

WORD AND WORK

THE HOPE OF THE COMING OF THE LORD.

A lamp in the night, a song in time of sorrow ;
A great glad hope, which faith can ever borrow
To gild the passing day with the glory of the morrow,
Is the hope of the coming of the Lord.

A star in the sky, a beacon bright to guide us ;
An anchor sure, to hold when storms betide us ;
A refuge for the soul, where in quiet we may hide us,
Is the hope of the coming of the Lord.

A call of command, like trumpet clearly sounding,
To make us bold when evil is surrounding ;
To stir the sluggish heart, and to keep in good abounding,
Is the hope of the coming of the Lord.

A word from the One to all our hearts the dearest,
A parting word to make Him aye the nearest ;
Of all His precious words, the sweetest, brightest, clearest,
Is the hope of the coming of the Lord.

—Selected.

WORDS IN SEASON.

E. H. B.

"That he had opened a door of faith unto the Gentiles."

HOW GOD OPENED THE DOOR FOR THE GENTILES.

In the middle of that most vital book, the book of Acts, stands the statement which forms the head of this article: "God...had opened a door of faith unto the Gentiles." Such was the declaration of the returned missionaries, Paul and Barnabas. Strange and amazing as the news was, there was now no longer any doubt. No longer to a few persons merely, here and there, and in isolated cases, but to the mass of the Gentiles as such had the word of the gospel come, signally attended by tokens of Divine power, by wonders and signs and gifts of the Holy Spirit according to His own will. The brethren at Antioch must have listened with tense-beating hearts and bated breath. Marvellous, marvellous were the ways of God, past all tracing out, and overflowing with mercy and grace. So utterly contrary to all expectation was this new development that the very messengers themselves could not get beyond the wonder and astonishment at what was actually happening. The Gentiles were en-

tering in upon the riches of Israel which the elect nation itself was spurning and losing.

WHO HAS A RIGHT TO THE GOSPEL?

To us the news carries no wonder. We take it as a matter of course. We regard it as our inalienable right that we should have and hear the gospel. Why not? Did not God love *the world*? Did not the Great Commission provide for the preaching of the gospel to all nations? Had not the prophets themselves foretold the blessing of the Gentiles? What then was there so strange about it? In fact we have come to think that we have as much right to the gospel as the Jew; that in this dispensation all nations are alike to God; that the Jew's peculiar national function has been performed and the aim of the nation forever accomplished; that in God's plans the point has now been reached where all men come in alike for His mercies. The Jews have refused these mercies—that was their failure. The Gentiles have accepted—that is their advantage. Of course the Jews may even now hear and accept just as the Gentiles. We feel a bit sorry for them even that they should have lost out so completely and start a little Jewish mission for them now and then, in condescending kindness. But the gospel is ours, and because the Gentiles are more in numbers and have taken better hold, the gospel is even more the Gentiles' than the Jew's. So we think, and the matter seems so natural and convincing to our own minds that we never stop to doubt it. But in the Bible the matter looks otherwise.

THE JEW'S PRECEDENCE.

First, let it be conceded that Jew and Gentile were alike lost. There was indeed no difference as to that; for all had sinned and fallen short of the glory of God, and all the world fell under the judgment of God. In this matter the Jew and the Gentile stood on a level. But from that point on develops a great difference. The Jew was indeed lost, but stood under special promise and covenant-blessings which were peculiarly his, and which involved a redemption for him. Theirs is the adoption and the glory and covenants and the giving of the law, and the service of God and the promises; theirs are the fathers (and they are even until yet "beloved for the father's sake") and of them, as concerning the flesh, is Christ, who is over all, God blessed for ever. (Rom. 9:4, 5; 11:28). But of the Gentiles we are told that they were "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world." (Eph. 2:12). The Jews stood "nigh"—his was not only the right of primogeniture; but the only *right* to the gospel. The Gentile was "far off"—he had no rights, no claims, no promised hope. The Lord Jesus came a minister of the Circumcision for the truth of God, to confirm the promises given unto the fathers. But if salvation came to the Gentiles it was pure, uncovenanted mercy, for which they could only glorify God. (Rom. 15:8, 9).

BENEFICIARIES OF THE JEW'S FAILURE.

Moreover what deals the hardest blow to our common view is the very plain declaration that the salvation of the gospel as *we have it now* would never have been ours had not the Jews been disobedient. Describing their heavy doom and rejection the apostle of Christ assures us (in Rom. 11:11-32) that the Jew has not stumbled so as to fall utterly; but *by his present failure* salvation has come to the Gentiles—and that chiefly for the purpose of provoking the Jew to jealousy! Surely that is rather humiliating to Gentile pride. May we not do well to revise our notions of the fancied equality of Jew and Gentile? "In Christ" they are indeed equal, for *there* cannot be Jew or Greek, Barbarian, Scythian, bond or free, for Christ is all and in all; and neither is there any distinction twixt Jew and Greek in the offer and terms of the gospel to both now—for the same Lord over all is rich unto all that call upon Him. But we are speaking of the relative rights of the two. The Jew was, as it were, the child in the Father's house; the Gentile was a stranger and an outcast. The Jews were the invited guests; the Gentiles the wandering beggars of the highways. Upon the Jew's refusal of his own great covenanted privileges in Christ, this salvation came to the Gentiles to provoke the Jews to jealousy. Inasmuch then as Paul was appointed apostle to the Gentiles, he worked the more earnestly to bring in the greatest number of Gentiles possible. And why? Because he so loved the Gentiles? Assuredly—but with a motive beyond that: "if by any means I may provoke to jealousy them that are my flesh (Jews) and may save some of them." And why so eager to save *them* especially? Here is his reason: "If their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness?" Surely then there is yet something hingeing to the world at large upon the conversion of the Jews. "For if *the casting away* of them is *the reconciling of the world*, what shall the receiving of them be but life from the dead?" What era of undreamed blessing may not come to the world when Israel turns to the Lord?

THE OLIVE TREE.

Here the apostle draws the famous picture of the olive-tree, the real point and purport of which is that we Gentiles after all are only living off Israel's heritage of blessing. That must be very disconcerting indeed to the haughtiness of over-wise Gentile folk. The facts as to the olive-tree are simply these—that the root is holy and so are the branches; that the natural branches have, to a large extent, been broken off, and branches from wild scrub-olives have, contrary to all nature, been grafted into Israel's good olive tree, by high-handed act of God; and thus these strange branches are drawing their very life and sustenance out of Israel's good root and tree. And as if to forestall the all too common Gentile conceit of our day he stops to warn, as if to say: Ye Gentile sinners ne'er forget! Let it not happen

that you rise up to boast yourselves over the branches, but remember that it is not you that bear the Root, but vice versa. If you reply that in God's plan the natural branches (Israel) have been broken off to make room for you—well; but remember that because of their unbelief they were broken off, and you stand only by your faith. Take good heed: He who broke off the natural branches will not spare you. And—there is a hope for the natural branches that they will be grafted in again if they continue not in their unbelief. Will they ever turn? Will Israel ever nationally accept her Christ? We defer the answer just a little, to take a look at the book which we mentioned at the outset.

THE RECORD OF ISRAEL'S REJECTION.

The book of Acts fills perhaps a more important place than any other one book in the New Testament. In it we are told the particulars of our Lord's ascension to the Father; of the fulfilment of the promise of the Holy Spirit; of the establishment of the church. In that book thrice over is Divine answer given to the all-important question, "What must I do to be saved." But over and above all else the book traces the spread of the gospel according to a plan tersely laid down in the eighth verse of the first chapter; and this story of the extension of the gospel is fundamentally connected with the story of *the rejection of the Jewish nation*.

The glorious message and opportunity given on Pentecost (Acts 2) to the Jerusalem sinners, and to those Jews from far and near who had come thither to worship, was a mark of God's special forgiving love to a people who had already stained their hands with the blood of the Son of God. Another, much later, sermon, somewhat sharper in its tone and more urgent in its pleading and warning, is recorded for us in the 3rd chapter. This sermon issued in the first imprisonment and arraignment of the apostles by the Jewish (ecclesiastical) authorities. A severer treatment of the apostles by the same authorities follows in the 5th chapter. The sixth chapter sees Stephen emerging into notice: to him it was given to deliver God's great indictment of the disobedient nation. They sealed their iniquity by the murder of Stephen. Up to this point (some ten years it is estimated) the gospel testimony remained in Jerusalem. But now, manifestly, a crisis has come. Swiftly the message runs out (chapter 8) into Judea and into Samaria. An African Jewish proselyte also receives it on the way, as he goes homeward bound to Ethiopia. In the ninth the great *apostle to the Gentiles* is called. In the tenth the first Gentiles come in. The eleventh sees a new center established at Antioch; from which, in chapter thirteen, the two missionaries, Barnabas and Saul go out into the wide world with the precious gospel—always seeking out the Jews first in every place, and, when rejected by them, turning to the Gentiles. The result of that work is found in the passage quoted at the beginning. (Acts 14:27).

