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ORDER OF

Word and Work

LOUISVILLE, KY.

MARCH, 1923.

WORD AND WORK

A Monthly Magazine Devoted to the Declaration of
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R. H. Boll, Editor and Publisher.

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WORD AND WORK LOUISVILLE, KY.

WORD AND WORK

WORDS IN SEASON.

R. H. B.

SWEET WATER AND BITTER.

A preacher who had once published a tract entitled "Come to Jesus," was showing a brother a hot controversial manuscript he had just written. "Can you suggest an appropriate title for this?" he asked the brother. "Yes," answered he, "you might call it '*Go to the Devil,*' by the author of '*Come to Jesus.*'"

"LOVEST THOU ME?"

"Simon, son of Jonah, lovest thou me?" asked the Lord. "Yea, Lord, Thou knowest that I love thee," came the response from humble, penitent Peter. Then "Tend my sheep," "Feed my lambs." From which two great truths stand out:

1. That no man is fit to feed Christ's lambs or to tend His sheep unless he truly, from the heart, *loves the Lord Jesus.*

2. That love toward the Lord Jesus finds its proper expression in tender concern and care for His lambs and His sheep.

SQUARING UP.

"Pay what thou owest." So spoke the unmerciful servant to his fellow-servant. This represents the insistence upon settlement, as opposed to frank and generous release. "Things must be squared up between us, sir: you will have to come across and make that *right*. It's not the amount that I care for, it's a matter of principle with me,"—etc., etc., as that line of talk runs: we are all fairly familiar with it. "But I say unto you condemn not and you shall not be condemned: release and ye shall be released." (Luke 6:27, 37). None of us can ever be called upon to forgive another as much as we have need to be forgiven of God. "Thou wicked servant, I forgave thee all that debt because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors till he should pay all that was due. So shall also my heavenly Father do unto you if ye forgive not every one his brother *from your hearts.*"

It is quite possible that you may be altogether in the right in your controversy, and that justice is on your side in your quarrel, and yet you will be condemned because of the attitude you hold toward your offending brother.

REPENTANCE AND FORGIVENESS.

"Can I forgive my brother if he does not repent?" No—it is impossible to *bestow* forgiveness upon an unrepentant one. But we can hold forgiveness for him in our heart, and lay it up ready to bestow it when the offender is in condition to receive it.

That is the way with God. Reconciliation is ready for us in the heart of God, provided for us there by God's own arrangement, through the cross of Christ. When we come to accept it, it is ours. It has been there for us and awaiting us all the time. In the meanwhile God's goodness is drawing us to repentance. Is that my attitude toward those who have wronged me?

AS GOD FORGIVES.

"Even as the Lord forgave you, so also do ye." (Eph. 4:32). And how did He forgive? Not half-heartedly. Not on the "I-can-forgive-but-I-can't-forget" plan. Not haughtily or contemptuously—as sometimes one affects, to pass by a man's offense as beneath his notice and dignity. Not for a consideration, not for a price. Not sparingly, stintedly. With Him is "plenteous redemption." He will "abundantly pardon." Not once or twice, but continually, patiently, persistently, as often as we need and want it. So forgive thou. "And if he sin against thee seven times in the day, and seven times turn again to thee saying I repent"—you must not question his sincerity, you must not refuse or scorn him—"thou shalt forgive him." (Luke 17:3). "Lord how oft shall my brother sin against me, and I forgive him? Until seven times?" No, Peter. If you set your mark there (and even that seems over-high for some today!) the quality of your mercy is strained and measured, and besides you will be keeping account against your brother. That is not forgiveness. "I say not unto thee, Until seven times, but, until seventy times seven." Which is to say, *times without number*. (Matt. 18:22). So does God forgive: so do ye.

* * * * *

DOING THE WILL.

To do the will of God is vastly more important than just to "do good." We must not persuade ourselves that a good end justifies the means; or that a little compromise is full well atoned for by happy results; that it matters not so much how, where, when, by what means "good" is done, so it is done. But—"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy in thy name, and in thy name cast out demons and in thy name do many mighty works? And then will I profess unto them, I never knew you." (Matt. 7:21-24). That is the rock of judgment on which many a great institution and "successful" organization is destined to be shattered. "Wherefore be ye not foolish, but understand what the will of the Lord is." (Eph. 5:17). The Lord does not require us to "prophecy" in His name, in the first place; or to cast out demons, or to do "many mighty works"; but He does expect us to obey Him.

"K. K. K."

It is to be deplored that there should be any Christians who even think it needful to consider whether they should join the "Ku-Klux Klan" or that any child of God should for a moment

be perplexed about that question. Not only is the church of God "which He purchased with His own blood," amply sufficient, and every member thereof "thoroughly furnished unto every good work" in it; but membership in the church excludes other connections. The church is sanctified—that is to say, set apart, separated—from the world, by its relation to the Lord Jesus Christ. The threefold barrier, the Word, the Blood, and the Spirit, divides it from the people of the world. "Be not unequally yoked together with unbelievers" is God's direct command to her; and by "unbeliever" is not meant infidels, but all who are not "children of God by faith in Christ Jesus," all who are not born again, who are not Christians. He does not say "join them," or be yoked to them in bond and fellowship and union and fraternity, but "Come ye out from among them and be ye separate." (2 Cor. 6:14-18). That settles that, surely, for every one with whom God's word is final.

THE WEAPONS OF OUR WARFARE.

It has been represented how much *good* the K. K. K. is doing. That is not, however, the first question; nor is it in our mind to judge that or any other human organization on its merits. The Christian holds that if there is any really good work to be done—anything according to the will of God, there is all-sufficient provision for us to do it simply as Christians, in His Name, and as members of the church for which the Lord gave Himself, that it might perform all His good purpose on the earth. And whatever cannot be so done does not come within the Christian's scope and work, however "good" and desirable it may seem to the judgment of the world.

And surely the Christian understands that the weapons of his warfare are not carnal but spiritual; that we are not commissioned of our Lord to set the world to rights, to *make* people be good, or to punish them for doing wrong, and execute judgment upon evil doers. Glancing over the list of nine items in which the aims of the K. K. K. are set forth (first printed in "*Col. Mayfield's Weekly*" and quoted by the *Literary Digest*) one may see at once that what of these aims cannot be attained by the moral suasion of the gospel, as preached and lived before men, is outside of and contrary to Christ's purpose. Christians are debtors of love and grace to all men to be their servants for Jesus' sake. They may not hate nor retaliate. They have no part in animosities. They are indeed not engaged in any partisan or hostile league against any race or people; and as for sinners great or small, or such as are in bondage of any error, we have but the Message of the grace of God wherewith to meet them: "O be ye reconciled to God." We are not appointed to the office of prosecuting attorney, but to be ambassadors of peace. And if the word of the Cross alone seem foolish in the eyes of men, inadequate to meet the need, we are nevertheless assured that the foolishness of God is wiser than men and the weakness of God is stronger than men.

WORD AND WORK

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

R. H. Boll, Editor-in-chief.

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NEWS AND NOTES.

The best subscription business in seven years—that was Word and Work's record for January and February. All these years it's been clean, hasn't it, and it's going to stay clean—with a high *teaching* ministry. That's why Christian people like it.

O. B. Curtis, 3441 Fourteenth Ave., N. W., Washington, D. C., asks for names of brethren known to be living in reach of the church there.

From Dugger, Ind.: "Our meeting closed last night with a crowded house and 5 additions, making 87 in all. 54 baptized, 17 restored and 16 by membership from other churches—a glorious meeting."—Jno. Abrams.

It was my privilege to be of some service in this "glorious meeting"; but the influence of Chas. Neal who lives and labors there, was by far the greatest human element. With a shining face—for he is happy in the Lord—and a pure life back of what he says, he tells them, and the people take it from him. "Neal said it—it must be so."—E. L. Jorgenson.

Unless notified to the contrary we will send Quarterlies for April, May and June to all who ordered for the first quarter. We find that Literature requests are usually intended as "standing orders," and if we wait to hear from schools each quarter, many of them will write too late. Send in *new* orders now.

From Horse Cave, Ky.: "Renewed interest here. Attendance, Lord's Days and Prayer Meeting, excellent."—D. H. Friend.

From Blackwater, Mo.: "The work here is more encouraging. We are having an interesting Bible class at Blackwater Thursday afternoons."—J. Scott Greer.

J. F. Smith, field man for The Living Message, of Harper, Kan., did good work and did good too, in Louisville on his recent visit. He is a good man, a good preacher, and, as an agent for high-grade Christian literature, a "live wire." Our friends, wherever he may find them, will do themselves and us a favor by receiving him and assisting him to their utmost. The combination rate on Living Message and Word and Work is \$2.25.

From Morrilton, Ark.: "Arkansas Christian College is making a fine start this year. Brother Hinds is teaching the Bible in a safe and interesting manner. We shall be able to make expenses at least \$60 less next year and we look for a great session."—A. S. Croom.

From Franklin, Ky.: "Prospects are bright for 1923 with us. New life is seen in all departments of the work, and we have gone into the new year with new hope and zeal."—Willis H. Allen.

Jno. Abrams beat the Hoover club of 43, sending us 46 names; but then Hoover made it 49—so there you are Uncle John!

"May our Father bless the work you are carrying on"—such is the message of Brother R. Farley, from far-away New Zealand.

"May the Lord prosper Word and Work this year as never before."—Stanford Chambers.

