

# WORD AND WORK

## HE DIED FOR ME.

"I saw One hanging on a tree, in agony and blood;  
He fixed His languid eyes on me, as near His cross I stood.  
Sure never, till my latest breath, can I forget that look:  
It seemed to charge me with His death, Tho' not a word He spoke.  
My conscience felt and owned the guilt, and plunged me in de-  
spair;  
I saw my sins, His blood had spilt and helped to nail Him there.  
Alas! I knew not what I did,—but now my tears are vain:  
Where shall my trembling soul be hid? For I the Lord have slain.  
A second look He gave, which said, "I freely all forgive:  
This blood is for thy ransom paid, I die that thou may'st live."  
—*Selected.*

## WORDS IN SEASON.

R. H. B.

*"For He is good and His lovingkindness endureth forever."*

### JEHOVAH IS GOOD.

In their worship and ritual it was constantly repeated by the people of Israel; in their inspired books, especially in Psalms, it is written over and over that "Jehovah is good," and, "his loving-kindness endureth forever." And it would be difficult to exaggerate the importance of this fact, and the vast and deep influence of it, when once it is thoroughly accepted and believed, upon the life and character of man. Our conception of God—who he is, what he is—reacts powerfully upon ourselves. Men conduct themselves in keeping with their actual (not always the *professed*) conception of his character. If a man *knows* God, he will keep God's commandments. (1 John 2: 4.) The "Gentiles who know not God" are for this very cause living in lusts and hatred. To know God is to fear Him, is to love Him. In sum, "This is life eternal, that they should know Thee the only true God, and him whom thou didst send, even Jesus Christ." (John 17: 3.) Now one of the fundamental traits of God's character, and one of the most far-reaching influence on man's heart, is just this, that *He is good*. Some one has pointed out the fact that the first sin was committed through failure to believe this. Evidently Eve, in giving credence to the Serpent's word, was led to doubt the pure goodness of God's purposes to-

ward her. And since that first sin, millions uncounted have been committed for precisely the same reason. And for the same reason again do sinners fail to return to God. If they knew, if they understood that "He is good," and how good He is, the goodness of God would surely lead them to repentance. (Rom. 2: 4.)

#### MORE THAN RIGHT.

Goodness is more than justice. Paul, speaking of human love and devotion, points out the fact that it is not unheard of for one man to die for another; but that one would hardly die for a man who is simply "righteous." Yet for a *good* man some one would even dare to die. He proceeds then to show the vastly exceeding measure and superior quality of God's love toward us, in that while we were yet sinners (neither righteous nor good) Christ died for us. (Rom. 5: 7, 8.) But the point for the present purpose is the distinction Paul draws between the terms "righteous" and "good." He who is righteous does right. He is fair and square, honest and honorable; true, straightforward, clean, upright. All of which are excellent qualities, and indispensable because they constitute the foundation stones of all true character. But the good man abounds beyond the demand of bare righteousness. He does more than right. He is generous, magnanimous; tender of heart and sympathetic, unflinchingly kind. He bears gently with the ignorant and erring. He is gracious. He goes out of his way to help and to bless. He studies for the happiness of his friends. He is noble and forgiving toward his foe. In short, he has *love*. No doubt for such a man "some one would even dare to die," for he is good. But that is the way God is. And—I am not going too far here, am I?—if you truly knew Him, *you would live and die for him*.

#### GOODNESS AND LAXNESS.

There is a foolish and short-sighted opposition in the spirit of our day to God's judgments and chastisements and punishments of retribution, as if those features of God's character were unworthy of Him or conflicted with the love and goodness ascribed to Him. It is not for me to justify God or to defend His ways. He will attend to that Himself perfectly. Still less is it my duty to explain out of existence the statements concerning the righteous judgment of God, and to satisfy some men's misconception of what constitutes "goodness," to give the lie to God's justice and undermine respect for his government. Most school children know that of the teachers whom they themselves call "good" there are two sorts: teachers who are easy-going, slipshoddedly good-natured, lax in requirement and discipline: teachers who are so "good" that their pupils walk over them, wipe off their feet on them, and in their secret hearts despise their backboneless patience. It is just possible that a considerable number, of those especially who want nothing so much as to feel comfortable in their sins, or to console themselves

over the fate of others for whose salvation they have made no adequate effort, would like to have God pictured as being "good" in that sense. There is another sort of teacher, who is called good, very good, to whom the pupils are devoted to the highest degree while they understand perfectly that he is not to be trifled with; who is kindness, sympathy, helpfulness itself; and yet his attitude and discipline commands the utmost respect—as some careless and wilful offenders who felt the iron hand can solemnly testify. Nevertheless, the pupils love this teacher, and it is indeed a love begotten by love. So God also is not good in any sense derogatory to His holiness. Israel having tasted the loving-kindness of God undertook to impose on His love. He bore with them, long and gently, and even in His chastisements His goodness shone forth. When, however, the exigency demanded it, He gave them up for a long rejection. He did not forget them—no, not to this day. Nor has He repented of His choice. Nevertheless, he said: "I have chosen thee in the furnace of affliction." When they are gathered again to their own land and the blessed restoration long by their prophets foretold dawns, they "shall come *with fear* unto Jehovah and to *His goodness* in the latter days." (Hos. 3: 5.) "Behold then the goodness and severity of God."

#### AS GOOD AS FATHER AND MOTHER—AND BETTER.

Yet, neither, on the other hand, does the severity of God annul God's goodness. For He is good. "As a father pitieth His children, so Jehovah pitieth them that fear Him." (Ps. 103:13.) That means very much. But this means more; "When my father and my mother forsake me, then Jehovah will take me up." (Ps. 27: 10.) For the goodness of men, even of parents toward their children, has certain limits. But Jehovah is good beyond father and mother. More kindly and more sympathetic, more long-suffering and forbearing, purer in its object, truer in its gracious purpose, than the heart of the tenderest, wisest mother in the fullness of her unselfish affection, is the goodness of our God. None of those who trust in it, and commit their way unto Him, ever regret it.

#### FORGIVENESS WITHOUT REPROACH.

One feature of God's goodness deserves particular consideration here. The inspired psalmist says: "For thou, Lord, art good, and ready to forgive, and abundant in loving-kindness unto all them that call upon Thee." (Ps. 86: 5.) He is, then, not hard to entreat: he is ready to forgive. He does not have to be induced. His hands are stretched out for reception. He responds on the instant to the coming sinner, and he that comes to Him is in no wise cast out. Have you noticed that God never reproaches and scolds the returning sinner? When the shepherd finds his lost sheep, does he abuse it for having strayed? Does he chase it back to the fold? Nay, he does not even lead it: he lays it on his shoulders and bears it home rejoicing. What a precious opportunity to deliver a lecture that

father missed when the prodigal came home! But he certainly failed to deliver it. He did not cast the son's sins up to him. He did not even let him finish his confession before he cried out to his servants: "Bring hither quickly the best robe and put it on him!" "Return, thou backsliding Israel," called the spokesman of God to disobedient Israel: "I will not look in anger upon you; for I am merciful. . . . Return, ye backsliding children, I will heal your backslidings." (Jer. 3: 12, 22.) O sinner, wherever and whatever your guilt, you cannot miss it by going back to God!

**TASTE IT AND TELL IT.**

"He is good. . . . Let *the redeemed of Jehovah say so.*" (Ps. 107: 1, 2.) It ought to be told everywhere and to everybody; and the redeemed of the Lord are the ones to tell it, because they have found out. There are some that somehow have not found out. They have never put themselves in an attitude where they could find out. They have never banked on His goodness, nor taken occasion to rely upon it in times of darkness and distress, and experience how good and great and strong that loving-kindness. Therefore their mouths are dumb. There is no song of joy and praise. There is no testimony on those lips that could win the souls of others. It is a grievous loss, and the missing of the greatest thing in the world. You have relied for peace upon everything in the world—on your possessions, on your friends, on your loved ones, on your reputation, on vain pleasures, on your own righteousness; it has brought you no satisfaction. Now come, just as you are, and "*taste and see that Jehovah is good.*" And when you have tasted, then tell it, that others also may come and taste and learn for themselves that "He is good," and that "His loving-kindness endureth forever."

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**THE PROBLEM OF INTERNAL UNITY.**

The problem of maintaining a unity of belief among professed Christians—has occupied the front rank of problems since the apostles' days, and has been variously solved. The Roman system meets the difficulty by autocratic control. The rank and file of its constituency are denied the right of private judgment. They may read the scriptures, but only under promise that the power to understand and interpret them belongs to the clergy exclusively. The pope settles all questions *ex cathedra*, by infallible dictum, and from his decisions there is no appeal. The Protestant method, in the main, is to concede to the "lay member" the right to search the scriptures for himself, the ability to understand them, and the privilege of following them, but in order to insure uniformity and to prevent error, the "orthodox" faith is laid down for all in definite statements, formulated by able and devout leaders, agreed to and adopted as the true and correct expression of true Bible

faith, and bound upon the whole membership as their authoritative creed. Such have been the two chief human methods of solving the problem of the necessary unity of the faith.

