

WORD AND WORK

THE YOUNG CHRISTIAN.

MARGARET MAURO.

"Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:13.

I cannot give it up,
The little world I know!
The innocent delights of youth,
The things I cherish so!
'Tis true, I love my Lord
And want to do His will,
But oh! I may enjoy the world,
And be a Christian still!

And yet—"outside the camp"
'Twas there my Savior died!—
It was *the world* that cast Him forth,
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree?
And where His Name is never praised
Is there the place for me?

Nay, world! I turn away,
Though thou seem fair and good;
That friendly outstretched hand of thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unaware, thine influence steals
God's presence from my heart.

I miss my Savior's smile
Whene'er I walk thy ways;
Thy laughter drowns the Spirit's voice
And chokes the springs of praise.
If e'er I turn aside
To join thee for an hour,
The face of Christ grows blurred and dim
And prayer has lost its power.

Lord Jesus! let me dwell
"Outside the camp," with Thee!
Since *Thou* art there, then there alone
Is peace and home for me.
Thy dear reproach to bear
I'll count my highest gain,
Till Thou return, Rejected One,
To take Thy power, and reign!

WORDS IN SEASON.

R. H. B.

WHAT IS WORSE THAN WORLDLY AMUSEMENTS?

There is just one thing worse than a Christian's defiling his garments by attending the theatre and moving-picture show, by participating in the dance and frequenting the infamous and shameful public swimming-pool—and that is to rise up in defense of these things and contend that they are good and proper for a Christian to engage in. *That* shows a blindness, a lowering of standards, a seariness of conscience, a debasing and degrading of one's conception of who the Lord Jesus Christ is and what the life that is according to godliness is; and withal it evinces a determination to continue in sin that is well-nigh hopeless. So long as a man does wrong and feels and acknowledges the unworthiness of his course, there is a chance; but what shall we say of those who justify themselves in their evil and worldliness? Of His people in olden times, in the last stages of their decline, God said, "They declare their sin like Sodom, they hide it not." No saving grace of the blush of shame mantled their cheeks any more. Their faces were brazen, they made their foreheads like unto adamant stone. They themselves not only did evil but they also consented with those who practiced it. Shall it come to that in the church of Christ? Then will she be ready to be spewed out of His mouth? Even if any have drifted into wrong and worldly ways, let them at least do this much honor to the Lord Jesus Christ as to acknowledge before men that the life they are living is a misrepresentation and a repudiation of Him. Let us at least not resort to sophistry and obliterate the line of distinction between good and evil. The reproach we would thus avoid would thus be cast upon Him. Those who know us will say—"Then the Christ these people follow and worship stands for the things they do: he approves of their course: he asks nothing better of them, and they are no better than the rest of us:—their Christ must be altogether such a one as they themselves." And they will despise both you and Him in their hearts. The best thing for erring Christians to do is to return penitently to the good Shepherd from whom they have wandered away. And if they will not do that then the next best thing is that they at least acknowledge the unworthiness and unchristlikeness of their way.

THE CHRISTIAN'S DOCTRINE.

Why a *Christian* should want to put himself out to deny, to explain away, or to twist into conformity with some general idea, any statement of God's word, passes comprehension. If we had a theology to support; if we had a creed to defend; if we were bound to agree with some spiritual over-lords, we might see the advantage of wresting God's word here and there. But being free children of God with unhindered right and access to *all* the truth in the Book, why should we do anything else than rejoice in

all just as it stands, and do God the honor of taking Him at His word. It is bad enough to see sectarians winding and turning to escape the force of some plain word, which contravenes his prescribed doctrine and orthodoxy. But to see a Christian at such tricks is most unnatural. To be sure we must take heed that we do take God at His word not at some construction we may (perhaps unintentionally) be placing on it; and that we do not draw general conclusions from a limited statement. But so far as any passage of God's word goes, it is true and always and only true. Let us remember this in connection with current controversies.

THE 2520 YEARS.

Prophet time calculators tell us that the 2520 years are almost up. And what are the 2520 years? "The times of the Gentiles," we are told. And what are the times of the Gentiles? "The period of time during which Gentile power holds rule and sovereignty over Israel" is the response. And where do you get the 2520 years?

It is difficult to see how a sane and sober student of prophecy should ever have arrived at that computation. Our readers will agree to that when they learn that this period of 2520 years was obtained by multiplying the seven years of Nebuchadnezzar's madness by 360, thus reducing them to days; and thereupon turning the days into years—which makes 2520! Yet this view is rather widely accepted. I do not want to disparage any honest study of prophecy. We profit even by the blunders of those who have sincerely endeavored to elicit the meaning of that part of God's word before us. But if men countenance such procedure and manipulation of prophetic times and numbers, how long will it be before God's people will take prophetic teaching seriously? In the first place there is no sound scripture basis for the dogma that in prophecy a day stands for a year. God attached such a meaning to the number of days during which Ezekiel was to lie on his side. But that furnishes no warrant for a general conclusion. Moreover, there is no hint nor intimation given us that Nebuchadnezzar's dream of the Great Tree, and his seven years' madness had any significance beyond the simple interpretation and the facts of its fulfilment as recorded in Dan. 4. But even if it had a wider symbolic significance, it would be wholly inappropriate to make the seven years of Nebuchadnezzar's *abasement* prophetic of a period of Gentile *exaltation* and sovereignty over the Jews.

The Vision of the Great Tree in Dan. 4 is worthy of special study, as showing how perfectly a symbolic vision answers to its interpretation and how literally the fulfilment corresponds with the interpretation. God's word always and everywhere has its sure and certain meaning.

MESSENGERS vs. MANUFACTURERS.

The following very excellent illustration sounds the key-note of the need in the matter of preaching.

When preaching in foreign lands through an interpreter, we came to discover that when one dilated upon our sayings, giving his own views or amplification of the matter, it had baneful influence upon the meeting. Even though he seemed quite eloquent and ranked as a scholar, his words fell flat and the object of our message was missed. It was this effect upon the congregation that we ourselves first noticed and then upon seeking of some of the missionaries an explanation we were told, "Why, that man just gave his own views and did not tell what you were saying at all. You only started him talking and the people wanted to hear what you said." That is the way with the human heart. It wants to hear what God says, not what we think about it. We ourselves must remember to be messengers for God and not manufacturers of notions.

How many "manufacturers of notions" in the religious world; how few true messengers. How common to make a text of Scripture the excuse for a long ramble in human wisdom and philosophy.

Yet it is to be observed that the true messenger of God may and must do something more than read or quote the words of the Bible. It is his part to apply scripture; to combine passages, to illustrate and elucidate; to make scripture the basis of rebuke, appeal, and exhortation. The important thing is that when he is done he has not added to nor perverted the meaning of God's word. There is a difference between preaching God's word and human views, systems, and theories. There is a difference also between "proving" your doctrine "from the Bible," and preaching the Bible *as* your doctrine.

A MESSAGE TO MAN.

W. J. JOHNSON.

The sweetest, most beautiful and most sublime message that man ever received came from Him whose throne is in the heavens and whose footstool is the earth. It is a message of love, warning us of the dangers of evil and pointing out that way of holiness which leads to the home of pure delight. In it are found the attributes of a kind, loving Savior and King, whose love led Him to the supreme sacrifice of self for fallen, rebellious man, and whose thoughts and ways are as far above the thoughts and ways of the worldly-wise, as the heavens are higher than the earth.

Every portion of this wonderful message is of vast importance to the man of God, that he may be sufficiently equipped to combat with the host of wickedness. Who but the unbelieving will say, "Portions of it are non-essential;" "Portions of it must not be taught;" "Portions of it must not be commented upon;" "Portions of it cannot be understood?" Of all the passages that have been thus spoken of by man, our heavenly Father said, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished competely unto

every good work" 2 Tim. 16, 17, and again, "Blessed is he that readeth, and they that hear the words of the prophecy and keep the things that are written therein; for the time is at hand." (Rev. 1:3). I think that everyone who considers "every scripture inspired of God" will hesitate to say what portions of the word is not inspired, what should not be taught, what is not profitable, what is not for our reproof, what is not for our correction, what is not for our instruction.

Now, if we heed the solemn charge given to Timothy, which was given in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom: "preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."—I say if we will heed this charge, we will not shun to declare the "whole counsel" of God, whatever is written from Genesis to Revelation.

Such an age as this, controlled very much by self-willed man, is fast developing an apostacy—a departure from the principles set forth in the word of truth, a turning aside from the truth unto fables, a falling away from the faith for which we must contend earnestly, counting it of no profit. Perhaps, not all of it, but some portions. What portions? Just any portion that conflicts with their systems. For a portrait of the spirit of many who claim Christ as their Savior and who claim to be led by the Spirit of God, let us observe the language of a certain denominational preacher, "Even if the Bible does teach that baptism is essential to salvation, I won't have it." So long as this is the dominant spirit a man cannot claim the Spirit of God as his guide to eternal life, and he places himself in a position to be disowned as a child of God, which means that all is lost.

