

WORD AND WORK

“EVEN SO, COME LORD.”

ORLIE WOOD.

I.

Come, Lord Jesus, in Thy glory,
Why Thy coming thus delay?
Earth has heard redemption's story,
Usher in the crowning day.

II.

Come, Lord Jesus, do not tarry,
Come, assert Thy royal reign,
And the palm of victory carry,
Where we now find woe and pain.

III.

For Thy coming we are waiting,
And with longing yearn to see,
That bright day of Thine appearing,
When with Thee we'll ever be.

IV.

Help us Lord, whilst Thou dost tarry,
With firm faith the burden bear,
And in simple trust to carry,
To Thy throne our every care.

V.

All the burden will seem pleasure,
When with Thee the crown we'll wear;
Heavy cares seem cherished treasure,
When Thy glory we shall share.

WORDS IN SEASON.

R. H. B.

WHO WILL BE THE NEXT PRESIDENT?

The coming presidential election is of an importance hitherto unknown. The man who takes the helm of this great nation in this time of unparalleled crisis enters upon a terrific task. Upon the wise and right and valiant performance of that task will hinge as never before upon a presidential election, the welfare of a hundred million Americans. The welfare of the whole world is involved as at no former time. How the task will be done depends, humanly speaking, largely upon the man whom the people will put into office. Christians who have no part or interest in politics have a profound interest in the welfare of their homeland and of the world and of all humanity. They

share with God in His interest and care for the many millions of human beings. And God has appointed all true Christians to be priests and intercessors. It is in that capacity, and not at the ballot-box, that their power lies. *They* do not know the needed man; but God knows him; and through God they have the power to shape the destiny of the nation and of mankind, by their intercessions, in accordance with God's wise and gracious will. Let Christians pray now, lifting up holy hands without wrath or doubting!



"SEXITIS."

From a daily paper we take the following portion of the report of a sermon by a New York City preacher:

"What is the matter with New York?" demanded the preacher. "The same thing that is the matter with all America—the people are money mad and pleasure-crazed. The trouble is that America is on a joy ride when we should be at prayer meeting. With the shadow of starvation over the world, we are rushing on in our own wild career after pleasure and gold.

"Sex Consciousness Serious.

"There are several serious complications in New York's ill health today, but the most acute and menacing malady from which she suffers is the abnormal overdevelopment of sex-consciousness.

"To give it a brief biological name, we might call it *sexitis*.

"It is a serious disorder, because it carries with it the shadow of racial degeneration and social decay. This problem is the most important and dangerous which confronts New York, America and all the world at the present hour. It is said that only 30 per cent of the teeming millions are identified with any religious organization—Catholic or Protestant—and that only 3 per cent of the Jews attend the Synagogues."

After comparing theater attendances with that of the churches, he said:

"The main trouble with the theater is that it has capitalized the sacrifice of female modesty, and for base and sordid ends has exploited the attractions which God has given girlhood and womanhood for high and holy ends.

"Produces Sex Profiteers.

"The stage is suffering from acute and chronic *sexitis*. Those who control it are not only financial profiteers, but sex profiteers of the most harmful kind.

"I received recently a letter from a young woman, enclosing a clipping of an interview with the manager of one of our midnight frolic productions. He told how he had gone around to high school socials and female college commencements to pick out the prettiest girls in graduating classes and invite them to come to New York and enter his show business. He said in this interview that dramatic talent was not essentially necessary; that the main thing was physical beauty, and that he could guarantee to any girl who had beauty a successful career in that connection. The young woman expressed disgust at such a piece of enterprise and then intimated the wreck and ruin that had come to her in this way, signing herself, 'One who has suffered.'"

This arraignment of existing moral conditions in New York and America generally is only too true, so far as it goes; but does not tell nearly all the truth. The nation is much more afflicted with "*sexitis*" than we realize. It begins indeed in the very schools. In the news-columns of the same issue of the daily from which the foregoing extract is taken, appears a report of the successful effort of outraged parents to have the "cheek-dance"

banned from Washington (D. C.) public schools. The item was written in light vein, telling how the "irate mamas and papas" were "shocked to see their respective young hopefuls rubbing cheeks while they interpreted a one-step at the Western High School class night ball." The remarkable and ominous fact is that such a thing could be at all: that such could be the school atmosphere anywhere in this country. But, alas, it is only too common. What else can be expected than "sexitis" in communities where such influences attend the developing youth?

THE DRUGGING OF A NATION.

The movie-posters in the streets of the city show what a bane and curse the moving-picture show is. Every passion and almost every vice is there vividly portrayed; and what cannot be portrayed is suggested. Hate, murder, violence, jealousy, false ambitions, utterly false and misleading ideas of life, are here presented to young and old—especially to the young, who form the larger part of the attendance and are also the more impressible; and it is fair to say that the "movies" are today the most powerful educational force, (but not for *good*) in the country. "Drugging a nation," used to be the slogan of protest against the opium-traffic in China. But the "movies" are but a sort of moral drugging that will have its far-reaching consequences. The *sex* question always plays the most prominent part in the average picture-show; and furnishes generally the basis and background for all else. Love, courtship, marriage; intrigues, infidelities, separations, divorces; lust, and intimations of sexual vilenesses; lust-provoking apparel, and suggestive situations abound upon the screen despite all "censorship." How great a multitude of young and innocent minds are defiled by those exhibitions, only the day of judgment will reveal. "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh." And "whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great mill-stone should be hanged about his neck, and that he should be sunk into the depth of the sea." (Matt. 18: 6, 7).

And to our young Christians comes the Savior's admonition: "If thy hand or thy foot causeth thee to stumble, cut it off and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire." (Matt. 18:8). *Flee the Moving Picture Show!*

UNDERMINING A NATION'S MORALS.

Two of the most popular, and as hitherto considered, most decent, of the moving-picture stars have lately figured in a disgraceful divorce and marriage affair—the sort of open, brazen, flaunted, legalized adultery, much too familiar and not only among stage-actors. When we remember that millions of the young generation idolize these two "movie-stars," and that the influence of their infamous example will extend as far as their

fame, and is as powerful in proportion as the place they hold in the affection and admiration of the youth of the land; when we take into account that "the wicked walk on every side when vile-ness is exalted among the sons of men," and see how readily the sin of these pets of the screen is condoned, justified, and defended while they are allowed to retain their prestige and popularity, we may be able to some extent to estimate the magnitude of the moral injury done to the whole nation. For a nation is never better than its morals, nor stronger than its young manhood and womanhood, and the sanctity of its homes. But surely, surely *Christian* parents will consider what sort of characters their children become acquainted with and learn to admire and love. And surely *Christian parents will safeguard their children from the diseased sex-consciousness* which is propagated through the moving-picture show and the theater! It is to be hoped.



THE "SAFETY-VALVE" OF SPIRITISM.

Spiritism is in the lime-light. It has swept England and has met with great success over here. Great names stand as sponsors for the cult, and testify their communications with spirits—not probably the spirits of their dead, as *they* imagine; but certainly spirits. The great fame and interest that has so suddenly come to Spiritism, has provoked the inevitable opposition. It is time again to turn on their safety-valve.

The safety-valve of Spiritism is, by the confession of one of their own leaders,* the professed "exposure" by men ignorant of the real inward power of Spiritism, and the *facts* by which its power is maintained. "The observant student," says the writer referred to, "will note great gaps marked 'exposures.' The presumption is that these expose mediums; but, in fact, only human ignorance—they are *safety-valves*—sacrifices to the Moloch of prejudice—meat cast to ravenous wolves. Somewhat in the line of 'exposure' is always kept on the stage."

Again, the same writer says, "I anticipate no trouble—the movement is provided with too many safety-valves. At any time a single, well-advertised, so-called 'exposure' converts it from a formidable, bristling man-of-war, in the eyes of the world, into the most harmless of hulks, fit to receive, instead of hot-shot and shell, only the sneers and mocking jeers of its vaunting, but hoodwinked adversaries."

This may seem to some only an effort of the "Spiritualists" to hide their discomfiture over the "exposures," which are constantly being published. But two facts weigh greatly in favor of this Spiritist writer's explanation. First, the word of God speaks of Spiritism as a reality, and of the communications of "demons," and "seducing spirits" as a fact; and very solemnly warns against occult practices as an enormous wrong and sin

*F. F. Cook, in the "Rationale of Spiritualism;" quoted by G. H. Pember.

against God. (Lev. 19:31; 20:6; Deut. 18:9-14; 1 Tim. 4:1; 1 John 4:1-3, etc.) Secondly, it is most evident that it is to Satan's interest to foist this wicked practice in as a harmless and ridiculous hoax until the time when it shall have become strong enough to throw off all guise. Such are his tactics.

In regard to even his own person Satan has all along fostered the childish "horns and hoofs" representation of himself; and has been content to pass among men either as non-existent, or as a sort of dolt, wearing a fool's cap. But God's word uncovers him as the "god of this world," the greatest and mightiest of created spirits, and who, though fierce as a roaring lion, appears in the guise of an angel of light. Wherefore be watchful. (2 Cor. 4:4; 11:14; Jude 9).



THE NEEDLE'S EYE.

