

WORD AND WORK

CALVARY.

There's a hill lone and gray, in a land far away,
In a country beyond the blue sea; Where beneath that fair sky
Went a Man forth to die, for the world, and for you, and for me.

Behold! faint on the road, 'neath a world's heavy load
Comes a thorn-crowned Man on the way. With a cross He is
bowed,
But still on through the crowd He's ascending that hill lone
and gray.

Hark! I hear the dull blow of the hammer swung low;
They are nailing my Lord to the tree! And the cross they up-
raise,
While the multitude gaze on the blest Lamb of dark Calvary.

How they mock Him in death to His last lab'ring breath,
While His friends sadly weep by the way! But tho' lonely and
faint,
Still no word of complaint fell from Him on the hill lone and
gray.

Then darkness came down, and the rocks rent around,
And a cry pierced the grief laden air! 'Twas the voice of our
King,
Who received death's dark sting, all to save us from endless de-
spair!

Let the sun hide its face, let the earth reel apace,
Over men who their Savior have slain! But, behold! from the
sod,
Comes the blest Lamb of God, who was slain but is risen again!
—*R. Carradine.*

“Who did no sin, neither was guile found in His mouth; who when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to him that judgeth righteously: who his own self bare our sins in His body upon the tree, that we having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.”

WORDS IN SEASON.

R. H. B.

WOMAN'S VOTING.

A sister requests the Bible teaching on the subject of woman's voting. For many years Brother David Lipscomb, and with him many other true men, have pointed out that participation in Civil Government is not in the line of our Christian calling. Voting involves the Christian in responsibilities and obligations which are contrary to the will of God toward us who are in Christ Jesus. We are *in* the world, but not *of* the world. Like Abraham we are by faith become strangers and sojourners on the earth. It is not our duty to mingle in the political strifes of the world nor to participate with them in the use of the sword, upon the power of which the civil governments of the world stand. Our obligation is simply this: to live under God in obedience to the civil powers; to render custom to whom custom is due, honor to whom honor; to "be subject to every ordinance of man for the Lord's sake, whether to the king as supreme, or unto governors as sent by him for vengeance on evil-doers, and for praise to them that do well." (1 Pet. 2:13, 14; Rom. 13). That is the limit of our relationship to the civil governments, so far as God has ordained.

If we are told that it is our duty to use our vote for the common good of humanity—the Book which furnishes us "completely" unto *every* good work gives us no such precept nor any such principle. The vote would *enforce* certain moral good, and restrain some moral evil, by the power of the law, which in the last analysis is the power of the sword. There are indeed professed Christians who, finding themselves unable to lead the world into paths of righteousness by moral suasion, are trying to *make* them to do right by the strong arm of the law. But in attempting this, a *Christian* is operating without Divine orders or sanction. The weapons of *our* warfare are not carnal, but spiritual. (2 Cor. 1:4). We do not fight with sword or ballot, but by the Word of God and the Spirit. The daily life of a spiritually minded Christian goes vastly further in raising a standard of public opinion and morality, and exerting an influence for good than all the legislative enactments he may help to procure by his vote. The Christian's prayer and intercession will go infinitely further in deciding the weal of the nation in which he lives than his vote ever can. On the other hand, a Christian man's voting may easily eventuate in his losing his true influence in Christ, and involve him in the world's defilement.

In setting forth the case as it is in regard to Christian men, it is needless to show that the same truth applies also to the Christian woman—with this added force that her voting would tend to take the "daughters" of "the Lord Almighty" (2 Cor. 6:18) clear out of their place and sphere. (1 Tim. 2:11; Tit. 2:5).

"THEY HATED ME WITHOUT A CAUSE."

The hatred of Cain against his brother Abel has ever been of the most uncalled-for and arbitrary in the world. "They hated me without a cause," said the Savior. They would of course lead others and even themselves to believe that they had great and valid cause for their hate. They persuaded one another that the very truth of God was at stake and the welfare of all the people. Providence was too slow for them: "If we leave him thus alone the Romans will come and take away both our place and our nation." They must take the part of Providence now and by fair means or foul destroy the dangerous prophet of Galilee. Caiaphas opined that the whole nation was worth more at any rate than the life of any one man. So they took counsel and decided it were better that one man should perish than that the Cause should suffer. What were the charges? Who could say? It did not really matter anyhow. But there were charges in plenty: "He is a gluttonous man and a winebibber, a friend of publicans and sinners." "Thou being a man makest thyself God." "We heard him say, 'I will destroy this temple and in three days I will build another.'" "He hath spoken blasphemy." "He maketh himself a king," and therefore he "speaketh against Cæsar." "We have a law and according to this law he ought to die, because he said, I am the Son of God." "He deceiveth the people." "If this man were not an evildoer we should not have delivered him up unto thee"—which is to say, when men as good and great as *we* denounce a man, you ought not ask any question or demand any evidence. And so forth. They had to have accusations and charges for decency's sake; but the accusations were not the ground of His condemnation; they were only pretexts by which the leaders might justify themselves before the world; anything, everything that might be turned against Him would do for *that*. The real cause lay deeper: "They hated me." And hatred is like love, unreasoned. "They hated me without a cause."

"ONE OF THESE LITTLE ONES."

Our heart grows tender when we think of that faithful, humble, true and devoted servant of God, John Moody McCaleb. A quarter of a century he has labored in far away Japan—much of the time eking out his own support, more than half of the time in intense loneliness and longing for his loved ones, from whom by the circumstances of life he had to be separated; but always continuing steadily and stedfastly, without complaint, at his God-appointed task. And now he is about to turn his face once more to the field of his labors. It seems like a last and supreme sacrifice. His children are grown. Only one daughter is at home. The health of Sister McCaleb forbids her making the journey to Japan with him. Both are advancing in years. What it means to him to go back alone this time not many will know. But he is going. As in all his life's steps, quietly and stedfastly he has set his face to return to the land of his life's labors, nor

counting his life dear unto himself that he may fulfil his course and the ministry which he received from the Lord Jesus, to carry the gospel of the grace of God unto all the world. One cannot but feel that to give so much as a cup of cold water to such a servant of God, and to do him a kindness in Jesus' name, to bid him God-speed, to help him on the way, is a work of faith sure of the Father's reward. (Matt. 10:42).

TWO SORTS OF "CHRISTIANS."

A great old preacher distinguishes between two classes of professed Christians. The one class, he says, regard the Gospel as a salvation—deliverance from sin. They value this more than they prize the hope of heaven, and seek it more than to be saved from hell. They care by far more to be saved from sin itself than from its penal consequences. They find their glory and their joy in the fact that Christ is sent to deliver them from the bondage of iniquity, to lift them up from their wretched estate into the liberty of love. This is to them the good news of the Gospel.

The other class are mostly anxious to be saved from hell. The punishment due to sin is the thing they chiefly fear. The Gospel seems to them not a means of deliverance from sinning, but as a great system of *indulgences*—a vast accommodation to take off the fear and danger of damnation while yet it leaves them in their sin. They seem not to notice that a scheme of salvation that removes the fear of damnation for sin, and which yet leaves them in their sins, to live for themselves, to please themselves, and which holds that Christ will at last bring them to heaven notwithstanding their having lived in sin all their days, must be a *vast scheme of indulgences*. Indeed it is a *compromise* on a great scale. By virtue of it the whole Church is expected to wallow on in sin through life, and be nonetheless sure of heaven at last. You will find many in the church who are altogether worldly and selfish. If you could ask them whether they think it right, and they would answer, they would tell you that "we are all imperfect at best and cannot expect to be otherwise while we are in the flesh." They indeed expect to be forgiven and saved at last—but how? Not on condition of sincerely turning away from *all* their sins *now*, but on the assumption that the Gospel is a system of indulgences.

The other class of professed Christians have no thought of being saved except as they have a pure heart and live above the world. They rejoice in the fact that through Christ they are enabled so to live. Which of these two classes is right?

"The common experience of nominal Christians has misrepresented and belied the truth."—C. G. Finney.

"To turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not." Lam. 3:35, 36.

“OUTLOOK FOR HARPER COLLEGE.”

This bulletin has just been published by the Harper College and may be had free of charge. It will give you an idea of the prospects of the school for the coming year, which have never been so bright. Two new buildings are going up now—Thompson Hall, the new dormitory for boys, and the Science building. Thompson Hall is thoroughly modern, has steam heat, electric lights, baths and toilets, with hot and cold water at all hours, large rooms with closets, and is well furnished throughout. The new Science building has standard laboratories for physics, chemistry, botany and zoology. Biological laboratory furnished with new high-power microscopes. Chemistry laboratory has individual cabinets and drawers for twenty-four students, with individual equipment, and is furnished with water, sinks, hood, etc. Physics laboratory has full standard equipment. Much is being added this year. It is our aim in science as in all other courses to hold the work rigidly to the very highest standards, and our laboratories are equipped for this.

The bulletin will also explain how Harper has been able to reduce expenses until students may spend a year in Harper College for about half what it cost them in most other schools. The college charges almost no fees; the tuition is low; and the plan for boarding makes board by far the lowest known to us anywhere.

Write for this bulletin today. The new catalog will soon be ready for distribution. Write for it.—L. C. Sears, Dean.

“Lord, when we pray ‘Thy kingdom come,’
Then fold our hands without a care,
For souls whom Thou hast died to save,
We do but mock Thee with our prayer.

Thou couldst have sent an angel band
To call Thine erring children home,
And thus through heavenly ministries
On earth Thy kingdom might have come.

But since to human hands like ours
Thou hast committed work Divine,
Shall not our eager hearts make haste
To join their feeble powers with Thine,

To word and work shall not our hands
Obedient move, nor lips be dumb,
Lest through our sinful love of ease
Thy kingdom shall delay to come.”

