT AND LEADER.

Golden Text: "Be strong and of good courage." Josh. 1:9.

Lesson Text: Josh. 1:1-9. Read Joshua 1, 3, and 4.

1. Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. 4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border. 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. 6 Be strong and of good courage; for thou shalt cause this people to inherit the land which I swear unto their fathers to give them. 7 Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong, and of good courage; be not affrighted, neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest.

## Read Notes for Connection.

Verses 1, 2. By what honorable name is Moses here called? See a point and distinction made on that in Heb. 3:5, 6. When did Jehovah first speak to Joshua? What did He tell him? What right did Israel have to the Land? Did God have the right to give it to them?

Verses 3, 4. What were they to know about every place on which their foot should tread? How far was their border to extend—South? North? East? West?

Verse 5. On what assurance was Joshua to meet the inhabitants in battle? How long and how would God thus be with him? In what connection are these words quoted in Heb. 13:5?

Verse 6. What must be the attitude of Joshua's heart? What assurance did he have that he should cause this people to inherit the land?

Verse 7. Does it require strength and courage to obey the Lord's will? On what would Joshua's success depend?

Verse 8. What must be the perpetual subject of his conversation and meditation? What would that enable him to do? What would be the result of that? (Comp. Ps. 1:2, 3. Will the same course bring a similar blessing to us?)

Verse 9. On what grounds should Joshua be strong and of good courage? Does it make any difference as to who commanded? Why must he not be affrighted or dismayed? Compare Isa. 41:10.

## NOTES ON LESSON 10.

## BETWEEN THE LESSONS.

Again the lesson has made a great leap: this time across almost forty years of weary wilderness wanderings, from the time of Israel's exclusion from the Land until Moses' death. To take a rapid survey of the history let us divide it into three parts.

1. **From Kadesh to Kadesh.** This was the Wandering Period. It was at Kadesh-Barnea that Israel rebelled, as we learned in the last lesson.

(See Deut. 1:19-40). The rebellion of Korah (Numb. 16) was the most notable event of that period; and the budding of Aaron's Rod—the resurrection-sign by which God pointed out His true highpriest (Numb. 17). At the beginning of Numb. 20 Israel the new generation, is back in Kadesh. There Miriam, Moses' sister, died and was buried. There the people murmured for water, and Moses and Aaron, speaking and acting inadvisedly received sentence of exclusion from the Land.

2. **From Kadesh to the Jordan.** This was now journeying, no longer wandering. They were forced to compass the land of Edom. At Mount Hor Aaron dies. (Numb. 20:14-29). The next chapter records three mighty victories; the first over the Canaanite (this followed by the episod of the Brazen Serpent); the second over Sihon, King of the Amorites; the third over Og, the King of Bashan. The latter two conquests were so wonderful that they were never forgotten; and these victories threw a vast territory into Israel's hands, which was later claimed and occupied by Reuben, Gad, and the half-tribe of Manasseh. (Numb. 32).

3. **At the Jordan.** Israel now arrives at the point where God had intended they should cross the Jordan into the Land, and they "encamped in the plains of Moab, beyond the Jordan, at Jericho." There the remarkable episode of Balaam (Numb. 22, 23, 24) which, though Balaam was not permitted to curse, but could only bless, yet ended in a disaster to Israel through the wicked counsel of Balaam, "who taught Balak to cast a stumbling-block before the children of Israel." (Numb. 25; 31:16; Rev. 2:14). In the subsequent vengeance on the Midianites, Balaam also perished. (Numb. 31).—Here a new census (the second one) was taken (ch. 26); the itinerary of Israel from their departure from Egypt is recorded (ch. 33); and directions are given for the dividing of the Land after the conquest (ch. 34). Here also Moses delivered the six farewell addresses which compose the Book of Deuteronomy. Moses commissions Joshua to be his successor, in the sight of all Israel. (Deut. 31:7, 8). At the close of Deuteronomy is the account of Moses' death and burial. This brings us to our present lesson.