The old yarn—perhaps originally invented to please a wealthy parishioner—of the "Needle's Eye" being a little side-gate through which a kneeling camel could just barely squeeze mars the whole lesson. The Lord Jesus did not at all mean that the salvation of the rich was merely a *difficult* matter, which however by hook and crook could be managed. His point was that it was *impossible*. The "camel" He spoke of in illustration was a regular life-sized camel; and the needle's eye simply a needle's eye. In Mark's report the Savior modified His statement to the extent of saying "Children how hard is it *for them that trust in riches* to enter into the kingdom of God." (Mark 10:24). But it might be said with equal emphasis that it is just as hard for a rich man not to trust in riches. Wherefore the Lord immediately falls back upon his first statement again: "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." (Mark 10:25) This second statement of the case struck deeper than the first. The disciples began to examine themselves, and they perceived that poor as they were, they trusted in what little they had. They began to understand that the difficulty extended further than the rich, though in the case of the latter the evil was more pronounced and hopeless. But what of the poor who were trying to get rich? What of the man whose trust and covetousness ("which is idolatry") hung upon the handful of his pitiful belongings? What of the multitude, everyone of whom held something dear apart from God, and all the souls of men which so literally "cleaved to the dust?" There rose before their eyes a vision—a partial vision only, taken from only one point of view—of the stupendous difficulty of saving *any* soul; and "astonished exceedingly" they said, "Then *who can* be saved?"

"WHO THEN CAN BE SAVED?"

The Lord Jesus left them in no doubt. They had rightly feared: it simply *cannot be done*. It is IMPOSSIBLE. That is, humanly speaking; and they were speaking humanly just then. Such is man's lost and ruined condition, be he rich or poor, that

by no manner of means can he swing himself out of the low, earthly, fleshly attachments of his human nature, and fit himself for the kingdom of God. Sooner could a camel go through a needle's eye. The Lord had not used it as a figure of extreme difficulty merely: He meant to declare the Impossibility of Man's Salvation. Think about it a little my reader. If you have had any spiritual experience, and insight into your own heart, you have surely had a glimpse of the tangle of evil tendencies and desires; of the bondage and servitude of sin; of that evil "law" which is in your members, bringing you into captivity. Yet you do not know a fraction of the reality. Even a Job, "perfect" and "upright" among men, saw himself in the light of God and said "I abhor myself and repent in dust and ashes." Even an Isaiah must cry out "Woe is me for I am undone!" The salvation of a man passes all bounds of natural possibility. "With men it is *impossible*," said the Lord Jesus.

PEACE. BE STILL!

When one takes in the full force of the statement it has a strangely sobering effect upon him. It does not paralyze him at all, but it subdues him. It is as if in the midst of his frantic efforts and struggles to be somewhat, a strong, quiet hand had been laid upon him, and a calm voice had called him to halt. Why all this mad struggle? The aim fails forever. Man cannot achieve goodness. It is not of him that willeth nor of him that runneth. With man this is *impossible*. And yet it is possible. Not with man, however—only with God. "The things which are impossible with men are possible with God." (Luke 18:27). There is a hope, but it lies in God alone. There is a chance, but only in the Omnipotence of God. *There* is the one possibility, whether for the rich or the poor or for *any* of us, to be saved.

THE WAY OF FAITH.

The recognition of this great truth turns our whole line of thought and endeavor. I cease now to try to gain my own victory, and will turn my eye to God on whose almighty power and wisdom my salvation hangs. What I could never have achieved of myself and for myself, is possible by His life-giving promise of grace. "Look unto *me*, and be ye saved, all ye ends of the earth." Upon Him I cast my whole confidence, unto Him I look, for upon Him my all depends. How sweet is the relief to give myself up as a hopeless case, and trust in Him who can create me anew in Christ. Instead of trying to establish my own righteousness, I now subject myself to the "righteousness of God," and receive it as the "gift" of God through the gospel of Jesus Christ. Instead of wondering whether I shall be able to hold myself straight in the Christian life, I recognize the simple impossibility of it all, and thenceforth walk by faith and fight by faith, in the strength of Him who alone can make it possible and who will also do it. Thus I find hope and peace, and thus I become more than conqueror through Him that loved me. And therefore I cannot despair of myself, nor of any other man who would come to Christ.

THE ESSENCE OF GOSPEL-FAITH.

This is the essence of the faith that saves. We are told that Abraham believed in the "God that giveth life to the dead." (Rom. 4:17). That is just another way of saying that Abraham believed in a God who is able to do the impossible, who is able to reverse the course of nature, to bring life out of death, and to reach man's utmost inability and ruin. That is the gist of saving faith. It was illustrated in Abraham's case, when to the man and his wife who were practically dead, being about a hundred years old, the promise of an offspring was made. It was a manifest impossibility so far as the course of nature was concerned. "Yet looking unto the promise of God he wavered not through unbelief but waxed strong through faith giving glory to God, and being fully assured that what he had promised he was able also to perform. Wherefore also it was reckoned unto him for righteousness." (Rom. 4:20-22). All human possibility, all merely natural and fleshly power was excluded. Upon God, God alone, hung the whole prospect. But Abraham "believed God and it was reckoned unto him for righteousness." "Now it was not written for his sake alone . . . but for ours also unto whom it shall be reckoned, who believe on him that raised Christ Jesus our Lord from the dead; who was delivered up for our trespasses, and was raised for our justification." (Rom. 4:23-25).

OUT OF DEATH INTO NEW LIFE.

Through Christ we *can* be saved. With Him we are buried through baptism into death—the judicial end of the old man with all his hopelessness—and with Him we are raised, "through faith in the operation of God who raised him from the dead," henceforth to walk in newness of life. This resurrection God by the risen Savior, at His right hand, is able to cope with our fathomless ruin and make us new in Christ Jesus, and give victory to the end to those who "trust and obey," by His power, that His may be the praise and glory and honor unto the ages of ages.

"CALL UPON ME IN THE DAY OF TROUBLE."

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:15.

"In the day of my trouble will I call upon thee; for thou wilt answer me." Ps. 86:7.

"In the day that I called thou answeredst me: thou didst encourage me with strength in my soul." Ps 138:3.

"I called upon thy name, O Jehovah, out of the lowest dungeon. Thou heardest my voice, Thou drewest near in the day that I called upon thee; thou saidst, Fear not." Lam. 3:55-57.

"Out of the depths have I cried unto thee, O Jehovah. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. I wait for Jehovah, my soul doth wait, and in his word do I hope." Ps. 130:1, 2, 5.

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NEWS AND NOTES.

Look for the expiration notice under the front cover. We will be looking for your renewal.

Speaking of the progress of the church in Chattanooga, Sister Ferguson writes: "Brother Hoover is such a blessing to everyone around him."

We can furnish J. N. Armstrong's excellent little booklet, "Undenominational Christianity," at fifteen cents each, eight for a dollar. They are good to give out to your friends.

H. N. Rutherford began a meeting with the Utica, Ind., church, June 21.

R. A. Zahn writes from Dugger, Ind.: "Fine prospects for a great work here." Brother and Sister Zahn accompanied E. L. Jorgenson to Ripley, Tenn., on June 21, for a meeting there.

C. C. Merritt writes from Davis City, Iowa: "I am getting out a special number of *Harvest Work* in the interest of northwest missions."

Concerning the northwest missions, brethren write from Minneapolis, as follows: "Since August, 1919, four have been baptized here. The great opportunity for the work comes this summer when Clayton Gall, of Wichita, Kan., is to begin a tent meeting here (July 11). We hope to keep these tent meetings going up to September. Brother Paul C. Young will hold two of these. Brother Young has suggested that we get some preacher here who can give seven days a week to the work. Too many mission points have been brought to the point of being almost self-sustaining, and then left to die. We are praying that this will not happen here." The Minneapolis work deserves support.

Will you continue to do your part by it and encourage the church there to "carry on" through the summer?

There have been a number of additions in the Highland church, Louisville, lately.

From Davis City, Iowa: "Brother Merritt is in Arkansas in a meeting. Brother Campbell is in Oklahoma, so I am left here alone at present. Am doing my best at preaching and praying. Brother Covey is also in these parts."—W. A. Sevedge.

The following news from Brother Hoover, who ministers with the Central church, Chattanooga, came a little too late for the last issue: "The Central church of Christ of Chattanooga has recently purchased some splendid church property, a large brick building for \$11,000, which the church hopes before very long to convert into a church building. Any fellowship any friend or church may feel in their hearts to offer in this work will be appreciated." "R. R. Brooks, minister of Cowart street church, has just closed an interesting revival conducted under a tent in East Lake. Good seed planted. Two obeyed gospel." "Aruna Clark, minister of the Rossville church, is now in good meeting with the Rossville church. Interest is fine and a number added to the church to date."

The following fine item from J. Edward Boyd was also too late for last month: "Have you heard of L. K. Harding's meeting in Valdosta? It began as a two weeks' meeting, but so great was the interest manifested that it lengthened to more than four weeks. There were in all 21 additions to the congregation. I have been told. I was with Brothr W. H. Allen a few days during his meeting with his home congregation, Jacksonville. Near the end of the second week there were two confessions; later, I learned, the additions had reached the number 7. Two concrete arguments we have here against too short meetings. I expect to spend the summer, or the greater part of it, at Gainesville, Fla., laboring with the church there."

The tent meeting in South Louisville, Portland and Highland churches co-operating, Brother Boll preaching, is still in progress with considerable interest.