#### WHAT IS GOD'S WAY?

The student of the New Testament will be impressed by the fact that the members of the church as there set forth had the right of personal research and judgment in the scriptures and enjoyed the largest freedom toward God. The inspired messengers of God addressed their communications to the rank and file of the church—not to some clergy or superior class through whom it must be “interpreted” to the rest—and it is evident that the inspired writers expected to be understood by the people to whom they wrote, and that the people addressed were held personally responsible to God to receive and obey the message. The messengers themselves had no power to alter the message nor to exercise lordship over the faith of the recipients of it, once the word had been delivered. (Gal. 1: 8, 9; 2 Cor. 1:24). Throughout the epistles we find earnest appeals to the Christians to be of one mind, of one accord, of one judgment, to speak the same thing. Such exhortations could have no place if they were not addressed to a people who were left individually free under God in the exercise of their own minds and judgments. There would be no sense, for example in exhorting the Roman Catholic membership to be of one mind in matters of faith. They have no mind and no voice in that matter. The mind of that institution is all vested in the governmental head. The same is true of the Protestant denominations to the degree in which the authoritative credal statement infringes on the individual's right to draw his own instruction and guidance directly from the word of God. But the members of the church of Christ were free under God.

#### LIBERTY.

That this liberty of the children of God was not that of an unbridled license is evident. Control of some sort is indispensable. This liberty consists not in the cutting of all restraints, and turning every man over to his own whims and notions, but in every man's willing submission to the yoke of Christ. It is a control from within, not from without; a control that springs from one's personal will and choice, and not a control imposed by the will of others. This is what God desires. The Christian who bows to a rule over his faith and conscience by some “clergy”, or surrenders his judgment to authoritative “articles of faith” prepared for him by men, loses his right and liberty in the Lord and goes into ecclesiastical bondage.

#### BROTHERLY LOVE, THE BOND OF UNION.

Where all are free to search and study the word of God, differences are bound to arise. There will be degrees of growth and understanding. Some will have advanced further in the word of righteousness, and will see the imperfection of the other's faith; and the one less advanced may consider the other ex-

treme or "peculiar." One will, by innate disposition, take to certain sides and features of the truth, neglecting other aspects. Some will make mistakes. Some will in their sincere convictions be inclined to domineer over others; some will manifest a tendency to be wise in their own conceits. In short from one cause and another endless differences may arise. It was to avoid these very differences, and the splits that would certainly result from them, that men have devised ecclesiastical governments, authoritative creeds, and the like. They have sought the prevention of the trouble by the curtailing of individual liberty by stifling the exercise of individual judgment, by disparaging the "layman's" study and research, and by bringing the many minds in the church under the dominance of a few, thus insuring a greater degree of uniformity. But God, well foreseeing that these difficulties incident to liberty in Christ would arise, provided quite another means of meeting them and bringing the multiform hearts of Christ's flock into the bond of unity. Giving each man his free access to the whole truth, and hindering them in nothing—yea, encouraging them to go on and on in the truth, even unto perfection—He insisted "*above all things*" upon *Love*. No one can fail to perceive the supreme and tremendous stress the Holy Spirit everywhere places upon *love*. Really, without it there is no Christianity possible. Now it is love that is specifically designed to meet the differences and difficulties that inevitably arise out of the exercise of individual liberty. It is in love that the differing members forbear one another. It is love that suffers long and maintains kindness. It is love that prevents those envies and jealousies, fruitful sources of divisions, that spring from the disparity of talents among Christians. It is love that kills pride and vanity, and subdues the overbearing temper. It is love that seeketh not its own advantage or glory, but looks out for the benefit of the many, that they may be saved. It is love that makes courteous and pitiful. It is love that lays down its life; love that beareth all things, endureth all things. And if any one or several fail of love and do wrong—which may always happen—the love of the rest is depended on to make good the fault and if possible win the offenders back to the good way. If this is not possible, love will follow the course of discipline ordained of God. But where there is no love, other means than God has provided must be invented to maintain unity. For God has no interest in holding together as His church a people who do not love one another.

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The dry wine-skin of the sectarian creed, strains and cracks and bursts at every new Bible-truth that presses in. It allows for only so much truth. When the ever-enlarging word of God gets into the wineskin, the skin is rent and the contents spill. But the Christian's faith, in the whole word of God, is a new-wineskin that expands with growth in knowledge.

## KINGDOM AND CHURCH.

Apropos the discussions going on in some of the religious journals on the subject of the church and the kingdom, David Lipscomb's answer to the query, "Does the kingdom and the church mean the same thing or not," may be of interest. The answer is taken from that excellent book, "Queries and Answers," compiled by J. W. Shepherd. It is as follows:

"Not exactly. The kingdom embraces the church, but is, I think, more extensive in its signification. The church embraces the disciples of Christ separated from the world by obedience to Christ. It has both a local and a general application. In its local application it refers to those in a community, separated from the world, meeting together to worship God in His appointments. In a general application, it embraces all the disciples in a country, nation, or the world, separated to the service of God. The kingdom of God embraces everything and person in the universe over which God rules as King. The term *kingdom* is not only more extensive in its reach, but it is viewed from a different standpoint."

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## THE CLOCK-WORK OF THE SKIES.

We derive from the observations of the heavenly bodies which are made at an observatory our only adequate measure of time, and our only means of comparing the time at one place with the time at another. Our artificial time-keepers,—clocks, watches, and chronometers—however ingeniously contrived and admirably fabricated, are but a transcript, so to say, of the celestial motions, and would be of no value without the means of regulating them by observation. It is impossible for them, under any circumstances, to escape the imperfection of all machinery, the work of human hands; and the moment we remove with our time-keeper east or west it fails us.—The artificial instrument is of incalculable utility, but must itself be regulated by the eternal clock-work of the skies. To reverse the lines of Pope,—

"'Tis with our watches as with our judgments: none  
Go just alike, but each believes his own."

What inadjustible difference, what confusion, if we had not God's clock-work to set by! But He has given us His standard. So also in spiritual things. And our occupation daily should be to set our watches by His eternal clockwork.

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Men believe that reason governs their words, but it often happens that words have power to react on reason.—*Bacon*.

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Several answered the call for February papers. Thank you. We have an abundance of the March issue for any who want it.

# WORD AND WORK

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## NEWS AND NOTES.

If your subscription is out with this issue, we would like to exchange our bill for a dollar, for your dollar bill. Find *ours* under the front cover.

"Enclosed find \$1 for my renewal. I have never sent less than \$1 and consider it money well spent. I never expect to do without Word and Work while life lasts. I only wish there was more of it; I read it through in a short time, then re-read it; and then I send it to my brother in Texas." MRS. MARY BABB.

Mrs. Holloway's list of subscriptions has passed the hundred mark.

Don Carlos Janes is now preaching in Utah.

The Highland Church of Christ has purchased a lot for the mission church (in the colored district) which has been under its care; and the brethren of the mission, under Brother Bowser's enthusiastic leadership, will undertake to put up their own building at once.

The compiler of the forthcoming song book offers a cash compensation for the best name. Read the description on the first cover page.

Seven excellent tracts—all that the Word and Work has issued—for 25 cents.

From Glendale, Kentucky:—"The work at Glendale is moving along nicely. We expect to begin work on our house just as soon as the weather permits."—B. B. BROOKS.

Word and Work Lesson Quarterly for April, May and June (R. H. Boll's notes on the International Lessons) was mailed in good time to reach all. We have a reserve for late orders. They cost 4 cents each per quarter. Sample free.



"I baptized five the first Lord's Day in March at Amorita, Oklahoma, on my regular appointment. Church there has bought a schoolhouse to move to town and to remodel for a church building."—Arthur B. Tenney, Harper, Kansas.

From Spearfish, S. D., comes the good word of one confession and baptism, and one added to the membership who had been a Christian. This is the "first fruits" of Brother Hull's labors with the little church at that place. The brethren report about \$55 a month in view for the support of the evangelist; who will help make up the balance needed, in order that his work may not be circumscribed?

Additional gifts to circulate Brother McCaleb's good leaflet, "How May Christians Go and Preach?," would be well placed.

From Stanford Chambers: "The Amite building is going up. A neat concrete house 32x48. Flooring, plastering, doors, windows and seats yet to pay for—\$500 at least needed. Send to W. J. Johnson, Amite, La."

Though all editorial labor on this magazine is contributed, printing expenses—now much higher than ever before—run considerably above subscription receipts. Prompt renewals on the part of friends, will help to make the burden light.

### **PACIFIC CHRISTIAN ACADEMY.**

(Incorporated)

FELIX G. OWEN.

On account of the school several new families have located at Graton and others are prospecting. Brother Reese, principal, and Brother Badger, teacher of Bible, have both recently bought acreage property for homes at Graton. Brother J. A. Craig, of Patterson, Cal., formerly from Tennessee, is now visiting the school with a view to locating near.

Recently, meetings of the faculty, directors and patrons, were held in the assembly hall, to discuss the future interests of the school. As a result, one brother promised to furnish the means to elevate the building, put it on a concrete foundation, add about four class-rooms and make some general repairs and improvements. Another good school building which will be used in connection with this work, has recently been bought from the county. Other pledges to the amount of \$1,500 per year for a term of five years, were also made.

Brother Barber, the treasurer, reports every member of the faculty paid a regular salary and funds in the treasury for the next two months' salaries yet. There is not a teacher in the school who is not working at a great sacrifice, being able to earn much more. But still all have received a living and have had it regularly. There have been no charges for tuition. None of the brethren in touch with this work are wealthy, the school work is a new thing in all this Pacific Coast country, and yet since the school was moved to Graton and put on a good organized

basis, all this good property has been bought and paid for, the teachers have lived and kept happy, and these pledges for the future have been made. This has all been done by the local brethren, including those who have moved in on account of the school. The work has far surpassed anything we hoped for. But next year we are expecting bigger and better things, and we may ask the readers of this to have a hand with us in this great and good work.