From Paragould, Ark.: "Our local school, Croft Academy, proves good."—R. N. Gardner. The Academy gives all grammar grades and two years of High School, besides Bible and Sight-singing.

Loose-leaf books and sheets, suitable for sermon note-books, University notes, etc., obtainable from The Word and Work office.

From Winchester, Ky.: "The Main Street Church started into the new year with large attendance at Bible School and morning services. 1922 averaged the best so far."—Claud Neal.

"You are right in making a hard pull for Word and Work subscriptions. I think it can be greatly extended to the good of the cause. Wish it could double."—Don Carlos Janes. We are carrying on a systematic plan and effort from the office to do that very thing this year—help us double it, everybody!

Brother Rutherford reports a number of additions to the Jacksonville church, adding: "The work is fine. Good meetings at the jail."

We know of only one typographical error in the new edition of "Great Songs of The Church." A certain word has "It" for "tl." We will pay well for any other errors found. See if you can find the "It." The third edition will soon be going to the press. The book is being rapidly accepted as the standard hymnal, and in some districts it is becoming the uniform song book.

From Carman, Man.: "We have a larger number in attendance here than we had last winter. Our students are pushing valuable lines of study. The work done in this school is a credit to the Church of Christ here, and we believe our Master is pleased. Two worthy young ladies were baptized last Lord's Day evening. One is a student in the School."—H. L. Richardson.

Palatka, Fla., Jan. 22.—"The church here recently conducted a meeting of one week's duration which was followed by a series of lectures, given by Brother Don Carlos Janes, in behalf of mission work. His lectures do much to lift the work done by the churches of Christ in the estimation of the people and to impress them with the way God planned for His people to do His work. They stimulate the missionary spirit, by taking us into the nations and homes of people who know nothing of the message of peace and love, so that we may see their great need of a Savior, and realize more our obligation to take the gospel to them.

"We were glad to have Brother and Sister Janes with us; for their delight is in the work of the Lord to please Him. May the Lord use them profitably in the field of work, which they have chosen."—W. J. Johnson.

From Drumright, Okla.: "The congregation which was brought together in Drumright, in the past summer of 1922 by Brother L. W. Oliphant, is progressing nicely in the Lord's work. We are now meeting in the City Hall, but the land has been purchased and the brethren have begun work on the building."—Mrs. Paul C. Grady.

The Bible classes of the Portland Avenue Church are in their last six-week course. Isaiah is being studied in the Old Testament, I Peter in the New. The classes are exceedingly helpful, and the blessing of God is on the work.

Last month we published something concerning the Tennessee Mountain Mission work carried on by Brother and Sister A. T. Dickson, of Sneedville. Brother Dickson is now in a meeting at Forest Hill, preaching twice daily.

Washington, D. C., is among the churches ordering "Great Songs of The Church" this month.

Would you like to have a better knowledge of the great epistle to the Hebrews? Do you care to walk through the passages of this very important section of the New Testament with a competent guide? with an instructor who prays as he goes and who leaves room for you to do some thinking for yourself? "Lessons on Hebrews," a cloth-bound volume of 225 pages, contains 25 lessons on this epistle by Brother R. H. Boll. These chapters with their suggestions, inquiries and prayers will stimulate the spiritual life, broaden the understanding, and prove a real blessing to the sympathetic student. For sale by WORD AND WORK at \$1.00 a copy.

WAR, PACIFISM, AND CHRISTIANITY.

R. H. B.

If Secretary Weeks has seen reason to complain of dangerous agitation of Pacifism on part of the churches of Christendom, it is a good time to make it clear that with all its abhorrence of war, the New Testament sort of Christianity (which in many respects is a very different thing from the religion of modern Christendom) has nothing in common with Pacifism; and the New Testament Christian although he refuses to participate in carnal warfare is not at all a Pacifist. He recognizes the horror and fearful loss of war; and if in any particular instance he could, by friendly office or by moral suasion, for that matter by the sacrifice of his life avert such a disaster, he would surely be glad to do it. But for all that he is not a Pacifist. He is no sort of political agitator, schemer or plotter. He does not count it his province to interfere with the Civil Government in its purposes, policies, or rights. He does not attempt to regulate the external or internal affairs of the nations, or to impose upon them his own standards and ideals—impossible ones for them. He does not try to force on the "powers that be" a policy of "non-resistance" or "disarmament," leagues, or international courts; or to set on foot any movement calculated to weaken the hands of the government and to compel a cessation of armed conflict. In the mad proposals of the peace-advocates he is not involved. To the Civil Government he owes respect, loyalty, submission, and in all things, save only where its commands clash with God's, obedience.

THE GOVERNMENT AND THE SWORD.

In his admirable little work on the Ten Commandments, G. Campbell Morgan says some strong words about war. Under the sixth commandment, "Thou shalt do no murder," he defines murder as the intentional taking of human life, whether by the individual, by society, or by the nation; and postulates that, except when done in obedience to the clearly expressed commandment of God, the act of killing, capital punishment, and all war, comes under this head. "In the history of the ancient Hebrew people God delegated His right to men for the maintenance of a social order based upon righteousness," he says; but then he holds that since the advent of Christ there has been no delegation of that Divine right to any human tribunal or court, and that neither nation nor society has the right to deprive a human being of his life, whether in war or in capital punishment. "The nation, the society, the individual which takes life of set purpose is guilty of murder," he goes on to say. "This is hardly the age in which such a sentiment will be popular, but it is getting to be time that the Church cease debating the sophistries of the age, and find her way back to bedrock principles, refusing either to be frightened or cajoled into complicity with movements that are

in their very nature contradictory to, and subversive of, the teaching and the Spirit of Christ."

Morgan is both right and wrong. His position represents an extreme; and extreme positions are apt to collapse under the stress of experience. When times of test and trial break upon us it is not only strong conviction we need but a just and true position, defensible and in accord with the Scriptures.

Now as to the Civil Power's right to bear the sword (which, of course, means also the right to use it)—Romans 13 is conclusive. "He beareth not the sword in vain: for he is a minister of God, an avenger of wrath to him that doeth evil. . . . They are ministers of God's service, attending continually upon this very thing." (Rom. 13:4-6). Here then is the charter of the Civil Government's power, God-appointed, Divinely delegated, for the maintenance of law and order, and punishing of crime with the sword. This prerogative could perhaps be traced back to the original commission given to Noah, and through him to the race, in the ordinance that "whosoever sheddeth man's blood, by man shall his blood be shed"—which involves the elements of civil government. But we forbear to pursue this: the passage in Romans 13 being all-sufficient and final.

Not only to the Hebrew nation, but (when it had failed) the right of rule (of universal rule in fact) was Divinely bestowed upon the Gentile head, Nebuchadrezzar. "Thou O King, art king of kings, unto whom the God of heaven hath given the kingdom, the power, the strength, and the glory." With that grant went also and necessarily the right to use the sword. "And because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would be kept alive." (Dan. 2:37; 5:19).

When once it is established that a human government has for however short a time, a Divinely granted right to function and exist—then it's right to use force for defense and self-maintenance cannot be denied. In a world like this, in "this present evil age," no human civil government can continue to exist without the power of the sword, its only means of maintaining itself against lawlessness within and assault from without. If the kingdom of Christ had been an earthly kingdom, His servants would have had to fight. (John 18:36).

THE ERROR OF THE "PACIFISM" OF THE CHURCHES.

It is the common mistake of ignoring the distinction between the church and the world, the regenerate and the fleshly; the folly of follies of thinking that the world as such ought to walk in the way of Christ; the absurd idea that the governments of this world (represented in the Scriptures as wild and rapacious beasts) should be made to put on lamb-manners; it is the vast blunder that lies behind the popular terms "Christian nations" and "Christian civilization," that is responsible for much of the well-meant Pacifism today. But from the world to the

church it is a far cry. The children of the world and the children of the devil cannot walk the way of God's elect.

It is for this reason that "Pacifism" as it is called, comes in for just condemnation. It is not only a wild and irrational theory—taking no account of facts and circumstances—but it is a menace to all the world. It strikes at the very heart of all national existence, of all law and order, of civilization and liberty; and plays into the hands of terrible lawless forces which within and without, are always biding their opportunity. This is especially true in this hour. If "Pacifism" should gain the day now—woe to that nation and woe to the world. War is an awful evil; but there are some things even worse; from which, may it please God to deliver us and our children!

The fact is, it is an evil age: sin rampant, Satan in control. Without nations and governments, order and civilized life cannot exist; and without arms and armies the nations and governments cannot continue to exist. The right to go to war when the need demands, and to use the sword to keep order within, is a concession of God to human powers to meet the present deplorable conditions, till Jesus comes. It is at once the world's only means of self-maintenance, and the proof and token of its own terrible ruin. So to the governments God has delegated power ("for there is no power but of God: the powers that be are ordained of God") and to the power He commits the sword. Every trust and delegated power is liable to abuse—the sword in ruthless and ambitious hands most of all; and there have been many unjustifiable and murderous wars, and deeds of blood. But this rather emphasizes the necessity of the sword in this sinful and rebellious generation to guard government, order, civilization, and the existence of nations upon the earth in an evil time.*

*It might, of course, be argued that there is no more reason for nations to fight among themselves than for individuals; and if individuals can get along peaceably, nations could and should. The conclusion is short-sighted.

1. The problems of nations are incalculably greater, more diversified, more complicated, than those of individuals, and no basis is to be found upon which the needs and interests of all nations can be provided for, amicably and satisfactorily to all.

