

THE WORD AND WORK

A MONTHLY MAGAZINE SET 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, *The Word and Work*, Louisville, Ky.
(Office, 1045 Everett Avenue)

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

VOL. XXII.

JULY, 1929.

No. 7.

NEWS AND NOTES

From Pulaski, Tenn.: "The Lord's work here in Pulaski is still encouraging. We have recently had three baptisms and one restoration. We have some praying members that pray for the preacher and each service of the church. 'Except Jehovah build the house, they labor in vain that build it.'

"My revival work for the summer will begin the second Sunday of July at Summerville congregation near Linton, Indiana. I will enjoy being with Bros. McBride, Clark, and Kranz." Maurice Clymore.

"This is to acknowledge receipt of the beautiful copy of 'Great Songs of The Church.' Words will not express my appreciation. I assure you that I shall continue to recommend your book as the best that I have examined. Its wealth of old songs combined with the best of later years makes it the most desirable book in the brotherhood." W. Clarence Cook, Chattanooga, Tenn.

"I think the gold lettering on the last edition is a big improvement on the song book and well worth the extra cost." R. G. Schell, Chicago.

The gold lettered book costs us more, but sells at the same—65c.

"I'm strong for your book." Ealon V. Wilson, Memphis, Tenn.

"We are stocking all the congregations here with 'Great Songs of The Church.' It is the best book known to me, and much cheaper in the long run, because of its excellent mechanical construction, and the life of its songs." T. B. Thompson, Montgomery, Ala.

From Memphis, Tenn.: "The work at this place moves along with very satisfactory results. Brother G. C. Brewer who is laboring with this congregation in word and doctrine is a tireless worker, and a worker who gets the Cause of the Lord Jesus Christ before the people in an effective way. Our records show that we have had about 112 additions to the membership since January first, 12 or 13 of the number added last week. It is not an uncommon thing for people to make confession and be baptized at our regular mid-week services, and that is right. Brother Brewer's personal work reaches into many of the educational and religious activities of the city outside this congregation.

"Last Lord's day we had Bro. Charles R. Brewer of the Central Church, Nashville, for two services. Next Lord's day we expect Bro. Dr. J. S. Ward, also of Nashville, and the fifth Lord's day we expect to have Bro. H. Leo Boles of David Lipscomb College. Brother Brewer is in Dallas, Texas, in a meeting at present.

"Memphis is steadily growing and many people are coming here from various sections of the city—we find them almost daily. It would be a fine thing if friends and brethren would write us of these members of the church coming from their communities so that we could visit them without delay." Ealon V. Wilson, Musical Director, Union Ave. Church of Christ.

On account of sickness and business Miss Clara E. Kennedy will not sail from Japan until August 2. A balance of \$47 yet remains to be made up on her homecoming expenses. Send money for her support and for homecoming expense to Charles M. Neal, Winchester, Ky.

From Galveston: "In March Bro. Thos. D. Rose and I conducted a short series of gospel meetings at Baton Rouge, La. Since then I have been preaching twice a month for the few members meeting in Wm. Wolfe's new auditorium. Next, Bro. C. E. Coffman and I will begin another series of meetings, if high waters do not prevent our going there. Pray for this work." W. J. Johnson.

From Toronto: "The revival continues at Strathmore. Eleven additions recently. We hope to make a little visit south this summer, possibly in July." Wallace Cauble.

The first check for \$51.25 sent to this office will bring a slightly used Remington Portable typewriter with its first ribbon (and also a new ribbon). This machine has the improved margin release and tabulator.

The supply of the tract entitled, "The Lord's Supper and The Thousand Years" is almost exhausted. Anyone interested in reprinting it for free distribution should write to Charles M. Neal, Winchester, Ky.

From Pampa, Texas: "The Taylor and Rice meeting closed June 2. There were 23 additions in all, 10 of them by primary obedience. We had a good meeting for this place. Taylor is a fine song leader. Rice did some commendable preaching." C. C. Merritt.

"The meeting at Rosston, Okla., has been good in some respects, but no baptisms. I will begin at Laketon near Pampa, Tex., next Sunday.

"I miss the good folk in Louisville. Will you especially pray that God may guide me in locating this fall. Two churches have asked me to move among them. I do not know that either place is His will for me." Earl C. Smith.

The 1929-30 catalog of Harding College has been received—College, Academy, and the Commercial section.

"Revival begins Sunday, August 18, at East View church, near Louisville. Brother D. H. Friend, Evangelist." William L. Greenaway.

"A tiny remembrance for twenty-first anniversary of Word and Work." A. H. A. 21 pennies were enclosed.

Brother P. I. P. sends gift of \$2.50; Calgary, Alberta, sends \$5; "The Indiana Sister, \$2.00; a Louisville Sister, \$1. Thanks.

A year ago we announced that song book orders, whether from agents, dealers, or churches, must either carry remittance in full, or we must be authorized to send C. O. D. Please do not send orders expecting us to vary from this rule. In fairness to all we want to be governed by it, uniformly.

Telegram orders will be honored if remittance is put in the mail at time of order. Churches that for some special reason must buy books on credit will please arrange by direct correspondence with this office beforehand.

From Linton, Ind.: "The Church of Christ at Linton enjoyed a season of refreshing while Bro. Chambers was present preaching the simple gospel in his earnest way. A good interest was manifest throughout as he unfolded many spiritual truths. Six obeyed the gospel and one was restored and placed membership. We consider ourselves fortunate in having had Bro. Chambers with us.

"On the last Sunday of the meeting, in the afternoon, Bro. Chambers preached at Clay City, Ind. This was a dedication service and there was present a large audience in which some ten or twelve congregations were represented. His message was gratefully received. The writer, with Bro. Clark and with the assistance of other brethren, have succeeded in organiz-

ing a loyal congregation there, consisting of some twenty-eight members. They are at peace and happy in the service of the Master."—Edward E. Kranz.

HARDING COLLEGE COMMENCEMENT

On Thursday, May 30, Harding College closed its fifth year's work. In many respects it was the best of the five years.

The graduating classes contained fifty-eight in number, by a good deal the largest number of graduates in the history.

The first year Harding College became a standardized college, 1925-26, there was one graduate; second year, 1926-27, there were six; third year, 1927-28, there were fourteen; this year there were twenty-five.

The college has had in its short history a phenomenal growth, and the prospects for another year are the best. More rooms are reserved already than any previous year at this date. Choice rooms are going rapidly. There remain a few corner and south rooms in the girls' home. While there is little difference between the rooms save location, "The first come, first served." Five dollars reservation fee, sent to Harding College secures for you a room.

S. P. Pittman, of David Lipscomb College, preached our baccalaureate sermon and John Baumgartner, a leading educator of the state, delivered the class address.

We had the largest group of visitors attend the commencement we have ever had. They came from Texas, Oklahoma, Kansas, Missouri, and Arkansas, and maybe from other states that I do not now recall.

Our new catalog is coming from the press and is ready for mailing. You may have one just for the asking.

J. N. Armstrong.

MEETING FOR YOUNG PEOPLE

NORMAN, OKLA., JULY 18-21

This is to call attention again to our special meeting to be held in Norman, July 18-21.

Brother E. L. Jorgenson, of Louisville, Ky., will lead the singing during this meeting and the speakers are M. H. Moore, Ft. Worth, Texas, J. N. Armstrong, Morrilton, Arkansas, J. P. Sewell, San Antonio, Texas, and W. F. Ledlow, Denton, Texas.

All the meetings, except the Sunday services, will be held in the Engineering auditorium on the campus of the University of Oklahoma. Room and board can be secured for \$1.50 per day during this time.

We shall be glad to have a line from you, saying that you intend to be with us.

A. R. HOLTON.

EDWIN WOODSON

To the Church at Berca, Tennessee:

Dear Brethren: I read in The Word and Work this morning of the departure of Brother Edwin Woodson and I feel that I must write you a line of sympathy in the loss of a good man, and above all, a Christian. It fell to Brother Edwin's lot to forward your annual offering to me and I always enjoyed his letters even though they were brief. Though I may receive no more letters from him I expect to meet him where letters may not be needed.

Since about the end of February when I left China, I have not seen our church papers till this morning. Africa is a land of great possibilities and of magnificent distances. Already autumn is here; midwinter comes in July and spring in November. The sun's course is to the north instead of the south. These changes are due to being south of the equator. Where I am now is about 18 degrees south.

Grace to you and peace from God our Father and the Lord Jesus Christ.

J. M. McCaleb.

THE LOVE OF MONEY

EARL C. SMITH

The love of money is one of the devil's most cunning and most destructive forces. It is "a root of all kinds of evil." (1 Tim. 6:10). It is one of those "hurtful lusts, such as drown men in destruction and perdition." (1 Tim. 6:9). The love of money together with the love of self and the love of pleasure are marks of the terrible decline of the last days. (2 Tim. 3:1-5). It is never in good company, and is always warned against by the Lord. "Be ye free from the love of money." Heb. 13:5. The love of money goes right along side by side with a religion that has no God and no Bible in it. (2 Tim. 3:5; 4:3). No one can love money and at the same time believe God's word in Psalms 19:10: "More to be desired are they than gold, yea, than much fine gold." The love of money enslaves one. To be free from it is a freedom much to be desired.

