

WORD AND WORK

“TILL HE COME.”

1 Cor. xi. 26.

“Till He come”—our hearts are resting
On the word,
Breathing Hope most sure and certain,
If deferred;
Let us use the waiting-time,
Giving forth to every clime
Just the Music of the Message
We have heard.

“Till He come”—with every Wound-print
Glorified!
Once, for us, Betrayed, Forsaken,
Crucified;
Then, All-glorious and Adored,
We will joy to call Him Lord.
And abide within His Presence,
Satisfied.

“Till He Come”—for He IS coming
Back again,
Of His world the Rightful Owner,
He must reign;
Lord of Lords, and King of Kings,
While the whole creation rings
With the praise of Him who breaketh
Every chain.

“Till He come!”—the words re-echo
Through the years,
Falling with a growing sweetness
On our ears;
May He, by His Spirit’s power,
Keep us ready hour by hour,
Glad to greet our Lord, whenever
He appears.

AN OLD GLEANER.

At starting, each of us, according to our disposition, is conscious of liking some books of scripture better than others. This however, should lead us to recognize that in some way we specially need the teaching that is less attractive to us. We should set ourselves to study what we less like, till that too has had its proper effect in moulding our conscience and shaping our character.—*Canon Gore.*

WORDS IN SEASON.

E. H. B.

THE CRY OF RUSSIA.

The affliction of Russia is incredible and indescribable. Several months ago an investigating expert (I am not sure but it was Mr. Hoover) declared that 15 million would perish in spite of all, all could do. More recently a dispatch had it that 30 million human beings are in the death-grip of the famine and the dreaded typhus fever. Notices from the Wolga districts (where the situation is of the worst) and from other parts, reveal the most extreme and heart-breaking conditions. Stiff, frozen corpses lying everywhere about in village streets; the living reduced to skeletons staggering in quest of food—too often in the madness of hunger devouring dead bodies; parents casting their little ones into the icy waters of the rivers that they may not have to see them die of disease and hunger; and more inhuman still, hunger-frenzied mothers and fathers eating their own children—the picture is almost too horrible for the imagination: it benumbs both thought and feeling.

“We bury our dead naked,” says a dispatch to a German paper from the town of Schonental, evidently a more favored point for in some places they no longer bury—“we need the clothes ourselves. The dead are buried only two feet deep, and are regularly scratched up and devoured by the dogs. Yesterday ten men passed through chasing a dog. Formerly the people feared the wolves—now the wolves are afraid of people.” Another writes, “We are going through streets and dumps, picking out whatever of old bones we can find to cook them. . . . Formerly respectable men and women have turned to thieving and murdering. . . . Great hordes of refugees sleep in the streets every night—and many remaining there dead.” The village of Sussannethal (says another dispatch) is but one great cemetery. The living have gathered together into two streets, leaving the rest of the town to the dead.” A Miss West, of Wisconsin, Red Cross nurse, reports from Sorvchinskaya, Russia, that the population of a town of a thousand had shrunk to seventy. The dead are not buried, and some survivors feed upon corpses.” The Berlin “Abendblatt” declares that the reports are not exaggerated, but stand confirmed by the official newspaper “Iswestia.” “Pictures from different quarters and the reports agree that the peasants in extreme despair are killing their children and eating their flesh. The village of Pervestopahvava which was once one of the most populous vilages in Russia, had in 1921 only 398 inhabitants. Of these in January, 27 had died of hunger and 53 were dying.” And so on, reports and dispatches of a misery, gruesome, horrible and inconceivable.

Out of the midst of this this distress comes another cry—the cry of Russia’s spiritual hunger. Despite the sneers and

threats and persecutions of their infidel Bolshevist masters multitudes of the masses of the people are crying for God. There is an unheard of demand for *Bibles*. The Russian Missionary Society (Chicago) has made arrangements by which it can supply Bibles as fast as possible at 25 cents each. They are calling for funds to purchase a million of them.

The Word and Work will find a way (as we did during the China Famine) of forwarding funds from individual Christians and from congregations, *in the name Christ*—that is, in such a way that the credit of it will go simply to the Lord Jesus Christ.

If any readers of this can send old clothing let them ship it *at once* (not later than April 15) to *The Russian Missionary Society*, 1844 W. Monroe St., Chicago, Ill. A missionary, Mr. Masurich, who will sail in April, will take it over there personally.

If the need of our fellow-men for whom Christ died constitutes a call from God—God is calling on us now. We will not refuse Him.

FIVE SORTS OF NON-MISSIONARY CHRISTIANS.

There are five kinds that "take no stock in missions:"

1. Those who do not understand that this is God's especial work today. *They need to be taught.*

2. Those who know, but are unwilling and disobedient. *They need to be converted.*

3. Those who know and are willing, but think themselves unable to do anything. *They need to be encouraged to trust God and go ahead.*

4. Those who have no confidence that anything worth the while can be accomplished, and think it love's labor lost. *They need a vision.*

5. Those who are simply inert—not opposed, at all, but indifferent and careless. *These need to be rebuked, reprovèd, and awakened.*

It devolves on the true and godly teachers, preachers, and elders to stir up such failing and slothful servants.

"BOOK SERMONS."

From a Detroit paper I clipped the following illuminating notice entitled, "New Book Sermons Promised:"

The outstanding feature of the Sunday service will be the beginning of the first series of "Dramatic Book Sermons" for the new year. The Pastor will preach on "The Glass of Fashion," which was written by the author of "The Mirrors of Downing Street." Both books have attracted great attention all over England and America. In addition to this first "Dramatic Book Sermon," he is planning for his Sunday evening services to preach on the following books:

October 2: "Master of Man," by Hall Caine.

October 9: "The Growth of the Soil," by Hamsun.

October 16: "Helen of the Old House," by Wright.

October 23: "If Winter Comes," by Hutchinson.

October 30: "Beggar's Gold," by Ernest Poole.

The "Billy Sunday Sings" start Sunday.

This illustrates the incredible degradation of the pulpit in

many quarters. The word of God is discarded. The sixty-six books of the Bible are quite outgrown, and the super-modern sermon-smiths must have other "books" to preach on—something up-to-date, something snappy and interesting. The antiquated themes of Sin, Judgment, Hell; of the Cross, and Blood, and Redemption; of the New Birth, of Faith and Obedience, of the Holy Spirit and Eternal Life—they are too tame and dogmatic for the broad and fashionable pulpit. And the people love to have it so. It is "like people, like priest." So shall they go on together; and their sudden destruction cometh like the thief of the night. But thou, O man of God—preach the word: be urgent in season, out of season: reprove, rebuke, exhort, with all longsuffering and teaching. For the time has already come when they will not endure the sound doctrine, but, having itching ears, shall heap to themselves teachers after their own lusts, and shall turn away their ears from the truth and shall be turned unto fables.

ADOPTION.

As commonly understood, ADOPTION is the legal step or process by which one takes as his own child one who is not naturally so. When therefore we find the word "adoption" in the New Testament, we naturally take it according to our own usage, to mean that it signifies the process by which those who are not children of God, are legally made such, and are so introduced into His family and household. But that is never the meaning of it in the Scriptures. According to the gospel we become God's children by *a birth*. We are "begotten of God." We are "born anew." We become God's children not by a legal transaction and transfer, but by an impartation of life from Him. We are *born* into God's family. It cannot be then, that we are God's own children by birth, and at the same time His *adopted* children. A man cannot "adopt" his own child. If by "adoption" we understand the incorporation of an alien into the family—God *never* does that thing. The alien would indeed, if adopted, be a son in name and in right; but there would not be any actual relationship. The bond of common flesh and blood does not exist in such a case. But in God's family they are of one Spirit with Him, and being God's actual children, they are all partakers of the Divine nature. Nor can it be said that "birth" and "adoption" are but different figures setting forth the same change. The *birth* is not merely a figure: it is a spiritual fact and reality; and "birth" and "adoption" could not both be figures of the same thing, for these terms signify fundamentally different, and mutually exclusive, relationships. We must inquire then what this Bible "adoption" is.

The word "adoption" (Greek: "huiiothesia" literally, "placing as sons") occurs three times in Romans, once in Galatians, once in Ephesians, five times in all, as follows:

(1) "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption whereby we cry, Abba Father." Rom. 8:15.

(2) "Waiting for our adoption, to wit, the redemption of our body." Rom. 8:23.

(3) "Israelites; whose is the adoption." Rom. 9:4.

(4) "But when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

(5) "Having foreordained us unto adoption as sons through Jesus Christ unto himself." Eph. 1:5.

This is the whole list. It is only the single word "húiothesia" that is rendered by the phrase "adoption as sons" in the two last quoted scriptures.