2. The passions and desires which cause conflicts between individuals (Jas. 4:1) are immeasurably intensified in the case of nations (which are the organized aggregations of individuals). Not until its constituent population is regenerated, can the nation act differently.

3. The necessity of self-preservation is in the case of a nation absolutely imperative. An individual may in a spirit of heroism or self-sacrifice forego his right to live, but a nation cannot afford to do that in justice to the many whose weals and woes are involved in the nation's fate. For an individual to make his own interests and existence the supreme concern would be selfish and sordid; in the case of a nation it is duty and charity. The true and fair self-interest of a nation it is responsible to its subjects to maintain to the best of its ability.

4. Individuals are under a government whose duty it is to administrate and execute right and justice, and so need not (and must not) take their rights in their own hands; their grievances can be adjusted, their wrongs avenged by the constituted authority. But between nations there is no such

THE CHRISTIAN'S SIDE OF IT.

When, however, the question is raised whether a *Christian* may or should take up the sword, it is an altogether different matter, and one to be judged by quite other standards. It must be determined in what relation the Christian stands to a world whose ruin demands the awful recourse to blood; whether the Christian stands in any special relation to God; and whether he has any special instruction from God upon this point.

First then, we are taught outright that the Christian does not belong to the world, nor musters in its ranks and files. Like Jesus his Lord, he belongs to a different class and category. He is *set apart* from the world, "sanctified" by the Word, the Blood, and the Spirit. He has a distinct life, having been born anew. He therefore belongs to a distinct class and order. "We are of God," says John. (1 John 5:19). Our origin as Christians, our life and spiritual nature is derived from Him by the spiritual birth from above; we are children of God by faith in Christ Jesus. (Gal. 3:26). Moreover we are bought with a price. He gave Himself for us "that He might deliver us out of this present evil world" (Gal. 1:4); and thus He purchased us unto Himself, a people for His own possession. Christians are not to be reckoned with the world.

Now it is manifest that what God may have ordained for an evil world because of its evil condition, is not to be applied without further ado to a people called out, distinguished and distinct from the world, a people purified and set apart for Himself. If under present conditions war is a necessary evil, the evil work is certainly not to be done by God's "vessels unto honor" and "instruments of righteousness" whom the Lord has fitted and fashioned for higher ends. Even though the Christian lives *in* the world, he is not of the world. He does not partake of its nature and way. It is their task to represent God to mankind. They are an elect race, a royal priesthood, a holy nation, a people for God's own possession; that they might show forth the excellencies of Him who called them out of darkness into His marvellous light. (1 Pet. 2:9, 10). They are His ambassadors of *grace*; the heralds of peace through the blood of the Cross; ministers of God, whose citizenship is in heaven—though, as envoys, entitled to the protection of the earthly power (which however, too often turns against them). "As the Father hath sent me into the

higher power. International courts and leagues have no real power or jurisdiction. Nor will the time ever come when nations will voluntarily surrender their power into the hands of such an over-government. They may be compelled to in time—and the result may be such a bondage, such trouble and difficulty as the world has not dreamed of.

It is evident therefore that of the nations the same conduct and principles cannot be expected that is obligatory upon individuals; neither can nations be judged by the same standards. And international peace cannot be till He shall come whose right it is to reign, who will rule the world in righteousness and speak peace unto the nations—Jesus Christ our Lord.

world," said their Lord, "so have I sent them into the world." (John 17:18).

Seeing then that Christians are not to be reckoned as of the world, and that they stand in special relation to God—have they any particular orders as to the use of the sword?

The Lord's special instructions to His own people are generally known; and just as general is the effort to explain away and to discount them. As He did not come to destroy men's lives but to save them; as He was sent in God's grace to bring grace (not to execute judgment); as He suffered without complaint and resentment, and gave His life for the salvation of His murderers—so did He teach His disciples. Toward those who would wrong us the Lord inculcated non-resistance; toward our enemies forbearing love. (Matt. 5:38-48). "Be ye merciful even as your Father is merciful. And judge not and ye shall not be judged; and condemn not and ye shall not be condemned: release and ye shall be released." (Luke 6:27-38). All this teaching is strictly enforced by the apostles. (Rom. 12:14, 17-21). In fact the one outstanding and supreme commandment of the Christian life is that of *love*, tender, fervent, compasionate, one toward another, and toward all men. It needs no words nor arguments to prove that such principles are utterly incompatible with the bloodshed, the cruelties, the hate and horrors of war. The teaching of the Lord is heavenly; but "War is hell."

A Christian then with the sword would be an anomaly, a self-contradiction, an utter misrepresentation of his Lord.

CONCLUSION.

When Christians undertake to condemn war in the absolute, and to arraign the governments and the individuals (upon whom it often falls as a bitter necessity from which there is no escape nor help) as murderers, they set themselves an unappointed task, and lay themselves open to needless trouble. War is indeed terrible. It is the breakdown and failure of all that man has built up; the "*reductio ad absurdum*" of the present world-order. It is the inevitable fruit of the sin and ruin of mankind, the logical outcome of the evil conditions of this present age. Even though some provoke war unnecessarily, and enter into it of choice—the very fact that that always can and does occur in the long run, and that war is thereby forced on those who do not want it, and upon multitudes of innocent individuals on both sides, proves what I am saying. There are no doubt many murders committed in war, and there are those who engage in it in a murderous spirit. But looked at in itself, war is a calamity rather than a crime. Let it be avoided indeed as much and as long as it can be—yet in the end it will be found inevitable; and "unto the End there shall be wars." The Pacifist would combat the symptom but the disease he does not recognize and cannot reach. He would banish the effect without dealing with the cause, or taking any due account of it. All such attempts, lauda-

ble as they may appear, tend to aggravate the trouble, and bring about more serious dangers.

But with none of this have Christians anything to do. It is not their task to legislate to governments, to dictate to the world, or to pronounce judgment upon the powers that be; but only to obey their Lord, as His only representatives in the world. By His orders we are excluded from the world's strife and bloodshed. By that we abide, rendering the government all other service in all loyalty and obedience according to the will of God.

COMUS AND CARNIVAL.

STANFORD CHAMBERS.

Today is Mardi Gras, and the devil and New Orleans are holding high carnival. It is their yearly custom. The first of a number of parades of the season is called the Comus, named after the mythological god of revelry. The name is quite appropriate to the parade itself as well as from the fact that it introduces the carnival, the whole of which is revelry of almost every imaginable form; dancing, masquerading, drinking, carousing, a letting down of moral standards generally. The fact that "Lent" begins at midnight seems to lend ardor to the whole performance up to the last minute, and one could almost believe Satan would be glad to take a forty-day rest. He could pretty well afford to, it would seem.

Not many of the thousands of New Orleans society and tourists from elsewhere who will "On with the dance" to-night know that the New Testament finds "Comus" (Gr., komos) in pretty bad company, and that it pronounces unmistakably against it. What is worse, most of them would "On with the dance!" just the same if they did know it. This is a rebellious generation. Nevertheless, the Lord's servants are to "reprove, rebuke and exhort" (II Tim. 4:2) and must "speak my words unto them whether they will hear or whether they will forbear, for they are most rebellious." (Ezek. 2:7).

The Greek word, komos, is the New Testament word for revelry. Comos is the Latin word. In Romans 13:13 we read, "Let us walk. . . not in (komois) revelry." Here is the whole passage: "And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus, and make not provision for the flesh, to fulfill the lusts thereof."

In Galatians 5:19-21 we have komos, revelry, again, and in no better company. "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idola-

try, sorcery, enmities, strifes, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." And I Peter 4:3-5 is another komos passage, "For the time past may suffice to have wrought the desire of the Gentiles and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings and abominable idolatries; wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the living and the dead."

"Revellings and *such like*," did you notice? And why? Many Christians will never ask why, or what is the harm. For them it is enough that the Bible is against it. Thank God for those whose trust is in the wisdom of God and in His love, even when He warns or prohibits. But why is it that some cities and committees have put the ban on public dancing and kindred revelleries? They know that the effect is injurious, that the many meet their downfall there; that many immoralities grow out of the dance. And suppose some have been strong enough that although "provision" is thus made "for the flesh," they have maintained their virtue. Their example has nevertheless led others to the dance who have not possessed that strength and have therefore fallen. Who has caused that weaker one to stumble? God knows and cares. Testimony might be given from Mayors, Chiefs of Police, social workers, dancing masters and from the fallen as well, all to the same effect, but perhaps if the Scriptures themselves, so far as Christians are concerned, are not convincing, they would not be persuaded though the fallen or those who have gone to premature death from dancing should rise up and proclaim aloud. Let a revived conscience be heard: conscience, if not directly in behalf of yourself, at least for the sake of others and most likely some with whom you might dance. "It is good not to eat meat or to drink wine or to do anything whereby thy brother stumbleth." Let the love of Christ constrain and for His dear sake refrain. You will be glad in the day that you meet your Lord.

"Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirts of his garments;
Like the dew of Hermon,
That cometh down upon the mountains of Zion:
For there Jehovah commanded the blessing,
Even life for evermore."

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THE REVELATION.

R. H. B.

THE MESSAGES TO THE SEVEN CHURCHES.

More than sixty years had passed since the church was established in Jerusalem on the Pentecost following Christ's resurrection. The gospel had spread from Jerusalem over Judea and Samaria and had gone forth into all the world. Wherever it was preached congregations sprang up. Churches were established everywhere. Enough time had elapsed for the churches to get well under way; for each church to acquire a character of its own (as to this day every congregation has its own peculiar character and atmosphere); and it was possible now to forecast from the direction these had taken what would be the career and prospect of this work of God. Once more now, and for the last time, the Lord Jesus breaks the silence of the heavens. Once more He opens the door and sends a word back to His church, in these profoundly significant messages to the Seven Churches.

