

WORD AND WORK

"MY TASK."

"To love some one more dearly every day,
To help a wandering child to find its way,
To ponder o'er a noble thought, and pray,
And smile when evening falls—
This is my task.

"To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls—
This is my task.

"And then my Savior by and by to meet,
When faith has made its task on earth complete,
And lay my homage at the Master's feet,
Within the jasper walls—
This is my task.

—Selected.

WORDS IN SEASON.

R. H. B.

THE WAR-CLOUD.

Again the storm cloud hangs upon the horizon. This time it is Mustapha Kemal, the "Spanish-Jewish Moslem," who has signally beaten the Greeks and is defying Great Britain for the possession of the neutral zone and the Dardanelles which were internationalized by Allied agreement. This particular cloud may disappear; but also, it may not. And it has in it all the elements and possibilities of another world-conflagration, even greater than that of 1914. Great Britain at first made some concession to the Kemalists. She was obliged to. Not only was her own available force insufficient just there and then to meet the conquering Turk; not only was France unwilling to stand by Britain at this juncture, and Rumania and Jugo-Slavia doubtful; but the alarming news was heard that Soviet Russia had 300,000 men in readiness for the Turks' assistance; and back of that the still vaster menace of a Moslem uprising in all Asia. Great Britain would hardly dare to take such risks; and nobody knew it better than the wily Kemal Pasha—who, by the way, is a leader of singular power and ability, altogether a man to be reckoned with. The Turkish forces, drunk with victory and with blood, are not likely to be restrained now, when in sight of their most desired prize—Constantinople and the straits. As this goes to press the news

comes that the Turks, having withdrawn from the neutral zone once, have invaded the same again and are openly defying Great Britain. If their present avowed purpose is carried out it will mean either war, disastrous and possibly world-wide, or else a peace, disastrous to Great Britain's prestige and power, and to Palestine and to the world at large.

WHAT IT MEANS TO US.

To the Christian all this is of solemn significance. In the first place, the people of God today, being priests, have ever an interest in the weals and woes of all mankind. It is our privilege and duty to intercede on behalf of all men; for kings, rulers, and all that are in authority. (1 Tim. 2:1-4). In the second place, it is one of the finger-posts that point to the nearing Day. (See how in Luke 21:10, 11 these world-wide conflicts, with other calamities, are set forth as precursory of the great Day of the Lord. See also Luke 21:28-31). In the third place, it may involve another fiery trial in regard to the Christian's refusal to participate in war and bloodshed. For if a war does come of this, if Turkey join with Soviet Russia (Germany and Austria probably falling in with them?) and the Moslem hordes uprising to aid, the very world and all its civilization would be threatened, and it would be impossible for the United States to keep out of such a conflict. Our Christian youth will again be put to the test—perhaps under conditions less favorable than those graciously provided for them in the last war. From every view-point—*it is time to pray*. "Watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass and stand before the Son of Man."

WHAT IS "HOLY?"

The first significance of the word "holy" is "set apart," "separated"—for God's possession and use, it is understood. The temple, for example, was a holy house, being exclusively devoted and set apart for God's habitation. Its holiness was due (1) to the fact that it owed its existence to God's word and will; (2) that it was cleansed by blood; (3) that God Himself dwelt in it. This marked off and distinguished the temple from every other building in Israel. This holiness was further emphasized by the outward fact that it stood apart from all other houses; and from its precincts all but the lawful worshippers were excluded, and from its inner sanctuary all but the priesthood. "This is the law of the house: upon the top of the mountain the whole limit thereof round about shall be most holy. Behold this is the law of the house." (Ezek. 43:12).

So, again, was Israel God's holy nation, set apart from all the nations of the earth to be God's people, for His own use and possession.

This significance of the word "holy" is never left out of view. It underlies every other meaning the word assumes. We read therefore in the New Testament (the apostle speaking to the church) "Know ye not that ye are a temple of God, and that

the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; *for the temple of God is holy and such are ye.*" (1 Cor. 3:16, 17). They were indeed "a holy temple in the Lord," "a habitation of God in the Spirit." (Eph. 3:21, 22). Like the old temple they were set apart from all worldly and secular contact, *first* by the word (John 17:16, 17); *second* by the blood (Heb. 13:12); and, *third*, by the indwelling presence of the Spirit.

MAINTAINING SEPARATION.

This separation from the world, this Divinely ordained holiness of the church (and of each individual member of it, 1 Cor. 6:19, 20) must be carefully maintained, if the church is to fill the place and answer the purpose for which it was brought into existence. In its attitude and life and conduct it must be *separate from the world*. They were not to love its principles—the love of the world and the love of God were incompatible (1 John 2:15-17); nor be conformed to its spirit and pattern (Rom. 2:2); nor be at friendship with it (Jas. 4:4). The deepest distinction between the world and the church is drawn. The Christian, like his Lord, was not of the world even as He was not of the world. (John 15:19; 17:16). They were *of God*, the while the whole world lay in the bosom of the Evil one (1 John 5:19). They must keep themselves unspotted from the world (Jas. 1:27)—free from its defiling touch, the contamination of its spirit. They must not enter into any alliance, fellowship, partnership, bond of union and fraternity with men of the world (2 Cor. 6:14-18). And the hope and promise is that they were not to be condemned with the world. (1 Cor. 11:32).

HOBNOBBING WITH THE WORLD.

The personal weakness and unfitness for the work of God of individual Christians, and the pitiful powerless condition of churches is not to be wondered at when we note how openly and flagrantly God's solemn admonition to separation has been disregarded. The Christians who are hail-fellows-well-met with the world; boon companions of those who deny and reject the Lord, and "brothers" with unbelievers and unsaved; yoked up with men of the flesh and with children of the devil in every sort of partnership and fellowship—how many are they? The line of demarcation is obliterated; the holy temple of the Lord is profaned by the world's familiar contact; the power of the indwelling Spirit is lost. And with the associations and affiliations of the world comes the spirit of the world: its aims and ideals take possession: the "lust of the flesh, the lust of the eyes, the pride of life" enter in, and the life is "conformed to the world," instead of transformed into the image and likeness of the Lord Jesus. (2 Cor. 3:18).

CONTRASTS NOT TO BE IGNORED.

"Be not unequally yoked together with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with

Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? *for we are a temple of God*; even as God said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." (2 Cor. 6:14-16).

These descriptive contrasts between the Christian and the world stand out in great prominence. It is *unbelievers* we must not yoke up with—by which is not meant *infidels*. "Thou believest there is one God?" asks James. Well what is there in that? "The devils also believe, and tremble." As a "believer" is synonymous with a child of God, so an "unbeliever" is an outsider, a man of the world; an unsaved, an unregenerated person. On the one side of such a proposed misalliance stands "*righteousness*" (for we have been made the righteousness of God in Him, 2 Cor. 5:21) on the other side "*iniquity*"—a man as yet identified with his unpardoned sins. On the one side stands "*light*" (for ye once were darkness but are now light in the Lord, Eph. 5:7) on the other "*darkness*." On the one side stands "*Christ*" (for we are in Him, members of His Body) on the other "*Belial*"—the god of this world with whom all the world stands identified. On the one side—"*the temple of God*"; on the other "*idols*." Between these there can be no "*fellowship*," no "*communion*," no "*concord*," no "*portion*" (that is, no sharing in common), no "*agreement*." There is but one thing right in the matter: "*Come ye out from among them and be ye separate*, saith the Lord, and touch no unclean thing." And does that seem hard? Then listen to the promise: "*and I will receive you*, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18). I ask you will this promise pay you for the loss and pain of the snapping of those bonds that join you to the world?*

"COME OUT OF HER, MY PEOPLE."

It is especially needful and urgent now that we plead with our brethren to take heed to these words of God concerning the Christian's separation. In this our day, worldliness is intense. The spirit of the world, always aggressive, has invaded the professed church until the boundaries twixt church and world are effaced. Moreover this is a great day to "join" something—and frequently, if not always, with some sort of *oath*, although the word of God solemnly enjoins Christians above all things not to swear. (Jas. 5:12). Union, combine, federation are in the air—one might almost think that the time for the binding of the bundles for burning had come (Matt. 13:30). Shall we not pray and plead with our brethren everywhere, to avoid joining into worldly alliances, the unions and brotherhoods and fraternities and "clans" and clubs that bid for their membership—or if they are already involved in any of them to get out of them wholly and

*From this exhortation the marriage relation, where it already exists between a Christian and a non-Christian, is specifically and particularly excepted: 1 Cor. 7:10-14.

promptly, *for Jesus' sake!* Lest, if the great Day break, it may find us united to the world instead of Christ, to share the doom of that which we have chosen.

* * * * *

SIN AND SINNING.

There is no such thing as a man's being "good in every point but one." James speaking of the Law says that if a man stumble in one point he had become guilty of all. For whether it were the Law, or the will of God in Christ Jesus to usward—it does not consist of a number of separated and independent parts, but it is *one*. The sum of the Law is to love God with all the heart and soul and mind and strength, and one's neighbor as oneself." And the commandment of the gospel is first and last this: that we believe in Jesus Christ and love one another "even as He gave us commandment" (1 John 3:23)—that is to say, "faith working by love" (Gal. 5:5). No man then can be guilty of just one sin. The man who surrenders to sin in any one point has taken side against the whole will of God, and has committed himself to a principle that will produce sin at every point. He may not actually commit those sins—for lack of inclination or opportunity or for prudential reasons, or for some other of the lesser motives—but the principle of it is in him; and, hindrances removed, if he found it advisable, or pleasurable, or profitable, or convenient there would be nothing to prevent his committing any other sin just as readily as the one he has already permitted. A man cannot repent in part—he must set his face against *all* sin. A man cannot be righteous in spots—he must seek *all* righteousness.

