

WORD AND WORK

A "VOICE."

"Tomorrow," he faithfully promised, "to-morrow, to-morrow
I'll pray;

To-morrow I'll plead as I ought to, I'm busy, too busy, to-day
To-morrow I'll spend in my closet, to-morrow I humbly will
bow"—

Yet ever a "voice" kept whispering, "*But the Church is lan-
guishing NOW!*"

"To-morrow, to-morrow, to-morrow—delay e'er repeated went
on;

To-morrow, to-morrow, to-morrow—till the years and the
"voice" were gone.

Till the Church its God had forgotten; till the land was covered
with sin;

Till millions had hopelessly perished, and eternity's doom ush-
ered in.

O members of Christ's holy Body, O Church of the Living God,
O teachers and leaders and preachers, O saints where our fath-
ers trod;

The "voice" still insistently whispers; do you say "To-morrow
I'll pray,"

The Voice is God's urgent commandment: **THE CHURCH
NEEDS REVIVING TO-DAY!**

T. E. S.

WORDS IN SEASON.

R. H. B.

"THAT YE MAY HAVE FELLOWSHIP WITH US."

"Fellowship" is partnership. As the members of the body are joined together by a common life and in the same interest unto a mutual helpfulness and co-operation, so are Christians. And this is fellowship. It is not, however, as in human partnerships, in unions, clubs, lodges, fraternities, that they are bound between themselves alone, and the tie that binds runs directly from one to the other; but the tie that binds the children of God together in mutual fellowship runs, first of all, from each one of us up to God and to Christ, and thence down to our brethren. For, as John says, "our fellowship is with God, and with his Son Jesus Christ." In this thing is the fellowship of Christians peculiar and distinguished from the fellowship of human organizations. For we have no real tie and interest to hold us together, except that which binds us to Him who is our all in all. It follows,

therefore, that if a Christian loses fellowship with his Lord, he has also lost fellowship with the children of God, his brethren. And is it not all too evident? For let a brother get at outs with his God, and straightway he is at outs with his brethren also, and begins to pick faults and to speak against them. Yea, he may so far get into fellowship with the devil that he may engage with him in the same business; for the devil is "the accuser of the brethren." (Rev. 12:10). Even though a nominal fellowship be maintained, there is no real fellowship, nor can there be, between church members, when some are true to the Lord and others follow the flesh. Between those who love the word of God and those who do not; between those who are controlled in their plans and works by worldly-wise ideas and those who are under the sole direction of God; between those who seek first the kingdom of God and those who put some lower thing or interest in that chief place—in one word, between those who do right and those who do wrong in the church, there can be no real fellowship. "Follow after righteousness, faith, love, peace, *with them that call on the Lord out of a pure heart.*" (2 Tim. 2:22). For when we are out of fellowship with God, we are out of fellowship with one another. Now, "God is *light*, and in him is no darkness at all. If we say we have fellowship with *him* and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have *fellowship one with another.*" (1 John 1:5-7). But where some walk in darkness and others in the light, there can be no fellowship. They may maintain union, but unity there cannot be, for the reason that oil and water do not mix.

FELLOWSHIP NOT RELATIONSHIP.

It must be observed here that there is an important distinction between fellowship and relationship. Fellowship may be broken and then restored, and that may occur even numbers of times; relationship, on the other hand, continues unbroken and unchanged. The relationship we sustain toward God is that of sons to a Father. "For ye are all sons of God by faith in Jesus Christ; for as many of you as were baptized into Jesus Christ have put on Christ." (Gal. 3:26, 27). Now, normally, sons are supposed to be in fellowship with their father. But frequently they are not. Although the relationship continues, there may have been a cessation of mutual good understanding and partnership between parent and child. When the prodigal son gathered all together and went into a far country, all fellowship between him and his father ceased. He was lost and dead to his father. Had he perished in the far country (and many do), it would have been an irretrievable loss to the father in the story, and it would have been as if he had had no son. But in the far country the prodigal came to himself and said, "I will arise and go"—not to the man who once was my father, but—"to *my father*, and will say unto him, *Father*, I have sinned." And so he went, and so he spoke. Nor did the father repudiate the title, but rather con-

firmed it, for he said: "*This my son* was dead, and is alive again; he was lost, and is found." So, though the fellowship had been broken, the relationship remained constant, and the son had no need of an adoption in order to get back into his father's family, for he had never ceased to belong to it. Not seldom does a Christian—especially a newly born babe—conclude that when he has made a failure of some sort, that between himself and God all is off and all is undone; that he is no longer a child of God, but back in the world, and no longer a member of the church. That is a great mistake. He, indeed, lost his fellowship when he slipped into the darkness, for fellowship depends on walking in the light; but God's son he is yet—a disobedient, erring, lost son, but yet a son, and still a member of the church. For were he entirely out, he would have to be baptized again to get in; but now we accept him if he returns with penitent confession—proof that he has not been out of the church, but only out of fellowship. Whether any Christian is ever cut off from his *relationship* in this life, it would be difficult to say. Certainly the scripture contemplates no such contingency, unless it be in the case of those who have so utterly renounced and repudiated their faith in the Lord that it is "impossible to renew them again unto repentance"—in which case their hopeless condemnation would be manifest in the fact that they do not return to the Lord, nor ever again want to do so; for if any man does come to him, the Lord Jesus Christ will in no wise cast him out. (John 6:37).

THE PARABLE OF THE FOOT WASHING.

The "foot washing" (John 13) was an acted parable. While not losing sight of the simple surface lesson of Christ's humility, and our obligation to do acts of lowliest service, and even the very action of washing one another's feet itself, yet a careful note of the text reveals the fact that the lesson does not end there. Just as the partaking of the Lord's Supper is much more than the eating of bread and drinking of wine, so there was vastly more in the Lord's action that night than the mere washing of his disciples' feet. This comes out in the conversation with Peter. When he came to Simon Peter, Peter said to him: "Lord, dost thou wash my feet?" To which the Lord replied: "What I do thou knowest not now; but thou shalt understand hereafter." Peter saw the outward act and correctly named it. Nevertheless, though he saw the act, he did not at all know what his Lord was doing, nor was he then capacitated to understand it. There was therefore a deeper significance in the Lord's action. Peter again answered: "Lord, thou shalt never wash my feet." "If I wash thee not," replied the Lord Jesus, "thou hast *no part with me.*" There was clearly something more in this than the mere washing of feet; for if the Lord did not "wash" Peter, he and the Lord could not be *partners*—he could not have fellowship with his Lord. Peter said: "Lord, not my feet only, but also my hands and my head." But that again was not the thing. He had received his bath—"the washing of regeneration"—and that needs

never be repeated. So the Lord said: "He that is bathed needeth not save to wash his feet, but is clean every whit." So only his feet needed to be washed. Upon that, however, depended his partnership with the Lord Jesus Christ, despite the fact that he had already been "bathed." For unless the Lord washes the feet, soiled in the walk of life, of those who have received the original cleansing in their obedience to the truth, there can be no fellowship between him and them. Should there be any doubt left that the Lord really has this spiritual reference in mind, and is speaking of spiritual defilement and cleansing, the next words settle the question: "Ye are clean, but not all [of you]. For he knew him that should betray him; therefore said he, Ye are not all clean."

HOW FELLOWSHIP IS RESTORED.

The way, then, to restore broken fellowship is to let the Lord Jesus wash our feet for us. It is done as John describes: "If we *confess our sins*"—that is getting into the light—"he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us"—keeps on cleansing us—"from all sin." 1 John 1:7-9 For if we judge ourselves before him in lowly penitence, it relieves him of the necessity of judging us. "If we discerned ourselves, we should not be judged." (1 Cor. 11:31).

"THAT YE MAY NOT SIN."

One more point needs to be set forth. It may seem to some that this is an all too easy way of forgiveness and restoration, and that it might make Christians careless. I have heard it represented that Romanists were careless about their manner of life because it is so easy to go to the priest and confess one's sins to him. The criticism misses its mark. It is not at all the ease with which forgiveness can be obtained, but rather the fact that he knows that he cannot get forgiveness again until he goes back to the confessional, that makes the Catholic careless. For after he has slipped up, knowing it will be days, perhaps weeks, before he can get pardon again, he grows indifferent and even reckless. But the Lord is party to no such arrangement; but he has made himself daily and constantly accessible to his people, so that they can get forgiveness when and as often as they need it, upon sincere repentance and confession. And God, who surely knows psychology, designed that this should keep us from sinning. "My little children, these things write I unto you that ye may *not* sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." For it is the effect of the wondrous, free, great, loving grace of God, to any man who has really and fairly tasted it, to beget in him a love of God and a hatred of evil; a whole-hearted surrender to do his will, and determined purpose to refuse sin, for his sake. For when the good Shepherd has restored our souls, he

leads us in the paths of righteousness for his name's sake. And in the path of righteousness we have fellowship with him and with one another, and so is our joy made full.

WHAT USE OF PROPHECY?