#### JOHUA.

The son of Nun, an Ephraimite, originally named "Hoshea." (Salvation) but called by Moses "Joshua" (Je-ho-shua, Jehovah-Salvation), i. e., Jehovah saves. (Numb. 13:16); the same name exactly as "Jesus," Matt. 1:21) is one of the few Bible-characters against whom never a sin or a fault is recorded. From the time he first appears on the scene (Exod. 17:10) down to his latest day he was a true man of God, fearless, faithful, obedient to God. Because Jehovah loved Israel He gave them such a leader. In our lesson today God gives him his orders and commission, which trust he kept, spotless and inviolate to the end.

#### THE BOOK OF JOSHUA (For next Lesson).

This is a wonderful little book, both in its simple meaning, which records with the vividness of eye-witness the "dooms-day of Palestine;" and for its spiritual and typical application. After the introductory first chapter comes 1. **The Capture of Jericho and Ai**, chapters 2-8. Then, 2. **The Defeat of the First Coalition.** (ch. 9, 10). This consisted of five kings, who attacked Gibeon, whose inhabitants had made league with Israel. It was on this fateful occasion that Jehovah hearkened to the voice of a man, and made sun and moon to stand still until the victory was accomplished—foreshadowing the greater Day of God's Vengeance. (Hab. 3:11; Zech. 14:6, 7). Next, 3. **The Defeat of the Second Coalition,** the Northern Allies. These had horses and chariots—fearful armaments in those times. (ch. 11). There follows a sum-up (ch. 12). 4. **The Division of the Land,** occupies in the main chapters 12-22. The book concludes with 5. **The Farewell Address of Joshua.** (23, 24).

In its spiritual teaching this book portrays the principles of that good fight of faith, which is waged in the power of God (for human power avails nothing here) against the foes which are not flesh and blood, and who are as yet occupants of our sphere, the "heavenly places." (Eph. 6:10-18).

## THIRD LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 16, 1919.

## THE CITIES OF REFUGE.

Golden Text: "Blessed are the merciful: for they shall obtain mercy."

Matt. 5:7.

Lesson Text: Joshua 20; Numb. 35.

1. And Jehovah spake unto Joshua, saying, 2 Speak to the children of Israel, saying, Assign you the cities of refuge, whereof I spake unto you by Moses, 3 that the manslayer that killeth any person unwittingly and unawares may flee thither: and they shall be unto you for a refuge from the avenger of blood. 4 And he shall flee unto one of those cities, and shall stand at the entrance of the gate of the city, and declare his cause in the ears of the elders of that city; and they shall take him into the city unto them, and give him a place, that he may dwell among them. 5 And if the avenger of blood pursue after him, then they shall not deliver up the manslayer into his hand; because he smote his neighbor unawares, and hated him not before-time. 6 And he shall dwell in that city, until he stand before the congregation for judgment, until the death of the high priest that shall be in those days: then shall the manslayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. 7. And they set apart Kadesh in Galilee in the hill-country of Naphtali, and Shechem in the hill-country of Ephraim, and Kiriath-arba (the same is Hebron) in the hill-country of Judah. 8 And beyond the Jordan at Jericho eastward, they assigned Bezer in the wilderness in the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. 9 These were the appointed cities for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person unwittingly might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Read Notes on "The Book of Joshua" in the preceding lesson.

Verses 1-3. For whom only were these cities of refuge? Let someone in the class read aloud Numb. 35:9-34. If a man had killed his neighbor by pure accident, was he therefore free from "the avenger of blood?" Was the avenger supposed to know that the killing was accidental? What arrangement did God make to prevent blood-retribution on an innocent slayer? What must the slayer do at once if he would be spared? (See facilities, Deut. 19:3). Verses 4. Arrived at the city of refuge, what must he do first? What shall they do? Was the slayer safe there if the slaying was involuntary? But in case that an examination revealed that he had killed of purpose, or had hated the slain?

Verse 6. How long shall he dwell in the city?

Verses 7-9. How many cities on each side of the Jordan were set aside as "Cities of Refuge?" Whose cities were they? Numb. 35:6.