Before the gospel can go into Europe the last ties between

it and Judaism must be cut. The momentous question whether the Gentile converts must become Jews (i. e., proselytes) was answered in the negative by the apostles, and by the elders of the Jerusalem church itself. Now the word goes forth unhampered into the Gentile cities of Europe—yet always to the Jews first, and only after they had manifested their hatred and opposition (as they did not fail to do) the missionaries turned to the Gentiles, who, in most cases received it joyfully—though in no instance universally. It was an election throughout—God *taking out from among* the Gentiles a people for His own name; those namely, who responded to the gospel-call. Meanwhile things grew worse back in Jerusalem, as the adventures of Paul in that city showed. There was one hope only left; what would the Jews in Rome do? They could have swung the nation, at least the Hellenist contingent, and the sojourners. God gave them a special and favorable opportunity through Paul. But, alas, neither did they accept it as a body and with one accord. "Some believed. . . . and some disbelieved," it says; and Paul, wholly disappointed, pronounced the solemn Isaiah verdict (Isa. 6) upon them, which is found three times in the New Testament, and each time at a point of heavy crisis. (Matt. 13:14, 15 and parallels, John 12:40; and here, Acts 28:25-27). And with that the book of Acts abruptly stops. It is the record of God's rejection of His ancient people. Ten years later Jerusalem perished at the hands of the Romans. Ah, if she had but known in her day the things that belonged to her peace!

THE GREAT MYSTERY.

This national rejection of the Jews, and the receiving of Gentiles on equal terms with individuals of the Jews, in the Body of Christ, which is the church—constitutes the great Mystery. A mystery, as the Bible uses the word, is not something incomprehensible, but simply a thing unrevealed, therefore unknown, and unknowable until revealed. When the secret is revealed it may be a very simple thing, easily grasped, and, of course, is then no longer a secret. Now the old prophets had revealed much about the blessing of the Gentiles in the good time to come; but these predictions always put Israel forward as the one chief and immediate object of God's blessing, and the Gentiles as blessed mediated and indirectly, through Israel, to whom all the nations should be in subjection and subservience. But God was doing an absolutely new thing now, a thing never before divulged, though long planned by Him; out of the individuals not from among the Jews only but also of Gentiles who would hearken to the gospel He made one new man in Christ, breaking down the middle wall of partition between them, de-nationalizing Jew and Gentile both and joining them together in one body—the church, the body of Christ, over which He was the Head, and they all members thereof on perfect equality and joint-sharers in the very highest spiritual significance of the great promise made to Abraham. This was the mystery, and it awaited the

Jew's national disobedience for its revelation. This was the peculiar salvation that came to Gentiles on account of the Jews' rejection. It is the mystery of Christ "which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit; to wit, that the *Gentiles are fellow-heirs and fellow-members* of the body, and *fellow-partakers of the promise* in Christ Jesus through the gospel." "Unto me," he continues, "who am less than the least of all saints; was this grace given to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things to the intent that now unto the principalities and powers in the heavenly places might be made known through *the church*, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:4-11). That was the secret of that tense interest when to the church at Antioch Paul and Barnabas rehearsed the wondrous news that God had opened a door of faith to the Gentiles.

THE OPEN DOOR.

How the door first began to be opened—how God made choice of Peter that by his mouth the Gentiles should hear the gospel and believe; how God put no difference between them and Jews, purifying their hearts by faith; how God granted them "repentance unto life;" how Peter, having witnessed the extraordinary endorsement of them by the Spirit of God, "commanded them to be baptized in the name of the Lord Jesus"—is written in the tenth, eleventh, and fifteenth chapters of Acts. Likewise, how subsequently they came in by the same way, may be seen from such passags as Acts 16:27-34; 18:8; Rom. 6:4, 17, 18; Gal. 3:26, 27, etc. This selection of a people for Himself, not from among the Jews only, but, now (and almost exclusively) from among the Gentiles, has been going on ever since, and will continue until the fullness (the full number) of the Gentiles shall have come in. Then comes the turning of the lane.

THE CONVERSION OF ISRAEL.

"For I would not, brethren, have you ignorant of this mystery"—which is the other side of the same mystery spoken of before—"lest you be wise in your own conceits: that a hardening in part hath befallen Israel until the fullness of the Gentiles be come in." (Rom. 11:25). Clearly then their hardening is both partial and temporary: it is "*in part*" and "*until*." When the "until" is reached a change will come, with resulting national conversion of Israel: "and so all Israel shall be saved." That day is coming. Though now, for our advantage, they are, (touching the gospel) enemies; yet as touching their national election from of old, they are still beloved for the father's sake. For a little while, in overflowing wrath, God has hid His face from them, but in everlasting lovingkindness will He gather them. It is to be carefully noted that according to this passage

(Rom 11) this restoration will not be in unbelief, ungodliness, and rejection of Christ, but involves the obedience to the gospel. "Israel is yet to be born of water and the Spirit." But meanwhile God's eyes are upon the unhappy nation. He is biding His time. He that keepeth Israel shall neither slumber nor sleep; and it is His promise that He will not "abhor them to destroy them utterly. . . . but I will for their sakes remember the covenant of their ancestors." (Lev. 26:44, 45). "Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah." (Jer. 31:37).

"BE NOT HIGH MINDED BUT FEAR."

These things, the apostle declares, the Gentile Christians should not be ignorant of, lest they be wise in their own conceits. The danger is not imaginary. I fear in many instances, the apostles' earnest caution has been in vain. And how about the warning to the Gentile branches in Israel's olive tree:—"Be not highminded but fear?" What have the Gentiles done with the gospel? Alas, where it has been preached most it is least regarded. Are they not far and near trampling it under foot, perverting it, denying it, exchanging it for a lie? In the pulpits of the land, more and more the infidel's voice is heard. The precious privilege which the Jew has missed by unbelief goes begging even among the Gentiles in these strange dark days. God did once open a door of faith to the Gentiles—how long will it remain open? May it even now be closing fast? For while the Gentiles are trifling with the truth, God's longsuffering yet waiting, there is a notable and ominous stir among the dry bones of Israel—bone gathering to its bone; national consciousness reviving, with national organization and aspiration for their old home, the land which is theirs by ancient title-deed from God. They stand in waiting by millions at this writing, ready to enter that land as soon as the British take over the mandate over Palestine. True this is not the predicted restoration: they are still unbelieving and impenitent, and the darkest hour of their age-long discipline is yet before them. But even in this regard the tokens of a new season are not wanting: the Jew is more accessible to the gospel than at any time since Jerusalem's fall of long ago. As from the Gentile's nerveless grasp the gospel slips away, the Jew is rising to a new life. What does it mean? Gentile—enter that open door of faith while yet it stands open; and be not highminded but fear!

Only about thirty copies of the Editor's book, "Truth and Grace," remain. There are no plates for this valuable work, and these will be the last obtainable. One dollar each.

Now comes the season of evangelistic meetings. Send a quarter for our seven tracts from which to select your supply.

WORD AND WORK

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

Entered at Louisville, Ky., Post Office as Second Class Matter.

R. H. BOLL, *Editor-in-chief.*

2605 Montgomery Street, Louisville, Ky.

Address Business letters simply, Word and Work, Louisville, Ky.

Co-editors: Stanford Chambers, H. L. Olmstead, E. L. Jorgenson

Subscription One Dollar a Year
In Clubs of Four or More Seventy-five Cents Each
Single Copies. Ten Cents

VOL. XIII.

MAY, 1920.

No 5.

NEWS AND NOTES.

Look for your expiration notice under the front cover, if your time is out. Prompt renewals mean more to us now than ever before, since the advance in printing costs. The price is \$1 per year, 75 cents each in clubs of four or more. "Take hold almost anywhere and lift."

From Paul C. Young, Minneapolis—"We need helpers to make possible a tent-meeting campaign this summer. If you have not aided up here, write me for facts concerning this destitute field."

Meetings conducted by some of Louisville preachers recently: R. H. Boll, Green's Chapel Church, Horse Cave, Kentucky, one week; Lawrenceburg, Tennessee, one week. E. L. Jorgenson, Parkland Church, Louisville, one week. Don Carlos Janes, short meetings in a number of western states.

From Albert T. Hamiter, Mulat, Florida; "I am evangelizing from Pensacola to River Junction. This is almost a spiritual desert, along the line of the Louisville & Nashville Railroad; but I have found a few zealous brethren here who are making a sacrifice in order to help sow the seed of the Kingdom in this mission field."

The Burnett Avenue Church (col.), heretofore a mission of the Highland Church, Louisville, is being greatly blessed of God under Brother Bowser's enthusiastic leadership. Five adults recently confessed Christ and were baptized.

The demand for the Lesson Quarterly, second quarter, passed all expectations and all previous orders, so that we were not able to supply the late comers. Order early for the third quarter. A number of new schools are beginning the use of this excellent Help.

Some are helping to circulate Brother McCaleb's good leaflet "How may Christians go and preach." "It is the best I have ever read on the subject," writes one of the "circulators." Other gifts and helpers are needed.

Maurice Clymore's home church, Vienna, Ill., is sending him out to preach at surrounding points.

Stanford Chambers writes from New Orleans: "For the month of March I received and turned over to the French Mission work as follows: For Brother Hebert, \$127.40; for the two helpers, \$55. This does not include New Orleans' March contribution of \$6.50. Every message from Brother Hebert tells of new conversions, and this too in spite of the fact that his helpers, Brethren Prather and Newman and all of Brother Hebert's children had the 'Flu.' Satan has done his utmost to hinder, but a Mightier has given victory. Pray for the French work.

