

WORD AND WORK

WAITING.

The Church has waited long,
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still, in weeds of widowhood,
She weeps a mourner yet.
Come, then, Lord Jesus, come.

Saint after saint on earth
Has lived, and loved, and died;
And as they left us one by one,
We laid them side by side;
We laid them down to sleep,
But not in hope forlorn,
We laid them but to ripen there,
Till the last glorious morn.
Come, then, Lord Jesus, come.

The Serpent's brood increase,
The powers of hell grow bold,
The conflict thickens, faith is low,
And love is waxing cold.
Come, then, Lord Jesus, come.

Should not the loving bride
The absent Bridegroom mourn?
Should she not wear the weeds of grief
Until her Lord return?
Come, then, Lord Jesus, come.

The whole creation groans
And waits to hear that Voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come.

HORATIO BONAR.

WORDS IN SEASON.

The Unchangeable God.

There is uniformity in the ways of God. From everlasting to everlasting He abides the same and changes not. Given a certain situation God's attitude toward it is always the same, wherever and whenever it may occur. His principles are never altered or alterable. Circumstances may change; dispensations come and go in the progress of the ages; forms of worship may be commanded and discontinued; and rites and ceremonies that have fulfilled their purpose may be discarded, as the scaffolding is taken down when a building is completed; but through all God remains the same yesterday, today, and forever. He always acts upon the same principles. His character does not and cannot change. From of old His attitude toward sin has been that of implacable antagonism, of infinite wrath and righteous judgment; for God is holy. From the gate of the garden of Eden where Abel by faith brought a bleeding sin-offering, down to this day when of the Lord's re-deemed church pleads the Sacrifice of the Lamb of God—God's attitude toward true Faith has been unchangeably the same: namely, an attitude of grace and of abundant mercy. As for the word that has gone forth out of His mouth—He will not alter it, nor will He fail of His covenant. He is not man that He should lie, nor a son of man that He should repent. "If we deny Him He abideth faithful: He cannot deny Himself."

Our God is a Rock.

It is upon this unchangeableness of God's way and character, and the immutability of His counsel that we can rest our confidence. The unwavering steadiness and steadfastness of His character is the one and only sure ground of reliance. For this cause it is told us over and over again in His word that God is a *Rock*. Upon Him alone can we build. Everything else changes in the ebb and flow of time, and shifts and fails; but God is an everlasting Foundation. Every other confidence and refuge must perish; but those who have buided upon God and have found refuge in Him are eternally secure. This quality of constancy in God's nature is called *His faithfulness*. And upon it hangs all our hope and prospect.

God's Faithfulness in Nature.

The faithfulness of God is constantly pictured to the eyes of men in the uniformity of natural law. "Forever, O Jehovah, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth and it abideth. They abide this day according to thine ordinances; for all things are thy servants." (Ps. 119:89-91). The forces of nature in their accurate and uniform action portray the Creator's settled mind and constant course. The stars forever move in their appointed cycles. The sun is His faithful witness in the sky. (Ps. 89:37). Day by

day He arises in the East and runs in stedfast time and rythm His circuit unto the ends of heaven. The march of the seasons in their order proclaims God's faithfulness. "While the earth remaineth," said Jehovah, "seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22). The word has gone forth out of His mouth and none shall annul it.

The physical forces operate in the same regular order and uniformity. Any seeming irregularity is itself in strict obedience to law. Since the world was made until yet, now and always and everywhere in the physical universe, it is true for example, that "every particle of matter attracts every other particle of matter, directly as the mass and inversely as the square of the distance." If in Adam's day a stone was dislodged and fell 144 feet, it struck the earth at a velocity of 96 feet per second, just as it does now. If water boils at sea-level at 180 degrees Fahrenheit in our day and land we may be sure it did so in the days and land of Abraham. If on the first day of Creation there was brought about a union of hydrogen gas with oxygen, two atoms of the one to one atom of the latter, the product was simply water. It is this uniformity and certainty of natural operation that makes all man's work and life itself possible. For men could do nothing, accomplish nothing, could not adjust themselves to conditions on earth, if the universe were run on the hap-hazard plan of chance and lawlessness.

"Blind Unbelief is Sure to Err."