There are hundreds of Christians who do not have time to read the Bible. They have to read the newspaper every day in order to be awake and up to the times in their business. But they just can't crowd daily Bible reading into their program. They say in their heart, though they would not admit it even to themselves, that the word of God is not as much worth reading as the newspaper. Many of these in this mad rush for money are benevolent too. They want to make money to serve God with. And of course they would therefore contend that they did not love money, but that is one of the devil's nice, sweet ways of blinding our eyes to the fact that we are walking in the way of destruction. God had rather have the ears of your heart open to Him for a little while every day than to have anything you can do or any amount of money you can give Him. He can use your heart to accomplish far more than He can your money. Any one whose business is too big to allow him a daily hour with God and His word has too big a business for a Christian.

We verily believe there are hundreds of Christians who are selling their lives to the Devil for money to serve God with. The poor blind money lovers! And they are selling the souls of their children and robbing them of a rich spiritual inheritance that they might give them in order to give them a small material inheritance. God have mercy on both the parents and children.

A man does not have power to serve God because he has money. Power is spiritual (Acts 1:8). If you want to be able to serve God "be filled with the Spirit." Eph. 5:18. It is not the person with a lot of money who has power to serve God but it is the person with the grace of giving. We have never yet heard of the wealthy giving beyond their power, but the poor have done so. (2 Cor. 8:1-5). *How we would like to hear of the rich doing so!*

A few of these benevolent money-servers have succeeded in getting wealth so that they live in fine houses on soft carpets, and ride in costly automobiles, and occasionally (maybe regu-

larly) give gifts larger than the poor have the means to give, and vaunt themselves that they have great power to serve God and that the church needs them so much. They don't know what a concern they are in the hearts of the spiritual leaders of the church and how their manner of life complicates the problems for these leaders.

But with all this extra "power to serve God" the missionaries still live in mud houses on dirt floors and are unprotected from mosquitoes and are subject to other dangers, and after their willingness to go to some needy field has been announced for months the travel fund is borrowed by a poor man and paid back by small gifts of the poor.

No doubt the spiritual deadness in the church today is due to money loving and pleasure loving.

Now this is not written for the benefit of those who have succeeded in getting money alone, but for all who love money for any reason, either selfish or benevolent. And our prayer is that God may have mercy on our souls and turn us from serving Mammon "to serve a living and true God, and to wait for his Son from heaven." (1 Thess. 1:9, 10).

MULLER'S TRUST IN SORROW

STANFORD CHAMBERS

That hero of faith, George Muller, who served so well as an example of trust at all other times, did not fail God in this respect in time of bereavement. His beloved companion was taken from him in 1870. Thus was severed a union that was "begun in prayer" and "was in prayer sanctified to the end." A union so happy, it was, "that Mr. Muller could not withhold his loving witness that he never saw her at any time after she became his wife, without a new feeling of delight."

Yet "within a few hours after this withdrawal of her who had shared with him the planning and working of these long years of service, Mr. Muller went to the Monday evening prayer meeting, then held in Salem Chapel, to mingle his prayers and praises as usual with those of his brethren. With a literally shining countenance he rose and said: "Beloved brethren and sisters in Christ, I ask you to join with me in hearty praise and thanksgiving to my precious Lord for his lovingkindness in having taken my darling, beloved wife out of the pain and suffering which she has endured, into his own presence; and as I rejoice in everything that is for her happiness, so I now rejoice as I realize how far happier she is, in beholding her Lord whom she loved so well than in any joy she has known or could know here. I ask you also to pray that the Lord will so enable me to have fellowship in her joy that my bereaved heart may be occupied with her blessedness instead of my unspeakable loss."—From "George Muller of Bristol"—Pierson.

The above account is offered for the help it will bring to

many bereft and sorrowing saints. For those who fall asleep in Jesus, God would not have us sorrow as though we had no hope. With Pierson—"Is not that grief akin to selfishness which dwells so much on our own deprivations as to be oblivious of the ecstatic gain of the departed saints who, withdrawn from us and absent from the body, are at home with the Lord?" Let us rejoice through our tears.

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

Three meetings of late in Louisville, Ormsby Ave., Highland, Camp Taylor, and a fourth with the old Salem church near Cynthiana, Ky., has been a pleasant and profitable experience for me. Quite a number of baptisms in these meetings; perhaps some other good was done. I have had the privilege of being associated with some great Christian characters whose goodness and faith will give any one uplift and blessing.

In these Kentucky meetings I have had the privilege of preaching to, and having the hearty co-operation of quite a list of faithful preachers: Boll, Jorgenson, Friend, Janes, Mullins, Bibb, Yeager, Rose, Stinnette, the Neals (Chas. M. and Claude), Greenaway, and Earl Smith. I return to Kansas with sacred memories of the love and fellowship of these good churches and brethren.

"Jehovah is my light and my salvation, whom shall I fear?"
Ps. 27:1-6.

If we are troubled, and afraid, anxious and worried, it is because we do not remember our Father in heaven. We do not talk with Him; we do not realize He is with us watching over us. We are living alone in the world, and it is a dark and fearsome world, unless God is our light and our salvation. We shall do well to hold ourselves strictly to this test of confidence. Not until we are unafraid are we surely children of the Heavenly Father; not until we rest peacefully in Him do we know the joys of sonship.

"He hath made a pit, and digged, and is fallen into the ditch which he made."—Ps. 9:17.

"It costs more to revenge injuries than to bear them," said Martin Luther. When we pay a man back in his own coin, we end by being heavily in debt to heaven. In all the wide world there is no room for revenge. Wherever it goes it crowds out a blessing.

The Bible is full of exhortations to forego revenge and exercise forgiveness; for most people no Bible precept is more difficult, and yet we learn from the Lord's prayer that if we have not a heart of forgiveness, we shall ask God's forgiveness in vain.

THE MESSAGES TO THE SEVEN CHURCHES

R. H. B.

(The third of the series of Revelation articles)

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

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

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

EPHESUS

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

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

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

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

Lastly the promise to the overcomer—which of course applies to the overcomer in general, but here to him who overcomes this fatal tendency to decline in love. To the overcomer He will give that which was for ever refused to the first Adam and all his seed: the fruit of the tree of life which is in the Paradise of God—whereof if a man eat he shall live forever. Note that it is the Lord Jesus who has authority over this gift and bestows it upon whom He will. And this is true of all the promises to the overcomers.

SMYRNA

This church was facing suffering—a great privilege (Phil. 1:29). Since she must pass through these trials, and some

*"It is thus in the loss of the first love, not in doctrinal errors, that we find the root of the falling away in the beginning, and the key to the whole subsequent history of the Church . . . We may thus see how the loss of love brings with it the loss of truth through the loss of communion. . . . As love grows cold, the power to perceive and apprehend Divine truth fades away, our spiritual discernment is blunted; the intellect formulates logical but lifeless systems of doctrine . . . There can be no true growth in knowledge where there is not growth in love." (S. J. Andrews, "Christianity and Antichristianity in their Final Conflict".)

among them possibly must die for their faith, the Lord Jesus announces Himself to her as "*the first and the last, who became dead and lived again.*" He had gone through it all in His own Person, had suffered all, and had explored all its terrors. "Be of good cheer, I have overcome." His victory counts for us: in the strength of it we also can conquer. "*I know*" He says to Smyrna—not "thy works" this time, for Smyrna was called to endurance rather than to achievement:—"I know *thy tribulation and thy poverty.*"—Smyrna was a wealthy and prosperous city; yet here as elsewhere (1 Cor. 1:26f) God's faithful church was composed chiefly of the poor—"but thou are rich": the one short but very meaningful word of commendation the Lord granted her. The reader will consider the contrast between this poor church which was rich, and the rich church so miserably poor in chapter 3:17. (Also weigh Luke 12:21, 33, 34 and Jas. 2:5.) He mentions specially also the blasphemies they had been enduring from Jews unworthy of the name (Rom. 2:28) who were but a synagog of Satan (John 8:44). Working through such instrumentalities, *the devil* would cast some of them into prison and they should have tribulation for a short and limited time: "ten days." God would use it for their testing and blessing. (Zech. 13:9; Luke 22:31). So let them not be afraid of it; and if the worst come to the worst, if it mean death for some of them, be faithful even to the point of death, "and I will give thee the crown of life." The "crown of life," (Cp. Jas. 1:12) as the "crown of righteousness" (2 Tim. 4:8) and the "crown of glory" (1 Pet. 5:4) is bestowed, not at death, but when Jesus comes.

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

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

PERGAMUM

With the sharp, two-edged sword, that pierces even to the dividing of soul and spirit (Heb. 4:12) that smites to slay (19:21) or cuts to heal; which is for execution of judgment or for the excision of evil—the sword that proceeds out of His mouth (1:16) he comes to Pergamum. "*I know.*" It is in her case as in the case of Smyrna, not her works that He specially speaks of. But "*I know*" the difficulties, the opposition, the hostile atmosphere, the oppression in your surroundings. How much more difficult is it to be faithful in an unfavorable environment! (Cp.