These seven churches in Asia were selected by the all-knowing Lord, that to them and through them He might speak His mind to all the congregations everywhere whether then or since or now. The *seven* (as already brought out in the preceding article) form a complete and perfect cycle, embodying either in fact or in principle every possible phase and condition of the church. They were, of course, actual churches, and they are directly addressed, each concerning its own affairs; but through them the Lord speaks to all the churches (22:16). Moreover to every individual Christian comes in each message the solemn admonition: "HE that hath an ear let HIM hear what the Spirit saith UNTO THE CHURCHES." In all the New Testament there is nothing more direct and practical for every one of us than these seven epistles.

There are certain features common to all the seven. They are all constructed on the same pattern. There is first, always, the address to "the angel." Each message is prefaced by a short description of Him who sends it; mostly taken from the Vision of Chapter I. To each one of them He says, "I know;" for all the conditions and circumstances of every church and each several member are open to Him. Then a word of praise or word of blame, or both follows in each case. In every message there is the warning, "He that hath an ear;" and in each epistle a wonderful promise to the overcomer. These are the features common to all the seven. Let us now give a brief examination to each in particular.

EPHESUS.

To the church at Ephesus the Lord presents Himself as the One who holds the seven stars in the grasp of His right hand; who walks about in the midst of the seven golden candlesticks. He is the Chief Shepherd of the whole fold and of every single flock. (1 Pet. 5:5). He is the Supreme Bishop (episkopos, over-

seer) who exercises the oversight; who deals with the "stars" at will, and moves or removes candlesticks as seems good to Him.

And what of Ephesus? He knew her works, her toil, her steadfastness; her inability to put up with wicked men; and the fact that they had tried pretended apostles and proved them impostors. Here is a contrast with the easy-going spineless, convictionless sort common in our day! It was not only works, but toil this church had, and that toil steadily-continued. Neither fear nor favor kept them from ridding their fellowship of wilful evildoers; nor did they shun the bitter labor and strife required to expose false apostles and all this the Lord Jesus greatly approves and commends. He mentions again the fact that they hated not the Nicolaitans, but the works of the Nicolaitans, "which," said the Lord Jesus, "I also hate"; and the fact that they had borne burdens for His Name's sake, and had not got tired. The Lord's appreciation is sweet and wonderful; if churches today knew what it meant, it would be their powerful incentive to face all difficulties.

"But I have this against thee that thou hast left thy first love." In view of their much good, this seems but a small blame. But it was not a trifle: it was a very serious thing. Read 1 Cor. 13:1-3 for the reason. The failure of love, depreciated all else they had. Once love is gone, all that is done of work of worship or sacrifice or in defense of the faith, is worthless. The solemn warning that follows is therefore perfectly fitting and deeply significant. "Remember"—how it helps us to remember the better days!—and "repent": get back to the old way, and "do the first works." Not more works He wants, but works of the first sort: works prompted by, and expressive of real love. Without that no church can shine for Jesus.

Lastly the promise to the overcomer—which applies not only to the overcomer in the general sense, but to him here who overcomes this fatal tendency to decline in love. To the overcomer He will give that which was for ever refused to the first Adam and all his seed: the fruit of the tree of life which is in the Paradise of God—whereof if a man eat he shall live forever. Note that it is the Lord Jesus who has authority over this gift and bestows it upon whom He will. And this is true of all the promises to the overcomers.

SMYRNA.

This church was facing suffering—which, though bitter is a great privilege (Phil. 1:29). Since she must pass through these trials, and some among them possibly must die for their faith, the Lord Jesus announces Himself to her as "the first and the last, who became dead and lived again." He had gone through it all in His own Person, had suffered all and had explored all its terrors. "Be of good cheer, I have overcome." His victory counts for us: in the strength of it we also can conquer. "I know" He says to Smyrna—not "thy works" this time, for Smyrna was called to endurance rather than to achievement:—

"I know *thy tribulation*." All they were suffering was fully known to Him and appreciated. "*And thy poverty*."—Smyrna was a wealthy and prosperous city; yet here as elsewhere (1 Cor. 1:26f) God's faithful church was composed chiefly of the poor—"but thou art rich": the one short but very meaningful word of commendation the Lord granted her. The reader will consider the contrast between this poor church which was rich, and the rich church so miserably poor in chapter 3:17. (Also weigh Luke 12:21, 33, 34 and Jas. 2:5). He mentions specially also the blasphemies they had been enduring from Jews unworthy of the name (Rom. 2:28) who were but a synagog of Satan (John 8:44). Working through such instrumentalities, the devil would cast some of them into prison and they should have tribulation for a short and limited time: "ten days." God would use it for their testing and blessing. (Zech. 13:9; Luke 22:31). So let them not be afraid of it; and if the worst come to the worst, if it mean death for some of them, be faithful even to the point of death, "and I will give thee the crown of life." The "crown of life," (Cp. Jas. 1:12) as the "crown of righteousness" (2 Tim. 4:8) and the "crown of glory" (1 Pet. 5:4) is bestowed, not at death, but when Jesus comes.

It is indeed not all of life to live nor all of death to die: there is another life, far more worthy of the name; and there is another death far more terrible than this. (Luke 12:4, 5; Rev. 20:14, 15). "*He that overcometh*," who abides this test, who will not for any threat or suffering turn away from his Lord "*shall not be hurt of the second death*." Over such the second death hath no power. (Rev. 20:6).

Thus in this message to Smyrna, the shortest of the seven, the keynote is of suffering and faithfulness, of life and death. How few of us have ever suffered aught for Jesus! How we shrink and hide ourselves from every little trouble and burden! Lord grant Thy servants the boldness of faith, to enter into the fellowship of Thy sufferings!

PERGAMUM.

With the sharp, two-edged sword, that pierces even to the dividing of soul and spirit (Heb. 4:12) that smites to slay (19:21) or cuts to heal; which is for execution of judgment or for the excision of evil—the sword that proceeds out of His mouth (1:16) he comes to Pergamum. "*I know*." It is in her case as in the case of Smyrna, not her works that He specially speaks of. But "*I know*" the difficulties, the opposition, the hostile atmosphere, the oppression in your surroundings. How much more difficult it is to be faithful in an unfavorable environment! (Cp. Ps. 120:5). "*I know where thou dwellest even where Satan's throne is*, and thou holdest fast my name and didst not deny my faith, even in the days of Antipas, my witness, my faithful one, who was killed among you where Satan dwelleth." They lived in Satan's headquarters: where Satan dwells, where Satan's throne is. The idea held by many that Satan has his throne

in hell is preposterous, and needs no refutation. Satan is "*the prince of the world*." (John 12:31; 14:30). He is "the god of this world." (2 Cor. 4:4). The whole world lies in the embrace of his power. (1 John 5:19). Now Pergamum was Satan's residence and capital, the seat and center of his rule and authority. From thence, impelling and compelling men, reigned the world-spirit—"the prince of the power of the air, the spirit that now worketh in the sons of disobedience." (Eph. 2:2). We can easily estimate what it must have meant to be faithful to Christ *there!* And they *had* been faithful to the true King, in the very camp of the Enemy. The Lord saw it, knew it, appreciated it.

However there were some things, few but serious, that the Lord Jesus held against them. They tolerated among them some who held the teaching of Balaam—that hireling prophet who, when he saw that he could not *curse* Israel, showed Balak (the king who had hired him) how to *corrupt* the people (Num. 31:16; 25:1-3) "to cast a stumbling-block before the children of Israel to eat things sacrificed to idols and to commit fornication." These Balaamites were Satan's agents working from within to betray God's people into Satan's hands. And the Pergamum church was blind to it, and tolerated it! (The Nicolaitans of v. 15, are the same as the Balaamites of v. 14). Unless they repented of this the Lord would come to them quickly in judgment, and would war against those evil-doers with the sword of His mouth. (Cp. 1 Cor. 3:17). But the overcomers, those who stood immovable against the power of the world and the devil, seeing they refused the world's sweets, and declined its honors and despised its wrath—the Lord will recompense them with a threefold honor and satisfaction: they should eat forever of the secret bread of heaven (alluding to the golden pot of manna kept hid in the ark of the covenant); and theirs should be a *white stone* (alluding to the precious stones—perhaps the Urim and Thummim—on Aaron's breastplate on which were engraved the names of Israel) and written on it a *new name*, a secret between themselves and their Lord (indicating a special and exclusive relation to Him. Comp. Rev. 19:12). It is to be noted how throughout the message, though it is addressed to "the angel" the Lord is really talking to the church itself. Note, "among you" in verse 13.

THYATIRA.

To her He comes as the Son of God, His eyes as a flame of fire, His feet like unto burnished brass. He knows her works—the motives behind them, (*love, faith*) their nature (patient service) their steady growth—"thy last works are more than the first." (1 Thess. 4:1). But they tolerated there "the woman Jezebel." This woman, here spiritually named after the wicked mistress of Ahab's house, through whose influence Baal-worship was introduced in Israel, set herself up as a prophetess, and assumed the role of a teacher in the church (in direct defiance of God's revealed will, 1 Tim. 2:12-14; 1 Cor. 14:34, 35).

The seductive influence of her teaching led the servants of Christ into fornication and complicity with heathenism. (Comp. 1 Cor. 10:19-22).