So well-known and certain is this working of natural law, that the blind have misread the book of Nature, even as they have misread the Bible; and they have concluded that since natural law operates without variation or exception that therefore God has no hand in the world's affairs. "Where is the promise of His coming?" asks the scoffer: "for since the day that the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Pet. 3:3, 4). With other words, things always have run as they run now, and always will run so. God will do "nothing arbitrary." In fact God will do nothing one way or the other. (Zeph. 1:12). To all practical purposes there is no God. There are no miracles, never have been, never will be. It is always law, law, the reign of Law. Man, the earth, creation; the world with all it contains; the Bible and Christianity itself—all is the product of law: natural forces operating in eternal regularity, have issued in things as they now are. This is the doctrine of evolution, man's final attempt to get rid of a personal God, and of a belief in His interference in the affairs of the world. But God's word quietly reminds these wilfully ignorant ones that He has interfered in time past, and that He intends to interfere again in His own time. (2 Pet. 3:5-10). For so blind are they as to think that the laws of nature deprive God of His freedom of will and action; and eliminate Him practically from His universe. But does He then after all break His laws? Are there after all ex-

ceptions to the uniformity of its working? Nay—but He lives and acts, and manipulates all forces and objects in His universe as He wills: “For all things are thy servants.” (Ps. 119:91). For the man who throws a stone does not interfere with physical law but acts in compliance with it, to accomplish his end; and the bird that mounts up into the air does not violate the law of gravitation, but its life and power enable it to ascend by a higher law. And so our God is a *living God*—not dead, never asleep. Whenever, wherever, however it suits Him He acts. “*Whatsoever Jehovah pleased, that hath he done, in heaven, and in earth, in the seas, and in all deeps.*” (Ps. 135:6).

In The Spiritual Realm.

But, to return to the constancy and uniformity of God’s ways—upon this does not only depend man’s physical life and well-being, but his spiritual life as well. Because God is ever the same and changes not it is possible for us to know Him and to trust Him. For there is a law—a method of operation—that works in the sphere of grace, and operates with the same inerrancy and certainty as the physical laws of the universe. This “law” is simply God’s unchanging way in His dealings with us, and He revealed Himself to us that we may take advantage of it. God would have to cease being Himself—His unchangeable character would have to be altered; the heavens would have to fall and the universe go to pieces before God could spurn a true faith, or deliver up to judgment a man who takes refuge in Him according to His gospel and His word of promise. Heaven would have to become hell before God could and would despise a broken and a contrite heart. (Ps. 51:17). Sooner could God’s light become darkness, and His holiness be blemished than He would refuse to give His promise and gracious salvation to them that accept the gospel of His Son. Our God is *a Rock*: trust ye in Him at all times, ye peoples.—And is it not a certainty as sure and true as God Himself that if, in the beginning of the present dispensation, a multitude of conscience-stricken sinners cried out, “Brethren, what shall we do?” and the Holy Spirit (through Peter) replied to them, “Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit”—that He would give precisely the same order to enquiring sinners in the same situation today? “They then,” the record goes on to say, “that received his word were baptized and there were added in that day about three thousand souls. . . . And the Lord added to them day by day those that were saved.” If those were thus saved, forgiven, added to the fold of God, the church—and if today a man should *follow precisely that course*—would God act in the same way toward such a one? Would He waver and vacillate about it now? Would He alter the thing that went forth out of His mouth? Would He add such a one to the church—to *His own church*? We might as well ask whether if stones fell, whether if water wetted, if fire burned, if the sun rose, on that day it would do so now. For that we might know God’s certain

and faithful way and fall in with it that instance was recorded; and it cannot be otherwise then that God will act in precisely the same way toward people today who take the same attitude toward Him that those Pentecostians took.

"O Thou That Hearest Prayer!"

Finally it must be said that this applies with full force to that subject which to the unbelieving is so puzzling and unaccountable: *Prayer*. God hears prayer. So characteristic is this fact of our unchangeable God, that it becomes a part of His name and title. "O thou that hearest prayer," David calls Him. (Ps. 65:2). He is "the Prayer-hearing God." This is as true and certain as "natural law." Nay, natural law is *less* certain. "Heaven and earth shall pass away, but my words shall never pass away." After the heavens have waxed old as a garment, and have been folded up as a vesture and changed—He is yet the same. His attributes do not alter. The course of the ages do not affect His eternal Being and Character. Whenever a prayer—a real prayer—is offered to Him, He hears, and answers. The answer may delay; it may carry a form different from the form contemplated in the petition; but it must needs come. As God is God, He hears prayer. No petitions can go up to Him in harmony with the conditions He marks out (and His conditions are not grievous) and God ignore them. The man who proceeds upon this promise builds upon the unalterable nature of God Himself and he cannot therefore fail unless it were possible for God to fail. And this is true of all His word and ways. Men may err here and there in ascertaining the conditions and circumstances; but these once apprehended, the response of God comes with mathematical certainty; and it cannot be otherwise. "Have faith in God." For this our God is "the Father of lights, *with whom is no variableness nor shadow of turning.*" (Jas. 1:17).

THE FIGHT FOR PEACE.