Ps. 120:5). "I know *where thou dwellest even where Satan's throne is*, and thou holdest fast my name and didst not deny my faith, even in the days of Antipas, my witness, my faithful one, who was killed *among you where Satan dwelleth.*" They lived in Satan's headquarters: where Satan dwells, where Satan's throne is. The idea held by many that Satan has his throne in hell is preposterous, and needs no refutation. Satan is "*the prince of the world.*" (John 12:31; 14:30). He is "the god of this world." (2 Cor. 4:4). The whole world lies in the embrace of his power. (1 John 5:19). Now Pergamum was Satan's residence and capital, the seat and center of his rule and authority. From thence, impelling men, reigns the world-spirit—"the prince of the power of the air, the spirit that now worketh in the sons of disobedience." (Eph. 2:2). We can easily estimate what it must have meant to be faithful to Christ *there!* And they *had* been faithful to the true King, in the very camp of the Enemy. The Lord saw it, knew it, appreciated it.

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

THYATIRA

To Thyatira He comes as the Son of God, His eyes as a flame of fire, His feet like unto burnished brass. He knows her works—the motives behind them, (*love, faith*), their nature (patient service), their steady growth—"thy last works are more than the first." (1 Thess. 4:1). But they were tolerating there "the

woman Jezebel." This woman, here spiritually named after the wicked mistress of Ahab's house, through whose influence Baal-worship was introduced in Israel, set herself up as a prophetess, and assumed the role of a teacher in the church (in direct defiance of God's revealed will, 1 Tim. 2:12-14; 1 Cor. 14:34, 35). The seductive influence of her teaching led the servants of Christ into fornication and idolatry. (Comp. 1 Cor. 10:19-22).

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

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

IS A JEWISH CHRISTIAN UNDER THE LAW?

STEPHEN D. ECKSTEIN

A number of questions have come to me concerning Law. In this article it is my earnest desire to give them a clear and concise explanation. As we ponder on the Epistle to the Hebrews, we can readily see that it taught the difference between the shadowy things of the old covenant law, and the real things of the New Covenant. In the Old we see typical priests and worship; in the letter to the Hebrews we learn their true *interpretation* as referring to the Messiah, the Anointed of God, the real High Priest, and His Priesthood. In this Epistle we find the word "better" fourteen times, a better persuasion, a better hope, a better Testament, better promises, a better sacrifice, and many other things. The climax of that Epistle is the grace of the New Covenant contrasted with the ministry of the Law. I, as a Jewish Christian, appreciate this the more, being delivered from the Law. (I formerly had to observe punctiliously the six hundred and thirteen commandments which the Rabbis have enacted.) I say in profound gratitude, God be praised eternally for my deliverance.

My Hebrew Christian brother the great Apostle Paul, (the man who most scholars grant is author of Hebrews) began by first painting a picture of burning, blazing, quaking, thundering Mount Sinai where the Law was given. His pen picture is a graphic setting forth of the nature of the Law. It shows how stern law is, how unfeeling, unrelenting, unbending. Law shows no pity, has no mercy. Law brings conviction, not light. Law is hard, and exact, death dealing. Law is the fixed and relentless expression of Divine justice against sin. Jesus Christ stood in the breach, for there was another Mount Sinai, if I may so say. The vengeance that quivered and shook, leaped and flashed, surged and rolled, shouted and roared, all with just impatience—God's righteous indignation against sin displayed with flaming majesty that day—was wreaked out upon the Holy Son of Man 1500 years later on Mount Calvary. There the voice of the Law was hushed forever; for the demands of justice were met. Christ died for the ungodly, and put away sin by the sacrifice of Himself. Therefore, the Apostle exclaimed to these Hebrew believers, and of course to us also, "Ye are not come to the Mount that burned with fire," but to the Mount of Grace.

Dallas.

DO WE KNOW HIM?

When George Muller was asked why the average Christian had so little faith in Christ, he promptly replied, "Because he is so little acquainted with Him."

"This is life eternal that they should know thee, the only true God, and Jesus Christ whom thou hast sent."

CHRIST'S RETRIAL IS PLANNED BY JEWS

HEBREWS OF DENVER WOULD FIX BLAME FOR CRUCIFIXION
OF NAZARENE

Denver, May 14 (A.P.)—Retrial of a heresy case 2,000 years old, that of Jesus of Nazareth before the Sanhedrin of Jerusalem, is planned by prominent Denver Jews to "compile an answer to the blood accusations hurled at the Jews ever since the crucifixion.

Seventy-one Jewish laymen, scholars and rabbis would occupy the judicial bench, and the entire Christian world would be called as witnesses. The new trial is proposed, also, to "better the future spiritual welfare of Jews the world over."

The movement is part of that aimed at the re-establishment of the Jewish nation, a vision which appeared to Jewry with General Allenby's bare-headed entrance into Jerusalem in 1917.

REQUIRE FOUR TO SEVEN YEARS.

The immediate sponsor of the retrial is Solomon Shwayder, Denver manufacturer. Under tentative plans it would require from four to seven years and would codify all existing ideas about the life and death of the Nazarene Carpenter.

Shwayder said it was backed by the "rank and file" of the Jewish people, as opposed to the rabbinical cult which succeeded the priestly cult after the destruction of Jerusalem in the summer of the year 70, A. D., by Roman soldiers.

Shwayder, who visited Jerusalem last year after ten years of conferences with prominent Jewish laymen throughout the United States, contends that the Sanhedrin, Jewish religious cult, was immediately responsible for the death of Jesus.

The Jewish people, other than the Sadducees and Pharisees (regarded by scholars as the "liberals" and "conservatives," respectively, of Jewish religious-political life of the time), did not want the Great Teacher to die, he believes.

COURT TO SIT IN JERUSALEM.

In keeping, therefore, with the attempt to purge the Jewish people of the accusation, he proposes another "Great Sanhedrin," self-perpetuating once it is established, to sit on the question, receiving testimony from all walks of religious life in the world.

The venture is possible for the first time in almost 2,000 years, Shwayder said, because Jerusalem is once again a free city, in the hands of the Jews. The plans once laid, the society in charge of the work would select a representative to proceed to Jerusalem and confer with the brethren there. From the Holy City, then, would issue a call to all Israel throughout the world for the assembly of the "Great Sanhedrin."—*Courier-Journal*, May 14, 1929.

Note by Editor—This may lead to momentous results. We would surmise that the Jewish court will aim to repudiate the action of the ancient Sanhedrin—while yet not acknowledging Jesus as the Christ. Is that legally possible? (John 19:7).

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

A new daughter at Bro. Merritt's since April 20. ** Brothers Winnett and Pittman have sailed for Japan. ** Bro. Sheriff is taking over another mission at Salisbury and should have more money and one or two good helpers.

A wonderful missionary interest exists in Main St. church, Winchester. Let the doubters ask those members if they consider it a burden to have fellowship with several foreign missionaries. ** Letters come to hand indicating that Bro. Pepperdine's slogan about "a-penny-a-day" is bearing fruit. One congregation in Wichita put it into operation with the result of \$60 or \$70 monthly for foreign missions—yes, and more money at home than before! ** Imagine this one: Bro. Sheriff in his old truck in Africa combatting mud which requires ten oxen and eleven mules to make passage possible. "Arrived home cold, tired, sleepy and hungry—from 5 P. M. to 6 A. M., going ten miles." Pray for Bro. Cassell and Max Langpaap and their families working each in a lonely field.

Sister Reese has recovered from an illness with temperature above 105. ** A meeting of practically all the missionaries in Japan is being held at Ota, Bro. Morehead's place, this summer. With Bro. Pittman doing special work, Bro. Gruver teaching the children, etc., a vast amount of service will be rendered and who can count the joy those congenial souls will have. ** "Last Lord's day we had one confession."—*W. L. Brown*. ** Bro. H. N. Rutherford, of Jacksonville, Fla., is doing good promotion work in his state. ** Where are the lovers of the Lord and of hard work who are willing to resume mission work in India? ** Sister Andrews seems to be improving in health. She is deeply interested in Japan. ** "The priest of this place has started war against us."—*Virgil F. Smith*. ** What group of women want to make the clothing for some child or family of children on the field? Here's a real opportunity to serve—and have lots of joy in it. ** That worthy servant, Bro. Herman Fox, is due back in Japan this fall. Help him on his way, please. ** Some one can do a good turn by sending Sister Ethel Mattley (and the Broaddus family) some strictly fresh yeast occasionally. Who volunteers? ** This office welcomes gifts for missionary medicines, for postage on letters and packages in the missionary work, and will gladly help brethren decide where to send new missionary offerings. We answer many missionary inquiries. Writer's address is 2229 Dearing Ct., Louisville, Ky. Money and letters to the missionaries forwarded so as to save the utmost on exchange. ** A fine, large photo of the Pilgrims Mission in Benares (where Satan's seat is) has arrived. ** The African missionary has to have license for many things—to buy an ox, to cut timber, to shoot game, and even to buy ammunition for

his gun. Bro. Scott's old cart requires a \$2.50 license on the private road. ** We are told to pray the Lord to send more laborers into his harvest. Let us do this and he will send the right folks. ** Foreign work does not hinder home work.