His dealings with even this wicked woman are wonderful for graciousness. He *gave her time to repent!* However she had no intention at all of repenting; and her judgment was coming swiftly. She and her dupes (unless they repented of her works) should be cast into a bed of terrific sufferings. And as for "*her children*" (not originally Christ's and led astray by her; but her own evil seed, begotten of falsehood from the start, Isa. 57:3)—them would He kill with "death" (i. e., pestilence). And all the churches shall know that His burning eyes search the deepest recesses of the hearts; and that His retribution is sure.

In Thyatira, as in the church next addressed, we mark an important feature: a defined righteous remnant within a corrupt church. "*To the rest that are in Thyatira*"—those untainted by Jezebel's wicked teaching, unversed in the deep lore of Satan—on these "*I cast no other burden.*" (Comp. Acts 15:28, 29). But what you have, those excellent things I spoke of (v. 19)—"*hold fast till I come.*" "Till I come!" Is not this always the goal and terminus of the Christian's work and hope? "Occupy till I come." "Trade ye herewith till I come." "Be patient . . . until the coming of the Lord." That the Lord did not come during the time of the Thyatira church does not affect the matter: those who so held fast, their hope fixed on His coming, though they fell asleep before He came, have lost nothing. He might have come in their day; but whether He did or not, this was their attitude to be maintained, and them will He own when He does come. (1 Thess. 4:15-17). The promise to the overcomer here is striking. To this church Jesus spoke as "The Son of God." The title is not, like most the other descriptive items, taken from the first chapter. There He is spoken of as "one like unto a son of man." But this Son of man is the Son of God. Psalm 2 prophetically so declares Him: "Jehovah said unto me, Thou art my Son." Now it is in this same psalm that the nations are promised Him for His inheritance, and the uttermost parts of the earth for His possession; that He might rule them with a rod of iron and dash them in pieces as a potter's vessel. In this rule and power and sovereignty the overcomer (2 Tim. 2:12) shall share with Him. "*And I will give him the morning-star.*" The Lord Jesus Himself is "the root and offspring of David, the bright, the morning-star." It is the promise, therefore, that they shall share with Him in His kingdom and glory (1 Thess. 2:12) when he cometh to judge the earth, and the world in righteousness, and the peoples with equity. (Ps. 96:13, 98:9).

SARDIS.

To a church reputed to be alive (what all did they carry on among men to make such an impression?) but known to the Lord to be really dead; He comes as the One who hath "the seven

Spirits of God." The Holy Spirit in fullness is His to bestow; and the Holy Spirit is the need of the church because the life of the church. The *works* of Sardis—not indeed her claims and professions!—proved that she was dead—yet not so utterly dead but that she might yet be revived. There were works but no works that filled up the measure of acceptableness: no work of God done by her fully, nothing thoroughly, nothing wholeheartedly; nothing carried through with sincere purpose and intent, but all done indifferently and without reality. Such spiritual apathy and paralysis may go side by side with much carnal energy and worldly boost. And what brought her into this spiritual deadness? She had started well. "*Remember therefore how thou hast received and didst hear; and keep it and repent.*" The reason is implied in the "*Be thou watchful,*" and "*If therefore thou shalt not watch.*" They had not watched. Insensibly, carelessly, they had drifted along. They fell asleep and slumbered unto death. There is one kind of watching which includes every other: the watching for the Lord's return. (Mark 13:33-37). "If therefore thou shalt not watch I will come as a thief, and thou shalt not know what hour I shall come upon thee." Thus He will come upon the unbelieving world; and His Coming will mean nothing better than that to a faithless and dead church.

Yet—there is the remnant again: a few names in the midst of dead Sardis, who kept their garments undefiled (implying that all the rest had defiled theirs: comp. Jas. 1:27, and 1 Tim. 5:6, which throws a light upon the kind of life they had been living in Sardis). Think what faith and hope and love it must have been that enabled these few to stand against the whole drift of the tide in Sardis: what they must have borne and suffered, how they must have fought! Those who are so careful to keep their garments clean now, shall surely walk with Him in white when He comes!

The promise to the overcomer is threefold: (1) the white garments repeatedly afterward referred to in this book, (2) their name shall not be blotted out of the book of life, (which is the book of the living in which no "dead" churchmembers have any place). That also means exemption from the second death. (20:14, 15). And (3) "*I will confess his name before my Father and before his angels.*" That, because they had confessed His name before men, and were not ashamed of Him nor of His words in the midst of a wicked and adulterous generation—they were not even ashamed to be *real Christians* in the midst of an easy-going, nominal, conventional lot of church-members. And that is often harder than resisting the world. The recompense, however is sweet! (Mark 8:38).

PHILADELPHIA.

Her name is by interpretation, "Brotherly Love." "He that is holy, he that is true (6:10), he that hath the key of David, he that openeth and none shall shut, and that shutteth and none

openeth"—it is He that addresses this church. For her He has no censure whatever—only commendation. It is possible then, and feasible also for a church to be *perfectly well-pleasing* to her Lord. Philadelphia did it. The Lord specially commends three things in her; and to her He specially promises three things.

The things commended: (1) *thou didst keep my word*; (2) *and didst not deny my name*; (3) *thou hast kept the word of my patience*.* The three promises: (1) a door opened which none can shut (2) their bitter enemies of the synagog of Satan shall be made to come and worship before her feet, and shall acknowledge her as beloved by the Lord—her full and complete vindication. (Comp. Isa. 60:14). (3) Exemption from the *hour of trial* which "*is to come upon the whole world to try them that dwell upon the earth*." Then follows the warning: "I come quickly: hold fast that which thou hast, that no one take thy crown"—lest in mistaken security she might forfeit the high reward now in store for her.

There is also a threefold promise to the overcomer: (1) I will make him a pillar in the temple of my God; (2) he shall go out thence no more; (3) I will write upon him: (a) the name of my God; (b) the name of the city of my God, the new Jerusalem; and (c) mine own new name.

All of this needs but little comment. The *key of David* represents the right and authority which belongs to our Lord by virtue of the fact that He is "the offspring of David," sole Heir of all the blessings, rights and privileges that belong to the Davidic covenant of promise.—The "*hour of trial*," that hour which is to come upon the whole world to try them that dwell upon the earth," is not to be distinguished from that "great tribulation," unparalleled in all the world's history "such as hath not been from the beginning of the world, no, nor ever shall be" (Matt. 24:21) which immediately precedes the portents and the appearing in glory of our Lord. (Matt. 24:29, 30). Because Philadelphia had kept the word of His patience—had patiently endured and stood true and faithful throughout—the Lord will keep her from (literally "out of") that hour of the world-wide trial—not only from the trial but *the hour of it*. If the meaning of the preposition "*ek*" translated "*from*" does not of itself determine whether Philadelphia would be *removed out of* the great trouble, or *kept safely through it*, the expression "I will keep thee from the hour of trial" indicates that she will not have to face *that time at all*. (Comp. Luke 21:36; Isa. 26:20, 21). In this appears again the universal and age-long application of these messages. The Philadelphian church itself may disappear before the great hour of trial actually arrives. But whether it come in her day or not, she will be kept from it in any case.

*Our translation leaves the impression that the Lord commends them for having some little power. But the general testimony of Greek scholars is that the expression "thou hast a little power" really means "your strength is small"—that is, "you are a weak people."

When finally that awful hour breaks there will be congregations and individuals here answering to the standard and pattern of Philadelphia, to whom the promise will be literally fulfilled. (1 Thess. 4:16). "I come quickly: hold fast that which thou hast!" It pays to be true to the Lord.

LAODICEA.

For this church the Lord has no commendation. Laodicea was utterly displeasing to the Lord; and that not because of gross sins (such as were rebuked in Pergamum and Thyatira) but for her comprising attitude. She was nothing outright:—neither openly, honestly bad, nor good. She was lukewarm, not hot, not cold. Not hot for the devil (they were too nice and genteel for that) nor hot for the Lord. Nor were they exactly *cold* toward the Lord; but neither were they cold toward the world and the devil. They were a little of both, yet not much of either. "I would thou wert cold or hot. So because thou art lukewarm and neither hot nor cold, I will spew thee out of my mouth."

Such a half-hearted, double-minded life produces a spiritual blindness, in which a man is well pleased with his condition, and impervious to the appeals of truth and to admonition. Therefore the Lord comes to this church with the most solemn assurance of the truth of His judgment, and His exalted right to speak—"the Amen, the faithful and true witness, the beginning of the creation of God." "*I know thy works*"—and here as elsewhere it is *the works* that tell the tale. The Lord does not judge by our words, sentiments, or professions (though far from denying the great importance of these: for where the faith and thought of the heart is wrong, nothing can be right) but the works are the final test. Laodicea's works proved what she was—lukewarm and worthless. She is also self-satisfied, self-complacent, self-deceived—for that goes with it; destined therefore to a terrible awakening and undeceiving. How much of nominal church-membership stands in her shoes today!

But the Lord's grace is the more marked toward her. To her He offers, without money and without price (yet at the price of her self-abasement and repentance) that which meets her need. (Verses 17, 18). And the gracious word with it: "As many as I love I reprove and chasten: be zealous therefore and repent." He loved even her. He stands yet outside, knocking at the door closed against Him. And it strikes us that the promise to the overcomer in Laodicea is the most splendid and gracious of the seven. Even she who has so failed may yet rally by His grace and stand and overcome, and may yet inherit the very highest promise of fellowship with Christ in His reign and glory. "*He that overcometh, I will give him to sit down with me in my throne, as I also overcame and sat down with my Father in His throne*."