"A MEDIATOR NOT OF ONE."

This is that puzzlesome word of Paul's in Galatians: "What then is the law? It was added because of transgressions till the seed should come to whom the promise hath been made; and it was ordained through angels in the hand of a mediator. *Now a mediator is not a mediator of one, but God is one.*" (Gal. 3:19, 20).

Obviously the apostle's point is that the very mention of a mediator implies the existence of two distinct and opposed parties. A mediator is never a mediator of one, but always a go-between 'twixt (at least) two. The imperfection of the Law is thus set forth:—it found and left God and man as separate parties. In the Gospel, on the other hand, there is no such contract, subscribed to on both sides, as in the Law; but only a free and gracious promise on God's part to be believed and accepted by whosoever would.

But are we not distinctly told that Jesus is the Mediator of the New Covenant? (Heb. 12:24). What then becomes of Paul's argument? The answer lies in the peculiar character of our Lord's *mediatorship*. He was not like Moses, one that transacted business between two parties who stood apart: His work is to bring them together, to bring men into union with God. He died, the just for the unjust "*that he might bring us to God*" (1 Pet. 3:

18). This work He accomplishes until, He in them, they in Him, they are one—"as thou Father art in me and I in thee that they also may be in us" (John 17:21) and God is all in all. The mediatorship of Heb. 12 is a different thing in character and aim from that in Gal. 3. Through Jesus Christ we enter into a relationship of unity with God. "For through him we both [Jews and Gentiles] have our access in one Spirit unto the Father." (Eph. 2:18).

MAGAZINE THEOLOGY.

A popular home magazine comes out in the last two numbers with articles on the "Discovery of God." The editors somewhat boastfully recommend them to their readers as "unquestionably the most noteworthy additions to contemporary Biblical comment"—which will pass for magazine boost. As a matter of fact it is just the familiar rehash of the common modern infidelity which masquerades in the guise of Christianity and higher scholarship—dish of warmed over destructive criticism and "evolution," with a dash of flavoring. The general drift of the argument is that man, just emerging from the lowly estate of the brute, began to grope for the notion of God—stumbling upon the idea, he knew not how—and pursuing the quest from the first crude conception to higher and higher levels, until now at last he has triumphantly reached the present lofty ideal! The Old Testament is, of course, only a mass of legends, and of blundering views of God; of no particular value except as the dramatic landmarks of man's upward progress in his search after God. The jealous, wrathful, resentful, vindictive, remorseful god of the Old Testament is merely a bogey of man's blundering imagination—the legendary tribal god of the early Hebrews. After all these centuries of progress we are now so enlightened that we can smile at the childish views of those ancient semi-barbarians. Our modern god is a great improvement over the old—not any less the creature and figment of our own minds than that primitive divinity, but, oh, how improved!

But enough of that. It is too bad that a respectable magazine should prostitute itself to the promulgation of this folly and falsehood; and gaining entrance into homes on the profession of teaching a better housekeeping, would try to poison the hearts and minds of its readers with so miserable a perversion of the truth. This is not only the reflection of those editors' personal views, but their guess at the public taste, and, first and last it is a sign of our times.

WHAT THE BIBLE ITSELF SAYS ABOUT IT.

If now we interrogate the Bible itself on the question of man's religious history and progress we meet the amazing revelation that, instead of struggling upward from crude original conceptions of God (by dint of his own unfolding mental power and genius) man *started out* with a knowledge of the true God and fell into degraded and disgusting idolatries. There was a "progress" downward, and a development into deeper degenera-

tion. "When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." (Rom. 1:21-23). After much longsuffering God, for the time, gave up the bulk of humanity to their ways (Acts 14:16) but revealed Himself in and to and through Israel, a nation prepared and chosen of Him for the purpose. The Old Testament is the record, chiefly, of God's dealings with and self-revelation to this nation (Ps. 147:19, 20) from their forefathers, down to the days Christ and His apostles in the New Testament. "Salvation is from the Jews," the Lord Himself declared (John 4:22). Theirs "is the adoption and the glory and the covenants, and the giving of the law, and the service of God and the promises;" theirs "are the fathers," and of them "is Christ, as concerning the flesh who is over all, God blessed for ever. Amen." (Rom. 9:4, 5).

ISRAEL AND THE BIBLE.

So great was the rain and darkness of humanity that God could not wisely deal with the race as a whole but must separate to Himself a peculiar nation through which He might in time teach and reach, and reclaim the rest of mankind. His training of Israel was necessarily gradual and progressive. But the progress was not through myths, absurdities, and falsehoods, but by timely revelations of truth. From the earliest word concerning God to the last declaration the teaching of the Bible is truth. The fullness of the revelation was reached "once for all" (Jude 3) in the Person and teaching of Jesus Christ, especially through His atoning death and resurrection, and the ensuing gospel preached through His apostles "by the Holy Spirit sent down from heaven."

THE OLD TESTAMENT GOD.

The Lord Jesus Christ, whom those modern deniers of the truth themselves profess to regard as the unsurpassed Teacher, did endorse in toto and in much detail that same Old Testament as God's word; and as for that "resentful" and "angry," "vindictive," "remorseful" God of the Old Testament (as the Satanic blasphemy of modernism dares to depict Him)—the Lord Jesus Christ claimed *Him* as *His Father* in an exclusive sense, and Himself as His special and perfect Messenger and Representative.

This is the Bible's own statement of the case. It is not nearly so flattering to man's pride as the view fabricated by the intellectual self-conceit of our modern schools. Nevertheless it has the overwhelming fact in its favor that it is *true*.

The interesting article by Dr. J. T. Barclay, "Jerusalem As It Is To Be," which was begun last month, will be concluded in our November issue.

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

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NEWS AND NOTES.

R. H. Boll's meeting with Joseph Avenue church, Nashville, held in their splendid new brick building, was attended by large crowds, and fourteen were added to the congregation.

Stanford Chambers has returned to his work in New Orleans and the Louisiana field, after an exceedingly helpful season of labor with the Portland Avenue congregation, Louisville.

H. L. Olmstead has been in excellent meetings at Buechel, Ky., with nine additions, Fisherville, Ky., six baptized, and Winchester, Ky. We have no final report on the last meeting.

E. L. Jorgenson's meeting at Eubank, Ky., was attended by large and interesting congregations. Over a hundred children, besides adults, attended the last day service. Among the number baptized was a deaf and dumb man who had been instructed privately by brother Jorgenson. He made the confession by reading on his fingers, before the audience, Acts 8:37: "I believe that Jesus is the Christ, the Son of God." Brother Jorgenson is now in a meeting at Thorne's, near Louisville, with four baptized.

Willis H. Allen conducted the meeting at Glendale, Ky. "Meeting progressing with increasing interest," was the last word we have had from there.

Amite, La., Sept. 16: "Wife and I have arrived to labor for the Lord in every good word and work, in this mission field."—F. L. Wheeler.

W. J. Brown held a very helpful meeting at East View, Ky., during last month.

Brother D. H. Jackson, of Fern Avenue church, Toronto, writes: "I am planning for a teaching ministry this fall, book by book through the New Testament. Audiences are good and we hope to see results soon."

"Our School has started off well."—J. Edward Boyd, Dasher Bible School.

From Jacksonville, Fla.: "We had fine services at the church-house and at the jail Sept. 3. Three baptisms Sunday night, making five in the last two weeks."—H. N. Rutherford.

From Ross Point, Ky.: "The work here is moving along fairly well though not as well as we could wish. We request the prayers of all."—G. B. Dasher.

From D. H. Friend: "Had splendid meeting with Salem congregation, near Cythiana, Ky. Nineteen added by primary obedience, four otherwise."

Look for the expiration notice under the front cover, if your time is out this month.

September orders for "Great Songs of The Church" totalled about seventeen hundred copies. Be sure to read the description of the new edition on cover page.

From Tell City, Ind.: "We had an all-day meeting here (Lily Dale Congregation) Sept. 10. After the afternoon service we went to the creek and baptized four young people. We have had fine interest in the meeting. A good preacher is greatly needed here. The harvest is ripe and none to gather."—J. M. Hottel.

W. J. Johnson writes from Dowling Park, Fla., Sept. 14: "Our meeting at Day closed with one baptized. I was present at the opening exercises of Dasher Bible School at Dasher, Ga. The brethren are striving hard to make this school more efficient in its work each year, so that those who leave it year after year will be better prepared to cope with the world and will not be hindered in their efforts to reach that better place."

From Mrs. Everett G. Wing, Albion, Me.: "The books, 'Great Songs of The Church,' arrived just in time for our meetings, and we are all enjoying them very much. Every one seems to like them and the binding is so especially good too that I must mention it especially. We had Bro. R. G. Schell to hold a meeting for us of three weeks. In that short time he has wonderfully helped and strengthened us. There were three additions."

"Twelve came forward during the meeting at Samoth, Ill. Eleven to make the good confession and one to renew her standing with the Lord. Bible classes were taught in the afternoons of the week days. Several came out to take advantage of this opportunity for Bible study."—Maurice Clymore.

From W. H. Cain, Houston, Tex.: (delayed report). "I closed a two-weeks' meeting with the West Columbia, Texas, church. Sunday night, August 20th, twelve were baptized and two reclaimed. Considering that this is an oil town and practically a mission point, I feel gratified and thank God for such results.

"I held a meeting for them in October, 1921. When we started the meeting we did not know of but three members in the town, but before we closed we had gathered some twenty members together. None knew the others were there. From last

October they have been meeting regularly, the writer preaching to them once a month. This year we reaped some of the fruit of the faithful workers of the past year.