EVERYDAY MISSIONS

GEO. PEPPERDINE

Last year I had the opportunity of visiting all of our missionaries in Japan and China and I found it very heart-touching to observe the great need for the Gospel of Christ in those heathen lands and to see how few missionaries we have and how they are handicapped for want of funds and equipment.

This great need impressed upon my heart the tremendous responsibility which rests upon all of us to do our bit toward fulfilling the Great Commission. I have resolved to invest several thousand dollars of my own money each year in this great scriptural work and to put forth some real effort during the rest of my life to get our Churches in general to wake up to this urgent need, and to their responsibility.

Some may say, "We have many heathen right at our door and why should we go to the foreign lands to preach the Gospel?" Of course, we have a responsibility to the unbelievers near us, but we have a greater responsibility to the millions who have never heard of Christ, His Crucifixion and His power to save. The people near us have had a chance to hear, obey the Gospel in this land of Bibles and Christian influence, yet they have spurned the love of God, while in some of the foreign lands the poor people in darkness and ignorance are eager to hear and obey.

In churches where an interest has been created in missionary work, there automatically is shown a greater interest in the local work. I do not believe the failure of our people to spread the gospel in our own land and in foreign lands is lack of finances, but rather lack of interest. Any member of the Church of Christ who is able to earn his own living is able to spare a few cents a day for the spread of the Gospel and if all take an interest the burden will not be great on any one. A real desire must exist first.

In order that individual Christians may make a definite start in giving to mission work, I have supplied cards entitled "A Prayer and A Penny A Day", to a number of churches. These cards will be supplied free of cost in any quantity desired to any individual or Church. Also, I shall send free a limited number of booklets of information on missionary work.

It seems to me altogether proper that the treasurer of every church should carry a separate fund for missionary work and if this plan of systematic giving is followed out, every Church will soon find itself able to send a substantial contribution each month for missionary work. If a church has five hundred members that will give an average of one cent each per day, or if it

has one hundred members that will give five cents each per day thirty days in the month, that will be \$150 per month, which would support its own missionary family on the field. That would be the ideal arrangement.

What shall we do about this matter? Shall we fold our arms and rest easy, or shall we rise to our duty, give systematically, and try to encourage every one we meet to do the same? 1100 S. Grand Ave., Los Angeles, Calif.

FROM THE MISSIONARIES

From McCaleb's Reports

Four of us ate at the same table, a man of 45 with a tired look; a young man named Irvine with nothing to do especially but to eat, smoke and sleep; a whiskey dealer with a habitual smile and pleasing manner. . . . The tired looking man of 45 listened to the conversation. There was a hungry expression in his face. We afterwards got into conversation. I told him something of myself and the work in which I had been engaged. He wanted to tell me something and little by little I gathered up a few fragmentary threads of his life. Was doing very well in his business, had a wife and three children, two boys in England at school, wife somewhere up country teaching, he was lodging at the ———, was much out with Calcutta in particular and the world in general, and after all not so sure that life was worth while. Why his wife was not with him, whether for economic reasons or something else, he did not say. Instead of his real name I will call him Mr. Lonely. We had many talks together. I endeavored to show him there was only one life worth while but that was a glorious life full of thrilling interest both for what it affords now and for what it promises in the future. One evening he asked if I would take a walk with him. We picked our way between the trucks, automobiles and other busy traffic of the streets across to the Maidan, a park in the heart of Calcutta consisting of 1130 acres. We came to a seat and sat down. The sun was setting and a cool breeze swept across the green level, with clumps of trees dotted here and there. We talked till after eight and were reminded that already we were late for dinner. I went over the plan of salvation with him and urged him to become just a simple Christian. I told him of the meeting of "The Brethren" and requested him to attend. Sunday afternoon we spent another hour together. I must leave Sunday night. I suggested that he read the Gospels, then Acts, to see how the church began and how they became Christians.

I left Calcutta on the eight o'clock train. On leaving the Y, I saw nothing of Mr. Lonely. In the train I was sitting by the open window with my back turned when I felt some one put his hands on me.

"You were not going away and not tell me good-bye? I was waiting for you and meant to bring you to the station. I have gone to every coach on the other train, due to start at the same time, looking for you." We talked till the train was moving out, "I wish I were going with you." He held on to my hand till the last minute, gave a last look back through the window and we parted, maybe never to meet again till that day. If then I shall meet him a satisfied soul "that will be glory for me."

From Charles E. Gruver

Fellow servants of our Lord: I write you this that your hearts may rejoice and your joy may abound more and more.

In the midst of great labors, privations and dangers, the faces of these missionaries in Japan grow sweeter with the joy their hearts feel. May Heaven reward them. Earth cannot.

It is good to see the Word of the Lord, preached by our missionaries, break through the barriers of superstition, and convert the hearts of pagans, causing them to confess Jesus as Lord and be baptized in the watery grave.

A much greater work is being done here than I expected to see. There were three baptisms last week at the Fox Station, and two Sunday at the Bixler Mission. Saturday Brother Bixler and Brother Shigikuni taught a

class of children consisting of about sixty. Sunday P. M. they conducted a similar class with good interest at another point.

I was able to follow the stories of the Japanese Brother by his dramatic gestures. I saw the disciples asleep in the garden and Jesus return to them. I saw Peter cut the ear off the high priest's servant, and the blood trickle down his face. I saw Jesus replace the ear, and heard His reprimand, and saw Peter reluctantly sheathe his sword.

I expect to remain here in Japan until August, attend the Pittman Bible classes; also study conditions and observe the methods used by the different missionaries. It can only be economy to profit by other men's experience. I am also conducting a school during my brief stay here for the benefit of the missionary children, who as yet have had little school advantages. When the summer school is over, the Lord willing, I shall push on into China and join beloved Brother Wright.

Let us start a new work in China and share for our reward God's eternal glory.

Ota Machi, Ibaraki Ken, Japan.

Chas. E. Gruver.

From George R. Johnson, Brazil

The better we know each other the easier it is for us to bear one another's burdens, and kneel together before the great throne of grace, even though we are so far apart, to receive mercy and find grace to help us in the time of need. S. D. Gordon has said, "Prayer is the battle field." In this great warfare prayer is the heavy artillery and the word of God is the sword. "Take the helmet of salvation, and the sword of the spirit, which is the word of God: with all prayer and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel." Eph. 6:17-19.

When I left the States for this battle front, I did not fear that provisions would not be sent, or that I would lack physical strength, but I felt that I would not be supported by the great prayer force of my brethren at home. All our efforts to preach the word will be fruitless unless we put prayer behind them. Note Acts 6:4: "And we will continue steadfastly in prayer and the ministry of the word." No wonder the gospel made progress! No wonder it had such great power in the hearts of sinners! Let us put on the whole armor of God and use the sword of the spirit with all prayer and supplication, for this is the victory that overcometh the world, even our faith. When we really begin to pray through the Holy Spirit we will have missionaries and money to support them.

How We Live

Brother Boyer, Smith and I usually meet at 6 A. M. for prayer. This gives us opportunity to pray definitely about our problems together; we feel this is a necessity. Sister Smith teaches school in the mornings and Brother Smith teaches in the afternoons. All of us have studying and writing to do, besides the many things that come up during the day. Our water is carried to us by a woman from a spring in the hills. She carries it in a clay pot on her head, and it costs us about one and a fourth cent for every pot full, or about four gallons. The milk, in like manner, is carried to us, and costs about ten cents a quart. We have many beggars asking alms. Saturday is a big day in Paulo Affonso. All the farmers from far and near come to sell their products. We do most of our buying at this time as things are cheaper and more plentiful. Some things are very cheap, but others are very high. We buy two dozen oranges for six cents, but flour costs us \$12 a hundred pounds. We buy almost everything in the raw state. We beat our cinnamon bark; grind our pepper in the berry; grate our nutmeg; shred our cocoanut from the nut; and grind our meal with a hand mill. We have meeting every night, generally in the country. One mission is twelve miles from here. We have just heard the priest is putting the people under a curse for attending our meetings.

This is like living in another world, and the only news we get is from your letters and religious papers. We would welcome the back numbers of the good magazines. Magazines and books can be conveniently sent to us.

George R. Johnson.

From D. B. Morehead, Japan

"Rejoice with them that rejoice." Last week God gave us two more souls. One of them has been working for us much of the time since we returned last January.

There are seven Japanese in Christ. All were present to worship God last Lord's day. Our old man (70 years old) has not missed a Sunday since our return (4 months). He worshipped idols until last year.

The Japanese heart is hungry. The minds of the masses are restless. People are turning to some form of religion. Brother, sister, do you want to lead them to God?

Ota Machi, Ibaraki Ken, Japan.

From O. S. Boyer, Brazil

The following letter, written in Portuguese to O. S. Boyer, from Pedra, thirty-five miles away, indicates the earnestness of some of the Brazilian converts, and the deep work of grace in their hearts.