If you contemplate coming to California, remember this is a mission field and the conditions are very different; and remember the "Pacific Christian Academy" at Graton.

Santa Rosa, Cal.

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## **UNPREPARED FOR HIS COMING.**

STANFORD CHAMBERS.

Comparatively few church members desire the coming of the Lord and would like to close their eyes to the vast amount of Scripture there is on the subject. They have become conformed to this world and are attached to it. Their hearts are set upon earthly treasures and earthly enterprises instead of the things of their Lord. His plans and purposes are not understood and there is little sympathy with them. The subject of His return is sadly neglected, and as we stated before, much of the teaching that is given on it produces a dread rather than a desire for the event to occur. Even with some who have observed the bulk of Scripture devoted to the subject and who have learned in what attitude the Word of God would have us toward the event and wish to conform to its teaching find it difficult to do so for the fact that the world is unprepared for His coming. They are staggered at the thought of the numbers unsaved upon whom the event would come. The thought is indeed appalling, but think again. In the light of the Scriptures, and of the past and present as well, can you hope for conditions to be better in years to come? Does the number of conversions to the Lord keep pace with the increase of population? By no means. It is continually falling farther and farther behind. There will be far more unprepared for the coming of the Lord later on than now. Consider further: The population of the earth is said to be 1,650,000,000. The average life of man is said to be less than 35 years. Put it at 35. Divide the population of the earth by that figure and you have the number of deaths per year, which is 50,000,000. Divide that by 12 and you have the number per month which is over 4,000,000. Divide by 30 and the number who die daily is found to be 137,000. Again divide in turn by 24, 60 and 60 and you find that over 5,000 die every hour, over 95 every minute and one and a half per second. That is how fast people are dropping into eternity. How many of them are prepared to meet God? Millions are dying in their sins. As the present order continues population in-

creases and the number dying in their sins likewise increases and why should we therefore not desire the Lord to come and cut sin short, thus sparing millions from a hopeless fate? But some one may say, "Perhaps if the coming is deferred the world could finally be converted to Christ." That would be a glorious thing, indeed, but the Bible saves us the disappointment of that vain hope, for "as it was in the days of Noah, so shall it be also in the days of the coming of the Son of Man." Again, "evil men and impostors shall wax worse and worse deceiving and being deceived." Let us allow the Bible to put us right on this as on all other questions. May we have faith to believe in its wisdom in all things and not hesitate to take the position it assigns for us.

But another obstacle to the desire for His coming often arises in the minds of earnest people who really want to stand where the Lord would have them, and be pleasing to Him in every matter, and that is the thought that "I myself, am not well enough prepared for the coming." Well in what does preparedness consist and how long does it take to be prepared? Few feel a great deal better prepared now than they felt a year ago and would feel little better a year hence. But why are you not prepared? It is the Lord who prepares us and not we ourselves. Let Him prepare you. He furnishes the wedding garment. Let him furnish you. His blood cleanses from all sin and you have access thereto, so that "though your sins be as scarlet they shall be as white as snow." Be cleansed at once and keep cleansed. It is not a question of length of years in this important matter of preparing to meet our Lord, but of faith in Him and His ways. But you may be wishing you had done more good in the world, and feeling that you need more time to earn your reward and win your crown. But even that does not depend on quantity of work, but rather upon quality, and that is determined by the spirit and heart put into it as shown in more than one of the parables. Get in the right attitude toward the coming of your Lord and you will find yourself greatly helped already both as to your being and doing." He that hath this hope purifieth himself." Like the Thessalonians of old (I Thes. 1:9-10), let us "serve the living and true God and wait for His Son from heaven," "For our citizenship is in heaven, whence also we look for a Savior, the Lord Jesus Christ." (Phil. 3:20.) "For the grace of God hath appeared, bringing salvation to all man, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Titus 2:11-14.) "And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming." Amen.

**EPISTLE TO THE GALATIANS.**

## No. II.

H. L. OLMSTEAD.

## THE SUPERScription, vs. 1-5.

Paul begins this epistle by affirming his apostolic authority, his divine commission, and denies that he has been sent either from man or that he was made an apostle through man. On the other hand he most solemnly declares that his apostleship came through God the Father and the Lord Jesus Christ.

Paul's apostleship was called in question at Corinth (2 Cor. 10:11, 12); and here at Galatia he finds it necessary to reaffirm his authority, especially pointing out the fact that he was not sent out merely as the representative of any certain church or set of men. Not even by the apostles themselves, but by the direct authority of God. At Corinth, where his first letter had been unheeded by some, (2 Cor. 11:21) and even resented, certain "false apostles" were denying his authority. (2 Cor. 11:13). They had argued it from his unprepossessing appearance (2 Cor. 10:10); they had argued it from the manner in which he had "abased" himself in preaching for nothing. (2 Cor. 11:7-8). They had even hinted that he might not be a Jew as were the other apostles. At least that he was not as "blue-blooded" as the others (2 Cor. 12:22); and they had given other reasons for rejecting his apostleship.

Indeed, it has been no uncommon thing to deny Paul's apostleship. There are "false apostles," deceitful workers"—yes, workers who claim they are for Christ today, who would destroy the apostolic authority of Paul. They call his teaching "Pauline," but not Christian, all because he gloried in the cross, taught the exceeding sinfulness of sin and the lost, depraved condition of humanity. His own defense is sufficient answer. He was a Hebrew among Hebrews. He challenges the statement of those who said he was strong only at a distance and was attempting to terrify by his letters, by boldly declaring that he would be as strong in deed as he was in word. (2 Cor. 10:11). The abundance of his labors, his manifold trials and perils, the exceeding greatness of his revelations (2 Cor. 11:22 to 12:11) all point to his apostleship.

Two points in his defense should be noted closely in order to meet the attacks made today. He affirms first that the signs of an apostle were wrought by him *among them*. Certainly we cannot charge Paul with being a fool, though some deny his apostleship; and he most assuredly would have been little short of simple had he made the assertion of 2 Corinthians 12:12 and wrought no signs. Second, his character and conduct while at Corinth, and for that matter, everywhere else. A flat denial of his veracity on no ground whatever is necessary in order to destroy his apostolic authority. Luke, on whom many of these modern rely for a "human Christ," repeatedly calls him an apos-

tle. And Peter, calling him a "beloved brother," cites his writings as corroborative of his own on a certain point, and says Paul wrote his epistles according to wisdom given him from God. 2 Pet. 3:15, 16.

Much more could be said in favor of Paul's apostolic authority, but the above should be sufficient. To the bewitched Galatian churches (3:1) he comes in this epistle with the solemn declaration of his divinely-given authority from the risen Lord. Jesus Christ, who gave Himself for our sins, not a Christ who was forcibly put to a martyr's death for the establishment of certain righteous principles and the ushering in of a new social order, but one who gave Himself for our sins. Our sins cried aloud to God for judgment. The giving of Christ was necessary that He might deliver us from this present evil world (aion-age) or else we must take the consequences along with the rest who love this present world (aion-age). 2 Tim. 4:10. How comforting it is to know that God has willed (v. 4) to deliver us out of this present evil world, and how wicked and utterly condemned must this present evil age be when we consider how necessary it was for Christ to give Himself to deliver, not the present evil age, but to deliver us out of it.

This emphasis on the power of the cross to deliver from sin sounds the keynote to the whole epistle, and sounds the death-knell to the adding of legalism and ritual to the pure gospel of God's grace. For study I suggest the following passages:

The power of the cross to deliver from sin. 1:4; 2:21.

The power of the cross to deliver from the curse of the Law. 3:13.

The power of the cross to deliver from the self-life. 2:20; 5:24.

The power of the cross to deliver from the world. 6:14.

The power of the cross in the new birth. 4:4-7.

The power of the cross in receiving the Spirit. 3:14.

The power of the cross in bringing forth the fruits of the Spirit. 5:22-25.

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### QUERIES.

"Please answer through WORD AND WORK, who wrote the different books of the New Testament." Seth Gabhart.

The Gospels were written by the four men whose names they bear; the author of Acts is Luke (compare Luke 1:1-4 with Acts 1:1); and the Epistles, beginning with Romans straight through to Philemon, by Paul. In every epistle of Paul the "token," written with his own hand, appears. That token is, "The Grace of our Lord Jesus Christ be with you all." In longer or shorter form it is found in all of his epistles, as a mark of their genuineness. (See 2 Thess. 3:17, 18). The evidence in the Hebrew letter is in favor of Paul's authorship also. The rest of the epistles were written by the men whose names

they bear; and the Revelation was penned by the apostle John.

\* \* \* \*

"I note from the *Leader* that in the congregation which you serve there is a meeting of the young people which precedes your regular evening service. Will you kindly drop me a note telling how these meetings are conducted, and what supervision, if any, the older members of the congregation have over the sessions? What is your estimate of the value of such meetings?"

This inquiry is one of several that have been received. For five years we have had in the Highland Church an "early evening exercise" conducted by our young men and boys, and for their development. No one is excluded, but chiefly young Christians attend. The girls take no part except in singing; the young men read scriptures and learn to speak, and to lead in prayer. These meetings are under the direct control of the elders, or, as in our case, of three suitable brethren of experience, "appointed over this business" by the elders. There is no organization whatever and there are no elections. We consider it as simply another meeting of the church, like the prayer meeting, but younger and a little more free in spirit, and therefore easier for beginners. As to its value, I cannot impress it too greatly. We have now about forty young men and boys who can lead such a service. From this experience they learn to lead the prayer meetings, and then in turn the social meetings of the church, such as we sometimes have on the Lord's day morning. There are eight preachers in the congregation and half of them made their start in this meeting. While they are bright and cheerful, these meetings are also devotional and spiritual, and they are never permitted to drift toward the entertainment sort of service.