As some see it, the word of prophecy (to which the apostle says we do well to give heed as unto a lamp shining in a dark place, 2 Pet. 1:19) is only a *superfluous* thing. In fact, when the case is analyzed, according to that view it is *worse* than superfluous. The Lord had far better left that part of the Bible blank. It is not merely useless, but may occasion the gravest misunderstandings and errors. Manifestly they think that we can get along without it. Haven't we always? Why then call attention to, why then stir and agitate, why then preach or teach on, a thing that is so needless, profitless, and besides may do great harm? But, brethren, if that view be correct, the fault is God's. It is He that gave us the prophetic word, and commended it to our especial notice. It is He that urged the one great prophetic book of the New Testament upon our attention—and that more solemnly and earnestly than He urged upon us any other of the New Testament books. The word of prophecy is *ours*—not, indeed, to make it a basis of speculation, nor yet to garble it, cripple it, trim it to make it fit our preconceived ideas; nor by ingenious methods of "spiritual" interpretation to evaporate all its obvious sense and meaning, to make it mean whatsoever we may list—but to study it, teach it, handle it as faithfully and loyally as any other part of the scriptures. Like the rest of the Word, it is not a menace, but God's counsel to us, *profitable* for teaching, for reproof, for correction, for instruction in righteousness, and designed to contribute its important part toward making the man of God perfect, thoroughly furnished unto every good work. (2 Tim. 3:16, 17). To deny this would be no mark of safeness, soundness, loyalty, or faithfulness to God.

THE NEED OF THE LIGHT OF PROPHECY TODAY.

It is especially in times of restlessness, in times of violence and lawlessness; times of immorality and decadence; times of apostasy and confusion, times of crisis and dark portent—times such as ours—that God's saints ask, "Lord how long?" and "What shall be the end of these things?" And shall not their righteous desire be stilled with God's good word of prophecy?

Centralized organizations, etc., institutions, and properties, are enemies of a free unhampered Christian life toward God. These things become burdens and sources of worldly complications. They corrupt the simplicity and purity that is toward Christ. Above all they become barriers to the truth—to correction and growth in knowledge. When you meet an exponent of such an organization, it is not merely a *man* you have to deal with who might be personally reached by a word from God, but you have run up against a *machine* and the case is generally hopeless.

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WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

You will not want to miss the December issue of Word and Work. It will go out early, extra large, showing the best books and other holiday gifts. Renew now if your time is out.

The Highland meeting, Louisville, is said by many of the brethren to have been the best ever held in the house, although Brother Boll missed six services on account of temporary illness. The outside attendance was remarkable. Nine were added.

"J. E. Blansett has recently held two meetings in South Dallas, is away in a meeting now, and is, I think, to hold one in Oak Cliff soon."—May Lynn.

R. G. Schell leaves Toronto, Nov. 1, for Portland, Me., to labor with Portland and Westbrook churches. We happen to know that Brother Schell's work in the East Toronto congregation has been full of blessing and that he leaves that work in the most promising condition in its history.

"Please announce in your paper that my address will be 591 Euclid Ave., Toronto, Canada, until April 1, 1923."—L. K. Harding.

"The Church I Found and How I Found It"—a most remarkable tract by Boll, 5c each, 50 for \$1, \$15 the thousand, with or without imprinted church notice.

The call for "Great Songs of The Church" in shape notes has been heavy, but we have this great hymnal in the standard notation only. We can supply "Scriptural Songs," a small manila-bound book that comes in shape notes only, at 25c, \$20 the hundred. It contains 167 songs, nearly all good.

Who will be so kind as to send us one copy of Word and Work for October, 1921? Thank you.

In a Detroit paper appears the following: "The success which attended the opening of the West Side Central Church of Christ last Sunday afternoon was manifested by the immense crowd which taxed the capacity of the church. Claud F. Witty, the minister, deserves great credit in bringing about the means whereby the people in the Grand River section can have easy access to his services. The location of the church is at Grand River and Fourteenth. Commencing next week, the subjects upon which the minister will preach will be announced regularly in the columns of this paper. Everybody is welcome to attend these services."

Browning, Mo., Oct. 17: "The meeting here continues; Brother Chas. L. Speir is doing his part well. He says the crowd Sunday night was the largest that has been since he has been laboring with this church. At the close of this week I have spent six weeks in North Missouri with the saints of God at Shelby, Purdin and Browning. This closes my engagements for 1922. I will possibly go home at the close of this meeting for a few days. Those desiring my services for the present or the next year will please address me at my home, 104 Eleventh St., Mena, Ark. Bro. Speir will be available for located work in the near future and you will make no mistake by calling him."—Frank Grammer.

Brother and Sister Dickson, of the Portland Ave. congregation, now living at Sneedville, Tenn., have opened a mission Sunday school, with 26 present the first time.

One thousand "Supplements" to "Great Songs of The Church" have been printed and "hinged" ready to paste in. It makes a perfect job, and brings the first edition of the hymnal up uniform with the new, enlarged edition, which contains 450 songs. They cost 10c each postpaid, while they last.

Don Carlos Janes and Sister Janes are planning a trip among the churches through the Western States. They have a stirring story to tell, and they tell it as only those who have seen the world's great need can feel it and describe it.

"Dasher Bible School opened with the largest enrollment yet; we now have one hundred and forty-eight."—J. Edward Boyd.

"The meeting with the Bethel congregation near Franklin, Ky., resulted in 5 baptisms and one from the denominations previously baptized. The attendance was good throughout, the spirit fine, and there was great joy among the disciples as those coming were persons whose salvation meant much to the hearts of the brethren. Began here at Monterey Lord's day.

"We had a good meeting at Winchester, Ky. Was there twelve days with the main St. church. Found them a fine congregation with which to work, and Brother Claude Neal a good yoke-fellow. Twenty-one were added to the congregation, eight baptized, and 13 who had already obeyed the Lord took their stand with the congregation."—H. L. Olmstead.

IN THE SPIRIT OF THE LORD'S DAY.

STANFORD CHAMBER.

John in exile on Patmos wrote, "I was in the Spirit on the Lord's day." It had long been his habit to be in the Spirit on the Lord's day. He would perhaps have made no mention of the fact here only that his banishment deprived him of the privilege of assembling with the saints as his custom was upon the Lord's day, nevertheless he would have it known that he was in the Spirit despite the fact.

John's term, "the Lord's day," is one of frequent occurrence in the writings of the earliest centuries of the church, and is unmistakably used therein to designate the Lord's resurrection day. From that day on which Jesus came forth from the dead the first day of the week has been observed by true disciples of His as a memorial day. Every Christian is supposed to be in the Spirit on the Lord's day as John was.

Jesus arose from the dead on the first day of the week. The disciples were assembled on that day and Jesus honored their assembly with His personal presence. Their meeting the next first day He likewise honored. Their meeting on Pentecost (which was the first day of the week) He also honored in the sending forth of the Holy Spirit to abide with them. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42). "Upon the first day of the week let each one of you lay by him in store as he may prosper." (1 Cor. 16:2). Verse one shows that the same instruction had been given other churches. The disciples at Troas came together upon the first day of the week to break bread. (Acts 20:7).

This first-day-of-the-week or Lord's-day assembly was obviously the one in the mind of the apostle when he wrote the Hebrew Christians not to forsake their "own assembling together as the custom of some" was. (Heb. 10:25). It was that coming together to eat to which Paul refers in 1 Corinthians 11:33. That is, to eat the Lord's supper, not to satisfy hunger as verse 34 shows. The Lord's day is not scripturally observed by those who are not found in the assembly that continues "stedfastly in the apostles' teaching and fellowship, the breaking of bread and the prayers." Those who do not come together on the first day of the week to break bread are lacking in the very thing for which the disciples at Troas came together. Let their scripturally-approved example be adopted.

In the course of time, as history mentions, the weekly observance of the Lord's supper came to be neglected. But from the beginning it was not so, and this example of neglect is not one to be followed. The Schaff-Herzog encyclopedia, on the subject of the Eucharist (Lord's Supper) says, "As to frequency of celebration, the most which can be said with any certainty is, that it occurred at least every Sunday, and there is plenty of

proof of this in the second century." Again, "A regular reception every Sunday was undoubtedly the normal custom of the primitive age." Dr. Mason, an eminent Presbyterian divine, one who made great research on the subject, says that no one who has candidly investigated the subject will deny that the Lord's supper was observed by the first Christians every Lord's day. Who then has the authority to change this original order? And who, knowing the Scriptures on the subject, can be in the Spirit on the Lord's day and not be in the assembly around the Lord's table on that day? No one, if absence is avoidable. A child of God, therefore, who finds himself unassociated with such an assembly, has not only the privilege of finding or forming one, but it is his duty to do so.

John was absent from such an assembly to be sure and was, nevertheless, in the Spirit, but his absence was unavoidable. He was in nowise responsible. In such circumstances you can and ought to be in the Spirit on the Lord's day, even though absent. But the Lord knows how many absences are without excuse and how many excuses that are offered are absurd and how many of them are lies. In all such cases it is impossible for the absentee to be in the Spirit, for that is dependent upon a good conscience, and a good conscience does not accompany disobedience. Moreover, how can one who, for lack of regard for the Lord's word and His table and His cause, is absent today be in the Spirit next Lord's day even though present, until he confesses to God and repents? Is not right here one great cause of the lack of spirituality in many assemblies? And in vain do they worship who do not worship in spirit and in truth.