"When the strong man fully armed guardeth his own court, his goods are *in peace.*" (Luke 11:21). This the Lord Jesus said of Satan and Satan's goods and chattel. So long as Satan is left alone in his possession there is peace. But when he is interfered with, what a turmoil and trouble and strife! But that sort of strife is better than that sort of peace. No one loved peace more than the Prince of Peace; but He must needs be a man of strife and conflict; and He came not to bring peace on the earth but a sword, until he shall have sent forth judgment unto victory. And He "will not fail nor be discouraged till he have set justice in the earth."

How long, O Lord our God,
 Holy and true and good,
 Wilt Thou not judge Thy suffering Church,
 Her sighs and tears and blood?
 Come, then, Lord Jesus, come.

“BE THOU FAITHFUL UNTO DEATH.”

“The Bible just as distinctly tells us to be prepared for death as it does to be prepared for the coming of the Lord, and it does so in the following clear and solemn passage: ‘Be thou faithful unto death, and I will give thee the crown of life.’ (Rev. 2:10).”—M. C. Kurfees.

“‘Be thou faithful unto death’ means to die rather than to deny the faith and turn from Christ: to be true at all hazards. Upon this condition ‘the crown of life’ will be given. . . . All who give up life rather than faith in Christ will ‘not be hurt of the second death’.”—E. A. Elam.

Brother Elam’s exposition is the correct one. The Bible nowhere “tells us to be prepared for death;” it does tell us to suffer martyrdom, rather than deny the faith.

Those who, like Stephen, are “faithful unto death,” are of course also faithful *until* death; but the fact remains that though the Bible tells us to be faithful though we die, it *never* tells us to get ready for death. But always to be prepared for the Lord’s coming. And those who are ready for that are also ready for death should it intervene.

Any one reading the words, “Be thou faithful unto death,” in the setting of Rev. 2:10, will perceive that the Lord is not there giving a general exhortation to people to be faithful till they die, but is encouraging a band of believers who are in the throes of a severe persecution, in which some may have to suffer violent death. His admonition is: Be not afraid—be faithful, even if it costs you your life. Every commentary I have examined, whether critical and scholarly, or designed for the common reader, also gives this exegesis. Here follow a few quotations: The commentary on the Greek text of the Apocalypse by H. B. Swete, a standard work, says, “‘Achri thanatou,’ (unto death) hints that the supreme trial of death may follow; comp. Phil. 2:8 and contrast Heb. 12:4.”

Alford, “‘Faithful unto’ (not ‘until’: but ‘even unto,’ i. e., to the point and measure of: Let not thy faithfulness stop short of enduring death itself. Compare Phil. 2:8).”

Bible commentary (Scribner’s; formerly “Speaker’s Commentary”)—“unto death, i. e., *not to thy life’s end but ‘even to the endurance of death,’ ‘to the worst the enemy can inflict.’”*

It is evident therefore that not even this one lone passage can be made to prove that Christians are ever told to live with a view to death, to “get ready to die.” The Second coming of the Lord, *never* Death, is the goal of the Christian’s life; and he is *always* told to be ready for the Lord’s returning, never for dying. Of course, if he is prepared for the Lord’s coming, he will be prepared to die, should death come first; but if his aim is to “get ready to die” he may fail to be ready for either event. For death, under normal circumstances, seems a remote contingency, and men may feel reasonably secure in regard to it; but the Lord’s

return may occur very suddenly, at any moment, when we think not. And the prospect of death has not the inspiring and sustaining power of faith and hope and love that the second coming, the promise of promises, has. God knew what He was doing when he charged us over and over again to watch for, look for, be ready for, the coming of His Son from heaven. Let us contend for His way, not ours.

BOOKS.

Among books abundantly worth their price and a man's time and thought to read them, we would recommend, "*The Number of Man*," by Philip Mauro—a book of powerful interest, a masterly survey of modern world-conditions in the light of God's word. (85 cents). "*Wonders of Prophecy*," by Urquhart—an able and stirring treatise on *fulfilled prophecy*. (60 cents). "*The Lord's Return*," by J. F. Silver, almost a thesaurus of quotations and references showing the history of the doctrine of the Lord's Second Coming from the Apostolic days down to the present. (\$1.00). "*Maranatha*," by James H. Brookes, (\$1.25)—a work which Brother Friend pronounces the very best he has seen yet on the subject of the Lord's Return.

We have also ordered a consignment of Mauro's little booklet on "*The Sabbath*" written in his strong, clear and convincing through Word and Work).
R. H. B.

Most readers of the scholarly and almost indispensable work, "*The Life and Epistles of St. Paul*," by Conybeare and Howson, have no doubt regarded with special appreciation the fine translation of the epistles of Paul into modern English, contained in its pages. This translation is now, through the efforts of Messrs. C. C. Cook and Son, offered separately, in a neat little volume, handy for the pocket. It is worth its price and besides being pleasant reading, forms a useful aid in the study of Paul's writings. (C. C. Cook & Son, New York. Price 50 cents. Obtainable through Word and Work).