Now it behooves us to bear with each other searching the sacred word, to be swift to hear and slow to speak, to present the word in the spirit of love, which is in harmony with the message, to give all diligence to keep the unity of the Spirit in the bond of peace, to give up the long cherished customs and teachings that are found out of harmony with the teachings of the Word, that we may render unto Him the honor and the praise and the glory so justly and righteously due His name.

Amite, La.

"But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy! when I fall I shall arise, when I sit in darkness Jehovah will be a light unto me. I will bear the indignation of Jehovah because I have sinned against him, until he plead my cause and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness." (Micah 7:7-9).

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NEWS AND NOTES.

If your time is out with this issue, you will find a notice convenient for renewing, under the front cover.

There were ten additions to the church in Lynnville, Tenn., during H. L. Olmstead's recent meeting there.

A. Shanks is to labor with the mission church at Monroe, Louisiana. Gifts for this home mission field should be sent to H. H. Scott. Brother Shanks intends to work with his hands as needed, but should be released to give himself "wholly to the work."

From Harper College, Harper, Kansas: "We are full up, and getting fuller daily."

L. Daugherty was the evangelist in a very profitable meeting near Pulaski, Tennessee.

E. H. Hoover, Chattanooga, Tennessee, has just closed an interesting meeting at Buechel near Louisville. This is the congregation with which John T. Glenn labors regularly. Three were added by primary obedience.

Concerning the song book, everything points to the fulfillment of our original promise to deliver "sometime during 1920." At this writing about sixty pages remain to be made. Cash advance orders are accepted at fifty cents each, in any quantity.

Earl C. Smith reports a good meeting held at Rowden, Texas, in which ten received the word and were baptized.

Word and Work Lesson Quarterlies for the last Quarter of 1920," are ready. They cost five cents each. More have been ordered for this quarter than ever before. The little lesson picture cards now cost four cents each per quarter (thirteen cards.)

E. L. Jorgenson is in a meeting with his old home church in Nebraska.

Following his meeting in Campbellsville, Tennessee, the editor began a series of evangelistic meetings with the Joseph Avenue Church, Nashville.

Will our readers, who believe in a prayer-hearing God, remember the many meetings now in progress—that souls may be saved, God's name glorified, and His church "knit together in love."

Paul C. Young reports four adults baptized and added to the church in Minneapolis.

A. K. Ramsey writes: "Delay of tent in transit and unfinished building, and the make-shift of a hall spoiled a good meeting at Amite, La. We were forced to close just as interest was getting good, as others had right-of-way in the hall. Brethren, the building at Amite should be finished. Money is needed. Will you help?"

The full poem by Margaret Mauro, part of which appears on our first page, is obtainable at fifty cents per hundred from Hamilton Bros., Boston, Mass. or from this office.

The meeting at Glendale, Ky., starts off well. Willis H. Allen, of Jacksonville, is preaching. Brother Allen's recent meeting at Franklin, Ky., added ten to the church by baptism.

This from C. C. McQuiddy, Forest Hill, La., is of special interest: "On the second Sunday in July I baptized into her Lord "Nora" the youngest of Brother Wade Whittington's children, making the family circle complete in Christ. On the third Sunday in July I buried with his Lord in baptism a young Frenchman who made his confession after prayer meeting the Wednesday evening before. He was to be baptized at 5:30 P. M., but being overjoyed that he had found his Savior he wrote his Catholic parents to come to see him baptized. Upon receiving the news they got busy and Sunday morning called him to come right home, that his baby brother was not expected to live; not to be baptized; if he did, he would go "straight to hell." Father, the priest, said so. The young man came directly to me and wished to know if I would baptize him right then. I, of course, told him "yes." In a short while he had put on Christ and gone home rejoicing. When he reached home he found a large crowd assembled with the priest, all of them mourning and lamenting. Believing his brother dead, he quickly entered to find his brother better and the mourning on his own account. After refusing to curse the Church of the Lord (demand of the priest), his own brother actually had to be restrained from doing bodily violence to this young child of faith. Such as this is a frequent occurrence in the southern part of the State where Brother Hebert works. What are you doing to help him open the eyes of these blind, deluded people whom Christ loves? Can you stand before Him with a clear conscience, and say "I have done what I could?"

SHALL WE SIT ON CAESAR'S THRONE?

J. EDWARD BOYD.

As the national election draws near, the question concerning the Christian's proper attitude toward governmental affairs may well claim our attention. Many of them will vote for one or another of the candidates; and there is little doubt that most of those who do so will give little, if any, thoughtful, earnest, prayerful consideration to the question, "Is this what THE LORD wants me to do?" We are told that this is "a government of the people." Whether this be true or only a delusion need not concern us here; it is sufficient for our present purpose that it is *thought* to be true. According to this hypothesis the people rule; they constitute the governing power; they sit on Cæsar's throne. Shall we sit there with them?

If we do not take part in this business, they think strange of us. They will tell us that we "ought to vote," and will urge reasons which appear plausible and good. Even our brethren will sometimes seek to "set us right" on this matter; and when they venture to do so, their arguments are usually in strange agreement with those advanced by men of the world. "We want good men in office—men who will correct abuses and bring about needful reforms, removing the great evils of the present day." "Suppose all Christians were like you," they will ask in alarm, "what would become of the world?" And we answer: it would remain where it is, whether Christians vote or do not vote; where it was when John wrote, "The whole world lieth in the evil one." Even if the few really true disciples of the Lord Jesus were to vote as a unit, it is extremely doubtful that the result of a single election would ever be changed. But they do not so vote; they disagree on political questions, even when moral issues are supposed to be involved. The world gains nothing by their participation in elections.

But even so, what real good has been accomplished? We are slow to question that reform measures, such as the prohibition of the liquor traffic, are good; yet some may be surprised to learn that right at the time when this reform is accomplished there is a decrease in accessions to church membership. To take away from a man the opportunity to commit a sin does not bring him nearer Christ; it may have the opposite effect, in making him feel less the need of a personal Savior. Thus it will likely be even more difficult to reach him with the gospel of salvation. So we are inclined to become suspicious of these movements toward world-improvement. Satan's chief desire is to keep men from receiving Christ as their Savior and if he can realize this desire through reforming and improving the world, we may be sure he will make the best of his opportunity. And if he can only enlist Christians in this glorious enterprise, by making them believe they are thus doing good, how delighted he must be! At least, this is a matter for serious reflection. Ponder it well.

The times of Jesus and His apostles were times of political and moral corruption. The institution of slavery was widely recognized; drunken carousals were frequent; social evils were unspeakable; the people groaned under an unfair and burdensome system of taxation. Did He, or they, start an anti-slavery society? "Let servants be in subjection to their masters," was their instruction to Christian slaves. Did they endeavor, in one way or another, to get laws passed and enforced to remove these evils and to correct these abuses? It did not seem to occur to them that such was their business. They taught, indeed, that the government is ordained of God; but they understood that the church is a distinctly separate institution, existing for a very different purpose. When they spoke of the relationship between the two, it was to admonish the Christian to "be subject to the powers that be;" to pay tribute; to pray for the rulers. But to sit with Cæsar on his throne is quite a different matter.

But let us suppose that by means of the ballot Christians do bring about the enactment of good and beneficent legislation which without their political activities would never be done; how are these laws to be enforced? The answer is simple: by the use of force. For unless force is employed, no one will be restrained from evil because of the civil law; and conditions will be worse rather than better. He who sits on Cæsar's throne must be ready to use Cæsar's sword otherwise, it is certainly to no advantage that he sits there. But nothing is farther from the spirit of Christianity. "For the weapons of our warfare are not of the flesh." (2 Cor. 10:4). The work of the Christian is not to punish men for their sins, but to save them from their sins; not to get men into jail, but to get them into Christ; and this work he can never accomplish by the use of force, (either in person or through an officer in whose election he took part) in preventing them from doing evil or in punishing them for crimes committed. The Lord has not authorized him to add the sword of steel to his equipment; his sword is the Word of God. Your David had better stick to his pebble and sling; Saul's armor will only serve to weight him down. The ballot is a carnal weapon; or if not, it is useless unless it be supported by the use of carnal weapons.

Now the use of such weapons, the employment of force, is necessary, only, the Christian is *not* the one to use them. God has ordained the civil powers for this very thing—to bear the sword, to be "an avenger for wrath to him that doeth evil." (Rom. 13:4). Sometimes this is called in question; but it is a plain statement of scripture—he is an avenger. The right of vengeance is denied the Christian (Rom. 12:19); it is the chief business of the state. In a scheme of government such as this is supposed to be, the voters are the government; the officers are their representatives, doing their work by their express authority. Can the Christian, who is to "render to no man evil for evil," consistently become a factor in that institution whose divinely-appointed work is to render vengeance?