"The peace and blessing of the Lord Jesus Christ reign over all your family and brothers in Christ. As we fear that you did not receive the letter of Sister Maria Jose containing the very sad news of the condition of four of her children, I come another time to tell you that that family is anxious for you to return to talk about Christ. Those that have suffered the most are faithful to Christ, especially Nemen who passed a whole night praying and supplicating to God in spite of her sufferings. They are satisfied when we say you will come soon. I never saw such desire as these daughters of God have to see Senhor Boyer. Yesterday Nemen asked Toinho to sing many hymns and afterwards said that they would not sing more until you arrived. I and all the family beg of you that you come."

"Nelcina Baptista Landes."

From Harry R. Fox

Dear Brothers and Sisters in the Faith: Greetings.

"They that sow in tears shall reap in joy.

He that goeth forth and weepeth,

Bearing seed for sowing

Shall doubtless come again with joy,

Bringing his sheaves with him."

We have long cherished this precious Scripture promise as our assurance in the missionary task; as you know, we have usually quoted it in our letters to inspire that extra measure of patience when visible results were not realized when it seemed that they should be forthcoming. Sometimes indeed the season between seed-sowing and harvest does seem all too long.

But this time we are glad to be able to appropriate this Scripture in its fulfillment, by recording for mutual encouragement a harvest of six souls garnered during the month of May. Five of these are adult residents of this town, and have been attending the meetings for quite a while inquiring about The Way. Then the last time I made my monthly trip to Shizuoka, I went on a "fishing trip" (for men) to a nearby town and caught the sixth soul. This is the young man school-teacher I wrote about last month who had been in such spiritual darkness and despair as to seriously contemplate suicide as an easy way of escape from the monotony and woe of his daily meaningless existence. This man's conversion was such a clear case of direct answer to prayer that our faith in God and His ever-accessible Throne of grace has been indeed strengthened.

Is it not glorious to think that you may have the joy of meeting these Japanese Christians among the redeemed in Heaven because you sacrificed, prayed, and gave, that the Gospel might be taken to them? Now just because these six have been baptized, it does not mean that our work with them has ended. On the contrary, remember that they are but babes who will need to be taught much and guided with constant prayer and watchfulness, for there are many adversaries.

We gratefully acknowledge your gifts last month to help sustain and maintain the work here, and especially do we value every remembrance in prayer of all who feel a concern for lost souls.

Harry and Pauline Fox.

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 JULY.

Lesson 1.

July 7, 1929.

THE STORY OF EZEKIEL.

Golden Text: As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.—Ezek. 33:11.

Lesson Text: Ezek. 3:4-11; 24:15-18.

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel;

6 not to many peoples of a strange speech and of a hard language, whose words thou canst not understand. Surely, if I sent thee to them, they would hearken unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are of a hard forehead and of a stiff heart.

8 Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they are a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them. Thus saith the Lord Jehovah; whether they will hear, or whether they will forbear.

Ezek. 24:15. Also the word of Jehovah came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet thou shalt neither mourn nor weep, neither shall thy tears run down.

Questions and Brief Comments.

Verse 4. Ezekiel relates how God commissioned and sent him to prophesy to the Jews (the Jewish captives in Babylon). By what title does God address him? (Who else was called "Son of man?") To whom does God send him? With what words is he to speak to them? How could he speak to them with God's words? (Comp. v. 10; Jer. 1:9; John 3:34).

Verses 5, 6. To whom was Ezekiel not sent? If he had been sent to foreign nations what would they have done? (Recall Jonah's mission to Nineveh. See also Matt. 8:11; 11:21).

Verse 7. Did God know that Israel would not listen? Why would they not listen? What does God say of their "forehead" and their "heart?"

Verses 8, 9. How did God fortify Ezekiel against Israel's stubbornness and opposition? What must Ezekiel be careful not to do?

Verse 10. What two things must Ezekiel do with the words which God spake unto them? Which of the two is first?

Verse 11. To whom shall Ezekiel go? Why does God say "them of the captivity?" (See Notes). Be sure to read verses 17-21 of this third chapter of Ezekiel.

Ezek. 24:15-18. From what chapter of Ezekiel's prophecy is this part of the lesson taken? What was happening to Jerusalem just then? (See Ezek. 24:1, 2. The siege began, which ended in Jerusalem's destruction, Ch. 33:21). What awful thing was God now going to do? What is meant by "the desire of thine eyes"? (His wife. See v. 18). Was Ezekiel allowed to express grief and to mourn? Why not? (God made him a "sign" an ob-

17 Sigh, but not aloud, make no mourning for the dead; bind thy headtire upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18 So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded.

NOTES AND TEACHING POINTS.

I. EZEKIEL.

From Ezek. 1:3 we learn that the prophet Ezekiel was a priest, and that he dwelt in the land of the Chaldeans (in Babylonia) among the captives by the river Chebar (1:1) and at Tel-Abib ("Corn-Hill." 3:15). All the datings given in the book (1:1 excepted) seem to be counted from the time of king Jehoiachin's captivity, 597 B. C., which was about eleven years before the destruction of Jerusalem by Neuzhadnezzar. Since Ezekiel calls that "our captivity" (chapt. 33:21) it was the time when he among many others were carried captive. 2 Kings 24:10-15. While Jeremiah was prophesying in the homeland, Ezekiel was God's spokesman among the captives in Chaldea, and Daniel at Nebuchadnezzar's court in Babylon.

2. EZEKIEL'S PROPHECY.

(a) It begins with a wonderful vision of Jehovah enthroned upon the Cherubim, riding forth unto judgment. Like John in Revelation, Ezekiel is bidden to eat a roll, on which woe and lamentation is inscribed in prophetic writing; and then his commission is given him (chapters 1-3).

(b) The whole book is of somewhat symmetrical structure. Chapters 1-24 full of warning, rebuke, denunciation were written before the destruction. Chapters 33-48 are full of consolation. The chapters between these two main portions (25-32) contain prophecies against seven foreign nations.

3. THE GOLDEN TEXT.

The Golden Text should be given special notice. It tells a great truth concerning God. He takes no pleasure in the perdition of men. Nevertheless if they do not turn and repent they must die (Luke 13:5): "Wherefore turn yourselves and live ye." See the impassioned appeal in Ezek. 18:30-32. Read in the New Testament 1 Tim. 2:4; 2 Pet. 3:9.

PERSONAL AND PRACTICAL POINTS.

Why did God send Ezekiel to speak to Israel? The final answer to this question is that God loved them. God has spoken to us because He loves us. His word is the manifestation and the instrument of his love. Why did Ezekiel warn the people? That they might escape. Why did he announce God's judgments to them? That they might repent and be saved from the coming judgments. All through it is the righteous and holy God speaking in love. See also the Golden Text.

Has God spoken to us? Heb. 1:1, 2. Did His word come to me also? Have I been warned and taught and pleaded with? It is a fatal thing to reject God's word; it is blessed to receive, believe, obey. What have I done with it?

The spokesman of God—not the prophets and apostles only but also everyone who today preaches or teaches the word that came to us through those inspired servants of God—must be fearless and faithful. It is a life-and-death matter to our fellowmen that we should hold forth the whole truth to them. Acts 20:26, 27. Can we be true and brave as Ezekiel was?

Is Ezekiel's prophecy of any value to us? "Whatsoever things were written aforetime were written for our learning." Rom. 15:4. "Every scripture" is inspired of God and is profitable for teaching, reproof, correction, instruction in righteousness." 2 Tim. 3:16. The Old Testament is able to make us wise unto salvation through the faith in Christ. 2 Tim. 3:15. We should remember the word which was spoken by the holy prophets as well as the commandments of the Lord by His apostles. 2 Pet. 3:2.

QUESTIONS FOR CLASS USE.

1. What book are we studying? the prophet? (V. 16).
2. Who was Ezekiel? ¶1.
3. What is a prophet? 2 Pet. 1:21.
4. Who made him a prophet?
5. Who sent him?
6. When and where did he prophesy? ¶1.
7. To whom was he sent? (Vs. 4, 11).
8. By what name does God call him? (V. 4).
9. What kind of reception would Ezekiel's message get? (V. 7).
10. Whose words was Ezekiel to speak? (V. 4).
11. Where did he get those words? (V. 10).
12. How did God fit him to face that hard people? (Vs. 8, 9).
13. What must Ezekiel beware of? (V. 9. See Jer. 1:17-19).
14. From what chapter is the second part of our lesson?
15. What heavy stroke was to fall on the prophet? (V. 16).
16. What was he forbidden to do when his wife died?
17. For what purpose was this? (Ezek. 24:24).
18. How would that make him a "Sign"? (Strange conduct would create attention).
19. Did Ezekiel obey God in this?
20. What is in the first three chapters of Ezekiel? ¶2(a).
21. What part was written before the fall of Jerusalem? ¶2(b).
22. What is the character of the first 24 chapters? ¶2(b).
23. What part is written after the fall of Jerusalem? ¶2(b).
24. What is the main character of that part? ¶2(b).
25. What lies between chapters 24 and 33? ¶2(b).
26. What is the Golden Text?
27. What does the Golden Text teach? ¶3.

SECOND LORD'S DAY LESSON OF JULY.

Lesson 2.

July 14, 1929.

EZEKIEL TEACHES PERSONAL RESPONSIBILITY.