If you want to read an interesting story write Frank W. Warne, 150 Fifth Ave., New York, for the story of Lizzie Johnson. The work this poor girl did in spite of an affliction which kept her in bed from the age of thirteen to the time of her death is a wonderful demonstration of what a determined will can do. Beginning with a quilt, her labors increased to that of making 250,000 book marks and the writing of five to fifty letters a day in the interest of missionary work by means of which she realized over \$20,000 for that purpose. Get the story. It is free. You may not agree to every statement in the booklet, but you will be benefitted by the story.
S. C.

WORD AND WORK

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WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

An interested brother desiring to extend the borders of Word and Work, offers these valuable premiums for the two largest lists of NEW subscriptions sent us before March 25, 1917:

- For the largest list*, One Standard Revised Bible No. 2172. Best standard type, references, footnotes, Concordance and Dictionary, also twelve maps. (See Bibles"). Price \$3.25
 - One cloth-bound copy of Smith's Bible Dictionary (see page 93) ; price 1.50
 - One free subscription to Word and Work, to any address 75
 - Total retail value of first premium 5.50
 - For the second largest list*, One cloth-bound copy of "Sermons, Reminiscences and Silver Chimes," by the veteran preacher, A. Ellmore; price 1.00
 - One copy Torrey's great book, "How to Study the Bible" 75
 - Total value of this premium 1.75
- (Winners may substitute from anything we advertise to the same amount).

In addition the publisher's regular commission-offer to agents applies also. Agents may take subscriptions at the club rate of 50c, forwarding the entire amount; but if they prefer they may take subscriptions at 75c and retain 25c on each. In other words the club rate is also the rate to agents. No one can lose by trying for these premiums, because the cash commission is sure; and a few evenings spent among friends with this copy of the paper in your hand may carry off the extra premium. Above all, think of the spiritual good you may do your friends. Samples sent upon request. Subscriptions received this month will begin with January, 1917, if they so desire and request. Send names as frequently as convenient, we will keep count of them. No "tips" have been given and there has been no "leak"; a fair start for all.

Charles Neal of Dugger, Ind., will labor in Portland, Me., for two or three months.

"I have baptized four persons within the last month. Work with Central church moving along nicely."—E. H. Hoover.

E. S. Jelley writes from India: "Plague is raging in the Deccan and some of the brethren, including workers, have taken refuge out of doors in the cold."

Did you read Olmstead's "Subjects for special prayer," in the January issue? If not, do it yet.

Some time ago, Brother Chambers wrote "Three 'took membership' today. 'Ordained' Brother Maston Sitman to Home Mission work. The New Year starts off encouragingly.

Ten bound volumes of Word and Work for 1916 remain for sale at \$1.00 post paid. They are handsome books, fully indexed.

Don't miss reading Patmont's interesting article in this number.

Frank Wheeler, a young man, sixteen years old, has been preaching the gospel to both "brethren and dying sinners" for some time. "Pure, full of loving words, full of the spirit of Christ," so he describes our magazine.

J. N. Gardner of Douglass, Kan., says of the bound volume, "It would be hard to find a book of the same size which contains as much of the kind of teaching that is needed. I am expecting the issues for this year to be equally good."

R. H. Boll's Bible Classes, third course, begin February 20. On Monday, Wednesday and Friday mornings, the lessons will be in Psalms and Proverbs; on Tuesday and Thursday afternoons, in 1 and 2 Peter and 1 John. No tuition, free rooms, all welcome.

We anticipated many new subscribers early in this year, and prepared for them by printing 500 extra copies of the January issue. All who subscribe during February will receive the January number, provided they make request for it.

The church at Carman, Manitoba, intends to send out and sustain an evangelist in destitute fields, Western Canada, through the coming summer. Theirs is a fine example.

"I need April and May, 1914, Sept. and Oct., 1915, to complete my files of Word and Work. Will send 20c worth of tracts for each copy received." Stanford Chambers, 1129 Seventh street, New Orleans, La.

D. H. Friend sends in the great Ainslie article on page 67 and "backs it up with a loud amen." He requests the omission of his "Thoughts Worth While" to make way for it.

Paul B. Holcomb who preaches at Hungerford, Texas, sends good and appreciated suggestions.

A missionary regards the present in India as more hopeful than any previous time in the thirty-two years he has been there.

If you want a new typewriter, we can name a Christian agent.

We were sorry, but not as those "who have no hope," to learn of the death of our friend and brother, J. M. Berry, of New Philadelphia. An obituary came too late for publication.

PUT YOUR NAME IN THE BLANK.

STANFORD CHAMBERS.

This is not an advertisement, yet you may catch yourself hesitating to sign it. If so, ask yourself, why?