"We are in the thick of tent-seat making and other preparations for New Orleans meetings, and will be responsible for someone else having a little more space in WORD AND WORK this time."

"I am meeting with much encouragement in the west. Am visiting churches where I have never been before and being cordially received by all. I remain here (Amarillo, Tex.,) over Sunday, and next week finish up in Texas. Will go to Wichita and Harper, then perhaps into Oklahoma." J. M. McCaleb.

"I am trying to start Bible classes at a school-house near Millerton, Okla. C. C. Merritt will be here next week, and perhaps we can organize a church." L. H. Merritt.

In a private letter, A. S. Croom writes from Harper, Kan.: "School closes in four weeks. We have had a successful year. Not counting the Expression Department, we enrolled two hundred and fifty-five. Prospects for the coming year are good."

In a letter from Brother Janes which was not written for publication are some sentences which are worth publishing just the same. He is speaking of a hard western trip; "I went mainly to meet the two sisters and encourage them till we can add some men and start the regular worship. I am glad I made the hard trip for their sakes. The audience was small and I preached on being faithful. As we returned the weather was milder, but it was late and I got right up from supper and I and another fellow went on ahead. My, but it was a long road! I got tired of sitting in the narrow box and towards the end got up and jumped about for my feet's sake. After a while the light shone, but even then it was a good piece to the house. I got in and told the brethren to sing and have a prayer while I went back and warmed my feet. I was pretty well worn out, but pulled through it all just the same. Not a line of this is complaint. I am standing the trial first rate. I would not want you to think I am suffering. I am with people who want to hear, who have been neglected, who need attention, and let us be glad for a chance to endure a little hardness for His sake who endured the agonies of Calvary."

GALATIANS.

Chapter I.

H. L. OLMSTEAD.

THE ONLY TRUE GOSPEL.

"I marvel that ye are so quickly removing from him who called you in the grace of Christ unto a different gospel." From verses 6 to 10 inclusive, of chapter 1, Paul boldly asserts that the gospel preached by him is the only true gospel and pronounces the anathema of God upon man or angel who would dare to preach a different one. Verse 6 gives us the clew to the gospel preached by him. In giving heed to a different gospel they were "removing from him who called them in the grace of Christ." Yea, even in giving place to a perversion of the true gospel they were doing so. It is evident then, that Paul's gospel had brought them within the realm of the grace of Christ and any gospel which in anywise removes men from the realm of grace is not true and its preacher is under God's' curse. Let us beware. In thus being so tenacious for the gospel it is evident that he was not striving to please men (v. 10), but on the other hand he affirms that if he were, he should not be a servant of Christ.

From verses 11 to 17, some important considerations are noted concerning Paul's gospel. First, "it is not *after man*." How true this is. In fact, the gospel of grace is contrary to human nature and partakes not at all of human wisdom. This gospel reveals the utter helplessness, weakness, sinfulness and guiltiness of the human race (Rom. 1-3), and points to no way of deliverance except by the power of God operating through faith. It proposes a gift of righteousness on the condition of submissive faith and holds out the possibility of righteous living as the result of life imparted through the indwelling of the Spirit of God and He is to be received only through the hearing of faith. (Gal. 3:2).

Second, it was a *revealed gospel*. V. 12. Paul's earlier teaching had been in the Jews religion and he had been a persecutor of the church. He was an "advanced" student in the Jews' religion, yet for three years before seeing any of the apostles he had been preaching the same gospel he had preached in Galatia. He could not then have been taught it by man. One day he was a thoroughly orthodox Jew; on the next he was a competent witness for Jesus Christ. Truly it had pleased God to reveal His Son in Saul of Tarsus, and he had been thus called through God's grace. V. 15. As further proof that his gospel was divine, on his second trip to Jerusalem (which was by revelation, 2:2), he privately laid before the brethren there who were of repute what he had been preaching to the Gentiles. As a result of this Peter, James and John had given to both Paul and Barnabas the right hands of fellowship that they should go and preach unto the

Gentiles. What he preached had the sanction of those who were apostles before him and yet they had not taught it to him. It was beyond doubt a revealed gospel.

Two actions that show Paul's attitude toward Jesus Christ appear in chapters one and two. In verse 16 of chapter one, he states that "*straightway*" he conferred not with flesh and blood but went away into Arabia. Upon receiving his commission from the Lord he did not hesitate. Being once assured that Jesus was the Christ, he straightway accepted his Lordship over his life. Many who claim to believe in Christ have not done this. They have not really confessed Jesus as Lord. In chapter two, verses 4, 5, Paul's fidelity to the gospel stands out in his firmness and in his determination to stand his ground against the Judaizers. This liberty in Christ was a thing too precious to be surrendered and the continuation of the truth of the gospel too necessary for him to give up to such false brethren for even one hour.

In this particular case it was an effort to bind circumcision and the keeping of the Jewish law upon Christians as a means to righteousness. Chap. 2:21. This heresy is still with us, barring the necessity of circumcision. That is not contended for, but the rest of the contention remains. "Keep the whole law of God," say the sabbatarians, and you will be saved, otherwise you will not; and the Sabbath day is part of the law. "Keep the law," says the legalist, "and you will be righteous;" but only so much of it as was incorporated into the new law;" and he finds nine commandments out of the ten incorporated. "If righteousness is by the law," says the preacher of the revealed gospel, "then Christ died for naught." And who is right? The Sabbatarian, the legalist, or Paul? If Paul is right let us stand with him and give place, no, not for one hour, to any and all whosoever they are who pervert this great gospel of the grace of Christ.

The next in the series will take up at length, this point of how righteousness comes.

Sir Isaac Newton once wrote: "I believe from the study of God's word, that in the future God will greatly accelerate the movement of converting. But I am convinced also, from the study of the word, that before that comes to pass, there will be a marvelous increase in the speed of transportation on the earth. I believe that, in the providence of God, though the method now be entirely hidden, men will yet travel the earth at the rate of 50 miles an hour." When Voltaire heard what Newton had said he exclaimed: "One can see how stupid the old Bible is, in that it has added the intellect of Sir Isaac Newton, the most acute on earth, until he talks like a fool. He says the time will come when a man will be at one point on the earth's surface at the beginning of an hour, and 50 miles away at the end of it. Absurd! Unthinkable!"

UNDERSTANDABLE AND PRACTICAL.

E. L. JORGENSON.

The teaching in Revelation 13 and 14 is an excellent illustration, both of the understandableness and the practicalness of prophecy in general, and of Revelation in particular. In chapter 13 that wicked world-ruler, the Beast, announces a boycott upon all who will not kowtow to him. Unless men accept his mark or number they will be unable to buy or sell—which may mean starvation. The temptation to knuckle to the beast will, of course, be tremendous, and, to many it will be overpowering. But in chapter 14, God declares that those who yield to the temptation, shall drink the undiluted cup of His wrath, and be tormented with fire and brimstone.

But how could God propose to punish those who accept the name or number of the beast *unless it is possible to know and understand* what that number or name is? The mark may not be recognized until the time comes, but *the facts* must be found out beforehand. Here then, is a proof of the understandableness of one of the most difficult things even in Revelation.

That there will be believers who will yield to that temptation and accept the mark of the beast, will not, I suppose, be disputed. But is it not also conceivable that among them will be believers who would *not* have so yielded had they known the warning of the following chapter? namely, that while it may mean the destruction of the body to refuse the mark, it will mean destruction of the soul to accept it. Here then, is also a proof of the practicalness, and the possible essentiality of prophecy.

* * * * *

Our Lord, who knows all things, was exceedingly anxious to know from Peter's own lips that he loved Him still, after the denial: "Simon, Son of John, lovest thou me?" This was the question once, twice, and three times. "Thou knowest that I love thee," answered Peter; and *then* came the commission, "Shepherd my sheep." Peter is to feed and tend the flock of God; but not unless he truly loves the "Chief Shepherd, that "great shepherd of the sheep."

And no man can lay claim to any divine commission to feed God's sheep, who is not sure in his heart that he loves the Lord truly—though he may be called elder, preacher, or teacher. For no man is fit to feed who does not love. He will not, with a true motive, desire to do it, and he will not know how to go about it. It is *love* that "doth not behave itself unseemly;" love always knows how to act. In the problems attendant upon the shepherding of God's sheep—who came from all nations, classes, and races—love and love alone knows how to act.

Special: During May, we will mail to each person sending *me new subscription* or more at the dollar rate, a free copy of "Reminiscences and Sermons"—if request for it accompanies the subscription. Cloth binding, four hundred pages, helpful and interesting.

NEGATIVE ASPECTS IN THE OPERATION OF THE WORD.

ROBERT R. HULL.

The prologue of the gospel of John contains some of the most profound truths ever revealed to man. The Divine *Logos* is described as reposing in the bosom of the Father at the beginning of the creation. The same Word, as John proposes to prove, became the man Christ-Jesus, the Reconciler; and, as has been very aptly and beautifully said, the whole of John's gospel is only an expansion of the proposition announced in verse 18 of its first chapter: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Since it is said that, through this power, the very spheres were framed, should it surprise us if this Word could create in us a clean heart and renew in us a right spirit?