But more yet needs to be said on this subject. You cannot worship in the Spirit on the Lord's day (or any other time for that matter) if your hand has been in another's pocket during the week, that is, until there is genuine repentance. If your hands are stained with blood, or your lips with guile, or your tongue with slander or if your feet have been in forbidden paths; or if the heart holds iniquity. These things grieve the Spirit and quench the flow of true worship. Oh, the most precious possession you can enjoy in this world or the next is a Christ-filled heart. Do not defile it with sin. Do not pollute it. "Keep thy heart with all diligence." "Blessed are the pure in heart for they shall see God."

Four things, then, on this matter should be kept in mind. *The Spirit.* He is life and love and joy. He is opposed to the flesh, always, for He is opposed to death and "if ye walk after the flesh ye shall die." He always works for our best interests. *The Day.* It is the Lord's day, and is to be so regarded. Who can with impunity devote it to his own ends or fleshly desires? Beware of those engagements that cause you to break your standing engagement with Christ. *The Table.* Not the wedding feast. Not the birthday dinner. Not the table of a faction, nor your improvised table for your own convenience, that you may in-

fringe the less upon the desires of the mind, but the table of the Lord. *The Assembly*. Not the labor union. Not the lodge meeting. Not the fishing or hunting party. Not the religions lecture or even the funeral service. None of these will answer, but it must be that assembly of the Lord's people around the Lord's table "in the Spirit on the Lord's day." "Not forsaking our own assembling together as the custom of some is, but exhorting one another; and so much the more as ye see the day drawing nigh."

CHRIST AND THE CRITICS.

Moses wrote:—"The Lord thy God will raise up unto thee a prophet. . . . And I will put MY WORDS in his mouth, and he shall speak unto them *all that I shall command him*" (Deut. xviii. 18). Our Lord confirms this. "My doctrine is *not mine*, but His that sent me. . . . *He* gave me a commandment *what I should say*, and what I should speak." (John vii. 16; xii. 49). "THE WORDS WHICH THOU GAVEST ME I have given unto them." (John xvii. 8) Every word of Christ was a word of *God*.

In the hand of Christ there is a Book: it is the Old Testament. Seventy times He quotes from the Book; over four hundred times He alludes to it; more than three thousand nine hundred times the Old Testament writers say that they speak what God had spoken first. What *Christ* says is what *God* says:—*what does our Lord say of the Old Testament Scriptures?* This must be decisive.

A remarkable antagonism at once appears between Christ and the Critics. The first concerns *Abraham*. Abraham, says the Critic, is a mythical or legendary personage, a mere focus of tribal tradition. Now hear our Lord:—"Your father Abraham rejoiced to see my day; and *he saw it*, and was glad. . . . Before *Abraham was*, I am" (John viii. 56, 58). This is the first antagonism. The second concerns *Moses*. Moses, says the Critic, if he ever existed, never wrote the Pentateuch, which was a compilation, centuries later, of the Exile. Now hear our Lord:—"What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart *he wrote you this commandment*" (Mark x. 3-5). And again: "If ye believed Moses, ye would believe me; *for he wrote of me*" (John v. 46). This is the second antagonism. The third concerns *David*. If there is one psalm more than another, says the Critic, which *David never wrote*, it is the 110th. Now hear our Lord:—"David himself saith in the book of Psalms. The Lord saith unto my Lord," etc. "*David therefore calleth Him Lord*, and how is he His son?" (Luke xx. 42). This is the third antagonism. The fourth concerns *Daniel*. Perhaps no book has been more scornfully rejected by the Critics than the book of Daniel, as a religious fiction, *not* a prophecy, and *not* written by Daniel. Now hear our Lord:—"When therefore ye see the abomination of

desolation, which was spoken of *by Daniel the prophet*" (Matt. xxiv. 15), then flee. Daniel was a prophet, and *he* wrote the book. This is the fourth antagonism. The fifth concerns *Jonah*. Jonah, say the Critics, is a poetic drama of unhistorical fact. The incident never happened. Now hear our Lord:—"As Jonah was three days and three nights in the belly of the whale: so shall the Son of Man be. . . in the heart of the earth" (Matt. xii. 40). The collision is sharp and deadly. If Christ is right, the Critics are wrong; if the Critics are right, Christ is wrong. Every nourished doubt—we say it sorrowfully—becomes at last a javelin levelled at the breast of Christ.

For see the tremendous consequences. (1) Our Lord—if the Critics be right—must have emptied Himself, not of glory only, but also of knowledge. This is fatal to our faith. The Saviour who cannot be trusted utterly cannot be trusted at all; and if our Lord was in error when He said that Daniel wrote the book of Daniel, how do we know that He was not in error when he said—"The Son of man hath power on earth to forgive sins"? "We are contending," as Bishop Moule says, "for our all"; and we exclaim, as the Apostle did unrebuked—"Lord, *thou knowest ALL THINGS.*" (John xxi. 17). (2) Our Lord must have been ignorant concerning Scriptures on which He based His claims to be the Christ. Moses, He said, wrote of Me, and therefore you ought to believe Me: *but what if Moses never did?* David, He says, called Me, his Son, Lord, and so I am Messiah: *but what if David never did?* Not only must Christ have been imposed upon, but He imposed on others by maintaining an imposture; and the Light of the World becomes a peculiarly treacherous twilight. (3) Our Lord must have been partially ignorant even after His resurrection. When the Son of God was about to be enthroned with God, it is written:—"Beginning from *Moses* and all the *prophets*, He interpreted to them in *all the Scriptures* the things concerning *Himself*" (Luke xxiv. 27). Jesus has not changed His Bible in the tomb; nor has He altered, by an iota, His estimate of that Bible. "These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the *law of Moses*, and the *prophets*, and the *psalms*, concerning Me" (Luke xxiv. 44). (4) Our Lord—we shrink from saying it—must have made an awful mistake about the character of God. These are His words:—"He whom God hath sent speaketh **THE WORDS of God**: for God giveth not the Spirit by measure unto Him" (John iii. 34). If aught of these words uttered by Messiah be untrue, *what about God?* Christ says the unmeasured fulness of the Spirit rested on Him; if any impulse of utterance was untrue, *what about the Holy Spirit?* We refuse to go any further. We are treading on the confines of blasphemy.

Says the Dean of Westminster:—"We shall accept for our guidance the considered verdict of the ablest and most devout of the scholars of the Christian Church." GOD says:—"This is My beloved Son: hear ye HIM."—*D. M. Panton.*

JERUSALEM—AS IT IS TO BE.

DR. J. T. BARCLAY.

(Concluded from September)

We learn from the prophecy of Zachariah (14:8), that at the coming of the Lord two most copious perennial streams of water shall burst forth from Jerusalem—one going forth towards the Mediterranean or "hinder sea," and the other towards the "former" or Dead Sea—developed apparently by the great earthquake. And as this earthquake that shall rend Mount Olivet asunder and produce a "very great valley" running eastward, apparently for the purpose of conveying one of the life-giving streams to the parched desert below, will probably effect other physical changes in the immediate neighborhood of Jerusalem, as well as in the depression of land from Geba to Rimmon, it will be useless to speculate as to the course the western stream will pursue—though it would seem from the 3rd chapter of Joel, v. 8, in connection with the declarations of Ezekiel (47:1-12), that the course of the eastern river is very definitely marked out, though there is no valley in the neighborhood of Jerusalem known at the present day by the name there designated—Shittim. Wady anak-Nazal, however, would seem to be indicated as the most natural channel, and may originally have been called Shittim.

We are not informed *where* the healing stream bifurcates—if indeed there be only *one* source of the waters—or in what part of the Temple enclosure, or of the city, the second fountain arises—if there be *two* distinct sources. Ezekiel only measures and describes one; but Zechariah clearly indicates the existence of two, and inasmuch as that which flows eastward arises on the east of the Holy House, that which flows westwardly probably rises west of that building. If so, it must necessarily fall into the Tyropoeon, and if left to itself, would naturally be carried down Wady en-Nair into the Dead Sea, unless it be conducted out of it westwardly by an aqueduct, or else the earthquake diverts it in the same direction either by opening a new channel or by blocking up, or elevating some portion of the present Wady en-Nair. It would be perfectly practicable, with very little labor, to conduct a stream issuing from the Temple area to the region of the future Jehovah Shammah by a short serpentine canal conformed to the requirements of the ground above the upper portions of the Tyropoeon, Mount Zion, Hinnom, etc., situated as the ground now is. This western stream may thus readily be conducted to the great city, and thence, after irrigating a large portion of the arid region of southern Judea, enter the Mediterranean at el-Arish, or by any of the numerous valleys that empty into the Mediterranean. We have no positive information as to the size of *this* river; but, if it be as large as that emptying into the Dead Sea, it may be rendered very serviceable not only for the irrigation of a large district of country, but for

internal boat navigation. If it be true that the desert of Arabia was once an inland sea or lake, and is still depressed below the level of the sea, may it not be refilled either from the sea or by this river? It will be recollected that while Jerusalem is 3927 feet above the Dead Sea, its elevation above the Mediterranean is only 2610 feet; and that Jehovah Shammah will be much more depressed.