Brother McCaleb's leaflet, "How May Christians Go and Preach," is free in any quantity, for the asking.

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NEWS AND NOTES.

The WORD AND WORK stops when the time is out, unless renewed. Look for the expiration notice under the front cover. And, by the way—you need not feel offended if you *should* happen to receive an expiration notice too soon. Such mistakes occur in all offices.

Paul C. Young writes from Groveton, Tex.: "I closed at Fullerton, La., with only two additions. Heard much good of Brother Hebert, the French missionary, who had visited there. Began here yesterday. Good crowds."

Newspapers, including magazines like the WORD AND WORK, are obliged to pay still higher postage rates since July 1. Never before, perhaps, has it been so necessary for the friends of religious journalism to "stand by" the papers of the right kind. The WORD AND WORK especially appreciates that best kind of help, the kind that comes down from God through believing prayer.

From A. K. Ramsey: "Put J. M. Mason down for one year beginning with July. He says: 'I must have that splendid paper. Olmstead's June article is worth much. I want all he says on Galatians.'"

From O. W. Gardner, Harper, Kan.: "Please make note of change of my address after August 1, from Harper, Kan., to Graton, Cal., where I go to assume charge of Pacific Christian Academy. Prospects are flattering for a fine Bible School on the Pacific coast at last. Pray for our work."

Evangelistic meetings in South Louisville resulted in the establishment of a church in that part of the city. The Portland and Highland congregations will continue to stand by the work.

Brother Shanks writes from Monroe, La.: "Arrived here yes-

terday. Ramsey and I open tent meeting on court-house lot tonight. Fine prospects for church being established. Pray for us; lend a helping hand, if the Lord inclines the heart to do so."

"The meeting at Ripley, Tenn., where H. I. Copeland labors successfully with the church, resulted in eight conversions and a new beginning of missionary activities. R. A. Zahn was a most valuable helper in both the singing and the preaching." E. L. Jorgenson. Brother Jorgenson is now in a meeting with H. L. Olmstead near Gallatin, Tenn.; and Brother Zahn is with C. G. Vincent in a mission meeting in Dayton, Ohio. We feel sure the Dayton meeting will need outside financial assistance and prayer. The same is true of the Ramsey-Shanks meeting in Monroe, La.

Useful tracts: "Why not be just a Christian?" 5c; "What it means to be a Christian Only," 2 for 5c; "How to understand and apply the Bible," 10c; "What Baptism is, and what it is for," 2 for 5c. Quantities at lower prices.

R. H. Boll is now engaged in meetings in Texas.

Who will furnish us the address of Miss Angie Hamilton?

If you are going to need the new song book—and *you are*, no matter what other book you may have—you can get it now at 50c each in any quantity, cash with order. When issued, the price is almost certain to be 60c or more. Other books of its claims cost a dollar and over. Address the compiler, E. L. Jorgenson, care WORD AND WORK. Watch for next month's announcement.

LOUISIANA REPORT.

This note from Stanford Chambers was intended for July:

"I thought I would give Bro. Jorgenson a little space in this coming WORD AND WORK. We are now in our second tent meeting here and feel encouraged at the interest being shown. We are in a section that never heard us before and we are at least sowing the seed, both publicly and from house to house. Am engaged for a tent meeting at Iota, La., the latter part of July, one of Brother Ramsey's fields of arduous work.

"Brother Hebert became overheated June 13th, and was laid up for several days and is yet very weak. He had a very narrow escape, but God has preserved him for the French cause. His two helpers, Brethren Prather and Newman, have gone on with the work, and have proved their worth in a time of need. May I say to the readers of WORD AND WORK that the support of these two helpers the past two months has been inadequate to their needs. A few more regular contributors are needed, that the work may not suffer. In the past few weeks over 100 have turned to the Lord from among the French Catholics, and the support for such glorious work should be ample and forthcoming.

"I rejoice at the increase in the number of volunteers for the foreign field from among those who know and will declare the whole counsel of God. May they be consecrated, well prepared, well equipped and well sustained.

GALATIANS.

H. L. OLMSTEAD.

"THE LIFE I NOW LIVE."

One of the most deadly and most common of theological errors is that which places the child of God again under the thralldom of the law. Various aspects of this error are seen. These false conceptions of the Christian life come out in the phraseology of the Christians and in certain hackneyed and threadbare expressions used by them and by some preachers. We hear them say, "I'm trying to do better," "I hope to do better some day." (They never seem to know when). "O well we can't be perfect," "We are all weak," etc. They feel themselves under legal obligation to keep the law, at least in its higher moral aspects and they have laid down a principle of life unknown to the Scripture. The principle stated is something like this: If a man who has accepted Christ and has been baptized into his body will only purpose to do right even though he fail he is in covenant relation with God and God will forgive him if he only *tries* to do right, and tries hard enough. But how is he to know when he has tried hard enough?

The seventh chapter of Romans refutes this view. We are not saying a man may not be a Christian and live a useful and worthy life who holds the above view of the Christian life, but he will never know that blessed deliverance from the bondage of the law nor the rest which Jesus Christ gives. In Romans 7 we find a man *purposing*. We find him giving the consent of his mind to the law that it is good; but, alas, in verses 20-24, in defeat! The law in his members brings him into bondage to the law of sin and death. The "warring" goes on and the man is captured.

Just what then is the Christian's relation to the law? The illustration given in Romans 7:1-4 is that of the release of married persons by death. "The law hath dominion over a man so long as he liveth;" likewise a wife is bound to her husband. But, "If the husband die she is free or discharged from the law of her husband." "Wherefore also my brethren ye were made dead to the law through the body of Christ." A Christian is under no more obligation to the law than a widow is to her dead husband. The Christian is said to "be dead to the law," "delivered from the law," Romans 7:6. "Not under the law," Romans 6:14. By no process of reasoning can this be made to mean a ceremonial law; and it is absurd to argue that all this was written, and then nine of the ten commandments reenacted in the new law. The whole law, the ministration of death written upon the tables of stone passed away. We are no longer under the "schoolmaster" if we have been brought to Christ.

With all this before us the question comes with force. What about the Christian life? If it is not to be lived by "trying" to keep the law and if the law is taken away, what then? The first

answer is to be found in Galatians 3:19, 20. Through the law, Paul died unto the law, that he might live unto God. A death unto the law is necessary to a life unto God. He had been crucified with Christ and in a most important sense Paul was dead and it was no longer he that lived but Christ living in him. "No longer I" says the Apostle. With too many of us it is always I! I! I!!!, "I try," "I purpose," "I am this, or I am not that." With Paul "No longer I but Christ." The life which he now lived—and that is the theme of this article—He lived in faith, "the faith of the Son of God."

He claimed Christ by faith and "with him all things:" deliverance from the law, justification, forgiveness of sins, righteousness, redemption and sanctification, victory through Jesus Christ. Verily "Christ within is the hope of glory." Is it any wonder that the apostle should be laboring so hard that Christ might be formed again in them. What a pity that they were again seeking justification by the law which only cursed. This double-jointed or rather disjointed theology would make Christ a minister of sin. What a perversion of the gospel this is. A man endeavoring at one and the same time to be just before the law, and also in Christ. "But if while we sought to be justified in Christ, we ourselves were found sinners, is Christ a minister of sin? God forbid." 2:17.

The second explanation for the life we now live, and one often opposed, is found in the fact that the Spirit is given by the hearing of faith. This can be no less and no other than the Spirit Himself. He was among them even working miracles (3:2-5) and this they could not deny. They were also well aware that doing the works of the law had not been the reason for His reception. A good brother recently read the commandments of the Decalogue and said the way to get the Spirit is to keep these commandments. Paul says, No. True, the Spirit is given to them who obey (Acts 5:31) but in this the apostle is speaking of those commandments of the Gospel which are included in the "hearing of faith." Acts 2:38 promises the gift of the Spirit to those who repent and are baptized.

The blessed enabling of the Spirit makes possible the Christian life. In Romans 7 is seen a man endeavoring to live a Christian life without the Spirit. In fact, the Spirit is not mentioned in the Roman letter until we have a justified sinner trying to keep the law utterly defeated and crying for *deliverance*. Romans 7:15-24. The law of Sin and Death has him bound hand and foot. But the blessed law of the Spirit of life in Christ Jesus, (Romans 8:2) is introduced, and the Spirit's power frees him. Galatians 5:16-18 shows the victory that comes through being led by the Spirit. The Spirit and the flesh are seen warring in this verse and the victory goes to the Spirit. In Romans 7:23-24 the law of the mind and the flesh are warring, and the victory goes to the flesh. It is the Spirit which makes the difference. The spirit and the flesh are contrary, but the Spirit mightier than

the flesh; therefore deliverance comes, not by a self-effort at keeping the law, but by the *Spirit himself*. What is it to be "led by the Spirit?" to walk in the Spirit? Is it not just this? "Yield" ourselves to His leading. He does not force us, He leads. "Yield" is the great word of Rom. 6. Are we willing that he shall break the power of Sin? If so He will, and will bear His own blessed fruits. Gal. 5:22-25.

THE INDWELLING SPIRIT.

J. EDWARD BOYD.

(SOME THINGS HE DOES FOR US.)

In a former study of this subject these propositions were, in the light of God's word, seen to be true: that the Holy Spirit is promised to, and dwells in, every child of God; that Christians are exhorted to "be filled with the Spirit;" that those once filled were later filled again, and that in response to prayer. Let us ponder deeply the significance of these truths; for truths they are, else nothing of certainty can be proved true by the word of God.