Select your tracts for summer meetings from our "Sample set of seven." Twenty-five cents postpaid.

We have printed an extra supply of the Lesson Quarterly for July, August and September, for the benefit of those schools that wish to begin their use at this time. Many new schools began their use last quarter.

W. J. Johnson makes the following report for Amite, La.: "Received for the work here, of D. F. Draper, Fort Worth, Texas, \$1; or L. H. Bretz and family, Huntingburg, Ind., \$5; of the Church of Christ, Portland Avenue, Louisville, Ky., through Stanford Chambers, \$15. We now lack about \$800 having enough to complete our meeting house. The fellowship of those who love our Lord is solicited. All gifts, however small, are appreciated."

THE INDWELLING SPIRIT.

J. EDWARD BOYD

"Know ye not," wrote Paul to the Corinthians, "that ye are a temple of God, and that the Spirit of God dwelleth in you?" And again, "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" Least of all would we expect to find such expressions here, in a letter addressed to *that* church, whose spiritual condition was so low that elsewhere he characterizes them as carnal, walking after the manner of men. Rather would *we* expect him to tell them, because of their jealousy and strife and sin, that they were *not* Christians, and did *not* have the Spirit in them. But notwithstanding their folly and their failure, they had been "washed—sanctified—justified in the name of the Lord Jesus Christ, and in the Spirit of our Lord;" and to such God gives the Holy Spirit.

It was needful to remind them, in this very forceful language, that the Spirit was even then in them, that there might be a strong inducement and encouragement to turn away from their evil course and glorify God in the body. If you are a Christian then, redeemed by His blood, no matter what your shortcomings are or what your failures have been, *the Holy Spirit dwells in you*; and of this you may be sure, because the word of God says so. Do not dishonor Him (for the Spirit is a person, not merely an "influence") by continuing in sin, or even by denying His presence.

That every true believer has dwelling within him the Spirit as a special gift is evident from many statements of scripture. "Ye shall receive the gift of the Holy Spirit," declared Peter on the day of Pentecost. If there should be a question whether he here meant that the Holy Spirit is Himself the promised gift, or that it is something of which He is the giver, two considerations should greatly help us to find the answer. First: the Spirit is indeed a giver, but a giver of many gifts; "the word of wisdom, the word of knowledge, faith, gifts of healings, miracles, prophecy, discernings of spirits, tongues, interpretation of tongues." (1 Cor. 4:11). But Peter used the singular—"gift"—with the definite article—"the gift." Is there any special thing of which the Spirit is the giver which is so designated? Second: the Spirit is elsewhere spoken of as Himself a gift to Christians. Said Jesus, (Luke 11:13), ". . . how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Said Peter, when before the council, (Acts 5:32), ". . . and so is the Holy Spirit, whom God hath given to them that obey Him." In Paul's writings we read, (Rom. 5:5) ". . . through the Holy Spirit which was given unto us." [An examination of the context shows that he is speaking of those who are "justified by faith" (v. 1), and for whom Christ died, (v. 8), and not of any special class of the saved]. Again, (Gal. 4:6), "And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying,

Abba, Father." And (1 Thess. 4:8), "Therefore he that rejecteth, rejecteth not man, but God, who *giveth His Holy Spirit* unto you." If this truth needed to be clinched by additional quotations, it would surely be found in Rom. 8:9, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His."

From these expressions it is clear that the Holy Spirit is a gift; that He is given to *all* the saved, to *all* sons of God, "even as many as the Lord our God shall call unto Him;" and that it is not only a privilege, but a necessity, that He abide within. Otherwise, we are "in the flesh," "none of His," unable to please God—a fearful condition indeed. Let us with deep thankfulness recognize this precious truth that "God has given His Holy Spirit unto us," and rejoice for His wonderful provision for us.

Remember, also, the exhortation, "Be filled with the Spirit." It is as though by reason of our indifference the supply might run low, whereas it needs to be again and again replenished. The apostles on the day of Pentecost "were all filled with the Holy Spirit," (Acts 2:4); but that one instance did not seem sufficient for all time, for we read again the same expression relating to a subsequent occasion. (Acts 4:31). Indeed, we do not expect the same gifts—such as tongues; but the exhortation, "Be filled with the Spirit," (Eph. 5:18) surely means the same Spirit, and is as certainly applicable to Christians in general as is the first part of the verse, "And be not drunken with wine;" or as are those exhortations immediately following, in the same sentence, concerning singing, giving thanks, and subjecting ourselves to one another. "Now there are diversities of gifts, but the same Spirit;" this Spirit has been given to us, and with this Spirit we should be filled. How? *It came as a response to prayer* (Acts 4:31), even as the Lord Jesus had said, ". . . to them that ask Him." Let us pray.

The question, "What does the Spirit do for us," may be considered in another article.

THE SIN OF FLATTERY.

Few Christians know that the sin of flattery is made very prominent in the word of God. Flattering lips are the expression of the corrupt and deceitful heart of man. Of the wicked it is written "they flatter with their lips." (Psalm v:9). It is at best a form of lying—"they flattered him with their mouth, and they lied unto him with their tongues" (Psalm lxxviii:36). Proverbs has repeated reference to flattery. "A man that flattereth his neighbour spreadeth a net for his feet" (Prov. xxix:5), because flattering words feed the pride of man; flattery generally produces that pride and self-exaltation which God is bound to deal with in His children. Flattery may succeed for a time, but ultimately its vile and nauseating character will come to light.

“He that rebuketh a man afterwards shall find more favour than he that flattereth with his tongue” (Prov. xxviii:23). Therefore the warning, “meddle not with him that flattereth with his lips” (Prov. xx:19). And more than that, “a flattering mouth worketh ruin” (Prov. xxvi:28). Furthermore we read that flattery will be one of the leading sins of the last days and a prominent characteristic of the apostates. Of this the twelfth Psalm speaks prophetically. “Help Lord, for the godly man ceaseth; for the faithful fail among the children of men. They speak vanity everyone with his neighbor, with flattering lips and with a double heart they speak.” How well Elihu spoke to Job when he said, “Let me not, I pray you, accept any man’s person, neither let me give flattering titles unto man” (Job xxxii:21). The coming Man of Sin will use flatteries first, and like Antiochus Epiphanes obtains the kingdom by flatteries. (See Daniel xi:21, 34) But finally all flattery will be dealt with by the Lord for it is written, “The Lord will cut off all flattering lips, and the tongue that speaketh proud things” (Psalm xii:3).

Flattering lips are Satan’s most subtle poison. They speak in the world of the “poison pen,” meaning thereby the pen which spreads false reports. The flattering pen is a thousand times worse. The world which lieth in the wicked One loves flattery, seeks it, enjoys it. But a child of God, if walking in the Spirit, hates and despises all flatteries and turns from them with disgust. To use flattery is altogether unworthy of a Christian. Think of the Lord Jesus ever using flattering words! In that beautiful portrayal of the model servant, serving incessantly and in humility, we read the great Apostle’s confession—“for neither at any time used we flattering words” (1 Thess. ii:5).

The greatest harm which can be done to a servant of the Lord Jesus Christ is to flatter him and praise him to his face. Long ago we have recognized this danger and many a letter containing flattering words was thrown into the waste basket, unread and unanswered. The usefulness of a true servant of the Lord Jesus Christ depends on his humility; as soon as he thinks of himself as a great man, and is puffed up, the Spirit is grieved and the real power of his ministry will be gone. And how many have fallen into this snare! We have seen some sad examples. We have watched the downfall of some through flattering lips. To acknowledge blessing received through ministry, to thank the Lord for His grace and for His gifts, that is another matter entirely. To tell an Evangelist (as it was recently done) that he was as great as the Apostle Paul, is as ridiculous as it is evil. But this boasting in men is the leading feature of our Laodicean days. One who walks in Philadelphian separation, owns One and exalts One above everything else, and confesseth only his weakness and is content to be nothing, nor does he seek the applause of others (Rev. iii:7-10). May the Lord keep His people, and especially His servants, in the path of humility and dependence on Him, and save us all from pride and self-exaltation.

—*Our Hope.*

THE WORKS OF THE WORLD.

PHILIP MAURO.*

"Now we have received not the spirit of the world, but the Spirit which is of God." 1 Cor. 2:12.

There are many works going on in the world, which are "highly esteemed among men," and which appear to be so excellent and commendable that Christians by the thousands are occupied in them, thinking thereby they are doing God service, but which have no relation to God's especial objects. These are works which have a temporal value only: the works of the world, and for the benefit of the world. They are therefore not "good" in God's estimation, whatever estimate men may have of them. Our Lord saith of the world, "But Me it hateth, because I testify of it, that the works thereof are evil." (John 7:7). This is a very searching passage, and by it the hearts of disciples may be tested to see whether they really believe the testimony of their Lord. We propose now to examine the works of the world in order to learn why He incurred its hatred by declaring their real nature to be evil, notwithstanding that the purpose to which many of these works are directed is to benefit humanity, to improve its condition, and to alleviate its misery.