That there are true, earnest disciples of the Lord who do vote, and thus accept the place that is offered them on Cæsar's throne, is not, and need not be, denied. But let them earnestly consider whether in so doing they are not going out of their proper place and attempting a work which is not theirs to do; and whether they are fully maintaining that attitude of separation which the Lord so greatly desires and which is so necessary for the best service in Christ Jesus. Is there not some significance in the fact that many of the most earnest, consecrated, and spiritual servants of God (and, we are persuaded, only such) have from their diligent study of the word reached the conclusion that they should refrain from political activities—that they should have no part in them?

The questions of various degrees of difficulty which often arise in connection with this subject cannot be fully considered here. In every instance, no matter what or how clear is the truth presented, there are questions, objections, difficulties; but these do not make the truth of none effect. The principle remains the same. Some questions, like that of accepting employment in government service, involve totally different principles; such as the nature of the work, the environments in which one would be placed, the associations and temptations, etc. But in the question before us, "Shall we sit on Cæsar's throne," let us not be moved away from those fundamental principles learned from God's word.

CHRISTIAN COURAGE.

J. A. PERDUE.

Christians, as weak as all humans are without the strength that God supplieth, may yet walk triumphantly in the power of Jehovah, for His power is theirs if they will accept it, to resist temptation, subdue the lusts of the flesh and disconcert Satan.

In writing to Timothy (2 Tim. 1:7) the Apostle Paul says: "God gave us not the spirit of fearfulness; but of power and love and discipline."

"Gave us." The plural pronoun here includes more than Timothy and the apostle. It includes Lois, Eunice and, I think, all true and loyal disciples.

This power is the accompaniment of the Holy Spirit, which is given to all obedient believers. (John 7:39). "The Spirit was not yet given; but," said Jesus, "ye shall receive power when the Holy Spirit is come upon you;" and believers were to be the recipients of Him after His advent. Before they received this power and apostles were very much like other men, disposed to be envious and unstable; but afterward they were true and steadfast, giving their lives to attest their faith in Christ. Now he gives to believers "not the spirit of fearfulness;" that is, He removes from all that are called into His service the spirit of

timidity and cowardice. A timid, cowardly man will shrink not only from the danger he sees, but is apprehensive of some future calamity. But He gives us the "spirit of power and love and discipline."

"Ye shall have power after the Holy Spirit is come upon you." I know that was spoken to the apostles; but their reception of the Spirit did not curtail His power even a little; therefore He was promised to the Pentecostians when they believed and were baptized. But if you think that power-giving Spirit was for the apostles only, read Rom. 8:15; Gal. 4:6; 3:2.

He knew our weaknesses; and "since the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil." It is His power against Satan's, and all who truly believe shall have His power. As He conquered the devil, so they shall conquer in Him also.

Now this power is manifested in lives of loyalty and godliness. Although, some may have "the form without the power of godliness," yet those who have the Spirit have the power to suffer and to serve. Consider Paul. True, he was an apostle, but first he was a Christian, and could suffer the loss of all things, because he "knew in whom he believed." If we have the Spirit we shall prevail.

"Stand up, stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next the victor's song."

"*The spirit of love.*" Love, what a magical, effective power. Faith hath power to move mountains of difficulty from the pathway of Christian service; but love hath power to move men, to subdue their rebellious spirits and transform them into the likeness of Christ, to lift them out of the slough of despondency and put them on the pathway of prosperity under the smiling approbation of God. Love never faileth.

HOW TO HAVE THE SPIRIT.

1. *Receive* it. Truly believe, sincerely repent, cheerfully obey Jesus as Lord.
2. *Walk* in it. Gal. 5:16, 25.

"The night has a thousand eyes
And the day but one;
Yet the light of the bright world dies
With the dying sun.
"The mind has a thousand eyes
And the heart but one;
Yet the light of a whole life dies
When love is done."

—Bourdillon.

HOW TO GET RIGHT WITH GOD.

R. H. B.

There are not a few Christians who are living under a sense of condemnation, without hope, far from God, and easy victims of sin; who would yet, if they thought there were a real chance and it could be done, be glad to find peace with God. But it seems out of question. So they continue on their cheerless way, growing harder the further they go unto final complete indifference. There is no need of a Christian's getting into this condition; and if he finds himself in it, there is no need of his remaining in it. It is to this purpose James writes in the fourth chapter of his epistle. In the first four verses of the fourth chapter of James he is talking to people who are in a rather desperate condition—torn up with passions, having no faith to pray, unable to obtain anything from God when they do pray, adulterers from their marriage troth to Christ, friends of the world, and enemies of God. To these he points out a way of return which is as plain and definite as it is feasible and practical.

The fundamental hope of such a return lies in the grace of God, James shows. "He giveth *more grace*"—grace over and above all they have yet received; grace—that is, unmerited free favor and goodness of God, bestowed upon the unworthy. Where sin abounds the grace of God abounds the more exceedingly. (Rom. 5:20). But this grace is never bestowed upon the proud—only and always upon the humble. Therefore first of all, and before all else, take your place before God without pretense, in acknowledgment of your low and sinful estate. That is always the prerequisite in dealing with God, without which no further step can be taken. Then he marks off four steps in the plainest possible way.

1. RESIST THE DEVIL AND HE WILL FLEE FROM YOU.

There can be no mending of things so long as we yield to the devil. We do not have to give up to him: he has no right nor claim on us. We are Christ's, bought with His blood. If Satan tries to intrude we must put up an opposition. Do not say "I can't help it;" or "There is no use." It can and must be helped. *The very fact that you resist him will cause him to flee.* Now the resisting must be done "stedfastly, in your faith." (1 Pet. 5:8). Jesus has vanquished Satan. Jesus is infinitely greater and stronger than the devil. Looking unto Jesus, relying on His might, going forth in His Name (as did David against Goliath; as Gideon went forth against the foreign invaders) let us resist him stedfastly in our faith. Give no room, allow no quarter, to the devil. (Eph. 4:27).

2. DRAW NIGH UNTO GOD AND HE WILL DRAW NIGH TO YOU.

We must not wait till God draws nigh to us. If He is far off from me it is because I am far off from Him. "Jehovah is with you while ye are with him; and if ye seek him he will be found of you; but if ye forsake him, he will forsake you." 2

Chron. 15:2. He cannot abandon His position: we must come to Him. But when we are yet a great way off He will see us and run to meet us. (Luke 15:20). "Return unto me," He says, "and I will return unto you." This is positively certain: it never fails.

3. CLEANSE YOUR HANDS YE SINNERS AND PURIFY YOUR HEARTS YE DOUBLE-MINDED.

This really tells us *how to take the second step*, that is, how to draw nigh to God. "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:6, 7). That is the way to come.

It will be noticed that James calls for two things: (1) the sinners must *cleanse their hands*; (2) the double-minded must *purify their hearts*. The one has reference to outward deed; the other to inward purpose. Both are supremely important; neither would be of value without the other. He is not talking to two different classes, the "sinners" and the "double-minded." The sinners are the doubleminded; and the double-minded are always the sinners. The sinners and the double-minded are one and the same. Out of the double mind comes the sinful life. Now James gives these two features separate treatment.

(1) *Cleanse your hands ye sinners.*

The hand is that which performs acts. Here it stands as a figure of the outward conduct. James means here precisely what the prophet meant when he said: "Wash you, make you clean; put away the evil of *your doings* from before mine eyes; *cease to do evil*; learn to *do well*." (Isa. 1:16, 17). The only way the hands can be cleaned is to wash them of all evil-doing, and to turn them unto well-doing. "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." (Dan. 4:27). Abandon then that which you know to be wrong. Put away the idols. Cease from evil companionship. Flee from occasion. *Quit doing wrong.*

(2) *Purify your hearts ye doubleminded.*

Out of the heart are the issues of life. (Prov. 4:23). Now the doubleminded man is he who holds two aims; who wants to get on in the world as well as get on with God; who wants to please himself as well as please God. But, "No man can serve two masters, for either he will love the one and hate the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." A double-minded man is unstable in all his ways. (Jas. 1:8). He is neither hot nor cold. Even an evil-doer, if he is what he is with all his heart, honestly wins more respect. So long as we tolerate two masters, two objects, two aims and purposes, we cannot live a true life and we shall never so get back to God. He must have the supreme and only place in our hearts.

David prayed that God might create in him a clean heart. (Ps. 51:10). Good: God will do it. But also, we must purify it. It was promised that He would give men new hearts. True: but He also says, "Make you a new heart." (Ezek. 18:31). Do not wait for a supernatural agency. Go on with your house-cleaning. Give up your double purpose. Sanctify in your heart Christ as Lord. And God will meet your step from His side, and will *fulfil with power* (2 Thess. 1:11) what you sincerely purpose and set out to do. When you "Break down every idol, cast out every foe," you may add and sing with confidence

"Now wash me and I shall be whiter than snow."