The passages numbered (1), (3), (4) bear on one side of the subject; and those numbered (2) and (5) bear on another aspect of the same subject. Of them all Rom. 8:23 is easiest to understand. Here certain ones who are now already sons of God (by virtue of the New Birth, and in possession of the Holy Spirit, Rom. 8:14, 15) are said to be waiting for their *adoption*. This adoption then is something yet future and consists of something over and above the filial relationship. In fact it is because they are sons that they have the right to expect that future adoption. Now the adoption, we are told, is "the redemption of our body." In this case then the adoption does not consist in our being made or counted as sons, but in the obtaining of certain great privileges that pertain to our sonship. It was a custom among the Romans, that when the son of the house attained to majority, he was by festive ritual and ceremony inducted into the full rights of sonship. The "toga virilis" (the "mantle of the fullgrown man") was placed upon his shoulders, and thenceforth he was looked upon as the heir, and as a master in his father's house. This was the "húiothesia." And this also is the force of Paul's use of the word in Rom. 8:23. When we are raised from the dead and transformed into the likeness of Christ's glory—that is our entrance upon our station and inheritance as God's sons; that is our adoption. To this event Eph. 1:5 also refers: we who are now sons, are "foreordained" unto that glorious consummation. (Comp. also Rom. 8:30).

The other three passages adapt the term in another sense, namely, to the passing out of the bondage of a preparatory state, (in which, in a figure, men are regarded as minors) into the liberty of full-fledged sons. To Israel, Paul declares, pertained the adoption. They were in line for the promotion into that Divine liberty. While under the law, though heirs by promise, they were relatively children, as yet in their minority, held in bondage under the rudiments of the law. (Gal. 3:23, 24; 4:1-3). But in due time God sent forth His Son, that having been redeemed by His death from that bondage of the law, they might enter in upon the higher privileges of sons through Jesus Christ; and in acknowledgment of this their high rank and place, God gave them the Spirit of sonship as a seal. (Gal. 4:1-6; Rom. 8:15).

This was their adoption. It was not the making sons of them, but the induction of those who become sons through Christ into the *privileges* of sons. "Because ye are sons God hath sent the Spirit of his Son into our hearts, crying, Abba, Father."

It will be seen therefore that in no instance does adoption signify the taking in of a stranger into the family of God by a process of what in citizenship would be called "naturalization." All God's children are *born* into His family and kingdom. Adoption is not the process by which an alien is introduced into God's household, but it is the bestowal of full prerogatives of sonship upon a son. It always signifies admission to the rights of sonship, and the succession to full estate, of those who by faith in Jesus Christ have become sons of God. (Gal. 3:26, 27). Whether he speaks of their present liberty and standing in Christ as compared with their former condition of bondage; or of our passing out of our present lowly and burdened estate into the full glory which God holds in store for His own (Heb. 2:10)—the idea of *adoption* is always this of entering in upon the station, the enjoyment of rights and privileges which have become ours through our Divine birth.

THE TRAMP.

Quite frequently the editor of the *Youth's Companion* evinces—what in our times, and in an editor of a great and noted secular journal we would hardly expect—a profound belief in the Lord Jesus Christ. Under title "The Tramp," for instance, appears this wonderful little story lesson, pressing home in its tactful way, the claims of the Lord Jesus:

An old man came to our door and begged for bread. His hair was gray, his back was bent, his face was wrinkled, and he walked with lagging steps. His clothes were ragged, and he was grimy with smoke and dirt. His hands were stiff and trembling with the chill March wind.

We gave him food and a copy of the Gospel according to Matthew. He took the little book and, holding it in front of his dim eyes, read the title. Then, beginning in a somewhat monotonous voice, he told the story of the Bible—how it was prepared, the history of it, the forming of the canon and the history of the early church. He spoke of prophecy and of the signs of the times. In a few minutes he showed that he had a knowledge of the Scriptures such as you might expect of a professor in a theological seminary.

As he turned away he said, "I lost my last two jobs because I was too old. I am drifting toward the city. Maybe something will turn up there; I don't know." And without a sign of hope in his face he left the house.

In spite of all his knowledge I could not find in anything that he said evidence of the saving faith in Jesus Christ. The path of his soul was just as weary a way as the path of his feet.

It was a pitiful picture, and still I have often wondered whether there are not far too many men like him in the world. How many there are who have had Christian training and know the Bible well who have no saving knowledge of Jesus Christ! How many church members there are who have no knowledge of Him as a personal Saviour!

It is not strange that a paper edited by men who can write such a thing as this, and who, it seems, are never afraid or ashamed to own their Lord and to do Him honor, should be so

clean and wholesome, so high in its standards and pure in its ideals. We cannot but respect the "Youth's Companion" and the men back of it.

NO CHURCH PROSPERS WITHOUT NEW CONVERTS.

I know some Christians who are far too comfortable,—inhumanly insensible I call it, though even their own children are not converted. True saints are hungry and thirsty after souls; till men are saved they cannot rest. Nay, it has come to be with some of us far more than a longing or a thirsting, it has sharpened and deepened down into the very pangs of birth for souls. Many saints travail for souls; their hearts are in anguish until Christ be formed in others the hope of glory. Beloved, you know that when Zion travails she brings forth children: this therefore is a token for good,—there are more souls to be gathered, for God must hear prayer, and many are praying. Do not His elect cry day and night unto Him? Will He not hear them? Are there not multitudes of ministers, teachers, and all sorts of workers hunting for souls with heavenly ardour, and giving God no rest day or night till He brings in the outcasts. There must, therefore, be many more souls to be gathered.

One thing I know, the Church needs more conversions. We never prosper as a Church unless we have a fresh stream of young blood running into us. Mark an old church with no converts, and see how diseased it is. It generally sours down into a crotchety, ill-tempered, bigoted little clique, of very little use in the world, wanting rather a pair of crutches with which to totter about its own floor than a sword with which to fight the foe. The church needs young blood in its veins.

Our strength for holding the faith may lie in experienced saints but our zeal for propagating it must be found in the young. We greatly need that new converts should be added to us, and therefore because we need it, and we feel confident that our God will supply all our need, we feel sure that He will increase us with men as with a flock. To keep His church alive and vigorous, He will lay hold upon Sauls and make Pauls of them.

May this church be set on fire by the burning love of new-born souls. Though we have enjoyed a constant increase for nearly twenty-five years, may the Lord give us a far larger addition. It is His promise, let us plead it. *Others* besides those that have been gathered unto Him we will ask Him to give us; and just in proportion, my beloved brethren and sisters, as you and I begin to trouble about this, groan about it, pray about it, and cry about it, the Lord will fulfil His gracious promise, and others shall be gathered beside those that are gathered to Him.—*Spurgeon*.

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

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NEWS AND NOTES.

We have received this report from Berry, Ala.: "The church and school meeting at Berry, Ala., resulted in a determination to build up the Christian school, and eleven were baptized and one restored. I. B. Bradley and T. B. Thompson were with the Berry brethren two days, and J. D. Tant was there two weeks. Brother Tenney, the president of the school, plans to locate with some church in a college town this summer to continue his schooling. He may put in a full year in school."

"I am going to send in a number of subscriptions to *Word and Work* soon. It is our best and it must not fail, for a great fact in proclaiming the Word would be lost."—W. J. Johnson.

Jacksonville, Fla., March 6, 1922: "Dear Brethren: We began work with the church here yesterday; fine prospects before us. We have a fine band of disciples here."—H. N. Rutherford.

"Great Songs of the Church" is in growing demand. A number of congregations ordered in March. Among them Pearl and Bryan Street church, Dallas, and Cameron Avenue, Detroit.

Would some congregation supply the church in Unity, Maine, seventy-five used copies of "New Christian Hymns"—to supplement their present inadequate supply?

E. L. Jorgenson left Louisville March 29, with his family on two months' leave of absence from the Highland Church, where he has labored nine years. He is to devote the months of April and May to the Bathurst Street Church, Toronto, Canada. The meetings of the Highland Church will be conducted chiefly by the capable elders, R. C. Bagby, J. K. Davidson, H. L. Hickman,

and L. T. Logsdon, and by the preaching brethren of the congregation, C. W. Fisher and J. F. Stinnette. Brother Fisher has just returned to Louisville from an extended trip through the South.

"I recently closed a successful meeting in Waverly, Florida."
—Frank L. Wheeler.

"Brother Hottel is to come to New Orleans for a week's meeting beginning April 9. We hope he will like us well enough to decide to locate with us at the close of school."—Stanford Chambers.

"From Salem, Ind. "There is great need of a mission spirit in this section and ask your prayers especially to that end, that a door may be opened along that line."—W. H. Colglazier.

From Childress, Texas: "The work here is prospering. We are contemplating enlargement of the meeting house. Sunday morning audience can hardly be seated. Night audiences, also prayer meeting audiences, all that could be expected. Pray for us.—R. A. Zahn.

"I am today at Forest Hill, La., with Brother and Sister Ramsey, who are busy and happy in the Lord's work and planning greater things. C. C. McQuiddy just now arrived from a preaching trip to Arkansas. Bro. Matthew's health is improved."—Stanford Chambers.

The Portland Avenue Bible Course closed on March 24, having been the very best in attendance and interest of any year so far. The teacher, Brother R. H. Boll, conducted over one hundred classes, and, in the providence of God, did not miss a single class in the course on account of sickness, or any other hindering cause.

The number of Word and Work Lesson Quarterlies sent out for the months of April, May and June, exceeded the number ordered in any previous quarter so far. The Quarterlies cost five cents each, the picture cards four cents per quarter, the Little Learner paper (for primary pupils) three cents each quarter.

