

# WORD AND WORK

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

*R. H. Boll, Editor-in-Chief.*

*Co-editors: Stanford Chambers, H. L. Olmstead, E. L. Jorgenson.*

Address Business letters simply, Word and Work, Louisville, Ky.

Office, 1045 Everett Ave., Louisville, Ky.

Subscription . . . . . One Dollar a Year  
Single Copies . . . . . Ten Cents  
In Clubs of Four or More . . . . . Seventy-five Cents Each

VOL. XX.

SEPTEMBER, 1927.

No. 9.

## NEWS AND NOTES.

Those who have been praying for Brother Blansett's recovery will be glad to read this note from Dallas: "Brother Blansett is to hold us a meeting at Prairie Creek down in the country, beginning August 21."—May Lynn.

From Bloomfield, Ky.: "The meeting at Highview closed Sunday night, August 7, with good interest. We had a fine meeting from beginning to end, the order was good, and attendance unusually large. I visited 48 homes, and at one place the brother had about 40 in his front yard to hear me. It made me think of Cornelius and his company. We had 13 additions in all, 9 baptisms and 4 by membership. We also made plans to remodel the church-house soon. The last week of the meeting I spoke on God's Eternal Purpose."—George R. Johnson.

From Toronto: "Glad to report another baptized by Brother Smith at Strathmore before he closed his work with us.

"Brother Smith preached his farewell sermon on Sunday, July 31. May God bless his labors in Louisville."—R. E. Hoover.

"The Camp Taylor Church, Louisville, was blessed in having Brother C. T. Clay through a good meeting of two week's duration."—Marion E. Haines.

From Amite, La., Aug. 8: "Our home meeting, with home forces, ran fifteen days. Ten were added to the body. There were many interesting features about the meeting: We have a new list of prospective members. The fourteenth night our largest crowd, the last night the smallest. A heavy rain afternoon of last day caught the writer out at a country meeting, the little Ford got wet, we limped along, but finally had to be towed in to a nearby little town and fixed up; and then when within a mile of home we drove into a swollen creek that finished us; wading in water waist deep we reached high ground and proceeded on foot until picked up by a passing car and rode the running-board home. At the church the lights were burned out, the building dark, and after a further delay we started the services about fifteen minutes late. Thus ended the first Lord's day of August with us."—A. K. Ramsey.

"Since closing our meeting here we have baptized a young lady, a paralytic, confined to her bed for the past sixty days. We visited her a number of times. Her grandfather, Brother Addison, helped much in teaching her the way of the Lord."—A. K. Ramsey.

"Herman Wilson and I had a good meeting at Union Church, near Valdosta, Ga. Five were baptized into Christ and 1313 chapters were read during our stay there from July 17 to 24."—H. N. Rutherford.

Get Glenn's Church Directory, 50c. You may take a sudden trip somewhere over a Lord's day. Or some friend will be wanting to know if there is a faithful church at such and such a place.

D. H. Friend baptized three young men at Mackville, Ky., and did a world of good beside!

Brother Boll had fine meetings, with very large attendance, at Lexington, Okla., and Dallas, Texas. He is now with Bethsaida church, Coal City, Ind., where Virgil Smith preached to excellent audiences the first week. Boll and Jorgenson begin at Borden, Ind., where C. T. Clay is preacher, on Aug. 29.

Buy these Bound Volumes of the Word and Work before it is too late: 1, 1919; 1, '21; 2 '25; 2, '26. \$1.75 each, postpaid.

Writing from Amarillo, Texas, Lewis T. Oldham says: "We are thus far on our way to Hong Kong. I think our passage has been reserved by now. We go from here to Denver and West. We have visited quite a number of churches and have received fine treatment—not so much money, but all that we have needed."

Buy baptismal pants from us. \$22.50 buys the very best quality, prepaid. Vests and sleeves can be furnished also, if desired, at extra cost.

From Guymon, Okla.: "I would like to correspond with a congregation that is in need of a preacher. I will go wherever I may be needed."—Jas. A. Pauley.

Correspondents will simplify our work and enable us to handle business more accurately, if they will:

1. Renew in the same name invariably, or mention the change.
2. In sending subscriptions, state whether new or renewal, and whether from the Word and Work or Living Message list.
3. Order Quarterlies and other Lesson Helps a month in advance if possible. Standing orders are most satisfactory. Advise us of any change.
4. Return all bills with remittances. This applies to Renewal Statements particularly.

Geo. R. Johnson is in a meeting at Willisburg, Ky. Prayer is requested for the work at that place.

From Winnepeg: "I closed at Carman with 5 baptized, 3 restored to fellowship, and the brethren much encouraged. We are now settled here for a year's work, and trust that my health may permit me to accomplish my heart's desire, with the help of God."—Chas. W. Petch

Note that Brother Petch is at 455 Victor St., Winnepeg; not Carman, as stated last month.

From Brother Janes: "I have so far visited eight Ohio congregations on this trip. Gifts for missions or assurance of gifts have been received from every church not already engaged, and from another church whose members visited our meeting. Have seen some stirring things in the mail today. How I wish we could send ten families to Africa soon! Why not! The churches are ready to give if shown the need.

Also, we get a nice commission on all orders for Communion Services, at the same cost to the purchaser. **Buy everything religious from The Word and Work!**

Two were baptized at Parksville, Ky., by C. T. Clay on his regular appointment August 21.

Our office helpers have set forward the expiration date of all Word and Work subscribers who had some credit due them by reason of having paid in advance, also, for the Living Message. However, in doing this, we have

kept expirations at the middle or end of the year as much as possible, "giving and taking" a bit to do it. Please respond promptly to expiration notices when they come.

Stanford Chambers has just concluded a good meeting at Bohon, Ky. He brings in the interesting report that the sisters of the church have persuaded their hens to lay an egg a day for missions! Make a rapid calculation and see how that counts up!

Numerous orders have been received for Morgan Carter's good little book (80 pages), "Bible Studies for Young People," reviewed in these columns last month. Suitable for classes or individual study. Price, 35c; in quantities, 30c.

Portland Christian School, Louisville, opens September 6, with Stanford Chambers, Claude Neal, and other faithful teachers in charge. These teachers are at least equal to teachers of the same secular courses in the public schools; and when one counts in their spiritual influence, and the genuine personal interest which the Christian instructor takes, and is free to take, in each individual student under his care, there can be no comparison. And this makes no mention of the hymns, the prayers, the daily Bible lesson! No wonder this school of twelve full grades overflows each year! Pray that it may again have every need supplied.

Postscript from Ebenezer Church, Harrodsburg, Ky., where Olmstead and Hottel began August 20: "Fine crowd yesterday, the first Lord's day of our meeting, splendid sermon, and seven additions last night." What a fine beginning! Later: 17 added the first five days.

We have yet some of the good Living Message tracts for distribution. Send a quarter for assorted package.

From O. E. Phillips: "I have just closed an excellent meeting at Weldon, Texas. Baptized 23, reclaimed 7; two took membership. More people attended than we were able to take care of. During the day, I conducted a reading through the Book of Revelation. Many attended the day meetings, and there was much rejoicing over the things learned from our Lord's revelation, and over the ingatherings."

Chas. M. Neal and H. L. Olmstead wrote the July and August Lord's Day Lesson notes for the current quarter, to relieve Brother Boll during his part in the Discussion on prophetic themes now running in the Gospel Advocate. Their excellent work of exposition has been freely commended. "Honor to whom honor." Brother Boll wrote the Lessons in this month's paper, except the first.

"I conducted a meeting at Taylorsville, Tenn., thirty miles east of Nashville, through the last week of July. There were no additions, but good interest, and I hope good was done. I was, for the last three days of the meeting, with Brother Olmstead at Locust Grove, near Franklin, Ky., leading the song service. Sixteen were baptized and three took membership there.

"The meeting at Horse Cave, Brother Olmstead doing the preaching, began Aug. 7. I was there until Aug. 15, when I left for Unity church, Mo., near Bedford, Ia. The interest here is growing daily. Pray for the success of the gospel, here and everywhere.—Wonderful song book, 'Great Songs of The Church,' revised! So much better than the first edition."—J. Scott Greer.

"The New Testament Financial System," traced out by Don Carlos Janes, now obtainable from the author, or from us, in a neat booklet of 16 pages and cover, at 10c each, 75c a dozen. This comprises the most excellent series of articles that have just appeared in this paper. Order a quantity for distribution in your church.

---

Prayer enlists the activity of God, in you, through, for you. To neglect prayer is to shut God out. All your life and work will be only human.

## WORTHY OF ALL HONOR.

STANFORD CHAMBERS.

The men and women who have gone to distant lands for Christ and the Gospel's sake are worthy of far greater appreciation from the rest of us than they receive.

1. They are not supported as they ought to be.
2. They are not prayed for as they ought to be.
3. They are not receiving letters of encouragement and help as they ought.
4. Their names are not mentioned in the home nor in the assembly as they deserve to be.
5. Their appeals on behalf of unselfish undertakings to save lost souls are allowed to go unheeded.
6. Many other like things go to show the lack of appreciation and esteem due these servants of God "for their work's sake."

The perishing of other lands and races are no more to these brethren than to the rest of us. We are debtors to all men the same as these missionaries are and we can no more evade the debt. We can be discharging the debt only by taking the Gospel ourselves or by sending it. We should understand that those who go, go in our stead and that we who stay are duty bound to pray and pay and say all we can on behalf of those who are qualified to go as our representatives and willingly for Jesus' sake accept the responsibility and the hardships that go with it. God bless our missionaries. May their names become household words among their brethren everywhere. They are worthy of a full and pressed-down and running over measure of the "double honor." Withhold it not from them.