Moreover, the Word of God attributes unto itself all of the qualities of a living organism. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in *his* sight; but all things are naked and laid open before the eyes of him with whom we have to do." Heb. 4:12, 13. The Word of God, whenever preached, carries conviction, although people may act in different ways under its influence. God said that His Word would not return unto him void, but it would accomplish "that which I please, and prosper in the thing whereunto I sent it." Isa. 55:8-11. Life, in all its forms, is distinguished by one peculiar power—that of reproduction. The means by which the child of God is begotten, is not a physical (corruptible) seed, but an incorruptible (spiritual), since this seed is the Word of God. 1 Pet. 1:23. Again James, who has been speaking of the benevolence of the "Father of lights," is discussing the new creation from the standpoint of its fatherhood when he says "Of his own will begat he us with the word of truth," etc. Jas. 1:18. The Living Word cannot be exhausted of its power, hence each individual, in being turned to God, must come in contact with it.

The foregoing seems necessary as a preliminary to any thorough-going survey into the field we have chosen, which would seem to have been deliberately ignored by the optimistic theology of today. It must now be confessed that we feel a certain reluctance in taking our stand in open opposition to the very pleasing and popular doctrines which carry great weight in contemporary thought-circles under the general appellation, "modern;" but the time has come when the mask should be stripped from these hurtful errors. For one prominent result of the postulation of a God of love who cannot be angry with wickedness has been to encourage rebellion against the truth. The very Word of God,

which triflers hear, will, if not obeyed, work the damnation of the trifer. I believe that there is a time in the life of every hearer of the Word, when he is brought closer to obedience than at any other. If he does not, at such a time, act upon his convictions, he will likely never do so.

It is interesting to note that almost the exact phraseology describes the effect of Peter's preaching on Pentecost and the effect of Stephen's preaching when arraigned before the council. Compare Acts 2:37 with Acts 7:54. The gospel had enjoyed a positive effect in the conviction of the Pentecostians' hearts and the convicted manifested a readiness to obey; but the blessed martyr Stephen, on the other hand, succeeded in creating only blood-thirsty hatefulness in the hearts of those whom he addressed. It was the same gospel that was preached. At this point we should not fail to mention what Paul has said concerning the attitudes of different individuals toward the word. "For we preach Christ crucified, unto the Jews a stumbling block, and unto the Gentiles foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor. 1:23, 24.

As we pass further into the depths of this interesting subject, we are sure to get the impression that some are "appointed" to "stumble at the stumbling stone." See 1 Pet. 2:6-8. At this point the old question of Predestination may seem to demand reconsideration. It is impossible for man to repent before that God, in his infinite goodness, may deem it fit to give a ground for repentance. Acts 11:18. On the other hand, God has never, in the whole course of redemption's progress, labored at the rescue of man except with a certain consent and cooperation on the part of the object of his solicitations. Moreover, the enemy of souls himself can have no further control over men than they themselves may grant him. Compare Acts 5:3, 4. The heart of the hearer is either quickened or hardened, depending upon his disposition of attention to the words of God.

Sometimes the Word of God, when preached, becomes a weariness to the people. This is not to be attributed always to the preacher's lack of ability to interest; for the words of God themselves may seem like a dead pall of oppressive legalism, confining and strangling a spirit which would be free. Testimony added to testimony may seem to build an intolerable structure, which, although symmetrical and logically perfect, nevertheless weighs too heavily upon the restless heart. "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." Isa. 28:13. This difficulty arises in the main directly from the fact that it is an almost impossible task to convey the meaning of the Spirit directly to the mind of one who, all his life long, has employed nothing but the terminology of worldly-wisdom. Our Lord used the parable-form of teaching to

reach those who could not understand the mysteries of the kingdom. But, in the effort to drive the truth home to a calloused heart, by unusual methods verging upon the startling, one should remember the lesson of Ezekiel. The prophet or preacher may succeed in appearing to some as no more than a skilled master of the dramatic art! Ezek. 33:30-32.

One of the most striking parallels to the operation of the Word of God, is found in the behavior of magnetism and electricity. Electricity and magnetism exist in both the positive and negative states. It is by the cooperation of these two forms of the force that motive power is supplied to machinery. Place two magnets together, with their unlike poles in contact, and they will cling. Now, place their like poles in contact, and they will be repelled away from each other with the same measure of force as they were before attracted. Similarly also God proposes to have his own way, and if man will submit to his will there will be harmony. But not if man, too, proposes to have his own way. *Likes will repel*—this is the law of nature. The agency, which could have saved him, is by man's rebellion, turned into a power full of menace and destruction. One of the two must surrender before any reconciliation can be effected; and surely, the party who will surrender is not the Most High! Man, being the inferior, must yield to God's Word voluntarily or be overwhelmed by the judgment of God!

THE GREAT TRIBULATION.

From the writings of L. F. Bittle.

Editor's Note: L. F. Bittle was one time editor or joint editor of the Octographic Review. Many of the older readers will recall his helpful writings. We find this article on the Great Tribulation in the Apostolic Messenger, published in Glasgow, Scotland, by Brother Ivie Campbell. It adds another to our important reprints on prophetic themes, from such men as Campbell, Milligan, Lard, Brents, Harding, and others.

In Matthew 24, Mark 13, and Luke 21, are predictions, in the words of Jesus, of certain startling events to take place upon the earth. Few passages of scripture have occasioned more controversy than these; some writers contending that the prophecies contained therein are yet to be fulfilled at the end of the world, others that they were all accomplished in the destruction of Jerusalem and the dispersion of the Jews; and still others who say they should have come to pass in the generation in which they were uttered, and because they did not, Christ was not the prophet He claimed to be. With the last class of critics the wish of their infidelity has doubtless been father to the thought, so we need not trouble ourselves to refute them. We take for granted that Jesus affirmed what He knew and that no prediction from His lips can possibly fail.

If we compare the Old Covenant with the New, we shall find that the chief events that happened under the former were shad-

ows and prophecies of greater events to take place under the latter. Thus the rescue of the Jews from Egypt, the day of atonement, the apostasy in the wilderness, and the captivity in Babylon were types of corresponding things in the Christian dispensation, and for this reason were recorded by the pen of inspiration. Following the general principle, we do not hesitate to say that the downfall of the Jewish nation and the terrible vengeance meted to this people by the Romans under Titus, was a type of the greater vengeance that later on was to overtake the whole world. If, therefore, we look at the matter from this point of view, we shall have no difficulty in understanding the remarkable words of our Lord as contained in the chapters just mentioned. The disciples approached Him with two questions. "Tell us," said they, "when shall these things be, and what shall be the sign of Thy coming, and of the end of the world?" His previous reference to the destruction of the temple gave rise to these queries, and they were anxious to know when it should happen and especially when He should take to himself the power and kingdom, and reign as Solomon in all his glory. He answers both questions together, and predicts events, some of which were fulfilled in the days of His hearers, and others yet remain to be accomplished. The temple was destroyed and the worshippers thereat led into captivity, but the Lord has not yet come in the clouds of heaven with power and great glory, nor sent his angels with the sound of a trumpet to gather His elect unto Himself. And what has been fulfilled in the dispersion and calamities of the Jews is also to take place on a grander scale in the tribulation that is to come upon all the nations of the earth before the appearance of the Son of man to judge the world. This tribulation, we are assured, will be greater than any other since the world began. But the siege of Jerusalem has often been paralleled in the course of history. The French revolution, for instance, equalled, if it did not surpass it, in wickedness, cruelty, and bloodshed. But what the Savior has foretold will be a reign of terror not only over France, but over all the nations of the earth. The duration of it must be brief, lest all the inhabitants perish, and so "for the elect's sake those days shall be shortened," or curtailed in number. That the elect here alluded to (Matt. 24: 22; John 1:11), are the Jews, we have little or no doubt. They have hitherto been marvelously preserved through dire calamities for nineteen centuries, and though they shall suffer along with the other races in the terrible upheavings and destructions of the nations, yet God will not make an end of them, for they are beloved for the father's sake.

The faithful followers of Jesus on the contrary, are to be taken away from the evil to come. As in the overthrow of the city that crucified Him His disciples were promised, "not a hair of your head shall suffer," so in the overthrow of Anti-christ, spiritual Babylon, and a disbelieving and wicked world, His redeemed shall escape with everlasting joy.

How shall this be brought about? The Scriptures, we think, are not silent on this question. If we do not confuse passage with passage and confound events that are evidently distinct, we shall find an answer that harmonizes all that is revealed on the subject. As preliminary to the answer let us notice some matters concerning judgment.

1. There are at least two different times, both yet future, when Christ shall formally judge the world. One of these is described in the closing verses of the 25th chapter of Matthew. It is a trial of the living, not of the dead, and takes place at the second coming of our Lord. There is no general resurrection connected with this event, and we do wrong to suppose that one takes place. Christ shall sit upon the throne of his glory, "and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth sheep from the goats." The approval and the condemnation which follow are based entirely upon the manner in which the people judged have treated Christ's brethren. There is not a word said about faith, or repentance, or confession, or baptism, or the fruits of the spirit. The answers given the Judge rather imply an ignorance of all such matters. But they who used his brethren well are saved and rewarded; they who neglected them are condemned and punished. The brethren themselves are a third class, and in this case at least do not come into judgment at all. They may be the Jews, Christ's brethren, according to the flesh; or Christians, His brethren according to the Spirit. But whoever they may be, they are not classed with those who are judged. Besides this judgment of the living nations, there is to be a judgment of the dead, which John describes in Rev. 20:12, 13, as follows:

"And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to his works."