The Bathurst St. Church, Toronto, has had 35 additions since September, about half the number by baptism. L. K. Harding closed his present labors with the congregation on March 26. Geo. A. Klingman is to be with these brethren through the three summer months.

Friends who were disappointed in not securing the 1921 bound volume of Word and Work before they were sold out will be glad to know that we have been able to bind up a few more, for sale at \$1.50 as follows: two copies of 1918, two of 1919, four of 1921.

H. L. Olmstead is to begin a meeting with the Portland Avenue Church, Louisville, on April 9.

A. C. Reader preached at Lynnville, Tenn., March 26. He was on his way to Florida for evangelistic work.

“HOPE MAKETH NOT ASHAMED; BECAUSE”—

CHAS. M. NEAL.

“*Hope maketh not ashamed; because.*” (Rom. 5:5.)

“*We are saved by Hope.*” (Rom. 8:24.)

“BECAUSE”—

Before this “Because” is a whole series of most blessed words. As a sure foundation I “stand” in “grace” by “faith,” and I am “justified” by my Father and have “peace” and do “rejoice.” (Rom. 5:1, 3). Because of this new and gracious standing the devil raises persecution which brings “tribulation” the endurance of which gives “patience” and patience when it has had its perfect work gives me a rich and joyful “experience” which also makes me “hope.” (Rom. 5:3, 4). A hope thus grounded is indeed an anchor for the soul because it reaches unto and lays hold upon the very throne of God. After this “Because” is the discussion of a subject which sets forth facts which culminates in the richest rejoicing this side of heaven—a rejoicing which is just “joy in God.” It is here that I find full assurance of my salvation in heaven and this “Hope maketh not ashamed.”

1. “*Hope maketh not ashamed because*” a living, loving, able Savior has paid me part of my eternal inheritance to bind his promise of my redemption. Yes, He has given me “the Holy Spirit of Promise.” (Rom. 5:5; Acts 5:32). This is plainly said to be “the earnest of our inheritance until the redemption of the purchased possession.” An “earnest” is a payment made to make sure the transaction in hand, and God will not lose what He has paid for my salvation and of my inheritance in glory, for He will bring me safely home. Another fact in this same line of Scripture is that we are hereby “sealed unto the day of redemption.” (See 2 Cor. 1:20-22; Eph. 1:13, 14; 4:30). Sealing denotes at least three things: (a) Ownership, (b) Security, and (c) a finished transaction. (Study Jer. 32:9-12; Esther 8:8; Dan. 6:17; Eph. 4:30; 2 Tim. 2:19).

2. “*Hope maketh not ashamed because*” I have committed my salvation to Him and He is able to keep that which I have committed unto Him against that day. (Rom. 5:6-10; Phil. 1:6; 2 Tim. 1:12). Note also, dear reader, the following very comfortable facts: (a) As enemies we were reconciled to God by the death of Christ (Rom. 5:10). (b) We were justified by the resurrection of Christ (Rom. 4:25). (c) We shall be saved from wrath by Christ “who ever liveth to make intercession” (Rom. 5:10; Heb. 7:25.)

3. “*Hope maketh not ashamed because*” God is for me, Christ is for me, The Holy Spirit is for me (Rom. 8:26-39). If this “if” with which verse thirty-one opens should raise a question regarding the statement above then what immediately follows in Paul’s argument will forever settle it. Note the following facts: (a) God is for me for He has justified me (Rom.

8:31-33). (b) Christ is for me for He died for me and now He is interceding on my behalf (Rom. 8:34). The Holy Spirit is for me and makes intercession and helps my infirmity (Rom. 8:26, 27). The triune and ever-living God is for me then what can any of the thirteen things which Paul proceeds to name do toward separating me from the love of God. We shall be "more than conquerors." This makes me not ashamed.

4. "*Hope maketh not ashamed because*" I am held in a two-fold enclosure by all-powerful hands. I must indeed hold on. I must hold "the beginning of my confidence firm unto the end" if I would be "partaker of Christ" (Heb. 3:14). But if salvation depended alone on my holding on I should be very fearful for I often fail. But Jesus has me in hand. I hear him say "I give unto my sheep eternal life; and they shall not perish, neither shall any man pluck them out of *my hand*." I am bold in my Lord's ability, love, and promise. But He goes on, My Father which gave them me, is greater than all; and no man is able to pluck them out of *my Father's hand*." (Jno. 10:28, 29). Enclosed in a loving Savior's hand which is in turn enclosed in our Father's hand—this two-fold enclosure in Divinity's grasp gives me double assurance of salvation and makes me not ashamed. Hope is my anchor and is fastened to the mercy seat of God and He is faithful that promised. (Heb. 6:17-19).

FIRST.

GEORGE MUELLER.

It has pleased the Lord to teach me a truth, the benefit of which I have not lost, for more than fourteen years. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer after having dressed myself in the morning. *Now*, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warmed, reproved, instructed; and that thus, by means of the Word of God whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began therefore to meditate on the New Testament from

the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was, to begin to meditate on the Word of God, searching as it were, into every verse, to get blessing out of it; *not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul.* The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to *prayer*, but to *meditation*, *yet it turned almost immediately more or less into prayer.* When thus I have been for a while making confession or intercession, or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers though it was not for the sake of public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

With this mode I have likewise combined the being out in the open air for an hour, an hour and a half, or two hours before breakfast, walking about in the fields, and in the summer sitting for a little on the stiles, if I find it too much to walk all the time. I find it very beneficial to my health to walk thus for meditation before breakfast, and am now so in the habit of using the time for that purpose, that when I get into the open air I generally take out a New Testament of good-sized type, which I carry with me for that purpose, besides my Bible: and I find that I can profitably spend my time in the open air, which formerly was not the case, for want of habit. I used to consider the time spent in walking a loss, but now I find it very profitable, not only to my body, but also to my soul. The walking out before breakfast is of course not necessarily connected with this matter, and everyone has to judge according to his strength and other circumstances.

The difference, then, between my former practice and my present one is this: Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than unusually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my in-

ner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began *really to pray*. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into *experimental* fellowship with God, I speak to my Father as to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is, to *obtain food for his inner man*. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as every one must allow. *Now, what is the food for the inner man? Not prayer, but the Word of God*; and here again, not the simple reading of the Word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or Godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed is after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We may therefore profitably meditate, with God's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. Thus there is far less to be feared from wandering of mind than if we give ourselves to prayer without having had time previously for meditation. I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow-believers to ponder this matter. By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. In addition to this I generally read, after family prayer, larger portions of the Word of God, which I still pursue my practice of reading regularly onward in the Holy Scriptures,

sometimes in the New Testament and sometimes in the Old, and for more than twenty-six years I have proved the blessedness of it. I take, also, either then or at other parts of the day, time more especially for prayer.

How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptation of the day come upon one.

DANIEL SOMMER ON REVELATION 20.

That the Senior Editor of *The Apostolic Review* has a far better understanding of Prophecy than have some of his contributors, and that certain criticisms lately printed in said journal strike much too near home is evident from the following fine excerpt from Daniel Sommer's exposition of Revelation (A. R., Feb. 20, 1912) :

"At or near the beginning of the thousand years, the first resurrection will be made, and then will be fulfilled, Matt. 25:31-46, (also 2 Thess. 1:6-10, with 1 Cor. 15:52, and 1 Thess. 4:15, 17). But notice that *only those of the wicked* will then be pronounced against or judged, who will then be on the earth, and *will have rejected the Gospel*. This is evident by Matthew, also by Paul in the first chapter of 2nd Thessalonians. *This must be considered by all that wish to be clear in regard to the future judgments*. Many wicked persons will still be on the earth who will not have *rejected* the gospel, because they *will not have heard it*. The judgments against the heathen 'signified' in Revelation eighth and ninth chapters will leave alive on the earth two-thirds of the men, not to speak of women and children. And in Bible lands many may be considered by the Lord as not having heard the gospel. He will be the Judge in regard to their condition and responsibility. Besides, the angel 'signified' to John that 'the end' will not come at that time—the time when Satan will be bound and the dead in Christ will be raised. The 'end' will be *after the first resurrection*. See 1 Cor. 15:24-26. 'The last enemy that shall be destroyed is death,' and death will not have been destroyed till 'death and hell'—death and the unseen world—will have been cast into the lake of fire,' and that will be 'the second death.' See Rev. 20:14. And this means that not until the earth will have *remained a thousand years without any devil to deceive mankind will 'the end' come*. Then will be *the general judgment* 'signified' to John by that which he wrote in Rev. 20:11-15.