4. BE AFFLICTED AND MOURN AND WEEP.

This is the spirit in which we must draw nigh. We say that emotion cannot be commanded. But this is a command. We must do it. Too much by far has been said against a "long-faced" Christianity; and jolliness and mirthfulness have been far too highly recommended. Tears become a penitent man or woman, yea, and sackcloth. Where there is no outward expression there is not often any inward reality. We have taken God's mercy too lightly; we have felt too little contrition over our sins. It is too common for sinners to come to baptism without very serious thought and for Christians to return without a heavy heart. Yet in His dealings in the past God *demand*ed mourning and self-affliction. The guilty Israelites at Sinai must betoken their hearts' abasement before God by laying aside their jewels. (Exod. 33:4-6). A flashy array never covers a penitent heart, you may be sure, whether then or now. Can men be sorrowful to order? asks the scoffer. Yes, God thought so. On the great day of atonement, when their sins were blotted out with blood, God would tolerate no lightness: "*Ye shall afflict your souls,*" He said; "for whatsoever soul it be that shall not be afflicted in that same day, *he shall be cut off from his people.*" (Lev. 23:27, 29). "Even now, saith Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your hearts and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and abundant in lovingkindness." (Joel 2:12, 13). It is the same God who speaking through James to *Christians* said, "Be afflicted and mourn and weep: let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you." Do it! Do it! Don't wait for the wind to blow. Humble yourself; afflict yourself; mourn and weep before the Lord. For godly sorrow worketh repentance, and brings sweet fruit in its wake. For "Blessed are they that mourn for they shall be comforted."

About twenty copies of the the book "Truth and Grace," by R. H. Boll, are on hand and for sale at \$1 each. These will be the last obtainable.

THE LEAGUE OF NATIONS AND THE DANGER OF FEDERATION.

We have been asked to express ourselves on the League of Nations now that it has become a national issue, and we believe it may be done without the charge of politics or partisanship because of the deep and serious import of the subject, and also because both the great parties have come out in favor of reservations in one way or another. Even the Democrats, with all their desire to honor their great leader, President Wilson, will permit reservations for the purpose "of making clearer or more specific the obligations of the United States."

For our own part, however, while admiring the statesmanship exhibited in the reservations adopted at the last session of the Senate by the united action of representatives of both parties, nevertheless we prefer the position of the "irreconcilables" as the safer and more consistent; for we can not divest ourselves of the fear that the League, in almost any form, spells war rather than peace. In other words we believe with them that it is almost certain to produce the very injustice, hostility and controversy among the nations which it proposes to prevent. Our knowledge of human nature and our acquaintance with history leads us to believe this, without speaking of the Bible.

For this cause it was that, some time ago, we did the strange thing for us, of advocating what is called universal military training. Convinced as we are that the League, with or without reservations, is almost certain to be adopted by this country, and that thus sooner or later we shall "enter the maelstrom of European and Asiatic politics and become a part of the cynical imperialism of the world," we look for a wholesale butchery of our young men and the loss of untold treasure, unless we are better prepared for war than has been the case hitherto.

Aside from that, however, what we now wish to express is this, that all the holy prophets, including our Lord Himself, leave us in no doubt that wars shall continue during the whole of this dispensation and grow fiercer and more terrible as its end approaches. Neither do they leave us in doubt that a league of nations of some sort is yet to come. That the present League is the predicted one would be too much to say, but it is significant that the nations of the old world which are combined in this are those to be combined in that, while some that are omitted from this, Germany and Russia for example, are also to be omitted from that. Is it any wonder therefore, that we are loath to see our nation entangled in it?.....

The prophetic earth, or that part of the world on which for the most part the prophecies of the Bible focus, are the nations of the old Roman Empire, those that are grouped around the Mediterranean. These are the nations of the predicted league, the league of prophecy at whose head the Antichrist will yet appear; and these are those yet to be federated, and to be gathered

to the war of the great day of God Almighty (Rev. 16:14.) . . .

We do not ask our nation to stand aloof and ignore the appeal of need, but we ask her to refrain from entering into partnership with nations over whose head the sword of divine justice is impending, that she be not a partaker of their sins.

While engaged in writing this there came into our hands a pamphlet by Rev. D. M. Panton, of Norwich, England, with the startling statement, as true as startling, that "one word holds in it more of terror to the well-taught child of God than any other in the world today—Federation."

Federation, he truly says, involves the certain return of persecution. While the world is divided as it is, religious toleration is comparatively safe, for no law can be devised which, crushing one group of citizens, may not sooner or later be turned to crush another group. But let the nations of the world become one, and their hatred of the true religion, the gospel of Christ, will no longer be restrained. Laws may then be made "which will endanger no one but the isolated child of God."

And federation, as he further says, is now the universal passion of mankind, resting as it does on a trust in human nature, fallen human nature, unregenerate man; as if, to quote the great apostle of agnosticism, Herbert Spencer, "well working institutions could ever be made out of an ill working humanity!"

There are federations in commerce, industry and labor, and more latterly in religion, all of which are making for the grand "parliament of man, the federation of the world," of which Tennyson sang, and against which Holy Writ has warned us almost from the beginning.

Of one of these, the Interchurch World Movement, the *Manufacturers' Record*, of July 8, said, that had it accomplished its objectives, "there would have been established an ecclesiastical autocracy greater than the world has ever known."

Thus far it has failed of that accomplishment, but it is an offspring of, or at least is closely related to, the Federal Council of the Churches of Christ in America, which is not wholly without a tendency in the same direction.

Godly and able men are in that Council, it has done good work, and it has to a great extent the imprimatur of the denominations generally, but the modernists within it are in the saddle, if we mistake not, and their pull is away from orthodoxy on the one hand, and towards a social order on the other, which, in the judgment of not a few, does not make for the well-being of the church or the nation.

A menace of the Federation Council lies in its intrusion as an organization into the affairs of government, and into the tense and sensitive, relations of employers and employes, neither of which are its methods winning to the gospel, and in its disposition to trade upon a power and an authority it is supposed to possess, which is more on paper, or in name, than in fact and reality.

Its message to President Wilson and the Council of the

League of Nations at Paris is in point. "Representing thirty-one evangelical denominations with more than twenty million communicants and a constituency of not less than thirty-five millions (the Council) earnestly protests, etc." The object of the protest may have been commendable enough, but for a small committee of men somewhere to take it upon themselves thus to speak for thirty-five millions, without the particular knowledge and consent of those millions, makes one think of the words in Genesis 11:6, "Behold the people is one . . . and this they begin to do; and now nothing will be restrained from them which they have imagined to do."

Indeed, the Federation of Protestantism, which is something quite different from that "unity of the Spirit" which Christians are to endeavor to keep, is a great step in the direction of that ecclesiastical system which will include both Catholics and Protestants at the end of the age.

There are those who make light of such a forecast, but it is, we believe, the teaching of the Word of God. As an adumbration of it, it might be mentioned that a former president of the Northern Baptist Convention described the church of the future as holding within its fellowship Jew and Gentile, Protestant and Catholic, Trinitarian and Unitarian, Ritualist and Evangelical. "Even the reverent agnostic will not be barred out of such a church," said he, "and I have seen so-called atheists who would not hurt that spiritual fellowship."

We agree with him. Satan will be at home in that society, and just such a religious monster as he describes is sheduled to appear ere long.

But when it comes it will be "drunk with the blood of the saints and the blood of the martyrs of Jesus." (Rev. 17:6).

"They trod beneath them every threat of man,
And came victorious all torments through;
The iron hooks that piece-meal tore their flesh
Could not their souls subdue."

—J. M. Gray, in *Moody Bible Institute Monthly*.

HAVE YOU EVER DISCOVERED GOD?

You've prayed to Him. You've preached about Him, maybe. You've told others of Him. You've longed intensely after Him, perhaps. Have you ever *discovered* Him? You know the zest there is in finding a thing yourself. The student in the chemical laboratory, experimenting, finds out a new combination. That is, it's new to him. Oh, it's in the books. He could find it there. But that doesn't compare with finding it himself. The housewife runs across a new combination of ingredients over the kitchen table, and eagerly tells her neighbor. Do you know the rare zest there is in *finding God*?

You were busy at your desk, or in the kitchen, or down in the field, or walking along the street; and, all at once, so quietly,

but so surely, you knew there was some One at your side. You couldn't see Him, but you had no doubt of His presence. It was a searching, quieting presence.

He was thinking about *you*, this One unseen. There was a subtle sense of His purity. He seemed to be thinking *into* your life in a most searching way. And yet the sense of His tender love was beyond words. Has it ever happened to you like that? For He is by your side, now, you know, and if you'll practice being still, and *recognizing* His presence, you come to *know* that He is there.