The waters that issue out eastward seem to undergo no increase in passing from the altar through the surrounding buildings, nor perhaps for a further distance of six hundred yards; but at this point, at the least, the fountain becomes a stream ankle deep; twelve hundred yards from the sanctuary it becomes knee-deep, at a distance of eighteen hundred yards it is found to be loin deep; and when it is last measured, at a distance of a thousand four hundred yards (more than one and a third miles) from the wall of the sanctuary (by which time it has passed through the cleft of Mount Olivet), it has become more than chin-deep—"risen waters to swim in, a river that could not be passed over" Whether the river becomes still deeper, and what is its width, we are not informed; but it is probable that it receives no further increment. Its gradual augmentation thus far, at regular intervals of one-third of a mile, seems to be due to subterranean accessions received from the rent bowels of Mount Olivet.

Should this river rush immediately down this valley into the Dead Sea, it would produce a succession of rapids, cascades, and cataracts unequalled in all the world; for the distance being only about fifteen or twenty miles, and the difference of altitude nearly four thousand feet, the rate of descent could not be less than an average of two hundred feet per mile, or one foot in twenty-six—a fall of four thousand feet in twenty miles! while the entire fall in the Mississippi, throughout its whole course of two thousand miles, is only fifteen hundred and seventy-five feet! What inconceivable power for the propulsion of machinery! What teeming luxuriance must crown the banks of this fertilizing and vivifying stream, and especially if the waters be made to meander along the declivities of the once frightful barren and desolate desert! How surpassingly beautiful the ever-green landscape in which this life-giving river sweetly meanders—where "grow all trees for meat whose leaf fadeth not, neither shall the fruit thereof be consumed—bringing forth new fruit according to his months—the fruit thereof for meat and the leaf thereof for medicine!" (46:12). Then indeed will "the wilderness and solitary place be glad, and the desert rejoice and blossom as the rose." These are the gladdening waters of which the exultant Psalmist spoke in vision—"There is a river the streams whereof shall make glad the city of God, the Holy Place of the tabernacles of the Most High." (Ps. 46:4).

We are not positively told that the waters issuing to the west will possess those wondrous properties that characterize

the eastern river, but it is altogether a legitimate inference, that they will be similarly endowed. And if on the banks of this refreshing and fructifying stream, adorned with those health-imparting and life-giving trees, the Highway of Holiness shall lead from Jehovah Shammah to the Holy City and Temple, through the desert of Tekoah, thus really become "an house of prayer for all nations," what a paradisaical avenue would conduct the millennarian pilgrim up to the House of the Lord! Thus shall "the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads!" "And it shall come to pass. . . . in the last days, that the Mountain of the Lord's House shall be established on the top of the mountains and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2, 3).

"See the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of drought remove:
Who can faint while such a river
Ever flows their thirst to assuage!
Grace, which, like the Lord the giver,
Never fails from age to age."

Great as are the temporal blessings of the Millennial age, greater by far are its spiritual blessings. Satan being then bound, and the evidences of the Lord's presence ever before their eyes, who can form even the faintest conception of the blessedness and splendor of the glorious era when the whole earth shall be filled with the knowledge of "the glory of the Lord, as the waters cover the sea!" For "wisdom and knowledge shall be the stability of thy times and the strength of salvation."

The waters of the Dead Sea would not only be "healed," but doubtless much increased in depth and extended in length: for the latter rain being also fully restored would form in concurrence with these copious waters, far more than a counterbalance to the evaporation by which this mysterious sheet of water is now restricted to its narrow limits; and being walled in by perpendicular cliffs towering to the height of one or two thousand feet on each side, while its breadth would not be much increased, its length must necessarily be greatly extended—particularly towards the south. It would seem even from existing indications, that its length was formerly much greater than at present. And such a copious accession would doubtless cause its permanent outflow into the Red Sea—thus effectually sweeping away its bitter waters.

Very considerable geological changes will doubtless be produced by the great convulsions that accompany the subsidence

and leveling of the tract of country lying between the Mediterranean and the Dead Sea, under the parallels of latitude separating Geba and Rimmon. And one highly beneficial result, amongst many remarkable consequences of the earthquake, will, no doubt, be a literal verification of a prophecy of Isaiah (35:6, 7), that has heretofore been regarded as exclusively figurative—"in the wilderness shall waters break out, and streams in the desert. And the parched ground become a pool, and the thirsty land springs." How glowingly is the prosperity of the land and nation of Israel set forth by the prophets, when Judah and Israel shall have been restored and brought in complete subjection to their prince, David—the beloved—i. e., the Prince Messiah. (Isa. 60, etc.)

But the most interesting and perhaps the most marvellous circumstance attending the Millennial condition of Jerusalem, remains yet to be mentioned. We are informed by Isaiah in the fourth chapter of his prophecy, that, "when the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning. . . . he will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flame of fire by night: for upon all the glory shall be a covering. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain" (3, 6). . . . "the Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." (60:1, 3). "The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory: thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended: thy people also shall be all righteous, and they shall inherit the land for ever—the branch of my planting, the work of my hands that I may be glorified: a little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. (60:19, 22). "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." (30:26). "Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (24:23). From these passages it would appear that when the Lord shall again record his name on "his dwelling-place in Zion"—(for "this is the hill which God desireth to dwell in—yea, the Lord will dwell in it for ever")—there will be a revival, on a magnificent scale, of the "Glory of the Lord" as it anciently rested over the Tabernacle in the wilder-

ness—"a pillar of cloud by day and of fire by night"—such a manifestation of Deity, as was once seen in Eden! May it not be to this Shechinah, thus overshadowing the Holy City as a glorious luminary canopy, that the astonishing change of climate is to be ascribed? And need any more direct divine interposition be invoked in explanation of the wonderful effects wrought on the whole vegetable and animal kingdom in relation to the fertility of the soil, the domestication of destructive monsters of the forest, the transmutation of poisonous reptiles into innocent creatures, and the prosperity, happiness, and longevity of its inhabitants. Should any other influence be deemed necessary, we have it, without inconsiderately ascribing these wonderful changes to such an alteration of the axis of the earth, as would make the ecliptic and equator coincide (as some Millenarian writers rather fancifully conjecture).

Has not the Lord promised, in speaking of this very matter as portrayed in the eleventh chapter of Isaiah, that he will make a covenant with the beasts of the field, and the fowls of heaven, and the creeping things of the ground? (Hos. 2:18). There is no calculating the wonderful consequences that would inevitably result from the alteration of electrical, thermal, and magnetic agencies, to say nothing of those of celestial light from the overhanging Golden City in a meteorological and climatic point of view! And who can divine the wonderful change that will be wrought not only on man, but in the brute creation also, and indeed even in the vegetable kingdom, by the life-giving stream that flows from the oracle of God! Would it be any marvel that the carnivorous beasts should not only become herbivorous by feeding upon the vegetation growing on the banks of this marvellous water, but have their entire natures changed into something like what it probably was when Adam gave them names in the the Garden of Eden? If the juice of the grape when fermented is capable of producing an effect so astonishing upon man—mentally, physically, and morally—is there anything unreasonable in the supposition that the water of this river and the vegetable productions on its banks—which are not only healing but live-giving—should effect such a change even in ravenous beasts and venomous reptiles? Certainly not: "*because their waters they issue out of the sanctuary*"—a fact to which the prophet directly ascribes their wonderful properties. If the properties of the nitrous oxide (or exhilarating gas) are so different from those of the atmosphere (though formed of the same elements, and differing only in their relative proportions), why should not a slight change in the waters of the sanctuary be adequate to the production of all the effects ascribed to this Millennial "*aqua vitae*?"

There is no aspect in which the Millennial age can be regarded, that is not richly suggestive of the most pleasing and profitable themes of contemplation. Satan being bound, and man brought into complete subjection to Jesus Emmanuel, the

whole creation, which had hitherto groaned in travail on account of man's sin, is vocal with praise—"the times of the restitution of all things" having now arrived! Who, that has a heart to feel, can refrain from praying and laboring for "a consummation so devoutly to be wished!"

TRAVELING IN INDIA.

DON CARLOS JANES.

Leaving Calcutta after our side trip to Darjeeling, we moved for Daltonganj where the churches of Christ in Great Britain have mission work. Some East Bank, the junction point, was reached in the night and we entered a car of the branch line for the remainder of the journey next morning, it being the custom to sleep in the train as there is no hotel at this lonely place. When morning came, it developed that the Indian "drivers" (engineers) were on a strike and the long story is shortened by saying we were detained here 36 hours, living mostly out of our lunch basket. The white inspectors who occasionally turned up showed kindness as did also the natives. I specially remember the Hindu boy who came along and expressed his sympathy, refusing to go on with his lantern till our compartment was lighted. Being told of Christ, he went away very happy. Our waiting friends at Daltonganj, who had wired to know if we were tied up at the junction, were glad to receive us when a force of rifle-armed police had caused the train to be moved. For the present, I shall not attempt to describe the mission work we visited here and at Dudhi which lies 46 miles from the railroad. Transportation is by crude bullock carts which make about two miles an hour through the night and nothing or next to nothing in day time, for remember we are in the tropics now.