The inquiry which now engages our attention is, "What does this indwelling Spirit do for us?" In attempting to present, from the scriptures, an answer to this question, there is no intention to be exhaustive—we are not ready to say that we have learned *all* that the Spirit does for us—nor to be dogmatic; and if there is departure from views commonly accepted among us, it is only because the testimony of scripture appears so clear and decisive, and the subject of such importance, as to admit of no other course. May we be permitted to say, without at all desiring to seem disrespectful to any, that if we should answer this question according to the impression left upon the mind by some former teaching, the answer would be, "Nothing!" That is, the Christian is no better off *with* the Holy Spirit personally abiding in him than he would be *without* this divine guest. Perhaps the teaching was not erroneous; we would be glad to know that the fault lay in our dullness of comprehension. However, we are quite sure that this subject has at least not received the attention its importance justifies; and that we should give more diligence to learn just what is the teaching of the scriptures in regard to it. If this article arouses some to a more earnest, deeper, prayerful study of this great theme, we may well be content.

HE IMPARTS BOLDNESS.

That Jewish council, "when they beheld the boldness of Peter and John," marvelled. It *was* marvelous—especially in Peter's case; for he indeed it was who not long before had thrice denied his Lord. But now he calmly faces those rulers, and with plain, cutting speech declares their guilt and proclaims Jesus Christ of Nazareth as their only hope of salvation. He is "filled with the Holy Spirit" now; he is no longer trusting in his boast-

ful self-reliance. When they had been released and had reported to their own company the threatenings of the rulers, there arose that earnest petition, "Grant unto thy servants to speak thy word with boldness;" and promptly there came the answer—"They were all filled with the Holy Spirit, and they spake the word of God with boldness." Have we not here the explanation of that marvelous and (to the world) inexplicable fortitude with which God's people of all ages have endured suffering, braved dangers, and faced death in all the forms their persecutors could devise?

HE GIVES LIFE.

For additional answers to our inquiry, let us turn to the 8th chapter of Romans. "They that are in the flesh cannot please God" (v. 8); with all their efforts at morality, character-building, law-keeping, it is impossible to please Him, for they are yet "dead in trespasses and sins." But those in whom dwells the Holy Spirit of Christ—they are not in the flesh; they *can* please God, for they are "alive unto God in Christ Jesus." What is the difference between these two classes? Just this: those in the one are yet dead, in them the Spirit dwells not; those in the other are now alive, for in them dwells the Spirit. "It is the Spirit that gives life." (John 6:63). But even with Christ in us the body is indeed dead, because of sin. (v. 10.) God will make it alive also, "through means of His indwelling Spirit within you."

BY THE SPIRIT WE OBTAIN VICTORY.

When the carnal man attempts to win victory over sin by the keeping of law, he meets with utter defeat; he finds it impossible. He is brought into captivity under the law of sin in his members, and may well cry out in his despair, "Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7:24). With a heart full of gratitude, the apostle immediately supplies the answer (v. 25), "through Jesus Christ our Lord." He is the one who can deliver; through Him we may obtain the victory. Our "members which are upon the earth" must be put to death (Col. 3:5) not by any energy of the flesh or by the exercise of will-power; but "if *by the Spirit* ye put to death the deeds of the body, ye shall live." (Rom. 8:13). "Walk by the Spirit, and ye shall not fulfill the lusts of the flesh." (Gal. 5:16) Rotherham's rendering is forceful—"By Spirit be walking, and fleshly coveting ye will in nowise fulfill." How inexcusable, then, it is for us to fail; and how humiliating! For we must realize, from these scriptures, that defeat is wholly unnecessary and avoidable; that victory there will surely be, in every instance, if only we are filled with the Spirit and yield everything to Him, letting Him fight the battle for us. Even to the Corinthian Christians, sorely tempted as no doubt they had been, the apostle says, "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." And how wonderful is our Father's love that when, in spite of all, we do

fall, He is ready and eager to forgive and restore; assuring us that we are even yet His children, that the Holy Spirit still dwells within us, and that final and complete victory may be ours.

LED BY THE SPIRIT.

A distinctive characteristic of the sons of God is that they are Spirit-led. (Rom. 8:14). Those who attain unto the highest plane of sonship and the most fully realize its privileges and enjoy its blessings are they who yield wholly to His guidance. What is it, to be led by the Spirit? Perhaps you are ready to answer thus: "The scriptures were written by men as they were moved by the Holy Spirit; so when we obey their teaching (as in the matter of baptism or the Lord's supper) we are being led by the Spirit." That this is true, we do not doubt; but we do seriously question whether it is the full and proper explanation of this passage. For in this eighth chapter of Romans the Spirit is considered, not in His special relationship to apostles and prophets, inspiring them to write instructions for all, but rather as the personal indweller of every child of God. "They assayed to go into Bithynia; and the Spirit of Jesus suffered them not." A certain good brother—an earnest and consecrated Christian—although he really did not want to preach, and did not possess many of those qualifications which are popularly supposed to be essential to success in the public ministry, yet could not get away from the impression that he ought to do so. When he yielded to this impression and began preaching the gospel, was he not being led by the Spirit into this work? One Christian is moved to go as a missionary to a foreign field; another, just as devoted to the Lord, fully as enthusiastic about missionary work, is content to remain in the homeland. Why this difference, unless each is led by the Spirit into the work which it pleases God he should do? Let us pray for the Spirit's guidance in all things, and pray that we may be able to recognize His guidance when it comes.

THE SPIRIT BEARS WITNESS.

"The Spirit himself beareth witness with our spirit, that we are children of God." (v. 16). To establish a fact, as many as two witnesses were required by law. The testimony of our spirit alone is insufficient. But whenever there is need, whatever may be the circumstances that require it, and to whomsoever it may be necessary to bear it, "the Spirit beareth witness with our spirit;" the accuser of the brethren, if he endeavors to refute our claim, is put to silence by this additional testimony; for the fact is established that we are children of God: and if children, then heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."

THE SPIRIT HELPETH OUR INFIRMITY.

We are "compassed with infirmity." In many ways we need divine help. Even "we know not how to pray as we ought." Perhaps when we come (and we should come, often and boldly) to the throne of grace, we feel keenly this to be true. Then the Spirit comes to our assistance. He "maketh intercession for us

with groanings which cannot be uttered." (v. 26). But though these groanings cannot be given expression in human language, the great heart-searcher knows "what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

Let us rejoice that God has given us His Spirit; let us abundantly praise Him for this priceless gift. For we are persuaded that this is only an outline of a part of what He does for us. And let us seek to gain all the advantage of His presence. To do this it is needful that we spend much time with the Word, and in prayer. He who is being led by the Spirit *will* study and pray; and if we would readily perceive His guiding hand and obtain the victory which comes only through Him, we *must* study the Word of God, and we *must* pray.

THE CHURCH, AND SPIRITUAL ISRAEL.

R. H. B.

That Abraham had a spiritual seed as well as a progeny after the flesh is one of the plain doctrines of the New Testament. All who are "in Christ," all who are "of faith" are Abraham's seed, and Abraham's children. Among these the apostle distinguishes two classes: 1. Those who are believers, but uncircumcised; and 2. Those who are circumcised, but who also walk in the steps of Abraham's faith. Again, he differentiates between that believing seed who are "of the law" and those who, though not of the law, are "of the faith of Abraham," who is "the father of us all." (Rom. 4:12, 16). All these are alike reckoned as Abraham's children, heirs according to the promise. That Abraham's spiritual fatherhood might be thus wide and comprehensive, including uncircumcised believers as well as circumcised; and non-Israelitish believers as well as those who from among the nation of Israel believed in God through Christ, the Lord arranged that Abraham should be the recipient of the great spiritual blessing of justification before he himself was circumcised (Rom. 4:9-12) and long before the Law was given or the nation of Israel came into existence. He was thus in position to be, spiritually, a universal forbear, a prototype of those who should after him walk in his faith, be they circumcised or not, Israelites or not, without distinction.

But to say this is not at all the same as to declare that "the church is spiritual Israel." Israel is the nation descended from Jacob through his twelve sons. They were all circumcised, and belonged to the great family of Abraham's descendants; but they were but a part, a small contingent, of that great circumcised family of Abraham, which comprised all the tribes of Ishmaelites, the nations descended from the sons of Keturah, the Edomite clans and tribes—very many more than the little house of Jacob. Israel's national distinction came not by circumcision simply, but

by the giving of the law. (Ps. 147:19, 20). The name "Jacob" and "Israel" is never applied except to the actual descendants of the twelve sons of Jacob, in their national relation. Jacob did not, like Abraham, represent a new and distinct spiritual principle, so that those following his steps should or could be called Jacob's children, or the seed of Israel, as the followers of Abraham's faith are called Abraham's seed, Abraham's children. Jacob was the head of a distinct *nation*; and none outside that nation could with any fitness claim the name of Jacob or Israel.

Now there is an "Israel after the flesh." There is also a spiritual Israel. The Israel after the flesh are that nation which by fleshly generation sprang from Jacob through his twelve sons. The spiritual Israel, however, is that part of the nation of Israel who are not only fleshly descendants of Israel, but who also through acceptance of the gospel have become regenerated, a spiritual people. But these, in this dispensation, are now gathered into one body with obedient Gentiles, in Christ, where the middle-wall of partition is broken down, and where there cannot be Jew or Greek, circumcision or uncircumcision, barbarians, Scythian, bond or free, but Christ is all and in all; and where as one man in Christ Jesus, they are resolved into the collective spiritual seed of Abraham which, in Christ, embraces all nationalities. (Gal. 3:28, 29). But this body, the church, as a whole is never referred to as the "spiritual Israel."