"Many Bible readers shrink from making all the admissions indicated in the preceding paragraph. In regard to them I state, '*If any man speak, let him speak as the oracles of God.*' (1 Pet. 3:11). All that will obey this command fully will not only *admit*, but *will believe and declare* all that they find in John's Vision, and all other parts of the Bible. Many seem troubled or

confused over the revelation in regard to the binding of Satan. But that is as plain as Peter's declaration about the angels that sinned being delivered into 'chains of darkness.' The word 'chain' is only a 'sign' of God's power to control the angels that sinned, including the devil. And we might as well say that the 'chains' that Peter wrote of referred to gospel truth, as to say that the 'chain' that John wrote of refers to such truth. The angel 'Michael' was chief in casting the fallen angels out of heaven, and he confronted the devil at the burial of the body of Moses, and he will, very likely, be the one to cast the devil into the bottomless pit. 'If any man speak, let him speak as the oracles of God.' At least, an angel equal for the task will do it, and this is satisfactory to us.

"But some one may be ready to say, 'If you are going to contend for several resurrections and several judgments, what are you going to do with John 5:29 on these subjects?' I answer that I am going to treat John 5:29 even as I do Matt. 3:11, and John 3:5. Every concise statement needs to be explained by that which is more prolix, extended, or more amplified, than is the concise statement. Thus we explain Matt. 3:11 by Acts 2:1-4, and Rev. 20:14, 15. And we explain John 3:5 by the entire record of conversion to Christ in Acts, and by Titus 3:5. Why may we not explain John 5:29 after the same manner?"

"In the foregoing paragraphs I have offered a brief outline of the last book in the Bible. I trust it will be of value to all that read the *Review*. I wish to serve their best interests and save them from error by setting the truth before them. These paragraphs, though not written *especially* for those that have recently been writing in regard to the resurrections and future judgments, yet may, possibly, be read by them with benefit. I would be rejoiced if they would all consider them aright, and become united on the truth as it is revealed.—D. S."

The emphasized words are emphasized as in Brother Somer's article. Here is "Food for thought." E. L. J.

From R. A. Zahn, Childress, Texas: "A very essential requisite in the success of a given project is co-operation. In fact, unless the family, the business, the school or the church are in accord and agreement the discordant element will eventually blight the prospect of the enterprise. In the work with the congregation at Childress, Texas with whom we are now laboring there is manifestly in an unusual degree, a beautiful spirit of co-operation. They are ready with their time, means, talents, and even auto service to respond to the cry of the needy and distressed at almost any time. Our audiences on Lord's day morning tax the capacity of the house and the enlargement of the building in the near future is contemplated. There is a ready response to the study of God's Word, and a splendid Bible class on Wednesday evening conducted for the children by Sister Zahn is showing increased interest."

PHILIP HAYDEN.

After many years of suffering, Bro. Philip Hayden yielded to the call, on March 4, which took him out of this world. He was one of the main supporters of the Lord's work in this field, and his life was such that he won many friends who extend their sympathies to his family, a wife and six children who survive him. His last words, "I want to go to heaven, and I am ready to go; but how hard it is for me to leave you and the children," reminds us of Paul's language to the church at Philippi, "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." And again, "It means something to be a Christian," calls to our memory the blessed hope of the saints, for when their Lord returns in glory they shall meet Him, and be with Him forever, to enjoy the many blessings prepared for them. (John 14:1-3; 1 Cor. 15:51-57; 1 Thess. 4:13-17; Tit. 2:13, 14.) Services were conducted by Bro. Sitman, of New Orleans, La.

W. J. JOHNSON.

MRS. MARGARET HON.

It is rather unusual to see a woman seventy-two years old weeping beside her mother's bier and surrounded by a number of brothers almost as old. This is what I witnessed at the burial February 7, of Sister Margaret Hon, the last of the thirty-four charter members of the Sugar Creek church near Glencoe, Kentucky. She was in her ninetieth year when she passed away February 5, and she had been married seventy-four years ago to Daniel Hon, one of the charter members and organizers of that congregation. Nine children, thirty-eight grandchildren, seventy-two great grandchildren, some of them grown to adult age—and all of them rising up to call her blessed.

"Give her of the fruit of her hands
And let her works praise her."

E. L. J.

EPHRAIM, JUDAH, AND ISRAEL—A QUERY.

Please answer the following questions through Word and Work:

1. Where are, and who are the "multitude of nations promised Ephraim in Gen. 48:19.

2. Is the "outcasts of Israel" and "The dispersed of Judah" in Isa. 11: 12, two, or just one people?—C. S. M.

1. The expression, "his seed shall become a multitude of nations," stands literally in the Hebrew, "*a fullness of nations.*" (See Am. Rev. Version, margin). It has reference simply to the large numerical increase of the tribe of Ephraim—a multitude as large as that of many nations combined.

2. "Israel" and "Judah," being in Isaiah's time separated into two distinct kingdoms, are thus distinguished in the prophecy of Isa. 11:12. But they are in stock, and blood and in Divine calling but one people, the people of Israel. After the restoration, the former distinction and dissension between "Judah" and "Israel" was to be wiped out. (Jer. 3:18; Ezek. 37:19-22; Hos. 1:11).

R. H. B.

JANES TRAVEL ARTICLE.

NORTHERN CHINA.

Where in all the world is the greatest population? In China. Where is the oldest national civilization? In China. The population is given at 430,000,000 and it is estimated that by the end of the century it will reach 800,000,000. Jew-like, they have preserved their national traits, and here we have the largest "homogenous mass" in the world's history, one-fourth of the entire population of the globe whose culture has dominated Asia for two thousand years. When more than forty missionaries and diplomats were questioned, all but five agreed that the intellectual capacity of the Chinese is equal to that of Europeans. One-fifth of the arable land is untilled and it is believed that by intensive farming another 400,000,000 could be added to the population and all be fed from Chinese soil. With the possible exception of Africa, this nation has the greatest natural resources in the world. They have millions upon millions of tons of coal and all the useful metals. Ignorance and filth contribute to the high death rate and there is but one doctor to each 400,000. While our death rate is about 14 per thousand annually, theirs is from 40 to 50 per thousand. Influenza carried off 2,000,000. Four hundred thousand are deaf and the blind number 1,000,000. Less than 5 per cent are literate and only about one-fourth of these are women.

China is a part of the Far East. Look at the map. Here in this vast area with its enormous population are to be seen the widest contrasts. For example, you make your way out to the Great Chinese Wall, that immense barrier against the northern invaders which was built through fifteen hundred miles of wild, mountainous country before the birth of the Savior and still stands wonderfully well preserved. As you walk along its fifteen-foot broad top over the brick pavement laid upon two inches of pure white lime and go from watch tower to watch tower and observe the sharply pointed mortar in the brick work which surmounts the lower (granite) portions of the wall, mortar which has been untouched by the workman's trowel for perhaps 2,100 or more years, and you hear a sound not on the wall nor yet on the ground below. It is overhead and you raise your eyes to see—an airplane flying aloft. In Peking, that vast exhibition of things Oriental, you see the old city walls in colors, the lofty outside enclosing wall which compares favorably as a wonder with the Great Wall, the immense towers and the ponderous city gates, or you turn your eyes to the Legation Quarter where nestles a small modern city housing the diplomatic representatives of Great Britain, Belgium, France and others, while yonder from the American Legation grounds rise the lofty masts of a great high-powered wireless station. From cultured, well-to-do Chinese your eye suddenly turns to insistent beggars.

Surely the Chinese are "sheep without a shepherd." An

elderly Canadian gentleman, a resident for some time, remarked upon the government not being in the interest of the people. But there are two governments—one in the north holding forth in Peking, the other waging war from Canton. It seems that the government is largely militaristic and governors are appointed for the provinces who are not unmindful of their own personal interests. It is charged that the Peking officials are under the influence of Japan; that certain proposals from Japan to China regarding the Shantung question were inspired by Peking herself! It has been said that it is either a famine or a revolution in China and now it seems to be both, for on the heels of short crop years and the famine of last winter, there is a worse dearth this winter than last. Due to the characteristic shortsightedness which permits the denudation of China's mountains of all timber and shrubbery, the dykes of the Yellow River have not been sufficiently guarded and the Mammoth Waster has broken through seriously affecting more than twice the number of counties as were devastated by the previous drought and famine. In the past there have been secondary dykes, which in some cases have been farmed over till they are all but lost. As there had been no recent floods, these second lines of defense were allowed to go down. Excessive rains caused the river to break through the barrier and more than half of Shantung province was inundated.

But even if the dykes stand, they are not impervious to water and sometimes there is damage worked by seepage. The afforestation of the mountains would hold back the rain water and at least diminish flood damages. This would also supply a place of forage for locusts and protect the crops in the valleys. Dust storms would be lessened or prevented and the populace would not have to rake leaves and dig out grass and other roots for its limited supply of fuel, but John Chinaman goes hungrily on with apparently no warning from the disasters of the past or any consuming ambition to prevent them in the future. We came in through Manchuria from Mukden by way of Tient-sin; spent time in Peking; visited the Wall at Ching Lung Chao; stopped off at Tsinanfu and while Mrs. Janes remained in the city I went by sail boat and wheel-barrow on more than a hundred miles of travel into the Shantung famine district of last year meeting some who had received relief I had been privileged to remit and receiving their personal thanks; then on through Nanking to Shanghai after which we visited southern China.