E. L. J.

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### SISTER IONA HUTSON.

Sister Iona Hutson, wife of Brother Thad. Hutson, of Washington, Ind., was called home on March 1. Her summons was very unexpected to all. The interment was at a country church near Washington.

The faithful little band of Christians at Washington has sustained a great loss. The congenial Christian home circle has been broken. Brother Hutson and the only daughter, Virgie, will miss the gentle touch and Christian influence of this true saint of God. Sister Hutson lived a consistent Christian life; hence, when she was informed that her time was short she said that she did not fear death, but was ready to go. She realized that her Savior had met death and had conquered, and that He would be with her as she passed through the valley of the shadow, to comfort her. Her last hours were spent in exhortation to loved ones to be faithful and true to God in order that they may meet in the home where changes never come.

DAVID L. COOPER.

**“LOVE ONE ANOTHER.”**

J. EDWARD BOYD.

## WHAT HINDERS LOVE?

“Beloved, let us love one another,” says that “disciple whom Jesus loved.” And why, indeed, should we not? What hinders? Not the imperfections, nor the faults, nor the sins of our brother prevent our loving him. If I love not my brother, the reason therefor is to be found, not in him, but in *me*. The first instance of discord between brethren illustrates this. It resulted in the death of Abel at the hands of his brother Cain. “And wherefore slew he him?” What was the cause of this hatred in Cain’s heart? Was it some fault in Abel, some disagreeable trait, some wrong that *he* had done? Not at all; for his works were righteous, and Cain’s were evil. (1 John 3:12). So if we want to see the secret of this first murder, and of the ugly spirit that could produce it, we must look at Cain; it was because *his* heart was not right that he did not love his brother. So it is always. The Lord Jesus Christ “did no sin, neither was guile found in his mouth;” yet no one has ever been hated so bitterly: He must be crucified to satisfy the clamor of His own nation. And no one can see so clearly as He the faults—even the hidden faults—and the wickedness of men; and to no one can these things be so offensive, so loathsome, as to Him; yet He so loved these vile creatures that He lived among them, associated with them, and died for them! “But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us.” “Beloved, if God so loved us, we also ought to love one another.” (Rom. 5:8; 1 John 4:11). But if we discern in our hearts some disposition toward another that is opposed to love—jealousy, bitterness, resentment—let us reason thus: “Jesus knows his faults better than I, yet He loves him; so should I.”

## A FRUIT OF THE SPIRIT.

This love is not a manufactured article, produced by an effort of the mind or an exercise of the will; it is a fruit of the Spirit. (Gal. 5:22). We can’t make it; we must let it grow. And it will grow, if we submit ourselves to God as obedient children, walking by the Spirit. But the carnal mind, the works of the flesh, the love of this world, check its growth and prevent its development. If we would love one another from the heart fervently, even after having purified our souls in our obedience to the truth, we must “put away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings,” and “as newborn babes, long for the spiritual milk which is without guile.” (1 Peter 1:22; 2:1-2). Thus we grow unto salvation; thus we abide in Him; and so abiding, love will grow and ripen in our hearts and lives as surely as the apple grows and ripens on the apple tree.

**WARNINGS IN LUKE TWELVE.**

H. N. RUTHERFORD.

We considered Christ's warnings against hypocrisy and covetousness in a former article. Now we are to take up Christ's warnings against carelessness (25-48), and ignorance (49-59); read these scripture sections.

CARELESSNESS, 35-48.

Verses 35-48 is connected with covetousness, for he who is absorbed in the things of earth is not getting prepared for the things of heaven which will be his when the Lord comes again. (Col. 3:1-4). "Looking for the Lord" has a purifying effect. "And everyone that hath this hope (of being like Jesus and seeing him as he is when he is manifested) set on him purifieth himself, even as he is pure." 1 John 3:2, 3. "Men looking for their Lord" will not be careless about their conduct. This incites to holy living and godliness (2 Pet. 3:11), brotherly love (1 Thess. 3:12, 13), punctuality at the Lord's table, setting our minds on things above, sobriety, righteous living and every other grace incumbent upon believers in Christ. It is a personal and strong conviction with me that the unbelief, carelessness, indolence and the opposites of those beautiful traits found in the Thessalonian Christians which Paul describes as "your work of faith and labor of love and patience of hope" are the results of the loss of the doctrine of Christ's imminent return. When I say imminent I neither mean immediate nor remote. If I should declare myself in favor of either I would place myself among the date-setters. Jesus says, "Be ye also ready: for in an hour that ye think not the son of man cometh." (Luke 12:40). The plain words of Scripture make His coming ever imminent as the above Scripture and all Scripture make it. The language of Matthew 24:44 conveys the thought of the imminent coming of Christ; the parable of the five wise and five foolish virgins loses its main point if "imminent" is not the word expressing the possibility of our Master's return. There is a difference and distinction between the words "imminent" and "immediate." "Immediate" is "without lapse of time!" "Imminent"—"Possible to happen at any time." There is no word in the English language that so well sums up the mind of the Lord and the Apostles as does the word "imminent."

I would not say, "My Lord delayeth his coming," for Jesus shows the evil consequences attending that attitude as in the case of the unfaithful servant (Luke 12:43-46); neither would I set the date and say as by the actions of the foolish Virgins that His coming is within a certain time, or immediate. Paul's epistle to the Thessalonians, in which he says, "We that are alive, that are left unto the coming of the Lord" clearly expresses his hope that it might come to pass in his lifetime. To say that it is not possible to happen in my lifetime is to make it remote and thereby lose the inspiration of all things that are of service



and sacrifice. If I forget His coming I get careless and slothful.

McCheyne, the Scotch preacher, once said to some friends, "Do you think Christ will come tonight?" One after another they said, "I think not." When all had given this answer he solemnly repeated this text, "*For in an hour that ye think not the son of man cometh.*"

#### IGNORANCE, 49-59.

Ignorance is the cause of carelessness. We are not to expect peace and worldly co-operation in the present age, but unpopularity and divisions (49-53). Happy are we if we are men that have an understanding of the times to know what we ought to do. (1 Chron. 12:32). Jesus said to the multitudes also, "When ye see a cloud rising in the west straightway ye say, There cometh a shower; and so it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?" (Luke 12:54, 55). I might pause to mention some of the characteristics of the last days as the Bible describes them. My conviction is that our times present a marvelous fulfillment of the Word of God.

In this money-loving, pleasure-loving, headstrong age it behooves us to be discerners of the signs of the times which will also incite us to serve the living and true God, and wait for His Son from heaven. Knowing the times which Jesus says are signs of the end of the age, will keep us in the attitude of "men looking for their Lord," and therefore stimulate us to live soberly and righteously and godly in this present world (age); looking for the blessed hope.

There is no mercy for the guilty at the bar of God. Perchance, the eyes of some who are unsaved may fall on these lines. I earnestly exhort you to "Kiss the son, lest he be angry, and ye perish in the way, For his wrath will soon be kindled. Blessed are all they that take refuge in him." "Be quit of him, lest haply he drag thee unto the Judge and the Judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, thou shalt by no means come out thence, till thou have paid the very last mite." "Behold, now is the acceptable time; behold, now is the day of salvation." Happy are we, if, warned by our surroundings we take the right course (v. 57) for judgment cometh. (vs. 58, 59).

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Brother E. A. Elam delivered a powerful discourse at Portland, Tenn., on the "Christian's Relation to Civil Government;" in which he especially and unanswerably set forth the impossibility of a Christian's being true to his Lord, obedient to the teachings of Jesus, and at the same time a participator in carnal warfare. When asked what attitude we should take toward brethren who have transgressed and upheld and even advocated transgression in this matter, Brother Elam answered, "We ought to bear with them and pray for them." This is the course we have been pursuing. Should not the same be done in regard to those who differ with others on matters of prophecy?

## RINGING LETTER ON ADVENTISM.

(Concluded.)

It seems, Bro. McHenry, that there is too much on this subject in 2 Cor. 3, to be passed by in this consideration. Please make yourself a chart of that chapter with a good strong black line running up and down on your sheet upon the left side of which please write the things relating to the old covenant as Paul's language here enables and on the other side those things which refer to our dispensation and the new covenant. On the side of the "Old Covenant" you can write: "tables of stone," "the letter," "the ministration of death," "written and engraven on stones," "glory," "Moses," "the children of Israel," "passing away," "ministration of condemnation," "that which passeth away," "the old covenant." And on the other side of the clear, distinct line we have under the heading "The New Covenant," the following: "tables that are hearts of flesh," "new covenant," "the spirit," "ministration of the spirit," "ministration of righteousness," "the glory that surpasseth," "that which remaineth," "Christ."