* This Indenture witnesseth that party of the first part, in consideration of the mercies of God, the receipt whereof is hereby acknowledged, does forever release and quit-claim to Almighty God, party of the second part, all his right, title, interest, and equity in his body,—hands, feet, eyes, ears, lips, together with all the appurtenances thereto belonging, to have and to hold the above-described property unto the party of the second part, so that the party of the first part shall never claim or demand any right or title to the said property or any part thereof.— *S. S. Times.*

Now take pen or indelible pencil and put your name in the blank as the party of the first part. If you want to give your soul still greater strength by it sign it after prayer, while still on your knees. If you hesitate to sign just remember that "You are not your own," "you are bought with a price," then turn and read Romans 12:1. Then of course being a Christian, you will no longer hesitate to sign. Now read it over with your name inserted. That is what your sanctification involves. It is the meaning of your consecration. Let the Lord have you. When your feet or hands or lips or eyes are tempted to go astray just remember your "quit-claim" to almighty God; it will serve you well in resisting the devil and striving against sin. With the Lord in complete charge of us we shall always have victory and the joy that goes with it. "Render unto God therefore the things that are God's."

AN OMISSION.

R. H. B.

A good friend writes that he regretted to find no statement relative to the Kingdom in the article on "Peace and Good Understanding" in last month's issue. Acceding to his view we will make up for the omission now. As to the Kingdom, the Editor of Word and Work (and so far as he knows all the editors and writers in this magazine) believe exactly what the Book says. On the one hand they do not wrest any passage that teaches that Christians are in the Kingdom now; and that the church represents the Kingdom on earth, at the present. On the other hand they are as unwilling to torture the Old Testament predictions of Jehovah's glorious reign over all the earth so as to make them fit the church. That phase of the Kingdom is coming. And in that day the church will not be merely subjects in the Kingdom, but co-rulers with the Lord Jesus Christ. (Rev. 2:27; 3:21).

THE LINE BETWEEN SAINT AND SINNER.

E. L. JORGENSON.

What marks the line between the world and the church, between the flesh and the Spirit, between a Christian and a non-Christian, between the saved and the lost? That interesting question can be definitely, unmistakably, fully and finally answered. Answering first negatively,

Ancestry, heredity and natural parentage, are not determining factors; "Think not to say within yourself we have Abraham to our father." Many have been born of blood, of the will of the flesh, of the will of man, who have never been born of God.

Morality and natural goodness are not determining things. Cornelius and Saul of Tarsus were moral men before they were ever saved. Every Christian has one thing that no merely moral man—be he ever so good a father, husband, brother, son and citizen—has not; a thing too, which classes the one as saved and the other as lost.

Wealth is not the determining factor; no, nor anything that wealth can do or buy or get. No amount of philanthropy and charity can bridge the gulf between those who are Christ's and those who are not. I may "bestow all my goods to feed the poor," yea, I may give more than goods, I may give my very body to be burned in martyrdom and yet not be Christ's.

Religiousness is not the thing that determines. Saul of Tarsus, and Cornelius too, for that matter, these were thoroughly religious; the Athenians were "very religious"; but they were far from right. One may be a member of any one or all of a hundred different churches and not belong to Christ; for there is no "church" as the word is used in a limited way to represent modern religious bodies, which both includes on the one hand, all who are saved and which excludes, on the other hand all who are unsaved. Only the one great church universal does that; and its "Church-book" is kept in Heaven.

Intellectual and educational attainments, these do not determine. Saul, brought up at the feet of Gamaliel, was a scholar, while yet the chief of sinners. The fact is that "not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that He might put to shame them that are wise."

No, not heredity nor morality, nor mere religiousness; not intellect nor education; not philanthropy nor charity, nor anything that wealth can do—what then marks a man as a child of God? Just this: *the indwelling of God's Holy Spirit!* The question is settled forever in the following inspired word: "Ye are not in the flesh but in the spirit if"—if what? "If so be that the Spirit of God dwelleth in you." Immediately the apostle states the same thing in the negative: "But if any man hath not the Spirit of

Christ he is none of His" (Rom. 8:9). Whoever has God's Spirit has been transported out of the flesh into the realm and atmosphere of the Spirit and belongs to Christ; whoever has *not* God's Spirit, high-born, moral, intellectual, educated, religious even, though he may be,—"*Is none of His.*" Thunder this, my friends, into the ears of all those everywhere who trust in their own righteousness. It is the Scripture of all Scriptures that will make them tremble and rise and move and turn to the Lord Jesus Christ, in whom alone there is salvation.

A second question which must be of no less interest to every believer, and which can be just as absolutely, definitely, fully and finally answered, is this: "How may I know I have the Holy Spirit, this separating gift?"