Benares is the most sacred Hindu city in the world. The Ganges river, they believe, came down from heaven and they have a great fondness for bathing in its waters. Sometimes there are vast multitudes here for religious bathing. We saw many, though only a handfull in comparison to the number sometimes found there. Men and women vigorously scrub themselves and freely rinse their mouths, though a dead animal in the edge of the water is lying just above them. After bathing, the body is rubbed with oil. Numerous temples are at hand. The "burning ghats" are here on the shore, too. The corpse is brought down; the wood is arranged in order; the body deposited; more wood is piled on; and the torch lighted. The whole story is a bit long for our limited space, but remember we are now dealing with the heathen—not the famous "heathen at home" who, gospel-hardened it may be, rides in an automobile and puffs a cigar.

The bazaars with good stocks of brass work for which Benares is noted are interesting. So is the Monkey Temple, though something of a disappointment as it is not large and the

number of monkeys unexpectedly small. There are, it is said, one hundred monkeys—objects of worship! here, but we saw on a few. Some natives were hanging around with pans of popcorn to feed these “gods,” expecting, of course, that the white stranger will deposit some “backshiesh” (tips), but this dumb fellow carefully examined the pan; told them that it seemed to be a very good pan, but we were not keeping house and didn’t need it. They seemed to understand we were playing with them and perhaps this was as easy a way as any to get rid of them. But you will know very much better what sort of nuisance such people can make of themselves after you are in contact with them long enough for the novelty to wear off.

Lucknow is historic—for the Sepoy mutiny of 1857 if for naught else. It should be understood that the British have long been in India, first as traders and afterwards as rulers as well. In the terrible siege of ’57, there was shut in the Residency grounds a heroic band of Britons who with bulldog tenacity held on through those long and terribly hot months till relief came. Flies were a pest—so numerous were they that it was almost impossible to eat. The hell through which the survivors went can never be understood fully by those who have no like experience with which to compare it. More than 400 cannon balls fell in one room! If men can and will endure so much for Cæsar, what do we mean by trifling along with the King’s business? At present the old gateway, held together with iron strips; unroofed and wrecked buildings; the cemetery; and a most beautiful greenward with some peculiarly attractive flowers make an impressive picture.

The Isabella Thoburn College for women was the first institution of its kind in the whole of Asia and even now there is but one other. We also visited the tomb of the first king of Oudh; saw his portrait, his silver throne, etc. Custom requires many of the women of India to veil their faces when they go out. Mohammedans and high caste Hindus rigidly observe the rule. The “veil” resembles a petticoat reaching to the head where it is gathered in and sewed to a small cap. Two eye-holes are cut in the proper places and filled with something like mosquito netting with the result that these women go on the streets looking like members of the Ku Klux Klan. These white veils, let it be noted, are of varying degrees of whiteness—or *darkness*. Others conceal the face by draping the “sari” about it. A woman of this kind was going along the street in a short waist and a long skirt and three toe rings on each foot, but the long skirt and the short waist failed to make connection in the middle revealing a strip of the abdomen, but *her face* was covered!

Dehra Dun is in the foothills of the Himalyas in northern India and lies in sight of Mussoorie, the resort to which many missionaries go to escape the dreadful heat of the summer. Here we visited a lone missionary and his motherless children, of whom we shall not speak particularly at present. An industry

of this place is burning stones to lime. It is observable that the coal is not shovelled and wheeled as would be done here, but the natives stoop over and scrape it into their shallow baskets which are carried on their heads to be dumped in the kiln. The stones are levelled with the bare hands instead of with iron tools provided with handles. It seems that the less a country knows of the Bible and of God the poorer are its methods of industry and the harder the lot of its people. Truly ours is an inheritance for which we should be sincerely thankful.

One of the interesting things of this somewhat uninteresting place is the Pahari encampment. These mountaineers come down from far in the interior to get supplies, salt, rice, etc., for their people and you perhaps would not guess what their pack animals are. . . . Not horses, donkeys, camels, nor dogs, but sheep and goats which bear their little saddle bags of 24 pounds each. Sometimes these trains have to toil through snow waist deep to the men and travel from three to five days to reach home. Some of the men are good-looking, cheerful fellows. They are accompanied by a good number of big Russian dogs wearing iron collars about three inches wide to protect them from the wild animals which infest the way. The men sleep in the open and march again at day break—some of them without shoes. This encampment has about 4,000 animals. It is true that one-half the world, or at least a great part of it, does not know how the other half lives. If we pity the truly pitiable people of the godless lands, we can in no better way express our sympathy than by sending them the gospel. At present the needs are very great. Bro. Bixler wants a woman to work among the women in Shioda Mura; Bro. McCaleb needs a secretary and general helper; the Kamitomizaka work should have a married missionary to co-operate with Bro. Hiratsuka and the congregation in local work and a *new* mission; Sister Andrews desires some one to return to Japan with her; India needs a force of workers; the Chinese are petitioning for the gospel in a certain field which is yielding readily to teaching; and Bro. Short calls for reinforcements in South Africa. Luke 10:2.

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ON FOREIGN FIELDS.

DON CARLOS JANES.

MISSIONARY NOTES.

"God had only one Son, and he was a missionary"—*Livingstone*. ** One Christian school in Korea, an example of others, could receive but 300 students out of 1,100 applicants. "Many turned away with their faces bathed in tears."

You helped us so much. Thank both of you for your help."—*Mrs. H. J. Fox to Mrs. Janes*. ** The average length of life in India is from 19 to 21 years. Through ignorance, there is great infant mortality. ** In 1920, the world had about 24,000 missionaries and 109,000 native workers in 16 countries with 2,500,000 communicants, 2,000,000 students, 200,000,000 pages of literature and 703 hospitals reaching 9,000,000 patients. ** "Bro. Hiratsuka brought us twenty eggs last week and we surely have enjoyed them," says one of the missionaries in Japan. Just like the good Hiratsuka. ** India, where we spent seven weeks, has 320,000,000 people, more than 100,000,000 of whom have never even heard of our Savior. There are more than 700,000 towns and villages and half of them have never been visited by a missionary. It seems that such statements as these should make "loyal" disciples think and think seriously.

"We pray for you every day and believe the Lord will take care of you."—*Pauline Fox*. * The London Missionary Society has omitted the name of Christ from the book of hymns and prayers in its schools in Bangalore, India. ** A good while ago, Bro. F. B. Shepherd gave an illustrated lecture at Harper, Kansas, and started a fund for purchasing a Ford for Bro Short's use in Africa. Three hundred dollars were raised. Where the work is scattered, an auto is almost equivalent to sending another missionary. ** In one year, the Americans are said to have spent \$300,000,000 on furs; \$75,000,000 on face powders, etc.; and \$800,000,000 on tobacco and snuff. Does that look like worshipping the flesh? ** We "were in the middle of the street," writes Herman Fox of the hardest earthquake experienced in Japan in twenty years, "when suddenly we felt the street under our feet moving in a peculiar fashion, causing us to imitate drunken men." In some places tile was shaken from the roofs, and the reservoirs were cracked, affecting the supply of water a few days. No one was killed. ** "The crisis is such," says one, "that we would be justified in mortgaging every church building in America in order to immediately evangelize the world." But mortgages are usually placed for reasons of personal gain! ** There is some interest in investigating Russia with regard to disciples of the primitive faith. This is at least a sign of life among us. ** The Adventists report great gains in Germany even during the war when it was impossible to communicate with that country. ** Have you forgotten China?

Pray that God may raise up at least one suitable couple for the work in that extremely needy land. ** Missionaries have problems of finance; health problems; serious problems about the education of their children; and still other problems, but I have seen none (though I have met many) who did not love the work. By our neglect of missions we are missing a lot of the joy God has made available to his children. Ask a missionary.

Eleven thousand two hundred theatres display the products of one film concern. Let us be correspondingly diligent to show forth God's way of salvation.

The Missionary Residences Fund in Japan is not yet completed. Make remittances to J. M. McCaleb, 68 Zoshigaya, Tokyo, Japan. ** China has 430,000,000 souls; the greatest population and the oldest civilization in the world. ** How often should a farmer sow wheat and loyal Christians send new missionaries to the field? ** Mexico is a needy field and it is close to the home base. ** A certain small church in a mission field itself, helped the work in Japan. There are many more than one large church which have not helped. ** On Nov. 27, 1921, I assisted a missionary far in the interior of China in baptizing 38 persons. Two of the women had walked 20 miles. ** Bro. Y. Hiratsuka, one of the elders, does most of the preaching at Kamitomizaka church, but his colleagues, Bros. Yokoo and Kamikura are ready when he is absent.

How much missionary work is a reasonable portion for all the conservative churches of the U. S. and Canada? Will a quota of less than two dozen persons in all foreign fields satisfy you? Do you think it satisfies the Lord Jesus? ** Do not forget the work in Louisiana and Montana. Bros. Elston and Golphenee must be fed if they are expected to labor.

HOME AGAIN.

O. D. BIXLER.

We arrived home Sept. 2, after an absence of about three months, and found the house and place unmolested except by weeds and grass which the goats are now feasting on.