There may come to the reader's mind here a number of passages that would seem to conflict with this, but a more careful examination of such scriptures will show that they do not sustain the idea that the church of Christ is the "spiritual Israel." Of these the strongest is Gal. 6:16, "As many as walk by this rule, peace be upon them, and upon the Israel of God." Now Paul here is writing to Gentile Christians who had been tempted by false (that is, merely fleshly) Israelites, to identify themselves with the Jewish nation by submitting to the law and accepting circumcision. Throughout the epistle the apostle inveighs against the folly and the wrong of this. There were indeed true Israelites, a believing remnant, who had been circumcised, and who as yet continued more or less in the customs of the law in Paul's time, but who realized like the believing Gentiles that not the law nor circumcision counts in Christ, but a new creature. This contingent was "the Israel of God." Paul's language distinguishes between these and the faithful Gentiles when he says, "As many" (of the Gentiles to whom he is writing, of course) "as shall walk by this rule peace be upon *them* AND *upon the Israel of God.*" So this passage, which is the strongest reliance, instead of proving that believing Gentiles are "spiritual Israel" shows the apposite.

A few other scriptures deserve notice. In Phil. 3:2, 3, the apostle says, "Beware of the concision; for we are the circumcision who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." There he calls the merely

outwardly circumcised fleshly Israel, "the concision." The true circumcision is that which is not in the flesh alone, but of the heart, in the spirit, not in the letter (the law); "whose praise is not of men, but of God." (Rom 2:28, 29). In the last cited reference (Rom. 2) Paul arraigns the Jews, and shows them how vain is their dependence upon their mere outward distinction and nationality apart from the faith which makes righteous. Outward circumcision and fleshly descent alone, saves no man. It is profitable only where it is conjoined with a corresponding inward reality of life and spirit. Now the Gentiles who had never been circumcised at all (and who indeed had never been commanded to be) received a spiritual circumcision in Christ which made the outward unnecessary; and without which the Jews' outward circumcision was valueless. (Col. 2:11, 12). This is the import of Phil. 3:2, 3.

In 1 Pet. 2:9, 10, the apostle, writing to *Jewish* believers, recalls to them the language of God's original promise to Israel, forfeited by the fleshly nation as such. (Ex. 19:6). To these true "elect" of Israel to whom Peter is writing the whole *spiritual* significance of the promise belongs; and, as we learn elsewhere, the believing Gentiles equally share their privileges, for they partake with the "natural branches" of the root and the fatness of Israel's olive-tree. (Rom. 11). So it was true of the believing Israelites and of the Gentiles in Christ alike, that they are "a royal priesthood, a holy nation, a people for God's own possession" But he never calls this elect "nation" taken from among Jews and Gentiles (Rom. 9:24) by the name of "spiritual Israel." Neither shall we.

It remains to be said that God has never yet forgotten His ancient nation that sprang from the loins of Jacob, nor given up the original purpose He had in mind for them. The day is coming when He that scattered Jacob will gather him again, and when He shall circumcise their heart and the heart of their offspring, and they shall nationally turn to the Lord. Then shall all Israel be saved, for all Israel shall be spiritual Israel in that day.

"BUILD" AND "SET."

CHAS. M. NEAL.

It is not uncommon to hear from present day speakers and writers the phrase "*set up* the church." I question the use of such language. It is not scriptural in phraseology and I do not believe it to be in thought. A brief study of the question may prove profitable. The word "set" is used 685 times in the Bible, but never with the word "church." (Unless 1 Cor. 12:28 be cited). The word "build" is used 158 times in the Bible but never with the word "kingdom." (With perhaps one exception, Jer. 18:7-9). God said, "I will *set up* a kingdom." Christ said, "I will *build* my church." We must allow these speakers the wisdom to use

the very best word in each place. That these words are not used interchangeably in the subject in hand is plain from the above facts. It is unscriptural phraseology to say that "Christ *set up* the church." Any one with a concordance can verify this, hence it is dismissed as a fact that admits of no discussion.

But is it scriptural in fact to say "*set up* the church?" I believe not. Serious wrong may not result from such use but a very profitable truth is thus lost and an important mark of distinction between the church as a kingdom and the kingdom in the age to come is hidden. Let us proceed, carefully, prayerfully and scripturally to the investigation. In these two words "build" and "set" is to be found a root difference between the present and future kingdom of Christ. "Build" is from a root word from which we have "family," and "family" means "a circle of relative." The church is made up of none but children of God. They are children given to Christ to form the house of God. The church is a family, "a circle of relatives." Everyone is in the circle because of having been "born from above." The individual disciples of Christ were made into one body from Pentecost and onward by the Holy Spirit. (Acts 2:4, 41, 47; 1 Cor. 12:13). The Spirit fills each member (1 Cor. 6:19) and binds all together into one body (1 Cor. 12:12, 13), and the body to the Head. (Eph. 4:15, 16). So closely related are the members and Head of this body that it is said of them "knit-together," "fitly framed together" and as "living stones" they grow into each other and thus make a "spiritual house" and a "holy temple" for "an habitation of God through the Spirit." (Eph. 2:21, 22; Col. 2:19; 1 Pet. 2:4, 5). There is no other assembly of people so closely united in all the universe. It is "a great mystery." "For we are members of his body, of his flesh, and of his bones." (Eph. 5:30-32).

Yet "family" by extension may mean "a tribe" or "people." This tribe or people may have a king and be a kingdom. Thus "the house of Jacob"—"the twelve tribes of Israel," is a nation all of whom are relatives in the flesh and is called "the kingdom of Israel." The church is also "a peculiar people" and a "holy nation." This nation is a kingdom. Christ is the king and every member is a voluntary subject. The tie of relationship is not in the flesh, as Israel, but in the Spirit. This "elect race" is elected in Christ and is one spirit with Him. (Eph. 1:4; 1 Cor. 6:17; 12:12).

"Set up" does not demand this unity of relationship. It is used in regard to setting up the tabernacle, altars, images, idols, pillars, curtains, watches, thrones, kings and kingdoms. The people under the kingdom set up did not have to be a circle of relatives. (Dan. 2:37; 5:18, 19). Just so of the kingdom of Christ during the coming age; "all people, nations and languages" will serve Him. (Dan. 7:14). The unruly citizen will be reigned over, and subdued, as is evident from the account given and language used. (Luke 19:11-27; 1 Cor. 15:24-28; Rev. 11:15; Ps. 2:8, 9).

The church is now a kingdom. It is the house of God. (Col. 1:12; 1 Tim. 3:15). In the age to come this house will be the ruling power, for Christ promises us the kingdom and such power as He has in the rulership of the nations. (Luke 12:32; Rom. 8:17; Ps. 2:8, 9; 2 Tim. 2:12; Rev. 2:26, 27; 3:21). To be *given* a kingdom in Bible phraseology admits of no misunderstanding. The phrase occurs but seven times in the Bible. (2 Chron. 13:5; 21:3; Ezra. 1:2; Dan. 2:37; 5:28; Luke 12:32; Rev. 17:17). See in same connection also, "take" and "possess" Dan. 7:18, 22; "appoint," Luke 22:29; "receive," Heb. 12:28; Rev. 11:15) and means that the one or the house to whom the kingdom is *given* thus becomes the ruler of those to be ruled. Such, without any doubt, is the meaning of Luke 12:32. But the time of possessing the kingdom awaits the future time. (Luke 21:31; Acts 14:22; Aev. 2:26, 27; 5:10; 20:5, 6)

If Acts 15:14-18 be thrust into this argument it would just be remarked that this passage when properly placed has no bearing on the building of the *church*. It means just what it says, "I will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up." "Build again" is from a word which means "rebuild." "Set up" is from a word which means "to straighten up." Had the church "fallen down?" Was Jesus going to "straighten up" an old institution when He said, "I will build my church?" Ah, no! The church of Christ is a "new man" in Christ and had its beginning at Pentecost and was not then "rebuilt" or "straightened up." The passage cannot be made to fit into the wrong place without wresting it.

PARABLES OF THE VIRGINS.

J. A. HARDING.

For what purpose did Christ tell this story? He told it for our benefit, and as we ourselves are wise and foolish virgins, some wise and some foolish, it behooves us to consider the coming of the everlasting kingdom, and see wherein is the wisdom of the wise, and the folly of the foolish. Five of the virgins were wise, and five were foolish, says the record. Five were foolish in that they took no oil in their vessels. They took their lamps full of oil; that is manifest because it is said that they burned till midnight, as did also the lamps of the wise virgins. Now the wise took oil in their vessels with their lamps. Not only did they take their lamps full of oil, but they took along enough extra oil in their vessels to refill their lamps, and that is why the wise went into the wedding feast. So you see these virgins are judged as wise and foolish, according to the oil that they had. Those that had a sufficient amount of oil to refill their lamps and keep them burning went into the wedding feast, but those that had made no preparation to refill their lamps should there be any de-

lay, that took no extra oil, when their lamps went out, had gone off to buy, and while they were gone the bridegroom came, and they were shut out from the feast.

What is this oil? What does it mean? The oil is the Spirit of the living God, and we should have a sufficient amount to keep our Christian lights burning. If a man is full of the Spirit of God, he has plenty of oil, and will be safe. The Apostle Paul tells us to be full of the Spirit. "And be not drunken with wine, wherein is riot, but be filled with the Spirit." (Eph. 5:18). Every Christian should be full of the Spirit.

Now how can we be full of the Spirit? What can we do? Is there anything that we can do? Is there any manner of life that we can live which will cause us to be full of this Spirit of God?

If we would be full of the Spirit, we must use these four great means of grace—the Apostles' doctrine, fellowship, breaking of bread and prayer. (Acts 2:42). We must use these with all diligence.