We may enter upon this examination confident of arriving at right conclusions, if we conduct it under the light of Scripture. That light will not fail us at this critical point; but it is of the utmost importance that we should have full confidence in the light, and be prepared to believe unqualifiedly what it reveals to us. We need to be on our guard here, because the doings of man's day, when illuminated by the pure and steady light which beams from the "Word of Truth," are seen to be very different in their character from what we formerly supposed. Heretofore we may have looked at the occupations and achievements of the world from man's point of view. Now we are to look at them from God's point of view. His thoughts are not as man's thoughts; and indeed so different are they that, in our Lord's words, "that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15).

GOD'S DIFFERING ESTIMATE.

It should not, however, surprise us in the least to find that we have been totally deceived concerning the real source of the inspiration of the age and the age-movements; concerning the real purpose concealed behind its grandest projects; and concerning the real end towards which all its prodigious energies are tending. This should not surprise us; but on the contrary we should rather expect to have our ideas on these subjects completely transformed under the light of the inspired Word, for the reason that those ideas were impressed upon our minds in our unbelieving days. They are the ideas which are shared by the

(*By permission, from Author's book, "Man's Day.")

unbelieving world, and in fact they are important articles in the creed of the world, which is zealously promulgated and defended by the leaders of the age and the apostles of its progress and civilization. To doubt or question those ideas is rank infidelity to the world and its sovereign prince; and to assail them openly is nothing less than treason, rendering him who dares so to do justly liable to be stigmatized as a "pessimist."

It would be strange indeed if God's idea of the world should be the same as the world's idea of itself. But, in the believer's growth in the knowledge of the truth, he comes first to believe God's testimony about his own sinful state and nature; and afterwards to believe His testimony about the world. The enemy's power to deceive a man as to the motives of his own heart is more easily broken than is his power to deceive him as to the real character of the world and its motives. The world, notwithstanding all the miseries, crimes, and wickedness it contains, is organized and managed with such consummate skill and with such expertness in the art of deception, that, even after the redeemed sinner comes to accept the Bible unqualifiedly as the Word of God, he is still very loth to believe its testimony concerning the world. Many Christians (probably the greater number) get no further in the truth than to attribute to the influence of Satan all that is base, criminal, and vicious in the world, and to extol as good and praiseworthy all the various activities that make for "progress" and "civilization." It is only when we accept fully the testimony of God concerning the world that we come to know that, just as in the natural man dwelleth no good thing, (Rom. 7:18) but that he is totally and irretrievably corrupt, so likewise in the world there are no good works, but, on the contrary, "the works thereof are evil;" and that, in fact, its best works are its worst. Just as in the natural man, there is nothing capable of development by culture, reform, or moral training (which are the worst enemies of regeneration) to render him meet for the presence of God, so likewise there is no germ or principle of good in the world capable of development under the influence of culture, education, religion, etc., (which are the most potent enemies of the personal return of Christ) to render it fit for the presence of God.

The reader, therefore, in entering upon this difficult part of our subject, is earnestly reminded of the words of our Lord, recorded in John 13:36: "Believe in the light, that ye may be the children of the light." Even though the light should reveal, as it most likely will, a state of things contrary to your previous conceptions of them; even though it show that your ideas about the world were very erroneous, nevertheless, believe, not in the world, but in the light. Remember what we learned from the first day of creation that God begins His work by bringing in the light, and showing things exactly as they are. Until the light is admitted, the work does not go on. If you have rejected the light as to what the world is, do not be surprised if the work in

your own heart has halted. If the light within you be darkness, how great is that darkness!

THE WORKS OF GOD AND SATAN.

In considering what the Scriptures tell us concerning God's work in this age, we saw that it is all done on the foundation of the finished work of Christ (who is "the Truth," John 14:6), and carried on in the energy of the Holy Spirit. It is "not by might, nor by power; but by My Spirit, saith the Lord of Hosts." (Zech. 4:6).

The first great truth of Scripture with reference to all works which are not of God, is that they are all on the basis of "the lie" (2 Thess. 2:11; and in all its countless forms "the lie" involves some denial of Christ or His work), and that they are carried on in the energy of another mighty spirit.

The Bible teaches that energy is spiritual in its nature; and some men of science have obtained an inkling of this truth when they conjectured that "force" was the ultimate fact of the physical universe.

The spirit referred to as the source of the works which are not of God, is one of the highest dignitaries of the universe. He is expressly called, in the passage quoted at the head of this chapter, "the spirit of the world." The title itself sets forth a truth of the weightiest character. The world is animated, and the energy expended in carrying on its affairs is supplied, by a mighty spirit; and the character of that great being gives the true and only explanation of "the world." Just as the true Church is indwelt and guided by the Holy Spirit, so likewise is the world indwelt and guided by a powerful spiritual being. "The whole world lieth in the evil one." (1 John 5:19, R. V.) And just as the Holy Spirit works in and through individual believers, who are the "sons of God," (Rom. 8:9, 14, 26; 1 Cor. 3:16; 6:19), so likewise the spirit of the world is "the spirit that now worketh in the children of disobedience." (Eph. 2:2) The word rendered "worketh" in this passage, is literally "energizeth," signifying to work with great energy. The channels, therefore, through which this spirit of the world works, are "the children of disobedience," including all, whether refined or base, whether moral or immoral, who still are in the nature of the disobedient man Adam, and who have not obeyed the gospel of our Lord Jesus Christ.

The believer, therefore, has properly no more to do with the world and with its works and purposes than the Holy Spirit has to do with the spirit of the world and with His works and purposes. "For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" (2 Cor: 6:14-16).

SATAN.

As said above, in order to understand the true character of

the world and its affairs, we must understand the character and aims of "the spirit of the world." The explanation of a man and his actions is found in his spirit, whence his motives proceed ("for what man knoweth the things of a man, save the spirit of man which is in him?"; 1 Cor 2:11) the explanation of the world and its doings will be found in the character of the spirit of the world. Believers would not be so greatly deceived regarding the world, if they paid attention to what the Bible reveals regarding Satan and his plan for humanity.

The prevailing idea of Satan represents him as the promoter of vice and crime. One natural consequence of this gross error is that there exists, throughout Christendom, widespread unbelief in the personality of the devil. Since the pulpit has practically abandoned the duty of teaching the people, and has substituted the preaching of "sermons" for the preaching of Christ and His word, the prevailing conception of the devil is derived, not from the Scriptures, but from *Faust* and the comic papers.

The Satan of Scripture is the highest and mightiest of all created beings. This truth is forcibly set forth in Jude 8, 9. We are there taught not to "despise dominion and speak evil of dignities;" and the practical example by which this lesson is enforced is that even the head of the angelic hosts, the archangel Michael, when, disputing with the devil, he reasoned with him about the body of Moses, dared not bring against him a railing charge, but could only say "the Lord rebuke thee."

In Zech. 3:1, 2 we have a vision of "Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan."

In Ezek. 28:12-19, where, under the title of "King of Tyrus," a great being is addressed, who is called "the anointed cherub that covereth," who was in Eden, the garden of God, and who was perfect in his ways from the day he was created until unrighteousness was found in him, we read: "Thus saith Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty." A very different being this from the vulgar demon who is used to frighten children and amuse adults!

Throughout Scripture Satan is revealed, not only as a mighty being possessing great wisdom and subtlety, and as at the head of vast spiritual powers, whose seat of empire is in the heavenlies; but he is revealed also as one who still occupies a position of high dignity, a position so high that only Jehovah Himself is higher. Our Lord gives him the title of "prince of this world," which title is emphasized by being recorded three times in the gospel of John (12:31; 14:30; 16:11); and He did not dispute Satan's statement when the latter "showed unto Him all the kingdoms of the world in a moment of time, and the devil said unto Him, all this power will I give Thee, and the glory of them; for that is delivered unto me." (Luke 4:5, 6).

We do not know why God has seen fit to delay the execution

of judgment upon this mighty rebel, and to permit him meanwhile to retain his position of dignity in heaven and of power over the earth; but the fact is clearly set forth, and that is sufficient for our information and protection. We are not, unless we choose to be, "ignorant of his devices."

SATAN'S AIM.

Now the character of a monarch's reign is estimated, not by the base things that may be discovered among the vicious classes of his subjects, or even by the scandals of Court circles, or yet by his private life; but by his general policies devised and carried out for the prosperity, advancement, and glory of his entire realm. He would, of course, be justly held responsible for the existence of wickedness, and for failure to adopt the most efficient means for suppressing vice and crime. But his state policy would not be judged by the existence of these evils. Rather would he receive credit for his efforts to cure them and to alleviate their consequences.

Just so, if we will but use our intelligence aright, will we view and estimate the policy and aim of the "prince of the world." We have no warrant whatever for believing that the aim of this great ruler is to plunge his realm into criminal lawlessness and anarchy; or that he employs his time and energies in inciting his subjects to the commission of crimes and to the practice of vices and debaucheries. It is the corrupted flesh (and not the devil) that causes men to fall into these evil courses. "Every man is tempted when he is drawn away of his own lust and enticed." (James 1:14). On the other hand, we have every reason for believing that Satan's policy for his realm is to make it (what his subjects loyally avow it to be) "the best of all worlds," and that all his great powers and consummate wisdom are directed to that end.

The prince of this world is, of course, responsible for the excesses of his subjects; but, on the other hand, when we see the many moral agencies in the world, and the great efforts put forth (wholly apart from the influence of the gospel) to check the evil tendencies of the age, who can deny that he has not been wise and resourceful in devising measures for the moral well-being of his realm?