"I not only had the privilege of laboring in a good meeting, but incidentally, I picked up seven subscribers to the best Christian paper published.

"The Lord willing I will begin a meeting with the brethren at Moore's Grove in Montgomery county, Tex., Saturday evening, Aug. 26."

From R. G. Schell, Toronto: "We had a very pleasant sojourn in New England. We arrived in Portland, July 21, and were taken to Westbrook by Bro. H. F. Stultz, in whose home we stayed for the next nine days. Meetings were held in Portland on Lord's Day morning and evening and in Westbrook in the afternoon. On Monday in Westbrook, Tuesday in Portland, Wednesday and Thursday in Westbrook, Friday in Portland and Saturday we all went to 'Long Island' on the ferry to spend a pleasant day. The following day I spoke at Westbrook morning and afternoon and at Portland in evening.

"August the 31st we left for Unity. The first week was spent in advertising and otherwise preparing for the meeting which started on the 6th. The farmers were haying during most of the three weeks of our meetings there. But in spite of the work we had good meetings. Three were baptized and the brethren greatly strengthened and encouraged—at least if expressions of the brethren themselves are any guide, they were. I have never labored with a more appreciative body of people. I believe they are better for our visit. I know I am, it helped me.

"On Saturday afternoon we left in company with some brethren from Unity, for Portland. On Lord's Day we had a mass meeting of the three congregations. This was the first in years that anything like it had occurred. It was a red letter day for the brethren there. Future work was discussed at a meeting called for that purpose in the afternoon."

Purdin, Mo., Sept. 26: "The meeting here at Purdin, Mo., began last Saturday night with reasonably large crowds and is increasing in interest and attendance rapidly. It is reported the largest crowds in years. Brother Frank Grammer, of Mena, Ark., has charge of the song service and is certainly doing his part well. He is one of Israel's sweetest singers and is one of the greatest co-workers in a meeting to be had anywhere. He has just closed one of the best and most successful singing schools for the brethren at Shelby, Mo., that was ever held in this country. Any one needing the services of one of the very best and most successful song leaders and vocal music teachers can do no better than employ Brother Grammer.

"Our next meeting will be at Browning, Mo. We are expecting a great harvest in these meetings. Brethren pray for us and that there may be a great ingathering of souls."—Chas. L. Speir.

"THE SAME COMMIT."

STANFORD CHAMBERS.

"And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim 2:2).

The great commission given the apostles was not to die with them. Paul committed the same to Timothy (and others) and Timothy was to commit the same to others. Those to whom the commission was originally given were to make disciples, baptizing them, and to teach them. Paul, the apostle to the Gentiles did the same work and committed the same to others, who in turn were to commit it to faithful men who would be able to teach others also, and thus the great work was to be perpetuated. "All things whatever" Jesus commanded the apostles to do, they were to teach others to do. Thus the Lord made provision for the preaching of the gospel to every creature in all the world.

In Matthew 9:38 our Savior exhorts His disciples to pray the Lord of the harvest to send forth laborers into His harvest. We are taught to work as well as to pray. The church is the Lord's labor and vocational training bureau. It is its business to call out men and look out for their training that they may go out qualified and equipped for harvest work. This a Spirit-filled church will be continually doing.

"Lift up your eyes; look on the fields. They are white unto the harvest." Pray, work, train, "choose ye out" men, send them forth! "The King's business requires haste!"

The great need today, is men. The cry is heard from east, west, north and south, "Come over and help us." "Who will go, and whom shall we send?" Churches, elders, teachers, preachers and parents will unmistakably be held to account for the great dearth of laborers. Young people have not been encouraged to dedicate their lives to the Lord's work. Even preachers and editors have discouraged young men from entering the ministry! How heavy their judgment! And how many thousands of fond fathers and mothers there are with whom temporal things so far outweigh eternal things that they would prefer their sons and daughters to be almost anything under the sun rather than missionaries! O there is something grievously wrong as long as such is the case! And where is the lack? Is it not in love, without which all profession is formal, empty, fruitless? Love for Him who died for men and love for them for whom He died will impel us to pray and to give, to go and to send, as long as there are souls in sin and time is afforded us. May God's people, His ministers and churches take these matters to heart and repent, or else—but I refrain. Let the love of Christ constrain us.

Send in your order for the new complete Concordance to the Revised Version Bible. Price \$5.

THE UNLIFTED VEIL.

The ancient Rabbis regarded the Messiah of Isaiah Fifty-three as a leper: so the Vulgate, instead of, "we esteemed him not," translates, "we thought him a leper"; "smitten of God," like Cain or Korah, or as "the Lord smote Azariah, so that he was a leper" (2 Kings xv. 5). Not that the Jews regarded our Lord as a leper physically, for then both City and Temple would have been closed to Him for ever; but, as a hanged Messiah, as the curse of Jehovah, and as a moral leper, they "*hid as it were their faces from Him.*" "*We have never sinned as you Christians say,*" said a Jew in Rome recently; "we have built this beautiful synagogue in this very city of Rome, our old and greatest enemy; and in Jerusalem we shall rebuild the Holy Temple; and if your Jesus is the Messiah, let Him come there, and we shall believe in Him, *but not before.*"

What is the secret of a heart so hidden from Christ, and so heavily veiled? In nineteen centuries it is said that the Jews have acknowledged no fewer than twenty-four messiahs, all of whom have proved imposters, and all, except Judas of Galilee, appearing since our Lord: can a nation which has made the colossal blunder of accepting twenty-four false messiahs have been infallible in rejecting the One? The Jew had blundered identically before. All Israel now acknowledges Isaiah as a prophet, behind whom stood Jehovah: yet to him they once said, "Get you out of the way, turn aside out of the path, *cause the Holy One of Israel to cease from before us*" (Isa. xxx. 11).

So of Jeremiah, ever since universally acknowledged among them as Jehovah's prophet, Israel once said: "*This man is worthy of death*" (Jer. xxvi. 11). So our Lord is still steadily rejected. "The argument of the Jews against the claims of Jesus," says a modern Jew, "is now practically the same as the objections with which certain of His contemporary opponents replied to Him: 'For a good work we stone Thee not, but for blaspheming, and because that Thou, being a man, makest Thyself God.'" "Their minds were hardened: for until this very day at the reading of the old covenant"—the mirror, the moon, of Christ—"the same veil *remaineth unlifted*": Jesus remains invisible to the heart of Israel.

What also is the secret of Israel's passion for Moses? In Warsaw recently a synagogue was entered by night, and the Scroll of the Law was left torn and scattered upon the floor. The congregation of the synagogue, assembling with bitter tears, spent a day in deep mourning. In accordance with modern Hebrew ritual, the Scroll was then enclosed in a coffin, borne on a hearse through a large crowd of mourners, and deposited in a newly-made grave, as though it were the body of a beloved mother or child. So unrelaxed, so unquenched is the devout Jew's passion for the Law. "Until this day, *whenever Moses is read, a veil lieth upon their heart.*"

The very glory of the Law is the secret of the tenacity with which it is held by the Jew: from the first the Jew never saw its decay at the very moment of its revelation in glory. That glory was supremely great. So long as Moses was uttering the Law, in its inception, his face shone like the sun: *God made the mouth-piece to glow with the glory of the thing that was uttered.* "The children of Israel could not look steadfastly upon the face of Moses for the glory of his face" (2 Cor. iii. 7); it outdazzled their eyes. In all history no law, no utterance, no revelation ever had this peculiar quality, that while it was going forth from a man's face, that face shone with the glory of God. It is the unique distinction of the Law.

But the Jews never observed one startling fact. *It was from the first a decaying glory: "which glory was passing away."* That is, as soon as Moses ceased uttering the Law the light died from his face; for the glory, like the Law itself, was a borrowed light, an external light, a passing light: the Law was no resident glory in the face of a man, but a flickering gleam, a dying flame. *Now this decay God purposely hid.* "Moses put a veil upon his face, that the children of Israel should not look steadfastly on the end [the decay, the destruction] of that which was passing away." Moses hid the leakage of the glory, for the Law was to abide but for a time. The Law was compact of types, promises, and veiled prophecies; it was a moon lifted high in the sky, catching the radiance of a still unrisen Sun: it *spoke* of the Light of the World, but it *was* not that Light. But, until the Sun rose, it was the light to rule the night. It is curious that Islam, which is Judaism gone corrupt, has for its sign a Moon—a symbol of the Mosaic Law—but crescent; that is, mutilated, and under almost total eclipse. The Moon entered deeply into ceremonial observance; legalism rested "in meat, or in drink, or in respect of a feast day, or a *new moon* or a sabbath day: which are a *shadow* of the things to come" (Col. ii. 16); and so redeemed Jerusalem, clothed with the Risen Sun, has the Moon, the Law, "under her feet" (Rev. xii. 1)—that is, not as her standing, but as inferior and finished. So Moses concealed from Israel the transient nature of the Law. He hid the dying glory.

Therefore the Jew thought—as he still thinks—that Messiah would come merely to re-enact the Law. He did not see *the end* of the Law in the dying glory. But what actually happened? "How much more shall the ministration of *the Spirit* be with glory?" The moon simply vanished out of the sky when the Sun rose. The Law issued from the Throne-room, and so it shone; but when Jesus came, God issued from the Throne-room; and so, on the Mount of Transfiguration, Moses vanishes the moment there blazes from Christ the inherent glory of the Godhead. Every type was emptied in its antitype; every promise was redeemed; every first advent prophecy disappeared in its corresponding fact. "For Christ is *the end* of the law unto righteousness to every one that believeth" (Rom. x. 4). The veil had dropped: God

had laid bare the designed decay of Moses' glory. *Now came the supreme crisis in Israel's history.* Would they see it? Alas, a deadly something veiled their heart. "Their minds were hardened: for *until this very day* at the reading of the old covenant *the same veil remaineth unlifted.*" The same veil, but on a different spot: God put it on the *face* of Moses; now "it lieth upon their *heart.*" Israel still clings to a setting sun, a dying light, a vanished glory. "For verily that which *hath been* made glorious hath *not* been made glorious in this respect, *by reason of the glory that surpasseth.*" The Moon remains glorious: but it sinks into total eclipse when the Sun rises.