Golden Text: Each one of us shall give account of himself to God.—

Rom. 14:12.

Lesson Text: Ezek. 33:7-16.

7 So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.

10 And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then can we live?

11 Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your

Questions and Brief Comments.

Read first the first six verses of Ezek. 33.

Verse 7. In what office did God set Ezekiel? In order to fill this place what two things must he do?

Verse 8. If he failed to warn the wicked what would happen to the wicked? Is that right and just? But of whom would God require that sinner's blood? Why?

Verse 9. If Ezekiel warned the wicked and he turned not, what would happen to the wicked? Would any blame fall on Ezekiel in that case? Who, in the New Testament cleared himself of the blood of all men, and how? (Acts 20:26, 27).

Verse 10. What hopeless, despairing speech did the house of Israel make? What did they mean by that? ("There is no use of trying.")

Verse 11. This was the Golden Text of last week's lesson. What does God take no pleasure in? What does give Him pleasure? (See Luke 15—there is joy in heaven.) How only can the sinner avoid his doom? Is there any

evil ways; for why will ye die, O house of Israel?

12 And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall he that is righteous be able to live thereby in the day that he sinneth.

13 When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 If the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live.

reasonable answer to the question asked in this verse?

Verse 12. If a righteous man turns away from righteousness, what will be the sure result? Will his former righteousness help him in that case? What if a wicked man turns from his wickedness—will he be condemned for his former wickedness? Read Isa. 55:6, 7.

Verse 13. If a righteous man presumes on his righteousness and takes to iniquity—will his former righteousness count? Will God's former promise stand?

Verses 14, 15. When God denounces judgment upon a wicked man, and he turns from his wicked way and does right, will the former sentence still stand against him?

Verse 16. What gracious promise does God make concerning those past sins?

NOTES ON LESSON 2.

EZEKIEL'S NEW COMMISSION.

Ezekiel's prophecy to the captives in Babylon begins anew, as it were, in chapter 33, from the fall of Jerusalem. Again, as at first (3:16-21) God sets him as watchman (33:1-9). But this renewed commission is for building up, rather than casting down. In the first part (chaps. 1-24) Ezekiel must destroy their false hopes by which they encouraged themselves in their sins—for they still hoped that Jerusalem would be spared and that they would soon be returned to their homeland. So Ezekiel's message to them then was of certain and fearful judgments ahead. But now Jerusalem was in Nebuchadnezzar's hand—besieged (24:3) and at last destroyed (33:21), and the prophet henceforth looks forward to time of restoration. (See Chaps. 34, 36, 37, 39, 47).

Read again the Notes on the preceding lesson.

THE TITLE OF THIS LESSON.

Ezekiel teaches Personal Responsibility. This subject is taught even more fully and emphatically in Ezek. 18. (Read the whole chapter). "The soul that sinneth it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. 18:20). "Therefore I will judge you, O house of Israel, everyone according to his ways." (18:30)—The present lesson text is one of encouragement rather, and to assure the penitent returning to God of his acceptance and forgiveness of his past sins. (vs. 14, 15, 16).

PERSONAL AND PRACTICAL POINTS.

The Watchman, like the gate-keeper at a railroad crossing who is stationed on high in a room with open view to every side, sees the danger approaching and warns the people below. That is what he is up there for, and for that he has special advantages which people down on the ground do not enjoy. This too is his special responsibility. All of us who have been lifted up and enlightened and who know and are able to see what the world cannot

see and does not know, are God's watchmen and under obligation within our sphere and according to our measure to give warning to other men.

"No Use" is the devil's word. God says there is use. "Even now" says the prophet, "turn ye unto me with all your heart . . . and rend your heart and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and abundant in lovingkindness, and repenteth him of the evil." (Joel 2:12, 13). It matters not what your past has been (Isa. 1:18)—if you come sincerely God will not turn you down. "A broken and a contrite heart the Lord will not despise." (Ps. 51:17).

"Works worthy of Repentance." John the Baptist (Matt. 3) and also Paul (Acts 26:20) preached that. The works prove the reality and sincerity of our repentance. See how Ezekiel emphasizes that in verses 14, 15 of our lesson.

QUESTIONS FOR CLASS USE.

- | | |
|---|--|
| 1. In what high position was Ezekiel placed? (V. 7). | anything to the man who turns to iniquity? (V. 13). |
| 2. What was his responsibility? (V. 8, 9). | 13. Will past sins be brought up to those who turn and repent? (V. 16). |
| 3. Have we a similar responsibility? | 14. What is the title of the lesson? |
| 4. How did the people talk? (V. 10). | 15. What other chapter in Ezekiel teaches personal responsibility? (Ezek. 18). |
| 5. Were they very hopeless? | 16. What is the Golden Text? |
| 6. What was God's answer? (V. 11). | 17. Who shall give account? |
| 7. In what has God no pleasure? | 18. To whom shall each give account? |
| 8. In what has He pleasure? | 19. Of whom shall each give account? |
| 9. What N. T. chapter shows that? (Luke 15). | 20. In what lies every sinner's hope? (Repentance). |
| 10. What question does God ask? (V. 11). | |
| 11. Does God change His attitude when men change their ways? (V. 12). | |
| 12. Will past righteousness avail | |

THIRD LORD'S DAY LESSON OF JULY.

Lesson 3.

July 21, 1929.

EZEKIEL'S VISION OF HOPE.

Golden Text: Of the increase of his government and of peace there shall be no end.—Isa. 9:7.

Lesson Text: Ezek. 47:1-9.

1 And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward (for the forefront of the house was toward the east); and the waters came down from under, from the right side of the house, on the south of the altar.

2 Then he brought me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and, behold, there ran out waters on the right side.

3 When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles.

Questions and Brief Comments.

Verses 1, 2. Of what "house" is Ezekiel speaking? See Notes. Which way did the house front? What did Ezekiel see coming out from under the threshold? Facing East, the "altar" stood before the door, in the court, the stream came out at the right and flowed to the south of the altar, and ran out at the eastern gate of the court.

Verse 3. What "man" is this? (40:3, 4). He and Ezekiel are outside the gate now. How much of the stream does he measure? What does he cause the prophet to do? (Pass through the waters). How deep were the waters there?

Verse 4. How far does he measure again? How deep were the waters then? How deep after next 1000 cubits?

4 Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river.

7 Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah; and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed.

9 And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh.

Verse 5. How deep was the water at the last measuring?

Verses 6, 7. What did Ezekiel see upon the river's bank? What does he tell us about these trees in verse 12? Comp. also Rev. 22:1, 2.

Verse 8. Whither do those waters flow? To what place shall they go down? What is the "Arabah"? (The deep depression which runs south of the Dead Sea to the Red Sea; also the valley of the Jordan. Deut. 3:17. Compare "the valley of Shittim" Joel 3:18. The Arabah proper is a parched, desolate desert).

Verse 9. What is the effect of this river wherever it goes?

NOTES ON LESSON 3.

1. EZEKIEL'S TEMPLE.

The last nine chapters of Ezekiel are taken up with a peculiarly minute description of a new temple and its priesthood and service; corresponding to the promise in Chapt. 20:40 and 37:26, 27. Nothing like it has ever been seen on earth. The description begins at Chapt. 40. The passage in Chapt. 43:1-12 ought to be read by all means. Here "the glory of Jehovah" (which Ezekiel had seen departing from the old temple, Chapt. 10:18; 11:23) is returning to this new temple to make its abode there. No such temple has ever been built. Some say that it will be built during the Millennium. Others that no such sanctuary and worship will ever be possible. W. W. White asks about this temple, "Is it (1) Allegorical? (2) Historical? (3) Symbolical? (4) Typical? (5) Conditional? (6) Literal? (7) Spiritual? (8) Ideal?" But ventures no answer. Jamieson-Faussett-Brown says, "There are things in it so improbable physically as to preclude a purely literal interpretation." Then, after mentioning some of the difficulties, adds, "These difficulties, however, may be all seeming, not real. Faith accepts God's word as it is, waits for the event, sure that it will clear up all such difficulties. . . . The old temple embodied in visible forms and rites, spiritual truths . . . Israel's province may hereafter be to show the essential identity, even in the minute details of the temple sacrifices, between the law and gospel. The ideal of the theocratic temple will then first be realized."

2. THE HEALING WATERS.

We must note that the water springs forth from the sanctuary, the place of God's presence; and that they come out from the temple, reviving, refreshing, healing, ever widening and deepening in their onward flow. In a similar prophecy Joel declares that "a fountain shall come forth from the house of Jehovah and shall water the valley of Shittim." (Joel 3:18). And Zechariah says that "living waters shall go out from Jerusalem; half of them toward the eastern sea and half of them toward the western sea." (Zech. 14:8). We do well to accept these statements at simple face value, It will be even as Jehovah hath said. And this will find a final realization in the river of water of life which flows in the New Jerusalem. Rev. 22:1, 2.