A study of your diagram will be helpful. Note that the old covenant side has the words "the ministration of death written and engraven on stones." This can refer to nothing known to Bible students but the ten commandments for they are the words and the only words we read of being put on tables of stone at the giving of the law or the making of the covenant. The corresponding item on the other side of the line is "the ministration of the spirit. And what verse 7 calls the "ministration of death," verse 9 calls "the ministration of condemnation," and "the ministration of the spirit" in verse 8 is called "the ministration of righteousness" in verse 9. Are not the very terms which Paul uses here to refer to the ten commandments rather chilling? Surely they do not sound like gospel. Both of these "ministrations" came with glory, but "the ministration of the spirit," "the ministration of righteousness" has the greater glory. Note the terms used: "with glory," when he refers to that which was on the stones; "rather. . . with glory," when he refers to the dispensation of the spirit. In verse 9, note how plainly he says, "If the ministration of condemnation hath *glory*, much rather doth the ministration of righteousness *exceed in glory*." In the tenth verse he speaks of the one as having *glory* and the other a *glory that surpasseth*.

And let me ask you to give due consideration to the fact that something passed away and something remained; but what he is talking about in this chapter is variously contrasted as the old covenant and the new, the ministration of death written and engraven on stones and the ministration of the spirit "in tables that are hearts of flesh." You could hardly look an honest inquirer straight in the face and when he has asked you if the "ministration of death" is now in force tell him, "Yes, that is what we

have now." for that would come with all the inconsistency of saying that "down" is "up" and "east" is "west" and that the "new covenant" is not in force, but "the old covenant" is binding. And even if by any process of mental gymnastics you should answer this, you would find yourself squarely in conflict with Paul.

"That which passeth away was with glory, much more that which remaineth is in glory." That which had glory merely was the "ministration of death, written and engraven on stones," that is, the ten commandments; but that which has greater glory ("rather with glory," "exceed in glory," "the glory that surpasseth," "much more. . . in glory") is the ministration of righteousness, the new covenant. So the body of "law" (and "the covenant") which contained the Sabbath commandment, "written and engraven on stones," has passed away. It by no means answers your chart and these deductions from it to say that what passed away was the glory of Moses' face. To be sure, that did pass away, but that is not all. Surely Paul is not here contrasting the glory of Moses' face with the "ministration of righteousness," "the new covenant," etc. To treat "the glory of Moses' face" as synonymous with "that which passeth away" (verse 11) does not make sense as we see when we try it; "For if *the glory of Moses' face* was with glory," etc. We are not in the dispensation of "tables of stone" and Moses' face, but in the dispensation of "hearts of flesh" and the teaching of Christ. Not under the *ministration of death*, but the "ministration of righteousness." Not under the *old covenant*, but under the new.

It comes very far short of answering this argument to say that what Paul is here talking about as having been "written and engraven on stones" was "the law of Moses." (Deut. 27:2-8; Josh. 8:29-35). That writing was to be done upon plastered stones. Joshua obeyed Jehovah and "built an altar of *unhewn* stones ("thou shalt lift up no iron tool upon them." Deut. 27:5), upon which no man had lifted up any iron" and offered burnt offerings and wrote a copy of the law of Moses. "The ministration of death (was) *written and engraven on stones*," attended "with glory" and the face of Moses shone with a passing glory, but the "ministration of the spirit," which is contrasted with that ministration which was engraved on the stones in Moses' time was with *exceeding and surpassing* glory and this is the thing "which remaineth" and that which was with the lesser glory "passeth away." That is, the Ten Commandments writing, this body—as such—has passed away.

And all this is in harmony with the scriptures which tell us: "Ye are not under law, but under grace" (Rom. 6:24); "made dead to the law through the body of Christ" (7:4); "we have been discharged from the law, having died to that wherein we were held." (7:6). "The law" includes the Ten Commandments. Rom. 7:7; 2:21, 22. "Now we know that whatsoever the law saith, it speaketh to them that are under the law. . . . But *now*

*apart from the law* a righteousness of God hath been manifested." Rom. 3:19-21.

The Adventist interpretation of being "under the law" is very poor indeed. Those to whom "the law" was given at Sinai (that nation which God brought out of Egypt) were under the law, subject to it, from the time it was given at Horeb till it was abolished at Calvary. What a handy thing it is to say citizens are not under law till they violate it! Is a soldier not "under orders" till he violates the authority? Is a minor heir only "under his guardian" when he disobeys him, or is it not true that, "So long as the heir is a child, he . . . is under guardians and stewards until the day appointed of the father?" Gal. 4:1, 2. Brother McHenry, you would better give that up. And if you could see no better than that at this point, may it not be that your reasoning was incorrect at other points in your evolution into a Seventh Day Adventist?

Are you real sure that Paul calls the church "the Israel of God?" Permit me also to remind you that we are children of God by faith in Christ Jesus. That by being baptized into Christ we put on Christ and thus come to be *in Christ Jesus*. "And if ye are Christ's then are ye *Abraham's* seed, heirs according to the promise. Gal. 3:25-29. The promise of life was to Abraham and his seed which is Christ, not fleshly Israel, the posterity of Jacob ("Israel.") Gal. 3:29 links us through Christ not with Jacob ("Israel") but with his grandfather Abraham who is the *grand "father of the faithful."*

I do not care to close this incomplete reply to your many words without calling your attention to the Adventist limitation of the Bible definition of sin. They are ready enough to tell us, as you have done, "The transgression of the law is sin." See 1 John 3:4, King James Version. Note also the Revised Version. But is this all the scriptures tell us on what is sin? If you do not know that this is an incomplete definition, you should know it, and if you do know it, please do not build your arguments as though this were all that is sin.

And while it is possible to make observations on God's law to the Jews under different headings (and even more divisions have been made in modern times than those favorites of Adventists), it is true that no inspired man divided the law as you and your sect do into "moral and ceremonial." You know that apostolic teachers did not so speak, but what would become of your system if you were to abandon this distinction which they do not make? And your distinction between "The law of the Lord" and "the law of Moses" is like much else of Adventism. Do you not know that "the law of the Lord" and "the law of Moses" are the same? Luke 2:22, 24. The "law of the Lord" includes Exodus and in Exodus the ten commandments are first written. Please note with care that "the commandment of God," "Moses," the ten commandments, and "the word of God" are the same thing in Mark 7:9-13. "The law" includes the decalogue. See its

occurrence 21 times in Rom. 2:12-27. We have the designations of "God's law" (Neh. 10:29), and "the law of God" (Neh. 8:18). We also have "the law of Moses" (Luke 2:22), and "Moses' law" (Heb. 10:28). What *Moses* said, God said. Mark 7:10; 7:13; Ex. 20:12; Deut. 5:16. Also, what *God* said, Moses said: Matt. 15:4; Ex. 21:17; Lev. 20:9. Since the "law of Moses" and "the law of the Lord" are the same, Lev. 12:8, for ensample, is both the "law of God" and "the law of Moses." And kindly take into consideration that "the law of God" ("ten commandments") and "the law of Moses" (in Lev. 19:18) are linked up by our Savior in Matt. 19:16-19, as equally binding.

I am not denying that you were sincere in your change of faith and of church relations, but it is insisted that you have erred. Please re-examine your course of reasoning and see if you cannot locate at least some of the fallacies. I have purposely stayed pretty close in all my letters to the one point of the Sabbath, for it would be almost an endless task to follow you in all the errors of Adventism as they relate to church name, organization, missionary societies, instrumental music in worship, the nature of man, state of the dead, punishment of the wicked, etc., and if you see your error in this point of the Sabbath it may help you to see where you went astray on other points. I ask you and Sister McHenry (and Bro. Martin if he has not started home) to go over the matters in this letter very carefully. Make up a chart on 2 Cor. 3 and study it with the greatest care. That chapter should greatly help you in this matter.

It is, of course, very regrettable, that you brethren have made this (to us) great mis-step, but you are not the first persons who have left the fellowship and gone into sectarianism. Did not Sidney Rigdon help the Mormons out? And one of my college mates left the church of Christ and became a Mormon. More than one of my preacher friends have gone to the "digressives," and others whom I know seem to have missed the mark of true Christianity very widely at some points. Nobody has a monopoly on making mistakes, even as none of us with absolute perfection always represent the Christ either in our doctrine or in our living. It would be a glorious thing for you brethren to retrace your steps by finding out where your misunderstandings and incorrect reasonings led you away from the main line. Don't take it too much to heart if unkind and unbecoming things are said about you. It is far better to be where you have a thus saith the Lord for your faith and practice than to live in a sect where much that is held can by fair and correct handling of the Word of God be sustained. It has taken you quite awhile to arrive at your present development in Adventism. Take time and be patient in your re-examination of the subject and let the Word of God lead you. This you can bank on: It will never lead you into sectarianism. It will never lead you to wear a name that at once acts as a barrier between you and Christians who know that such names are factious and sinful. The Bible will

not lead you to operate through humanly devised missionary societies instead of through God's church which is itself a missionary society and one which did such an unparalleled work in the first third of a century it operated. Col. 1:23. Benjamin Franklin became involved in the missionary society digression, but saw his error and got out. In this he did better than Brother Campbell, who from being averse to giving a cent or a prayer to such an institution changed until in his old days he became president of an unscriptural society and never saw his mistake. Read, study, deliberate, and act as God in His book requires. I would be very glad indeed to hear of you making progress away from these things which seem to me to be misconceptions, misinterpretations and wrong conclusions.