2. Into these judgments those who are saved by the gospel do not come. The Savior repeatedly declares that he who believes on Him shall not come into judgment (*krisis*). His sins are all blotted out by the blood of atonement, and he cannot be tried when there is no longer a charge against him. He will indeed be brought before his Lord to ascertain what rank he shall occupy in the kingdom of glory, but not to ascertain whether or no he shall enter that kingdom. Consequently, when Jesus comes for His saints, He will not select any persons, living or dead, who do not really belong to Him and are not to sit with Him upon the throne of His glory.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Evidently this resurrection and transformation will not include the first three classes mentioned in the parable of the sower, nor embrace the servant who hid his talent in a napkin. None of these characters will have a part in the glorification which is the first manifestation of Christ's power at His second advent. They must wait till the second resurrection and general judgment. But all Christ's redeemed are caught up into the air to be with Him forever. As a reward for their faithfulness they are made His bride and reign with Him upon the throne of His glory.

These being taken away from the evil to come, the people, Jews and Gentiles, left alive upon the earth enter upon the great tribulation.

"Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places."

Within this period we may locate most of the events predicted in Revelation under the figures of seals, trumpets, and vials, also, the destruction of Babylon described in the 17th and 18th chapters of that book. How long it will last is chiefly a matter of conjecture in our present knowledge of the prophecies. It cannot be many years, and if as some say, it will be but three years and a half, or forty-two months, that will seem an age to be spent among such dire calamities and terrible commotions. The close of it will be signalized by the appearance of the Son of man in the clouds of heaven. Or, in the language of Scripture:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

This appearance of Jesus we identify with that described by John in Rev. 19:11-21, where He is described as the "Word of God," "Faithful and True," "clothed in a vesture dipped in blood," seated upon "a white horse," and followed by the "armies of heaven," also on "white horses," and "clothed in fine linen white and clean." In other words, His saints, already glorified will come with Him to subjugate and judge the nations. Though the language in which these facts are predicted be highly figurative, the facts themselves will all take place, each in the order assigned it. For He who has promised is faithful and cannot lie. Nor is He slack concerning His coming, making delay. Neither did they who reported His power and advent "follow cunningly-devised fables," "but were eye-witnesses of His majesty."

"Almost two thirds of the world's population has never heard of Christ."—S. Earl Taylor.

WHO NAMES THE NEW SONG BOOK?

The compiler has just returned from Chicago and Cincinnati, optimistic about the promises of the plate makers and printers. We can make no hard and fast promises ourselves in these days of strikes and unexpected turns in every industry—for instance, paper stock is low in America and may run out; however, we have every prospect of getting the book on the market by August. Four pages are being set up every day. The reader may not know that music typesetters are scarce, that two pages represents the work of one man for one day, and that plates cost close to six dollars per page. The words and notes are of the clearest type, and the printing will be done in the largest printing establishment in America next to the Government printery at Washington—the Conkey Company, located near Chicago. This means that the book will represent the very highest standard mechanically—and every other way, we hope.

Into this book go the greatest hymns of all ages and of many lands; into this book go the greatest "gospel songs," selected from thousands—practically *all the greatest*, those that will last. Into this book goes not one single "filler" or piece of doubtful lasting qualities. Into this book goes what we believe will be pronounced the greatest collection of invitation songs ever gathered under one cover; also a specially strong list of children's songs. Into this book goes every really valuable suggestion made by the most experienced and capable song leaders and other brethren throughout the country.

In response to last month's offer of a cash compensation for the best name sent in, we have received seventy-five names, representing fifteen states. The first name received from each state reporting is as follows:

Alberta, Can., J. Toone, "The Bible Song Book."

California, A Friend, "Songs of the Soul."

Florida, Mrs. Jas. McCulley, "Tried and True Song Book."

Indiana, Mrs. Jno. Landes, "Christian's Unfading Treasure."

Iowa, Mrs. Wm. J. Campbell, "Praises in Hymn and Song."

Kansas, Ray Lawyer, "Salvation Chimes."

Kentucky, L. H. Crosby, "Songs of Saints."

Louisiana, Stanford Chambers, "Songs of Service."

Maine, Mrs. Chas. Neal, "Songs of the Ages."

Minnesota, Mrs. Nelson, "Songs for Christian Worship."

Missouri, W. R. Holland, "The Christian's Hymnal."

North Carolina, O. S. Moser, "Adorations of the Lamb."

Saskatchewan, Can., Jno. Foustad, "Favorite Songs."

Tennessee, H. N. Rutherford, "Hymns and Spiritual Songs."

Texas, W. B. Teague, "Christian Worship in Song."

Other names sent in, but which were not the first received from their states are: Christian Song and Hymn Book, Gems of Song, Sing to the Lord, Jewels of Song, Complete Song Book

for Christians, The Christian Treasury of Song, Songs for Christians, Sacred Songs for God's Church, Satisfying Songs, Songs That Satisfy, Gleams of Glory, Songs Resplendent, In His Praise, Songs of the Cross of Christ, Choice Selections, Gospel Companion, Spiritual Songs for Spiritual Souls, Songs In His Name, Songs of Praise and Thanksgiving, Sing His Praises, Songs of the Redeemed, The Gospel Hymn Book, Helpful Hymns, Hymns That Help, Heavenly Hymns, Hymns of Hope, Psalms, Hymns and Spiritual Songs, Songs for Worship, Pilgrim's Psalter, Scriptural Songs, Enduring Hymns, and many others.

Wanted: Still more names. Some of these are extra good, and none are bad, are they? But it is not certain that the final selection is among them. Let us do still better if possible. Select the name you consider the best, and then try to beat it. The first response from each state not listed above calls for a free copy of the book. And how many copies will your congregation or school probably want? Also, what brother whom God has prospered will spare four thousand dollars, or any part of it, for a few months—long enough to take the book off the press—with or without interest?

E. L. J.

DO YOU USE TOBACCO?

ARTHUR B. TENNEY.

Do you use tobacco? If you do, and if you are not an exception to the general rule, you are not as careful with its use as you should be, as affecting non-users. You smoke on the street, in the post-office lobby, in stores, and other public places. Many have to associate with you and suffer discomfort by the smoke and scent of your breath. It is filthy and useless, and I believe unchristian, to persist in a habit that does you no good and at the same time injures others.

The Golden Rule of Christ (Matt. 7:12) requires that we show the same consideration for others that we want them to show unto us. If we want others to refrain from useless habits that are obnoxious to us, we should refrain from similar habits around them. In the ten or eleven printing offices where I have worked, only three were free from tobacco used by the workers, and two of these were religious papeers. The man who does not use tobacco, but who works with those who do, comes home with clothes scented from the filth of those who do use it, and wives also have to suffer. I have observed considerable and know how the tobacco user, as a rule, disregards the comfort of others in this matter.

I wish the church of Christ stood unanimously against the tobacco habit. It would be fine if even all the preachers did. There are a number of good tracts on the subject, and we can write and preach much tobacco out of use.

Harper, Kansas.

THE NECESSITY OF HOLINESS.

Let us keep in mind that holiness—purity of heart—is the one passport to heaven. The man to whom the gates of that glorious city opens must be free from sin. There is danger that we overlook this great Bible teaching—that only the pure in heart shall see God in peace. It is of greatest importance that we keep this one grand essential of character—fitted for the skies—constantly before the people.

From the beginning of church history back into the Hebrew dispensation, men have been strongly inclined to magnify forms and ceremonies, robes, ritual, architecture and creeds and neglect purity of heart and righteousness of life.

There is great need just now to urge upon the people who hear the gospel that *they must be holy if they expect to enter heaven*. We are in great danger of becoming engrossed with money raising, church buildings, church unions, gatherings, conferences, banquetings, and many things that will not fit our souls for heaven, and letting drop out of our minds entirely the awful truth that, "without holiness no man shall see the Lord."

This is not the ravings of a fanatic, or the rantings of a crank. It is the word of God. It is in perfect harmony with the eternal logic of things. Sin separated man from God and man must be separated from sin in order that he may be returned to God's favor. This was the mission of Christ in the world. "Thou shalt call His name Jesus for he shall save his people from their sins." "For this purpose was the Son of God manifested; that he might destroy the works of the devil."

Outside of, and apart from, Jesus Christ there is no hope for deliverance or cleansing from sin. In Christ there is full salvation. Quit higgling, objecting, fault-finding, accusing, doubting, postponing, and go to Jesus with implicit faith in Him. "His blood cleanseth us from all sin." The great issue we are to meet at the judgment bar is not who was a fanatic, who was a hypocrite, who had false notions, and all the rest; but have we been cleansed from all sin by Christ's blood! In order to enter heaven we must be purged from sin.—H. C. Morrison.

In a message sent to Judge Julian W. Mack, President of the American Zionist body, S Levin, Zionist executive in London, says that the situation in South Russia and Constantinople "is strained so that the leaders of the organization no longer have any power to hold back the stream of emigration."