THE SEVEN CHURCHES.

These then are the seven representative churches, the Lord's lampstands. Two shone bright and clear: Philadelphia, greatest

and foremost, and Smyrna in her trouble. Three were more or less mingled: Ephesus, very good, but having begun to decline in the most vital matter; Pergamum good and true, but admitting a leaven of evil that was leavening the whole lump; Thyatira, which has much that was commendable, but with a Jezebel and her victims and abominable brood in their midst. *Two* are utterly bad: Sardis, practically dead, with only a few acceptable individuals; Laodicea, without one redeeming feature, whose light was as good as out. Have we in the state of these churches a general forecast of the proportion of the success and failure of the church throughout the age? Would the professing churches today average even as high as these seven? Will the conditions be better or worse as the end of the age draws nigh? I leave the answer to the reader.

Many have observed how the character of these seven churches corresponds with the prevalent conditions in the professed church at large in successive epochs of her history. So, for example, Ephesus portrays the general conditions in the post-apostolic era, when doctrinal purity still prevailed, but love had begun to decline. Smyrna answers to the era of persecution immediately following; and Pergamum to the commingling of Church and world in Constantine's day and after. Then (but not so clearly marked) Thyatira and Sardis represent conditions during the supremacy of Rome and the later stages of Protestantism, respectively. Philadelphia and Laodicea represent the conditions of the end of the church-age: Philadelphia, the faithful, who will escape the great tribulation; and Laodicea the mass of professing Christendom (2 Tim. 3:1-5) whom the Lord will spew out. This is worthy of consideration. Aside from this, however, the messages to the Seven Churches hold the Lord's last word to all the churches everywhere throughout the age. The church-conditions here examined and set in the light of His countenance, sum up "the things that are." (1:19). And henceforth we have to do with things that "shall come to pass hereafter." (4:1).

PERSONAL AND HELPFUL THOUGHTS.

What could be more personal or soul-searching, helpful and practical than all these seven messages themselves? Here is an inexhaustible mine of truth, for doctrine, reproof, correction, for exhortation, warning and encouragement. This is the great all-comprehensive word of Christ to all His churches, and to every Christian that "hath ears to hear."

Every single Christian can be classified under one of these seven main types. Am I an Ephesite? or am I of Pergamum? or a Sardisite? or a Philadelphian? or would the Lord class me with Laodicea? Think on that.

It is especially noteworthy, though the Lord all along is speaking to the whole church, that the promise to the overcomer in each case is addressed to the individual; to any one and to every one that overcomes. "Behold I stand at the door and knock." He says to the whole church; then, to the individual, "If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." None of us have to wait till the whole church repents.

He that holdeth the stars in His right hand, that walketh amid the seven golden candlesticks; whose burning eyes search the reins and the hearts;

who is the Overseer and alone holds jurisdiction—it is He that we need to look to; Him only we must please. No other standards than His will count at all when we are weighed and measured. Are we not apt to forget this?

He that overcometh. In the end when all is said and done and sifted there are just two kinds: the overcomers and the overcome. Should the Lord come today in which class would I be found?

Overcoming implies difficulty and resistance. There is no land of spiritual ease where we may follow after holiness without hindrance or conflict. "Sure, we must fight if we would reign."

Conflict, victory, crown. Do you complain of your difficulties? Know that the Lord has carefully gauged your troubles, and will not suffer you to face too much. And He is with us. Through Him "we are well able to overcome." (Num. 13:30). We are "more than conquerors through Him who loved us."

GETTING OUT OF INDIA.

DON CARLOS JANES.

We spent seven weeks here, but our readers cannot take seven weeks to read about it, so this article will endeavor to get the pilgrims on the sea bound for Egypt. After Delhi and Agra, we visited a number of mission stations, Jhansi, Bina, Damoh and Harda, of which no further mention shall now be made. At Baramati, the Australian churches of Christ are carrying on work, a peculiar feature of which is their dealings with criminals of which we cannot now speak particularly. Returning to the junction of Dhond, we slept in the station as is commonly done in Indian travel and proceeded to Kedgaon where perhaps the most famous woman of India, Pandita Ramabai, built up her great mission station. The grand old lady was revising her translation of the Scriptures. In New York, we heard of her death. As we went back through Dhond, I called upon a very old man who first went out to India under the Foreign Christian Missionary Society, but is now independent and operating on faith. When asked something about it he said, "I've been at it forty years." Although I did not wish him to make the trip to the depot with me, nothing else would please him. At the entrance to the train this whitened patriarch with unusually heavy eyebrows without formality or ceremony prayed the blessings of the Highest upon us and we went away to visit the Australian work at Shrigonda. Henry Watson, who presides over this station, appears to be a good man and out of the abundance of his experiences with the raw heathen come numerous interesting things. He and I called upon Bro. Jelley. Plenty of wild deer are to be seen from the car windows in this section.

A stop was made at Ahmednagar where the Congregationalists are strong, and then we proceeded to Manmad and over "His Highness' Guaranteed State Railways" to Aurangabad City in the native state of Hyderabad, "the Nizam's Dominions," where the Seventh Day Adventists have a post. Bro. S. O. Martin, who fell away from our fellowship to this sect, was not at home, but his amiable wife was and so were Bro. and Sister Mc-

Henry and some other Adventists including two preachers. We had some lively discussions. I understood McHenry was receiving about \$500 a year less than when he was identified with us.

In the vicinity of Aurangabad are the Ellora Caverns, a group of Buddhist, Jain and Brahminical structures which honeycomb the rock face of the hill for a distance of a mile and a quarter. Three of these places, which are simply cut back into the rock, are supposed to date back about 500 years before Christ. "Number One," perhaps the oldest, is forty-two feet square, and has eight cells. The room in the second cave is forty-eight feet square and contains nine idols. Supporting pillars of the natural rock with ornamental capitals have been left. The fifth cavern is larger, 58 feet six inches by 117, with 24 natural pillars. Some caverns have courts in front. The largest, finest, and most complicated of the group so far as I explored them is No. 16. Imagine a force of workmen cutting a good, wide entrance passage straight back toward a rock-ribbed hill; then they excavate to the right and to the left seventy-five feet in each direction and again turn toward the hill and run their passages back a distance of more than 90 yards. Now each set of laborers begin cutting through towards each other and meet after while leaving a great mass of rock in the midst of these passages they have made. When you go in and walk around behind this mass the rock wall of the hill rises straight up from your floor to a height of 107 feet and then it is earth from there up. From the mass of rock left in the middle of these excavations has been carved a great monolithic (one-stone) temple 109 by 164 feet square and 99 feet high, with doorways, rooms, and ornamental carvings and other decorations!

The Daulatabad Fort is a very interesting and somewhat symmetrical hill much the shape of a common hand bell and about 700 feet high with a village at its base surrounded by a wall nearly three miles long which swings around and ends with the abrupt, precipitous rock face of the hill leaving about half of its circumference protected by nothing except this high stone face. The heavy wooden gates at the outer entrance are covered with iron studs to balk the enemy's elephants if they attempted to push them in with these ponderous beasts. This fortified hill is now—of course—out of date as ways of warfare go, but it is interesting to examine the moat at the base and explore the underground passages by which part of the ascent is made. Here is one which finally terminates like a staircase and has bars and an iron cover to close it. Upon this a fire could be built to keep planting a mine under it? But modern artillery would knock planting a mine under it? But modern artillery would knock the whole hill top "into a cocked hat" and not half try.

Mrs. Janes was sick when we got down to Bombay, but kind hands ministered unto her and we were not prevented from leaving February 9th when the "City of London" sailed away

for Egypt, France and England. In the space of our stay we visited the Victoria Gardens, a combination of museum, botanical and zoological gardens. These black leopards look like big, over-grown cats; those porcupines appear to be hard customers for any dog to have relations with; and this baby elephant is a curiosity. So is Mohumala, the 65-year-old lady elephant upon whose great back we each had a ride. A number of animals which have been given to the Prince of Wales are being kept here for the present. India had much political unrest through the agitation of Mr. Gandhi who wants *swaraj* (home rule) for the people. He knows them better than I do, but with the large amount of illiteracy they have, their variety and conflict in religion, etc., it would seem a catastrophe for the British government to retire. Here are about 32,000,000 souls among whom there is tremendous need for the simple gospel of Jesus Christ, that very gospel which is theoretically (at least) held in such high esteem. It is among our religious "A B C's" that the gospel is God's power unto salvation, but do we who entertain ourselves with the sweet words "loyal brethren" and "sound doctrine," do we really act consistently with our faith when we so nearly ignore the heathen as we are doing at present? Do we not have to stand before the great Judge? And do we not have to give account—each one for himself?

"WHAT GOD HATH DONE."

As some of you know, when we were planning to come to Japan, my physical examination revealed what the M. D.'s called chronic Bright's disease. They seemed to think it had made some advancement. One man told me if I came I'd probably wear out in three or four years. I thought I'd rather wear out in a heathen land for Jesus' sake than at home, and so I told the Lord if he'd let me go we'd go anyway. We came to Japan, and for four years I have enjoyed as good health as anyone could wish. I thank God that I trusted him entirely for these years so far as this is concerned. The doctors had said they could not help me any, that this disease is beyond them.