First, is the Apostles' doctrine, the Bible, the word of God. The difference in an apostle and a prophet is this: an apostle was a man inspired of God, but in one way he was an ambassador, with full power of God. He was inspired to utmost extent. He could use any power that he wanted to use; he was complete with regard to everything. In a way, he was God's representative; so much so that when he spoke, it was not he that spoke but God who spake through him. The prophet was inspired of God, too, but to a limited extent. He was inspired along a certain line, but along no other line; not a complete inspiration as the apostle. The evangelist was a man that was said to have the gift of knowledge. He was not inspired at all. That is, he could listen to the apostle, and then teach the same doctrine that he heard taught; quote it right after him. He could quote that just as correctly as when I take up my Bible and read. They did not have the New Testament to study in those days like we have now, and to be able to teach the people they had to have this gift of knowledge from God that they might reproduce the teachings of the apostles. Some had the gift of prophecy, some the gift of knowledge, and the word was thus handed to the people.

This is what we are to study, the apostles' doctrine. Do you study this as you ought? I believe it is the most important thing in this world. It is more important than ministering to the wants of your family, than looking after and caring for your mother, or your wife or child. Of course, I do not mean that you ought to neglect your family, your mother, wife or child, but I do mean that the study of the Bible is even more important than that. It is a wonderful thing to think of having the privilege of sitting down and reading the very words of God, as given us through the Spirit, which will guide us into all truth. Indeed it is the most important thing of all, the diligent faithful study of the Bible. I believe that every Christian in this world should give, at least, one hour a day to the faithful study of the word of

God. Says someone: "I have not the time." Beloved, think for one moment. There are twenty-four hours in every day. Could you not take one out of the twenty-four for the study of God's word if you would try right hard? Say you take eight hours for sleeping, ten hours for work—and that is enough—that is only eighteen hours, and there are still six. Then take three hours at the table—and that is too much—there are still three left, then two hours for visiting your neighbors, and perhaps that is enough for an every day business, so you can have one hour left for reading the Bible. No one who is hungry for the knowledge of God, eager for it, will ever say I have not got the time to read.

The Bible will make you a different man from the crown of your head to the sole of your foot. It will cause a new light to spring up in you, which will shine more and more all the days of your life. Blessed is the man that delights in the law of the Lord; and in his law meditates day and night. It is not the man that simply reads, but who delights in it. The man who delights in the law of the Lord will prosper; everything that he does will prosper. Now, if that is true—and it certainly is, beyond all shadow of a doubt—why not prosper? Why not have everything you do prosper? Do you want to prosper? Do you want to have God's blessing about you when you pray for your child? I think about these very things. I want God to listen to me when I ask Him to direct my child? I want to pray so that he will listen to me, and if I delight in His law, I can pray with the assurance that He will hear and answer my prayer.

The next one of the means of grace is fellowship, ministering to one another, helping one another, loving one another. We should love our brethren so much that we would be willing to do anything that we possibly could to help them. If our brother needs money, we ought to give it to him; if he needs a house we should get it for him; if he needs encouragement, we should give it to him.

It is true, we will be imposed upon sometimes, but it is better to be imposed upon fifty times than to fail one time to do your brother good when you have an opportunity. We ought to be systematic givers; have some regularity about our giving. I have tried to follow this manner of giving myself, and I can testify to this, that the more I give, the more I have. I do not know of a single exception to this rule in my experience. At any rate, we ought to give systematically to the Lord, whether it be much or little. A brother said not long ago: "A man cannot afford to do that, and give a tenth of his income, who has a family to support." Beloved, any man can live better on nine-tenths, if he gives the other tenth to the Lord, than he can on ten-tenths. Everybody ought to give as much as one-tenth, any way, to the Lord. Doubtless, you all know the story of Colgate, the great soapmaker, how that when he started away from home to go into the soap-making business, the old man prayed for him and said,

"Now son, when you go into the business of making soap, make good soap, then when you sell it, sell a pound for a pound, and then when you get money, give a portion of it to the Lord." So when he went into business, he began by setting apart one-tenth of his income to the service of the Lord; his business increased, and he then gave one-fifth, then one-half. He instructed his bookkeeper to open an account with the Lord. The years passed on, and he had so much money that he told the bookkeeper to run the whole business for the Lord. He said: "I have enough and do not want a solitary cent that is made in the business, but want it all devoted to the Lord's service." So he drove away at that business, working with all the energy and powers within him, for the Lord until he died, at which time he was worth two millions of dollars. This man was said to have been one of the most liberal givers of the time, yet he died immensely wealthy.

Not only is it the duty of the older ones to give, but you little boys and girls. Oh, I like to talk to the children; I like to sow seed in their little tender hearts. Children, when your parents give you money, no matter how little it is, remember that it is your duty to give a portion of it to the Lord. If you begin this now, while you are young, there is no telling how much you will have to your credit when it comes time for you to give an account of how you have used your means here, for the more you give the more the Lord will bless you with.

Next is the breaking of bread. We should not forsake the assembling of ourselves together on the first day of the week for this purpose. I have been to church, I believe, with one exception, every Lord's day for twenty-five years. I often think of how well blessed I have been in this respect. Several times I **have thought** I was going to be too sick to go, but before the time came, ~~I would~~ **I would feel so much better**, I would get up and go. Of course it is the case sometimes that a brother is too ill to go to the church house, but when this is so, he ought to have the Lord's table at home. I saw a sister once, who said that they had no brethren in their town at all, just three women. I said, "You women ought to meet together, read the scriptures, pray and break bread every Lord's day." She said that they did this, and I do not know that I ever heard anything that filled me with more pleasure than that. To think of three women, godly consecrated Christians meeting together for this purpose.

Then comes the next, the fourth means of grace, prayer. Let us not forget the prayers. David prayed "seven times a day." Daniel prayed three times, morning, evening and night. Now these are the four means of grace, the Apostle's doctrine, fellowship, breaking of bread and prayer. If we will use these, our light will shine, we will have oil enough and that is the only way to have it.

A few hundred Quarterlies, for the July-August-September lessons, are still obtainable. 4c each in any quantity.

MY MOTHER.

I am wholly unequal to the task that lies before me when I attempt to write of my own dear mother who has so recently gone home to be with those who were watching and waiting for her on the other side.

Mrs. Emeline Frances Moore fell asleep in Jesus at 8 A. M., May 26, 1920, having lived 80 years, 4 months and 10 days. In November, 1865, she was married to J. W. McD. Moore, of Moss, Tenn., who passed to the other side Sept 9, 1910. To this union there were born four children, one daughter and three sons, all of whom are dead save the writer. From her early acceptance of the gospel, she was a devout and faithful Christian through all the years of her life.

She was always patient, kind and gentle toward all about her and had a host of friends who knew her as Aunt Fanny. She was faithful in her attendance at the house of the Lord and took great interest in the welfare of the church. With a sad heart because she is absent from earth, I give God thanks for giving me such a mother as mine. May the Lord bless and comfort us in our sorrow.

At the funeral, Bro. Emmett Creacy, of Horse Cave, Ky., and Bro. O. L. Carnahan, of Moss, Tenn., made appropriate talks. The body was buried beside that of her husband in the churchyard at Old Walnut Hill, Barren Co., Ky. She leaves one brother, J. W. Neville, Glasgow Junction, Ky., with whom she had spent a large part of her time since my father's death.

We shall never cease to miss her; but we hope to see her again some glad day, when earth's trials are over. These poorly written lines do not express even feebly what is in my heart as I write them.

Her son, M. L. MOORE.

DO SOMETHING FOR JESUS.

The distribution of free religious literature is a work that men, women and children all can do. Even the poor can do much in this line of work. This season's issue consists of 13 leaflets (Daily Bible Reading, Conversion, Baptism, Missionary Work, Dancing, Christ is Coming, Instrumental Music in Worship, How to Use the Bible, Missionary Giving, The True Church, Tobacco, The Great Invitation, The Name Christian); two postal cards (Where to Find It, and Pardon); five small cards (various subjects); two gummed stickers ("Greater Things," and The Heathen will be better when taught better); a "transfer" on "The Better World Railway" and a ballot in "The Great Election." Leaflets are 4c (postage only) a hundred; postal cards, 6c; small cards, 3c; stickers, 1c; transfers, 2; and ballots, 3c. Or send 25c to 50c for a parcel post package of all kinds. Funds are also needed to help pay for the new printing which is very high this year. Don Carlos Janes, 2229 Dearing Ct., Louisville, Ky.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

When God commands a thing and we refuse to obey, what is the result?

Sister Sarah Andrews who opened work in an untouched town of about 8,600 has very fine prospects in her work. There are 150 children under religious instruction and the building is so small they have to take the little fellows first and after dismissing them have the others. In the second section, one class is taken out of doors when it is not raining.

Eight American states are said to have more than 1,000,000 people each who are not in any Bible class or Sunday school. There are nearly three and a half million of these in New York. Surely it is well that a church of Christ has recently been started in New York City. ** Have you sent Bro. Freeman or Bro. Vincent a gift to help complete the Kamitomizaka building fund? ** Max Langpaap and wife, W. N. Short and wife, and G. F. Gibbs and wife are to go to join Bro. John Sherriff in South African mission work this year if arrangements can be made. Sailings from the U S. to S. Africa are not very frequent.