There's a psalm that tells about this sort of thing, *the psalm of the discovered God*, the One-hundred-and-thirty-ninth. One day David was busy with the sheep out on the hillside. Or, was he sitting in his study-room brooding over some national question, when it came to him so quietly that he wasn't alone; the great, tender, searching Presence was there?

Listen to him: "O Lord, thou hast searched me, and thought into my innermost heart. Thou art thinking about me when I sit down, and when I get up. . . Thou hast pressed in to be near me behind and before, and laid thy soft, warm hand down over me. Such intimacy of thinking into my life is too much for me to take in." Who would bother to think into one's life like that? *Nobody*, except a mother or *God*.

That word "search" has a disagreeable meaning and a delightful meaning. A law officer comes to your door with a search-warrant that empowers him to ransack your house. That's the disagreeable meaning. The boy comes back from school after months of absence. And how his mother's eyes unconsciously search his face. Is he the same pure boy that he was when he left home? Her practical eyes search through his garments, before he must go again, that all is in good, comfortable condition. That's love's searching; the delightful meaning. It's a bit of the hurt of sin that so many of us have thought the disagreeable meaning into that word "search" here. But anybody who really knows God, even a little, knows that the other is the meaning.

Then David goes on: "Whither shall I go from thy Spirit?" Nowhere. The wee babe can't get away from the mother if it would. No more can anyone get away from this loving God of ours. That's the first paragraph, verses 1-12. There's some One alongside you don't see. He is brooding as a mother with her babe, watching, knowing, caring, quick to help.

But, why does God care like that? *Why?* That's the second paragraph, verses 13-18. It's a blessed commonplace with us that the mother's love is the greatest human love? *Why?* Because she *gives herself* to her child. Through the prenatal months, through the sharp pain of birth, sometimes giving her life clear out in the crisis of birth, yet with the love-light shining in her eyes; and if not that, slowly *she gives her life out* through the months and years, that her child may come to full strength of life. That's the very heart of the mother spirit.

But, that is all copy work, blessed, unconscious copy work. She learned it all from God. He gave Himself to us in Eden, His breath. He gives Himself creatively to each of us at birth. He gave Himself for us on Calvary, His blood. In giving His breath in Eden He was giving the pledge that if ever necessary He would give His blood. It's the mother-spirit, the God-spirit. John three-sixteen is written over those creative chapters, Genesis one and two.

Read thoughtfully down through this second paragraph, on your knees, and look reverently at the winsome picture of God there: "*Thou* didst knit me up together in my mother's womb. . . . My bodily frame was not hidden from *Thee* when I was being formed in the secret place, and skillfully shaped and matured in the hidden away mother-laboratory. *Thy* hand was there, shaping with love's skill, and *Thy* eye watching with love's tenderness. The plan for the whole life was being thought out then, and written down on the pages of *Thy* heart."

Then there seems to be an abrupt break in the psalm. The last paragraph, verses 19-24, seems to swing clear off. Listen: "Surely thou wilt slay the wicked, O God." And goes on talking about the "blood-thirsty." What has this to do with what David is talking about? *Everything*. When you discover God you instinctively feel two things: how pure He is; and how tenderly loving. Instantly you know anew how lacking you are in purity, in yourself. You feel keenly the contrast between Him and yourself.

And, with that, His *love* grips you, and makes you long to be pure, too. And so you want intensely to break off from evil of every sort. You say with David, "do not I hate them . . . that hate *Thee*," *because* they hate *Thee*. You take sides so really with God that anyone who fights Him must include you, too. But, there's no bitterness in this hatred, only broken-hearted grief. "Am not I *grieved* with those who rise up against thee?" The feeling of hatred is the recoil of a purified heart from sin, incorrigibly insisted upon.

Then the Psalm ends with a prayer. It begins with a discovery. It ends with a prayer. And the man who makes that discovery will find his heart making that prayer. Listen to it: "Search me, O God, and know my heart," and help me know what thou dost know about me. "Try me and know my thoughts, my motives, my purposes, innermost, undermost; and help me know what thou dost know.

"And see if there be anything or way in me that hurts thy heart," and let me see it, too. And *lead* me, out of that way, into thy way, the way everlasting.

"I was not ever thus, nor prayed that Thou
Shouldst lead me on;

I loved to choose and see my path; but now—

(Ah! now, things have changed)—

Lead Thou me on."

And so the discovered God lures us on to purity and holiness by the watchless tug of His wondrous presence. Have you ever discovered God? When you do He'll lead you into the real life, with the inner fire burning, the light shining, and the glad song a-singing.—*S. D. Gordon, in Pentecostal Herald.*

“WHAT SHALL IT PROFIT A MAN?”

(From a tract issued by Seventh & Camp St., Church,
New Orleans).

Time for everything under the sun but the one thing most needful. Time for business, time for travel, time for pleasure, time for friends, but no time for salvation! Time for everything else but no time for eternal life! Friend, are you of sober mind? Is it not time for you to come to yourself? By your actions you are saying that your soul's salvation is the most insignificant thing that could occupy your thoughts. In this you are wrong—terribly wrong.

Your eternal interests are your greatest interests. “What shall it profit a man if he gain the whole world and lose his own soul?” Beyond reckoning and repair is the loss of him who must finally say, “The harvest is past; the summer is ended, and my soul is not saved.” May it not be you?

Dear friend, have you not delayed in this important matter long enough? You are mocking God. Your life is in His hands. He, your Creator, your God, has some rights in this matter, He commands “all men everywhere now to repent, inasmuch as he hath appointed a day in which he will judge the world in righteousness.” See Acts 17:30.

“God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life.”

Jesus said, “Except ye repent ye shall all likewise perish.” Again, He said, “Except a man be born anew he cannot see the Kingdom of God.” See John 3:5-8.

Again, it is written, “Seek ye the Lord while he may be found; call upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts; and let him turn to the Lord who will have mercy upon him, and to our God who will abundantly pardon.”

In another place the Bible says, “Now is the accepted time; today is the day of salvation.” Which can you better afford, friend, to lose some time from other things or to lose your soul? Be honest, be fair to yourself. No time for salvation means all time for being lost. Which shall it be?

We still furnish the 396-page book “Reminiscences and Sermons” free for two new subscriptions.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"There are 1,000,000,000 heathen in the world." ** The church of Christ, in this generation, is able to evangelize them all.

A business student of Waseda College and a medical student have been inducted into Christ. ** One of the missionaries contemplating the number which has gone and others to go from the Highland church humorously thinks the congregation ought to buy the Steamship Nanking.

"The city of New York is more rapidly becoming pagan than any city in the Roman Empire became Christian in her worst days."—*S. Earl Taylor*. The sooner the church of Christ awakes to the plain fact that missionary work is a direct obligation and not an option, the better. We ought to be greatly stirred by such statements as that of Mr. Taylor. ** Bro. F. B. Shepherd, 1409-A, Jackson St., Amarillo, Texas, is doing his best to secure British passports for the six waiting missionaries for So. Africa. ** Africa is 2 percent Protestant; less than 2 percent Catholic; about 33 percent Mohammedan; and 66 percent heathen. ** "The Foxes, new and old, seem very ambitious for the Lord," writes Bro. O. D. Bixler. It is an unusual thing to have a pair of married twins on the mission field, but Herman and Harry are there, likewise Sarah and Pauline.

"There are more heathen today in the best of world mission fields, Korea, than there were when the first Christian missionary set foot upon Korean soil."—*Mrs. Cronks*. The religious world would better abandon the "organized effort" and repeat the experience of the primitive church which evangelized the world in a generation. ** Bro. J. M. McCaleb is to sail for Japan in December. The writer of this page and his wife are due to be on the same ship. ** It is understood that the church at David Lipscomb College is giving \$200.00 a month to mission work. ** To complete the lot fund at Kamitomizaka church, American Christians need to give \$2,800.00 and it ought to be done promptly. Address W. W. Freeman, Abilene, Tex. ** "Every time I have met a Japanese Christian here, I am reminded of the saying: 'Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him.'"—*Herman J. Fox*. ** Writing of mass movements in Africa, a missionary says: "People often walked thirty or forty miles for the Book that was now so precious to them, and in order to preserve it, they would sew the covers in goat skin or cloth." ** "The Gospel Church," of Cleveland, O., has about 290 enrolled, of whom "thirty-three percent should be struck off as unknown," yet on their annual missionary day "the whole church quietly and without the least confusion" came forward with gifts totalling more than \$10,000.00.

Upwards of forty people also offered themselves for missionary service. They have five missionaries on the field whom they have supported; this year they have sent five to school for preparation; and they have fellowship with over fifty missions or workers.

THE BIBLE INDESTRUCTIBLE.