You know pretty well that I am a busy man and I may say to you that obligations seem not to diminish much if any. I am constantly occupied about as fully as time and strength will permit and then I cannot get through. I notice it is true of others also. I have worked till after the others have retired tonight, but I have had a good time in composing this letter, and desire that you may have a good and profitable season in studying it in connection with the scriptures to which it is related and that it may be a real help to you. I have all confidence in God's church and in Christ's doctrine, though I sometimes lose confidence in men. I will just stand and work and battle on the old "impregnable rock of holy scripture." I belong to Christ and His church, and I have no intention of joining anything else. "Factions, divisions, parties" are sinful wherever they are found and "they who practice such things shall not inherit the kingdom of God." Gal. 5:20, 21. Missionary societies of human making and instrumental music in God's "worship" are to me sinful additions to the perfect system which heaven has given us. I stand for the "old paths," for "the good way" of the Lord. Come back and join me in service on this safe plan and on this sure foundation, and God will bless our work of faith and our labor of love. With best wishes, I am

Yours in the service,

DON CARLOS JANES.

N. B.—Since you have made reference to Campbell, I suggest that you read his sermon on "The Law." Although he counts it as "rather a youthful performance," and somewhat "extemporaneous," you will likely be interested in it and his treatment of the subject may give you some light. D. C. J.

A man's avowed principle goes a long way toward holding him in his path. A man who confesses the Bible as his only Standard; who takes his stand for New Testament Christianity only, may make mistakes just as those who subscribe to sect and creed; but he is not bound to his mistakes like they are. Moreover, his mistakes are remediable. If he truly follows out his avowed principle, his errors will be more and more eliminated by the Truth to which he is committed. R. H. B.

# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

Stanford Chambers, who does such a good service in receiving funds for the French Catholic work in Louisiana, reports that \$71 were received in February for Brother Herbert's two helpers who are being trained and \$128 for Herbert's support. This last figure is about right, but the others look short, especially when Prather and Newman have had sickness.

"The spirit of Jesus has made Japan what she is."—Count Okuma. Six thousand dollars are needed to erect two residences for missionaries in Japan. Gifts may be remitted to J. M. McCaleb, 2625 Montgomery St., Louisville, Ky. \*\* "Among the most neglected people in the world are the Indians of South America."—*Miss. Review of the World*. \*\* Louis Basaro, the Italian missionary at Shadyside, Ohio, needs \$400 to finish paying for his home. It should have been paid out long ago. Bro. Alonzo Ault, treasurer of mission funds at Shadyside.

"Oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land," said the Maharajah of Travancore, who is a non-Christian. \* \* Perhaps no missionary has ever gone out from us more quietly than Brother E. A. Rhodes, of Japan. Few, if any, have been more careful to refrain from "blowing their own horn" and it is mighty fine to see how this good man and his wife who was Miss Bess Wheeler are being well supported. \* \* "Christ among the Creoles" is the title of a small tract on the wonderful work Evariste Hebert has done in baptizing over 1,400 converts in four and a half years. It may be obtained from Stanford Chambers, 1129 Seventh St., New Orleans, La., at 5 cents a copy, or 3 cents in quantities, but it would be good for the work to send at the rate of 5c (or more) straight. Read the story.

The contributions to Sister Lillie Cypert's work last year amounted to \$1,136.85. \*\* Four out of five of the people in Mexico cannot read the Bible. It is no wonder that murders, kidnapping, revolution and international troubles exist. \*\* Ninety per cent of the graduates of government colleges in Japan are frankly without religious faith and such people cannot be expected to love their enemies or to walk by the golden rule. \*\* "We find that in one large denomination it took eleven days to give one cent to the Board of Foreign Missions, and thirteen days to give one cent to Home Missions."—*Sel*. It is supposed the writer means an average of one cent a member, but the Highland Church of Christ in Louisville, where E. L. Jorgenson has preached for years, gives \$50 and more each month for Home Missions, and sends \$100 in advance each month to its missionaries in Japan.

### **AS I GO AMONG THE CHURCHES.**

The Abilene Christian College has a student body of over four hundred and the missionary spirit among them is strong and growing. Sewell, Klingman, Bell and Freeman and some of the women teachers are full of missionary zeal and urge upon the students the obligation to go teach all nations. There are now three churches in Abilene. My stay of over a week with these young people was a genuine delight. The teachers went beyond what I had hoped in giving me unusual opportunities to speak on the work of missions. I am frequently asked to speak to the children in the public schools. This morning (Mar. 11) I spoke to 425 at Baird, Texas. This is a county seat. In this same town is a colony of Mexicans. The State of Texas requires all children to attend school. But Mexican and American children won't mix, so there are about thirty-five children here without school advantages. Here is a work for the church at Baird. They could easily support a school for these children with the help the State would give. Some man and his wife could make this their mission field, learn the Mexican language and teach the parents as well as the children, not simply literature but of Christ. In time some of these would become Christian and among them suitable ones found who could be sent to Mexico just across the border to evangelize the Mexicans. In every case where a Mexican should be sent an American should go with him. Apart from the primary good done an indirect result would be a more peaceable adjustment of the friction between Mexico and the United States. Let no one, though, undertake this work unless he is prepared to stay with it. Such a work requires sacrifice and that one everlastingly stay with it.

At Tampa, Fla., is a similar work to be done among the Spanish. Brother Geo. B. Hoover has already been doing some work among them, knows the Spanish language like a native and would welcome any worthy brother who would come and continue the work. His address is 709 Florabask St.

J. M. MCCALED.

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### **REPORT FOR FEBRUARY.**

J. M. MCCALED.

O. D. Bixler, \$2; Miss Lillie Cypert, \$2; for Girls' Sewing School, \$18.29; books sold for School, \$117.50; a personal gift to the School, \$166.31. Total, \$302.10. Previously reported, \$2,697.90; plus \$302.10, equals \$3,000. This completes the School fund. My next effort will be to raise three thousand dollars for a mission home. Forty dollars already in hand, one hundred dollars more in sight. We have six households in Japan and only three mission homes. We need two more at once, but let us work first for one. "Commit thy way unto Jehovah and he will direct thy paths."

2625 Montgomery St., Louisville, Ky.



## FIRST LORD'S DAY LESSON OF APRIL.

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

Lesson 1.

April 4, 1920.

## ISRAEL RULED BY JUDGES.

Golden Text: "When in their distress they turned unto Jehovah, the God of Israel, and sought him, he was found of them." 2 Chron. 15:4.

Lesson Text: Judges 2:6-16. Read Judg. 2.

6 Now when Joshua had sent the people away, the children of Israel went every man unto his inheritance to possess the land. 7 And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that he had wrought for Israel. 8 And Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old. 9 And they buried him in the border of his inheritance in Timnath-heres, in the hill-country of Ephraim, on the north of the mountain of Gaash. 10 And also all that generation were gathered unto their fathers: and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel.

11 And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim; 12 and they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them: and they provoked Jehovah, and served Baal and the Ash-taroth. 14 And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers that despoiled them; and he sold them into the hands of their enemies. 15 Whithersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them: and they were sore distressed. 16 And Jehovah raised up judges, who saved them out of the hand of those that despoiled them.

(Rev. 3:19). What did David pray God not to do? Ps. 6:1. Is the anger of Jehovah a light thing? How are even Christians admonished? Heb. 12:

Read first Note on The Times of the Judges.

Verses 6-10. Joshua's death.

Who was Joshua? What did he do? What occasion was this on which he "sent the people away?" (Josh. 24).

Verse 7. How long did the people serve Jehovah? That was due to two causes: (1), Joshua's personal leadership and influence; (2) to what other cause, implied in this verse?

Verses 8, 9. What honorable name is given to Joshua? Did he bear it worthily?

Verse 10. What is said of the new generation that rose up? In what sense did they not "know Jehovah?" What evidently, had been neglected by their fathers? See Deut. 6:4-9; Ps. 78:5-7.

Verses 11-16. Picture of the Days of the Judges.

Verse 11. In whose sight were their doings evil? Do not men sometimes think they are acting well and wisely, while the Lord judges their doings as evil? (Luke 16:15). Whose judgment really counts? This expression occurs seven times in "Judges." Can you find the places?

Verses 12, 13. Whom did they serve? (v 11) Can a man serve two masters? (Matt. 6:24). What consequently, did they do toward Jehovah? (Compare Jer. 2:13). Why was their forsaking Jehovah especially wrong and unnatural? Why was their bowing down to the gods of land especially foolish? Had those gods proved able to help the people that worshipped them?

Verses 14, 15. What was the result of this course? Does God become angry yet toward His people when they forsake Him and His ways? Is that a sign that He does not love them?

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28, 29. How did the anger of Jehovah manifest itself to Israel? Had God forewarned them of this? Are His warnings empty words?

Verse 16. Was God's wrath unmixed with mercy? When did He rise up for their help? (See last clause of v. 15). For what special work did He raise up these "judges?" What are they called in Judg. 3:9 and Neh. 9:27? In what way were these "saviors" types of the one great Savior?

### NOTES ON LESSON 1.

#### HOW TO COME AT THIS LESSON.

This lesson begins a new line of study. It takes up Old Testament history at the death of Joshua and the beginning of the period of Judges. Could a class which knew little or nothing of Joshua and Israel's previous history get full benefit of the lesson? Let us therefore sketch briefly God's previous dealings with that wonderful nation of His, remembering that what befell them is written down for our example and learning. (1 Cor. 10:11).

1. Israel—the family of Jacob—becomes a nation in Egypt.

2. When the Egyptians oppressed them, God sends them a deliverer, Moses, who brings them forth out of the land of bondage, to lead them into land which God had sworn to their fathers for an inheritance. (Exodus)

3. That generation refused to enter the land of promise and were turned back into the wilderness for 40 years.

4. Upon Moses' death Joshua was placed in leadership. He brought them in victoriously, and took the land for a possession. (Joshua 1-12).