---

### A GREAT PRIVILEGE.

To go to a city with about two dozen congregations (inside or close at hand) to study the Bible under an unusually well-qualified teacher of long experience, in a congregation which maintains the usual weekly meetings, three six-weeks' courses of Bible study (day and night classes), besides a week-day school with four or five teachers and 150 to 200 pupils, and a dormitory open to elders, preachers or others who come for the winter courses—all free, *this is a great opportunity*, the blessed opportunity afforded by the Portland Ave. Church in Louisville where contact with R. H. Boll, Stanford Chambers, Claude Neal, C. T. Clay, and others is a favor to be desired by those who seek to be better acquainted with the living oracles. Ask for further information.

DON CARLOS JANES.

---

"I have blotted out as a thick cloud thy transgressions . . . return unto me for I have redeemed thee."

**GOD'S PROMISE, AND THE PRAYER OF FAITH.**

EARL C. SMITH.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

This promise is of tremendous importance. It says that God never refuses to hear the right kind of prayer. It always, without an exception, gets a good and wise and acceptable answer. Any one who can, or rather will, meet God's conditions for prevailing prayer will get what he asks of God. Any one can meet these conditions. The important thing is to know and love God and desire His glory. Think of God, whose is all the silver and gold, who holds all the power and wealth of the universe, who is full of mercy, who is love, who is the truth—think of Him telling us to "Ask, and it shall be given!"

If Henry Ford were to tell us that, we would not get done asking. What a set of fools we are! We are content to go on living unfruitful lives, the church of God full of faction and strife, the work of preaching the gospel to the heathen almost altogether untouched; in every way we are needy and yet we do not in faith claim this great promise of God! What a set of fools we are! We go on in anxiety, living puny lives, destitute of joy, peace, love and all that is rich and holy, when God has told us to draw on the inexhaustible sources of heaven. Every good blessing is ours for the asking, yet we worry because we do not have them. Isn't it foolish?

But we are not just sure that God meant this promise for us. We have been told by preachers that it doesn't apply to us. It has been pointed out to us that Jesus lived under the law, that the law was in force until the cross of Christ, that Jesus' teaching as recorded in the four gospels really belongs to the Old Testament dispensation. It all seems so reasonable to us who have been taught that nothing of the Old Testament applies to us, which is not the truth. (cf. 2 Tim. 3:14-16; Rom. 4:23-26; 1 Cor. 9:9, 10, etc.) But do any of us doubt that the teaching about judging and casting a mote out of our brother's eye when there is a beam in ours, applies to us? Do we doubt that the teaching about casting pearls before swine, or that the "golden rule" applies to us? Do any of us doubt that the teaching about the broad way and the narrow way applies to us? Does any one doubt that the teaching about false prophets and fruit-bearing and doing the will of God applies to us? No one thinks the teachings about building upon the rock or upon the sand does not apply to us. Strange that everything in a chapter that is so full of fundamental teaching should apply to us, but one of the most precious promises in His Book! One wonders if He who was once "Our Father," has turned out to be a monster with deaf ears or no ears. Why does everything in this chapter ap-

ply to us except this promise to answer every prayer that is made to God? Of course the only thing to say is that these other things are taught in the epistles. But what if I should find that this teaching about prayer is taught in the epistles? Well, it is taught there: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Phil. 4:6, 7. This "it-is-taught-in-the-epistles" excuse for accepting the teaching of the Lord is one of the devil's ways of robbing us of some of God's good blessings. The real reason why we have accepted all else in this chapter as applying to us and have rejected this promise to answer prayer is because our proud and corrupt nature hates anything that requires faith and this prayer promise clearly requires real faith.

There is more reason why this promise to answer prayer applies to us than there is that any other teaching in the chapter does. The Lord makes an argument showing that God does answer prayer. Now dispensations have nothing to do with the force of an argument. A true argument never loses its force. The Lord's arguments are always true arguments, therefore whenever the Lord enforces a promise with an argument we may be assured the promise never loses its application. If you want to prove that God does not answer prayer you will have to answer Jesus' argument, not mine. His argument is: Fathers do not give their children stones when they ask for bread, nor serpents when they ask for fish; therefore our Father who is in heaven will much more give good things to them that ask Him. That is an unanswerable argument proving that the heavenly Father answers prayer. This promise which the Lord enforces by this argument can never lose its application, for true arguments can never lose their force.

Oh let us go to God's rich storehouse and have all of our needs filled up (Phil. 4:19), for He "giveth to all liberally and upbraideth not." Jas. 1:5. Why should the church of God be unfruitful when we have such an entrance into the holy of holies, unto the throne of grace? (Heb. 4:14-16). God does give good things to them that ask Him. Never an earnest prayer made to God through Jesus Christ goes unanswered.

---

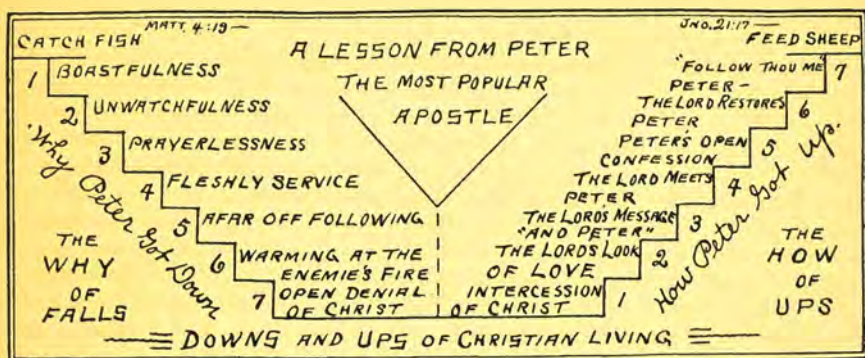
### OUR QUARTERLY.

A 24-page quarterly containing Boll's notes on the International Lessons. Questions are printed alongside the text, calling attention to things that might otherwise be overlooked. They are designed to avoid the easy misuse that often comes of such aids, being prepared not so much for use in the class-room as by teacher and student in the previous preparation of the lesson. We aim to discourage the mere reading and recitation of any set of printed questions and answers in class, and to encourage real scripture-searching, with the Book in hand; and the editor seeks also to overcome the "scrap study" objection of the International system by covering the connections between the lessons. Thus, the Lessons are of permanent value as a commentary. Price 6c each in any quantity.

# THE DOWNS AND UPS OF CHRISTIAN LIVING.

A LESSON FROM PETER.

CHARLES M. NEAL.



Note.—To enable the reader to grasp this lesson we have drawn this diagram of fourteen steps which Peter took. A religious journal sent out a questionnaire. From this it was found that Peter was by far the most popular apostle. This must be because he seems nearer to us and more like ourselves. Let us allow his experience to be a lesson for us.

## WHY PETER GOT DOWN.

*Boastfulness.*—Matt. 26:33, 34. Boasting one's love and attainment is dangerous. The only safe place to boast is in the name of the Lord. This may be done all day without danger. Psa. 34:2; 44:8. This was the way David boasted against Goliath's self-boasting. 1 Sam. 17:42-47. "Pride goeth before destruction and a haughty spirit before a fall." Prov. 16:18.

*Unwatchfulness.*—Matt. 26:40, 41. One proud of his attainment and boastful of his supposed loyalty does not feel any great need to be watchful. Peter had yet to learn Paul's good admonition, "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 16:12.

*Prayerlessness.*—Matt. 26:40, 41. A boastful and careless man is very likely to be a prayerless man. Peter did not sense any danger and saw no great need for prayer. But Peter knew not his needs as the Lord knew them.

*Fleshly Service.*—Matt. 26:51. Boastful, unwatchful, unprayerful people meet emergencies in their own way, that is in an unspiritual or fleshly way. Peter attempted to do this on this memorable night and met his Lord's rebuke. The Lord is not honored or pleased with such.

*Afar-Off Following.*—Matt. 26:58. How else could a man afflicted with boastfulness, unprayerfulness and fleshly service follow the Lord? How much did he need to be near! And Peter's need is ours. Afar off following means a fall.

*Warming at the Enemies' Fire.*—Matt. 26:69. He would not take counsel of Jesus. He went in the way of sinners. How natural for him now to sit in the seat of the scornful and warm at their fire. Danger is ahead.

*Open Denial of Christ.*—Matt. 26:70-75. He began by denial of Christ's word and ended by denial of His Person. Thrice does he deny with curses, "I do not know the man." Peter is "down and out." But there is hope for him, for he is weeping "bitterly."

#### HOW PETER GOT UP.

*Intercession of Christ.*—Luke 22:31. What an assurance of his rise—what a star of hope is the simple statement of Jesus—"I have prayed for thee that thy faith fail not."

*The Lord's Look of Love.*—Luke 22:61. The loving gaze of Jesus and the hurried, guilty glance of Peter met. Peter's life opened like a book and his wicked denial loomed up. That look of love and tenderness mingled hope with Peter's tears. He is on the road up already.

*The Lord's Message "And Peter."*—Mark 16:7. Peter had denied his Lord and was "out." But the angel said, "Go tell His disciples and Peter." Peter was out but not forgotten. Peter's hope is confirmed and enlarged.

*The Lord Meets Peter.*—Luke 24:34. The Lord and Peter are together again and alone. What a meeting that must have been. Inspiration has wisely drawn the curtain over the whole scene. It must have been exquisite with tenderness.

*Peter's Open Confession.*—John 21:15-17. No private confession is sufficient for an open sin. Three times did Peter deny and three times must he confess. The denial was with curses and his confession in grief.