THE REBEL AGAINST GOD.

Satan has set himself up as God's rival. He has sufficient might and sufficient self-confidence to dare to do this, and also to believe that he can govern his realm to better advantage in his own way than in God's way. In this act of daring there is no more warrant for supposing Satan to be the author and instigator of vice and folly, than for indulging in a like supposition concerning an earthly leader when he sets up the standard of rebellion against the constituted authority.

Satan sought to strengthen his hands against the Almighty, and to insure the continuance of his empire, by attaching to himself the the race of Adam. This he did, not by promising a

course of sinful pleasure and unbridled indulgence, but by promising that man would, by following the career he commended to him, become "as God;" and the particular respect in which he promised our first parents that they should become Godlike was in the acquisition of knowledge. (Gen. 3:5 R. V.) No higher career could be offered to a creature than that of striving by his own efforts to become like God. Man counts no aspiration higher than the possession of knowledge. And now, after six thousand years of arduous struggle in this noble career, there have come into prominence leaders of religious thought, who announce, to large and delighted audiences and from the pulpits of "Christian" churches, that the great quest of humanity has at last been achieved, and that "there is no essential difference between deity and humanity;" in other words, that man has become "as God." Such is the essence of the "New Theology," which has lately come into prominence.

This will suffice to make it clear that the Satan of Scripture is a very different personage from the popular conception of him; and from this study of his character and policy we can better understand the real character and drift of "the world" whereof he is the animating and energizing spirit, as well as the reigning ruler or prince.

SONG BOOK NEWS.

The "news note" about the song book this time just to keep those "posted" who are "watchfully waiting." The prospect for delivery on schedule time (during August) is still good, except possibly in one particular. The paper shortage seems to get worse. We have been trying to buy a carload of paper, but prices asked on early deliveries are almost prohibitive—21c a pound for the raw stock in the fine eggshell paper desired. And one book takes almost a pound! But prices are probably at their peak, and we hope to do much better than that soon—perhaps in time for August delivery after all. We are going right on with the plate-making every day, believing that in some way, the paper stock will be available when printing time comes.

Last month we told how, in Gods goodness, the last obstacle in the way of securing substantially *all* the great copyrighted songs had been removed—songs, some of which had been unobtainable for twenty years. Since that—but that is to be kept secret till absolutely sure—something else, *almost* as remarkable, has happened, or at least is happening! *Two* things, in fact, one of which has never come to pass before. A thing which will of itself, distinguish the book from every other song book on earth, and which—so friends who know of it say—will "take" tremendously from the very first. Wait and see.

N. B.—I almost forgot to ask how many copies your congregation will want. Cash advance orders, 50c each, in any quantity.

E. L. J.

ISRAEL'S RESTORATION.

J. EDWARD BOYD.

The idea has been advanced that the return of the Israelites from the Babylonian captivity was the full and final fulfillment of the restoration prophecies; that these prophecies were written prior to that event and were exhausted when it took place. An examination of these predictions and the context of each should be a sufficient refutation, when the facts concerning the extent and time of the restoration from Babylon are considered. Let us see.

"And it shall come to pass in *that day*," declared Isaiah (11: 11f), in language clear and forceful, "that the Lord will set his hand *again the second time* to recover the remnant of his people that shall remain, from Assyria, and from Egypt, and from Pathos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he . . . will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Note: This was something to be done "the second time;" and this second time was to be during a period which he designates as "*in that day*." In what day? Read the preceding part of the chapter, and see; it was to be after the coming forth of "a shoot out of the stock of Jesse," the one upon whom the Spirit of Jehovah should rest, who should "smite the earth with the rod of his mouth," and with whose breath the wicked one should be slain; it was to be in the day of the blessed results of his wonderful reign. Now whatever view we take of the significance of that description (vs. 6-9) it is decisive in regard to the *time* of this second restoration. *The past restoration from Babylon occurred centuries before the coming of this "shoot out of the stock of Jesse"—centuries before "that day."* The conclusion is as obvious as it is inevitable; nothing of the sort has happened since that shoot—the Lord Jesus Christ—appeared. On the contrary, Israel was soon thereafter scattered—which condition has continued even until now. (See also Jer. 23:5, 6)—"In his days)."

If additional testimony be desired, read the 36th and 37th chapters of Ezekiel, one of the great restoration sections of prophecy. I think I never read it that I do not say, "How can one doubt—one who believes in the verbal inspiration of the Scriptures—that there is a restoration yet awaiting Israel!" The reader will note that the prophet begins this section with an address to the mountains of Israel (36:11); that he prophesies concerning the *land* of Israel (v. 6), which, after having lain desolate, was to be retilled, reinhabited, and repossessed by Israel (vs. 9-12); it should become like the Garden of Eden, in the judgment of those that pass by. (v. 35). After the return from Babylon it was tilled again to some extent; it was reinhabited by *a part* (many remained among the nations) of Israel; *but*, other nations have held possession of it from that day until now, and I

daresay it has never during that time occurred to travellers—I do not know that it has to a single one—to compare it to the Garden of Eden.

But read on into the 37th chapter! The prophet is shown the vision of dry bones, and is instructed to show the people the symbol of the two sticks bound together. What do these things mean? That there is to be a complete and literal restoration of Israel—*literal*, unless a symbol is used to explain symbols! by which principle anything in scripture can be made to mean anything else, according to the whim of the interpreter. Someone has said, “The purpose of explanation is to explain.” I quite agree with him. What is the extent of this restoration? It involves “the whole house of Israel,” (v. 11), the entire nation at that particular time. In this connection read chapter 39, verses 25-29, noting that he declares (v. 28) that he “will leave none of them any more there”—among the nations. After the Babylonian captivity, many were left. It was to consist of both kingdoms—Judah and Israel—united under one king; after the return from Babylon, it was still Judah, with a few individuals of other tribes; *and they had no king*. When the promised king appeared, he was rejected, and Israel was dispersed—“but it is not as though the word of God hath come to nought.” If it be asked, “How can this be, that Israel, the ten lost tribes, and Judah shall be joined together,” we answer, “Is Jehovah’s hand waxed short?” What He has declared in His word, He is well able to perform. I do not wonder that when, after he had expressed his disbelief in a future restoration of Israel, I read to a certain preacher, almost without comment, these two chapters of Ezekiel, he became speechless.

To sum up: the prophets foretold a restoration of Israel to their own land which was to take place *after* Christ’s coming; the past return from Babylon occurred *before* His coming. It was to be total; that was only partial. They were to come again into possession of the land; other nations have since held it; Israel has never yet again *possessed* it. It was to be reported to be like the Garden of Eden; and their tenure of the land was to be *thereafter unbroken*, according to the testimony of Amos (9:15): “And I will plant them upon their land, and *they shall no more be plucked up out of their land which I have given them*, saith Jehovah thy God.” They have been plucked up these many centuries. With these, furthermore, agrees Zechariah (chapter 14), whose prophecy belongs to the time *after* the Babylonian captivity; he certainly did not refer to events already past, even if his descriptions could in any wise be made to correspond to them. God will fulfill His promises and accomplish His purposes; “for the gifts and the calling of God are not repented of.” (Rom. 11:29).

Brother McCaleb’s leaflet, “How May Christians Go and Preach,” are free in any quantity, for the asking.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Brother and Sister Herman J. Fox, of the Highland church in Louisville, are on their way to Japan as missionaries.

After a long and successful trip, that worthy worker, Bro. J. M. McCaleb, is again at home with his family for awhile. ** It is said the world war represents 5,000,000 done to death by disease and starvation; more than 20,000,000 wounded; 5,000,000 maimed for life; 6,000,000 shut up in dreary prisons; and countless millions who have suffered the privations and sorrows of the war in the trenches and in the lonely homes of the poor. It is a big bill for the world to pay. There is also a good sized outlay required in our King's war which we should gladly supply.

There are six households of missionaries now in Japan with two or three more soon to be, but we have only three homes. Three more are needed. ** The Interchurch World Movement says the average gift per member for all church purposes is less than 3c a day ** Bro. C. C. Merritt, of Davis City, Ia., is active in promoting missionary work. A good many more such stirring men are needed. Will you be one? ** It has been thought that less than 500 of the "loyal" churches give to missions and less than 100 of them give regularly. This poor condition can be remedied by teaching. Are you doing your share of the teaching? ** Bro. Vincent likens four of the Japanese preachers to that number of apostles: Fulimori is Peter; Hori resembles Paul; Ishiguro is James; and Hiratsuka is likened to John.

Arrangements are being made to help three married couples get off this year to join Bro. Sherriff in the South African work. ** Mexico is wholly a mission field. It is suggested that brethren near the border attempt to convert some natives and prepare them for teachers among their needy kinsmen across the border. ** We have seven churches in Japan with about 600 children under instruction. Five Bible women and ten Japanese preachers co-operate with the nine Americans on the field. There have been over 1,000 baptisms in all; a half dozen workers are in prospect for the field in the near future. It is a great and growing work. Bro. McCaleb desires to complete the building fund for two mission homes (church property) as soon as possible. About 9,000 needed Remit directly to him at 2625 Montgomery St., Louisville, Ky. ** The church at Woodsfield, Ohio, has made a gift of \$157.00 to Bro. Vincent for mission work. They are doing well in other lines too. ** If Jesus had not been a missionary where would we have been? If no representative of Christ had told us of his trip from heaven to earth what would we be today? Let us be thankful and practical, too. ** There are over 100,000,000 people in the U. S., and less than 42,000,000 of them

are church members. So we are living in a great mission field ourselves. Some states are almost or entirely barren. Really it is time to awake; arise; and bestir ourselves. How much more time are you and I going to have for laying up treasure in heaven? *How much?*

TWO MORE MISSIONARIES ON THE WAY.