## NOTES ON LESSON 11.

That there is a typical meaning in these cities of refuge is well understood. In a general way they signify that there is refuge in God for those who flee to Him from the enemy and the avenger. There are contrasts as well as resemblances. Only he who was innocent could find refuge and safety in one of these cities: the guilty were delivered up; but Christ came for a refuge of sinners. (Heb. 6:18). Moreover the man who found refuge in the city of refuge must abide there only until the high priest's death. But those who take refuge in Jesus must abide in Him forever. It would be most fitting therefore to recognize here only the general typical meaning of Refuge in Christ.

## FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 23, 1919.

## ISRAEL WARNED AGAINST COMPROMISE.

Golden Text: "Evil companionships corrupt good morals." 1 Cor. 15:33.

Lesson Text: Joshua 23:1-13. Read Joshua 23 and 24.

And it came to pass after many days, when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years. 2 that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them, I am old and well stricken in years: 3 and ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you. 4 Behold, I have allotted unto you these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea toward the going down of the sun. 5 And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as Jehovah your God spake unto you. 6 Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; 7 that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves unto them; 8 but cleave unto Jehovah your God, as ye have done unto this day. 9 For Jehovah hath driven out from before you great nations and strong: but as for you, no man hath stood before you unto this day. 10 One man of you shall chase a thousand; for Jehovah your God, he it is that fighteth for you, as he spake unto you. 11 Take good heed therefore unto yourselves, that ye love Jehovah your God. 12 Else if ye do at all go back, and cleave unto the remnant of these nations, even these that remain among you, and make marriages with them, and go in unto them and they to you; 13 know for a certainty that Jehovah your God will no more drive these nations from out of your sight; but they shall be a snare and a trap unto you, and a

Verses 1-3. What had Jehovah done for them? Does that mean they had taken complete possession of the land? See 13:1 and Judg. 1:27-36. But had they had success and victory as far as they had gone? 21:44, 45. What did Joshua say to the representatives of Israel, they had seen? How did he explain the great victories?

Verses 4, 5. How much more land did Joshua (on God's behalf) allot to them? How would they be able to get possession of these lands? When God allots and gives us something, must we earnestly take hold of it? Has God granted us anything of which we have not as yet taken possession?

Verses 6-8. To what does the "Therefore" refer? Does it take much courage to do all the Lord has commnded? May we have to resist friends as well as foes in order to be obedient to God? Against what especially does he warn them? How do men cleave to God? How do they forsake Him?

Verses 9, 10. Why did these great and strong nations have no power to stand? When Jehovah fights for us, how many foes can one man chase? But would Jehovah want this one man to stand up, so that He may work through him?

Verses 11-13. What now was the supreme need? If they compromised with the remnant of these nations what course would God take? What would be the result? Did it turn out that way? (See Judges 1, 2). Should Christians yoke up in ties of union and fellowship, in marriage or business-partnership, or in any compact or fraternity with those who are not Christ's? 2 Cor. 6:14-18. Will they lose their real power and influence if they do so? (See Notes on Second Farewell).

scourge in your sides, and thorns in your eyes, until ye perish from off this good land which Jehovah your God hath given you.

## NOTES ON LESSON 12.

## THE SECOND FAREWELL ADDRESS. Joshua 24.

Joshua calls together a second time, not only the heads of the people, but all the tribes of Israel and their representatives, who came and presented themselves "before God." Here he goes back to their first beginning—"the hole of the pit whence they were digged"—when God took Abraham out of the idolatrous home beyond the Euphrates; and He traces their history briefly down to the time of His speaking. (The rest of the speech is printed as a Reading Lesson in next Lord's day's lesson). Building upon all this record of God's goodness and power, Joshua now exhorts them to fear Jehovah, and to serve him in **sincerity and in truth**. Both these are needed to make an acceptable service. Sincerity alone is no guarantee of acceptance. Paul was sincere when he persecuted Christians. The idolater is sincere when he worships his gods; so is the Mohammedan in his religion; and the same can be said of almost or all the devotees of all the cults and pernicious falsehoods of the world. Sincerity alone settles nothing; it must be sincerity **and truth**. "In vain do they worship me teaching as their doctrines the precepts of men." Matt. 15:9. Moreover, they must serve Jehovah alone, exclusively; for He will not go in partnership with other gods. Thus Joshua brings the matter to a climax and an issue: "**Choose you this day whom you will serve,**" and settle the question once for all. They decided at once to serve Jehovah. Joshua gave them a significant warning. He knew their uncircumcised hearts. (vs. 19, 20). But the people, as they had lightly done at Sinai (Exod. 19 and 24) pledged themselves to obey Jehovah. The limit of their obedience is marked in v. 31. Had they only sought that renewing of their hearts, without which no man can please God!