I have stood upon the great north coast, lifting itself in imperial grandeur from the foundation pillars of the earth, and baring its pulseless bosom to the ragings of the maddened seas, and watched those floods as from their far-away solitudes they came in a long, and apparently resistless, sweep, and hurled themselves with their prodigious energy against those giant but-tressed rocks, and up, up their slimy sides they climbed until their strength was well-nigh gone, and then, shaking themselves into hoarseness, fall backward into their own watery depths; and the rock never so much as trembled! Even so the surgings of infidel hate in bitter scorn have, for centuries, hurled themselves against "the impregnable Rock of the Holy Scriptures," only, and always, to be hurled backward into their own dark and damning depths. But the old Rock still stands.

Julian the apostate, Celsus, Porphyry, Voltaire, Gibbon, Hume, Bolingbroke, Collins, Chubb, Rousseau, Diderot, Paine—all men of extraordinary genius—did their utmost to destroy the Bible, but death claimed them, and they went to give an account of themselves to God. But the Book still lives! Thrones have fallen. Dynasties have perished. Empires have disappeared in the strife of nations. Wars and tumults, famine and pestilence, earthquake and storm, hatred and death, have characterized the passing years. But the Book still lives, and always will, for "the word of the Lord endureth for ever."—*L. W. Munhall.*

RAISING A MILLION DOLLARS.

"It would surely be a big job for a church to raise \$1,000,000.00."

"Oh, that depends upon how big the church is. The Catholics could raise it in short order and not feel hurt either."

"Yes, I know that the size of the membership would have much to do with it, but *a million dollars* is a very great sum."

"But even great sums are made of very small units. Somebody said, 'Little drops of water, little grains of sand, make the mighty ocean and the beautiful land.' The way to do big things financially is for everybody to get into the game—each one doing what he can. There should be no blanks, no slackers."

"Of course your theory is right, but when it comes right down to business, it seems to me it would take a mighty lot of people of average means to donate a million dollars for church work."

"You are just like a fellow I heard of recently. He belongs to a denomination with 808,000 members and they were asked to raise *three* million dollars for missionary and other purposes. This fellow thought it never could be raised, but a friend showed him this little memorandum which was something of an eye-opener:

"If ten per cent. of the membership of the church contributed the price of a pair of shoes, ten percent the price of a very ordinary umbrella, ten percent the price of a pound of candy (not the best), ten percent the price of a box of tobacco (not the best), ten percent the price of a pair of silk hose (not guaranteed), ten percent the price of a two-cent postage stamp (very ordinary), ten percent the price of a pair of gloves (not very good ones), ten percent the price of a novel (not a very good one), ten percent the price of a theater ticket (balcony), ten percent the price of a movie (any kind), the total would more than equal the entire three million dollars asked for.'"—J. C. D.

HOW TO KILL A MINISTER.

Tell others that you don't like him, but never tell him why. If you told him why you don't like him, he might show you where you were mistaken: then you would need to apologize to him for talking behind his back.

Criticize his sermons. Say he's too old-fashioned in his theology, or he's too liberal; his sermons are too long; he is too closely confined to his notes; he's tiresome, stupid, and monotonous. Never tell him his sermon helped you; that might make him puffed up.

Complain because he doesn't call as often as you think he ought to. Forget that he has several hundred other people to call upon, that he must prepare two sermons each week, must marry the living and bury the dead, and be all things to all men on all occasions, that he may win some.

Criticise his family, especially his wife. Say: "She takes up too much of his time, she tries to run the church, she is not in sympathy with his work, she has too many hats, she dresses too well, or not well enough."

Go to some other church because you don't like your own minister, and because the other minister is more sensational, more dramatic, more educated, more orthodox, more heterodox, more social, and more anything else that suits your fancy.

Always look for your minister's weakest points, never look for his strongest qualities. To look for his strongest qualities might mean to be convinced that with all his failings he has consecrated himself to the high calling of God for your salvation, that he has sacrificed a larger income for a mere living wage and that he has cast in his life with the people of God to the end that men may come to a saving knowledge of the truth.

—*Congregationalist and Advance.*

FIRST LORD'S DAY LESSON OF OCTOBER.

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

Lesson 1.

October 3, 1920.

BIRTH AND CHILDHOOD OF JESUS.

Golden Text: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." Matt. 1:21.

Lesson Text: Matt. 2:1-15.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise men from the east came to Jerusalem, saying, 2 Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6 And thou Bethlehem, land of Judah,

Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor,

Who shall be shepherd of my people Israel.

7 Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. 9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they de-

Verses 1, 2. For whom did these "Wise-men" enquire? Had such a one actually been born? Was He King of the Jews by right of birth? (Luke 1:32, 33). How did these men know of His birth? For what purpose had they come?

Verse 3. Was it natural that Herod should be troubled at this news? Why? But was it not sad that all Jerusalem was troubled? Would many of the church be glad today to hear that Jesus is coming? Why not? Should it not have been a joy to Jerusalem to hear that her great promised King had been born? Should it not be the church's joy and hope to hear of her Lord's returning?

Verses 4-6. Of whom did Herod inquire? Why of them? What was their answer? Where had they found it? Were they right? Can men then understand unfulfilled prophecy? On what principle did they interpret it—figuratively or according to the plain meaning of the words? Turn to Micah 5:2 and read all the verse.

Verses 7, 8. What motive did Herod have in making all this inquiry? What did he hope to accomplish? (Compare the situation described in Rev. 12: 1-4).

Verses 9, 10. Did God use the star-reading cult of these Magi to give them important information? But to what did they have to come before they could find the child? (See verses 5, 6). Now what did they see again?

Verses 11, 12. Did they find the child in a palace or a wealthy home? Did the poverty and humbleness overthrow their faith? Do people go too much by outward appearance? By what did these men go? What did they do? What great thing along this line is foretold in Scripture? (Isa. 45:14; 60:6). Did they carry word to Herod?

parted into their own country another way. 13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until

I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

Verses 13-15. What steps did God take to remove the child out of reach of Herod's murderous hands? Where was it foretold? Hos. 11:1. Was Israel in many ways a type of Christ? (Exod. 4:22; Isa. 41:8; 42:1, etc.).

THE LESSONS OF THIS QUARTER

follow the life of Christ from His birth onward, as it is recorded in the Gospel of Matthew. Shall we not make an effort to study this gospel connectedly?

Matthew comes first in the New Testament. That is his proper place. For Matthew connects with the Old Testament. He refers more to the O. T. prophecies than does Mark, Luke, or John. He is more taken up with the kingdom than the others. He especially emphasizes Jesus' Kingship. Let us keep that in mind as we go along. See how in His first sentence He brings out the hereditary position and rights of the Lord Jesus as the son of David, the son of Abraham. The genealogy traces the descent of the Lord Jesus from Abraham through David, in the royal lineage, down to His foster-father Joseph. Being the legal son (though not the actual son Matt. 1:16, 18-23) of Joseph, in the royal line, He was the Heir to the Davidic throne. (Luke 1:32).

THE GOLDEN TEXT.

Belongs to the first chapter. Memorize it: it is one of the great scripture-passages. This singular king was going to do something for His people that no king had ever before undertaken to do for his nation. Good kings before and since have bravely endeavored to alleviate the lot of their subjects; but this King would engage to deliver them from the very root and cause of all their troubles, so as to secure to them perfect happiness for evermore. This king, not satisfied merely to patch up the misery of his people and to make their bondage a little lighter, was going to go directly after their great Enemy and Oppressor—and that, too, like David His Father, who went after the lion, and caught him by the beard and smote him. 1 Sam. 17:34-37; Heb. 2:14). What it cost Him to do this may be seen from 26:28.

The Golden Text means not only that Jesus would save His people from their past sins; He also breaks the power of sin in their lives. He saves us from sinning as well as from sin. (John 8:34, 36).

THE VISIT OF THE MAGI.

That was a strange incident, this visit of strangers from afar. They were astrologers—star-gazers. It was a part of their religion (which in its essence was a comparatively pure faith in the one God). Though their astrology was more or less of a superstition, it was the best thing they had and knew, and God took them up where He found them and led them to a better Light. But note carefully—God wouldn't let them find the Christ by the star-route: they must be led to the Scriptures for the final truth. What a rebuke it was to Israel that these strangers must thus come from afar to inquire after and worship Israel's promised King, of whose arrival in their midst they themselves were not aware! And even after they thus heard of Him they were not glad, and did not search for Him. Only Herod searched for Him to kill Him. But these strangers from the East came and sought and found Him and worshipped Him and brought of their best an offering to God's great King. Think on Matt. 8:11 in this connection.

ON UNDERSTANDING PROPHECY.

Here we have a case of uninspired men understanding unfulfilled pro-

phesy and correctly interpreting it. (vs. 4-6). Note that they took the prophet's statement at its plain face-value, just as one would interpret ordinary language. Their interpretation was absolutely right.

In versce 15 we have a different kind of prophecy—a case of prophecy in type. As Israel was the typical firstborn Son and Servant of Jehovah, Jesus the Antitype answers to the type referred to in Hos. 11:1. Men may not have been able to discern and interpret such prophecies as that; but neither would God have demanded that. This sort of prophecies lay hid, until, after fulfillment, they could be pointed out for corroboration of the truth.