E. L. JORGENSEN.

On Friday afternoon, June 10, we bade them goodbye, saw them through the gates and aboard the train for the first lap of their long journey. I speak of Herman J. Fox, strong, clean, gifted, grounded in the faith, and in the love of God, absolutely and unreservedly surrendered, princely Christian man—who, with Sarah, his brave and devoted bride, is now en route as a missionary to Japan. They are at this writing “somewhere in Arizona,” having stopped for preaching at a number of points on the way; and they will sail from San Francisco, about July 14, the Lord willing.

On Lord's day night, June 6, at the Highland Church, Louisville, they were commended unto God, and sent out, for the work whereunto He has called them, in the manner indicated in Acts 13:3, 4, and Galatians 2:9, 10. This makes a total number of five young people who have gone from this church as missionaries to Japan within the last two or three years, all of whom give every evidence of faithfulness and great usefulness there.

Herman Fox is an uncommon man. Against his life and faith not even an enemy—if he had one—could find one single thing to say. Unreproached and irreproachable, beloved and lovable, of a bright mind, an unselfish soul, a pleasing address, a good voice in singing, an unusual talent as a speaker, a passion for souls and for his mighty Savior—these, coupled with excellent executive ability, are the qualities that would have made him a ringing evangelist in this country. Those who know them are accustomed to say, “There is only one other man like Herman—and that is his twin brother, Harry.” In the strenuous labors of the past year, labors on our magazine, on the song-book, and in the local congregation, Herman has been hands and feet to me, my true-blue brother and helper, and no one shall miss him as I do. Yet no one has greater joy in his going. It is God's vindication of the faith and soundness of the Highland church, and of the simple, New Testament manner of carrying on missionary activities (without societies and without the modern money-raising methods) that these five missionaries have thus gone out from us.

The elders have invited all the churches of Christ in Jefferson county (outside of Louisville) to co-operate with the Highland church in these missionary activities; and with one possible exception, all have responded favorably.

“THE LANGPAAP’S PASSAGE.”

The church at Graton, Cal., has endorsed Bro. Max Langpaap as its missionary to Africa to assist Bro. John Sherriff in the work he has carried on for so many years, and wishes to send him about August 1st. It is, however, financially too weak to assume the expense of transportation so takes this means of appealing to the brotherhood for help to raise the \$400.00 still needed to meet the expense of passage for the Langpaaps.

Realizing the need of a correspondent more centrally located we, knowing of the activity of Bro. F. B. Shepherd in this work, have endorsed and appointed him according to scriptural precedent (2 Cor. 8:18, 19) as our messenger to the churches and ask that funds be sent to him at 1409 A Jackson, Amarillo, Texas, or if more convenient to Max Langpaap, 719 Tupper Street, Santa Rosa, California.

We earnestly request your prompt assistance that we may be prepared to make immediate deposit upon receipt of notification. Berths have been reserved.

Yours for the glory of the Lord Jesus Christ.

To the Churches of Christ Greeting:

We, the Church of Jesus Christ meeting at Graton, Cali., take this means of notifying the brethren everywhere that we have appointed Brother Frank B. Shepherd, of Amarillo, Texas, as our messenger to the churches for the soliciting of funds for the support of our Brother Max Langpaap. This appointment is made upon the principle of Apostolic precedent found in 2 Cor. 8:18, 19.

Brother Shepherd also receives the endorsement of his home congregation as a reliable and consecrated man who will handle all funds entrusted to his care and will keep us notified promptly each month of all receipts and disposition of same. We believe this is scriptural and according to Apostolic precedent.

Brother Shepherd does not become responsible for Brother Langpaap, nor Brother Langpaap to him for anything. We merely take this method of raising funds because it facilitates matters since so many of those interested in this great work are living farther east than we are and it makes it more convenient for them

In Christian love,

Church at Graton, California.

K. M. Barbour, E. Badger, Dell Davis, A. B. Reese.

H'ARPER COLLEGE GETS NEW BUILDING.

Harper College has just closed one of the most successful years in the history of Christian education. It has been a wonderful year not only for the work actually accomplished, but even more for the promise of the future.

In the fall of last year we anticipated an enrollment of 200 for the year, but it grew to 272 in all departments. Next year I believe it will reach 350 or 400. At the opening of the session

we had an endowment of about \$45,000; this has been increased to \$177,500. This large increase in endowment and enrollment has allowed us to add several more teachers for the coming year. Four or five of our teachers next year will hold the M.A. degree, while all those of the college and academic departments will hold at least A.B. degrees from standard universities. This increase in faculty is partly in preparation for the senior college which Harper expects to have in a short time. With the present endowment we lack just \$22,500 having the minimum required for entrance into the North Central Association of Colleges and Secondary Schools as a standard senior college—a distinction that no Bible school has yet attained. And I believe brethren who love the work will supply the \$22,500 before the opening of school this fall.

This year we were pressed for room both for housing the students and for class work. But this evil will be very largely remedied by the completion of our large dormitory for girls and the erection of a big new dormitory for boys. Brother Z. C. Thompson, president of our Board of Directors, is putting up the boy's dormitory at his own cost. He has let the contract, and work on the basement and foundation has already begun. It will be rushed to completion at the earliest possible moment, and we expect it to be ready for occupancy by the opening of school, September 7. It is a large two-story building with basement. It will be lighted by electricity and heated by steam throughout, and there will be baths and toilets on each floor. The rooms are all large and comfortable—for the most part eleven by fourteen feet—and each room has a good closet in connection. These two splendid new dormitories make it possible for the school to increase very largely in enrollment next year, and offer a comfortable and attractive home for our students while they are with us.

Our new catalogue is being printed and will soon be ready for distribution. Write us for a copy and for information about rooms.—L. C. Sears, Dean, Harper, Kansas.

A. S. CROOM COMING.

The Board of Harper College has engaged Professor Croom to travel among the brethren in the interest of Harper College. In behalf of the board and faculty I am asking a considerate and kind reception of him as he goes about this work. He is a preacher of no mean ability and is glad to preach the word also while he is in a community. We hope the churches may use him in this capacity as much as possible. Paul made tents through the day and preached at night. I hope Brother Croom may be warmly received as he tries to stir interest in Harper College, and since preaching is so badly needed, I hope the brethren will see to it that he preaches every night.

Efforts will be made to keep notices ahead, so each community may know when to expect him. Meet him at the train and make him glad he came your way.

J. N. ARMSTRONG.

FIRST LORD'S DAY LESSON OF JULY.

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

Lesson 1.

July 4, 1920.

DAVID IN CAMP AND COURT.

Golden Text: David behaved himself wisely in all his ways; and Jehovah was with him. 1 Samuel 18:14.

Lesson Text: 1 Samuel 17:40-49; 18:5-9.

40. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherds bag which he had, even in his wallet; and his sling was in his hand; and he drew near to the Philistine. 41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him. 42 And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance. 43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. 44 And the Philistine said to David, Come to me, and I will give thy flesh unto the birds of the heavens, and to the beasts of the field. 45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. 46 This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, 47 and that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand. 48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took thence a stone, and slang it, and

See Notes on "How David came to fight the Philistine."

Verse 40. Was David trained and accustomed the use of staff and sling? Does our natural training also come into play when fighting the battles of the Lord in His might? Would our natural training and ability be sufficient in such a battle as this? What great virtue did David show when he "drew near" to the Philistine? Can a man without boldness and courage be a true servant of Jesus Christ? On what did David's boldness rest—self-confidence or confidence in God?

Verses 41-44. What armor, on the other hand, did the Philistine boast? When he saw David, how did he regard him? Does not God delight in using weak instruments? (1 Cor. 1:26:30). What does David himself say in Psalm 8:2? Did the Philistine feel it beneath his dignity to be matched against so frail an antagonist? What did he say to him at first? What did he do next? What did he say to David again? Did he feel confident? If mere confidence would bring victory, would not this Philistine have been victorious?

Verses 45-47. How did David compare the equipment of each of the combatants? (Comp. Ps. 20:7, 8). What did David know God would do? And how would David use the opportunity? What would be the result to all the earth? and to all that assembly? While David must fight, whose was the battle? and to whom due the honor for the victory?

Verse 48. Did David show the least hesitancy?

Verse 49. How was the victory won? Did David's confidence in God make him careless of using his best skill? What did he do at once when his antagonist had fallen to the earth? What followed upon this quick and

smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

5. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants. 6 And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music. 7 And the women sang one to another as they played, and said,

Saul hath slain his thousands,
And David his ten thousands.

8. And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? 9 And Saul eyed David from that day and forward.

marvellous victory? (See Notes).

Chapter 18, Verse 5. What important trait did David possess? How valuable is wisdom? Prov. 8:11. Where and how may it be obtained? Jas. 1:5. What was the result of David's wise and able conduct?