Our first week at home was one of special evangelistic effort. Brother Hiratsuka arrived at Omiya Tuesday at 2 o'clock. This is the present end of our railway. This is also where we hope Bro. Rhodes will come. Bro. H. spent a few hours there visiting those interested, then he walked out to Yuwazaki, 3 miles in this direction. At this place there are several members of whom I have told you before. Here he visited among the brethren, made arrangements for a meeting on the following Thursday night and encouraged certain ones not yet Christians to make peace with God.

Second Day: Bro. Ebine, now preaching at Sawara, who worked with Brother McCaleb in Tokyo for about a year, came to my house early in the morning. He had come home for Obon the

Japanese Decoration Day. Soon Bro. Hiratsuka came, and we talked over our plans. We had an interesting visitor, a young man of this township who has been with a Japanese steamship company for several years and has circled the globe several times. His father died while he was away, and he must return home to take up the family responsibilities according to Japanese custom (He being the eldest son). He says that everywhere he went he saw the good of Christianity, but had no opportunity to hear its message. Now he wishes to hear and if possible believe and work earnestly for it.

In the afternoon we went over to KitaShiogo two miles away where we were to have a meeting, but as usual for this place the two faithful brethren were all that would gather. We visited the superintendent of a large quarry who has over a hundred men under him. He is a young man, having just finished college last year. He said that while he was in Tokyo he came to Zoshigaya several times.

Third Day: This day being the great Obon (the day the spirits of the dead visit their graves) and a holiday, our neighbor women failed to come in the morning to help with the housework, so I must do the necessary helping and get off to Kita-Shiogo again to join Bro. Hiratsuka.

According to the usual run of affairs the people on their way to worship began to stop in to see the foreigners and their house. The house has been built about 9 months now, but perhaps a hundred came who had never seen the place (there are many people in this out-of-the-way place). I saw the mistake we were making, in letting the scores of people go unattended at home while we tried in vain to get a hearing over the mountain. I decided to be late there and work a little here. I was able to give out many tracts, and placed two testaments in the hands of those who would read them. About 1 o'clock I joined Bro. Hiratsuka. He had some good reports even from there. In spite of the fact that the leading brother has gone so wrong and many others, have fallen away, there are several according to the good brother's report who are willing to keep their promise about building the church house. Besides this encouraging talk the two daughters and son-in-law of one of the faithful ones are much interested in their soul's salvation.

I explained the situation at our house to Bro. H. and we decided to come home by the temple. At the temple we found Bro. Ebine (His home being very near), and he said, "We can have street preaching." We did so, and had perhaps a hundred listeners including school children. A storm cloud came up too soon, and we came home, our work over for the day. In my absence a man had called for medical treatment thinking I was a graduate doctor. Sorry I did not see him.

Fourth Day: Bro. H. and I started early for Omiya, where Bro. Rhodes has been trying for a long time to get some land for building. Our purpose was to hear the final decision of a man

of whom he inquired some three months ago. We were very glad to learn that the man would sell a very suitable plot of ground for a very reasonable price.

We then visited together the "prospects," and found a brother who had moved to Omiya from Yuwazaki.

From there we went to Yuwazaki, according to promise, and found the two women (wives of brethren) who had expressed beforehand their earnest desire to become Christians (but had been hindered), ready for baptism. We were soon at the river, and baptised them. That evening we had a gathering of the brethren which lasted until almost mid-night. Then I bade Bro. H. Good-bye, got on my bicycle, and rode home over the 6 miles of mountain roads, arriving home a little after midnight, tired and a little sore from a fall on the way, but happy indeed that we can be of any service to these people without hope and without God in the world.

Our efforts might have resulted in more visible results, but we are glad for the *chance to work*. I feel that my part of this work is to preach the word "in season and out of season." The results are left with God who addeth those that should be saved.

We feel the need of your prayers.

HERMAN J. FOX—MISSIONARY FUND.

Report for Third Quarter, 1922.	July	Aug.	Sept.
Ripley, Tenn.	\$7.00	\$5.00	\$6.84
Hugh Miller, Coolidge, Tex.	1.00		
Buechel, Kentucky	8.88	8.25	9.37
Westbrook, Maine	1.59		10.00
Thorne's School House, Ky.	10.00	10.00	10.00
Sellersburg, Indiana.	5.00	5.00	5.00
Sugar Creek, Ky.	10.00	12.50	10.00
Tom Bean, Texas.	11.09		
Ida M. Watterhouse	2.00	2.00	2.00
Highland Church of Christ	14.90	20.00	36.00
Campbellsville, Tenn.		5.00	7.50
H. N. Rutherford, Jacksonville, Fla.		10.00	
Waterford, Kentucky.		4.08	3.50
Jackson—Wisehart		10.00	
Kenmore, Akron, Ohio.		13.30	
Shadyside, Ohio		16.00	
Newcomerstown, Ohio		15.70	
Mr. and Mrs. W. S. Wiseheart			2.00
Fisherville, Ky.			2.67
Utica, Indiana.		23.00	44.00
Shawnee Church, Louisville, Ky.			20.00
Miss Katie Quinn, Prospect, Ky.			2.00

\$71.46 \$159.83 \$140.88

Respectfully submitted. DELMER J. RAMERS, Treas.

FIRST LORD'S DAY LESSON OF NOVEMBER.

Lesson 6.

November 5, 1922

JESUS THE GREAT PHYSICIAN.

Golden Text: Himself took our infirmities, and bare our diseases.—
Matt. 8:17.

Lesson Text: Luke 5:17-26.

17. And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. 18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. 19 And not finding by what way they might bring him in because of the multitude, they went up to the house-top, and let him down through the tiles with his couch into the midst before Jesus. 20 And seeing their faith, he said, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? 22 But Jesus perceiving their reasonings, answered and said unto them, Why reason ye in your hearts? 23 Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? 24 But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. 26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things today.

(John 2:25). What question did He put to them? Which is easier to say before men? Can even an impostor say Thy sins are forgiven? But what could not an impostor say and do before the eyes of men? In reality, however, which was harder, and which cost the Lord Jesus more, to heal the body, or to forgive sins?

Verse 24. For what purpose did the Lord now heal the palsied man? If any one claims to forgive sins, ought he not show such credentials?

Verse 25. How long was required to make the cure? Was there any doubt about the man's being made perfectly sound and well? Is there any hint here or elsewhere, of an imperfect cure or a relapse? Was this thing

Read Notes on Connection with preceding lesson.

Verse 17. Who were sitting by? From where had they come? Does that show that Jesus' work had created much attention and stir? What is specially stated about Jesus?

Verses 18, 19. What happened now? For what did they bring him? Why did they want to lay him before Jesus? Can we also bring the case of the spiritually sick before the Lord? How? Were they dead in earnest and determined? What proves it? Ought we to be when in such work?

Verse 20. What did Jesus see? How can faith be seen? Is faith recognized before God until it is seen in action? What does God want of men today? (Rom. 1:5; 16:26). When Jesus saw their faith, what did he say to the sick man? Does it mean that only the men who brought him had faith, and the sick man had none? Was it not possibly his faith that urged on and kindled the faith of the others? Which is more important, healing of the body or remission of sins? Which are people apt to appreciate more? On what ground could this man's sins be forgiven? (Comp. Luke 7:50; Rom. 5:1). How does saving faith show itself today? (Acts 2:38).

Verse 21. What objection arose in the hearts of the scribes and Pharisees? Were they right in thinking God alone could forgive sins? But were they right in thinking that the Lord Jesus blasphemed? Why not? (John 10:30).

Verses 22, 23. Did the Lord Jesus read their thoughts? How could He?

put to them? Which is easier to say

say Thy sins are forgiven? But what

and do before the eyes of men? In reality, however,

which was harder, and which cost the Lord Jesus more, to heal the

body, or to forgive sins?

How long was required to make the cure? Was there any

doubt about the man's being made perfectly sound and well? Is there any

hint here or elsewhere, of an imperfect cure or a relapse? Was this thing

done instantly and openly before the eyes of all? What difference between this and the reputed "healings" of our modern days?

Verse 26. What was the effect upon the witnesses? To whom did they give the glory? Did the Lord Jesus do His mighty works in such a way that the glory went to God? How does He want us to do our work? (Matt. 5:16).

NOTES ON LESSON 6.

CONNECTION WITH PRECEDING LESSON.

The lesson of last Sunday included the Lord's visit to Nazareth; the talk He made in the synagog there (in connection with the lesson from Isa. 61). Cast out at Nazareth He went to Capernaum where He had a full day of teaching and healing. (Luke 4:31-43). The first part of the next chapter, Luke 5, tells of the miraculous draught of fishes (vs. 1-11) and the cleansing of a leper. (vs. 12-16). The present lesson begins with verse 17. Can you recall so much as we have had of Luke's gospel? In the first chapter—the announcement of the birth of John the Baptist; and the Divine message to Mary—both by the angel Gabriel; and the birth of John. In the second chapter the birth of Jesus, and the vision of the shepherds; His circumcision also, and presentation at the temple. The third chapter tells of John's work and Jesus' baptism. In the fourth, we have the Temptation, and the visit to Nazareth. If we keep the main features of the chapters in memory, as we go along, we shall have a good grasp of the contents of the gospel of Luke at the close of this series.