Churches that are truly concerned about mission work at home are not apt to be unfavorable to missions abroad, for the work is all of a piece and if there is any difference in the need, it would seem that the greater need is in the far-away lands where no light has been taken. ** It is a simple fact of missions that the present generation of Christians must evangelize the present generation of heathen or they will never hear the gospel. When we are gone they will be gone too. ** "The root of all evil in China is love of self. Christ teaches men to think in terms of God, in terms of mankind, in terms of all time."—*From the late Speaker of the Chinese House of Commons.*

Brother and Sister Herman J. Fox sailed from San Francisco for Japan on the SS. Nanking, July 14th. Before Bro. Fox was out of the train shed when he left Louisville some weeks ago, he was exerting a good influence for Christ, and at Graton, Cal., where he preached shortly before sailing, he was made to rejoice by the confession of one who had heard him preach that day. ** The needs of the work in Japan include at least two houses for missionary residences. These need to be sanitary structures built like our homes are built and will cost with the ground about \$10,000 in all. Will you give \$1.00 a week for a year to help build them? And can't you get some others to do the same thing? Gather up the first payments and send them at once to J. M. McCaleb, 2625 Montgomery St., Louisville, Ky. They will be held as church property. The work is increasing over there and so it needs increased equipment. We should not endanger a missionary's health in a Japanese house, especially when it can so easily be avoided. "Do it Now."

FIRST LORD'S DAY LESSON OF AUGUST.

Lesson 5.

August 1, 1920.

DAVID BRINGS THE ARK TO JERUSALEM.

Golden Text: Enter into his gates with thanksgiving, and into his courts with praise. Ps. 100:4.

Lesson Text: 2 Samuel 6:11-19; Psalm 24:7-10.

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

11. And the ark of Jehovah remained in the house of Obed-edom the Gittite three months: and Jehovah blessed Obed-edom, and all his house. 12 And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy. 13 And it was so, that, when they that bare the ark of Jehovah had gone six paces, he sacrificed an ox and a fatling. 14 And David danced before Jehovah with all his might; and David was girded with a linen ephod. 15 So David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the trumpet. 16 And it was so, as the ark of Jehovah came into the city of David, that Michal the daughter of Saul looked out at the window, and saw king David leaping and dancing before Jehovah; and she despised him in her heart. 17 And they brought in the ark of Jehovah, and set it in its place, in the midst of the tent that David had pitched for it; and David offered burnt offerings and peace-offerings before Jehovah. 18 And when David had made an end of offering the burnt-offering and the peace-offerings, he blessed the people in the name of Jehovah of hosts. 19 And he dealt among all the people, even among the whole multitude of Israel, both to men and women, to everyone a cake of raisins. So all the people departed everyone to his house.

7 Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.

8 Who is the King of glory?
Jehovah strong and mighty,
Jehovah mighty in battle.

9. Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.

(On David's First Attempt to bring the ark, and its failure, see Notes).

Verse 11. Had the Ark of God been uniformly a blessing everywhere it went? (See Notes) Why not? Why was it a blessing to Obed-edom and all his house?

Verse 12. Why did David need to be assured that the ark had been a blessing there, before he dared to bring it to Jerusalem? (See Notes).

Verse 13. How was the ark brought to its new home? How was it impressed on David that that was the way to carry it? (1 Chron 15:2, 13, 15).

Verses 14, 15. How did David express his joy and devotion before the Lord? Would that be a suitable way to worship today? Why not? How should we worship? Eph. 5:19.

Verse 16. What did Michal think of David's performance? How did David rebuke her later? (2 Sam. 6:20-23).

Verse 17. Was this tent which David had pitched for the ark the same as the Tabernacle? (On the disordered condition of God's sanctuary at that time, see Notes). Did the City of David become the permanent resting-place of the Ark of God? Ps. 132:8, 13, 14. (Until the Captivity. Then all trace of the ark disappears).

Psalm 24:7-10. For whom were Zion's gates to be opened? Who is this king of glory? How was this fulfilled when the Ark took up its abode in Jerusalem?

10 Who is this King of glory?
 Jehovah of hosts,
 He is the King of glory.

NOTES ON LESSON 5.

WHAT WAS THE ARK.

When God gave Moses instructions for the building of the Tabernacle, He said, "Let them make me a sanctuary, that I may dwell among them. According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it." (Exod. 25:8, 9). There was a large court, and a first tent, the Holy Place, accessible to the priests; but back of the Holy Place and attached to it, and separated from it by the Veil, the Most Holy, a smaller tent, cubical in form, into which none might enter, save the highpriest once in the year. In this most holy place was an oblong chest, made of acacia wood, overlaid with pure gold; surmounted by a solid gold cover, upon which the figures of two golden cherubim, with outspread wings and faces turned downward. This chest was the Ark of God, and its covering with the cherubim was called the "Mercy-Seat." "And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim, which are upon the ark of the testimony." (Exod. 25:22). The ark contained the tables of the Law. (Deut. 10:5; Heb. 9:4). It was the one thing in the Tabernacle directly connected with the Presence of Jehovah. (2 Sam. 6:2).

HOW THE ARK CAME TO KIRIATH-JEARIM.

In the second quarter's lesson we learned how the Ark of God was brought from Shiloh to the camp of Israel; how the Philistines took it captive in battle, and were even gladder to send it back home than they had been to capture it. Refresh your mind on the facts by reading rapidly 1 Sam. 4, 5, and 6. The men of Beth-Shemesh were rejoiced to see the Ark come home. But they went beyond the proper limits, and in sublime impartiality God dealt with them as He did with the others who had transgressed against the Ark. In wholesome fear of the God of Israel the Ark was now taken by the men of Kiriath-Jearim to their city, where it abode twenty years. (1 Sam. 7:1, 2). It was from thence that David brought it up to Jerusalem.

WHEN DAVID TRIED TO BRING THE ARK ON A CART.

David had to learn an important lesson: that zeal and good intention are not sufficient, but God's work must be done in God's way. David loved the Lord, and in loving zeal for the Ark of God he undertook to wipe out its reproach and bring it in honor to the royal city of Judah, Jerusalem. All of this was good and only good. But in attempting to transport the Ark David had forgotten, or else was careless about, God's regulation that the Ark must be borne upon the shoulders of the Levites. It seemed a small matter as to how it was carried; and it was even more elegant, convenient and effective to carry it upon a cart—a new cart, a beautiful cart (no doubt, for David was minded to honor the Lord). And why should not the latest and best contrivances of man's inventive genius be pressed into service of God, and be made to contribute to His glory and honor? Thus may men reason. But God stands by His own ancient way, and demands obedience as well as devotion. The disaster that overtook Uzzah was directly due to this departure. Departure from God's word and way always results in disaster. But fearful as the Ark was when mishandled and trifled with, it became a blessing to the home of Obed-edom, where it had been welcomed and treated in reverence and godly fear.

THE DISORDERED CONDITIONS.

From the days that the Ark was removed from Shiloh the Tabernacle there was bereft of its chief treasure: it was but the hull of what had been, and indeed, it was "Ichabod," ("the Glory is Departed.") The Tent which David pitched in Jerusalem was not the original Tabernacle. (1 Chron. 15:1). The "tent of meeting of God" (which was the same as the original Tabernacle) had been set up at the high-place of Gibeon; and there was also the

Brazen altar. (1 Kings 3:4; 2 Chron. 1:3, 4; 16:1, 39, 40). Thus the worship of Jehovah was divided and disordered; and remained so until the Temple of Solomon was built. But for all that Jehovah had not forsaken His people.

SECOND LORD'S DAY LESSON OF AUGUST.

Lesson 6.

August 8, 1920.

THE KINGLY KINDNESS OF DAVID.

Golden Text: David executed justice and righteousness unto all his people. 2 Samuel 8:15.

Lesson Text: 2 Samuel 8:15; 9:1-13.

15. And David reigned over all Israel; and David executed justice and righteousness unto all his people.

1. And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? 2 And there was of the house of Saul a servant whose name was Ziba, and they called him unto David; and the king said unto him, Art thou Ziba? And he said, Thy servant is he. 3 And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, who is lame of his feet. 4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir the son of Ammiel, in Lo-debar. 5 Then king David sent, and fetched him out of the house of Machir the son of Ammiel, from Lo-debar. 6 And Mephibosheth, the son of Jonathan, the son of Saul, came unto David, and fell on his face, and did obeisance. And David said, Mephibosheth. And he answered, Behold, thy servant! 7 And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father: and thou shalt eat bread at my table continually. 8 And he did obeisance, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am? 9 Then the king called to Ziba, Saul's servant, and said unto him, All that pertained to Saul and to all his house have I given unto thy master's son. 10 And thou shalt till the land for him, thou, and thy sons, and thy servants: and thou shalt bring in the fruits, that thy mas-

Verse 15. What sort of king was David? See the characteristics of God's king in Ps. 72:2, 4.

Chapt. 9, Verse 1. Why did David want to show kindness to those who were left of Saul's house? Why "for Jonathan's sake?" Was David the kind to forget friend and covenant? What had David promised to Jonathan? (1 Sam. 20:14-16). What had he sworn to Saul? (1 Sam. 24:20, 21). Did David keep it? What does God think of a "covenant-breaker?"—What in this verse shows that the house of Saul had almost perished in so short a time?

Verses 2-5. Who gave David the information? What sort of kindness did David mean to show? Can those who themselves have received the kindness of God, extend the same to others? Who only was found of Saul's house? How was he afflicted?

Verses 6-8. What did this last representative of the house of Saul, David's enemy, do before David? (What did Jesus promise His faithful church? Rev. 3:9. What will God do for His Son, the great "David?" Heb. 1:13). How did David treat this poor man? What is meant by "eat bread at my table?" (Note). What did Mephibosheth say and do in view of such undeserved kindness? Does not God's free grace humble our hearts even more than His judgments?