Now see a string of exquisite little pictures which summarize the matter. (1) The old patriarch Moses, with his face, as he comes forth, aglow with the glory of God, "as it had been the face of an angel." (2) That same old patriarch, wrapping a veil about his head to hide the fading splendor, and to cover a glory which decayed in the very hour of its birth. (3) Moses again, centuries later, on the Mount, illuminated, with Elijah, for a moment with glory (Luke ix. 31), but vanishing totally as the glory that excelleth bursts from the person of Christ. (4) The redeemed of all Christian ages, "we all, *with unveiled face*, reflecting as a mirror the glory" of the central Christ, and slowly changing into the image of that glory. Lastly, (5) a picture of deepest pathos—a great multitude of shrouded forms, with praying-shawls about their heads, and a veil lying upon their heart, turned, in a thousand synagogues, towards Moses and the faded glory of a vanished covenant. It is the pathos of the still unsaved Jew.

Here, then, lies the master-key to the salvation of Israel. The Pre-Reformation Litany of the Church of England includes this prayer: "That it may please Thee to have mercy upon Thine ancient people the Jews, and to take away the veil from their heart." But this is an incorrect prayer. "Whensoever it [Israel's heart] shall turn to the Lord, the veil is taken away." *Israel must first see the glory of Christ before they can see the decay in the glory of the Law.* When the heart turns, the veil drops. So the Psalmist prays: "Turn us again, O Lord of hosts, cause Thy face to shine on us, and we shall be saved." (Ps. 80: 19).

So with the salvation of the individual Jew today. Christ clothed Himself in type and promise and prophecy: the Old Testament is perhaps the fullest, most uncompromising, most glorious witness Jesus ever had outside the Gospels: ("For if ye believed Moses ye would believe me, *for he wrote of me*" John v. 46); but behind and within the ritual and the letter stood the tremendous figure of the Son of God. "Now the Lord [Jesus] is the Spirit" of the Old Covenant; "and where the Spirit of the Lord is, there is liberty" from the Law. When the Figure stands forth which the Old Testament enshrines, the Jew's grasp relaxes from the Law: *he sees Jesus*, and the supreme blessing falls upon

his lifted face as on ours. Moses tarried, unveiled, in the presence of God; his face became saturated with the Divine light; and, as often as he returned, the decaying glory rekindled. So from the moment our faces are turned savingly to Christ—and the more so as we tarry in His presence—"we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory."

So "if the ministration of condemnation is glory, much rather doth the ministration of righteousness *exceed in glory.*" In 1855 a band of Hebrew Christians met in New York to observe the Passover. The meal being over, one after the other rose to testify to faith and love in Christ. One man sat with head dropped between his hands; then sobs shook his body, and those around saw that a mighty conflict was in progress in his soul. Suddenly he leapt to his feet and cried, "I will no longer deny my *Lord!* I will follow Him outside the camp." God took that Polish Jew—for it was Bishop Schereschewsky—and through him gave the Mandarin Bible to the vast empire of China. The Passover had become the Supper of the Lord; the old glory had vanished in the glory that excelleth. "*For if that which passeth away was with glory, much more that which remaineth is in glory.*"—D. M. Panton.

"WILL YOU NOT TELL IT TODAY?"

A Sister writes to Brother Janes:

"I must say you certainly have a faithful co-worker in the distribution of free literature in my dear old mother. She always carries it in her purse and I think every conductor on her car line, as well as on other lines, has received literature, and she gives it to as many passengers as she can reach, and on all the street corners while waiting for the cars and in all the big department stores down town. I don't think anyone escapes mother dear if she can help it. God bless her, for she is not ashamed of the gospel of Christ although many times she is answered harshly, and some refuse to take the literature; but she acts in the spirit of Jesus and tells them to read and obey and be saved. O that more would speak for Jesus and give out His Word! Jehovah bless my dear mother's work!

"If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say 'He died for all.' "

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof."

COMPOSITE PARABLE OF THE SOWER.

Behold a sower went forth to sow his seed; and as he sowed some fell by the wayside; and it was trodden under foot, and the birds of the heaven devoured it. And others fell upon rocky places where they had not much earth; and straightway they sprang up, because they had no deepness of earth. And as soon as it grew it withered away because it had no moisture. When the sun was risen, it was scorched; and because it had no root, it withered away. Others fell among the thorns, and the thorns grew up with it and choked it. And others fell into the good ground and grew, and yielded fruit, growing up and increasing; and brought forth thirty fold and sixty fold and a hundred fold. And as He said these things he cried, he that hath ears to hear, let him hear.

INTERPRETATION.

The seed is the word of God. The sower soweth the word. When any one heareth the word of the kingdom and understandeth it not, straightway cometh the evil one, Satan, the devil, and taketh away—snatches away—the word, which has been sown in the heart that they may not believe and be saved. This is the seed that was sown by the wayside. And the seed that was sown upon the rocky places, this is he that heareth the word and straightway with joy receiveth it; yet had he not root in himself but believed and endured, for a while, and in time of temptation fell away. When tribulation or persecution arises because of the word, straightway he stumbleth. The seed that was sown among the thorns, this is he that heareth the word, and as they go on their way they are choked with cares and riches and pleasures of this life and bring no fruit to perfection. The cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word and he becometh unfruitful. And those are they that were sown upon the good ground—such as hear the word, and understand it, and accept it. These, in an honest and good heart, having heard the word, hold it fast and bring forth good fruit with patience, some thirty fold, some sixty fold and some a hundred fold.

Complete record, gathered from the four gospels—E. L. J.

DID YOU DO IT?

STANFORD CHAMBERS.

That many souls have been brought to a knowledge of the truth through the use of good literature is a well known fact, but so many Christians are not making use of this means of serving the Lord. Last month we urged the importance of tract work, a work that any Christian can do and at the very least of expense. Did you order a supply with which to begin? If not, refer to the list in the September issue and order now. If you can't order enough to give away then order some and lend, pass-

ing around to such as may accept and read them. Such tracts as "How to Understand and Apply the Bible," "The Church I Found and How I Found It," and "Why Not Be Just a Christian." all by Boll, are no ordinary tracts. Pantons' on "Church Amusements" is exceedingly fine for members of worldly churches. Order a quantity and rejoice in the results.

And then, may I ask, do you appreciate a clean, wholesome, helpful magazine like *Word and Work*? What do you do towards its success? Do you show it to your friends and take their subscription? You will render your friends a real service in doing so, as well as to help the paper to wider usefulness. Do you know where you can get so much good Scriptural reading matter at so little cost? Twelve copies, or 384 pages (at least) for \$1.00, (clubs of four, 75c). Who can afford to be without it?

And did you know that neither publishers, writers nor proof readers receive one cent for their time and labors to give you such a good paper? It is true. And if they do that much should not all its readers feel a responsibility for increasing the circulation of the paper? It seems so. Let *Word and Work* hear from you.

TO HONOR THE MEMORY OF J. A. HARDING.

This is a call for the names and addresses of all students of J. A. Harding. We are asking that every student, boy or girl, that ever had the superior privilege of sitting in Brother Harding's classes or the inestimable blessing of listening to his matchless chapel speeches send his name and address at once to the Memorial Committee. Though this call is being made in all the loyal papers, we know that many of that host of students scattered around the world will not see the call; therefore we are asking that every one who does see it send in with his own name the name and address of every other Harding student whose whereabouts he may know.

The Committee is anxious not to miss a single name. For it is certain that every student of this great man will want a part in paying honor to this great life. Brother Harding was engaged in the Bible school work twenty-one years, and during this time his wonderful, driving personality influenced for good hundreds of students. Help us to get in touch with these students. Do it now. Every one of us knows the whereabouts of some of these students that no one else knows. How many names and addresses can you give, and how soon can you give them?

Please do not delay the matter. Send all names to The Memorial Committee, J. N. Armstrong, Sec., Harper, Kan.

We supply tracts on every subject. Order your supply now.

Matthew Henry's commentary on the entire Bible, six large volumes, \$17.50.

ON FOREIGN FIELDS.

FIRST EXPERIENCES IN INDIA.

DON CARLOS JANES.

Calcutta, "the London of the East," is a vast city located on the River Hoogly, in the eastern part of India. We arrived December 22, two days ahead of the Prince of Wales. We knew something of the political unrest in this land, and it was easy to expect hotel rates to be high on account of the notable guest soon to come. Leaving our wives at the dock, a fellow-traveller and I set out to find lodgings. While inquiring there appeared a well dressed man who volunteered to show us as he was "going that way" himself; too bad he didn't have his car, but he was taking some exercise; didn't know a certain matter about the Prince's coming, though he was "on the reception committee"; took us to a shop to get some money changed and when we failed he offered to supply us with some. Before leaving, he remarked upon being busily occupied, but Sunday he could take us out and show us some of the best homes in the city! It was arranged. My friend made a little inquiry and thought it would be all right—my wife's husband called the police department and was advised to let him alone, that reliable people were not doing such things, and the department would go out and investigate. Consequently word was left for Mr. Asoka Sen that arrangements had been "changed." Was he a "confidence man"? Quarters were soon secured and for a *rupee* (28c) the gharry man drove us four with our luggage to the place.