THE MIRACLES OF HEALING.

There is much said about the ministry of healing in these days; and there are some who think that the miracles of healing could and should be exercised by the people of God today. On that point consider the following:

1. That there is no comparison between the mighty works of Christ and His apostles, and the pretended healings of these days.
2. That those miraculous healings were not so much for the healing's sake, but as Divine evidence of the mission of the Lord and His apostles. (John 15:24; 20:30-31; Acts 2:22; Heb. 2:4; 2 Cor. 12:12).
3. That the Lord did not appreciate the desire for such signs. (John 4:48).
4. That in no case on record, so far as known to the writer, was miraculous healing practiced upon Christians. (2 Tim. 4:20). Christians have, of course, access to the throne of grace, both on their own behalf and one for another in intercession. James 5:14-16 does not come under the head of miraculous healing: it is "the prayer of faith" that is spoken of as the means of healing.

WHO CAN FORGIVE SINS?

The Roman church, naturally, makes much of it that here it is shown that God's exclusive right to forgive sins can be delegated to a man. But let us not overlook who the Man was that had such power, and how He demonstrated His right to act on God's behalf in this matter. The commission to the apostles, as given in John 20:22, 23, is also brought forward to sustain the point: "Receive ye the Holy Spirit; whosoever sins ye forgive they are forgiven unto them; whosoever sins ye retain they are retained." But in this it is to be observed that this did not give the apostles a free hand to bestow forgiveness as and where they pleased. Never do we hear any of the apostles say off-hand, or after the manner of the Lord Jesus, "Thy sins be forgiven thee." The power the Lord bestowed on the apostles was simply to lay down, by the Holy Spirit and once for all the God-ordained terms upon which alone forgiveness can be obtained. (Comp. Matt. 16:19). This power they constantly exercised in their inspired preaching. Note carefully that when a man had sinned, the apostles did not tell him to come to them and confess and obtain an absolution from them; but to repent and pray to the Lord for forgiveness. (Acts 8:22).—In the matter of disci-

pline and withdrawal, or in receiving back a penitent erring brother, the ~~negotiation~~, when acting according to the Lord's word, has in this sense the power to forgive or to retain sins. (Matt. 18:15-18; Comp. 2 Cor. 2:5-11).

TEACHING POINTS.

1. How Jesus saw their faith. How ~~was~~ He see ours?
2. Christ forgiving sins. Who else has ~~power~~ to forgive sins—and how?
3. The proof of Christ's power to forgive sins. "Which is easier?"
4. The miracles of healing, as performed by Christ and ~~his~~ apostles. What were they for? Contrast the modern "gifts of healing."
5. The outward work wrought upon the bodies of men, indicating ~~the~~ Jesus, the great Physician ~~can~~ do for the souls and spirits of men. Run over Luke 4:41-44 and 5:1-16.

SECOND LORD'S DAY LESSON OF NOVEMBER.

Lesson 7.

November 12, 1922.

JESUS THE GREAT TEACHER.

Golden Text: As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Lesson Text: Luke 6:27-38.

27 But I say unto you that hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you;

Verses 27, 28. To what does this "but" refer? (See Matt. 5:43, 44). What is Jesus' word on our attitude toward our enemies? Is "loving" the same as "liking"? No! How should this love express itself? (Cp. Rom. 12:20). What shall be our response to their curses? (Rom. 12:14; 1 Pet. 3:9). What shall we do in regard to those who treat us with malice and spite?

Verse 29. Shall we resent injury? Shall we seek redress for wrongs done to us? Or shall we rather yield our rights to those who would wrong us? (1 Cor. 6:7).

Verse 30. Shall we turn down the requests of any? Does it mean that, necessarily, we should give anything whatever is asked? Does God do that? But should we turn down any appeal made to us for help? Did the Lord ever turn down such a request? (Mention a request He did refuse: Luke 12:13, 14).

Verse 31. What rule should control all our conduct?

Verses 32-34. Did the Lord intend that His people should stand and live and act above the level of other men? Why? (1 Pet. 2:9, 10). Do these heart-searching questions apply to us? Is a Christian who does no better than people of the world any honor to His Lord?

Verses 35, 36. How then shall Christ-

good measure, pressed down, shall be the profit of such a course? en together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again. k- tians distinguish themselves? Why should they be called "sons of the Most High"? What does He do, always? Was He kind to us when we were unthankful and evil? Does He and shortcomings? Are His sons to be like still bless us in all our soul ought we be? What James tell us about Him in this? How this? (Jas. 2: 23. What four words of command does His give His dis- Versoⁿat promise attaches to each? What will finally come back to cin^l who gives? Will there be an abundant return from such a sowing? How will it be measured to us at last? (Comp. 2 Cor. 9:6).

NOTES ON LESSON 7.

LUKE'S REPORT OF THE "SERMON ON THE MOUNT."

Luke's record of the Sermon on the Mount is both like and unlike the sermon recorded in Matt. 5-7. There are marked resemblances; yet the differences also are such that many have concluded that this is another sermon delivered on another occasion. Attention is called that this sermon in Luke follows the choice of the Twelve, while that in Matthew seems to have been delivered earlier (Cp. Matt. 10); that in Matthew He "went up into a mountain," but in this case He descended "to a level place." (Matt. 5:1; Luke 6:17). However, this not considered as entirely conclusive; and the general context and sequel is thought to indicate that both Matthew and Luke speak of the same occasion. (Comp. Matt. 8:1, 5, etc., with Luke 7:1, 2, etc.) Be that as it may—the two sermons are along the same line, and in both Matthew and Luke we have a faithful report of what the Lord Jesus taught, both accounts accurately representing His utterances in words chosen by the Holy Spirit, so as to give a perfect rendering of the same. All that Matthew reports, the Lord said and meant; and so all that Luke reports. Both are exact in expression, and mutually supplementary and interpretative.

THE PRECEDING AND FOLLOWING.

In this sermon, given to us through Luke, we have, first, (vs. 20-23) four beatitudes (addressed to His disciples:—These are, first, upon "ye poor"; second "ye that hunger now"; third, "ye that weep now"; and, fourth, when men should hate them, separate them from their company, reproach them, cast out their name as evil, for the Son of man's sake. Then follow four corresponding woes, (vs. 24-26). At this point begins the printed portion of our lesson. There are yet eleven verses left of the sermon after our printed portion; and we ought not fail to give them careful notice.

(Are you reading all that comes between our lessons? Can you give, in the main, what is in each chapter in Luke thus far?)

TEACHING POINTS.

1. Our attitude toward enemies and those who wrong us. Think of that in the light of verse 46.
2. Christ's disciples must live on a higher plane and act by a higher standard than the common people of the world. "What do ye more than others?"
3. The Golden Text and the "Golden Rule," in its daily application.
4. The great recompense to those who so live. (V. 35).
Read in light of Matt. 18:32-35 and James 2:13.
Read in light of Matt. 18:32-35 and James 2:13.)
6. Give and it shall be given unto you. Rich harvest from true giving. Can we give something more and better than money?
7. What if the Lord's teaching is disregarded. (Vs. 46-49).

THIRD LORD'S DAY LESSON OF NOVEMBER.

Lesson 8.

JESUS THE FRIEND,

November 19, 1922.

Golden Text: Faithful is the Lord to the ^{scribes} ~~scribes~~ SINNERS.that Christ Jesus came ^{into the world} ~~into the world~~ to save ^{sinners} ~~sinners~~ worthy of all acceptance,Lesson Text: ^{many} ~~many~~ SINS. 48.

—1 Tim. 1:15.

37. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house she brought an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. 41 A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. 42 When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven.

give of her action? (Comp. 2 Cor. 5:14). Was her love the ground on which her sins were forgiven? Or was the fact that she loved much evidence that she had already believed and accepted the love of Jesus, and thus had received forgiveness? If a man thinks he has been forgiven little, how will he love? Have any of us, even the best, been forgiven so little? What

Verses 37, 38. Where Jesus? Who came? How came the Lord that this woman had seen and tell the Lord before? What gracious work of invitation had she probably heard and accepted? (Matt. 11:28-30. See Notes). What motive had she in bringing the alabaster box of ointment? (See v. 47). How did she stand "behind at his feet"? (Notes.) Why did she weep? What prompted all her strange actions here?

Verse 39. What did the Pharisee say to himself? Was he in a frame of mind to understand this? (Lk. 14:1) Does the fault-finding, critical spirit see things in true light? What did the Pharisee think a true prophet would not have allowed? What was the average Pharisee's attitude toward sinners? (Isa. 65:5; Luke 18:11). What is God's attitude? (Matt. 18:12-14).

Verses 40-42. How did the Lord Jesus reply to the Pharisee's evil thought? How, in this little parable, does He represent sin? (As a debt; Matt. 6:12). Are all debtors in this sense? (Rom. 3:23). Have all sinned to the same degree? What is the Divine judgment upon all sin? (Ezek. 18:4). In what respect were these two debtors different? In what were they alike? Are all men equally insolvent in this debt? What question did the Lord put to Simon?

Verse 43. What was Simon's answer? Was he right? Which debtor is likely to feel the kindness done him most keenly?