(Continued from page 2).

Israel was in no way a match against them. Nor would God have denied that at all—on the contrary He told them that this was so. (Deut. 7:1). But He had also told them that He would be with them and give them the victory. (Deut. 7:17-24). They would not trust God's word of promise, but trusted to their own eyes and reason instead. In Heb. 3, we are shown how discouraged, unfaithful Christians do the very same thing. Calebs' speech (Numb. 13:30) was the voice of faith; the reply of the ten other spies (31-33) was the voice of unbelief. Here our printed lesson begins.

## THE OUTCOME.

"It is eleven days' journey from Horeb" (Sinai) to Kadesh-Barnea (the border of Canaan, the point from which Israel sent the spies). Deut. 1:2. But they were nigh forty years getting into their land. And why? Read Heb. 3:16-19, and the application to our own case in Heb. 4:1, 2, 11. If it seems hard to trust and obey, in the end it is far, far harder **not** to.

Beginning where the printed lesson leaves off, we note

1. **The Danger of Israel; Moses' intercession.** (Vs. 11-19).  
11-19)
2. **God swears in His wrath, They shall not enter.** (Vs. 20-35).
3. **The Death of Ten Spies; Joshua and Caleb preserved.** (Vs. 36-38).
4. **A Presumptuous Attempt to Enter,** contrary to God's word and warning; which, of course, ended in defeat. (Vs. 39-45). It is notable that in the very next chapter follow directions for sacrificing **in the Land, when** in God's time they should get there; thus keeping alive their hope.

## FIFTH LORD'S DAY LESSON OF MARCH.

Lesson 13.

March 30, 1919.

### GOD'S HAND IN A NATION'S LIFE.

(Review)

**Golden Text:** "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34.

**Reading Lesson.** Joshua 24:14-25.

14. Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. 15. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah. 16. And thee people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods; 17 for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; 18 and Jehovah drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Jehovah; for he is our God. 10. And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. 20. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good. 21. And the people said unto Joshua, Nay; but we will serve Jehovah. 22. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. And they said, We are witnesses. 23. Now therefore put away, said he, the foreign gods which hare among you, and incline your heart unto Jehovah, the eGod of Israel. 24. And the people said unto Joshua, Jehovah our God will we serve, and unto his voice will we hearken. 25. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

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### REVIEW OF THE QUARTER'S LESSON.

- Lesson 1. **Pharaoh Oppresses Israel.** In which man tries to overthrow the purpose of God. Isa. 46:10.
- Lesson 2. **Moses The Leader of Israel.** In which God is seen working through a man whom He has prepared.
- Lesson 3. **The Passover.** In which we get the first clear lesson on Blood-redemption. 1 Cor. 5:7.
- Lesson 4. **Israel Crossing The Red Sea.** In which God strikes the last stroke of Israel's deliverance. 1 Cor. 10:1, 2.
- Lesson 5. **The Giving of The Manna.** In which God gives them bread from heaven to eat. John 6:31-35.
- Lesson 6. **Jethro's Counsel.** In which a wise old man makes a helpful suggestion, and Moses, permitted of God, accepts it.
- Lesson 7. **The Ten Commandments.** The law "written and engraven on stones." 2 Cor. 3.
- Lesson 8. **Moses Praying for Israel.** Where Moses is most like Christ.
- Lesson 9. **The Report of the Spies.** In which ten walk by sight and two by faith.
- Lesson 10. **Joshua Patriot and Leader.** In which the need and the ground of courage is shown.
- Lesson 11. **The Cities of Refuge.** Which reminds us of the better refuge of those who have fled to Jesus. Heb. 6:18.
- Lesson 12. **Israel Warned Against Compromise.** The precious farewell words of one of God's truest servants. Cp. Acts 20.