The second day, Mrs. Janes and I had evening dinner with a lady we met a year before voyaging from Frisco to Japan. As the Indians under the influence of Mr. Ghandi's agitation were likely to strike to show their disapproval of the British, this lady and those of the mission were going to stay off the street the next day. Mrs. York was not well and Mrs. Janes did not care to be mixed up with a turbulent multitude, so she remained at home, but York and I went to see the Prince! The loyal portion of the city closed shops as a holiday and the disaffected closed up tight as a *strike* making it difficult to buy food if a supply had not been obtained the day before. No one knew what trouble some hot-headed person might initiate by an act of indiscretion or of well-planned disorder. Would an insult be offered the eminent visitor, or an attack be made on his life?

His Royal Highness, the Prince of Wales, prospective King of England and Emperor of India, arrived at Howrah Station; crossed Howrah bridge; received an address at Dalhousie Square; proceeded down Old Court House street on his way to headquarters at Government House. The 90th Punjabs (native troops) were guarding the street where we were observing—a row of them on each side. Soldiers detailed for the purpose were carrying drinking water which was consumed from the hand

without the lips touching the vessel. Red Cross workers passed occasionally and police flitted about on motor cycles. Now the hour has arrived and the heir to the British throne is coming, coming with many others, and with much display. The line of march is traversed by British cavalry finely outfitted; artillery companies with equipment finished almost like jewelry and parlor furniture; native troops rank upon rank; and others. The royal visitor is riding in an open carriage drawn by six horses travelling at a lively rate, for the well-kept cavalry mounts—most of them—are enjoying the day as they prance quickly along. A red silk umbrella is held aloft and the young man who has made himself so popular in previous travels is seen arrayed in a scarlet uniform with his face partly obscured by the helmet and strap. Perhaps the huzzas with which he is greeted are not so loud as would characterize such an event among us, but he is politely acknowledging the salutations with a feeble gesture that may be a very weary hand. His face appears flushed and he seems tired. How hard and dangerous it is to be a Prince, risking life from secret assassins; being gazed at by multitudes in every city; having to speak and be spoken to; frequently changing costumes; being kept up late at night with diners, balls *et cetera!* In a moment the carriage has passed and the great feature of the procession is soon beyond our vision.

Since 1600 the British have operated as traders and otherwise in India and the impress of the west is readily seen in the parks and magnificent buildings of the central portion of the city. Through a Viceroy (vice-king) England governs this empire which is about one-fourth the area of the U. S., and contains practically *one-fifth of the entire human race*. Many British troops are stationed here and a large number of the British are in government service and commercial pursuits. Some, also, are missionaries. For years an unrest has been developing, a desire for self-government, and since the war in which Indians freely participated on the Allied fronts, the feeling has greatly increased.

The Jain temple of Calcutta is small but interesting because it is so very elaborately decorated, the whole exterior being ornamented in patterns made from small pieces of colored glass. What is most needed in India to harmonize the natives with the British, to smooth out the troubles between Mohammedan and Hindu, and to annihilate caste is the gospel of the Son of God, which will at the same time eradicate sin and entitle to registration in the books of Heaven.

The Plum Street Church of Christ Detroit, Mich.

Now meets in its new building, corner Hamilton Boulevard and Tuxedo Avenue. Visiting brethren welcome. (ad.)

THE WORLD TOUR.

We were gone nineteen months and twelve days; were in twenty-two states, the District of Columbia, Territory of Hawaii, Japan, Korea, Manchura, North China, South China, Straits Settlements, Burma, India, Egypt, Palestine, France, England, Scotland, and both Canada and Mexico; posted about two thousand pieces of first-class mail and perhaps six or seven thousand pieces of other mail (upon which help was given); and spoke nearly five hundred times. During the two hundred and ninety-five days spent in Japan, I participated in 300 meetings of different kinds and sizes, besides visiting numerous missions. Have had a hundred or more lantern slides made and brought back several hundred souvenirs, photos and the like. We have had a valuable experience and desire to go among the churches for some months before resuming housekeeping that we may tell and show the great need for enlarging our missionary work. Mrs. Janes will meet classes of ladies and children, and I offer sermons and lectures with the confident expectation that the churches which give a thoughtful ear to what we have to present will enjoy the work and feel like doing "Greater Things for God." Address,

DON CARLOS JANES,
1616 Transit Ave., Louisville, Ky.

FOREST VALE MISSION, AFRICA.

Receipts for June, July and August: Miss Margaret Ehresman, \$5; Lacy Chapel, Okla., \$13; Cordell, Okla., \$15; Earl M. Hodson, \$15; Wm. J. Campbell, \$15; Mrs. Geo. Price, 25c; Anonymous, Denton, \$5; Mrs. P. H. Hill, \$1.50; Sams Creek Church, Tenn., \$3.42; Lubbock, Texas, \$6; Amarillo Brethren, \$37.30; Dasher Bible School, \$11; Earl C. Smith, \$4; Oxford, Florida, \$4. Total, \$136.37. F. B. SHEPHERD.

A CHURCH OF CHRIST FOR \$150.

Would you give this to start a New Testament congregation? If we can have this we will be able to finish our building project. We have the land, some material, and much faith. Will you not help us with this small amount?

We held a meeting here last year, and the Lord added twenty souls to the church. This year our open air meetings resulted in nine more additions. Our location is east of Arcola, La., on Big Creek, near Amite. The Amite church will co-operate with us in the matter of leaders and helpers. We are organized legally—to hold our property—upon the New Testament plan. If you could help us, and would not, could you have a good conscience at the last day? Address all letters to C. M. Sitman, 1322 Whitney Central Bldg., New Orleans, La., or to G. D. Russell, Arcola, La.

FIRST LORD'S DAY LESSON OF OCTOBER.

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

Lesson 1.

October 1, 1922.

THE BIRTH OF JOHN THE BAPTIST.

Golden Text: He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink.—Luke 1:15.

Lesson Text: Luke 1:8-22.

8 Now it came to pass, while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. 10 And the whole multitude of the people were praying without at the hour of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And Zacharias was troubled when he saw him, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. 18 And Zacharias said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they

Read first "The New Line of Lessons." Verses 8-10. Who is this spoken of? See vs. 5-7. What was Zacharias? Of what family were all the priests of Israel? (1 Chron. 24:1). What is meant by "his course"? (2 Chron. 8:14). For what had Zacharias gone into the temple at this time? Where stood the worshippers at the same time?

Verses 11, 12. The Vision of Zacharias. What did Zacharias see? How did this affect him? What do we know about angels? (See in "Teaching Points")

Verse 13. Why would he be afraid? How did the angel soothe his fears? What had Zacharias been in "supplication" for? (v. 7). How many other children (in Old Testament) were born through the power of God? (Gen. 18:10; Judg. 13:2; 1 Sam. 1:19, 20. What does "John" mean? ("The gracious gift of Jehovah"). Was he what his name implied?

Verses 14-16. Why should all this joy be? (v. 16). Did John become "great"? (Matt. 11:7-11). In whose sight? Is that worth while? Who else was to be great? (v. 31). How does John's greatness compare with His? (Luke 3:16; John 1:15). What is meant by "drink no wine nor strong drink"? (Numb. 6:1-8; Judg. 13:3-5). What should he be from his mother's womb? (See Notes) What work should he accomplish? Is this a great work?

Verse 17. Before whose face should John go? (Comp. Acts 13:24). In what O. T. prophet's power and spirit? For what purpose? What is meant? (Notes). What is the "wisdom of the just"? (Prov. 1:7). What was the object of all John's work?

Verse 18. Zacharias' Doubt. Was it wrong for him to ask for a sign? (Cp. Gen. 15:8; 2 Kings 20:8; Isa. 7:10; Judg. 6:36-40). Why did this promise seem so strange to Zacharias?

Verses 19, 20. What was the angel's

marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

name? (Of what other angel only do we know the name? Jude 9) What high rank is indicated? (Matt. 18:10; comp. Esth. 1:14). What sign did he give Zacharias? Was Zacharias really blame-worthy in his doubt? What statement is here made that applies to all the word of God?

Verses 21, 22. Why did the people marvel? What did they surmise? When and how did Zacharias receive his speech again? Luke 1:57-64. Have you read the Notes?

NOTES ON LESSON 1.

THE NEW LINE OF LESSONS.

This Quarter takes up a new line of lessons. The New Testament will be studied; and the Gospel of Luke will be followed. Let us read Luke's own introduction: Luke 1:1-4.

"Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the Word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed."

This gospel then is "a narrative concerning those matters" which had come to pass. The facts came from men "who from the beginning were eye-witnesses"—and not only eye-witnesses, but also divinely appointed "ministers of the word"—inspired messengers of God. From this inspired source Luke gathered the facts and truths. With great care ("accurately") Luke traced the course of all from the very beginning, and arranged them in order, in a treatise addressed to Theophilus, so that he, and all others, might have the actual truth and the absolute certainty of these things.

Who was Luke? Paul's companion in travel; "the beloved physician" (Col. 4:14; 2 Tim. 4:11). What other treatise did he write and address to "Theophilus"? Acts 1:1. (Of Theophilus we know nothing further).

Let us study the whole gospel of Luke consecutively—not only the short printed lessons, but all that lies between.

JOHN THE BAPTIST...

Outside the kingdom of heaven there was never a greater than John the Baptist. (Matt. 11:11). Like Isaac, he was a child of promise, born not after the course of nature but in the power of God. His mission is in part outlined here. He was to be the fore-runner of the Lord, to prepare His way and to make His paths straight—"to make ready for the Lord a people prepared for Him." This he was to do by turning them to the Lord. He came preaching repentance. He was not himself Elijah (John 1:21) but he came "in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just." The phrase "to turn the hearts of the fathers to the children" is difficult to understand; but on the face of it, it has reference to John's work of making sinners turn from their evil ways. The expression is taken from the last verse of the Old Testament (Mal. 4:6) which according to R. V. margin, says, "he shall turn the hearts of the fathers with the children."