In one of the humble chapels, was a memorial tablet to a victim of the Boxer Uprising of 1900. "Because of her belief in the gospel she was killed by the Boxers. The Savior said, He who lays down his life for me will without fail receive (eternal) life." Back here in a residence is a notch cut in a door where the Boxers were seeking entrance. These country people are very ignorant and very poor. If the season is favorable, they raise a little grain upon which to subsist, but they have no re-

serve against the evil day and they have no home industries of consequence upon which to rely when the crop fails. A few of them have damp, underground pits where they weave willows into useful baskets and the missionary in distributing famine relief teaches the hair net industry to help them a little in keeping soul and body together a while longer. Houses are built of mud or sun-dried bricks which melt like sugar when flooded. With almost no furniture at the beginning, with no food on account of past failures, when the huts dissolve in the muddy waters of their Yellow peril, they are destitute indeed. It is estimated that more than \$2,000,000 will be required to do as little for the sufferers as can be considered a reasonable minimum.

Under gospel influences people should become not only morally pure, but physically clean, more or less prosperous, educated at least in the rudiments, and more capable of self-preservation. But when the masses are ignorant; when they cannot read: when it is impossible for them either to know their past history or present national status, it is very difficult for them to rise. While they know not God and live in dread of the evil spirits with no more effectual way of protecting themselves than building crooked bridges and erecting a plain wall in front of the door (for the spirits only travel in straight lines!) there is no prospect of them developing from within. It is like the task of lifting yourself by grasping your own boot tops. These hosts of ignorant, superstitious, famine-ridden people are included in the atonement on the Judean hill; they need the gospel. It is intended for them. What do we "stewards of the manifold grace of God" mean by not giving it to them? What did you say?

DON CARLOS JANES.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Bro. H. Ishiguro is in school at Abilene, Texas. He reports need of funds. He also needs to get back to his family and his work in Tokyo. * * A Baptist church in Texas gave over \$204,000 in one year and about \$190,000 of this went to missions, benevolences and education. More for "others" than for themselves. ** These lines are written from the field of the British churches of Christ in India. The home constituency of some 200 churches has a staff of eleven workers besides natives in India and some work in Siam. ** Bixler in country putting up chimney," says a delayed report from Japan.

Since we were in China a worse famine than that of last year has developed. Apostolic Christians can have their gifts ministered without sectarian appendages by forwarding to Mr. Torrey through this paper. ** "Two thousand experienced, well trained German missionaries, anxious to get into the field, are

shut out by political restrictions." ** Bro. John Crockett, of the British Isles, has completed a missionary tour of the world at his own expense, taking his wife with him. He will not only be an encouragement to missions among his home churches, but seeing a great need on the field, has promised a magnificent gift. ** "There is a great (Jewish) church in Jerusalem, with a large membership; and there are churches of Hebrew Christians at Safed, Damascus, Jaffa and other places." ** Word has reached us from our friends in Kwong Sai Province, South China, indicating that they were yet preserved from harm and the work going on as usual. This province has 8,000,000 souls and only one man and his wife (apart from the Catholics) to tell of Jesus and his love. If we have but one gift for China, it is far better to send a missionary to the south than a handful of famine money to the north.

India is in the Mid-East and has retained the *status quo* for thousands of years, but there is troublesome unrest at present. Men and women on every hand are walking around draped in the clothes of antiquity and of the picture rolls. A profusion of jewelry is worn on toes, ankles, fingers, wrists, arms, the nose and ears. Even a beggar wore jewelry. ** An item for apostolic Christians to consider is the mission work which can be done with tracts and books. Let each family have at least one suitable volume kept for lending to others and keep that book busy. Use tracts freely in your letters, on the street, and elsewhere. ** "The wonders of the gospel and the love of our Savior grow on me daily," writes R. A. Torrey, Jr., a consecrated and conscientious missionary in Shantung Province. ** Bro. A. C. Watters, our British brother who holds the fort at Dudhi, India, goes home on furlough in March. At present he is very busy with finishing up a school-house built partly of sun-dried bricks and partly of burned bricks. ** A railway strike held Mrs. Janes and the writer for thirty-six hours at a lonely junction point where we lived two nights and a day in the train with the European inspectors and the natives showing us much kindness. We have a good story of a Hindu who waited by the car one night with his lantern, refusing to leave till some one lighted the gas.

TOKYO LETTER.

It is a joy to us to know that the Lord's blessings have followed our feeble efforts down to this present hour, and that He has worked through us, at least in part, in leading seven more souls to Christ during the past year, all but one of whom are now known to be quite faithful. In fact several of them have shown marked spiritual growth since their conversion. To Him who giveth eternal life, we give all the honor, praise and glory through. We also feel grateful for the progress God has enabled us to make in the study of the language during this second year; with His help I am just now beginning to realize my long-cher-

ished desire, namely, to preach publicly in Japanese. Do not interpret this to mean that we have even approached the point of fluency in speaking; on the contrary these are but my first awkward attempts. Yet we thank God and take courage.

I have just recently returned from a week's evangelistic trip to the Southwest, where I went again to inquire further about opening up new work in that region. It has been our aim from the start and is yet "so to preach the gospel, not where Christ has already been named, that I might not build upon another man's foundation; but, as it is written, they shall see to whom no tidings of Him came and they who have not heard shall understand." With Brother Hori, I visited two such towns, sowing the good seed from house to house, placing several thousand tracts, and speaking privately with several households, though we were prevented from street preaching on account of rain. Both of these places seem to be good prospects as they are wholly without the gospel; however we are undecided as yet which one to select as a permanent location. The Lord willing, we plan to re-visit these points within the next two months and subsequently as often as occasion may permit before finally moving from Tokyo."

HARRY AND PAULINE FOX.

HERMAN J. FOX MISSIONARY FUND.

Report of Gifts received for first quarter, 1922.

	Jan.	Feb.	March
Mrs. P. S. Waldron, Franklin, Ky.	\$ 3.50		
Ripley, Tenn.	8.00	8.00	8.00
Sugar Creek, Ky.	5.50	7.30	
Mrs. Ida M. Waterhouse	2.00	2.00	2.00
Waterford, Ky.	6.00		5.54
Buechel, Ky.	11.51	10.85	10.00
Thorne's School House, Ky.	9.00	9.00	9.00
Sellersburg, Ind.	5.00	5.00	5.00
Westbrook, Me.	5.00	5.00	5.00
Utica, Ind.	9.00	15.09	12.16
Fisherville, Ky.	6.50		4.40
Highland Church of Christ	5.50	7.00	6.00
Mrs. Minnie R. Parker, Rockford, Ill		5.00	
Through Christian Leader			1.50
	\$76.51	\$74.24	\$68.60

Sent direct by Worthington, Ky., during the quarter \$20.00.

Respectfully submitted,

DELMER J. RAMERS, Treasurer.

When the Lord comes I want to be found *in Him* (Phil. 3:9) and *abiding in Him* (1 John 2:28.) I want to be found waiting for Him (Heb. 9:28) with loins girded and lamp trimmed and burning (Luke 12:35). I will want to be found "so doing," and glad to see Him come (Matt. 24:46; 2 Tim. 4:8).

“WRESTLING” IN JAPAN.

HERMAN FOX.

Until just recently, the national sport of the Japanese Empire was “wrestling,” and even at the present time a great deal of enthusiasm is displayed over this amusement. The Japanese wrestlers are unlike the wrestlers of America in two particular respects; they allow their hair to grow long, doing it up on their heads in a knot, and they try to acquire as much weight as possible, the heavier man seeming to have the advantage. But this will be enough about the Japanese wrestler, lest you come to the conclusion that I am a sporting editor. But I am a “wrestler,” though a different kind of wrestler, because you see I am wrestling with the Japanese language, decidedly less dangerous and much more interesting. A fair working knowledge of the language is indispensable if one would render the most effective service for our Master, and so very few missionaries attempt to do much with the native people without first getting a good grasp of the language.

When we arrived in this country about nine months ago and listened (with ears full of curiosity) to the Japanese as they conversed with each other, it certainly did sound like “monkey-chatter” to me, and I wondered how anyone but a native could ever acquire such speech, for it did not sound like a language to me at all. But after I had attended the language-school only two or three days and was able to say a few simple words, I was ready to assume an entirely different attitude toward the language of this people who are in such great need of the gospel. There are no sounds (except two or three) in the Japanese language which we do not have in the English. Two things are to be accomplished—acquiring a vocabulary and learning the grammatical construction of the language. Of course this will not enable one to either read or write, both of which however are accomplished without much difficulty after a moderate number of characters have been mastered. To get a practical knowledge of the language usually requires about two years, after which time one should be fairly well equipped to go forth and proclaim the “good tidings of great joy.”

But the very fact that it is necessary for a missionary to learn the language, should only emphasize the urgency of other’s coming. There is much more work to be done here than there are workers to do it and so we continually pray that the “Lord of the harvest will send forth more laborers into His harvest.” If you will listen carefully, you will hear this pitiful cry from millions of dying souls all over the world: “Come over and help us.” “We must work the works of Him that sent me, while it is called day; the night cometh when no man can work.”

If you care to read more about “wrestling,” turn to the sixth chapter of Ephesians.

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

FIRST LORD'S DAY LESSON OF APRIL.