*The Lord Restores Peter.*—John 21:15-17. Peter has learned his lesson. The "lambs" as well as the "sheep" will be safe in his care. To him the Lord commits them. It was a great day for Peter.

*"Follow Thou Me."*—John 21:21. Years before Peter had heard this command. It was then to "catch fish." Now it is to "feed lambs and sheep." The two parts of the great commission—"make disciples" and "teach them" is now for this restored disciple.

Dear faltering, trembling soul! Let us learn from Peter "the why of falls" and "the how of ups" and above all the exquisite tenderness of our loving Lord. Let us diligently heed His word, "Follow thou Me."

---

Have you read your Bible? Or do you get your faith and teaching just from what others say? Men get into ruts. We need to go back to God's word with open eyes and surrendered hearts.



## A LETTER TO BILLY SUNDAY.

Dear Mr. Sunday:—With much interest, I listened to your earnest preaching and observed your unique mannerisms in the Louisville campaign for souls. It is wonderful the amount of hard work you can endure and the speed at which you go at times. A lot of humor was injected, but along with this was a great volume of serious matter. Your illustrative material is very fine and a collation of it would make a good book. Perhaps you will not be seriously upset because I could not justify some of your language, though I recognize that we live in an age of jazz when ears are dull of hearing; multitudes are concerned with money and mirth; God is neglected, his word discounted, and even among the preachers are many who do not qualify as sound in the faith. Truly it is a time for plain speaking; for declaring the whole counsel of God; and contending earnestly for the faith which was once for all delivered to the saints.

It seems that a serious criticism of your earnest and effective preaching here may be made on the point of not giving to the lost all of the word of God to which they were entitled. You declared that no man could say that you do not preach the truth, and I am of the opinion that what you did preach would grade up pretty well as truth, but did you give them the whole truth?

In all that long series of sermons, you perhaps had no more important theme than the night you spoke upon "What must I do to be saved"? (Acts 16:30). Indeed, this seems to include all other themes. What can be greater than to be *saved* from our "old sins," saved from the besetting sins which infest the pathway of life, and saved eternally and everlastingly to enjoy the indescribable and endless bliss of heaven? Surely here, if ever, the evangelist should preach "the truth, the whole truth, and nothing but the truth." You and I seem to be in rather close accord on most of this. You hold to "repentance and faith." Both are clearly taught in the Bible and no matter what may be said of justification by faith only, it stands written: "Except ye repent, ye shall all in like manner perish." (Luke 13:3-5). It looks as if there should be universal agreement among Bible students that both faith and repentance are necessary for the removal of our past sins and acceptance with God. (Heb. 11:6). You indicated that confession plays a part, using Rom. 10:10, as my notes show. And Jesus said: "Every one therefore who shall confess me before men, him will I also confess before my Father in heaven." Matt. 10:33.

What you believe about baptism being a condition of forgiveness to the sinner coming to Christ, I do not undertake to say, though I seem to have the report that somewhere in your campaigns you said: "Ma Sunday and I have been immersed." In the above mentioned sermon, you took the position of a recruiting officer and declined to discuss baptism, leaving the question for the local ministers to handle, from which it is inferred that you do not regard it in the same class with faith and repentance for

you do not leave these to the local preachers. You don't seem to mind saying strong things about booze, harmful amusements, and evolution. If you believed that the Lord himself had made baptism (along with faith and repentance) a condition of the unconverted man's pardon, would not so bold a person speak it aloud?

Now does the Bible really link baptism with the remission of sins as it does faith and repentance, or is it merely a church ordinance of comparatively small consequence to be ministered to persons already saved? In connection with Rom. 10:10, you said: "Believe *and* confess." Yes, for that verse says: "With the heart man believeth unto righteousness *and* with the mouth confession is made unto salvation." Believing *and* confessing are both there as you preached. Please note that in Mark 16:16, Jesus says: "He that believeth *and* is baptized shall be saved." You were telling what one must do to be saved. Why did you not tell them these words of Christ which do link faith and baptism directly with salvation? The Holy Spirit has put both of these pertinent passages (Rom. 10:10 and Mark 16:16) in the Bible. They are both on the subject of salvation. Why do you not put them both in your sermon? Why use the one and omit the other? In your sermon under consideration, you quoted: "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation"; but I did not hear you quote Peter's words: "Repent ye, and be baptized . . . unto the remission of your sins." (Acts 2:38). The passage is pertinent, for like the jailer (Acts 16:30), they had asked what to do. And you didn't tell your audience that the jailer's conversion included baptism "the same hour of the night." Did the sinners of Louisville get all the word of God they needed and all to which they were entitled?

This jailer, about whom you discoursed so interestingly and earnestly wanted to know what to do to be saved. Paul told him to believe on the Lord, but he did not tell him that believing was all that was necessary, for that would mean salvation without either repentance or confession and we both agree that these should have their place in conversion. But faith is fundamental. "Without faith it is impossible to be well pleasing unto him; for he that cometh to God *must believe*." (Heb. 11:6). Do the scriptures teach that believing includes or involves baptism?

"When they *believed* Philip preaching good tidings . . . *they were baptized*," both men and women." Acts 8:12.

"And Simon also himself *believed*: and *being baptized*, he continued with Philip." Acts 8:13.

"The jailer who was told to *believe* "*was baptized*" . . . set food before them, and rejoiced greatly, . . . *having believed in God*." Acts 16:32-34.

"And all the people *when they heard*, and the publicans, justified God *being baptized*." Luke 7:29.

"But the Pharisees and the lawyers *rejected for themselves* the counsel of God, *being not baptized*." Luke 7:30.

But you left the teaching on baptism to the local ministers (Is this what you mean by "passing the buck"?) on the ground that you were a recruiting officer rather than a drill master. Yes, "the oath of allegiance" puts men into the army and the drill master works with them *after* they are in, after they have taken the oath. Taking the oath is not a matter of drilling, but a matter of initiation.

I wish to ask you if men are in Christ, in "the church, which is his body" (Eph. 1:22), before they are "baptized into Christ"? (Gal. 3:27). Didn't Peter recruit for the Lord? When they asked: "What shall we do"? he told them to *repent and be baptized* unto the remission of sins. Why should not you and I do the same thing? Even after Cornelius and his family had had the gift of the Holy Spirit poured out on them, Peter said: "Can any man forbid the water, that these should not *be baptized*?" Acts 10:47. And in the next verse: "He *commanded them to be baptized.*" Why don't you, in the name of the Lord, command them just the same? Are you not following the same Savior? Jesus said, and said it very plainly, "Preach the gospel to the whole creation. *He that believeth and is baptized shall be saved.*" Why does not Billy Sunday say the same thing? When Philip reached the eunuch and "preached unto him Jesus," the eunuch wanted to be baptized. When you preach, do the people want to be baptized at the first water they come to? If they do not, then there may have been something in Philip's preaching that you leave out. How did that officer get the idea of being baptized anyhow?

John the Baptist, like your own earnest self, had great audiences: "Then went out to him Jerusalem, and all Judæa, and all the region round about the Jordan: and they were baptized of him in the river Jordan." (Matt. 3:5, 6). On Pentecost, about three thousand were baptized. (Acts 2:41). Under Philip's preaching, a lot of the Samaritans were baptized; and the eunuch was baptized. (Acts 8:12, 38). The Lord's recruiting officer told Saul of Tarsus: "Arise and be baptized, and wash away thy sins." (Acts 22:16). Cornelius, his kinsmen, and his near friends were commanded to be baptized. Acts 10:24, 44, 48). Lydia and her household were baptized. (Acts 16:15). The Philippian jailer, about whom you preached, "he and all his" were baptized "immediately," "the same hour of the night." Is it not remarkable how much the Holy Spirit has told us about being baptized?

In concluding, permit me to remind you that Paul was "pure from the blood of all men" because he "shrank not from declaring *the whole counsel of God.*" (Acts 20:20, 27). It could not be otherwise than interesting, enjoyable and profitable for you to make a new, full, fair, fresh, and thorough study of this subject. Cannot that much be said for the re-study of any Biblical topic? This friend and well-wisher who doesn't mind your mixing some baseball movements with a sermon puts in the earnest request

that you will, at the very least, earnestly and carefully consider all the passages cited in this letter. It is by no means necessary to decide that a man is dishonest or insincere because he does not see all that some one else sees. Perhaps there are many who would not know why you don't see this teaching on baptism who have not themselves seen that the Bible clearly teaches God's providential care for his children, and the imminent and pre-millennial coming of our Savior.

Yours in the service of God,

DON CARLOS JANES.

---

### A TERRIBLE REBUKE.

The popular preacher of an important church in a manufacturing town was suddenly sent for to the death-bed of a young man, whose face he recognized as one he had formerly seen in his congregation. The life was ebbing fast, and nothing but storm and gloom seemed to confront the sufferer. "I have sent for you," the young man said, "not because you can do anything for me—it is too late for that—but because I can do something for you. When I came here, from a dear, but strict Christian home, five years ago, I was almost a Christian. I went to your chapel a little more than a whole year. You preached good sermons, and I liked to hear them; but they were mainly about nature, and art, and philosophy, and social and moral progress, and temperance, and how to use the world as not abusing it, and that sort of thing; almost never about what I call the Gospel. *You never drove us into a corner, and compelled us to feel that it was now or never with us.* I didn't find fault with you then—though I do now. I liked it. I thought my old minister and my old father had been too stern with me, and I was glad to be let off easier. I liked it so well, that I began to stay at home afternoons and read Matthew Arnold, and kindred writers who preached the same kind of gospel; only, as I fancied, a little better than you did. And so you demoralized me altogether, until I quite left off going to a place of worship; for I thought Shakespeare and Milton and Cowper good enough preachers for me, and there was no pew-rent to pay; and by-and-bye I got down through Pope and Burns and Byron, to the Sunday newspaper and general literature. I wanted to tell you this, for you started me down. You didn't mean to! but you have done me a harm that eternity cannot repair. Don't do so any more to other people. Preach the Gospel of a Holy God, and lost men, and a Christ who has died to save them, and a probation that must be used for that salvation, and used at once or they are lost. Preach that and you will save your own soul and the souls of them that hear you. Preach anything less, and you will empty the souls that hear you, and fill the abode of the lost."—*Bible Advocate.*

## "THE DESTINY OF THE CHURCH."

**Editor's Note:** The following is the report of a sermon on "The Break-up of Protestantism" and "The Destiny of the Church," in the Knox Presbyterian Church, Toronto, by Dr. John Inkster, as it appeared in the Toronto Evening Telegram. We give it to the readers of *The Word and Work* as very much worthy of our thought and consideration.