Recently, however, my faith became weak or "something," when I began to feel a little bad. Then I began to think my time had come and that the fourth-year prophecy was about to come true. I decided to go to Tokyo and have an examination, fearing very much the results—for my flesh desires to stay with my family, and this very great "open door."

The Result of this examination—the three examining doctors found no organic trouble and *all symptoms* of the dread *chronic Brights gone*. If their findings be true it is the hand of God—and His alone, for not a drop of medicine have I taken, except earnest prayer for privilege to work here for Jesus. My fears were faithlessness. May God bless me and you in believing in Jehovah-jireh.

O. D. BIXLER.

FIRST LORD'S DAY LESSON OF MARCH.

Lesson 9.

March 4, 1923.

JESUS TEACHING IN THE TEMPLE.

Golden Text.—Render unto Caesar the things that are Caesar's, and unto God the things that are God's.—Luke 20:25.

Lesson Text.—Luke 20:19-26; 21:1-4.

19. And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. 20 And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. 21 And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: 22 Is it lawful for us to give tribute unto Caesar, or not? 23 But he perceived their craftiness, and said unto them, 24 Show me a denarius. Whose image and superscription hath it? And they said, Caesar's. 25 And he said unto them, Then render unto Caesar the things that are Caesar's, and unto God the things that are God's. 26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace. 1 And he looked up, and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

with Caesar's authority, could it be said on this point? (Rom. 13:1, 7). But what more did Christ say? What things are God's?

Verse 26. Were the very enemies compelled to marvel? If this had not been said "before the people"—might they yet have made something of it? As it was, what only was left for them?

On the parts intervening, see Notes.

Verse 1. Where was Jesus sitting? Mark 12:41. What did He see? Does He still see? Does He also see the heart behind the gift?

Verses 2-4. What did He especially observe? What did He say of her gift? In what sense did she put in more than all the others? Was it a real sacrifice to her? (Comp. 2 Sam. 24:24). Does the Lord look upon the

On Connection with last lesson, see Notes.

Verse 19. What parable was this? (Vs. 9-18). Why did it enrage them? What would they have done at once? Why did they not? Was this God's providential ruling? (22:53). Could they have touched Him at all if He had not willed to submit? (John 10:18).

Verse 20. To what did they resort? Were they tricksters as well as spies? What did Jesus call them? (Matt. 22:18). Were the men who sent them any better? What did Isaiah say of such? (Isa. 29:20, 21). Can any one successfully feign righteousness before the Lord? (Heb. 4:13). Are there still perhaps some who try to do that? What was the object of their trickery?

Verse 21. Was every word of this true? But when men speak truth with a wicked heart, is it not worse than a lie?

Verse 22. What question did they put to Him? If He had answered yes, who would have condemned Him? (The people). If no, what would have been done? If He had not answered would not that have laid Him under suspicion? Did they think they had Him hemmed in?

Verses 23-25. Did the Lord have insight into the hearts of men? (John 2:25). Was the satanic cunning of His enemies a match for His Divine wisdom? How did He answer? The fact that Caesar's image and superscription was on the money showed what? If the money then was stamped

refused him? What is taught Christians on this point? (Rom. 13:1, 7). But what more did Christ say? What things are God's?

proportion of our giving as well as on the amount and the motive? Of what did the rich give? But what did this woman do? Are we not likely to give less and less (in proportion) the more we have?

NOTES ON LESSON 9.

CONNECTING WITH PRECEDING LESSON.

In the last view of the Lord Jesus in chapter 19 we see Him "teaching daily in the Temple," the priests, scribes, and leaders vainly seeking a chance to destroy Him. At the opening of chapter 20 they come upon Him with the question where He got authority to do as He was doing. He responded by asking them whence the baptism of John was, from heaven or from men. There were they in a dilemma! If they conceded the Divine mission of John, they would have to believe in Jesus, for John bore testimony to Him. If they denied that John was God's messenger the people would rise up against them. So they said, "We don't know." Very well, answered the Lord: if you won't tell me that, I will not answer your question either. And once more they were openly worsted; which did not make them feel any friendlier.

Upon this the Lord gave the parable of the wicked Husbandmen (Luke 20:9-18) which so obviously portrayed them that they could not help seeing it. At this point our lesson begins.

BETWEEN THE TWO PARTS.

The printed lesson leaves off at verse 26 and jumps to the first of the next chapter. But between these two parts the Sadducees came to the Lord with their "puzzle-question" about the resurrection, of which He disposed in a very few words; incidentally declaring and confirming the truth of the doctrine of the resurrection. That silenced them all, and no one dared to ask Him any more questions.

So the Lord asked them one. "What think ye of the Christ"—the promised Messiah—"whose son is he?" (See Matt. 22). They promptly said, "The son of David." But is that all? Why does David in the Psalms call Him Lord? Is He not something more than David's son?

Then, in the presence of the people, He warned all against the evil example and hypocrisies of the scribes and Pharisees. This speech is given most fully in Matt. 23.

TEACHING POINTS.

1. Our obligation to Caesar—that is, to the Civil Government. This is fully set forth in Rom. 13 and 1 Pet. 2:12, 14.
2. Our obligation to God. What are the things that "belong to God"? (Luke 10:27; Rom. 12:1; 1 Cor. 6:19, 20). If the voice of human authority should clash with the commandment of God—Acts 5:29. See Dan. 3.
3. The Divine wisdom which Christ has and which He bestows (Luke 21:15; Acts 6:10) is vastly superior to the low cunning of Satan.
4. Jesus at the Treasury. The gifts of the rich; the widow's mite. How God rates an offering: has the person and the motive anything to do with it? (Prov. 21:27; Matt. 6:1-4). Does God know when it really becomes a sacrifice? How ought Christians to give? 1 Cor. 16:1, 2; 2 Cor. 8 and 9.

SECOND LORD'S DAY LESSON OF MARCH.

Lesson 10.

JESUS IN GETHSEMANE.

March 11, 1923.

Golden Text.—Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.—1 Peter 3:18.

Lesson Text.—Luke 22:39-48, 54.

39. And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. The portion between preceding lesson and this is important. See Notes.

Verse 39. "Came out" from where?

lowed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared unto him, an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation. 47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 54 And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off.

14:45). Did the Lord know and understand it all? Was His rebuke of Judas harsh at all?

Verse 54. (On intervening verses, see Notes). What did the multitude do? Could they have done it if He had not yielded Himself? (John 19:6; Matt. 26:53). Where did they lead Him? Who followed? Had it not been better for Peter had he not tried to follow? (Verse 34).

NOTES ON LESSON 10.

BETWEEN THE LESSONS.

The 21st chapter of Luke (except first 4 verses) was passed over entirely. It is prophetic of the fall of Jerusalem and the Lord's Return and full of warning and earnest admonition and teaching.

With chapter 22 we enter the first shadow of our Lord's suffering. The murderous hate of the chief priests and scribes (vs. 1, 2); the bargain of Judas to betray Him (vs. 3-6); the eating of the Passover and institution of the Lord's Supper—all furnishes back-ground and setting of our lesson. At that very time, shameful to relate, the disciples contended among themselves who should be greatest. Likely it was that that led to the foot-washing. (John 13; comp. v. 27). A warning to Peter follows, and another to them all; and they go out to Gethsemane.

OTHER DETAILS OF CHRIST IN GETHSEMANE.

Matthew and Mark tell us that the Lord made all His disciples sit, and took with Him Peter, James, and John; to whom He divulged His unspeakable sorrow and heaviness. Then he also asked to wait and watch with Him, while He went forward a little (a "stone's cast") and fell on His face. Luke tells us He kneeled down. He did both—knelt at first, then fell forward on His face. Matthew and Mark tell us that after the first and after the second prayer the Lord went back to the three and found them sleeping,

(From the Upper Room and out of the City). Had he been in the habit of going there? (Luke 21:37, 38). Who accompanied Him? What did He say about that time? Mark 14:34.

Verse 40. With what charge did He leave them? Has our praying anything to do with the number and severity of temptations we have to face, and with our victory over them? (Luke 11:4; Eph. 6:11, 18).

Verses 41, 42. Where and how did He pray? What was His request of the Father? On what condition only would He have wanted that? What had He come from heaven for? John 6:38.

Verse 43. What help did the Father send to Him?

Verse 44. How terrible was the Lord's agony? What refuge did He take? Was the first prayer earnest? Was this one more so?

Verses 45, 46. Did His disciples watch and pray as He had charged them? What tended to make them sleepy? Was the Lord's rebuke bitter or severe?

Verses 47, 48. Who came while Jesus was yet speaking? Why did Judas want to kiss Him? (Matt. 26:48). Did he actually kiss Him? (Mark

as also after the third. John tells us some special things about the arrest of the Lord. (John 18:3-9). Peter's drawing the sword, and Jesus' remonstrance to the mob belong to the verses omitted in our printed lesson. (49-53).

WHY WAS THIS AGONY?

In the light of all the Savior's conduct in His sufferings and death, it could not be thought that He was afraid of physical suffering. It was another thing that filled His soul with a horror of great darkness. Just as on the cross no physical pain caused Him to groan or complain, but when the Father turned His face from Him (for He died a sinner's death—on Him Jehovah had laid the iniquities of us all, Isa. 53:6)—then He cried out in unutterable agony, "My God, my God, why hast thou forsaken me!" It was the horror of this abandonment and separation from God that explains the agony of Gethsemane.

TEACHING POINTS.

1. Such a lesson as this cannot be taught in cold blood, or in a merely intellectual way. It must be entered into, it must be felt, it must be understood in our inmost soul and being. The teacher must get the spirit and meaning of it on his knees, and in meditation.