Verses 6-9. Something in the women's song made Saul very wroth—what was it? What suspicion entered Saul's heart? Had he good reason to fear the loss of his kingdom? (1 Sam. 13:14, 15:28). Was there good reason to suspect that this young David might be the destined King? But if he was,—would it do Saul any good to fight against God?

NOTES ON LESSON 1.

How David came to fight the Philistine.

This forms the natural and interesting approach to the lesson. Recall David's anointing. What was his occupation then? Did he quit his daily work at once? But soon after he was introduced to the presence of Saul as a harp-player, to relieve the distressed mind of the God-forsaken king, who was troubled by an evil spirit from Jehovah. (1 Sam. 16:14-23). David was not at Saul's court all the time (17:15) and though beloved, was not an important figure there; for by the time of his battle with Goliath, Saul seemed to have lost knowledge of him). Meanwhile the Philistines gathered their armies and Saul with his army encamped against them, each on a mountain on either side of the vale of Elah. Then a champion, a giant named Goliath of the Philistine city Gath, over nine feet tall and big and strong in proportion, heavily armored and carrying a spear, the staff of which was as large as a weaver's beam, and its head weighed 600 shekels of iron—came out daily defying the armies of Israel to send a man against him, and proposing to let the issue of the war depend upon the outcome of the single combat between the two champions. But all Israel was dismayed and greatly afraid.—Now follows the story how Jesse sent his youngest son David to carry some provisions to his three eldest sons who were in camp. It was on this occasion that David saw the big Philistine and heard his boast, and at once resolved to meet him. How David's brother resented it; how Saul heard of it, and at first doubted, but gave his consent; how David tried on Saul's armor and put it off for his own shepherd-equipment, is briefly and beautifully told in 1 Sam. 17:12-39.

The Great Lesson To Us.

The most important lesson in this for us lies in the principle of this fight of David's. When God's people are disabled by fear and unbelief, and will not and dare not undertake God's battle, God is with the individual who in faith undertakes it. David perceived the situation at a glance; here was God's people cowed and dishonored, and God's name dishonored thereby; here was the enemy boasting and blaspheming the God of Israel, and Jehovah suffering reproach because there was not a man in Israel of faith sufficient to take hold of Jehovah's might by faith and conquer the enemy. In such a case the individual can act in reliance upon God, and God will glorify

His name through that willing and believing one. The comparative strength of the combatants was nothing: Jehovah was with the unarmed shepherd-boy, and the giant went down into the dust. Today when the church has not faith to do God's great work, God will be with whatever man or woman who in humble faith undertakes it. "Eliab" may not like it, but God will approve and work through those who yet have faith.

David, Type of Christ.

The career of David corresponds so remarkably with that of his greater Son, our Lord Jesus Christ, that the correspondence cannot be regarded as accidental. David from the humblest walks of life was chosen and anointed King; so the Lord Jesus. Soon after his anointing he meets the champion of the enemy's side and defeats him; the Lord Jesus after his anointing meets Satan himself in spiritual conflict in the wilderness, and defeats him. David slew the Philistine giant with his own sword: the Lord Jesus "through death" brought to nought "him that had the power of death, that is, the Devil." (Heb. 2:14). The correspondence runs much further. From the time of his anointing David was God's rightful king over Israel. But the rule was yet in the hands of the evil king, Saul. David rejected, dishonored among the people, pursued and persecuted, but ruling over the outcasts and fugitives that gathered around him, until the time when by God's will he took the throne of Israel, corresponds to the present stage of the kingdom of God, which continues until at the sounding of the seventh trumpet "The kingdom of the world is become the kingdom of our Lord and of His Christ." (Rev. 11:15).

Read and remember 1 Sam. 16:18 as a description of young David.

SECOND LORD'S DAY LESSON OF JULY.

Lesson 2.

July 11, 1920.

JONATHAN BEFRIENDS DAVID.

Golden Text: A friend loveth at all times;

And a brother is born for adversity.

Prov. 17:17.

Lesson Text: 1 Samuel 20:32-42.

32. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done? 33 And Saul cast his spear at him to smite him: whereby Jonathan knew that it was determined of his father to put David to death. 34 So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame. 35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36 And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. 37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? 38 And Jonathan cried after the lad, Make

(Do not take up this Scripture-portion till you have read the Notes on "Between the Lessons.")

Verses 32-34. As to the when and where and why of this, see the Notes. When a man is filled with jealousy and hatred against another, does it do any good to prove the hated one's innocence, or to reason on the grounds of justice? Did Saul love Jonathan? (1 Sam. 20:2, 3). Was not his hate of David stronger than his love for his own son? How did Jonathan perceive his father's murderous hate against David? What was the cause of it? Why was Jonathan angry? What is your estimate of Jonathan?

Verses 35-40. What appointment did Jonathan have with David? (vs. 18-22). What signal did Jonathan give? Why did Jonathan protect David? Did not Jonathan suspect that David would get the throne and that he himself would have to take second place? (20:31; 23:17). What is a mark of true love? (1 Cor. 13:5, second item;

speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. 39 But the lad knew not anything: only Jonathan and David knew the matter. 40 And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. 41 And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. 42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jonathan went into the city.

Rom. 12:10, last item; Phil. 2:3). Verses 41, 42. How did the friends part? What had they sworn to each other? (20:14-16). David kept this covenant inviolate for ever.

NOTES ON LESSON 2.

On account of the fragmentary character of this lesson, it is specially necessary for the student to read the connection with the foregoing lesson. (1 Sam. Chapters 18, 19, 20).

BETWEEN THE LESSONS.

Saul's growing jealousy and hate. This showed itself in seven defined actions of Saul.

(1) A twice repeated attempt to kill David with his own hand. (18:10-21).

(2) Dismissal of David from court, and demoting him to a comparatively humble place. This worked to David's advantage, for it brought him in contact with the common people, whose favor he won. (18:13-16).

(3) Breach of Saul's promise to give David his elder daughter Merab to wife.

(4) Saul offers him his daughter Michal, asking for dowry the fore-skins of a hundred Philistines—hoping that David would be killed by the Philistine. David paid the dowry and obtained Michal to wife. (18:17-29).

(5) As David's success and power increased, so did Saul's hate: Saul tries again, in his own house, to kill David with his spear. David flees. (19:8, 9).

(6) Saul sends to watch David's house. But by Michal's help he escaped. (19:10-17).

(7) Saul lays plan to take David at the new-moon feast, and in his rage tries to kill his own son Jonathan for shielding David. (20:24-34).

Forces Working For David.

1. First of all "Jehovah was with him." (16:18; 18:12, 14). And "if God is for us, who is against us?" (Rom. 8:31). "All things work together for good to them. . . ." (Rom. 8:28.)

2. God gave him the most precious of all gifts, without which all other blessings would only be a curse: **Wisdom**. Everywhere, always, David behaved himself wisely, so that his friends could but love him more and more, and his enemies stood in awe of him. Wisdom is the gift of God. (Job 28:12-28; Jas. 1:5).

3. The friendship of Jonathan. So long as the word of God is read, prince Jonathan will be known as one of the noblest souls and truest hearts. In a true sense he laid down his life for his friend. How could such a father have such a son? But "heredity is not fate"—the son can repudiate the evil life and example of his father; and he can also refuse to heed his good father's example and teaching.

4. Michal, Saul's daughter, must also be instrumental in preserving David.

5. Samuel's friendship. What a strength it is to a man to know that those who love God are for him; and that those who are against him are also the Lord's enemies!

THE MADNESS OF SAUL.

Did this man Saul know (and he said he knew) that Jehovah was with David and had chosen David to be king in his stead, and did he think he could thwart the purposes of the Most High? Read thoughtfully 1 Sam. 18: 8, 12, 15; 20:14, 15, Jonathan's view of it; 20:31; 24:20. "It is hard for thee to kick against the pricks."

THEMES FOR DISCUSSION.

1. "A man can receive nothing except it have been given him from heaven." (John 3:27). It is God that putteth down one and lifteth up another. (Ps. 75:7). Let us seek to Him and deal with Him, and we need not trouble as to what man may do.

2. "If I quietly and faithfully proceed to do my duty as it is made known to me, no one can prevent my coming to the place and doing the work which God has in His thought for me." Do you believe that?

3. Wisdom is indispensable. "With all thy getting get wisdom." "Wisdom is the principal thing." How can I obtain it? Jas. 1:5. The fear of the Lord is the beginning of wisdom.

4. Friendship. Note the Golden Text. It is in adversity that a friend is known. There are many fair-weather friends; but if you know of one who stood by you in storms, prize him. The Lord Jesus is ever and always the sinner's Friend. But we are His friends only if we do what He commands us. John 15:14.

THIRD LORD'S DAY LESSON OF JULY.

Lesson 3.

July 18, 1920.

DAVID SPARES SAUL'S LIFE.

Golden Text: Love your enemies, do good to them that hate you. Luke 6:27.

Lesson Text: 1 Samuel 26:7-17, 21.

7. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, (with his spear stuck in the ground at his head; and Abner and the people lay round about him. 8 Then said Abishai to David, God hath delivered up thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time. 9 And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless? 10 And David said, As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish. 11 Jehovah forbid that I should put my hand against Jehovah's anointed: but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go. 12 So David took the spear and the cruse of water from Saul's head; and they gat them away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because

(Read Notes for connection with preceding lesson).