Some deny the Spirit's personality and say that the Spirit and the Word are one; therefore, in proportion that you know and have memorized God's Word, His Spirit dwells in you. Those who believe that are very, very few. No well-read man or woman could ever believe it, so clearly do the Scriptures distinguish between the Spirit of God and the Spirit's Sword which is the Word of God. If that view were correct infidels and hosts of men and women who have never obeyed the Gospel could be classed as Christ's because they have memorized, it may be, vast portions of God's Word.

There are others—and these are quite numerous—who take an advance step. They distinguish indeed between The Word and The Spirit; but they hold that since the Spirit is the Inspirer of the Word, He dwells in those who know the Word; that they are "filled with the Spirit" as those who know Shakespeare may be said to be "full of Shakespeare." The position does not deny the Spirit's personality, but it denies the Spirit's personal indwelling. Its adherents hold that "Spirit of Christ" (Rom. 8:9) means "Disposition of Christ," as we sometimes interchange the words "spirit" and "disposition."

But this view meets with one insuperable obstacle, yes with two of them. In the first place, it necessarily classes, as belonging to Christ, hundreds who have never really yielded to the Lordship of Jesus, who have never obeyed the gospel; for that there are hundreds of such people who not only know much of the Word, but who also manifest, at times and in a degree, the disposition of Christ, cannot be denied. Are these then, at such times and in that degree, *Christ's*? Those who hold this view would not say so. And on the other hand, there are hosts of believers who *have* yielded to Jesus and are admittedly His, who at times and in a sad degree *do not* manifest the disposition of Christ. Are they then, at such times, and in that degree, *not* His? Who will dare to say it?

In the second place, and what is a great deal more to the point, Paul is not speaking of "disposition" at all in this verse which so clearly separates between saint and sinner. Within a

compass of eight verses eight different, interchangeable expressions are used: The Spirit, Spirit of God, Spirit of Christ, Christ in you, The Spirit of Him that raised up Jesus from the dead, His Spirit, Spirit of adoption, The Spirit Himself. If Paul is not here saying that *The Spirit Himself*, The Holy Spirit as He is distinguished from Father and Son in the baptismal formula (Matt. 28: 19) and in the familiar benediction (2 Cor. 13:14), does really dwell in the believer, then no assemblage of words could say it! Let him who thinks he can frame a sentence or a section of the King's English to express the Spirit's indwelling more forcibly than Paul did in the eighth of Romans, try his hand at it!

It follows then that we can not know we have the Spirit, just because we know something of the Word; neither can we know we have God's Spirit just because we manifest in a measure Christ's disposition (though the Spirit will yield His fruit wherever He is present). How then may we know we have it, and be assured that we are His?

We settled the question, "What marks a man as a Christian?" positively, absolutely and definitely. How? Simply by an appeal to Scripture statement, "If any man hath not the spirit of Christ he is none of His"; we can settle the present question just as positively, definitely and absolutely. How? Simply by another appeal to Scripture statement; and here it is:

"The Holy Spirit whom God hath given to them that obey Him." (Acts 5:32). Have *you* "obeyed" Him? "In what?" you ask, "Obeyed Him in what?" "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Have *you* repented and have you been baptized?

If you have sincerely done these things, then just as surely as God's Word is true, "your body is a temple of the Holy Spirit which is in you." He is there to strengthen you with power "in the inward man." Do not "resist" Him; do not "grieve" Him, do not "quench" the spirit; but recognize His presence and appropriate Him. A brother said to me years ago, "Until we give the Holy Spirit His place in our lives, we will be an unspiritual people." Of course, we will.

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"That there should be no schism in the body" (1 Cor. 12: 25). "That"—What? Why the fact that the members of the body have not the same gifts, that they are not all feet, all hands, all ears or all eyes, but that one can do what another cannot do—this does not tend, so some think, to division but this very diversity of talents is *in order* "that there should be no schism in the body." This is "that which every joint supplieth" (Eph. 4:16), so necessary to the increase and edification of the body *in love* (Eph. 4:16). If only we knew how we need each other! Instead of hammering the nose with the fist so it bleeds, and gouging out the eyes with the fingers!

THE STORY OF NEW TESTAMENT CHRISTIANITY IN EUROPE.

LOUIS R. PATMONT.

RUSSIA.

The east, south, west and north of a huge territory of eight and a half million square miles, or an area which contains more than one hundred and sixty million of human beings, bound by chains of darkness, linked with heathenism, false orthodoxy, superstition and ignorance, with its social and political consequences, is being invaded by the conquering Christ. The gospel has been preached and read in the living tongue for about sixty years, and ever since its light has penetrated the obscurity which for centuries enshrouded the Empire of Russia.