Lesson 1.

April 2, 1922.

ASA RELIES ON GOD.

Golden Text: Help us, O Jehovah our God; for we rely on thee.—2 Chron. 14:11.

Lesson Text: 2 Chron. 14:1-12.

1. So Abijah slept with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In his days the land was quiet ten years. 2 And Asa did that which was good and right in the eyes of Jehovah his God: 3 for he took away the foreign altars, and the pillars, and hewed down the Asherim, 4 and commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment. 5 Also he took away out of all the cities of Judah the high places and the sun-images: and the kingdom was quiet before him. 6 And he built fortified cities in Judah; for the land was quiet, and he had no war in those years, because Jehovah had given him rest. 7 For he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars; the land is yet before us, because we have sought Jehovah our God; we have sought him, and he hath given us rest on every side. So they built and prospered. 8 And Asa had an army that bare bucklers and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor. 9 And there came out against them Zerah the Ethiopian with an army of a thousand thousand, and three hundred chariots; and he came unto Mareshah. 10 Then Asa went out to meet him, and they set the battle in array in the valley of Zepathah at Mareshah. 11 And Asa cried unto Jehovah, his God, and said, Jehovah, there is none besides thee to help, between the mighty and him that hath no strength: help us, O Jehovah our God; for we rely on thee, and in thy name are we come against this multitude. O Jehovah, thou art our God; let not man prevail against thee. 12 So Jehovah smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

Read the "Introduction" first of all.

Verse 1. Whose son was Abijah? Who succeeded him?

Verse 2. In what respect was Asa different from both his father and grandfather? 1 Kings 15:3; 2 Chron. 12:14. Is it to a man's credit to turn away from the evil ways of his forefathers? Why? In whose eyes was Asa's course right? Is it likely that men thought it right? But whose judgment decides?

Verses 3-5. What five things did Asa abolish? (See also 1 Kings 15:9-11—he showed no partiality to his own immediate kin). What did he command Judah? How "seek Jehovah"? Isa. 55:6, 7. What are we told of the state of his kingdom in verses 1 and 5? Is that a great blessing? Ps. 144:14, 15; 1 Tim. 2:2.

Verses 6, 7. Why was the kingdom quiet? Cp. Isa. 32:17. How did he take advantage of the years of peace?

Verses 9, 10. Who with an army of a million came against Asa? How did Asa's army compare with that of the enemy? (See v. 8). Against what great odds do God's people have to fight now? Eph. 6:12.

Verse 11. To whom did Asa turn for help? Had God invited that? Psa. 50:15. Did Asa believe there was any other helper in time of need? Was he right? On what two grounds did he base his appeal to Jehovah? Was Asa also jealous for God's name?

Verse 12. To whom belonged the glory of that victory? If Asa had fought and won in his own might, who would have been glorified? Why does the Lord delight in raising up the weak and lowly? 1 Cor. 1:26-31.

NOTES ON LESSON 1.

INTRODUCTION

To the Quarter's Lesson.

Last quarter we had kings and prophets of Israel. Beginning from the splitting up of the nation after Solomon's death, we followed the history of the Northern kingdom (the Ten-Tribes, commonly called the kingdom of Israel) to its downfall and captivity, when, conquered by the Assyrians, they were carried away into Assyria.

This quarter we shall follow in like manner the story of the Southern kingdom, the kingdom of Judah—its kings and prophets—until its overthrow, and the captivity of Babylon.

We are not studying dead records of the past: we are studying the living word of God, full of meaning and power for us at this present day. Israel and Judah was God's blackboard, on which He wrote lessons for all time. "These things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." (1 Cor. 10:11). "For whatsoever things were written aforetime, were written for our learning." (Rom. 15:4). If therefore we should fail to see in these Scripture-records the meaning and lesson to ourselves, we should lose the chief point and interest of them.

THIS LESSON.

The first of the kings of Judah was **Rehoboam**—Solomon's foolish son, who occasioned the division of the kingdom. After a weak reign of sixteen years, he was succeeded by his son **Abijah** (or **Abijam**) who was not much better than his father had been. He reigned three years, and upon his death **Asa**, his son, came to the throne of Judah. Asa was on the whole a good king, and the first of Judah's four great reformers. He reigned 41 years.

ASA'S REFORMS.

Several facts deserve special notice:

1. That Asa broke away from the evil ways of his fathers. That always means much. He was not a drifter with the established current, but had a determined purpose to do right.
2. He did what was good and right in God's sight. He set himself square with God's standards, without regard of what men thought of him.
3. He made a clean sweep of everything that was evil, and contrary to God's word. There was no compromise in him. (One thing excepted, but for no fault in his purpose: 1 Kings 15:14).
4. He went against his own family in the matter. He deposed his mother (grandmother, 2 Chron. 11:21) from the high position of "queen-mother" at court, because of her idolatry; and destroyed her idol-shrines with the same impartial thoroughness as all others. 1 Kings 15:13. **Consider on this, Matt. 10:37.**

THE SEQUEL OF THE LESSON.

After the victory of faith Asa had won, God sent him a message, enforcing and applying the lesson of the event. Asa promptly took hold of the Divine word and applied himself with new zeal to the cleansing of the land and reforming of the people. He proclaimed a convocation and all the people swore and pledged themselves to be faithful to God. (2 Chron. 15).

ASA'S PERFECT HEART.

Asa made some mistakes, and did wrong in several matters (2 Chron. 16). His conduct was not perfect, but his heart was. That is to say, he had but the one genuine purpose: to know and to do the will of God. When arguing that "we cannot be perfect," let us remember that we can and must be **perfect in heart**. Nothing less than that is acceptable.

TEACHING POINTS.

1. Asa breaking away from the example of his fathers. Is heredity a strong force? But do we **have to** be like our fathers?
2. Doing what is good and right in the eyes of God. How and where can we learn what that is? Can we do that and please man at the same time? Remember Heb. 4:12, 13.

3. Note particularly 2 Chron. 16:9.
4. Asa's trust in God, and his prayer. Psa. 50:15.
5. The application of 2 Chron. 15:1, 2 to our own lives.
6. Asa's perfect heart. Is my heart right toward God?
7. What is there in our hearts that must be broken down and utterly cast out, that God may be well pleased with us?

SECOND LORD'S DAY LESSON OF APRIL.

Lesson 2.

April 9, 1922.

THE LORD PRESERVES JOASH.

Golden Text: Jehovah preserveth all them that love Him.—Psa. 145:20.

Lesson Text: 2 Kings 11:1-4, 11-17.

1. Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. 2 But Jehoshcaba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bed-chamber; and they hid him from Athaliah, so that he was not slain; 3 and he was with her hid in the house of Jehovah six years. And Athaliah reigned over the land. 4 And in the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard, and brought them to him into the house of Jehovah; and he made a covenant with them, and took an oath of them in the house of Jehovah, and showed them the king's son.

11 And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. 12 Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands and said, Long live the king. 13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the house of Jehovah: 14 and she looked, and, behold, the king stood by the pillar, as the manner was, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew trumpets. Then Athaliah rent her clothes, and cried, Treason! treason! 15 And Jehoiada the priest commanded the captains of hundreds that were set

Verse 1. All this was due to a good man's bad mistake. Read **The Cause of it all, in Notes.** Who was Athaliah? Whose daughter? Whose widow? Whose mother? What awful deed did she commit? What relation were the "seed royal" to her? Why did she kill them? Who (probably under her influence) had done a similar thing before? 2 Chron. 21:4-6. Does the same evil motive prompt to wicked deeds today?

Verse 2. Why would it have been impossible to destroy all the seed of David? (See Notes). Who of the seed royal was saved? How? Who was Jehoshcaba? (2 Chron. 22:11).

Verse 3. Where did the royal child find refuge and shelter? Who was chief priest in the house of Jehovah? (v. 4).

Verse 4. How long did that infamous woman reign over the land? Did that pay her for the guilt she had taken on herself? Does sin ever pay? Who managed the overthrow of Athaliah and the installment as king of the boy Joash? Did Jehoiada proceed with much care and wisdom? (See vs. 5-12).

Verses 11, 12. What three things were done to the boy Joash? What did the crown signify? What was the "testimony"? What use did the king have for that? (Deut. 17:18-20). What did the anointing symbolize? (1 Sam. 16:13; comp. Acts 10:38.)

Verses 13, 14. Did Athaliah have good cause for suspicions and fears? What did she do when she heard the noise? What did she see in the house of Jehovah? Did she realize what it meant? What did she cry out? Was it really treason? Who had committed real and terrible treason three years before?

Verses 15, 16. What was the wicked

over the host, and said unto them, woman's inevitable doom? Was that Have her forth between the ranks; fully coming to her? How did the and him that followeth her slay people feel about it? (v. 12). with the sword. For the priest said, Verse 17. How did Jehoiada clinch it Let her not be slain in the house of all? What alone could guarantee the Jehovah. 16 So they made way for blessing and welfare of King and nation? her; and she went by the way of the horses' entry to the king's house: and there was she slain. 17 And Jehoiada made a covenant between Jehovah and the king and the people, that they should be Jehovah's people; between the king also and the people.