Verses 44-46. In what three points did the poor woman's treatment of Jesus contrast with Simon's?

Verse 47. Why was her conduct so far above the Pharisee's? What called forth her love? (1 John 4:19). Is it certain then that she had previously understood and received the love of Jesus? What explanation does this

did it require to remove the sins of even the best of men? Do we all therefore owe much love to our Lord? How ought our love show itself? (1 John 4:11).

Verse 48. What open and public assurance did the Lord Jesus now give her? (Read verses 49 and 50 also. What was it that saved the woman? What follows upon saving faith? Rom. 5:1).

NOTES ON LESSON 8.

THE WOMAN'S PREVIOUS KNOWLEDGE OF THE SAVIOR.

The opening of the story shows us this woman of past evil life (evidently a well-known notorious character) on an errand of love. She was seeking the Lord Jesus to do Him honor; to bring Him the best and highest she had and knew. She found Him in the Pharisee's dining hall (reclining at the table, after the custom of that day; hence she could stand behind at His feet); and there her love found its expression in lowly homage. Love of that sort does not spring up without cause. Like all true love toward God it had its source in the Lord's first love toward her. (1 John 4:19). Somewhere, sometime, somehow, she must have learned and believed and received into her heart the Savior's love toward her, a miserable sinner.

It is possible that she had heard the sweet words of invitation, "Come unto me all ye that labor and are heavy laden," which were spoken about that time. (In Matt. 11 they follow after the Lord's talk about John the Baptist; and directly after that same talk we have in Luke this incident of the woman). But whether it was by this or in some other way—it is certain that she must have come to know and believe, through Christ, God's love for the lost. (1 John 4:16). It was this faith, expressed in love and love's humble homage and service, that saved her. Her tears were tears of penitence and love and gratitude—the melting of her heart in the love of God.

THE TWO DEBTORS.

"There is no distinction; for all have sinned and fallen short of the glory of God." (Rom. 3:22, 23). There is a difference, indeed, in the extent to which they have sinned: some have sinned terribly, extremely and beyond measure; others have, to their own good, missed the great depths of sin. But in the fact that they are sinners they are all alike and necessarily come under the same judgment. The wages of sin is death. Whether it is "much" they owe or "little"; whether 500 shillings or 50, they are both wholly unable to pay, and entirely dependent on the Lord's forgiveness. But which of the two will now love Him most? "He to whom he forgave the most," judged Simon. Very true. Upon our appreciation of God's forgiving love toward us, depends our love to Him. But it is not that any of us have sinned so little as to be only under small obligation to God. Sin at its least is awful in meaning and consequence; and the noblest souls when awakened and convicted will feel most terribly the magnitude of their guilt before a holy God. (Job 42:5, 6; Isa. 6:5). The man to whom (in his own estimation) little is forgiven, has perhaps, like this Pharisee, never been forgiven at all—has never realized his need, nor God's mercy; nor has he tasted that the Lord is gracious. Sin is always a loss, never an advantage. But the advantage that comes to a grievous sinner is that he realizes more easily his awful perdition, and God's marvellous love in forgiveness. What men need, however, is not more sin (God forbid!) but a greater conviction of sin and consequent appreciation of the love of God.

THE REST OF LUKE 7.

Three very important occurrences are given in the first part of Luke 7:

1. The Centurion's Appeal and Faith. (1-10).
2. The Raising of the Young Man at Nain. (11-17).
3. The Mission from John the Baptist and the Lord's words about John and his work. (18-23). Let us keep up the study of the whole gospel of Luke as we go.

TEACHING POINTS.

1. The errand on which the woman came. Why; with what motive; for what purpose.
2. What caused that love to spring up within her soul. In our case also. 1 John 4:16, 19.
3. The parable of the Two Debtors. In what points were they different; in what alike. What does it mean as to our own case.
4. Which will love him most? What is great love the sign of? Is it really that the amount of sin forgiven is much greater, or that they realized it more deeply and recognized God's forgiving love better?
5. The difference between the woman's treatment of the Lord, and the Pharisee's. Why? Why are some Christians so much more devoted than some of the rest of us? How can we show our love to Jesus?
6. Her sins forgiven because she loved much. Note: "This is a peach-tree because it bears peaches." The "because" here is to mark the proof and evidence. So here—"because she loved much."
7. Forgiveness and Peace. Comp. Rom. 5:1.
8. Study in connection Titus 3:3-7.

FOURTH LORD'S DAY LESSON OF NOVEMBER.

Lesson 9.

November 26, 1922.

JESUS THE GREAT MISSIONARY.

Golden Text: The Son of man came to seek and to save that which was lost.—Luke 19:10.

Lesson Text: Luke 8:1-3, 26-33, 38, 39.

1. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, 2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuzas, Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

26 And they arived at the country of the Gerasenes, which is over against Galilee. 27 And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. 28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. 29 For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands

Verses 1-3. Is there much work covered in these few words? What "good tidings of the kingdom of God" did the Lord Jesus bring them? (Cp. Matt. 4:7, 23). Who were with Him? How many women are mentioned by name? Were there any others? What service did they render along the journey?

Verses 26, 27. Where was the country of the Gerasenes? (See v. 22). What sort of man was th's that met Him? What outward effect did this demon-possession produce in him? See also latter half of verse 29.

Verses 28, 29. What did this demoniac do when he saw Jesus? Was it the man himself, or the demon speaking through the man that said these things? What did he call Jesus? (Comp. Mark 1:3-25, 34). Of what did he beseech Jesus? Did the demon acknowledge Jesus' power to send him to torment? What created this dread in the demon? What gave the man such superhuman power?

Verses 30-33. What fact was disclosed upon Jesus' question? What was the entreaty of these demons? What is meant by "the abyss"? (2 Pet. 2:4; Rev. 20:3). What special request did they make? Did the Lord grant it to them? But what unexpected thing did the crazed swine do,

asunder, he was driven of the demon into the deserts. 30 And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him. 31 And they entreated him that he would not command them to depart into the abyss. 32 Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. 33 And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. 38 But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, 39 Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

when the demons entered them? (Read vs. 34-37, narrating the terror of the swine-herds; the concourse of the people from the nearby city; their fear and joint request to Jesus to go away).

Verses 38, 39. What did the man ask, who was freed from those demons? Was that a natural desire, and good in its motive? But what did the Lord charge him to do? Was that very necessary for those poor people? Did the man do as the Lord Jesus told him? What mission has the Lord for His saved and redeemed people to-day? (John 17:15, 18). Will the time come when they shall be in the Lord's presence forever?

39 Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

NOTES ON LESSON 9.

CONNECTIONS.

The omitted parts of this chapter (Luke 8) are as follows:

- I. Before the printed lesson (after verse 3).
 1. The parable of the Sower and its explanation. (4-15).
 2. The Lamp and the Bushel. (16-18).
 3. His mother and His brethren. (19-21).
 4. The Storm on the Lake. (22-25).
- II. Following the Lesson.
 1. The Request of Jairus. (40-42).
 2. The Woman with the Issue of Blood. (43-48).
 3. The Raising of Jairus' Daughter. (49-56).

THE "GADARENE DEMONIAIC."

This is a very remarkable instance, illustrating Jesus' power over the unseen world. Note especially the strange fact that many demons had taken possession of this poor man (comp. v. 2); that their presence crazed him, and made him untameable and uncontrollable; and that it endowed him with preter-human strength. Mark further how the demons owned the authority of the Lord Jesus—His Person and Station, and His power to send them to torment. Then His leniency toward these suppliant demons, and the granting of the request; the effect (seemingly unexpected to the demons) upon the swine; and finally the restored man's pathetic request that he might go with Jesus, and the Lord's refusal, sending him back to testify to his countrymen—all these features combined make this a most interesting and impressive lesson.

TEACHING POINTS.

1. The demoniac of the Gerasene country. What was the matter with him? What strange things are we told about him? Picture his pitiful condition.
2. The demon's acknowledging the authority of the Lord Jesus Christ, in several ways. The occurrences.
3. The condition of the man after the demons were cast out. See v. 35. What a difference Christ still makes in the lives of men.
4. The request of the man, and Jesus' refusal. Why? May we have to be denied even spiritual advantage and privilege in order that we may do a work for God? Consider this in the light of verse 16 of this chapter.
5. The Golden Text. "How is it illustrated in this lesson?"

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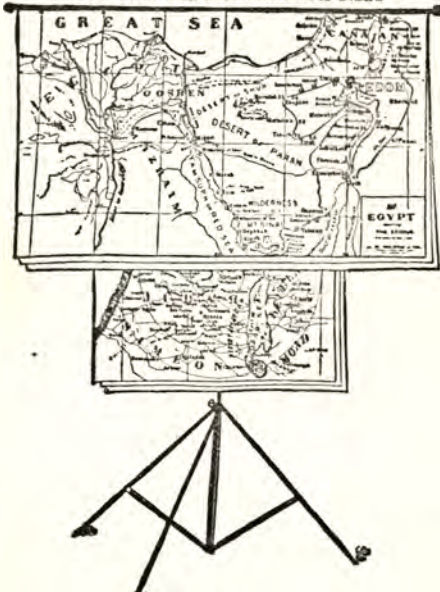
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