2. **Watch and Pray**—that ye enter not into temptation. This counsel is always needful, but especially in times of trial and crisis. He who prays aright has fought and won his battle before he meets the foe.

3. **The Lord's longing for fellowship in His sorrow**; and how the disciples disappointed Him. The greatest loss was theirs.

4. **The Lord's Prayer in Gethsemane**. What He requested; yet how carefully He guarded even the appearance of wanting His own will and way. Do we share this deep trust and love and submission toward God?

5. **Judas**. How far the love of money carried that man! It will ruin any man. Think how hardened in hypocrisy he must have been to have betrayed the Lord with a kiss. The Lord suffered it. How quiet was His rebuke of that wicked man!

6. **Peter followed Him**. What Peter meant to do; but see what he did! He acted in self-confidence. He did not watch and pray when the time was right. Now he fails. Have we failed for similar lack?

THIRD LORD'S DAY LESSON OF MARCH.

Lesson 11.

March 18, 1923.

JESUS CRUCIFIED.

Golden Text.—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53:5.

Lesson Text.—Luke 23:33-46.

33. And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. 34 And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. 35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. 36 And the soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou

(This lesson must be connected with the one of last week. See Notes). Verse 33. What was the end of the journey? What did they do to Him there? What is crucifixion? Had the Lord already suffered much? Was there great pain in being crucified? Was there also great shame? What more did the cross stand for? (Gal. 3:13). Who else was crucified? How were the three arranged? What prophecy was fulfilled in that? (Luke 22:37; Isa. 53:12). What prophecy was fulfilled by those nails? (Ps. 22:1). Verse 34. Did the Lord Jesus com-

art the king of the Jews, save thyself. 38 And there was also a superscription over him, This is the King of the Jews. 39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest in thy kingdom. 43 And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise. 44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, 45 the sun's light failing: and the veil of the temple was rent in the midst. 46 And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

come to his senses and show his repentance? Did all three suffer "the same condemnation"? But with what difference?

Verse 42. What did the penitent thief say? Does this indicate that this thief had heard and learned something about Jesus? (Rom. 10:17; John 6:44, 45). What may he have heard? (Matt. 26:63, 64; Luke 19:12, 15). What was his plea that the Lord should do in the day of His glory? Was there anything in the Lord's condition then to indicate such a glory? What enables a man to look away from present conditions, and to look to things as yet unseen? (Heb. 11:1). What confession did this thief make of Christ?

Verse 43. What unexpected promise did the Lord make him? What is Paradise? (2 Cor. 12:4; Rev. 2:7). When did the Lord say this should be? With whom would the thief be? (Comp. Phil. 1:23).

Verses 44, 45. What awful phenomenon occurred? How long did this strange darkness continue? What supernatural demonstration took place in the temple? What was the meaning of that? (Heb. 9:8; 10:20). Note the effect the Lord's death produced on the centurion and the multitudes. (vs. 47, 48).

NOTES ON LESSON 11.

FROM GETHSEMANE TO CALVARY.

In last lesson we reverently witnessed our Lords' agony in Gethsemane. The lesson closed with His arrest, Peter following "afar off." There follows the story of Peter's denial, and the Lord's trial before the high priest. That closes chapter 22. In the morning early they bring Him before Pilate; the first 25 verses of chapter 23 being taken up with the trial before Pilate, and the latter's various unavailing efforts to shirk his responsibility, till at last "their voices prevailed" and he yielded Jesus up to them to be crucified. How greatly the Lord had suffered under the scourging may be inferred from the fact that one had to help Him a little while to bear the cross. On the way to Calvary He uttered a sad prophetic word to the sympathizing women. (vs. 27-31).

plain or threaten? (1 Pet. 2:23). Or did He curse His enemies? Did His extreme suffering at all throw Him off His calmness and balance? What was the first word He spoke? On what ground did He ask forgiveness for them? Was that a guilty or an innocent ignorance? But was it really ignorance? (Acts 3:17; cp. 1 Tim. 1:13). Was this prayer granted? When? (Acts 2:36-41). What did they do with Jesus' garments? Where was that foretold a thousand years before it came to pass? (Ps. 22:18).

Verse 35. What did the people do? (John 19:37). What did the rulers? (Cp. 1 Cor. 2:8). What did they say? If He had saved Himself could He have saved others?

Verses 36, 37. Who else took up the same taunt? Who was more to blame?

Verse 38. What was the accusation written? Was it true? Did it deserve punishment from any point of view?

Verse 39. What did at first both the malefactors do? (Matt. 27:44). But did both rail on Him now?

Verses 40, 41. How did one of them

TEACHING POINTS.

1. **The facts of the Crucifixion**—gathered and told in continuous narrative, so as to raise the picture before the mind.

2. **The fulfillments of Prophecy.** (Note "according to the scriptures" in 1 Cor. 15:4). Especially in Ps. 22 and Isa. 53. Led as a lamb to the slaughter; dumb and uncomplaining; deprived of all rights and judgment; bruised with stripes; gazed at by the multitude (Ps. 22:17); numbered among transgressors making intercession for transgressors; His hands and His feet pierced; His garments parted, and for His vesture lots cast; mocked and derided (Ps. 22:6-8); the vinegar offered Him (Ps. 69:21); and His burial in the rich man's tomb (Isa. 53:9)—all this had been foretold centuries before.

3. **The Seven Words on the Cross.** Three spoken in the light, four in the darkness. The first (prayer for His enemies) and second (the word to the thief) are given in this lesson; the third, concerning His mother and John, (Jno. 19:26, 27). Then, in the darkness, "My God, my God, why hast thou forsaken me?" "I thirst." "It is finished." And the final word, recorded in our lesson.

4. **The Penitent Thief.** His faith and repentance shines throughout his speech. He has recognized Jesus' righteousness and truth, and confesses Him as truly the King. (Cp. Rom. 10:9, 10). No question about baptism is to be raised here, one way or another. This man belonged, and lived as yet, under the old dispensation, before Acts 2:38 was spoken or could have been spoken. Not a moment's attention is to be paid to quibblings, denying that the thief was saved, or arguing that, "shalt thou be with me in Paradise" is a "question," etc., etc. On the simple face of it we have here a record of the unsearchable mercy of our Lord, and the case of a man who was saved by grace through faith.

5. **The Meaning of the Death of Christ.** This is brought out in Isa. 53:1-6; 1 Cor. 15:4; 2 Cor. 5:21; Gal. 3:13, 14; Eph. 1:7; 1 Pet. 2:24; 3:18 and many other scriptures. This is the "word of the cross" (1 Cor. 1:18) the central doctrine of the gospel. Consider what it meant on God's part (Rom. 8:32); on Christ's part (Phil. 2:8); for us (Rom. 5:5, 6, 8).

"Were the whole realm of nature mine
That were a present far too small;
Love so amazing, so Divine,
Demands my heart, my life, my all."

FOURTH LORD'S DAY LESSON OF MARCH.

Lesson 12.

March 25, 1923.

JESUS THE WORLD'S SAVIOUR.

Golden Text.—Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

Devotional Reading.—Rev. 7:9-17.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My Lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes,

and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

REVIEW OF THE QUARTER'S LESSONS.

(The series of this quarter is not quite finished: the lesson on Christ's Resurrection is yet to be added. That appears under the title, "The Walk to Emmaus," as the first lesson of next quarter).

If the class can take a rapid survey of the whole gospel of Luke now it would be the best review and most profitable. The Notes on Lesson 1 (January 7) will be of some help on that.

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II.—Jesus Teaching Humility. Luke 14. Three Lessons from a Feast.

III.—The Prodigal Son. Luke 14. Tell the story of it.

IV.—The Rich Man and Lazarus. Luke 16. Why was the Rich Man Lost?

V.—The Grace of Gratitude. Luke 17. "Where are the Nine?" Tell the incident. Is thankfulness important?

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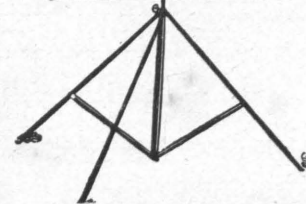
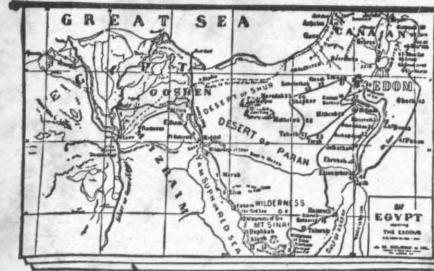
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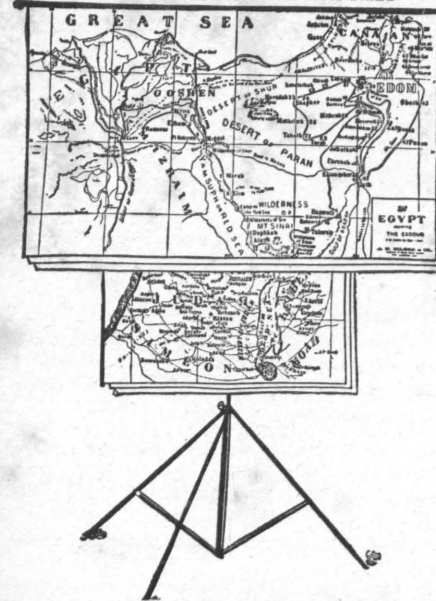
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But now our fallen bodies rest
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How can you meet us at His feet
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