NOTES ON LESSON 2.

THE CAUSE OF IT ALL.

The terrible disaster, and the crime against the house of David, with which this lesson opens, was the result of the weakness of good King Jehoshaphat, one of the best of Judah's kings. His fatal mistake was that he "joined affinity" (entered into partnership and alliance) with Ahab, the worst of the kings of Israel. (1 Kings 16:33; 21:25). He nearly lost his own life by doing this, and sustained other losses; and by marrying his son Jehoram to the daughter of Ahab, he brought untold suffering and distress upon his own family and upon his nation. Perhaps good Jehoshaphat, like some well-meaning people today, thought that no grander work could be done than to heal the open breach between Israel and Judah; and of course the best way to do it was to federate with Ahab. Federation is the cry of our day. There are those who advocate union of all sects, an alliance and pooling of all the interests of Christendom into what would amount to a gigantic religious trust; and they think that would be doing God a service. But all who know the Lord and love the truth will not fail to see that such consolidations are against God's will and disastrous to the true faith and the true church. Also the interests of the individual Christian lies in maintaining his separation from the world and from worldly organizations, and avoidance of all partnership, every bond and fraternity and alliance with those who are not in Christ. (2 Cor. 6:1.-18).

ATHALIAH.

This woman was the daughter of Ahab, whom King Jehoshaphat espoused to his poor son Jehoram. Ahaziah was the son who sprang of this evil match. From his childhood Ahaziah was evil, for both the father and the child were entirely under the influence of this wicked woman (2 Kings 8:18, 27). Of Ahaziah it is told us that he "walked in the ways of the house of Ahab; for his mother was his counsellor to do wickedly. And he did that which was evil in the sight of Jehovah, as did the house of Ahab; for they were his counsellors after the death of his father, to his destruction. He walked also after their counsel. . . ." (2 Chron. 22:3-5). "Blessed is the man that walketh not in the counsel of the wicked!" Ps. 1:1. Ahaziah perished at the hands of Jehu in the destruction of the house of Ahab. (2 Kings 9:21-28). This is always the law and the consequence of it: "If you go with them you must hang with them." When Athaliah heard of Ahaziah's death she killed all her grandchildren in order that she might be queen. Joash only escaped her murderous hands. But to wipe out the house of David entirely neither she, nor all the world, nor the devil with all his host could have accomplished. For God had made promise to David, and confirmed it with an oath: Thy house and thy seed shall remain before me forever. (2 Sam. 7:16; Ps. 89:29, 34). It is worthy of note that the names of Athaliah's son, grandson, and great-grandson ("to the third and fourth generation") are omitted from the Savior's genealogy in Matt. 1.

TEACHING POINTS.

1. Jehoshaphat's ill-advised alliance with Ahab and Ahab's house. "Shouldst thou help the wicked, and love them that hate Jehovah?" "Because thou hast joined thyself with Ahaziah Jehovah hath destroyed thy works." (2 Chron. 19:2; 20:37). Take this up in the light of 2 Cor. 6:14-18, and Jas. 4:4.

2. The evil consequences of the intermarriage of the house of David with Ahab's house.
3. The terrible fruit of human ambition as seen in Athaliah, and in many, many instances, ancient and modern.
4. The impossibility of wiping out the family of David.
5. God's providential keeping of the child Joash. (What is the distinction between God's miraculous and His providential working?)
6. The character of Jehoiada, seen here and there in this record.
7. Joash's great advantage of being reared in the house of Jehovah, under the eye of Jehoiada. What corresponding advantage may a child have today?
8. The relief when wicked rule is put down and God's rule is exalted. (Rev. 20:1-6).

THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 16, 1922.

THE LOVE OF JOASH FOR GOD'S HOUSE.

Golden Text: I was glad when they said unto me,
Let us go unto the house of Jehovah. Psalm 122:1.

Lesson Text: 2 Kings 12:7-15.. (Read 2 Chron. 24:4-14).

7. Then king Jehoash called for Jehoiada the priest, and for the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore take no more money from your acquaintance, but deliver it for the breaches of the house. 8 And the priests consented that they should take no more money from the people, neither repair the breaches of the house. 9 But Jehoiada the priest took a chest, and set it beside the altar, on the right side as one cometh into the house of Jehovah: and the priests that kept the threshold put therein all the money that was brought into the house of Jehovah. 10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and counted the money that was found in the house of Jehovah. 11 And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of Jehovah: and they paid it out to the carpenters and the builders, that wrought upon the house of Jehovah, 12 and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of Jehovah, and for all that was laid out for the house to repair it. 13 But there were not made for the house of Jehovah cups of silver, snuffers, basins, trumpets, and vessels of gold, or vessels of silver, of the money that was brought into the house of Jehovah; 14 for they gave that to them that did the work, and

Verse 7. "Then"—when? See verses 4-6 and Notes. Why did the House need repair? Did the Lord appreciate His concern for God's house? (See Notes). What's is God's house today? (1 Tim. 3:15). Does it need repairing and building up? In what ways? Does that require money? What more besides money is needed?

Verse 8. Did the priests appear very willing to go ahead with the work? What attitude did they take?

Verse 9. At whose orders did Jehoiada take hold? (2 Chron. 24:8). What use was made of the chest?

Verses 10-12. Did much money accumulate in the chest? Who counted it? To whom did they turn it over? To whom did these give it? Is there necessarily a business side to the work of God? What sort of men ought to attend to the Lord's business? Acts 6:3.

Verses 13, 14. To what use first and only was the money put? What was done later with the rest of the money? (2 Chron. 24:14).

Verse 15. Why did they not keep account with the men who handled the money? Should such confidence be always possible among us? But why is it best and even needful that careful account be kept in all such matters? 2 Cor. 8:20, 21.

repaired therewith the house of Jehovah. 15. Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully.

NOTES ON LESSON 3.

THE REPAIRING OF THE HOUSE OF GOD.

"For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of Jehovah did they bestow upon the Baalim." (2 Chron. 24:7). For this they got a full retribution (2 Chron. 21:16, 17); but the house of God was left delapidated. Joash took an interest in the house of God to repair and restore it.

God appreciates our interest in His house. It is in every dispensation His dwelling place, the point of contact where He meets with the people to bless them. (Exod. 20:24). It is therefore bound up with His honor on the one hand, on the other with His loving plans and purposes toward mankind. Those who love God will love His house. When David conceived of the idea of building a house for Jehovah (who beforetime had dwelt in a tabernacle) the Lord put it to David's credit, and blessed him for it. (2 Sam. 7). It was to Joash's credit also that he set himself to repair the much-dishonored house of God.

THE HOUSE OF GOD TODAY.

"The church of God, which is the house of God, the pillar and ground of the truth," Paul calls it. (1 Tim. 3:15). It is a spiritual house, built with living stones; Christ its Foundation and Chief Cornerstone; a holy temple in the Lord, a habitation of God in the Spirit. (1 Pet. 2:5; 1 Cor. 3:11, 16; Eph. 2:22). That this house needs earnest attention and labor today needs no argument. God will appreciate our interest in His house today, and every work of faith and labor of love, our prayers and our efforts to build up and strengthen and cleanse it.

TEACHING POINTS.

1. How the House got into bad condition. What has put the present house of God into bad condition?
2. Joash's interest. Why is God interested in His house? His pleasure in those who share this interest with Him.
3. The business of the church: what sort of men should attend to it; how it ought to be done.
4. The Golden Text.

FOURTH LORD'S DAY LESSON OF APRIL.

Lesson 4.

April 23, 1922.

UZZIAH'S PRIDE AND PUNISHMENT.

Golden Text: Pride goeth before destruction, and a haughty spirit before a fall.—Prov. 16:18.

Lesson Text: 2 Chron. 26:3-5, 15-21.

3 Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: and his mother's name was Jechiliah, of Jerusalem. 4 And he did that which was right in the eyes of Jehovah, according to all that his father Amaziah had done. 5 And he set himself to seek God in the days of Zechariah, who had understanding in the vision of God: and as long as he sought Jehovah, God made him to prosper.

15 And he made in Jerusalem engines, invented by skilful men, to

Verse 3. What is remarkable about this reign of Uzziah's?

Verses 4, 5. What was the quality of Uzziah's reign? How did he begin? What is meant by "set himself"? (Comp. Dan. 1:8). What is it to "seek Jehovah"? Isa. 55:6, 7. Did the prophetic work of this Zechariah seem to have anything to do with it? How long did God prosper Uzziah?

Verse 15. How was Uzziah helped? What is the difference between a merely natural thing and a marvellous? From whence did Uzziah's marvellous help come? Why? Would

be on the towers and upon the battlements, wherewith to shoot arrows and great stones. And his name spread far abroad; for he was marvellously helped, till he was strong. 16 But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense. 17 And Azariah the priest went in after him, and with him fourscore priests of Jehovah, that were valiant men: 18 and they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God. 19 Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of Jehovah, beside the altar of incense. 20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hastened also to go out, because Jehovah had smitten him. 21 And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah: and Jotham his son was over the king's house, judging the people of the land.

before the Lord, or to be allowed to (1 Cor. 11:32).