The church is not any organization such as the Greek or the Roman or the Protestant church, nor any branch of the Protestant church. The church is the assembly of saints separated from the world unto the Lord. The church is the called and elect of God—the bride of Christ. The church is a mystical and spiritual body which no man can define or number. But God knows the exact number of the elect which one day will be complete. At that day not only will the true church be separate from the world but she will have an existence and a form more real and definite than any individual congregation or assembly has today.

I want to speak about the hope and destiny of that church.

There are some who think the hope and destiny of the church is a great revival, a reformation and the conversion of the world to Christ. That is certainly a great and worthy hope and destiny. But so far as the Scriptures are concerned there is no ground for such a hope. Further, so far as history is concerned there is no ground for such a hope: for, although we have had many great revivals and one great reformation, yet we are relatively farther away from the conversion of the world than ever.

No, the great hope of the church according to the Bible is the coming of Christ. He who is the Prince of Peace will bring peace and He who is the King of Kings will rule over all the nations of the earth. And, the destiny of the church is described in 1 Thess. 4:13-18, where we are told the church will be caught up in the rapture when the Lord comes for His saints.

### ORGANIZED RELIGION DOOMED.

Paarishe tells us in his article on "the Break-up of Protestantism," in the March number of the *Atlantic Monthly*, that the Protestant church is doomed—extinction is her destiny. I believe he is right so far as organized Protestantism is concerned. The same destiny awaits all organized religion. But, there is an element, a number in each and all of the churches—which will be saved. That spiritual body is not doomed. Its destiny is identified with the Resurrection.

The resurrection is one of the important doctrines of the Bible. The 15th chapter of 1 Corinthians alone gives us a clear idea of its importance. There are many Christians who think there is only one Resurrection in the future. Just as Martha the sister of Lazarus said to our Lord—"I know my brother will rise again in the Resurrection at the last day."

It is quite true there will be a Resurrection then. But there will be another Resurrection before that. In Luke 14:14 we read: "Thou shalt be recompensed at the Resurrection of the just." Evidently there is to be another Resurrection of the un-

just. That is exactly what we are taught in John 5:28, 29. "The hour is coming, in which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the Resurrection of life; and they that have done evil unto the Resurrection of damnation."

Here we have the two Resurrections clearly defined both as to their origin and their issue. The question now is: How much time is there between the two? We are told that in the 20th Chapter of Revelation. This whole chapter is deserving of careful reading and study. In it, the Resurrection of life is called the First Resurrection which takes place at the beginning of the millennium. The other Resurrection, unto damnation—which is usually called the second Resurrection, takes place a thousand years after the first at the end of the millennium.

The hope and the destiny of the church is closely identified with the first Resurrection. At that time 'the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'

#### LAKE OF FIRE.

You may deny this statement, you may cut this out of the Bible as a later insertion or you may try to discredit the Bible. But the fact remains, so far as scripture is concerned—(and I believe it, thank God)—that is the hope and the destiny of the church which is the body and bride of Christ. If you are a member of that body that is your hope and your destiny—you will take part in the First Resurrection. The Bible says: 'Blessed and holy is he that hath part in the First Resurrection: on such the second death hath no power, they shall be priests of God and of Christ and shall reign with Him a thousand years! If you are not a member of that body you will take part in the Resurrection of damnation and your part and place will be death and hell and to be cast into the lake of fire. This is the second death. Surely this is a possibility which ought to make men think.

Let us look for a moment at the world in which that part of the Body of Christ which is alive exists today. The living saints are living in and among the world which crucified the church's Lord. This whole world, the Bible says, lieth in iniquity. Surely it is an evil world. Sane men who have no pet theory to maintain have no hesitation in saying the Bible is right. Not only the world, but the whole creation groaneth and travaileth in pain. Moreover, even these bodies of ours are described as vile, and need to be redeemed. Such in brief is this world in which the church exists. Such is the description of the bodies of the saints in this present evil age. The question we ask is: What is to happen, what is the hope and the destiny of the saints of God and the Bride of Christ?

Let us go at once 'to the law and to the testimony' for an

answer. The Bible says: "The earnest expectation of the creature waits for the manifestation of the sons of God . . . Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

In another part the Bible says: "When this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying: Death is swallowed up in victory." That saying is found in Isaiah 25:8, 9. "He will swallow up death in victory, and the Lord God will wipe away the tears from all faces . . . and it shall be said in that day: Lo, this is our God; we have waited for Him, and He will save us—we have waited for Him, we will be glad and rejoice in His salvation."

What does all this mean? According to these and similar portions of Scripture, what is the Hope and Destiny of the church? It means creation will be delivered from its groans, for He who reigns will make 'the wolf to lie down with the lamb and the leopard to lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them.'

It means that the church shall be taken to share the glory of her Lord. It means the sleeping saints shall be raised and the vile bodies of the living saints shall be changed in the twinkling of an eye.

A restored creation, a happy world, a glorified church and liberated saints; that is the hope and destiny of those who are members of the Body of Christ. And what is your hope and destiny who are not members of that body? Here it is, on the authority of Christ himself. You shall 'Go away into everlasting punishment'; your 'portion is with the hypocrites; there shall be weeping and gnashing of teeth.' There is no use mincing matters. It is a crime not to tell you plainly that there are two, and only two, alternatives—it shall be well with the righteous and it shall be ill with the wicked.

The last question I ask is: When will all this take place; when will the hope of the church be realized, and when will her destiny be unfolded? Scripture makes it plain that the Resurrection of the saints, the Rapture of the church and the deliverance of creation all take place near the same time, namely, the coming of the Lord. All of these millennial blessings take place about the close of the present and the beginning of the next dispensation. And when, we ask, will that take place?

Of that day and hour no man knows. But the very last words of our Lord, the words which are recorded at the close of the whole volume of inspiration, are these: He which testifieth these things saith: "Surely I come quickly." These are the last words of Jesus. The last words of a dear one are always precious. How much more precious are His last words to us. In the last echoes of these parting words of our Lord we hear the church taking up the refrain and saying, "Amen: Even so come, Lord Jesus."

**BOOK REVIEW—"EFFECTIVE PRAYING."**

According to Henry W. Frost, "Prayer is worship, addressed to the Father, in the name of Christ, and in the power of the Holy Spirit." In his 162-page book on the above theme, in a very suitable and helpful way, the subject is discussed with numerous interspersed scriptures defining and analyzing prayer, dealing with prayer principles, privileges and wonders. This book, so suitable for reading and passing around may be obtained from the Sunday School Times Co., Philadelphia, or The Word and Work, at \$1.25 a copy.

D. C. J.

**BELLE BROWN.**

On July 26 Belle Brown, of the congregation at Thorne's, near Louisville, passed into eternal rest. Her name had gone near and far. Full of faith, full of good works, the name "Sister Belle" stood almost as a synonym of faith. Utterly consecrated to Jesus her Lord, His word and His work was the one concern and interest of her life.

The old Brown home has been the resting place of many a welcome preacher. "Uncle Pres," "Aunt Mary," Tom and Neva, Lula, and now Sister Belle—all gone, but all gone "Home," we have good reason to believe. Only Virginia Bell remains of the old home group.

What a home it was! Here the one only standard of measurement was, not ability, not popularity, but honesty and sincerity. Sister Belle made no distinction between the preachers. She was perfectly free from that "I-am-of-Paul, I-am-of-Apollos" spirit. Was a man true, faithful, earnest? Then he was as good as any other man, regardless of ability. And when we see God using men of humblest ability in a wonderful way, and getting glory for Himself, who can say that Sister Belle's measurement of men was not the right one? The sweet savor of her life will live forever. E. L. J.

**A TRUE ADVERTISEMENT.**

We offer "the last word" in the song-book line: "Great Songs of The Church," perfected; the only alphabetical, self-indexing hymn-and-tune book; the pure, condensed cream of 200 books, 40,000 numbers; well balanced, perfectly indexed and classified by topics, scriptures, titles, tunes and first lines; the world's master-pieces—classics of the Christian faith—combined with the choicest copyrights of Excell, Alexander and the fifty other principal owners, giving bright, enthusiastic, attendance-bringing, one hundred per cent singing. Three-score songs and ten, suitable for children, including the best extant for the primary age; more than forty finest invitation songs; eighteen choice metrical psalms set to loveliest music. Altogether high-grade, but not too difficult; no "fillers," no jazz, no rag-time, no doggerel, nothing mediocre, no false doctrinal notes, thoroughly scriptural and absolutely undenominational; highest mechanical standard—a beautiful book, dignified in size but not too bulky; all songs in clear, uniform, full-size type; the one universal hymnal for English-speaking believers in all lands; a real combination book suited to every possible sort of Christian service, from the children's class to the solemn assembly of saints. Unreservedly commended, without solicitation, as the best obtainable, by our ablest, most outstanding singers, preachers, and teachers.