Verse 7. Where was Saul, and what was he doing? (See note on "The Setting of the Lesson.")

Verse 8. Was Saul's life in David's hand? Who, as Abishai thought, had brought this about? If a good opportunity comes to us to do a thing, is it a sure sign that God wants us to do it? Was not this rather a test for David? What did Abishai propose to do? Did Saul fully deserve to be slain?

Verse 9. Would David permit it? Why did David shrink from it? Was David willing rather to suffer than to bring any guilt upon himself? When a man takes that sort of stand, who will take care of his interests for him?

Verses 10, 11. Did David have confidence that God would plead his cause for him sooner or later? Did this faith keep him from doing this wrong? Will a like faith keep us from doing evil? (Rom. 12:19; 1 Pet. 2:20-23). Out of respect for whom did David refuse to kill Saul? Was this the first time he had so good a

a deep sleep from Jehovah was fallen upon them. 13. Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them; 14 David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? 15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept watch over thy lord the king? for there came one of the people in to destroy the king thy lord. 16 This thing is not good that thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not kept watch over your lord Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head. 17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. 21. Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

chance to kill his enemy, yet forbore to do so? (1 Sam. 24).

Verses 13-16. How did David let them know his exploit? For what did he rebuke Abner?

Verse 17. When Saul recognized David's voice, what did he call David? What did David call Saul?

Verse 21. What did Saul promise David? Did David place any weight on it? (1 Sam. 27:1). What did Saul confess he had done? Was that so? In what did Saul's awful folly consist? (Self-will).

NOTES ON LESSON 3.

CONNECTION WITH PRECEDING LESSON.

From the preceding lesson (on Jonathan's friendship and David's flight) to this one is a leap of six chapters; all of which deal with David's life as a fugitive. The following incidents are worthy of special notice:

1. Ahimelech the priest gave David the show-bread to eat (Matt. 12:4) and gave him Goliath's sword. (1 Sam. 21:1-9). Doeg the Edomite, reported the matter to Saul, who took extreme and cruel vengeance on all the house of the innocent Ahimelech. Saul did to Abimelech unrighteously what he ought to have done (but did not do) to Amalek. (22:9-23). See heading of Ps. 52.

2. David, from King Achish of Gath (before whom he feigned himself insane) escapes to the cave of Adullam, where his home-folk joined him. and he became captain over a motley band of about 400 men who for their own reasons cast their lot with him: (1 Sam. 22:1, 2). The king of Moab kindly granted refuge to David's parents. See title of Ps. 34.

3. David saved the city of Keilah from the Philistines, but is warned of God that they would deliver him up to Saul who had started in pursuit of David. So David fled. At Ziph he meets Jonathan once more—the last time. The Ziphites report David to Saul. 1 Sam. 23. See title of Ps. 54.

4. David spares Saul's life at En-gedi. 1 Sam. 24. Saul without knowing it, of course, had encamped in the very cave in which David and his men were hid! Samuel's death is mentioned here (25:1).

5. The story of Abigail, the woman of understanding who was married to the surly Nabal, the "fool." David deeply insulted by Nabal would have severely punished Nabal's house, had it not been for Abigail's intercession. Note the wise and beautiful words with which she addressed David. (vs. 28-31). After Nabal's death David marries Abigail. (1 Sam. 25).

THE SETTING OF THE LESSON.

Once again the Ziphites put themselves out to inform Saul of David's whereabouts. So Saul rose up in pursuit of him. Saul encamped in the hill of Hachilah, at the edge of the desert, and when David had, through spies, ascertained his exact location, he took a volunteer with him, Abishai, the brother of the famous Joab, and slipped down into Saul's camp during the night. At this point our printed lesson begins.

THEMES FOR DISCUSSION.

1. **The Golden Text.** Did David proceed on the principle of "Love your enemies" only, or was it also his regard for Saul's God-given official position and anointing, that caused him to spare Saul's life?

2. **Waiting upon God.** See how much the word of God has to say about waiting for God. Men often mar their future by being hasty when they should bide God's good time. Never get so nervous as to think you have to do some wrong or doubtful thing to help yourself out. "Rest in the Lord and wait patiently for Him." David endured the strain and waited.

3. **The Training of David.** How would all this experience tend to educate David for his life-work?

4. **The Folly of King Saul.** Bring out some of the instances of the self-will that characterized Saul's career.

FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4.

July 25, 1920.

DAVID SUCCEEDS SAUL AS KING.

Golden Text: Trust in Jehovah with all thy heart, and lean not upon thine own understanding. Proverbs 3:5.

Lesson Text: 2 Samuel 2:1-7; 5:1-5.

2. And it came to pass after this, that David inquired of Jehovah, saying, Shall I go up into any of the cities of Judah? And Jehovah said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. 2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. 3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. 4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, The men of Jabesh-gilead, were they that buried Saul. 5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of Jehovah, that ye have showed this kindness unto your lord, even unto Saul, and have buried him. 6 And now Jehovah show lovingkindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. 7 Now therefore let your hands be strong, and be ye valiant; for Saul your lord is dead, and also the house of Judah have anointed me king over them.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. 2 In times past, when Saul was king over us, it was

See "Between the Lessons" in Notes. Curses 1-3. What did Jehovah answer David? Did David habitually wait to ascertain God's will? Ought we? Prov. 3:5, 6. Whom did he take along?

Verse 4a. Did David have to seize the kingdom by force or was it brought to him by a willing people? Did the men who had cast their lot with David when he was rejected, share his glory with him when he was exalted? How does that answer to our relation to the great David? (Heb. 13:13, 14; Rom. 8:17; Col. 3:4).

Verse 4b. Read 1 Sam. 31:11-13. What brave and faithful deed was done by the men of Jabesh-Gilead? What had they never forgotten? (See 1 Sam. 11:1-11). What noble and beautiful virtue was theirs? Consider here Phil 4:8.

Verses 5, 6. Did David resent their loyalty and faithfulness to their dead king? What do you see in David's character here? Think into that.

Verse 7. Would David want and appreciate the support and love of such men as these of Jabesh-Gilead?

2 Sam. 5, Verse 1. How long did David reign over the tribe of Judah only? 1 Sam. 2:11. Why did he not proceed at once to seize the authority over all Israel? Did not David excel in patient waiting and biding the time of God's pleasure? Did he ever lose anything by it? Do men often lose all by hasty and self-willed efforts?

thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel. 3 So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel. 4 David was thirty years old when he began to reign, and he reigned forty years. 5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

2:4, and here). How many are the crowns of "great David's greater Son?" Rev. 19:12.

Verses 4, 5. What was the entire length of David's reign, and how was it divided? Read Ps. 78:70-72.

Consider the last line of Ps. 31:44 and first line of Ps. 31:15 together: was not this David's deepest faith? When the proper time came, did David have to grab the kingdom, or was it brought to him? What did the men of Israel say?

Verse 2. What two other reasons did they mention why David should be king? When had God chosen and destined David to be king? (1 Sam. 16). Did he have a long test and trial first? How did David "make his calling and election sure?" Compare Phil. 3:12 and 1 Tim. 6:12. Are we doing that?

Verse 3. How many times was David anointed? (1 Sam. 16:13; 2 Sam.

NOTES ON LESSON 4.

"BETWEEN THE LESSONS."

1. **The Witch of En-Dor.** 1 Sam. 28. Saul's last and crowning act of self-will and iniquity was his consultation of the witch of En-Dor. Samuel being dead, and the Lord refusing to answer Saul, the latter, instead of penitently humbling himself before Jehovah, consulted a spiritualistic medium. All sorts of tricky methods and violent interpretations have been resorted to in order to contradict what is here recorded as a plain and simple fact—to wit, that Saul actually communed with the dead Samuel. That this actually transpired the word of God witnesses; that it was extraordinary (a judgment of God in itself) so that even the witch herself was terrified and cried out, appears in the account; that the oracle of Samuel predicting Saul's fate was indeed supernatural and true, is also shown in the record; and that this act of Saul's was the last drop to fill up his cup of iniquity, and God's wrath was upon him for this especially is seen in 1 Chron. 10:13, 14.

2. **Saul's Death.** As he had lived so he died; hasty, rash, self-willed. He could not wait until he met death: he had to anticipate the counsel of God, and take his own life. 1 Sam. 31. Thus died the first king of Israel—a man disowned and abandoned of God; a vessel that marred in the Potter's hand; and his three sons (Jonathan, alas) fell with him among the slain in Mount Gilboa. The Philistines fastened his body for a reproach on the walls of Beth-shan. But the men of Jabesh-Gilead remembered the kindness Saul had done them in his better days; and now to Saul, forsaken and dishonored in his death, they repaid the debt of gratitude they owed; they "arose and went all night and took the body of Saul . . . from the wall of Beth-shan" and brought it to their home and gave it honorable burial.

3. **David's Dirge over Saul and Jonathan.** 2 Sam. 1. Wonderful in its beauty and pathos is this "song of the bow," David's dirge over Jonathan and Saul. No trace of bitterness or unkind remembrance mars his sincere lament for Saul; but when the thought turns upon Jonathan, the emotions of David's heart sweep like a mighty flood.

"I am distressed for thee, my brother Jonathan;
Very pleasant hast thou been unto me:
Thy love to me was wonderful
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!"