Of course conditions are not yet what they ought to be. Virtue and justice have not yet come to their full rights and the advance of the kingdom doubtless has suffered serious reverses since the beginning of that awful conflict into which Russia was thrown, together with the other great powers. War though often beneficial to a nation in its after effect, always means an immediate step backward, into barbarism morally as well as religiously. Men cling to the old system—mummified pale of a political institution, which professes to teach religion, whereas it is but a cloak to be-fool and oppress the benighted people. Advocates of truth and liberty at the present time are endangered more than ever with persecution and disdain. New Testament Christians today are a thorn in the flesh of the reactionaries, and especially the Russian orthodox (?) clergy, which once possessed absolute power over the fate of each non-conformist. The Russian orthodox church looks upon the awful conflict in Europe as an opportunity to regain its former power. It sanctions the blood thirstiness of the Kossack and speaks of the war as "Russia's holy war." It is the main supporter of autocracy and militarism.

Nevertheless Russia is being redeemed. The price is nothing less than blood and the mangled bodies of saints. Only suffering could bring about her salvation. Thousands of Christians have been banished to Siberia. Only God knows how many perished in their chains on their long trail to a hopeless place of exile. Who has counted the multitudes of martyrs who gladly laid down their lives for the testimony of Jesus and the redemption of Russia? Our hearts are stirred when we learn of the inhuman treatment given them just because they felt it their duty to live up to their convictions and preach the gospel of Jesus Christ.

A noble army of simple followers of the Master has made the greatest sacrifices. Many have suffered the loss of all things. Their calamity endured for the cause of the gospel during the past half century was the greatest factor in the opening of the whole empire to the interests of the kingdom, constantly bettering the social conditions and liberating bound humanity on every hand.

This is the real secret of all progress made in Russia prior to the war, when Christians were permitted to gather in their meeting house, and when the gospel had free course.

In the early days of the restoration of primitive Christianity in Russia, the brethren were contented to hold their gatherings in hidden places, and baptisms were administered at night when the heavens were bright with brilliant stars. Those who outlived those days still feel the peculiar charm which came to them and the joy which filled their hearts when they were found worthy to suffer persecution for the sake of Christ. Even in the darkest hours they were assured of the very presence of the Master. Their hearts and souls were filled with unspeakable peace "which the world knew not." And now that the storms of persecution are again beginning to rage these reminiscences of the past inspire them to new courage and heroic deeds of faith.

Owing to the strict censorship which prevailed in days gone by, and the extremely antagonistic position of the Government, the records describing the history of the dawning of the Restoration movement in Russia are incomplete. For a period of fifty years or more assemblies of New Testament Christians were held in secret. The only clue which led to their discovery by their enemies, was their Christ like life. Whenever the spies of the authorities and clergy could learn of their activities, they were subjected to imprisonment, exile and peril. But these severe persecutions only helped to speed the "good news." The scattering of the little flock only served to multiply their numbers, for, when facing the authorities, they were bold in their testimony and firm in their convictions. For more than a century Russia has had its evangelical Christians. Even though the various groups of Evangelicals knew nothing of each other prior to half a century ago, they have developed remarkably in strength and vigor, and now stand as a united force, influencing the life and progress of their country. One of these interesting groups of primitive Christians were called the Molokany. Strangely, these people at one time had their doctrinal views perverted by Quakerism. They are now rapidly falling in line with the strict adherents of Christian baptism, whose virtue and purity of worship has become proverbial even among their enemies.

Since then other churches of Christ have been discovered in Siberia. It was surprising to learn that these assemblies were not organized by European missionaries, but by individuals who had studied the Bible for themselves and who, in the absence of ministers, baptized one another, thus fulfilling the requirements of the New Testament.

The Baptist movement, which began in Germany about 1830, under the leadership of J. G. Onken, who was instrumental in the renewal of evangelicalism on the continent of Europe, extended its marvelous ascendancy into many countries, including Poland and Russia.

The German Mennonites also were forced to leave their coun-

try because of religious persecution, and migrated to Poland and Russia, where, under the reign of Ekatorina, they were granted special privileges, including exemption from military service. They too uplifted the banner of the cross, and have inspired the inauguration of principles of liberty, religious freedom and progress. The most interesting group of so-called stundists (prayer hour people) are perhaps the Christians who were some times called the Pashkoffcy, a bold group of propagandists of evangelical truth, who, under the leadership of Gen. Pashkoff, the Alexander Campbell of Russia, bade fair to overthrow the yoke of Russian "orthodoxy." Pashkoff was exiled to Siberia, and later to Italy under the reign of Alexander III. He died in the city of Rome a number of years ago. This man of God was converted under the ministry of Lord Radstock, who had come to Russia from England on a diplomatic mission. Perhaps the facts should not be left unmentioned that Mistel, a servant girl in the household of the Princes Lieven, was directly instrumental in winning Pashkoff for Christ. Through her faithfulness and earnest devotion, was started the great revival in St. Petersburg, which was conducted by Pashkoff forty years ago, and in which thousands of souls were saved.