Price, 65c in quantities, cloth. round or shape notes; 50c in heavy blue-manila, shape notes. Order from The Word and Work.

"OUR WORLD TOUR," 208 pages; 21 line and half tone illustrations: clear type, and good presswork; text printed on white eggshell paper; the half tone engravings on peerless enamel stock; bound in a rich, deep green Keratol which looks like leather and wears better; side and back titles: stamped in genuine gold; fancy lithographed linings; autographed; sent postpaid for. . . . . \$2.00.

Cloth edition delivered at . . . . . \$1.75.

Free Religious Literature; more than 30 kinds; samples free.

DON CARLOS JANES, 2229 Dearing Court, Louisville, Kentucky.



# ON FOREIGN FIELDS.

## MISSIONARY NOTES.

DON CARLOS JANES.

O. S. Boyer and family are supposed to have reached Brazil about August 15. \*\* H. R. Fox and Virgil F. Smith returned from their extensive western trip bringing a good report. \*\* The writer of this page is succeeding well in enlisting Ohio churches in missionary work.

"We are so happy and so busy."—*Mrs. George M. Scott*, Africa. \*\* September 7th is the date for Virgil F. Smith and Ramona Hickman Smith to sail from New York for Brazil. \*\* Pray earnestly for the return of health to Sister Sarah Andrews and George K. Desha, who have left their fields from physical necessity. \*\* E. L. Broadus is very busy in California preparatory to sailing with Lewis T. Oldham for China. \*\* "The building of our house is progressing as rapidly as could be expected."—*Ray Lawyer*. They made 45,000 bricks from one ant hill! \*\* Sister Cypert engages in educational work at her new Kichijojo station, and Brownwood, Texas pays \$25 a month on her building account. \*\* "We are enjoying the work here just fine."—*George M. Scott*, Africa. He has been digging a well, building a shop, etc., while teaching and preaching.

"Since Christmas my receipts have been shorter because special donations have not come."—*Hettie Lee Ewing*. \*\* Our missionaries in Africa are able to secure government land at nominal rental and be protected from encroachment of rival missions. There is earnest appeal made by the natives for more teachers and we could insure a large section of the country being predominantly of the apostolic faith if we had the men to open the stations and supervise the native congregations which cannot operate without this, according to government ruling. \*\* Bro. Nakagawa spent two weeks from his work at Shiluoka with Bro. McCaleb studying important questions.

"We have settled in our new home."—*Mrs. J. D. Merritt*. That means a pole and grass shelter until they can get the brick hospital up. They have already been visited one night by a hyena. \*\* On September 13, the Bixler family of four are to embark for their home in Japan, and the Oldhams and Broaduses, three in each family, take the same ship for their future work in China. They will stop for the present in Hong Kong. \*\* "I would like to see Bro. Sherriff better supported."—*Max Langpaap*. \*\* Sister Sarah Fox was very happy when about 100 heard Bro. Ebine preach. \*\* Just when it was greatly needed, a farmer in New Zealand sent Bro. Sherriff \$250 toward the house he must build on the government land secured at Huyu Huyu. Let other gifts follow in quick successio. \*\* Until treasurers are appointed, the writer will be glad to forward gifts for the Boyers and Smiths in Brazil.

**SIGNS OF GOOD HEALTH.**

O. S. BOYER.

It is a fine sight to see the child outgrowing its clothes and always wanting to eat. And it is just as fine a sight to see calls from Japan, from China, from Africa, from India and from Honolulu for more workers and more money. Many take these appeals as a poor indication, but in reality they are healthy signs. It has not been very long since the church had no appeal from Japan and it seems almost yesterday that no calls came from Africa, from China, and from India. There were no such calls for the simple reason the work was not growing and no such demands were needed.

The Lord grant that His churches grow more and more till we have urgent calls from every nation, and till every member realizes and rejoices in this growth. Even so, amen.

**KABANGA MISSION.**

Ray Lawyer.

I am pleased to report favorable progress in the building program at this place. About six weeks ago Brother Merritt and I came out here to start making the brick. Forty-five thousand have been made. The material used was clay from a large ant-hill on the place some seven hundred yards from the building site. We also found plenty of timber close to the kiln for burning them. On the hill where the dwellings, the school and church buildings are to be erected, we found plenty of granite stone for the foundations. These items will bring the building expenses down considerably. We bought the steel and Brother Sherriff made the stone cutting tools in his own shop, and had them shipped to us, 370 miles north of Bulawayo.

The brick are made and burnt. The foundation for the new house is nearly finished. Brother Merritt and I plan to lay 1500 brick each per day. For our house alone 25,000 brick will be required. We will have four fair-sized rooms and a screened porch, if the Lord wills. Twelve or fourteen hundred dollars will meet the most urgent needs. Are there not more brethren who will have a part in the harvesting of souls in Africa?

Some faithful brethren have promised five hundred dollars on the new hospital. This work will go forward as soon as Brother Merritt receives the money. He hopes to have this much-needed building erected before the rains start in October. Brother Merritt will live in the hospital until the money for their new dwelling can be raised. A word of encouragement will be appreciated.

We told Brother Merritt about the kind of house we should like. During his "spare time" working as late as twelve at night, he made the drawings, and now all details are in hand.

Two earnest souls were baptized at Forest Vale the other day.

We are hoping to have a visit from Brother McCaleb soon. Only we who have been separated from our brethren in the Lord can know just how refreshing a visit of this kind will be. He has been in this kind of work so long that his presence and his counsel will be almost like that of a father. We hear Brother G. A. Klingman has started on his world tour, but have not heard whether he expects to come this way or not.

We wish to thank all who have been so kind as to assist in the payment of our recent hospital expenses. We are also deeply grateful for the many kind messages of sympathy during the sad days through which we have just passed. May God bless and direct all who try to serve him.

All funds for Kabanga Mission should be sent to F. B. Shepherd, 2547 So Second St., Abilene, Texas. For Bro. Merritt, and the Hospital work, to Tona A. Covey, Morrilton, Ark.

Kaloma. N. R., Africa.

## WORD FROM CHINA.

George S. Benson.

During our necessary stay here at the coast we have had a great desire to get a permanent work started for Hong Kong.

Now we are glad to announce that our prayer has been more than answered and our expectation more than met.

In one of the suburbs of Hong Kong we found a little group of independent Chinese Christians meeting in a rented hall, and endeavoring to constitute a true Chinese Church of Christ. No foreigner or foreign missionary society was in any way connected with the work. Mr. Au, the Chinese preacher, was educated in the Baptist School in Canton, but three years ago he became convinced that the true Church was "Christ's Church." Since that time he has been trying to be a Christian and a Christian only. He spent some time among the Chinese in Australia, and six months ago, with some support from the Chinese in Australia, he returned to Hong Kong and began this present work. He was immediately joined by a wealthy Chinese Doctor who was educated in America, and who remembers having heard the honored James A. McGarvey preach on several occasions. We tried to be of service to them as soon as we learned of the work, but they were afraid of us because they feared we were just trying to get ourselves in charge of the work. But finally we got their confidence, and they found that we were here to help and not to rule. Then their doors and their hearts were open to us. Mr. Au has proved to be one of the most humble and conscientious men I have ever met anywhere. He has an earnest desire to learn and to obey the Word of God in all things. They invited me to come and hold an eight-day's meetings, including two Sundays. It gave me great pleasure to accept the invitation, and I think I have never enjoyed a series of meetings more. The attendance was not large, but those who came were very earnest listeners. Several young men who were not Christians sat on the front seats every evening, and then remained for an hour or two to ask questions and talk about the way of life after the service had been dismissed. And the Christians also were deeply interested in every lesson. Mr. Au said that he himself was not a good Bible student, and that he practiced many things which were not matters of conviction, but which he had only seen others do. After others were gone Mr. Au would want to talk. I worked till eleven o'clock every night, and sometimes till twelve. One long talk on instrumental music was sufficient to convince them that it was unscriptural in Christian worship, not of faith, and an addition to the Lord's prescribed teaching. Mr. Au said that he would not use it any more, and before the meetings closed it had been carried out of the hall. At the beginning of the meeting they refrained from using it at my request, but before the close they had carried it out that they might in nothing go beyond that which is written.

During the meeting several Christians came forward to confess wrongs and to request that we all pray for them. They seemed to have an earnest desire to make their lives fruitful. And on the closing day four women and two men were baptized in Christ Jesus. One of the young men was educated in the Canton Christian College and is now a bookkeeper in Hong Kong.

Mr. Au is anxious to become a better Bible student. He volunteered that it would be much easier to start things right than to have to change them later. He insisted that I should come regularly and teach him Bible lessons as long as we are here at the coast. It is a delight to find a man with his ability and such a desire for the Truth. We hope to be able to return to the interior after a few more weeks, and I believe that we shall be leaving a Church of Christ in Hong Kong which will continue to teach and labor according to the Word of God. These brethren are not in need of financial help, but they do need your prayers. Pray with much prayer and supplication that Mr. Au may be given utterance in opening his mouth to make known with boldness the mystery of the Gospel. Eph. 6:18, 19.

---

**"REAL NEW TESTAMENT MISSIONARY WORK,"** a search at the source; solid information on a seriously neglected subject. 5c a copy; \$2.50 per hundred; \$20 the thousand.