John was to be filled with the Holy Spirit from his mother's womb. The relation of the Holy Spirit to the Old Testament saints and prophets was of a different sort to His relation to us in Christ Jesus. The Spirit in the New Testament sense did not come and dwell in God's children until the Lord Jesus was glorified. (John 7:37-39; 16:7). John's life and work belonged as yet to the Old Testament dispensation.

TEACHING POINTS.

1. The Gospel of Luke; in the light of Luke 1:1-4.
2. Old Testament priesthood and ministry and worship. Who were the priests? What their function? (Heb. 9:1-10). The people standing out-

side the while the priest ministered on their behalf. Now the people of God all have access into God's presence. See Heb. 10:19, etc.

3. **Angels.** What are they? Heb. 1:14; Psa. 103:20, 21; Matt. 26:53; Dan. 7:10; Rev. 5:11; Heb. 12:22.

4. **The Greatness of John.** The Lord's tribute to John, Matt. 11:11. The incomparably superior greatness of the Lord Jesus.

5. **John as a Nazarite from his birth.** Comp. Judg. 13.

6. **John's Work.** How did he prepare a people for the Lord? Are people still prepared for the salvation of the Lord by repentance? Was this all of John's work? John 1:6-8.

7. **The Rest of the Lesson:** The birth of John, vs. 57-62; the loosing of Zacharias' tongue, vs. 63, 64; the amazement of the people, vs. 65, 66; Zacharias' psalm of praise, vs. 68-79; and John's life up to his ministry, vs. 80.

SECOND LORD'S DAY LESSON OF OCTOBER.

Lesson 2.

October 8, 1922.

THE BIRTH AND CHILDHOOD OF JESUS.

Golden Text: And Jesus advanced in wisdom and stature, and in favor with God and men.—Luke 2:52.

Lesson Text: Luke 2:40-52.

40 And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him. 41 And his parents went every year to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. 52 And Jesus advanced in wisdom and stature,

Read first Note on the Birth of the Lord Jesus.

Verse 40. Did this wonderful Child grow and unfold and develop in the natural course of humanity? What spiritual growth kept step with His physical development? (See R. V. margin: "becoming filled with wisdom.") How do you estimate wisdom? (Prov. 3:15). What is the beginning of wisdom? Prov. 1:7. Whose loving favor rested upon Him?

Verse 41. Why did they do that? (Deut. 16:1-8.)

Verses 42-45. At what age did He go up to the city of His fathers? When had He been there before? (2:22). When the days were fulfilled, and their company was returning—what did His parents suppose? How far had they gone before He was missed? What did they do at once?

Verses 46, 47. Where was He when they found him? What doing? Does it say that He lectured to them, or tried to teach them? What amazed all His hearers? How (aside from His Divine Being) do you account for that? (See v. 40; Ps. 25:14).

Verses 48-50. Was this place and situation unexpected to His parents? What was His mother's gentle rebuke? What His reply? What should they have known? Who was His Father? What was His Father's House? Although just developing naturally out of childhood, did He know Who He was? (Comp. John 13:3). Did He claim God as His Father in a special and exclusive sense?

and in favor with God and men. (John 5:17, 18; 19:7). Did Mary and Joseph know what sort of Child this was? (Matt. 1:20-23; Luke 1:35). But did they grasp the meaning of this utterance? Why not? (Perhaps they thought He referred to His parental home in Nazareth. Probably they had never heard Him use such significant words before).

Verse 51. Though Son of God, what sort of place did He take? Why? Is it God's will for every child to be subject to his parents? (Eph. 6:1). Is it a great wrong to do otherwise? (Rom. 1:30; 2 Tim. 3:1, 2. Also Prov. 30:17). Where else do we read of Mary's pondering the deep words in her heart? (Luke 2:19). Is that a good thing for us all to do? (Ps. 1:2).

Verse 52. What are we told a second time here? (Comp. v. 40). Was the Lord Jesus really a perfect and normal human being, as a child, as a youth, as a man? But was He also more than that? In this verse, what shows His physical development? What His mental and spiritual? Is there a right and a wrong way to have favor with men? What is the wrong way? (Gal. 1:10). What is the right way? (Prov. 3:3, 4). Is it necessarily a good sign when people dislike one? When only did the Lord Jesus get the hate and ill-will of men? (When He entered upon His active and aggressive ministry of the Word. See how his very neighbors of Nazareth turned against Him then: Luke 4:16, 28, 29. Consider Luke 6:26).

NOTES ON LESSON 2.

THE BIRTH OF THE LORD JESUS.

This lesson, as its title shows, includes the Birth and Childhood of our Lord. The printed portion touches only part of the subject. We must read and study also the following parts: Luke 1:26-56; 2:1-40.

Mark the following divisions:

1. The Announcement made to Mary. Luke 1:26-38.
2. Mary's visit to Elizabeth. Luke 1:39-56.
3. The Birth of Jesus (and Visit of the Shepherds). Luke 2:1-20.
4. The Circumcision and Presentation at the Temple. Luke 2:21-39.

LUKE, THE GOSPEL OF CHRIST'S HUMANITY.

This is the notable feature of the gospel by Luke: that it brings out the Humanity of our Lord Jesus Christ as none of the other gospels. The Deity of Jesus is not neglected: Luke shows that also; but it was his task to set forth the Savior's Manhood. The other gospels all do that; but none to the same extent and detail as Luke. It is in Luke that we get almost all we know about Mary, the mother of Jesus. It is Luke who tells us most particularly of the Virgin-Birth of Jesus. It is in Luke we learn of His infancy, His circumcision, His presentation at the Temple. In Luke we have the account of His growth and development from childhood to maturity; and the one only recorded incident of His boyhood is given us there, as also a summary statement of His manner of life during "the silent years." It is Luke, too, who traces back Christ's genealogy and ancestry to Adam, the common father of all men. Luke therefore is pre-eminently the gospel of the Humanity of our Lord and Savior Jesus Christ.

TEACHING POINTS.

1. The Story of the Birth of Jesus and the Vision of the Shepherds.
2. The Presentation at the Temple—noting especially what old Simeon said, and what is said of him.
3. The normal growth of the child Jesus—physical, mental, and spiritual.
4. "Filled with wisdom." The value of Wisdom to any child. The basis and beginning of all true wisdom. Prov. 1:7. Consider passages in Prov. 3 and 4.
5. Jesus in the Temple. His own explanation why He stayed there. Psa. 26:8. Show that the Boy Jesus did not act unbecomingly, but modestly and humbly among those teachers.
6. Favor with God and men. Christians should have the good will and favor of men, to all righteous extent. Prov. 3:3, 4 and 22:1.
7. The Emphasis of the Gospel of Luke on the Lord's Humanity.

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 15, 1922.

THE MINISTRY OF JOHN THE BAPTIST.

Golden Text: Repent ye; for the kingdom of heaven is at hand.—
Matt. 3:2.

Lesson Text: Luke 3:7-17.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. 9 And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the multitudes asked him, saying, What then must we do? 11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. 12 And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? 13 And he said unto them, Extort no more than that which is appointed you. 14 And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages. 15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; 16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire: 17 whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

is the only way of escape from this? (Luke 13:5).

Verses 10-14. Specific teaching about "fruits worthy of repentance:
(1) **To the multitudes:** What was their common sin? Is selfishness and hardness toward the poor still common? What ought any man who has more than he needs, do for others? (Gal. 6:10; 2 Cor. 8:13, 14). (2) **To publicans:** What would they be specially tempted to do? (Comp. Luke

Read first Note on John the Baptist's Work.

Verse 7. What was the meaning and purpose of John's baptism? See v. 3. Was it worth anything apart from repentance? Why this solemn warning to the people? Was there danger of their just going through the performance of the baptism, without entering into its spirit and purpose? What does John call the people? Who was the Old Serpent? Rev. 12:9. In what relation did they stand to him? (John 8:44) Did they realize it stood that bad with them? Do sinful men today realize it? If they came to John's baptism aright, what did it mean to them? ("fleeing from the wrath to come"). What is said of those who refused John's baptism? (Luke 7:30).

Verse 8. What is the mark and final proof of repentance? Is this true in the gospel-dispensation also? (Acts 26:20). What was the common mistake of the Jews? Was it a great privilege to be a descendant of Abraham? (Rom. 3:1, 3). Is a privilege of any avail to one whose life does not correspond? Is it a great privilege to be in Christ's Church? But can any name or claim or profession make up for a sinful life? If those people did not repent, would God be at a loss to find children for Abraham worthy of the name? (Comp. John 8:39; Gal. 3:7, 29).

Verse 9. What is the axe for? Where did it lie? What does that mean? What is the difference between the axe and the pruning knife? Would God use discipline any longer, or bring them to retribution? By what only would He judge? What did the Lord Jesus say about this? Matt. 7:16-20. What does He mean by "good fruit"? (Matt. 7:21; Gal. 5:22, 23). What does the fire signify? (Comp. Matt. 18:8; Rev. 20:15). What

19:8, 9). (3) **To Soldiers:** What three wrongs were they commonly guilty of? Must every man be specially on guard against the common besetting sins of his place and station in life?

Verse 15. What did the people think John might be?— In what estimate therefore, did they hold John? Why were they in expectation? (See Golden Text).