Verses 9, 10. How did David dispose of Saul's property? What enabled David to deal so nobly with his adversary's house? (2 Sam. 22:36). Why should a Christian deal so with his enemies and all evil-doers? (Eph. 4:32; Tit. 3:2-7). What orders did Ziba, Saul's servant get? Where was the support of Mephibosheth's household to come from? But how should Mephibosheth personally be provided for?

ter's sons may have bread to eat: **Verses 12, 13.** What was the extent but Mephibosheth thy masters son of Mephibosheth's household? Where shall eat bread always at my table. did he himself live thenceforth? Now Ziba had fifteen sons and twenty servants. 11 Then said Ziba unto the king, According to all that my lord the king commandeth his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. 12 And Mephibosheth had a young son, whose name was Mica. And all that dwelt in the house of Ziba were servants unto Mephibosheth. 13 So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table. And he was lame in both his feet.

NOTES ON LESSON 6.

DAVID'S COMPULSION TO MERCY AND KINDNESS.

Of all the mighty house of Saul, who but lately wielded all power over Israel, there is only this one Mephibosheth left, and he a cripple. Other kings make short shrift of the remnant of their enemy's and rival's house. Not so David. He was thrice bound to the kindness and mercy he so magnanimously bestowed: (1) by his oath to Saul (1 Sam. 24:20, 21); (2) by the friendship-covenant and oath to Jonathan; and, above all else, (3) by the lovingkindness of God which He had so freely and abundantly poured upon David's head. The former two bound him perforce; but this last was a heart-compulsion. The man who can understandingly say, "Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil, my cup runneth over;" and, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of Jehovah forever"—that man is bound by a debt of love to show kindness to his enemies forevermore. How can I take God's mercy and grace, so free and good; for myself, and refuse forgiving love and kindness to those who have trespassed against me? So David showed "the kindness of God" to Mephibosheth. He could have discharged the obligations of his oaths by doing much less than he did; but grateful love to God is not bound to the mere letter of requirement. This is seen very markedly in the case of those (in the church) who have indeed tasted that the Lord is gracious, (1 Pet. 2:3) who can never do enough to bless men and honor God.

DISTINCTIONS.

It must be noticed that Mephibosheth belonged to that part of Saul's house that befriended David in his trouble. He was Jonathan's son. David would no doubt have been kind to any of Saul's house; but even in the bestowal of kindness there are proper distinctions. The men who shared David's exile, dangers, and sufferings with him, for example, also shared the honor and glory of the kingdom. But while Jonathan was a noble soul indeed, and befriended and helped David in his trials and was himself hated for it, he never cast in his lot with David. To his son was given a place in the royal household, and the possession of all his own inheritance; but of course no part nor lot in the glory and power of the kingdom. Just so Joseph made distinction among his brothers: while kind to all, favoring Reuben and Judah above the rest for good reasons; and Benjamin (who had no part in the evil conduct of the brothers) more than all. When the great Son of David comes in His glory, those who have suffered with Him, shall reign with Him; and that itself in proportion to their faithfulness. (Luke 19:11-27). Some will suffer loss. (1 Cor. 3:15). His false friends will be rejected altogether; and upon those who are found as enemies and rebels He will execute judgment. God makes distinctions.

EATING AT THE KING'S TABLE.

This term means more than merely getting one's food from the king. It means access to and permission in the king's presence; association, fellowship, a standing as one of the royal household, and a home in the royal palace. Not the food and sustenance, but the privilege and honor makes the weight of this promise. Compare 1 Kings 2:7; Luke 22:28-30.

THEMES FOR DISCUSSION.

The function of the true king. How does David fill the requirements? How "David's greater Son?" Ps. 85:10. How does David's dealing illustrate the grace of God? If we have tasted the "riches of his grace" to us-ward, how ought we to deal with others? If we have been freely forgiven, how deal with our enemies? If God so loved us how ought we love one other?

THIRD LORD'S DAY LESSON OF AUGUST.

Lesson 7.

August 15, 1920.

THE SINS AND SORROWS OF DAVID.**Golden Text:** Whatsoever a man soweth, that shall he also reap. Gal. 6:7.**Lesson Text:** 2 Samuel 12:9, 10; 18:1-13.

9. Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. 10. Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

1. And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. 2 And David sent forth the people, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. 3 But the people said, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but thou art worth ten thousand of us; therefore now it is better that thou be ready to succor us out of the city. 4 And the king said unto them, What seemeth you best I will do. And the king stood by the gateside, and all the people went out by hundreds and by thousands. 5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom. 6 So the people went out into the field against Israel: and the

On David's great sin and his repentance, see Notes.

Verses 9, 10. (On the connection of these two verses see Notes). What could David have answered to this question? Did he have any occasion to do as he had done? What two great sins had he committed? Are not these the greatest moral transgressions possible? What chastisement did God assign to David? Against whom was David's sin? (See v. 9, 10, and Ps. 51:4).

Chapter 18, Verses 1, 2. (David reaping what he had sown). What were the circumstances of this verse? (See Notes). Did David give way to his grief and shame, or did he bestir himself to make the best of it? How did he divide the leadership? Had he lost any of his old-time courage?

Verses 3, 4. Did the people agree to David's purpose to go out to battle with them? Why not? Was that wise counsel? Did David count his life dear to himself? (Acts 20:24). But is it not sometimes to the interest of God's cause to shield one's self?

Verse 5. Did his heart yet yearn over his disobedient and rebellious son Absalom? Does God yearn over His straying children? (Jer. 31:20).

Verses 6-8. What was the outcome of the battle? How many fell of Israel? Why did all this befall David? Does a man's sin ever end with himself? Does it not bring suffering and disaster on others?

Verses 9-15. Absalom's fate. How was Absalom disabled? Why would not the man who saw him, kill him? Who slew him? What did this strange fate of Absalom's indicate? (Deut. 21:23). What other great traitor to

battle was in the forest of Ephraim. God's king died on a tree? Matt. 7 And the people of Israel were smitten there before the servants of David, and there was a great slaughter there that day of twenty thousand men. 8 For the battle was there spread over the face of all the country; and the forest devoured more people that day than the sword devoured. 9 And Absalom chanced to meet the servants of David. And Absalom was riding upon his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between heaven and earth; and the mule that was under him went on. 10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanging in an oak. 11 And Joab said unto the man that told him, And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle. 12 And the man said unto Joab, Though I should receive a thousand pieces of silver in my hand, yet would I not put forth my hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. 13 Otherwise if I had dealt falsely against his life (and there is no matter hid from the king), then thou thyself wouldest have set thyself against me. 14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. 15 And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

NOTES ON LESSON 7.

DAVID'S GREAT SIN.

It is an old saying that "The best of men are men at best." No man is ever so good that he may not fall into the worst of sins. This fact should make and keep us very humble. In our dealing with the sinful we must consider ourselves lest we also be tempted. Gal. 6:1, 2. Our only safety lies in constant trust in, dependence on, looking to, the Lord who Himself is our Victory. Ours is a fight of faith. (Eph. 6:10-18).

David who cleaved so close to the Lord in his adversity, became careless in his times of ease. Ere he realized the full meaning of his action, he had committed the greatest moral crime a man can be guilty of. It matters not that David was a king—all adulterers are adulterers alike before God; but David's high station was a trust committed to his hands, and his sin was the greater for it. It matters not that other kings before and since did habitually what David did but once, and that David compares very favorably among kings as kings go: the Lord never compares with others; He judges men by His own standards. How the temptation slipped up on David and suddenly overtook him, is seen in 2 Sam. 11:2-5.

The second sin of David was more inexcusable than the first: unable to endure the shame and disgrace he had incurred before his servants and his people, he undertook to cover his sin. "He that covereth his transgressions shall not prosper; but he that confesseth and forsaketh them shall obtain mercy." Prov. 28:13 How much better it would have been for David had he done this at the first. Sin cannot be successfully covered. It will come out sooner or later. "Be sure your sin will find you out." (Numb. 32:23. See also Luke 12:2, 3: 1 Tim. 5:24). After failure to cover up his sin in a less harmful way, David resorted to a scheme which was nothing less than murder, though done by indirection.

DAVID'S REPENTANCE.

A miserable year passed. What David suffered in his soul all this time may be gathered from Ps. 32:3, 4 and 51:8. The turning point came through a message from God through Nathan the prophet, who in a parable portrayed the nature of David's sin to him, and announced Jehovah's judgment to David. (The first two verses of the printed lesson are taken from Nathan's speech to David).

David's repentance and confession was immediate and sincere. So was Jehovah's forgiveness. However God chastens His beloved. He is too good and faithful not to do it. "I will chastise thee in measure, and will in no wise leave thee unpunished." By his evil deed David had given the enemies of the Lord great occasion to blaspheme. (They take advantage of it to this day). For His holy Name's sake, as for David's sake, God must show His displeasure upon sin. "Thou wast a God that forgavest them, though thou tookest vengeance of their doings." Ps. 99:8.

DAVID'S CHASTISEMENT.

There was an immediate chastisement: the child born of adultery was taken from David by death. There was a future and continued chastisement announced to David's house, in which the harvest, of blood and sexual evil and disgrace, were strangely intermingled. The latter portion of our lesson (2 Sam. 18:1-15) deals with only a part of it. Yet David was forgiven and washed; and even out of all the chastisements that fell upon him, God constantly and graciously delivered him. God will not be trifled with. Especially upon such sins as this of David God will surely take vengeance. (1 Thess. 4:6). But to those who have sinned who flee to Him for refuge—"His lovingkindness, O how good!" Consider also and carefully Matt. 1:6—how God can bring forth His victory out of Satan's triumphs!

FOURTH LORD'S DAY LESSON OF AUGUST.

Lesson 8.

August 22, 1920.

A PRAYER FOR PARDON.

Golden Text: Wash me thoroughly from mine iniquity,
And cleanse me from my sin.—Psalm 51:2.

Lesson Text: Psalm 51:1-17.