5. This lesson connects with Joshua's farewell speech to the people of Israel. (Josh. 23, 24. See esp. Josh 24:29-31).

All of this can be brought out in few words, and will give us an intelligent start.

#### THE TIME OF THE JUDGES.

The first key to these grievous times lies in Israel's failure to drive out the Inhabitants. It had been especially enjoined upon them utterly to destroy the wicked nations out of the land; to leave them no place; to make no covenant with them; and not to tolerate them. This was both the execution of God's righteous sentence of extermination upon these hopelessly wicked peoples (after long waiting, Gen. 15:16), and for the spiritual safety of Israel. For as a little leaven corrupts the whole lump, a remnant of these nations left would be sure to contaminate Israel. So God had warned them.

Now see how they did: read Judg. 1:27-34. They did not drive them out. When they were weak they could have driven them out by Jehovah's power, through faith in Him. But they believed not. After they had waxed strong, and could naturally have driven them out, they would not (Judg. 1:28) but used them for a convenience. Then comes

#### The Story of Bochim.. (Judg. 2:1-6).

which read, for we cannot repeat it here. Note that the angel of Jehovah declared there that God would not drive out nations before them any more. They gained victories after that, but never again do we read that they drove any nations out.

The professing church today would do well to go to Bochim.

#### The picture of the Times of the Judges

Is given us in Judg. 2:16-23, which ought to be read by all means. The sum-up describes a weary circle. (1) The children of Israel do evil in Jehovah's sight. (2) They fall into the hands of their enemies and are oppressed with increasing severity. (3) In their distress they cry to Jehovah. (4) He raises them up a deliverer (a "judge") through whom He gives them victory and release from their bondage. (5) After the days of the judge they return to their old sins, and the same round starts over. At last, after Samson's day, the people are so dispirited and have so settled down to accustomed misery that there is no record of even their crying any more to the Lord for help. How like the experience of the careless and habitual sinner!

## SECOND LORD'S DAY LESSON OF APRIL.

Lesson 2.

April 11, 1920.

## DEBORAH AND BARAK DELIVER ISRAEL.

**Golden Text:** "God is our refuge and strength, a very present help in trouble." Psalms 46:1.

**Lesson Text:** Judges 4:4-16. Read Judges 4 and 5.

4. Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. 5 And she dwelt under the palm-tree of Deborah between Ramah and Bethel in the hill-country of Ephraim: and the children of Israel came up to her for judgment. 6 And she sent and called Barak the son of Abinoam out of Kedesh-*naphtali*, and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of *Naphtali* and of the children of *Zebulun*? 7 And I will draw unto thee, to the river *Kishon*, *Sisera*, the captain of *Jabin's* army, with his chariots and his multitude; and I will deliver him into thy hand. 8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go. 9 And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell *Sisera* into the hand of a woman. And Deborah arose, and went with Barak to *Kedesh*. 10 And Barak called *Zebulun* and *Naphtali* together to *Kedesh*; and there went up ten thousand men at his feet: and Deborah went up with him.

12 And they told *Sisera* that Barak the son of Abinoam was gone up to mount Tabor. 13 And *Sisera* gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from *Harosheth* of the *Gen-tilies*, unto the river *Kishon*. 14 And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered *Sisera* into thy hand: is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. 15 And Jehovah discomfited *Sisera*, and all his chariots, and all his host, with the edge of the sword before Barak; and *Sisera* alighted from his chariot, and

Read Note on the First Three Judges, Verses 4, 5. Was it common that God put a woman into such a place of prominence, or was it exceptional? What was the great distress of Israel at this time? See Judg. 4:1-3.

Verse 6. Did God let Deborah herself take the leadership of the people, or must she commission a man to do it? Was the plan her own, or was it by God's command? How many men was he to take, and of what tribes? To what place was he to go? Was it necessary to follow these instructions?

Verse 7. What would God do on His part? Without the latter part of this verse, would any sane man have dared to undertake such a meeting and conflict with *Jabin's* invincible host? Why not? On what principle only did Barak undertake it? (See Heb. 11:32-34.)

Verses 8, 9. What only condition did Barak stipulate? Would that be a test of Deborah's own faith in the Divine message? Whose would be the glory of slaying *Sisera*? Upon which sex did *Jabin's* oppression rest very grievously? (See Judg. 5:30). Was it not fitting that women should be prominent instruments in avenging it?

Verse 10. Did Barak succeed in gathering the ten thousand? (See Judg. 5:2; Ps. 110:3).

Verses 12, 13. Did God perform His part—to draw *Jabin's* army to the battle-ground? Were chariots terrible war-machines in that day? (See Notes.)

Verse 14. What word now came from Jehovah through Deborah? In what way could it be said that "Jehovah hath delivered *Sisera* onto thy hand," before it had ever happened? See Rom. 4:17, last clause. Does faith take hold of God's assurance of victory? How?—by sitting down, or by rising to action? (Note the word "Up") Must the work of faith be done at a specified time? Would any other day have done as well? Who had

fled away on his feet. 16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles; and all the host of Sisera fell by the edge of the sword; there was not a man left.

Verse 16. Was it a complete victory? Do not we gain our victory on the same principle? 1 John 5:4.

gone out before Barak? Did that make the victory certain if Barak followed? Would God have wrought the victory without Barak's part?

Verse 15. Who used the edge of the sword? But who was it that vanquished Sisera that day?

## NOTES ON LESSON 2.

### THE FIRST THREE JUDGES.

Last lesson gave us a birds-eye view of conditions in the days of the Judges. This lesson takes up the fourth of the Judges, Barak.

The first mentioned Judge was Othniel, the son of Kenaz, Caleb's younger brother, of whom we hear previously in Josh. 15:13-19, and Judg. 1:13. The oppressor of the time was Cushan-rishathaim, King of Mesopotamia. He held Israel in bondage eight years. Here we have the first mention of a "savior." "When the children of Israel cried unto Jehovah Jehovah raised up a savior to the children of Israel, who saved them . . . And the Spirit of Jehovah came upon him, and he judged Israel; and he went out to war, and Jehovah delivered Cushan-rishathaim into his hand, and his hand prevailed against Cushan-rishathaim. And the land had rest forty years." (Judg. 3:9-11). Here we have the outstanding features of a savior:

- (1) He is raised up of God.
- (2) He is anointed for his work by the Holy Spirit.
- (3) He judges his people—i. e., takes up their cause, avenges them, and procures justice for them.
- (4) He enters into conflict against the oppressor.
- (5) Jehovah is with him. (Comp. Judg. 2:18).
- (6) He is sure of victory.
- (7) He brings rest to his people.

Now see how this applies to the great and only Savior, Jesus Christ.

The second Judge was Ehud. The oppressor was the King of Moab. He slew the king of Moab alone, then gathered the people and pursued after the Moabites. The oppression had lasted 18 years; the people had rest 80 years. (Judg. 3:12-30).

The third Judge is briefly mentioned in one verse. His name was Shamgar, and he resisted the encroaching Philistines. With only an ox-goad in his hand, but God with him, he slew 600 of the enemy.

### THE FIGHT OF FAITH AND THE PRAISE OF GOD.

The victory won by Barak was God's victory. True, Barak and his men had to fight and throw their lives into the scale, but the power and the victory was of Jehovah, appropriated by faith. Therefore the praise and glory of it was Jehovah's. It is characteristic of the fight of faith that it takes all boast out of man's mouth, since evidently the glory of it is God's alone. (Rom. 3:27; Eph. 2:8-10). But God worked through Barak's faith and the faith of his men; and that faith must be manifest in action—they must rise up to undertake that seemingly impossible thing of routing Jabin's terrible army. They could trust only to God in this matter, who had given the promise. Upon the promise they ventured out, and God procured and gave them the victory. The praise was His.

### THE SONG OF DEBORAH AND BARAK. (Judg. 5).

After the conflict and the victory, God enshrines in a song of remembrance the honor of those who wrought in faith, and the dishonor of the cowardly and unbelieving.

1. The praise of God for the willingness of leaders and the people; and His invincible advance as in the days of old. (vs. 2-5).
2. The governors who offered themselves willingly. (v. 9).
3. The remnant of the nobles and of the people. (v. 13).

Then the helpers and the slackers came in for personal mention. Out of Ephraim some; Benjamin also; governors (officers) out of Machir, and generals of Zebulun. They heard, believed, obeyed God's call and promise. So the princes of Issachar, who rushed forth fearlessly with Barak. But Reuben debated too much and did nothing. (vs. 15, 16). Gilead, Dan, and Asher did not concern themselves at all to lift a hand. Zebulun and Naphtali nobly jeopardized their lives. "Curse ye Meroz, said the angel of Jehovah: curse ye bitterly the inhabitants thereof, because they came not to the help of Jehovah, to the help of Jehovah against the mighty."—Not that Jehovah needed help from them: evidently He did not. But they had no faith, and played neutral.

So shall the Lord bring each one of us in review in that day (1 Cor. 4:4, 5) and no man will be able to plume himself upon the good work done by another when God adjudges to each his praise and blame. Have you come to the help of Jehovah in this great conflict of the gospel?

### THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 18, 1920.

#### THE VICTORY OF GIDEON'S BAND.

**Golden Text:** "There is no restraint to Jehovah to save by many or by few." 1 Sam. 14:6.

**Lesson Text:** Judges 7:1-8, 16, 21. Read Judges 6-7.

1. Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and encamped beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley. 2 And Jehovah said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, mine own hand hath saved me. 3 Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. 4. And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. 5 So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. 6 And the number of them that lapped, putting

On the Calling of Gideon, read Notes.

Verse 1. How great was Gideon's army? See verse 3.

Verse 2. In what two ways can Jehovah save (according to Golden Text)? Did He choose to save by many this time, or by few? Why did he prefer few? (Why does God chiefly choose the poor, the weak, the lowly to be His people today? 1 Cor. 1:26-31). How many were there of the enemy? (Judg. 7:12).

Verse 3. How was the number of Gideon's army first reduced? Did God ever want cowards in His host? See Deut. 20:1-8. How many proved cowards of Gideon's army? Was his army stronger or weaker after these had gone? (Is it a loss or a gain to the church to exclude the worldly and disorderly from its fellowship?)

Verse 4. Was God dismayed because two-thirds of the army had left? What did He even now say? What did God desire to avoid? (See last clause of verse 2).

Verses 5, 6. How did God pick out those He wanted? How many were they? Was that few enough to show that the victory was God's, and the glory His?

Verse 7. Did God say that these three hundred should save Israel? What did He say? Is there a difference between the One who does the work, and the instrument by which it is done?

their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. 7 And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place. 8 So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley. 16 And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. 17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. 18 When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon. 19 So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon. 21 And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put them to flight.

Verses 16-18. Were even these three hundred armed? How did Gideon arrange? What were they to shout? In what other words is their war-shout given in verse 20?

Verses 19-21. Tell briefly how it worked out.

### NOTES ON LESSON 3.

#### THE CALLING OF GIDEON. (Judg. 6).

After the judgeship of Deborah and Barak the people of Israel did again that which was evil in God's sight. The Midianites in combine with Amalek now became the oppressors of Israel. They invaded the land at harvest-time and destroyed the increase of the earth. The turning point came when Israel was brought very low and they cried to Jehovah in their distress. God's first response was the sending of a prophet reproving the people's unfaithfulness. The next step was to raise them up a deliverer.

#### THE ANGEL OF JEHOVAH VISITS.

The angel of Jehovah appears frequently in the Old Testament. He is not merely an angel, but the angel of Jehovah; so direct a representative of God that he speaks in the first person, as God Himself, without using the formula "Thus saith Jehovah." This great and exalted One was seen by Gideon in human form sitting under the oak in Ophrah, and spoke to Gideon seven times.

1. The first announcement: "Jehovah is with thee thou mighty man of valor." (6:12). This was not idle talk, nor vain comfort and compliment. No word from God is void of power. (Luke 1:37). When God speaks things come to pass, and His word has power in itself to accomplish what it says.

2. Upon Gideon's disheartened reply, "Jehovah looked upon him and said, Go in this thy might, and save Israel from the hand of Midian: have not I sent thee?"

3. Gideon protests his poverty and personal insignificance. "Jehovah said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man." The man with whom God is, is invincible, and equal to any task God may lay upon him.

4. Gideon, amazed, now wants proof that this is no illusion or imposition, and asks the Angel of Jehovah to tarry there until he could bring him a present. "And he said, I will tarry until thou come again."

5, 6. Read the account how the angel ordered the disposal of the offering and departed out of Gideon's sight. Then Gideon realized with whom he had been speaking and felt dismayed. But the assurance came to him, "Peace be unto thee: fear not: thou shalt not die." And he built an altar there and called it Jehovah-Shalom. (Jehovah is Peace).

7. The same night he received another message which was calculated to strengthen his faith and test his obedience. Through the courageous carrying out of the order Gideon came in for the name "Jerub-Baal." Read 6:25-32.

The great qualification for his work and office came when Gideon was endowed with the Spirit. "The Spirit of Jehovah came upon [literally, "clothed itself with"] Gideon." Henceforth there was something imperative and compelling in Gideon's word of command. Israel "gathered together after him."

#### SUGGESTION FOR HANDLING THE LESSON.

For Introduction tell briefly the story of Gideon's call. Note especially that he was but a poor and obscure farmer-lad. (God delights to choose the humble). Show how God equipped Gideon; how Gideon asked for a sign, not because he believed not, but because he believed, and wanted full assurance lest he be mistaken in himself; and how God gave him three signs.

Then take up the text of the lesson, first letting the class read it over; then asking questions to bring out the facts and points of each verse.

Lastly, sum up and impress the lesson of faith as shown in Gideon's case, who heard, believed, obeyed; and God furnished the power and the victory (as He does in our case) that the glory may be His.

## FOURTH LORD'S DAY LESSON OF APRIL.

Lesson 4.

April 25, 1920.

### RUTH'S WISE CHOICE.

Golden Text: "Thy people shall be my people, and thy God my God."

Ruth 1:16.

Lesson Text: Ruth 1:14-22. Memorize verses 16, 17.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. 15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law. 16 And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; 17 where thou diest, will I die, and there will I be buried; Jehovah do so to me, and more also, if aught but death part thee and me. 18 And when she saw that she was steadfastly minded to go with her, she left off speaking unto her. 19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and the women said, Is this Naomi? 20 And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. 21 I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against

For the Background of this Lesson, read Notes.

Verse 14. This is the second time old Naomi urged her daughters-in-law to return to their people, and let her go to her homeland (the land of Israel) alone. Which one yielded and left Naomi? Which one stuck by her?

Verse 15. The third time Ruth was urged to go back. What did the going back mean as to religion? Did Ruth take that also into consideration? (See Ruth 2:12). Must not Naomi have been good and lovable that Ruth took such a desire for Naomi's God? Has anyone ever thought more of my God for having known me? How have I represented Him? Will God help me to represent Him truly if I sincerely want to do it?

Verses 16, 17. (Have you memorized these two verses? If not, will you yet do so?) Did Ruth know what she was doing? Was it a light thing for a Moabitish woman to go into a strange nation—especially where Moab was held in such contempt? (Deut. 23:3). Was there much prospect of earthly prosperity for Ruth there? (Ruth 1:1) Who were the two, the love for whom drew Ruth to the land of Israel? (Naomi; Naomi's God). In the light

me, and the Almighty hath afflicted me? 22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

of this speech and stedfast course, what do you think of Ruth as a woman?

Verse 18. When we are stedfast and absolutely determined upon a good course, will not efforts to change us become weaker and cease altogether? Does that work in the opposite way,

too—when we are set to do evil?

Verses 19-21. What was Naomi's home-town? Why did she say Call me not Naomi (Pleasant), call me Mara (Bitter)? Had God brought her back home altogether empty? (Ruth 4:15). Are the afflictions of God's people against them? (Gen. 42:36; Rom. 8:28). How great a purpose and sweet a blessing was God working out through these afflictions? (Ruth 4:21, 22; Matt. 1:1, 5, 6).

#### NOTES ON LESSON 4.

##### THE DARK DAYS OF THE JUDGES.

This will give us the connection with the preceding lesson. After Gideon came Abimelech (Judg. 9) a son of Gideon. He was not really a Judge; he was a murderer and a usurper who reigned for three years. Then Tola who judged Israel 23 years. Then Jair, 22 years. Next Jephthah who delivered Israel out of the hands of Ammon; he is mentioned among the men of faith. (Judg. 10, 11). Ibzan, Elon, and Abdon are briefly spoken of. (12:8-15). Then comes the familiar story of Samson, a Nazarite (Numb. 6) from his mother's womb. The last chapters of Judges present a picture of religious confusion, murder, rapine, vice and vileness, and civil war. Very significant are the closing words: "In those days there was no King in Israel: every man did that which was right in his own eyes." (Judg. 21:25). Those were times of lawlessness and anarchy.

##### THE STORY OF RUTH.

In blessed contrast with the dark background of its times stands the story of Ruth: an idyll of faith, hope, and love in the midst of a hopeless and corrupt generation. Here we trace the footsteps of God, as unshaking, unresting He moves on to the accomplishment of His loving plan for Israel and for all the world. Here He is seen forging links in the chain of a lineage of which was to spring forth, as a root out of dry ground, His precious gift to mankind: His Son, our Lord and Savior Jesus Christ. However dark a time may be, God will not fail nor be discouraged till He have redeemed, till He have set righteousness in the earth. Blessed are all those who trust and cast their life and lot with Him!

##### NAOMI.

Driven from their home in the land of Israel by famine, Elimelech with his wife Naomi and two young sons, Mahlon and Chilion, went into the country of Moab to sojourn. After a time Elimelech died; the two sons who married Moabitish girls also died, leaving no children. Three widows, Naomi and her two daughters-in-law alone remained. Naomi was a good advertisement for her people and her God. No selfish or proud or irritable and quarrelsome woman could have held the affection of these daughters-in-law as Naomi did. Loving her, they could not but regard her God. When a report reached Naomi that years of plenty had returned in the homeland, Naomi resolved to return thither. The two daughters-in-law started with her. With difficulty she persuaded Orpah to go back to her people; but Ruth would not consider it. (This brings us to the printed lesson-text).

##### BOAZ.

In the midst of a disobedient and lawless nation, the Lord knew them that are His. Here was a man whose heart was perfect toward God. (2 Chron. 16:9). He carried his religion into his every-day life and work. (Ruth 2:4). He was a great and strong character, and a man of wealth. Before Ruth knew that he was a near kinsman to the family, or indeed anything about him she chanced upon Boaz' field, in the barley-harvest.