Verse 16. How did John answer their surmise that he might be Christ? What did he say about Christ in comparison with himself? Would the loosing of the latchet of one's shoe be a very lowly service? Did John consider himself worthy to perform even the lowliest for the Lord Jesus? Yet how great a man was John? (Luke 1:15; Matt. 11:11). Who alone can baptize in the Holy Spirit? Did He ever do that? When? (Acts 2:33). Does all the Church today live yet under the benefit of that baptism of the Holy Spirit? (Tit. 3:6.) What is meant by this baptism "in fire"? (See Matt. 3:10, 11, 12. Each of these verses concludes with the word fire).

Verse 17. What is represented by the "threshing-floor"? (The nation of Israel) What would Christ's coming mean to His "threshing-floor"? What would He do with the wheat? What does the garner signify? (See Matt. 13:30, 43). What the fire?

NOTES ON LESSON 3.

JOHN THE BAPTIST'S WORK.

Have you read verses 1 to 6 of this Chapter? In those verses we are told, first of the time when the word of God came unto John in the wilderness. In verses 4-6 we learn one specific feature of his work: he came to make ready the way of the Lord, to make his paths straight. This he did by the preaching of repentance. The only way in which any heart today can be prepared and made ready for the reception of the Lord is by true repentance.

The second feature of John's work was the witness he was to bear to the Lord Jesus. "There came a man sent from God whose name was John. The same came for witness that he might bear witness of the light, that all might believe through him." (John 1:6-8) His testimony as witness is given to us in detail in John 1:19-34; 3:26-30. See also verses 16, 17 of this Lesson.

TEACHING POINTS.

1. John the Baptist fulfilling the predictions made concerning him in Luke 1:13-17, 76, 77.
2. John the Baptist fulfilling the Old Testament prophecy of Isaiah 40:3-5 and Mal. 3:1; 4:5, 6.
3. The greatness of John (Luke 1:17; Matt. 11:11). Comparison between him and the Lord Jesus. See John 1:15, 30; 3:30, 31.
4. How John prepared the way of the Lord—by the preaching of repentance. How did John preach repentance? Is repentance still absolutely necessary and everywhere demanded? (Acts 17:30, 31; Luke 13:5).
5. The condition of the people and their leaders. (Matt. 3:7). Were these God's people, or were they heathens? Did they realize how low they had sunk? Was it a blessing to them to be shown where they were? Comp. Paul's work. Acts 26:18-20.
6. The impending judgment: axe; root of the tree; fruit.
7. John's witness to Jesus.

FOURTH LORD'S DAY LESSON OF OCTOBER.

Lesson 4.

October 22, 1922.

JESUS TEMPTED.

Golden Text: In that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2:18.

Lesson Text: Luke 4:1-13.

1. And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness 2 during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. 3 And the devil said unto him, If thou art the Son of God, command this stone that it become bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up, and showed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written,

He shall give his angels charge concerning thee, to guard thee 11 and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God. 13 And when the devil had completed every temptation, he departed from him for a season.

make to our Lord? Had the Lord Jesus come to obtain possession of the kingdoms of the world? (See Ps. 2:7-9). But by what road would the Lord Jesus have to go to receive this universal authority? (Phil. 2:8, 9). In what did the appeal of this temptation lie?

Verse 8. What were the three first words of Jesus' reply? Did that settle things with the Lord Jesus? Whom alone must we worship? Whom only shall we serve? If we worship (do homage to) any person are we not also in reason and honor bound to serve him whom we worship? If the Lord Jesus had bowed to worship Satan whom would He have been bound to serve? Did the Lord Jesus consider that for one moment? Who will sometime accept such an offer as that from Satan? (Rev. 13:2).

Verses 9-11. To what point of vantage did the devil take the Lord in this temptation? What proposition did he make to him? On what grounds did he make this suggestion to him? If the Lord Jesus believed the Scriptures so strictly ought he not to be willing to trust to these passages which the devil quoted? Why not? Can the devil quote Scripture to his purpose? But did he make a fair use of this Scripture?

Read First Note on the Baptism of Jesus.

Verses 1, 2. When did the Holy Spirit come openly upon the Lord Jesus? (Luke 3:21, 22). Who led Him into the wilderness? (Matt. 4:1). For what purpose was He led into the wilderness? How was He led in the wilderness? For how long a time? Was He tempted during all that time? Who else in the Scriptures fasted forty days? (Deut. 9:9; 10:10; 1 Kings 19:8).

Verses 3, 4. What was the first temptation? Should the Son of God have had the power to turn stones into bread? Did He have such power? Why didn't He use it? (Notes.) Why did the devil want Him to use it? What did Jesus answer? With what weapon did He repulse the attack of the devil? What weapon are we to use in our conflict? (Eph. 6:17). From what Old Testament book was this quotation taken? (Deut. 8:3). Did the Lord Jesus put absolute reliance upon this Scripture? Ought we to stand upon the Scriptures just as He did?

Verses 5 and 6. Has the devil such superhuman power? What vision did he flash before the eyes of the Savior? What did he offer to give the Lord Jesus? On what ground could he offer that? Did he claim to have possession and authority of all the Kingdoms of the World? Did he claim to have the right to give it to whom he would? Was the devil telling a falsehood when he said that? (If he had been lying the Lord would have known and it could not have been any temptation to Him in any sense).

Verse 7. What proposition did Satan make to our Lord? Had the Lord Jesus come to obtain possession of the kingdoms of the world? (See Ps. 2:7-9). But by what road would the Lord Jesus have to go to receive this universal authority? (Phil. 2:8, 9). In what did the appeal of this temptation lie?

Verse 8. What were the three first words of Jesus' reply? Did that settle things with the Lord Jesus? Whom alone must we worship? Whom only shall we serve? If we worship (do homage to) any person are we not also in reason and honor bound to serve him whom we worship? If the Lord Jesus had bowed to worship Satan whom would He have been bound to serve? Did the Lord Jesus consider that for one moment? Who will sometime accept such an offer as that from Satan? (Rev. 13:2).

Verses 9-11. To what point of vantage did the devil take the Lord in this temptation? What proposition did he make to him? On what grounds did he make this suggestion to him? If the Lord Jesus believed the Scriptures so strictly ought he not to be willing to trust to these passages which the devil quoted? Why not? Can the devil quote Scripture to his purpose? But did he make a fair use of this Scripture?

Verse 12. How did Jesus reply to this temptation? Did he deny or contradict the passages which the devil quoted? What did he do? How would it have been making trial of God? If he had cast himself down at the devil's suggestion? Note the next verse. (V. 14). When a man has successfully withstood temptation has he not greater power than before? If a man yields to temptation is he not weakened and made unfit for the service of God?

Verse 13. What in this verse shows that the devil had done all he could do on this occasion? Did the devil depart from Him from then on forever? But did the Lord ever have such a set conflict as this with Satan any more? So far as the Lord Jesus is concerned is the devil a whipped enemy? What does that mean to us?

NOTES ON LESSON 4

THE TEMPTATION OF OUR LORD.

Like His forefather David who after his anointing must presently go and meet the champion of the enemy (1 Sam. 16, 17) so the Lord Jesus directly after His baptism and anointing with the Holy Spirit must set forth to meet the prince of evil. In these three temptations the cunning and subtlety of Satan stands revealed; on the other hand the incorruptible righteousness of Jesus. Compare the testing of the last Adam, with the temptation of Adam in the Garden of Eden. What striking contrasts do you observe? (Read Romans 5:12-19).
5:12-19).

THE FIRST TEMPTATION.

By whose will and leading was the Lord Jesus in the wilderness at that time? Did His father know that He would be hungry? Did His Father provide bread for Him? Was it the Father's will then that He should have bread at that time? The devil's suggestion was evidently that Jesus should take His case out of the Father's hands and provide Himself with bread by an exercise of Divine power without orders from His Father. The Lord Jesus had indeed the power to turn stones into bread. But His power to work miracles was to Him a sacred trust and from the first to the last (Matt. 26:53, 54) He never exercised this power except at the Father's will. Note that the devil argued "if Thou art the Son of God," but the Lord Jesus was not fighting His battles as Son of God, but took the place of man saying, "man shall not live by bread alone. . . ."

THE SECOND TEMPTATION.

The order of the temptations in Luke is slightly different from that in Matthew. Without a doubt Matthew's order is the one in which the temptations occur. The second temptation in Luke's arrangement attacked the Lord Jesus in the matter of his work and mission. It is a temptation that often comes to Christian workers. The suggestion is made that by just this or that little compromise a great advantage can be gained for the cause and work of God. Some one told Spurgeon how he could have the opportunity of preaching to ten thousand people at a certain place upon a small concession. "I am not obligated to preach to ten thousand people," replied Spurgeon, "but I am obligated to do the will of God." That explains too why many will say in that Day "Lord, did we not prophecy in Thy Name and in Thy Name cast out demons and in Thy Name do many wonderful works," and their sentence will be "Depart from me, I never knew you." The Lord Jesus was destined to have the rule and control of all the world but it must be obtained by the will of God through the way of the Cross.

THE THIRD TEMPTATION.

Since the Lord Jesus took such an uncompromising position on the Scriptures the devil turns his attack upon that point. "If you believe so firmly in what God says (the devil said in substance)—why here is a promise from the Scriptures and applicable to you, let us see now whether you believe in it; cast yourself down and see whether God will keep you." But instantly the Lord Jesus had the right answer for him from the Word of God. The promises of God are not for our experimentation but to be believed and trusted in in the path of duty. If the Lord's duty and the will of

God had necessitated at any time his exposing Himself to such dangers the promise would have been applicable and operative. But if he had thrust Himself into unprescribed danger merely to experiment and see whether God would keep his promise it would have been an evidence not of faith, but of unbelief.

IN ALL THREE TEMPTATIONS.