Mr. Levin reported that crowds of fugitives are swarming uninterruptedly into Constantinople from the surrounding countries, on their way to Palestine, disregarding all barriers.

The editor's two books, "Lessons on Hebrews," and "Truth and Grace," are on hand and for sale at \$1. each.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

It has been estimated that there are nine thousand "loyal" churches in the U. S. and that less than 100 of them give regularly to missions and that less than 500 give at all.

A new missionary, Miss Dorothy Ann Bixler, arrived at the home of Brother and Sister O. D. Bixler, Tokyo, Japan, on the morning of February 7th.****"I have a growing conviction that the best contribution which could be given to China would be the gift of Jesus Christ. He is the only and sufficient answer to the question, "What is the great need of China"? *C. T. Wang, ex-speaker Chinese House of Commons.*

Brother C. G. Vincent's receipts for forwarding the work in Japan were \$1,114.34 for the period from October 15th, 1919 to January 31st, 1920. * * "Because of ignorance of the farmers, the production per man and per acre is less in India than anywhere else on earth, and one third of the people go from the cradle to the grave without ever having enough to eat." * * Some time ago, it was estimated that there are 100,000 "loyal" disciples in Texas alone. Please consider what a fund for missions (at home and abroad) we would have if they were to average \$1.00 apiece *per annum!* How much a day would that be?

"We just love Japan; also the language even though it is a little hard."—*Mrs. Harry Robert Fox.* * * The recent war cost the world \$450,000,000.00 we are told, \$7.41 per second since Christ was born." The interest in this at 4 per cent. for a single hour is larger than all the gifts America made for foreign work in 1918. The more money that is spent for real Christianizing purposes, the less occasion there is likely to be for a big war budget. * * "If half of the zeal and passion," said the commander of a British fleet, "half of the outpouring of life and treasure or organization and efficiency that the state has put into this World War could be thrown into the cause of the Kingdom of God and of the eternal verities, the world would soon be won." * * An idea of the need for greater missionary activity may be had from these statements: From Ft. Collins, Colo., where the energetic home missionary—E. C. Fuqua—lives, to Recluse, Wyo., the distance is 750 miles and there is no primitive church between the two points; on the way to Los Angeles, a much longer journey, there is but one known church of the primitive order; Montana is about 480 miles long by 280 miles wide, and has but one primitive church; Utah has but one; South Dakota has only two. Seven missionaries in China traversed an area so large they were nearly 25 days on the journey "and found absolutely nothing being done to evangelize the people."

REPORT FOR MARCH.

J. M. MCCALED.

Pleasant Hill, Tenn., \$1.75; Clyde, Tex., \$5; Weatherford, Tex., \$15; Abilene, Tex., \$50; Valdosta, Ga., \$39.50; Central Church, Fort Worth, Tex., \$42.45; Oak Cliff Church, Dallas, Tex., \$36.75; Portland Ave. Church, Louisville, Ky., \$15; Pearl & Bryan Sts., Church, Dallas, Tex., \$25; Lee McCaleb, 50c; Brother Bankhead, \$5; By F. L. Rowe, \$1; A Sister, 25c; Mrs. H. C. Holbert, 50c; J. P. Sewell, \$10; L. B. Allen, \$4; A. W. Davis, \$20. Total \$271.70.

MISSION HOMES FOR JAPAN.

Anson, Tex., \$30.68; Sister J. C. Morrison's S. S. Class, Abilene, \$2; 'Other Gifts,' \$1.50; Bell Buckle, Tenn., \$10; Clyde, Tex., \$10; A Brother, Clyde Tex., \$1; Gorman, Tex., \$10.50; Eastland, Tex., \$29; Mineral Wells, Tex., \$25.59; Mrs. M. B. Timmons, \$2; Church, Nugent, Tex., \$10; Southside-Central Church, Fort Worth, Tex., \$34; 'Christ The Light of The World.' 185 copies, \$185; Patrick's Chapel, Tex., \$50. Total \$401.27.

House and lot to cost \$5,000. For two homes, \$10,000. Balance needed, \$9,598.73. These homes will be held by a board of trustees to be used in perpetuity by those who are on the field. In my previous notice I only mentioned the cost of a house (\$3,000), but failed to take into account the cost of the lot. At the rate of \$401.27 a month it will take over a year to raise enough for one home. These are the days of large gifts. I visit homes of the brethren costing from five to twenty-five thousand dollars. They have hundreds of thousands more. Why not be rich also toward God?

Let me draw a picture for you. We are in one of the many towns in Japan of eight or ten thousand people, where no missionary has ever lived before. On one of its quiet streets we come to an American house. We go in and are met by the missionary and his family. We are shown over a neat, comfortable mission home with several rooms and with an upstairs. In the parlor on the wall are two portraits, one of Philadelphus Jones, and the other of Sister Jones. Beneath one is written: "Philadelphus Jones and Mrs. Lidia Jones, members of the Body of Christ in America, by the donation of this mission home to the work in Japan, thereby desire to express their love for the people of Japan, in the hope that this home may be used of God for the comfort of the missionaries and the enlightenment of those who may come under its roof. May it be a social and Christian center and a perpetual object lesson of Christ and His love to all who seek the Way."

My brother, what say you to this picture? You have it in your power to make it a reality. Why not let go and make a donation of five thousand dollars for a mission home in Japan and thereby lay up treasures in heaven?

2526 Montgomery St., Louisville, Ky.

FIRST LORD'S DAY LESSON OF MAY.

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

Lesson 5.

May 2, 1920.

THE BOY SAMUEL.

Golden Text: "My son, give me thy heart; and let thine eyes delight in my ways." Prov. 23:26.

Lesson Text: 1 Samuel 3:1-13, 19, 20.

1. And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision. 2 And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see), 3 and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was; 4 that Jehovah called Samuel: and he said, Here am I. 5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. 6 And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again. 7 Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him. 8 And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child. 9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place. 10 And Jehovah came and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth. 11 And Jehovah said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 12 In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. 13 For I have told him that I will judge his house forever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not. 19 And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground. 20 And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of Jehovah.

Concerning Samuel's mother, birth, and infant days, read Notes.

Verse 1. How did little Samuel come into Jehovah's tent to minister there? Was the word of the Lord frequent in those days? What is the worst sort of famine? (Amos 8:11-13). What happens to a people that is left without vision? (Prov. 29:18).

Verses 2-4. How did Jehovah first call Samuel?

Verses 5, 6. Was it a simple, natural-sounding voice? Who did Samuel think was calling him? What, judging by his quick and ready response each time, was the disposition of the boy Samuel?

Verse 7. In what way was it that Samuel had not come to know Jehovah? (Ans.—As he knew Him later in personal dealings with God, and in revelations).

Verses 8, 9. What finally dawned upon Eli? What instruction did he give little Samuel?

Verses 10-12. When Samuel so responded to Jehovah, what did He say? Was it a terrible thing God proposed to do? Why does God ever do such things? What had God spoken concerning the house of Eli? (Read 1 Sam. 2:27-36).

Verse 13. Had Eli himself done any active wrong? For what did God hold him guilty? Did Eli make an adequate effort to control his sons?

Verse 19. What are we told of Samuel's early life? How did God accredit Samuel as His spokesman? Does any word of God ever "fall to the ground"? (Luke 1:20, 37, 45).

Verse 20. How widely did Samuel come to be known and recognized as a prophet of Jehovah?

NOTES ON LESSON 5.

THE CHILD THAT WAS "ASKED OF GOD."

The Story of Hanna is beautiful,—her grief, her prayer and vow, its answer from God, and Hannah's song (which is very similar to Mary's song, Luke 1:46-55). The child's name was called Samuel, literally "asked of God," because his mother obtained him by request of God. He was a Nazarite (a man peculiarly set apart to Jehovah, Numb. 6) from his birth. Samuel is one of the greatest and noblest of the Bible characters; a man of great power, a prophet of Jehovah, who served his God and his people through a heavy crisis. His long life and ministry forms the link between the times of the Judges, and the times of the Prophets; between the times of the pure Theocracy (when God alone ruled Israel) and the kingdom era, when, under God, a human king reigned over the people.

THE SONS OF ELI.

Eli, the high priest, was a weak, easy-going old man; lazily good-natured; irresolute; incapable of moral indignation. Those are serious defects indeed. He was not a bad man but a man without force, courage, earnestness, determination or high sense of duty. His sons were guilty of heaven-crying sins against God and the people. Eli knew it, but tamely acquiesced in it, as a thing that couldn't be helped. His one rebuke to his sons was such as they must have laughed at, it was so mild and weakly. (1 Sam. 2: 24, 25). And, partly no doubt, his lack of drastic action was due to love of the revenue which constantly rolled in through his sons' office. (v. 29). Yet he meant well but only very feebly. God charged Eli with honoring his sons above Him. (2:29). Rather than hurt their feelings, Eli let God be insulted; rather than incur their displeasure he incurred God's; rather than put them to shame for their wickedness, he let God be disgraced before the whole world. No wonder God rejected Eli! Are people guilty of the same sins today in any way?