SECOND LORD'S DAY LESSON OF OCTOBER.

Lesson 2.

October 10, 1920.

BAPTISM AND TEMPTATION OF JESUS.

Golden Text: "This is my beloved Son, in whom I am well pleased."—**Matt. 3:17.**

Lesson Text: Mat. 3:13 to 4:11.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. 14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? 15 But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him. 16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; 17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

4:1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. 4 But he answered and said; It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

Verse 13. When? (See Matt. 3:1-12). How far did Jesus come in order to be baptized? Did He consider it as unimportant a thing as some religious people do today?

Verses 1, 15. On what ground did John try to hinder Him? Did Jesus hearken to John's objection? What did He say became us? With whom did Jesus line Himself up? But was He a sinful man? What was John's baptism for in the case of sinners? Mark 1:4. But for what was Jesus baptized? (See also John 1:31).

Verses 16, 17. Did Jesus come up "from" the water only, or up "out of" the water also? Mark 1:9, 10. What occurred as He came up? What does Peter say of this? (Acts 10:38). Do we also receive the Spirit in connection with baptism? (Acts 2:38). Whose voice bore witness to Jesus from heaven?

Chapter 4, verses 1, 2. Immediately after His anointing, whom must Jesus meet? (Comp. David: 1 Sam. 16 and 17). When "the last Adam" met the great Enemy, was His situation as favorable as the first Adam's?

Verses 3, 4. What was the first suggestion Satan made? On what ground did Satan put it? Was the Son of God supposed to have such miraculous power? Did He have it? Did He hold that power to be used according to human desire, or as a sacred trust

He shall give his angels charge concerning thee:
and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. 8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

Jesus? (Read carefully Luke 4:6). If Satan had been lying would not the Lord Jesus have known it? What did He Himself call Satan? (John 14:30). What does Paul call him? (2 Cor. 4:4). How did Jesus meet this temptation? Did that settle that point forevermore with Him?

Verse 11. Had the angels been permitted to interfere until the conflict was over? What did they do now? What did Satan do? What new experience had Satan had? Did he leave Jesus forever? (Luke 4:13). Did he have any better success with Jesus at any time after that?

NOTES ON LESSON 2.

JOHN THE BAPTIST'S PREACHING.

Between last lesson and this appears John the Baptist. He was Christ's forerunner, who came in the Spirit and power of Elijah to call the people to repentance, and thus to prepare them for the kingdom of heaven and the King. There was ample power in his testimony to bring all the nation to repentance toward God and faith toward Christ. (John 1:7; Luke 1:17). The reason of his very small success and general failure lay with the unwilling people. (Matt., 17:12, 13). His work was twofold: first, to prepare a people for the Lord; and, second, to make the Lord manifest to the people. (John 1:31-34). John did his work well. God never demands that His servants be successful, but that they be faithful. John was faithful. Those who rejected his preaching and baptism, rejected the counsel of God against themselves. (Luke 7:29, 30).

"IT IS WRITTEN."

How, each time, did the Lord Jesus meet Satan's suggestion? From which book of the Bible did He quote each time? Deuteronomy (8:3; 6:16; 6:13). This is pre-eminently the Old Testament book which the "destructive critics," of the modern infidel scholarship, have tried to tear to pieces. (Satan must have a special hate for that book). But you can see that with the Lord Jesus the utterances of the book of Deuteronomy were paramount, and that for a thing to be "written" in that book settled the matter for Him, and so absolutely that Satan saw that there was no use of any further argument. With the Lord Jesus the authority of all the Old Testament scriptures was perfect and final. How does Psalm 119:11 apply to the Lord Jesus? Can you say the same?

to be used in the Father's interest? Did Jesus meet Satan on the ground of His Divine Sonship, or as Man? What did He say was written? Is "bread" then the important thing? Did the fact that this was "written" settle the matter for Jesus? Did Satan have to accept the answer as final?

Verses 5-7. To what vantage ground did Satan take Jesus for the second temptation? Can Satan also quote Scripture to his purpose? In His answer does Jesus deny the Scripture which Satan had quoted? How does He meet Satans argument? What is it to make trial of God? If in the course of duty it had been needful for Jesus to cast Himself down, would God have taken care of the consequences?

Verses 7-10: Where was the third temptation staged? How could Satan offer the kingdoms of the world to

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 17, 1920.

JESUS BEGINS HIS MINISTRY.

Golden Text: "Repent ye; for the kingdom of heaven is at hand."—
Matt. 4:17.

Lesson Text: Matt. 4:12-25.

12. Now when he heard that John was delivered up, he withdrew into Galilee; 13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali,
Toward the sea, beyond the Jordan,

Galilee of the Gentiles,

16 The people that sat in darkness
Saw a great light,

And to them that sat in the region and shadow of death,
To them did light spring up.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 1 And he saith unto them, Come ye after me, and I will make you fishers of men.

20 And they straightway left the nets, and followed him. 21 And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee, their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. 24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them. 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond the Jordan.

Verses 12-16. When did Jesus "withdraw"? (See Note on the four withdrawals). Where had His home been hitherto? To what point did He move His abode? What is Capernaum called in Matt. 9:1? (Compare Mark 2:1, etc.). Where was Capernaum located? What prophecy was thus fulfilled? In what had that population been sitting? What sort of light was it that sprang up to them? (John 8:12). Did the Light become a pure blessing to Capernaum? (Matt. 11:23).

Verse 17. From what time did Jesus begin to preach so? Whose message was this? Matt. 3:2. Did Jesus preach it while John was yet free?

Verses 18-22. What call and offer did He make to Peter and Andrew? Who alone can make us true fishers of men? On what condition does He do it? Whom else did He call that day? Did they promptly respond? At what previous time had these four made acquaintance of Jesus? (John 1:35-42).

Verse 23. How much work is covered in the statement of this verse? What was the "gospel of the kingdom" Jesus preached? (See v. 17; Mark 1:14, 15).

Verses 24, 25. How far did the report of Jesus extend? (See map, for "Syria," and also for "Decapolis"). Did the Lord Jesus ever turn down an appeal from the suffering and afflicted? Did He ever fail to heal any whom He undertook to heal? Who followed Him about?

NOTES ON LESSON 3.

Really the Ministry of Jesus had begun before John's imprisonment. (See John 1-4). But Matthew begins with John's imprisonment.

THE FOUR "WITHDREWS."

No doubt the Lord Jesus "withdrew" at other times, but Matthew marks

four special withdrawals, each at a time of special crisis, and each very significant. Each time Jesus withdrew, he removed far from Jerusalem, the the "city of the great King," which should have been His "own city," and chief beneficiary of His presence and blessing. Each time there is an intimation that, rejected in His own place and by His own people (John 1:11) the blessings of the Lord's ministry would go to the far-off tribes and to the Gentiles. So it is in this lesson.

The First Withdrawal. The outrage of John's imprisonment is the signal. Jesus withdraws into Galilee. But He does not make His headquarters at Nazareth where He had been brought up, (Why not? See Luke 4:16-31). but to Capernaum. Note the reference to the (mixed) Gentile population of that country. (Vs. 15, 16 of our lesson).

The Second Withdrawal. The Pharisees have at last definitely decided to slay Him. (Matt. 12:14). We are not told to what place Jesus withdrew but in Matthew's prophetic quotation (Matt. 12:18, 21) the Gentiles come into special notice.

The Third Withdrawal. John is murdered. This was done to His forerunner and messenger—what will they do to the Lord? He withdraws to a desert place, in the region beyond the lake of Galilee and the other side of the Jordan. The multitude that follows Him thither is healed and fed. (Matt. 14:13, etc.).

The Fourth Withdrawal. (Matt. 15:21, etc.). This after a sharp clash with the scribes and Pharisees. Jesus goes clean out of the land—not outside the Divine boundary, but outside the actual boundary into the region of Tyre and Sidon. A Canaanitish woman (a "Syro-phoenician") obtains His mercy.

The lesson of all this is that the grace of God can be rejected, and the Lord Jesus can be driven away. Those who were most favored can because of their lack of appreciation be forsaken of God, the while His blessings go out to others. A lesson peculiarly needed to be remembered in our day, among us.

FOURTH LORD'S DAY LESSON OF OCTOBER.

Lesson 4.

October 24, 1920.

WHAT THE KING REQUIRES.

Golden Text: "Ye therefore shall be perfect as your heavenly Father is perfect."—Matt. 5:48.

Lesson Text: Matt. 5:1-10, 43-48. (Memorize verses 3-10).

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Verses 1, 2. What multitudes? See 4:25. Who came to Jesus, and whom did He especially address now?

Verse 3. What is the first and fundamental condition of all blessing? What is poverty? What is it to be poor in spirit? (See Notes). What is the promise to the poor in spirit? Compare Jas. 2:5.