It is noteworthy that the Lord Jesus employed but one weapon in repelling that attack of Satan: "It is written." In each case he quoted from the Old Testament and particularly from the Book of Deuteronomy. The devil hates this book of Deuteronomy for it is the weapon with which the Lord Jesus utterly defeated him. For that reason no doubt it is that his servants in these modern days have attacked this book more fiercely and have tried harder to discredit it than any other book of the Old Testament.

Note too, how the Lord's answer came with such absolute finality each time that the devil never even ventured a reply. The fact that the Scriptures said anything settled that thing for the Lord Jesus forever and eternally and the devil knew it. He fully understood that there was no use of carrying the argument any further.

At the close of the temptations Satan was completely beaten—the first time in all the history of humanity. It was a new sensation to him. Presently all his kingdom had learned of the defeat of its head and the very demons were subject to the word of Jesus.

TEACHING POINTS.

First—how the Lord Jesus was brought into temptation. Note that it was not of His own seeking but by the arrangement of God.

Second—The circumstances of the testing of the Last Adam as contrasted with the circumstances under which the First Adam was tested.

Third—The first temptation: the point of it; wherein the evil of Satan's suggestion lay, how the Lord Jesus met it.

Fourth—The next temptation. Satan the Prince of the World. (John 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2). In what lay the appeal of this temptation and how the Lord met it.

Fifth—The value of Scripture as a weapon of defense against Satan's onslaughts. The whole Christian armor. (Eph. 6:10-18).

Sixth—The authority of Scripture. The weight and meaning it carried in the eyes of the Lord Jesus. How Scripture completely settled every question with him. The finality with which He quoted it and made Satan understand that there was no room for further argument. The value of the Book of Deuteronomy.

Seventh—"Jesus returned in the Power of the Spirit into Galilee." (V. 14). How temptation vanquished meant increase of power and temptation yielded to means weakness. "Each victory will help you some other to win."

FIFTH LORD'S DAY LESSON OF OCTOBER

Lesson 5.

October 29, 1922.

(World-Wide Prohibition)

A PROPHECY OF CHRIST AND HIS WORK.

Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

Lesson Text: Isaiah 61:1-9.

1. The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 to proclaim the year of Jehovah's favor,

First of all read **Introductory Notes.** Verse 1. Of whom does this old prophecy speak? When and where did Jesus read these words? Luke 4:16-18. Did He apply them to Himself? (Luke 4:21). When did the Holy Spirit openly and visibly come upon Him? (Luke 3:21, 22). How was the Lord Jesus anointed? (Acts 10:38).

and the day of vengeance of our God; to comfort all that mourn; 3 to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they be called trees of righteousness, the planting of Jehovah, that he may be glorified. 4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers. 6 But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves. 7 Instead of your shame ye shall have double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them. 8 For I, Jehovah, love justice, I hate robbery with iniquity; and I will give them their recompense in truth, and I will make an everlasting covenant with them. 9 And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed.

priests? (Exod. 19:5, 6). Why has Israel so miserably failed of this? Has God given up His purpose in regard to them? (Rom. 11:28, 29). But how only will their hope be realized? (Vs. 1-3; Rom. 11:23, 26). Meanwhile what high position belongs to us in Christ Jesus? (1 Pet. 2:9, 10; Rev. 1:6).

Verse 7. How will God repay them for all their loss and shame and dishonor which they suffered during their long rejection? Where will He so repay them? What shows that God is here speaking of the nation of Israel and not of the Church?

Verses 8, 9. What are we told of Jehovah? (Lam. 3:35, 36). Has Israel long suffered injustice and oppression? What will God do about it? (Joel 3:1-8). How will He compensate restored Israel for all they have suffered? What covenant will He make with them? (Isa. 55:3; Jer. 31:31-34; Hos. 2:19, 20). Does the church today live in the spiritual blessings of Israel's new covenant? (Heb. 8:7, etc.) What recognition will saved, restored Israel have among the nations of the world? (Isa. 54:3; Zech. 8:20-23.)

For what was He anointed? For what sort of people is the gospel? What else was He anointed for? What promise to the broken-hearted? (Ps. 51:17). For what else was He anointed? Does He give such freedom to captives and prisoners? (John 8:34, 36).

Verse 2. What was He anointed to proclaim? How is that worded in Luke 4:19? When is this time of grace? (2 Cor. 6:2). Where did the Lord Jesus stop in his reading? (Luke 4:19-21). Can you see why He did not read further? Has the great Day of Vengeance come yet? (2 Thess. 1:7-9; 1 Thess. 5:1-3). What more will come of the great Messiah's work? (Matt. 5:4; Rev. 7:17; 21:4).

Verse 3. What special class of mourners here? What is Zion? (2 Sam. 5:7; 1 Kings 8:1; Ps. 51:18). In what other sense is the name used? (Heb. 12:22). Does v. 3 have reference to the heavenly Jerusalem? Why not? What should these inhabitants of Zion be called? (Comp. Matt. 7:17). Whose planting? To whom, therefore, belongs the honor and glory? (Eph. 2:10; Phil. 1:11).

Verse 4. What shall these redeemed and restored of Israel do? When was their country laid desolate? For how long has it been lying so?

Verses 5, 6. What shows that in this prophecy they now have supremacy over all the nations? Had God intended them for this place from the first? (Deut. 28:1, 10, 13). Had God also intended that they should be

NOTES ON LESSON 5.

THE TITLE OF THIS LESSON.

The Regular Title (the one assigned to this lesson—by the International Lesson Committee) is "World-Wide Prohibition"; and under it, "World's Temperance Sunday." The first title we have retained in order to avoid con-

fusion. But since the lesson-text has nothing to do with "World-Wide Prohibition" we have added another title, which tells what the selected scripture-portion is about: "A Prophecy of Christ and His Work."

A SUGGESTION TO TEACHERS.

Those teachers who would prefer to follow the Gospel of Luke, may begin with Luke 4:14, which connects directly with the preceding lesson (The Temptation). We have there

- I. His general work in Galilee. Verses 14, 15.
- II. His visit to Nazareth and its synagogue. Vs. 16-30.
 1. The reading of the prophet Isaiah. Vs. 17-20.
 2. The Lord Jesus applies the prophecy to Himself. V. 21.
 3. The unbelief of the townsmen, and the Lord's answer to it. Verses 22-27.
 4. The wrath of the people and attempt to murder the Lord Jesus. Verses 28-30.

The point in the Lord's speech is that the home-folk do not necessarily come in for the first benefit of the Prophet's blessing in their midst—perhaps not for any benefit of it at all. He illustrated with the cases of Elijah and Elisha, in each of which a stranger and foreigner (namely, the widow of Zarephath in the one case; Naaman the Syrian, in the other) got a blessing from God's prophet, in preference to any of Israel. This hurt their national pride and vanity, and enraged them to the point of endeavoring to kill the Lord.

THE LESSON AS IT STANDS.

The portion of the prophecy of Isaiah, refers, as the student will see, to Christ's work, and its results. But those results are seen especially in their reference to Israel—how ultimately through the Anointed One's good tidings and blessed work, Israel, healed, forgiven, restored, would be compensated for all the nation's long sad history of shame and suffering.

That today, in Christ, the church, composed of individual Jews and Gentiles alike, is enjoying the spiritual blessings of Israel's promises, is plainly taught in the New Testament. (Rom. 11:17, 18, 24; Eph. 2:11-13; 3:6; Gal. 3:29). But this fact does not set aside God's purpose and promise regarding the actual nation of Israel. (Rom. 11:11, 12, 15, 25-29; Jer. 32:42).

"WORLD-WIDE PROHIBITION."

The church has two functions to fulfil toward the world:

1. To represent God to the world. (1 Pet. 2:9). This through the Gospel-word; the Christlike life; the good works.
2. To represent the world before God. They are a **priesthood**. But priests are never appointed for their own sakes: they have access to God and minister on behalf of sinful men in intercession. (1 Tim. 2:1-4).

This exhausts the God-appointed function of the church. The Lord did not commission her to use force and political weapons to compel righteousness in the world. The Church's influence, however, in the midst of the world, raises all standards of living, and indirectly results in the abolishing of drink and other public evils.

TEACHING POINTS.

1. Isa. 61:1-3. The good things the Lord Jesus was anointed to do.
2. The Lord reading this passage Himself in Nazareth. Note where He stopped. Why did He stop there?
3. The whole story of His visit to Nazareth and how it turned out.
4. The future of converted and restored Israel as set forth in Isa. 61:1-9.
5. The church today enjoying Israel's spiritual blessings.
6. The Function and Work of the Church toward the world.
7. What has the Church to do with removing the drink evil and other public and private evils out of the world? What weapons alone is the Church to use, and for what end? 2 Cor. 10:3-5.
8. The Golden Text.

"GREAT SONGS OF THE CHURCH." Description of the New, Enlarged Edition.

Fresh from the presses of the largest book plant in America, there came on August 29, the second edition of what our leading song-directors have called the world's best hymnal—"Great Songs of The Church." If the first edition, issued in 1921 and now completely sold out, left any room for improvements, these improvements have been worked in, and the book made to approximate mechanical and musical perfection. A few plates were recast for "sharpness," some tunes were worked in where only "word-songs" appeared before, (without affecting the uniformity of the two editions); and fifty noble hymns were added, as a supplement, at the end of the first four hundred, bringing the total up to four hundred and fifty. These fifty added hymns have not been used to any extent in America, and for this reason would not be generally counted among the "indispensables;" but they are worthy, some of them being beautiful beyond the telling. We have added them chiefly to meet the need of the British brethren, among whom the hymnal has won favor—though it is our earnest hope that their use will spread throughout the States.

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The addition of this supplement will not in any way affect the use of the second edition along-side of the first, as the two issues correspond perfectly, only the new book is larger than the other.

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