## HONG KONG MISSION.

Brother and Sister Desha and three children from India have been with us for more than a week. It has been good to have their fellowship. You scarcely know how it is to be practically alone until you have tried a term out here in a heathen land. I believe they have enjoyed being with us as much as we have enjoyed having them. Brother Desha is not at all well and the doctor told him he could not remain in India. He is so sorry to give up doing the Lord's work in some foreign land. Oh, that more realized the great need! Sister Desha is in the hospital with measles. They are planning to sail next Monday on the N. Y. K. SS. Rakuyo Maru. They arrive in Los Angeles, August 20th. They have had an opportunity of seeing our work here and will be able to talk about it, as well as of what they saw in India.

The twenty-fifth of last month eight were baptized at the Shamshuipo chapel. Five of these were young women from Mr. Benson's English Bible Class. The two weeks previous to that they had had meetings every night. The first week Mr. Benson preached through an interpreter, and the second week various Chinese men had charge. There were others who ought to have decided for the Lord but we hope they will later on. Dr. Chiu Hok has installed electric fans in the little chapel, so one is reasonably comfortable even if it is very hot weather.

The meetings in our own house on Monday nights still continue and we do not seem to have any trouble in keeping up the attendance. A large part of those who come are children.

Ethel Mattley.

P. S. I have never regretted being just a Christian, but am sorry that I am not a better one.

---

## "MUDALA!"

J. D. Merritt.

An old man came for medicine the other day. He was in the neighborhood of 80 or 90—the people here never know their age. The mother may remember some incident that she associates with the birthday of each of her children, but otherwise it's a guess. He said that he had a cough for two wet seasons, that his wife was dead, that he had none to bring him food or water. His son would not stay with him for he was afraid that he would have to feed him. I gave him some medicine, some meal and a gunny sack and he clapped his hands and slapped his chest in thanks, as is the custom of these people. I fear that someone will take his food away from him. An old man becomes an object for ridicule, and is abandoned by his family after his wife is gone. He is just "Mudala." It is the way of the heathen. He is simply being paid for the way he has treated some other old man. He neglected his children too, he was their lord. Now, when he is helpless he has to pay. I remember that Ham was disrespectful to his father. May it be that this is a heritage of the race?

Senkobo, N. Rhodesia, Africa.

---

## ABOUT BIRDS IN AFRICA.

The Turtle Dove looks like those in America, but makes the most uncanny noise. It comes near being the cooing lullaby of a Chinese orchestra. The quail is about half as big as he was at home, but has not forgotten the "bob white" call.

The squirrel has changed his name to Meah Cat and the hair on his tail has worn down to about one-third its natural length, his ears have grown short and thick, but you would know him.

We have here a "honey-bird" that calls from tree to tree as you follow him. Finally he will fly from a tree and call no more. That tree will be one containing honey. This bird looks a great deal like our Bee Martin. If, when you have followed him, and cut the tree, you leave him no grubs and honey, he will take you to another. But I should think that an honest man would reward him somewhat!

J. D. Merritt.

Senkobo, N. Rhodesia, Africa.

# The Lord's Day Lessons

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

## FIRST LORD'S DAY LESSON OF SEPTEMBER.

Lesson 10.

September 4, 1927.

### SOLOMON'S WISE CHOICE.

**Golden Text:** Happy is the man that findeth wisdom, and the man that getteth understanding.—Prov. 3:13.

**Lesson Text:** 1 Kings 3:4-15.

4. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar. 5 In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. 6 And Solomon said, Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day. 7 And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. 8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. 9 Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people? 10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither has asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; 12 behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. 14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. 15 And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

### Questions on Lesson-Text.

**Verse 4.** Why should the king sacrifice in Gibeon? (1 Chron. 16:39). How many burnt offerings did he sacrifice?

**Verse 5.** Who appeared to Solomon? How and when? What did God say to him?

**Verse 6.** What did Solomon acknowledge as to his father? How had his father walked? In what particular way had God's lovingkindness been shown?

**Verse 7.** To whom did Solomon give the glory for his position? How did he feel himself?

**Verse 8.** Among what people was Solomon? What kind of people were they?

**Verse 9.** For what did he ask? Why did he want an understanding heart?

**Verse 10.** How did the Lord receive Solomon's speech?

**Verses 11, 12.** Did God promise to grant his request? What unique honor and distinction would Solomon enjoy?

**Verse 13.** What else did God promise to give him?

**Verse 14.** What other promise in this verse and upon what condition would it be granted.

**Verse 15.** What did Solomon do? Where did he go then? What three things did he do there? What was at Jerusalem?

## NOTES AND TEACHING-POINTS.

## THE STORY CONNECTED. 2 Sam. 12 to 1 Kings 3:15.

Since our last lesson many thrilling and sad things have occurred. The son born to David by Bathsheba has died and Solomon has been born to them. Joab and David have fought and won against the Ammonites. Amnon, the son of David, has been slain by Absalom, another son, because of a crime against his sister. The rebellion of Absalom against David. War between father and son—with the death of Absalom have saddened David's heart. Joab his old general, reproaches him, and murders Amasa. Sheba revolts. Israel has three years of famine. David commits the sin in his old age of numbering the people. He declines in health and Adonijah, one of his sons, plots to seize the kingdom but is defeated by the counterplot of Nathan and Bathsheba who has her son, Solomon, placed on the throne. After charging his son to walk in God's ways David sleeps with his father, but the sword still continues its bloody work in his house. Adonijah is put to death, Abiathar is removed from the priesthood and Joab, David's old general, is slain by Benaiah; and Shimei is executed. Solomon then makes an alliance with Pharaoh and marries Pharaoh's daughter.

## A YOUNG MAN'S CHOICE.

Not every young person has so much offered him as Solomon, but every young person has the power of choice and the right to choose what Solomon did, an understanding heart. Solomon realized that his father's success had been due to God's blessing, and the perpetuity of David's house was also due to God's promise and purpose. The reason why he made such a choice was because in his ways he acknowledged God. He also realized his own limitation and need, as well as the responsible task ahead of him. In making this choice he had in fact chosen everything for a fool knows not either how to employ or to enjoy wealth or honor when he receives it. His choice showed that the interests of the kingdom were first with him.

## MORE THAN WE ASK.

God will grant to us even "more than we are able to ask or think." Eph. 3:20. He granted to Solomon both riches and honor, though he had not asked it. God also promised him length of days if he would walk in God's ways. James tells us "if any man lack wisdom let him ask of God." Jas. 1:5. This is the best and highest wisdom, "the fear of the Lord, that is wisdom and to depart from evil is understanding." Job 28:28.

## QUESTIONS FOR CLASS USE.

1. What act on the part of Solomon shows that he worshipped God?
2. What method did God choose in "appearing" to Solomon?
3. Did God have many ways of making himself known to the Old Testament fathers? (Heb. 1:1).
4. Who, according to Solomon, had been with David?
5. How had David walked?
6. What did Solomon think of himself?
7. What did he need?
8. What great task had he to perform?
9. Why did he want an understanding heart?
10. Is it possible for us to know good and evil without God's wisdom?
11. What could Solomon have asked for himself?

## SECOND LORD'S DAY LESSON OF SEPTEMBER.

Lesson 11.

September 11, 1927.

## SOLOMON DEDICATES THE TEMPLE.

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

Lesson Text: 1 Kings 8:1-11, 62, 63.

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Is-

## Questions on Lesson-Text.

Verse 1. When was this? Who was called to this assembly? Where did they gather? For what? How had

rael, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion. 2 And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came, and the priests took up the ark. 4 And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. 5 And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude. 6 And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. 7 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. 8 And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without: and there they are unto this day. 9 There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt. 10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah, 11 so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah. 62 And the king, and all Israel with him, offered sacrifice before Jehovah. 63 And Solomon offered for the sacrifice of peace-offerings, which he offered unto Jehovah, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of Jehovah.

the ark got into Zion, the city of David? (See Lesson 7). To what place were they to take it now? Who built the Temple? (See 1 Kings 5 and 6). Where was it located? (2 Chron. 3:1).

Verses 2-4. In what month did they assemble? (Was the seventh month important? Lev. 23:23-36). Who carried the ark? When did David learn a lesson about this? (1 Chron. 14:7-11; 15:2).

Verses 5, 6. Who assembled before the ark? What did they do? What were "the wings of the cherubim"? (1 Kings 6:23-28).

Verses 7, 8. What could be seen from the "holy place"? What is the "most holy," where the ark was, called here? (The oracle). What hung between the "holy place" and the "oracle"? (Ex. 26:33). How were the ends of the staves seen? (Where they pushed out against the veil).

Verses 9-11. What were the contents of the ark? (What else was in it later? Heb. 9:4). When the priests had placed the ark and had come out, what happened? What did that signify? Was that before or after Solomon's dedicatory prayer? (2 Chron. 7:1, 2. The omitted portion of this chapter (vs. 12-61) records Solomon's great prayer. It should by all means be read.

Verses 62, 63. What was done in conclusion of all? What did those animal-sacrifices mean? Apart from their typical foreshadowing of Christ's sacrifice did God have any pleasure in them? (Psalm 40:6-8; quoted in Heb. 10:3-10).

#### NOTES AND TEACHING-POINTS.

1. **The Building of the Temple.** God's sanctuary in Israel was first a tent, "the Tabernacle" (Exod. 25:8, 9). This was suitable before they had a settled home in Canaan. The thought of building God a house first occurred to David. (2 Sam. 7). God appreciated David's loving concern for Him, but did not allow him to build the house, because he had been a man of war and had shed much blood. (1 Chron. 28:2, 3). Nevertheless God gave David the pattern (1 Chron. 28:11, 12, 19) and David provided vast funds and materials for the building. The work of building was to be accomplished by his son, (namely Solomon, 2 Chron. 6:7, 8; 1 Chron. 28:5). In this connection God made David an oathbound promise concerning his house and his throne, and a great son after him who should build God's house (2 Sam. 7). This

promise finds its deepest fulfilment in our Lord Jesus Christ, the true "Prince of the House of David," who built a far greater and costlier house unto God. (Matt. 16:18).