God help us marvellously also on same conditions? How long was Uzziah marvellously helped? Why not longer? (v. 15.)

Verse 16. When was his heart lifted up? Who had made him so strong? Why then was Uzziah's pride so foolish? Do people forget from whom their help comes, and easily grow proud and independent? (Deut. 8:11-14). Which is more dangerous, adversity or prosperity? Even when the prosperity came openly from the hand of God? What was even Paul in danger of? (2 Cor. 12:7). What point therefore, must we always carefully watch and plead to God for? What did Uzziah dare to do under the influence of his pride? Did he have a right to do that? In whom alone are the offices of King and Priest united? (Zech. 6:12, 13.)

Verses 17, 18. What gave the priests right and boldness to rebuke the king?

Verse 19. How did Uzziah take the rebuke? What is always a fatal sign in any man? (Eccl. 4:13—that is a deadline). But who interfered that moment? Can and does Jehovah bring sickness and disease upon men for chastening or for judgment? (Exod. 15:26; see 2 Chron. 26:18, 19; Acts 12:23; 1 Cor. 11:30-32.) But does all sickness, etc., come for the cause of personal sin? (No. See Phil. 2:27, 30).

Verse 20. What is meant by "looked upon him"? (Lev. 14:2, 3). Did Uzziah himself realize what had happened?

Verse 21. How long did the leprosy cleave to Uzziah? Was there really a mercy in this affliction? Which is better, to be chastened and humbled go on in pride to the judgment? (1

NOTES ON LESSON 4.

CONNECTIONS.

The preceding lesson dealt with King Joash who, under the influence of Jehoiada, started out well, but when Jehoiada was dead quickly declined. He was succeeded by his son Amaziah, a better man than his father, though not perfect in heart toward the Lord. Uzziah (or Azariah) was the next king.

TEACHING POINTS.

1. Uzziah's success, power, and prosperity; and the cause of it.
2. Uzziah's pride.
3. Uzziah's punishment.
4. Why God, after all, was kind to Uzziah. (2 Sam. 7:14, 15; Heb. 12:6).

FIFTH LORD'S DAY LESSON OF APRIL.

Lesson 5.

April 30, 1922.

ISAIAH'S SUMMONS AND RESPONSE.

Golden Text: Here am I; send me.—Isa. 6:8.**Lesson Text:** Isa. 6:1-8.

1. In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. 2 Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy is Jehovah of hosts: the whole earth is full of his glory. 4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts. 6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. 8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

did Isaiah mention? What is always back of unclean lips? (Matt. 12:34). Did he not mean that when he said "I am undone"? Did he have reverence so much to any one wrong thing he had done, or to what in himself he knew he was? Were those among whom he dwelt any better than he? Was he (as to his natural condition) any better than they? (Comp. Rom. 3:9, 22, 23).

Verses 6, 7. What step was taken to cleanse the prophet's "lips"? From whence was the coal taken? What was the altar used for? What sort of coal was it? Is fire also symbolic of cleansing, as is the blood of the sacrifice? (Mal. 3:2, 3). By whom was Isaiah's sin forgiven and iniquity taken away? In whose sight did he now stand perfectly sinless and spotless? Can any man stand before God on any other ground?

Verse 8. What did the cleansed prophet hear now? Is it right and fitting for a forgiven man to offer himself to God for service? (Rom. 6:17-19; 12:1). Can any other sort serve God? (Heb. 9:14). If we have been saved, washed, justified, sanctified (as all in Christ are) what should we say to God?

Verse 1. When was this vision? (When did Isaiah live and prophesy? See Isa. 1:1). Whom did Isaiah see? Where was the Lord seated? What does a "throne" signify? (Ps. 103:19). What indicated the exalted power and authority of the Lord's rule? What indicates that Isaiah saw this vision in or near the temple?

Verse 2. What were the "seraphim"? (Literally, "Burning ones"; angelic attendants). How is the deep reverence of these seraphim indicated?

Verse 3. What did they shout one to another? Why a threefold "holy"? (Matt. 28:19). How far did this great king's glory extend?

Verse 4. Whose voice caused the shaking? Did each one's voice each time make the foundations of the thresholds tremble? What are we told of the House (i. e., the Temple)? (Comp. Exod. 40:34, 35; 2 Chron. 7:1, 2).

Verse 5. How did Isaiah feel in that Presence? What effect has the vision of God on even the best? Job 42:5, 6. What did Isaiah say he was? What makes a man feel "undone" before God? Why did Isaiah feel undone? Shall all men have to face that Holy God sometime? Who alone can stand in His Presence? (Rom. 5:1). What unworthiness especially

NOTES ON LESSON 5.

ISAIAH'S COMMISSION.

When Isaiah had offered himself for God's errand, the Lord commissioned him in the following words (let the class read this):

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed. Then said I, Lord, how long? And he answered, Until cities be waste without inhabitants, and houses without man, and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land. And if there be yet a tenth in it, it also shall in turn be eaten up: as a terebinth, and as an oak, whose stock remaineth, when they are felled; so the holy seed is the stock thereof.

A HEAVY, CHEERLESS TASK.

It appears from this commission that the glorious messages which Isaiah was to carry to the people would serve to harden the nation rather than to save them. (See the significant use made of these words in Matt. 13:11-15; John 12:40; Acts 28:26, 27). The prophet's heart sank when he heard it. "Lord, how long?" he asked. Until the judgment shall have fallen (the Lord answered) and the people are carried captive, and the land is desolate. Like a tree that is cut down, shall Israel be overthrown. Yet—there is always that remnant (Isa. 1:9) guaranteeing the continuance of the nation; "the holy seed," which is represented by the stump that is left. On the significance of the stump consider Job 14:7-9; Dan. 4:14, 15, 26.

THE VISION AND THE TASK.

Vision and Task are inseparably connected. The Vision must furnish the will and strength for the Task; the Task must be carried out in the light and power of the Vision. Recall here Moses at the Bush; Paul on the road to Damascus. "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision, but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance." Acts 26:19, 20). It is still that way. We obtain our vision by faith, through the word of God brought home to our hearts and consciences; by transforming realization of the truth; by conviction burned deep into our very souls, of the awfulness of sin, the terribleness of judgment, the marvellous love and grace of God, His power to make the vilest clean; and the great urgency of the work. We must first face God if we would help men.

TEACHING POINTS.

1. When King Uzziah died. The passing of a great king, and the vision of a greater king. Human dependence failing, we look to the One who never fails.

2. "I saw the Lord." Not in His own essential Being (1 John 1:18; 1 Tim. 6:16) but in His manifestation, Christ, the Image of the Invisible God (Col. 1:15). It was the glory of the Lord Jesus Christ Isaiah saw. (John 12:39-41).

3. Distinguish five steps: (1) the prophet's vision of God, (2) the prophet's vision of himself, (3) the prophet's outcry, (4) the cleansing, (5) the offering of himself for service.

4. The connection between vision and task.

5. How only can a man stand accepted before God.

6. God's Holiness. Comp. 1 John 1:5. Isaiah ever after has much to say about the Holy One of Israel.

7. Isaiah's strange mission (vs. 9-13). The use of this prophecy in Matt. 13, John 12, Acts 26.

SUPPOSE—

You had succeeded in collecting practically all the song-books of America, besides the best from England and some other lands—

Suppose you had a book-case full of them, two hundred different hymnals, aggregating, say, forty thousand numbers, and representing several languages—

And suppose you had worked carefully through those books, taking out the best, both of stately hymns and the more popular gospel songs—

And that you had culled and winnowed until you had reduced the number to the best four hundred, the condensed cream of hymnology, those songs that never can wear out, including all your favorites—every song absolutely scriptural and undenominational—and all of them together balanced doctrinally and covering all the great Bible themes—

Suppose you *knew* that you were the first and only compiler to break through certain copyright obstacles that for twenty years have made it positively impossible to print all the best songs in the same book—

And that, sparing no expense, you had purchased more than one hundred copyrights, ranging in cost up to \$40 each—

And now suppose you had built these four hundred songs—the best from all the books—into the first and only alphabetical hymn and tune book ever made, enabling anyone to turn quickly to any song desired without referring to the index, or to start up an invitation song without announcing it—

And that you had fully indexed the whole work, by topics, by scriptures, by first lines, by titles and by tunes—

And then suppose the finished work had come from the press and bindery mechanically superior and as handsome a hymnal as you ever saw: printed on a special paper made to your order; all songs in clear, full-size type; bound up in green silk art-cloth—altogether fit in appearance, says some one, “to hand to the King of England”——

And, finally, suppose the book had already received the unsolicited endorsement, as *the very best obtainable*, of scores of prominent song-leaders and preachers—the men you know and trust—representing scores of congregations that are now using “Great Songs of The Church”——

Wouldn't you consider such a book worth 75 cents, in quantities 60 cents? And wouldn't you want a copy in your home and a quantity in your church? We think you would; and if “Great Songs of The Church” is not found to be exactly such a book, the whole shipment, small or large, may be returned at our expense and money refunded.

WORD AND WORK

LOUISVILLE, KY.