3. SPIRITUAL ANALOGY.

We do not need to commit ourselves to a system of "spiritualizing" interpretation in order to recognize spiritual counterparts and antitypes. "If any man thirst," said the Lord Jesus, "let him come unto me and drink." (John 7:37). Wherever God dwells in truth you will find the corresponding fact of the outgoing waters. The Lord Jesus was the true Temple in which God dwelt; therefore also the living waters flowed out from Him and He could say "If any man thirst, let him come unto me and drink." Immediately he adds, "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." For Christ's own people are also the temple of God, both individually and collectively (1 Cor. 3:16; 6:19), for the Holy Spirit dwells in them. "And this spake he of the Spirit which they that believed on him were to receive." (John 7:37-39). Not only from the glorious house of Ezekiel's vision therefore, but wherever there is a true and faithful child of God, or wherever two or three are met together in His name, from that sanctuary also shall flow forth living waters to refresh a weary world.

QUESTIONS FOR CLASS USE.

1. What house was this Ezekiel saw? ¶1.
2. Which way did the house front? (V. 1).
3. What issued out from under the threshold of the door? (V. 1).
4. Who was with Ezekiel showing him everything? (V. 3. Ezek. 40: 3, 4).
5. What length did he measure?
6. How deep was the water there?
7. How deep was it after the next 1000 cubits? The next? The next? (V. 5).
8. What did Ezekiel see on the bank of the river? (V. 7).
9. Read Ezek. 47:12.
10. Where do these waters go? What is the Arabah? (See on v. 8).
11. What effect have the waters wherever they touch?
12. Where in the New Testament do we find something very similar? Rev. 22:1, 2.
13. What is God's spiritual temple? 1 Cor. 3:16; Eph. 2:20.
14. Do waters flow out from it? See ¶3 and read John 7:37-39.

FOURTH LORD'S DAY LESSON OF JULY.

Lesson 4.

July 28, 1929.

THE STORY OF DANIEL.

Golden Text: They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—Dan. 12:3.

Lesson Text: Dan. 1:1-4, 19, 20; Dan. 2:17-24.

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure-house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles;

4 youths in whom was no blemish, but well-favored, and skilful in all wisdom, and endued with knowledge, and understanding science,

Questions and Brief Comments.

Verse 1. When was this? (See Notes on the Time.)

Verse 2. Why was Nebuchadnezzar able to do what he did? What did he do?

Verses 3, 4. What orders did the king give to Ashpenaz? Enumerate seven points in which the youths must qualify. What should be done to them? Who was among the number that measured up? (Daniel and his three companions).

Read in class verses 5-18.

Verses 19, 20. Who excelled above all the rest of the selected young men? What explanation of that in verse 17? Compare also Ps. 1:3.

Daniel Under Sentence of Death. Dan. 2:17, 18. What strange and per-

such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

Dan. 2:17-24. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon.

19 Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever, for wisdom and might are his.

21 And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding;

22 he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.

NOTES ON LESSON 4.

1. THE TIME OF THE LESSON.

The last good king of Judah, Josiah, was dead; and Josiah's son Jehoahaz had reigned only 3 months when the king of Egypt came up, deposed him, and set up his brother Eliakim in his stead, changing his name to Jehoiakim. (2 Chron. 36:1-4). But now Nebuchadnezzar king of Babylon came, besieged and took Jerusalem, and carried away some of the vessels of God's Temple and some captives, among them young Daniel and his companions. Jeremiah was prophesying in Jerusalem in those days. Not long after, succeeding Jehoiakim, Jehoiachin his son, reigned 3 months, and again the king of Babylon came up and took another haul of captives back with him—among them Ezekiel, who soon after was called to be God's prophet in the land of Babylon. Jeremiah in the homeland, Daniel at the royal court of Babylon, Ezekiel among the captives, were God's ministers and witnesses.

2. DANIEL UNDER DEATH-SENTENCE.

How this came about is told in Dan. 2:1-16. Nebuchadnezzar demanded of his wise-men (among whom Daniel and his companions were also numbered) on pains of death, that they should tell him what a certain great dream which he himself had forgotten, was, and what it meant. When they confessed themselves unable, sentence went forth that all the wise-men should be executed. Daniel knew nothing of all this until informed by Arioch, the king's officer who was charged with the execution. Daniel asked for time, and he and his three companions sought God in prayer. The sequel is in the printed lesson. What the dream was and what the interpretation, is told in Dan. 2:25-45.

ilous situation had arisen? See Dan. 2:1-16, and Notes. To whom did these young men turn in their need? A young men's prayer meeting in Babylon! For what did they pray?

Verse 19. Did God honor their faith and answer their prayer?

Verses 20, 21. Here begins Daniel's prayer of thanksgiving and praise. What two attributes of God does he mention? What five things does he ascribe to God in verse 21?

Verses 22, 23. What deep and secret thing had God revealed to Daniel? (Dan. 2:26-30 and 31-35).

Verse 24. How did Daniel become the savior of the wise men of Babylon?

PERSONAL AND PRACTICAL POINTS.

A Young Man, Clean and Strong. Daniel's age must have been between fifteen and twenty when he was carried captive to Babylon, and selected for the king's court. What excuses could have been made for him (as today excuses are made for the sins of youth) had Daniel yielded to fall in with his surroundings and to live in Babylonian style! But Daniel stood foursquare for God and kept himself unspotted. This explains his after-career and greatness. He could have gone with the crowd and have been one of the millions of worthless fellows. But he had courage to say No. He was not afraid of being counted "odd" or as a "hypocrite." He was not ashamed of his God nor of his faith. And God was not ashamed of him.

Daniel's Companions. "Birds of a feather flock together." That is true of the good and the bad both. A man will draw his kind, or will be drawn to them. Or if he associates with any long enough he will become like them. This is especially true of young people. Daniel's three companions were of his sort, and in their companionship they strengthened and helped each other. There was great need of such help, for the Babylonian court was a trying place. What sort of companions and friends do I have?

Daniel prospered. God blessed him and his friends, even in their studies. They soon excelled all the rest. Gen. 39:2, "And Jehovah was with Joseph and he was a prosperous man," in Tyndale's old English version reads thus: "And the Lord blessed Joseph and he was a luckie fellow." So was Daniel also, for the same reason. Read Psalm 1.

The Young Men's Prayer Meeting in Babylon. In the time of their need these boys went to the God in whom they believed and to whom they had been true; and their God did not fail them. "The eyes of Jehovah are toward the righteous, and his ears are open to their cry." Ps. 34:15. Read also 2 Chron. 16:9.

QUESTIONS FOR CLASS USE.

1. What king reigned in Judah when Nebuchadnezzar took Jerusalem? (V. 1).
2. Who gave the king and the city into the enemy's hand? (V. 2). Why?
3. What orders did Nebuchadnezzar give about selecting young men? (V. 3).
4. What were those young men to be trained for? (Vs. 4, 5).
5. Who was among the selected? (Vs. 6, 7).
6. Relate how Daniel refused to defile himself, and how the matter turned out. (Dan. 1:8-16).
7. Relate about Nebuchadnezzar's dream. (Dan. 2:1).
8. What demand did the king make of his wise-men? (Dan. 2:2-10).
9. What great danger was Daniel and his companions in? (Dan. 2:12, 13—Notes, ¶2).
10. What did he do first? (Vs. 14-16).
11. To whom did these young men turn in their need? (Vs. 17, 18).
12. Did God answer them? (V. 19).
13. Can you tell briefly the story of the dream and the interpretation? (Dan. 2:25-45).

"HOW TO UNDERSTAND AND APPLY THE BIBLE."

"Anyone who willeth to do God's will and is therefore anxious to know God's ways is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way."

So begins the 24-page booklet by R. H. Boll, "How to Understand and apply the Bible." Price 10c each, 50 cents the dozen.

THE WORD AND WORK

KNOCKING AT THY DOOR

When sin comes knocking at thy door
And pleads a pilgrim's rest,
Turn it away, it comes to stay
As an intruding guest.

It may assume a friendly form
With sweet, alluring eyes,
An angel bright, all clad in white,
To take thee by surprise.

It may come with a tender voice,
Or with a laugh and shout;
A moment's wait may be too late
To keep the monster out.

When Christ comes knocking at thy door—
How oft He knocks in vain,
While selfish pride is occupied
With thoughts of sordid gain!—

He may come as a suppliant
With garments worn and thin;
Be not distressed! He giveth rest
To those who take Him in.

He brings a cup of pure delight
And fills it to the brim;
A host is He who sups with thee,
Yea, thou shalt sup with Him.

—*W. M. Czamanske, in S. S. Times.*

WORDS IN SEASON

R. H. B.

"WHAT IS TRUTH?"

Francis Bacon in his essays thinks it was a jesting Pilate that said to the Lord, "What is truth?" But Pilate was in no jesting mood at the time. It was a worried Pilate, perplexed and torn up in the conflict between conscience and policy, troubled and fretted, who said that; a Pilate weary and cynical, to whose experience everything had proved futile and unsatisfactory—"vanity and vexation of spirit," which is the final conclusion of the worldly mind regarding all things. What is the use? The real problems cannot be solved. The deepest questions find no answer. We know nothing and can know nothing. There are no final certainties on which we may rest our minds and

hearts. Why the bootless struggle? Why the conflict over good and evil, or over the choice between expediency and principle? Truth? What is truth? Who knows what the truth is? Or whether in a universe of "relativity" there is any such thing? Why bother about arbitrary standards? Why really trouble ourselves about anything the brief moment we live? Let us eat and drink for tomorrow we die. That is where all the Pilates wind up at last. In all ages the man of the world, unenlightened or unbelieving has ended his quests in that same blind alley. And the life must inevitably bear the marks of the heart's false thought, even as did Pilate's.