2. **How the Temple was built.** The account of the building of the temple is given in 1 Kings 6, and more fully in 2 Chron. 3 and 4. It was the costliest and most magnificent building ever erected by man. The price of it ranged into many billions of dollars. Yet the "spiritual house," built of "living stones" (1 Pet. 2:5) cost infinitely more: it was built at the price of the blood of the Son of God. (Acts 20:28).

3. **The Dedication of the Temple.** The order of events on this festal occasion was (1) the assembling of the chief men (elders) of Israel; (2) they escorted the ark from Mount Zion where David had placed it, to Mount Moriah where the temple stood, the Levites carrying the ark; (3) the ark was placed within the Most Holy (the Oracle); (4) Solomon offers the dedicatory prayer; (5) when the priests came out, at the voice of praise and singing (2 Chron. 5:13) fire falls from heaven and consumes the thousands of sacrifices, and the glory of the Lord fills the temple. After a seven-day feast the people returned to their homes.

**The Dedicatory Prayer** (1 Kings 8; 2 Chron. 6). A great prayer, worthy of special study. After a brief introduction (1 Kings 8:22-26) he mentions the fact that God cannot in very deed dwell in a house made with hands; yet He had ordained this temple as a center of worship, a place where His presence should be found. (Vs. 27-30). Then he takes up seven various circumstances under which people may come praying toward that house. (Vs. 31-53). It was to be a center of grace and mercy to all the suppliants. This was followed by a benediction, which Solomon pronounced after he had arisen from "kneeling on his knees, with his hands spread forth toward heaven." (Vs. 54-61).

#### QUESTIONS FOR CLASS USE.

- |  |  |
|--|--|
| 1. Who first thought of building God a house? (For ans. to questions 1-4 see Notes). | 14. What was contained in the ark?   |
| 2. Where had God dwelt until then?   | 15. Who prayed a notable prayer on that occasion? Have you read it?  |
| 3. Did God give David permission to build a house for Him?                           | 16. When the priests who took in the ark came out of the temple, what happened? (vs. 10, 11).              |
| 4. Why not?  | 17. Were many sacrifices offered?  |
| 5. Who did build it?   | 18. How did God show His acceptance of the sacrifices? (2 Chron. 7:1).                                     |
| 6. Was it a very costly building?  | 19. To what great Sacrifice did all those old-time sacrifices point forward?                               |
| 7. When it was done, whom did Solomon gather together?                               | 20. Who brought that great Sacrifice? For what?  |
| 8. For what? (v. 1, lesson-text).  | 21. What only sacrifice can a sinner bring to God? (Ps. 51:16, 17).  |
| 9. Where had the ark been? (See Lesson 7).   | 22. What greater and costlier temple did another son of David (a greater than Solomon) build? Matt. 16:18. |
| 10. Where was the temple built? (2 Chron. 3:1).                                      |  |
| 11. Who carried the ark?   |  |
| 12. When was the necessity of this impressed? (See 1 Chron. 14, 15).                 |  |
| 13. Where did the priests carry the ark?   |  |

### THIRD LORD'S DAY LESSON OF SEPTEMBER.

Lesson 12.

September 18, 1927.

#### THE KINGDOM DIVIDED.

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

**Lesson Text:** 1 Kings 12:12-20.

12 So Jeroboam and all the people came to Rehoboam the third day, Read the Introductory paragraph in Notes first..



as the king bade, saying, Come to me again the third day. 13 And the king answered the people roughly, and forsook the counsel of the old men which they had given him, 14 and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. 15 So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat. 16 And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. 17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam sent Adoram, who was over the men subject to taskwork; and all Israel stoned him to death with stones. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 19 So Israel rebelled against the house of David unto this day. 20 And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

#### Questions on Lesson-Text.

Verse 12. Who was Jeroboam? What did the people want of Rehoboam? (See Notes).

Verses 13, 14. What was the counsel of the old men? What counsel had the young men given him? Which did he follow?

Verse 15. Who was back of all this? Did Jehovah cause Rehoboam's folly, or did He use Rehoboam's natural folly to bring about His word? What was the word He had sent to Jeroboam by Ahijah? (1 Kings 11:28-39).

Verses 16-19. What was the immediate effect of Rehoboam's haughty reply to the people? Who remained loyal to the house of David and to Rehoboam? What attempt did Rehoboam make to call the people back? What did they do to his messenger? Did Rehoboam then realize the seriousness of the situation? What far-reaching thing had occurred? (v. 19). Were they ever united again? (Never again).

Verse 20. Whom did Israel make king over them? Who had foretold that? (See v. 15). What other tribe came under Rehoboam's power? (2 Chron. 11:12). What accessions came to him later? (2 Chron. 11:13-17).

---

### NOTES ON LESSON 12.

#### INTRODUCTORY.

Solomon disappointed his God who had given him all his power and glory and wisdom. He married foreign women, and through them was enticed to compromise with idolatry. (1 Kings 11:1-8). Jehovah therefore decreed to rend the kingdom away from him and to give it to his servant; and sent Solomon word to that effect. (1 Kings 11:9-13). One tribe only, Judah (and Benjamin no doubt because under Judah's power) was to be left him. Among the adversaries Jehovah raised up for him was Jeroboam, a strong and able man, who had been set in authority by Solomon over Ephraim (the leading tribe next to Judah), and "all the house of Joseph." To him God sent a message through Abijah the prophet, promising him the rule over ten tribes of Israel. (1 Kings 11:26-39). Solomon learned of that, and Jeroboam had to flee to Egypt, where he remained till Solomon's death.

#### SOLOMON'S FOOLISH SON.

Solomon's son and heir to the throne was Rehoboam, whose mother was an Ammonitess. All Israel gathered at Shechem to make him king. But the people who had been grievously burdened under Solomon's magnificent reign, asked for a lightening of the burdens. Rehoboam requested three days to consider. The older counsellors who had stood before Solomon from earlier and better days, counselled wisely, that Rehoboam should humble himself and accede to the people's request. Such counsel was not to Rehoboam's taste. No doubt he had been brought up to have his own way

in everything. The younger counsellors suggested that arrogant, defiant answer which suited him, and which brought about his downfall.

#### REHOBOAM'S CHARACTER.

Rehoboam's weak life and reign is related in 2 Chron. 11:18-23 and 12:1-16. The sum of the whole is found in 2 Chron. 12:14. "He did that which was evil"—not so much because he was determined to do evil but because "he set not his heart to seek Jehovah." He had no firm purpose to do right. He was a drifter, a double-minded man, unstable in all his ways. All such lives are on the whole evil in God's sight. If we have no determined purpose to do right we shall do wrong at last.

#### TEACHING POINTS.

1. **Solomon's failure**, and God's chastisement of his sins. Consider 2 Sam. 7:12-15.

2. **Rehoboam.** What were his early surroundings—hardship and poverty, or wealth and luxury? Which makes the stronger characters? What sort of mother did he have? See 1 Kings 11:1 and 2 Chron. 12:13, end. Was that in his favor?

3. **The request of the people.** Was Solomon's glory after all very burdensome to his people? Who had faithfully warned them about that very thing? (1 Sam. 8:10-20). What was their request of Rehoboam? Was it reasonable and right?

4. **Rehoboam's Counsellors.** Can you see reasons why Rehoboam rejected the wiser counsel of the older men, and followed the younger? In what sort of times were these younger men brought up? Did those older men remember better times and things? Do you seek the company and the advice of those who flatter you and tell you what you want to hear? Is it not safer for young persons to regard the more uncomplimentary but wiser, soberer, purer judgment of an earnest older man?

5. **The Division of the Kingdom.** Tell how it came about. Was it purely accidental? Whose unseen hand was back of it? Was there ever a united kingdom of Israel again? Will there ever be? (Hos. 1:11; 3:5). What was the Southern Kingdom called? "The Kingdom of Judah." The northern? "The Kingdom of Israel."

#### QUESTIONS FOR CLASS USE.

- |   |  |
|---|--|
| 1. What was the cause of the division of the kingdom? | 9. With whom did he consult?                                 |
| 2. Was there a cause back of Rehoboam's folly?        | 10. Whose counsel did he follow?                             |
| 3. How had Solomon failed?                            | 11. What answer did he give the people?                      |
| 4. How did God propose to punish this failure?        | 12. What was the immediate effect?                           |
| 5. What son of Solomon was heir to his throne?        | 13. What prominent man lost his life in this rebellion?      |
| 6. Where did Israel gather to crown him?              | 14. Where did Rehoboam flee?                                 |
| 7. What request did they make of him?                 | 15. Who reigned over the "kingdom of Israel"?                |
| 8. How long did he ask to consider?                   | 16. What do you know of Jeroboam?                            |
|   | 17. How is the life of Rehoboam summed up in 2 Chron. 12:14? |

## FOURTH LORD'S DAY LESSON OF SEPTEMBER.

Lesson 13.

September 25, 1927.

### REVIEW: THE EARLY KINGS OF ISRAEL.

**Golden Text:** Jehovah hath established his throne in the heavens; and his kingdom ruleth over all.—Ps. 103:19..

**Devotional Reading:** Ps. 105:1-8.

- 1 Oh give thanks unto Jehovah, call upon his name;  
Make known among the peoples his doings.
- 2 Sing unto him, sing praises unto him;  
Talk ye of all his marvellous works.