- 1 Have mercy upon me, O God, according to thy lovingkindness: According to the multitude of thy tender mercies blot out my transgressions.
- 2 Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
- 3 For I know my transgressions;
And my sin is ever before me.
- 4 Against thee, thee only, have I sinned,
And done that which is evil in thy sight;
That thou mayest be justified when thou speakest,
And be clear when thou judgest.
- 5 Behold, I was brought forth in iniquity;
And in sin did my mother conceive me.
- 6 Behold, thou desirest truth in the inward parts;
And in the hidden part thou wilt make me to know wisdom.
- 7 Purify me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.

Verse 1. Is our God a merciful God? Was this alone sufficient for David? Upon whom did David ask God to have mercy? Do we have to obtain His mercy? 1 Pet. 2:10. How did David obtain it? On what grounds did David plead? If God had dealt with David according to his works, his deserts, according to law—what would have been the result? On what other basis can God deal with men? 2 Tim. 1:9.

Verse 2. What did David ask in last line of the preceding verse? What does he ask in this? What is the difference, if any? In what connection is the word "cleanse" often used? (Matt. 10:8).

Verses 3, 4. Can a man who does not acknowledge, or tries to excuse, his sin, hope for God's mercy? Although David had cruelly wronged his fellow-man, whom did he wrong most of all? Since sin is against God, what must repentance be, to be worth anything? Acts 20:21. Instead of justifying himself and accusing God (as sinners often do) what does David here do?

- 8 Make me to hear joy and gladness,
That the bones which thou hast broken may rejoice.
- 9 Hide thy face from my sins,
And blot out all mine iniquities.
- 10 Create in me a clean heart, O God;
And renew a right spirit within me.
- 11 Cast me not away from thy presence;
And take not thy holy Spirit from me.
- 12 Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
- 13 Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
- 14 Deliver me from bloodguiltiness, O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.
- 15 O Lord, open thou my lips;
And my mouth shall show forth thy praise.
- 16 For thou delightest not in sacrifice, else would I give it:
Thou hast no pleasure in burnt-offering.
- 17 The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

Verse 13. Did he feel fit or able to teach other transgressors until God had first done the foregoing things for him?

Verses 14, 15. What especial burden of guilt weighed upon him? Can such a sin be forgiven? What would he do if God so delivered him from that? Who alone knows the true meaning of song? Who can open our lips unto true songs and praises? Has your mouth been so opened?

Verses 16, 17. Can any gifts and sacrifices from us induce God to have mercy on us? What was the great Sacrifice, and who gave it? (John 3:16). What only acceptable sacrifice can we bring? What is the one sacrifice God never turns down? Did David bring that? Have we brought it?

Verse 5. What does David acknowledge besides his sinful act? Have all descendants of Adam a sinful and perverted nature? What are we by nature? What are the natural works of fleshly man? (Gal. 5:19-21; Rom. 8:6-8). How can a fleshly man become a new and right man? (John 3:5; 2 Cor. 5:17; Eph. 2:1).

Verse 6. What does God demand of men who deal with Him? Comp. Ps. 32:2b. What will He do on His part?

Verse 7. For what was "hyssop" used? Exod. 12:22; Lev. 14:2-4; Heb. 9:19; 10:22. What therefore is meant by the use of hyssop here? (1 John 1:7). How white is one who is thus cleansed and washed? What only is whiter than snow?

Verse 8. Comp. v. 12. What did David lose and sorely miss? Should God's forgiven children have joy? (1 Pet. 1:8, 9).

Verse 10. From whence are the issues of life? Prov. 4:23. What comes out of the old heart? Matt. 15:19. Jer. 17:9. What did David realize he must have, if his life was to be true? Who alone could give it to him? (See Note on the Heart).

Verse 11. Had David once known a man rejected of God and deprived of the Holy Spirit? 1 Sam. 15:26; 16:14. Did he greatly dread such a fate?

Verse 12. Did he even feel sure of his ability to have a "willing spirit"? Who works in us to will, as well as to do, His good pleasure? Phil. 2:13. Comp. 1 Thess. 2:13.

NOTES ON LESSON 8.

PSALM 51.

This beautiful psalm deserves to be studied with exceptional care. It is the inspired prayer of a truly penitent soul. The fact that David here speaks in the Holy Spirit shows not only that the prayer is a proper one, but that God can and means to fulfill such petitions as these. The change of dispensations does not alter the principles of this prayer. In fact David's penitent faith anticipates the gospel and the dispensation of God. Rom. 4:6-8.

"CREATE IN ME A NEW HEART, O GOD."

The "heart" in Bible usage is the inmost self, whence come all thoughts and words and where all the hidden springs of action lie. It in-

cludes the mind, the feelings and passions, the will and inner purpose of the man. David realized that this fountain-source of his life was wrong and corrupt. He also knew that only God by creative act could make his heart right. Hence this petition. We who are Christ's are God's workmanship created in Christ Jesus unto good works (Eph. 2:10); new creatures (2 Cor. 5:17; Gal. 6:15). Our hearts are purified by faith (Acts 15:19). The unbelieving heart is always an evil heart. (Heb. 3:12). The mind and whole inner man is renewed (and constantly being renewed) through the Holy Spirit. (Rom. 12:2; Tit. 3:5, 6).

TO GET AT THE LESSON.

Read the title of Psalm 51 as it appears in the Revised Version; then go over the story of Nathan's visit to the guilty king (in 2 Sam. 12). This Psalm expresses the heart of David at that time. Read also Ps. 32—David's psalm of thankfulness and joy for his forgiveness.

FIFTH LORD'S DAY LESSON OF AUGUST.

Lesson 9.

August 29, 1920.

BEGINNING OF SOLOMON'S REIGN.

Golden Text: The fear of the Lord, that is wisdom;
And to depart from evil is understanding. Job 28:28.

Lesson Text: 1 Kings 3:4-15.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar. 5 In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. 6 And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day. 7 And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. 8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. 9 Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people? 10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for

Verse 4. Was this a common "high-place" (such as God disapproved of) or was God's Tabernacle there? (See 1 Kings 3:2, 3; but 2 Chron. 1:3-6).

Verse 5. God's offer. What immense proposition did Jehovah put to Solomon? Does He not, in a sense, put this before us also? (Matt. 7:7, 8). Was this a great opportunity for Solomon? It it a great opportunity for us? How do men miss it or spoil it? (Jas. 4:2, 3).

Verses 6-9. Solomon's Answer. What appreciation did Solomon first express, on his father David's behalf? But what great responsibility and burden had now come upon Solomon? Did he realize the greatness of it? Did he feel his own weakness and inability to meet it? What therefore did he ask for? Does God refuse such a request? (Jas. 1:5). Was Solomon wise in his own conceit? (Prov. 3:7.) Was he proud of himself? If he had been, would he have made such a request as this? Or would God have granted him anything? (Prov. 3:34; Jas. 4:6). Is it a great privilege to be able to discern good and evil?

Verses 11-13. God's Response. May we ask God for anything that it is right to want, and anything we need? (Phil. 4:6, 7). But are some prayers better than others? If a man desires the higher and better things

thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; 12 behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. 14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. 15 And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to

above all, will he not get smaller blessings also? (Matt. 6:33). But if he seeks for the lower blessings will he not lose both the lower and the higher? (Lot; Esau; John 12:25). Is not a man's chief desire the index to his character? (Take heed therefore to your aims and desires in life: you may get what you want and it be a curse to you; but if you set your heart on the right thing—blessed are you!)

Verse 14. What more would be necessary on Solomon's part to make his blessing full?

Verse 15. Was it more than a dream? Numb. 12:6. How did Solomon show his thankfulness?

to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

NOTES ON LESSON 9.

WISDOM.

It takes a little wisdom to get wisdom. So long as a man considers himself wise he is yet a fool. (1 Cor. 8:2). But when he begins to suspect that he is a fool he is in a good way of becoming wise. (1 Cor. 3:18). For the fundamental condition of true wisdom is that humility and poverty of spirit that realizes the true need and comes to God for its supply. (Jas. 1:5). God resisteth the proud, but giveth grace to the humble. He hid His precious truth from the "wise" and the "prudent," and revealed them unto babes. And except a man receive the kingdom of God as a little child, he shall in no wise enter therein. This lowliness of mind is already a fundamental wisdom. (Prov. 11:2). To him that hath this much shall more be given. Better is a poor and wise youth than an old and foolish King who knoweth not how to take instruction any more.

SOLOMON'S REQUEST.

Solomon's prayer showed (1) that childlike humility and recognition of need which is the condition of all blessing (Matt. 5:3, 6); (2) his great concern for Jehovah's people, and great desire to judge them faithfully and righteously. That was the task that had come to Solomon. It was not his own interest merely but Jehovah's interest also. To Jehovah he applied for the help necessary, and put it above all his merely personal desires. That kind of prayer could not but please Jehovah.

"ASK WHAT I SHALL GIVE THEE?"

There is a sense in which God makes such offer to every young man. It may even be said that what a young man asks for—the thing he most desires and earnestly wants—comes to him in later life. This is true in many, if not all cases. Now if his aim was an unworthy one—money, pleasure, selfish comfort, ease, or ambition—he is apt to get it if he wants it bad enough, and will be bitterly disappointed with his gift and with himself, in the end.

"The worldly hope men set their hearts upon

Turns ashes—Or, it prospers—and, anon,

Like snow upon the desert's dusty face,

Lighting a little hour or two—is gone."

For he that seeketh his life shall lose it. And what would it profit a man if he should gain the whole world and lose himself? (Luke 9:25).

But if his heart yearns for true wisdom and righteousness, and he goes to God for it, he will receive what he desires, and shall be satisfied.