THE LOST SENSE OF REALITY

It is one of the penalties that come to the soul that has trifled with the simple truths within the reach of every man, that it loses the sense of the reality of things. The boundary between fact and fiction fades out. All things become hazy and indefinite. In the end only present physical satisfaction seems to offer anything real. And that, too, quickly turns to ashes. The vogue and interest of such a poem, for example, as the "Rubaiyat" is due to the fact that it speaks the universal language of the "world"—its weariness, its hopelessness, its loss of the sense of the reality of things, its refuge in material good and in the fleeting pleasures of sense, to which always and everywhere the mind darkened by sin and self-seeking has settled. But the delusion is manifest. The sense of unreality that takes possession of the man does not affect the reality of that which is real, and often and rudely he is awakened from his carnal slumber, even though only for a moment, when the undeniable fact and truth is borne in upon his mind; and these fitful starts are premonitory of that final and complete awakening when he must face the truth forever. Thus, with what ease the fleshly mind waves aside the thought of God and makes a fiction of it. Yet somehow the thought reasserts itself underneath all the scoffing and bluster with which the wretch tries to reassure himself, and again and again, accompanied with a deadly fear which he would not acknowledge to his closest friend, hardly to himself, he becomes more than half aware that after all God is a tremendous reality which is not to be reasoned or laughed away, nor to be got rid of in any way whatever, for he is the God "with whom we have to do." And along with that comes the sense of responsibility and the strange inward conviction of the certainty of judgment.

Again, as Solomon says, "Fools make a mock of sin"—and then one day these selfsame fools suddenly wake up to the fact that sin is an awful reality. In their souls burns the brand which sin has left behind—we call it "guilt"—an accusing torment that will not leave us, like the accursed spot on Lady Macbeth's hand that would not be removed, but would redden all the seas sooner than it could be washed away. So the callous heart has to come face to face with the reality of sin and guilt. Every sinner must sometime, and in a much more terrible fashion than

even conscience can do it in this world. "If this is conviction," said an agonizing sinner to the evangelist Finney, "what is hell?" Inconceivably more terrible. It pays big to obtain cleansing and peace here and now, cost what it may, by confession, by honest repentance, and by the cleansing which the Blood of Christ alone can impart.

THE LIVING TRUTH

"I am the Way, and the Truth, and the Life." Not by philosophy, but by revelation; not by thought and deep reasoning, but by fact and life, did the truth come to us in the Person of our Lord Jesus Christ. In Him is the truth; He Himself is the embodiment of the truth. The manner of His life and works, the lucid word, the calm, unwavering certitude of His declarations, as one might enunciate a law of nature, the marvel of His death and the triumph of His resurrection, are the demonstration of final truth. He is the Image of the invisible God. In Him are all the treasures of wisdom and knowledge hidden. He has solved every problem for us. He answers all our questions and meets all our needs. In Him is reality to be found. The Lord Christ is real. He rises up before us in the simple testimony of the four gospels, living, walking, acting, teaching. His eyes look clean through us to the very bottom of our souls. His very existence makes a demand on us. We must render sentence and verdict, for or against. We must choose concerning Him, for He cannot be ignored or evaded once we have met up with Him. We cannot be neutral. We must accept or reject Him, and our destiny depends on which we do. We must side with that Man on the cross or with the crowd that put Him there. Compromise is impossible. If He is what He claims, I must bow in lowly adoration and submission before Him. If not He ought to die and I must cast my vote (yea, and fate) with those who crucified Him. Which shall it be? "What shall I do with Jesus who is called Christ?" He is not a dream, not a phantom, not a creature of man's fancy: He is an inescapable reality. Neither is there salvation in any other for there is no other name given under heaven whereby we must be saved. (Acts 4:12).

PENALTIES

God is a reality; sin is a reality; death is a reality; responsibility and judgment is a reality; Christ is a reality; salvation is a reality; hell is a reality, heaven is a reality;—all these are realities and that far more than the immediate tangible things of time and sense. "For the things that are seen are temporal, but the things that are not seen are eternal." Some day the veil will be lifted, and all the mists and colors of falsehood will disappear. In the cold, sober light of eternity we shall see things as God sees them; which is to say, we shall see them *as they are*. We shall know then that there is such a thing as *truth*. Well will it be for us then if we have embraced the truth and fallen in with the grace of God in Christ Jesus; for then it will be too late to change. The one class will know then that God is love, and the

other finds out that He is a consuming fire. It is a fearful thing to fall into the hands of the living God.

HAVE FAITH IN GOD

When one boards a train he trusts to be carried to his destination. It is understood as a matter of course he is to stay on the train if he wants to reach his goal. That is *his* part in the undertaking. As to all else he commits himself without further thought to the railroad company. He does not doubt nor worry because the train does not seem to be going in the right direction. He does not get anxious because there are tunnels and bridges along the way; nor does he get out at stations and try to move the train onto some other track. He does not interrogate the engineer and conductor as to whether they know their business, nor impugn their motives or good sense. He trusts the integrity of the company and the efficiency of their service.—All this is a matter of course in the case of a railroad trip. But who is willing to place a similar trust in God, and after the example of Abraham, who "went out not knowing whither he went," leave details and guidance to Him. No, I must see and choose my way. I must needs discern the distant scene, and know beforehand exactly where and into what the Lord may possibly lead me. I have to estimate beforehand all the hills and sound the depths of all the rivers before I deign to start. I have to decide for myself whether the journey is feasible. I have to know whether I shall be able to hold out to do God's will *always*, before I can make up my mind to take even the first step to obey Him. And if things do not look just right after I have started, straightway I become discouraged and question the wisdom and goodness of God, or whether He is really with me and directing me as He said. But God desires my whole-hearted faith in His faithfulness, and that "trust-and-obey" spirit, which, after the fashion of Abraham steps out at His call, faces the unknown future and follows on. "*He knoweth the way that I take.*" That is enough.



THE WORLD'S REWARD

When one starts out to show kindness to his fellow-man he may as well brace himself to meet the shocks of ill-will and ingratitude. There is no help for it. Love begets love in individual instances, but by and large the reaction to love is hate—the more so in ratio as the love is pure and high. The greatest benefactors have had the most and bitterest enemies. The greatest men were the best loved and the best hated—best loved by the few, best hated by the more, and often by the unthinking multitude which follows its leaders into any fool's path. That is the world's reward. There is little exception to this rule. "I have nourished and brought up children, and they have rebelled against me" is Jehovah's complaint. "Many good works have I showed you from the Father," said the Lord Jesus to the Jews, "for which of these works do ye stone me?" "All that are in Asia are turned away from me," said Paul, who had laid out his

life for them in labors, trials, prayers, tears. The noble company of God's prophets from Moses down, and Christ and His apostles, all God's faithful servants, all that loved, have suffered. So from this there is no escape in this Satan-ridden world.

But still to keep kindness in the face of hate and rejection, to go on unflinching in love's course, nor stooping to pay back evil for evil—to bless them that curse you, to pray for those who spitefully use you and persecute you, that is the mark of God's children, that is victory over the world. Though now she sows in tears, some day love will triumph and come with rejoicing bringing in the sheaves.

“For life and all it yields of joy or woe,
And hope and fear—believe the aged friend—
Is just our chance o' the prize of learning love,
How love might be, hath been indeed, and is;
And that we hold thenceforth to the uttermost—
Such prize despite the envy of the world.”

A SOURCE OF BLESSING

Many preachers, missionaries, Bible teachers and others have enjoyed the splendid opportunities afforded by the classes directed by Bro. Boll at Portland Ave., Louisville, and it is desirable to remind the public of the work there again this winter that as many as possible who desire a better general knowledge of the Book may plan to be present. The church maintains a dormitory in which free lodging is to be found and there is no charge for the classes which are conducted in both Testaments—some in day time, others at night. DON CARLOS JANES.

THE PORTLAND AVENUE BIBLE CLASS

Beginning Nov. 5th the seventeenth annual Course of the Portland Avenue Bible Classes will open. The session is divided into three six-week terms, the first running from Nov. 5 to Dec. 20, 1929; the second from Jan. 5 to middle of February; the third from middle of February to end of March. The gospel of Matthew, the book of Acts, and some of the epistles will be studied in the New Testament, and, on alternate days, some of the historical and prophetic portions of the Old Testament. The instruction is free and open to all. A free dormitory is provided for a limited number of young men students, where they can board themselves economically on the club plan. Those taking the Bible Classes will have time and opportunity of taking academic and other studies in some of the educational institutions in Louisville, several of which offer free tuition to “ministerial” students.

These classes have been an immeasurable blessing to those who have attended them in the years past. We are looking and praying for a great work this coming winter. For further information address R. H. Boll, care Word and Work.