POINTS FOR PROFITABLE DISCUSSION.**The Wickedness of Eli's Sons.**

It says "they knew not Jehovah." That was the secret of their misconduct. They did not know God so as to love Him, or to fear Him. When people know God they love Him, trust Him, obey Him. See John 17:3. Why did not these men know Him? Did they not have opportunity? What becomes of such? 2 Thess. 1:8.

Parents' Responsibility for their Children. To what extent are they responsible? For what did God blame Eli?

Children's Obligation Toward Parents. Does God hold the children responsible for their attitude toward parents? (Eph. 6:1-3; Rom. 1:30; 2 Tim. 3:2).

Samuel, the Boy who listened and obeyed.

The Golden Text. What will be the life and destiny of a child who does this?

SECOND LORD'S DAY LESSON OF MAY.

Lesson 6.

May 9, 1920.

ELI AND HIS SONS.

Golden Text: "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Rom. 6:23.

Lesson Text: 1 Samuel 4:5-18.

5. And when the ark of the covenant of Jehovah came into the camp, all Israel shouted with a great shout, so that the earth rang again. 6 And when the Philistines heard the noise of the shout, they

What the occasion was, and why the ark was carried down to the camp of the Israelites is told in the Notes.

Verse 5. Why did Israel shout when the ark of God came? Was that real faith? Had God ordered this? Had

said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah was come into the camp. 7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. 8 Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all manner of plagues in the wilderness. 8 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. 10 And the Philistines fought, and Israel was smitten, and they fled every man to his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. 11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. 12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head. 13 And when he came, lo, Eli was sitting upon his seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. 14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man hastened, and came and told Eli. 15 Now Eli was ninety and eight years old; and his eyes were set, so that he could not see. 16 And the man said unto Eli, I am he that came out of the army, and I fled today out of the army. And he said, How went the matter, my son? 17 And he that brought the tidings answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. 18 And it came to pass, when he made mention of the ark of God, that Eli fell from off his seat backward by the side of the gate; and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

He given them promise of victory? Why could He not be with them and bless them? Can the help of God be forced in any such way as this? Was that not a wrong way to trust in God? What would have been the right way of putting their trust in God?

Verses 6-8. Did the Philistines have a wholesome respect for the God of Israel? What had they heard of Him?

Verse 9. What did the Philistines exhort one another to do? What were they afraid of? Were they more concerned on account of the Ark than Israel's unaided power?

Verses 10, 11. What unheard of and terrible thing happened? Was that not a great disgrace to God's name? If Israel had been right, could the Philistines ever have touched the Ark? Does God still suffer dishonor on account of the unfaithfulness of His people? Would He not rather risk being dishonored for a time than to take sides with an unfaithful and sinful people? What other judgment was executed that day? Had God before announced that He would do that? (1 Sam. 2:34).

Verses 15-18. What shocked Eli even more than the news of the death of his sons? (The Ark was the Presence of God to them, and it gone, they felt that God had forsaken them). But had not they forsaken God before the Ark was taken away? Should they not have minded that more? On how the Ark made its own way and fought its own battles, read the Notes.

NOTES ON LESSON 6. .

TRUSTING IN THE ARK.

Israel's strength lay in God alone. When God was with them they were invincible. Without Him they were weaker than other nations. (This is spiritually true of the Christian also). But God did not propose to be with them unless they were with Him. (2 Chron. 15:2).

Israel was being defeated by the Philistines; and they hit upon the plan of bringing the ark of God from the Tabernacle, which was at Shiloh at

that time; for they calculated that it would not be possible for the Philistines to stand against the ark. The whole proceeding was unwarranted and self-willed. They thought they could force God to be with them whether He was minded to or not. They thought that by exposing His cherished ark to the enemy He would be compelled to fight for them and it in self-defense. Little did they know their great God and His holy ways!

Thus there are people today who think by religious ceremonies, performances, gifts, attendance upon meetings, taking the Lord's supper, making many prayers to compel God to accept them and own them as His, the while their hearts are not right in His sight, and their lives are full of sin and selfishness. (Isa. 1:11-16).

TRUSTING IN THE TEMPLE—(Jer. 7).

When Judah was sinking to their lowest God sent them this message:

"Thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor; if ye oppress not the sojourner, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore.

"Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah.

"But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith Jehovah, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: therefore will I do unto the house which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I did to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim."

THE ARK TAKING CARE OF ITSELF.

The ark of God got along far better without the disobedient people than with them. They brought God into dishonor, but He vindicated His own glory and honor by Himself. The Philistines thought they had captured a great prize when they took the ark. Think of the laughter and the jubilation. That God of Israel's was not so terrible as they had feared—all that report was humbug. Still they thought Him respectable enough to be set along-side of their idol Dagon in Dagon's temple. But Dagon could not stand where the ark of Jehovah was. The Philistines had such experience with the ark that they were even gladder to let it go again than they had been to capture it. And the result was that afterward the Philistines had more respect for the ark than ever before. (1 Sam. 5 and 6).

THEMES TO DISCUSS.

1. The faithful fulfillment of God's word in case of Eli and his sons.
2. False trust in religion and church-membership and religious performances: How much worth was the Tabernacle and Temple to Israel when they were true to God? How much when they departed from His way? What is the benefit of the church to those who love the Lord in truth? What is the claim of churchmembership worth to those who are worldly and disobedient?

THIRD LORD'S DAY LESSON OF MAY.

Lesson 7.

May 16, 120.

VICTORY UNDER SAMUEL.

Golden Text: "Direct your hearts unto Jehovah, and serve him only."

1 Samuel 7:3.

Lesson Text: 1 Samuel 7:2-12.

2 And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after Jehovah. 3 And Samuel spake unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines. 4 Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only. 5 And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah. 6 And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah. 7 And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. 8 And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines. 9 And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah; and Samuel cried unto Jehovah for Israel; and Jehovah answered him. 10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel. 11 And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car. 12 Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us.

Verse 2. Is it not a bitter thing to miss God's help and presence? Read Jer. 2:19.

Verses 3, 4. What is always the way back to God? Whom did He promise not to reject? Ps. 51:17. What is the fate of those who do not repent? Luke 13:5. What is said of those who do repent? Jer. 3:12.

Verses 5, 6. What did Samuel propose to do for them at Mizpah? What did they do? If they had not repented and confessed, would Samuel's intercession have made them acceptable? (Jer. 15:1).

Verse 6. When the enemy learned of their gathering at Mizpah what did they do? Is the devil always wroth when God's people gather themselves for repentance and prayer?

Verses 7, 8. What shows here that Israel's vain confidence was gone? On whom did they propose to trust now? Were they in the right position to trust in God's help now?

Verses 9-11. Did God accept Samuel's offering on behalf of Israel now? When God stands up for His people what chance will their enemies have against them? How did it turn out?

Verse 12. Why did Samuel call that stone "Ebenezer?" (That is, "Stone of Help"). Recall here the words of two familiar songs:

"Through many trials, toils, and snares

I have already come.

'Twas grace that brought me safe thus far

And grace shall bring me home."

"Here I'll raise my Ebenezer;

Hither by thy help I've come,

And I hope by thy good pleasure

Safe to arrive at home."

See how David marked his Ebenezer in Ps. 23. Can you raise an Ebenezer today?

NOTES ON LESSON 7.

THE LESSON.

The chief lesson is twofold: (1) God's acceptance of the penitent people; and (2) His protection of them when they are accepted.

Mark out these three points.

1. The misery and emptiness of the soul that has forsaken God and has lost Him. (v. 2).

2. The way of return to God: (a) Cleansing out the evil: putting away the idols; (b) Doing the right: "direct your hearts unto Jehovah and serve him only;" (c) confessing our sin before Him, as openly as it has been committed. This, when done thoroughly and sincerely is returning to Jehovah "with all your heart." Note the steps marked out in 1 Kings 8:46-50; and the promise in Jas. 4:8-10.

3. God rising up for the defense and help of His repentant and forgiven people.

SAMUEL THE INTERCESSOR.

It is a great advantage and itself a merciful gift of God, when a sinful people have an intercessor: one who can "stand in the breach" and plead for them before God. When the people's guilt reaches a certain point, there must either be an intercessor who can avert the wrath and bring the people to repentance; or else unsparing judgment must proceed. Thus Moses stood in the breach when Israel made the golden calf. (Ps. 106:23). God is eager to find an intercessor. He can do things in answer to the pleas of the proper man—a man who is acceptable and has access and standing with God—that He could not righteously do without such intercession. The Bible represents God as seeking for such men. When He cannot find one, judgment is inevitable. (Jer. 5:1; Isa. 59:16-18; 63:5, 6; Ezek. 22:30, 31).

In this dispensation we, the members of the Body of Christ, are priests unto God: that is we have access to Him. The privilege and duty of intercession on behalf of the world rests upon us. (1 Tim. 2:1-4). Now if we fail of this work, or if we so live that God cannot afford to hear us, what a failure and a loss! When the salt has lost its savor, the world perishes.

We have an Intercessor with God. Read 1 John 2:1, 2; Heb. 7:25.

FOURTH LORD'S DAY LESSON OF MAY.

Lesson 8.

May 23, 1920.

ISRAEL'S FIRST KING.

Golden Text: "Only fear Jehovah, and serve him in truth with all your heart." 1 Sam. 12:29.