- 3 Glory ye in his holy name:  
Let the heart of them rejoice that seek Jehovah.
- 4 Seek ye Jehovah and his strength;  
Seek his face evermore.
- 5 Remember his marvellous works that he hath done,  
His wonders, and the judgments of his mouth,
- 6 O ye seed of Abraham his servant,  
Ye children of Jacob, his chosen ones.
- 7 He is Jehovah our God:  
His judgments are in all the earth.
- 8 He hath remembered his covenant for ever,  
The word which he commanded to a thousand generations.

### SURVEY OF THE QUARTER'S LESSONS.

The lessons cover the history of Israel from King Saul to the Division of the Kingdom under Rehoboam. The history of Israel is God's blackboard on which He demonstrates His ways and teaches many precious lessons by precept and example.

Recall some important fact or truth in each of the lessons.

1. Saul Chosen King. 1 Sam. 9-11.
2. Samuel's Farewell. 1 Sam. 12.
3. Samuel Anoints David. 1 Sam. 16:1-13.
4. David and Goliath. 1 Sam. 17.
5. David and Jonathan. 1 Sam. 18:1-4; 19:1-7.
6. David spares Saul. 1 Sam. 26.
7. David brings the Ark to Jerusalem. 2 Sam. 2, 5, 6.
8. God's Promise to David. 1 Chron. 17.
9. Nathan Leads David to Repentance. 2 Sam. 12.
10. Solomon's Wise Choice. 1 Kings 3:4-15.
11. Solomon Dedicates the Temple. 1 Kings 8.
12. The Kingdom Divided. 1 Kings 12:1-24.

What bearing on all these lessons has today's Golden Text? The Devotional Reading?

### THE USE OF THE LESSONS.

1. Questions on the Lesson Text. These questions with references given are designed to help the student to an understanding of the teaching of the printed text.

2. General Questions for Study. These are designed to call attention to the bearing of the text on the general scope and topic of the lesson.

3. Notes and Teaching Points. Teaching and suggestions and points to be brought up in the class, as the teacher may see good.

4. Questions for Class Use. These are simple questions suitable for use in the class, if the teacher prefers them to questions of his own.

The whole aim of this arrangement of these lessons is to lead student and teacher to study and think for himself, rather than to put all before him simply to be read off. It will be found that all personal search and effort pays greatly in increased interest and real blessing.

### "THE THIRTY YEARS' TRIUMPH."

This eight-page pamphlet by E. L. Jorgenson, relates the success of God's Word in the first generation of Christianity, and analyzes the reasons underlying the amazing operations of the apostolic Church.

"The record of the rise and progress of the one and only religion that now exists on earth by the authority of God, challenges the attention and interest of every serious man and woman. The inspired account of it—which is the sole source of the information presented in this paper—covers its first thirty years or so." 100 for \$1.00.

# WORD AND WORK

## WORDS IN SEASON.

R. H. B.

### "LOVED ME NOTWITHSTANDING ALL."

The One Hundred and Thirty-ninth Psalm declares that God knows us through and through. He knows our hearts as an open book, and our thought before it rises to the level of our consciousness, even while it is "afar off." He has known us all our lives, from our birth; he knew us before ever we were born or our body took shape in the mother's womb. He has beset us behind and before: nothing in us is dark nor hid from his eyes. And *yet he loves us*. He knows *all*, and still he has not cast us off. Victor Hugo said the best friends we have are those who love us because of ourselves, *rather in spite of ourselves*. So long as I hold any one's affection by means of a mask, or because they do not know me as I am, I can have no peace in that affection. But God knows me as I am, better than I know myself. He understands all the extent of my weakness and the enormity of my sin. In his love I can trust. When he says, "Come," I can come in boldness and confidence; if he promises forgiveness or life or guidance or grace, I can rest contentedly upon his promise, for he has sized up my situation, even mine, and has made provision to meet my particular need. Where sin abounded, grace did much more abound, that as sin reigned in death, so grace might reign through righteousness unto eternal life, through Jesus Christ our Lord. (Rom. 5:20). To keep anything back from him would be monumental folly (for who can deceive him?) and monumental ingratitude, for he has done all to get our whole trust and to bear all our burden. Let us rather say with the psalmist at the close of this psalm:

Search me, O God, and know my heart:  
Try me, and know my thoughts;  
And see if there be any wicked way in me,  
And lead me in the way everlasting.

\* \* \* \* \*

### THE MARK OF FRIENDSHIP.

One of the features of the Holy Spirit's work, the Lord Jesus announced, was to be this, that he would declare unto us "the things that are to come." (John 16:13.) In nothing does the Lord honor us more, nor is there any mark of our friendship and fellowship with God higher, than just this very thing, that he reveals his far-reaching plans to us and tells us the things that are to come to pass. We may also add that nothing is less appre-

ciated than this very mark of his friendship. On that memorable evening the Lord Jesus Christ said to his disciples: "No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from my Father I have made known unto you." (John 15:15). This, then, is the distinction between a worker who is a mere bond-servant and one who is the personal friend of the man for whom he works. The one simply gets orders what to do, instructions by which he may perform the duties required of him, and no more. But with a friend a man will sit down and talk things over and unfold his plans. And this is the relation between God and his own people. He not only tells them what to do, and gives them a list of duties, but he does them the honor of unfolding his secret plans to their eyes that they might cooperate intelligently, not blindly, with God. "The friendship of Jehovah is with them that fear him; and he will show them his covenant." (Psa. 25:14).

#### "SHALL I HIDE IT FROM MY FRIEND?"

The pattern "Friend of God" was Abraham, and three times the Scripture so designates him. On one occasion God manifested his attitude of fellowship with that friend of his, when he accepted his hospitality, and then divulged to him his immediate purposes in regard to Sodom and Gomorrah. (Gen. 18.) From one point of view, it was none of Abraham's business or concern. What was it to Abraham what God would or would not do with Sodom? How could that have any bearing on his duty or on his salvation? From another and juster point of view, however, it *did* concern Abraham; for were not he and God friends? And how could a thing which was of concern to God fail to concern Abraham, his friend? So God, after proposing to himself the question, "Shall I hide from Abraham the thing which I am about to do?" decided to tell Abraham all his plans in the matter and the whys and wherefores of them.

#### TWO WRONG ATTITUDES AND ONE RIGHT ONE.

There are two attitudes which Abraham *could* have taken toward this friendly confidence toward him; neither of which, however, we are glad to note, Abraham adopted. He could have taken the attitude of the short-sighted, hard-headed "practical" man, with all it implies of misunderstanding and lack of appreciation. He could have said, in effect: "Now, Lord, what thou intendest to do is very well, I know; but what, after all, is it to me—more than just that I know if I do right every day *I* will come out all right? I pray thee, therefore, to pardon me if I pass all those things by and occupy my mind rather with my present duty. And if thou wilt teach me aught, show me what I must do today and tomorrow." It probably did not even occur to Abraham to take such a purblind position toward God's revelation. The other attitude he could have taken and did not take is that of idle curiosity, which would have said, "How great that plan is, and very interesting to know beforehand what will happen beyond the hills!" and which would simply have mused on the mat-

ter to the entertainment of the mind. But Abraham understood. He perceived the honor God had done him, and in the congeniality of friendship he knew God's mind and felt the vibrant emotion that was uppermost in God's heart. He just as intuitively perceived the hidden invitation that underlay the whole, and what part he must take. The fact was that a great stroke of judgment was about to fall, and God, always loath to destroy the sinner, was *looking for a man to stand in the breach* before him, if by any means the judgment might be stayed. And so Abraham, with the quick understanding of a kindred soul, took his place as *intercessor* before God; and his intercession availed to this much at least, that he procured marvelously favorable terms for Sodom, and that on his account Lot, who had laid himself open to share in Sodom's perdition, was permitted to escape. Abraham at once laid hold of the *practical* end of God's revelation. And all the scriptures, including all the unfulfilled prophecies, involve a very practical privilege to God's friends.

#### THE CASE OF ANOTHER FRIEND.

Daniel had been pondering the prophecies of Jeremiah, and had found and understood that the desolation of Jerusalem should last for seventy years. In his simplicity and common good sense he took Jeremiah's prophecy at plain face value; and knowing that the seventy years were well-nigh run out, he took it that the time of Judah's release from Babylon was upon them. (Dan. 9:2.) In all of which points he was quite correct. It would be a great help to us to take God's prophetic word in as simple a fashion. Now the edifying point about Daniel as a student of prophecy was this, that it was not to him merely a pleasing thought, a curious and interesting view of things, but a clarion call to action. It was an intensely practical matter. A great crisis was near. The promise that the Jews should return to their land was due. But the realization of God's promise required repentance and confession on their part. (Lev. 26:40-42). God's word cannot fail. But the Jews were not penitent. What, therefore, could be more evident than that he (Daniel) had come into possession of the truth for just such a time as that? It devolved on him, he saw, to supply the missing part. So (he writes) "I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes. And I prayed unto Jehovah my God, and made confession." (Dan. 9:3, 4.) And there follows a prayer of singular contrition, confession, self-accusation, pleading with God, in which he takes the position of his people's representative and intercessor. And God was well pleased and sent Daniel, so wise and faithful in the use of prophetic light, yet more light.

Let us note how practical a thing prophecy was in the eyes of God's earnest servants of old. We also are in a time of crisis, and prophecy takes on a fresh interest. Let us, like Daniel, take it in utmost simplicity and faith, and may it be more to us than a curious tale: may it lead us to prayer, intercession, watchfulness, purity, and earnest missionary effort.