Verse 4. What is the blessing of those who mourn? What sort of mourning is especially meant? Jas. 4:8-10.

Verse 5. Who are the meek? (See Numb. 12:3; Ps. 37:7-11; and Notes). What promise is theirs?

Verse 6. What is meant by "hunger and thirst?" What do men generally hunger and thirst after? Do those things satisfy? Who only shall be filled and satisfied? Will anyone hun-

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

ger and thirst after righteousness if he does not have a sharp realization of his need along that line? Will the self-righteous ever long for righteousness? Why not? (Think of this in connection with verses 3, 4).

Verse 7. What is mercy? Jas. 2:13. Who is under obligation to show mercy? Matt. 18:32, 33. If they do so what will they yet obtain in greater measure?

Verse 8. What is a pure heart? How can we have a pure heart? Acts 15:9; Ps. 51:10. Why is it important that the heart be pure? Prov. 4:23. On the promise, see Heb. 12:14; Rev. 22:3, 4.

Verse 9. Who was the great Peacemaker and Son of God? Col. 1:20; Eph. 2:17. Which is of first importance, peace between man and God, or peace between man and man? Will

the second follow the first?

Verse 10. Will those who have all these blessings (vs. 3-9) certainly come in for persecution? 2 Tim. 3:12; Gal. 4:29. But what is their sweet recompense?

Verse 43. Does Jesus say that the Law had taught so? What did the Law teach on this point? Exod. 23:4, 5; Prov. 25:21, 22. Who added, "hate thine enemy?" Mark 7:8, 13.

Verses 44, 45. What does the Lord Jesus command? Did He Himself set the example? Are the sons supposed to bear the likeness of the Father? Did the Son bear it? John 14:9. How does the Father treat the evil? Luke 6:35.

Verses 46, 47. Are Christ's disciples supposed to do better than the "publicans" and the "Gentiles?" How well do the latter do? Should Christians stop at that mark? If they do no better than others, is there any use or advantage of their profession?

Verse 48. What only Standard is the child of God to follow? Comp. 1 Pet. 1:15, 16; 1 John 3:3.

NOTES ON LESSON 4.

THE BEATITUDES (Mat. 5:3-10).

Read them over thoughtfully. Who, according to the Lord Jesus Christ, are the truly blessed, the fortunate, happy people? The poor in spirit, the mourning, the meek, hungering and thirsting for righteousness, the merciful, the pure in heart, the peace-makers! Ah, well—if these are the blessed ones, mankind is astray in its estimates and its pursuits. The world would not give a red copper for these qualities and virtues, that is certain. Who would want to be "poor" in any sense? Who would want to take the mournful way? Who admires a meek man? Who would want to worry over the question of attaining true righteousness? Who would think mercifulness such a glorious trait? Or who but some fanatical person would make an object of a heart out and out pure? Nay, says the world, Blessed are the resourceful; blessed the indomitable; blessed those who know how to look out for their rights; blessed are the ambitious—for efficiency and success—and so forth: mostly to the reverse of the Lord's teaching. No sooner does He open His mouth but the roads divide, and the question confronts you which will you follow, the leading of Jesus or the spirit of the world? You cannot follow both; they are utterly opposed and incompatible. But the Lord Jesus is the Truth, and came forth to bear testimony of the truth; all that are of the truth hear His voice. The world, on the other hand, "lieth in the Evil one" who is its prince—"the deceiver of the whole world." (Rev.

12:9). Which shall we follow? A clean and wholehearted decision is important.

1. **Poor in Spirit.** To be poor is to lack resources of our own. The man who is poor in spirit realizes to some extent, his own lack and helplessness. They are empty and know it. Such the Lord is ready to fill. They will come to Him for wisdom, redemption and strength. To be poor in spirit is the opposite of being self-sufficient, independent, self-satisfied, and wise in one's own conceit.

2. **They that mourn.** Any sort of mourning (so long as it is not rebellious or prompted by evil passion) is favorable to the soul's interest. It is like the plowing of the earth, laying it open to receive good seed. Mourning is better than frolick. Solomon said it is better to go into the house of mourning than into the house of laughter. "Jehovah is nigh unto them that are of a broken heart and saveth such as are of a contrite spirit." The best mourning, sure of comfort, is that "godly sorrow that worketh repentance." (2 Cor. 7:10).

3. **The meek.** These are the humble, gentle, submissive, unresentful. It is the opposite of being jealous for one's own rights, sensitive to insult, resentful, retaliating. Abram treated Lot with meekness (Gen. 13); wherefore also God made him heir of all the land. Moses was too meek to resent, or defend himself against, the insult of Aaron and Miriam. (Numb. 12). Therefore God took up the matter for Moses. The Lord Jesus gave us the crowning example of meekness. (1 Pet. 2:19-23). Do not confound meekness with weakness or cowardice.

4. **They that hunger and thirst**—after righteousness. These are they who make righteousness their chief object, and cannot be satisfied without it. While others seek for wealth or glory or pleasure, these make righteousness their pursuit. Only they shall be filled—the others must go empty forever. But these shall be filled from God.

5. **Be merciful.** The first climax of these beatitudes is reached in v. 4. Now that they are filled, now that they have obtained mercy—it behooves them to render mercy unto others, that mercy may continue with them. (Matt. 18:32, 33). True mercy (which is something far better than an easy-going attitude toward sin, and sentimentality toward sinners) goes out from those who have first received mercy from God.

6. **The pure in heart.** This means not chastity simply, nor even, cleanliness from sin alone, but the **unmixed** motive, the **single** mind and purpose—an undivided and unadulterated heart.

7. **The peacemakers.** The settling of quarrels among men is good; but the first and chief peacemaking, without which all other counts little, is to reconcile men to God. "Being therefore justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1). Jesus the Son of God, brought about such a peace through the blood of the cross; and all that are "sons of God" by faith in Christ Jesus, prove their mission by ministering in life and word God's message of peace—"O be ye reconciled to God." Thus they help to bring about the lesser forms of peace among men also.

FIFTH LORD'S DAY LESSON OF OCTOBER.

Lesson 5.

October 31, 1920.

HEW DOWN THE CORRUPT TREE.

Golden Text: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."—Matt. 7:19.

Lesson Text: Matt. 7:15-27.

15. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 16 By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every

Verse 15. Can the false prophets be distinguished by their outward appearance? What garb does Satan himself wear? And his ministers? 2 Cor. 11:14, 15. What purpose do they hide under this good exterior? (John

good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. 22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. 26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

10:10; 2 Pet. 2:3, 18, 19).

Verses 16-20. What is the final test of the true prophet and teacher? Are we to judge by the fruit they merely wear or the fruit they really bear? What test is back of the fruit by which even the fruit itself is to be tested? (Phil. 3:17; but Gal. 1:8, 9). What is the good fruit of the Spirit? (Gal. 5:22, 23). What will happen not only to the tree that bears bad fruit, but to the tree that does not bear good fruit? How only can good fruit be produced? Jno. 15:1-8.

Verses 21-23. When is the great testing time? (v. 22). What did Paul expect to get in "that day?" 2 Tim. 4:8. Was his expectation well founded? Was that of these people well founded? Why not? Who only shall obtain entrance into the kingdom? What great things had these rejected ones actually done? Do not men build their hopes on such great and successful religious work? Is that a reliable foundation? Is that the sort of fruit we should judge by? (v. 16). What does God want? 1 Sam. 15:22. What will the Lord Jesus say to these disobedient ones? To whom does He say they will come in that day? What high place and authority does the Lord Jesus here claim for Himself? (John 5:22, 23). Verses 24-27. In what three particulars were these two builders exactly alike? In what three were they utterly different? What made this great difference?

NOTES ON LESSON 5.

OBEDIENCE.

This lesson presents a splendid opportunity for the study of the great theme of **Obedience**. Consider vs. 21-23. Verse 21 states that not profession (alone) but actual obedience will determine our final entrance into the kingdom. In vs. 22, 23 the Lord Jesus draws a picture of disappointed religious people, as they will meet their verdict in "that day." Their protest is sincere, for hypocrisy will not be possible or thought of in that Presence. They had actually in Jesus' name prophesied, cast out demons, done many mighty works. But the Lord's reply shows that never at any time had they done the will of the Father. People are ever ready to do great, spectacular, romantic things for God, which He never commanded nor asked them to do. Much rarer is the humble disposition to hear the will of God and do it. But Christ's answer shows that the latter only, never the former, find recognition with God.

In all ages and dispensations obedience was the prime requisite; never a merely outward, mechanical obedience, but one springing from the heart. Forms and specific requirements may change, but the fundamental requirement of obedience from the heart, abides and will abide forever. The Lord Jesus always obeyed. (Phil. 2:5-11). His was an obedience of true faith and filial love toward His Father. So must ours be in Christ. "Wherefore be ye not foolish, but understand what the will of the Lord is." Eph. 5:17.