Lesson Text: 1 Sam. 9:15-21; 9:25-10:1.

15 Now Jehovah had revealed unto Samuel a day before Saul came, saying, 16 Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. 17 And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people. 18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. 19 And

On Israel's request for a king, read Notes.

Verses 15, 16. What had the Lord told Samuel? How did Jehovah "send" Saul to Samuel? (See Note on God's Providential Management of Human Affairs). What was Samuel commanded to do to Saul? What work did God have laid up for Saul? Why had God planned this?

Verse 17. Did Jehovah leave Samuel any room to make a mistake as to the identity of the man? To what honored place had God destined Saul?

Verses 18-20. What surprising answer did Saul get to his request? Did Samuel wait for Saul to mention the matter of the asses to him? What ef-

Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me today: and in the morning I will let thee go, and will tell thee all that is in thy heart. 20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house? 21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?

wherefore then speakest thou to me after this manner?

25. And when they were come down from the high place into the city, he communed with Saul upon the housetop. 26 And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. 27 And they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still first, that I may cause thee to hear the word of God.

10:1. Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that Jehovah hath anointed thee to be prince over his inheritance?

fect must this exhibition of knowledge have had on Saul? What even more amazing thing did Samuel say to Saul?

Verse 21. What protest did Saul raise against such a speech? How did Saul regard himself in those days? (1 Sam. 15:17). How does God regard the humble?

Verses 25-27. Relate the circumstances of the anointing of Saul by Samuel, as given in these verses and the following one. Who had really anointed him? Was Samuel anything more than an instrument?

NOTES ON LESSON 8.

ISRAEL ASKS FOR A KING.

This is the necessary introduction to our present Lesson.

1. **The Occasion.** When Samuel was old he made his sons judges over Israel. But they were not like their father: they turned aside after lucre, and took bribes, and perverted justice. (1 Sam. 7:1-3). The people of Israel plainly saw that they were facing another long period of misrule. This was one motive that prompted them to ask for a king. Were they justifiable? God said they were not. Even if under God's plan and arrangement things seem to go wrong and inconvenient, or "unbusinesslike," man must not attempt to change God's arrangement. Man always loses when he departs from God's wise way, even when for the present it does not seem to work out well. And that is saying nothing of the slight toward God and disobedience involved.

2. **The Chief Motive: The Desire of World-Conformity.** Twice it crops out: "Make us a king to judge us like all the nations;" and, "Nay but we will have a king over us that we also may be like all the nations." (1 Sam. 8: 5, 20). They desired to be like the other nations. Now Israel's peculiar power and excellence lay in this very thing that they were distinct and different from the nations of the world. "Lo, it is a people that dwelleth alone and shall not be reckoned among the nations." They were separate and set apart to be God's people.—This fateful lusting to be like the world has infested the ranks of professed followers of Christ also. "We are of God and the whole world lieth in the Evil one." "Be not conformed to the world." "Love not the world, neither the things that are in the world." (1 John 5:19; 2:15; Rom. 12:2).

3. **What it Meant: Rejection of God.** The request greatly displeased Samuel; and he betook him to his Refuge: he "prayed unto Jehovah." And He told Samuel to grant their request: "for they have not rejected thee, but they have rejected me that I should not be king over them." (1 Sam. 8:7). See also 12:12.

God had anticipated this long before, and had arranged for it. He reserved for Himself however, the over-rule of Israel, and the right to choose whom He would and set His own king over them. Deut. 17:14, 15. Nevertheless the move began in disobedience and ended in disaster. "I have given them a king in my anger and have taken him away in my wrath." Hos. 13:11.

GOD'S PROVIDENTIAL MANAGEMENT.

"Tomorrow about this time I will send thee a man out of the land of Benjamin," said Jehovah to Samuel. He sent him Saul. How did he send him? He could have sent him outright by direct order; but He chose His usual, providential way of working. Kish the Benjamite lost his asses, and Saul, his son, went to find them, a servant going with him. They passed through the hill-country of Ephraim, they knew not why, except that they thought likely the asses had strayed that way; then through the land of Salisha; then through Shaalim, in fruitless search. When they came to the land of Zuph Saul was minded to go back home. The servant happened to know that "a man of God," a "seer" (Samuel) lived in the city, and suggested going to him to enquire about the asses. Saul objected he had no money to give the seer for his service. The servant happened to have a fourth of a shekel. So they went to consult the seer. (The rest of the story is in our printed lesson). Now how did God send Saul to Samuel? Why were those asses of Kish's lost just then? Why did Saul go after them? What made him take the direction of Samuel's home? What reminded the servant of the seer's abode, and why did it occur to him to suggest the consultation with the seer? How did it happen that the servant had the quarter of a shekel with him, without which they would not have gone to the seer? A hundred little happen-so's, so accidental to all appearance—everything going in natural course without constraint or traceable interference; yet God was in every detail, managing, directing in His inscrutable wisdom. Thus God works all the time, making every trifle contribute to His ends, and all things work together for good to them that love Him. (Rom. 8:28).

FIFTH LORD'S DAY LESSON OF MAY.

Lesson 9.

May 30, 1920.

JONATHAN AND HIS ARMOR-BEARER.

Golden Text: "Be strong and of good courage." Josh. 1:6.

Lesson Text: 1 Sam. 14:1-13. Memorize verse 6.

1. Now it fell upon a day, that Jonathan, the son of Saul, said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on yonder side. But he told not his father. 2 And Saul abode in the uttermost part of Gibeah under the pomegranate-tree which is in Migron: and the people that were with him were about six hundred men; 3 and Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of Jehovah in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. 4 And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other

For connection with preceding lesson see Notes.

Verse 1. What was Jonathan's purpose in going over there? See v. 6. Did he go openly or secretly on this exploit? See v. 3.

Verses 2-5. Here we are told (1) about Saul's encampment, (2) how many men he had, (3) who the priest of Jehovah that was with Saul; and (4) about the two crags "between the passes." Find Gibeah and Michmash on the map (northeast of Jerusalem, west of Jericho).

Verse 6. What confidence did Jonathan have? Does Jehovah need "many"—that is, great means and many hands in order to deliver? Lev. 26:8; Deut. 32:30. Can He use either, many of few? Is it any less His deliverance if "many" are employed in

side: and the name of the one was Bozez, and the name of the other Seneh. 5 The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba. 6 And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised; it may be that Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few. 7 And his armorbearer said unto him, Do all that is in thy heart: turn thee, behold, I am with thee according to thy heart. 8 Then said Jonathan, Behold, we will pass over unto the men, and we will disclose ourselves unto them. 9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. 10 But if they say thus, Come up unto us; then we will go up; for Jehovah hath delivered them into our hand: and this shall be the sign unto us. 11 And both of them disclosed themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. 12 And the men of the garrison answered Jonathan and his armorbearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armorbearer, Come up after me; for Jehovah hath delivered them into the hand of Israel. 13 And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him: and they fell before Jonathan; and his armorbearer slew them after him.

it? Is it any more His work if He uses but few? But in which case will it be more manifest that His hand is in it, and which will abound more to His glory? Which, therefore, does He often prefer? (Judg. 7:2-7; 1 Cor. 1:26-31; Ps. 8:2. Consider Ps. 20:7-9; 33:16; Hos. 1:7.

Verse 7. Did Jonathan's armor-bearer share the same boldness and confidence with him?

Verses 8-10. What was the sign by which the two decided to be guided in this sally?

Verses 11, 12. How did it turn out? Upon whom was Jonathan banking in this venture? Was this Jehovah's war? When we are whole-heartedly in line with God, what may we do? John 15:7.

Verse 13. Did Jonathan have good success? (Read also verses 14, 15).

NOTES ON LESSON 9.

SAUL'S EARLIER REIGN. (Connection with preceding lesson).

Last lesson told us of the anointing of Israel's first king, Saul. He returned to his home, and told the home-folk nothing about it. But Samuel called the people of Israel together to Mizpah, and there once more reproved them for asking a king. Then the tribes were passed in review before Jehovah, and Benjamin was picked out; and out of Benjamin, the family to which Saul belonged; and out of the family Saul was selected. But he was so backward and bashful that he had hidden himself among the baggage; and they had to inquire of Jehovah again where Saul was to be found. Then they ran and fetched him. When he stood among the people he was head and shoulders taller than any other man. "And Samuel said to all the people, See ye him whom Jehovah hath chosen that there is none like him among all the people? And all the people shouted and said, Long live the king!"

SAUL DELIVERS JABESH-GILEAD.

Saul had returned to his home and went back to work on the farm as before; and was not aroused to take the lead and to reign until tidings came of the great distress and danger of Jabesh-Gilead, caused by the wanton and wicked hatred of the Ammonites who besieged that town. Then "the Spirit of God came mightily upon Saul," and as a lion shakes himself when aroused from his den, he rose in wrath and sent out the summons of authority to all the tribes, gathered a host, vanquished the Ammonites, and saved Jabesh-Gilead. (1 Sam. 11). This was the real beginning of his career. Then Samuel called the people to Gilgal and renewed the kingdom there, and made Saul king again before Jehovah. Read Samuels' solemn address in 1 Sam 12, and his exploits against the Philistines in chapter 13.