The movement for the restoration of primitive Christianity spread with great rapidity. The different groups of believers recognizing the New Testament as the only basis for their faith and practice, are uniting their efforts to promote the kingdom of Christ as Christians, and not as sectarians. While the congregations preserve their own independence, they are in hearty sympathy with each other, and co-operate when larger interests require it. The exact number of Christians only, is unknown. It was an impossibility to take statistics in times of persecution and oppression, and now, after the storm is subsiding they are rallying like a tremendous army after a great battle. Various estimations fix the numerical strength of these brethren from one hundred thousand to one million.

They have two strong papers, "The Rainbow" and "The Morning Star." Ivan Prockanoff is the most prominent leader and editor among them at the present time. Different religious bodies, and especially the Baptists, have made efforts to affiliate with the Russian Christian movement. This effort, however, has been without result because of the determination of the brethren in Russia to remain free from sectarian alliances.

"Faith is to believe the Word of God, what we do not see, and its reward is to see and enjoy what we believe."—*Augustine*.

"Prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised."—*Bunyan*.

LESSONS FROM LEVITICUS 1-7.

J. EDWARD BOYD.

When the United States purchased Alaska a half century ago, it was regarded as a barren, desolate wild, with scarcely a promise of future advantage. But in after years it was found that beneath the forbidding exterior lay vast stores of wealth—such wealth that men undertook perilous journeys, endured great hardships, faced even death to obtain some of it. Likewise in the Bible are sections which to the casual reader seem dull, uninteresting, unprofitable even, but which to the earnest, prayerful seeker after truth, reveal precious veins of instruction, admonition and consolation. So it is with the third book of Moses—Leviticus—with its minute details

The first seven chapters are occupied with instructions concerning the five different kinds of offerings. It is interesting to note the careful minuteness of these instructions: "a male, without blemish: he shall offer it at the door of the tent of meeting"; "he shall kill it on the side of the altar northward"; "he shall rend it by the wings thereof, but shall not divide it assunder"; etc. There was no place here for human wisdom; all was to be according to the word of the Lord. Everything connected with His worship must be by His appointment. No Israelite, whether a common person or a priest, could acceptably worship Him except by divine direction. Without such divine guidance he must be in hopeless uncertainty and confusion; and having it (by the marvelous mercy of God), he must very carefully follow it in all its details. How terrible and consuming is the wrath of God toward anyone who is not thus careful, was emphasized in the fiery judgment which befell Nadab and Abihu, whose sin consisted in offering "strange fire before Jehovah, which He had not commanded them." And it is certainly true even now that God's people must be guided, in their worship by His unerring word, and not at all by their own understanding.

From the section before us it seems clear that true worship must have for its basis an acceptable sacrifice; and that those sacrifices, profitable as they were for the time, were typical of the one sacrifice which was to be offered "once for all," even the Lord Jesus, "the lamb of God." It was required that those offerings be *without blemish*. A curse was pronounced by the prophet Malachi upon one who "sacrifieth unto the Lord a blemished thing." Indeed, how could it be otherwise? For the Lord Himself is holy—absolutely so. It is evident then that our present offering should be "without blemish." It is even so. Under the most trying circumstances, Jesus "did no sin, neither was guile found in his mouth"; he was "tempted in all points like as we are, yet without sin"; and "in him is no sin." (1 Peter 2:22; Heb. 4:15; 1 John 3:5). Of no other person can such statements be truthfully made; none other could have been offered to take away sin. But such is our accomplished sacrifice; on Him was found no spot, no stain.

Now the worshipper is accepted, not at all because of any worth in himself (else all were lost), but because of his sacrifice. The Israelite identified himself with his offering by laying his hand upon its head, and it was accepted *for him*. The true believer now becomes identified with his sacrifice—even Jesus; and thanks be to God, this sacrifice is accepted *for him*. This, it seems to me, is a precious truth too little realized and too feebly grasped by many of God's children. They look too much upon what they are naturally, and upon what they have done; and too little upon the offering which God has promised to accept for them. The former must inevitably bring despondency and despair, and the more so as the truth is realized that "in me, that is, in my flesh, dwelleth no good thing"; "but the latter gives a sure foundation for comfort and hope to all who are in Christ, identified with that perfect and acceptable sacrifice, and who continue faithful and steadfast in that position.

There is another thought worthy of notice in this connection. In Rom. 12:1 we read, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." The Israelite offered *slain animals*; the Christian is to offer a *living body*—his own. Those were to be without blemish; so is this to be holy. But how can this be? "And you, being in time past alienated and enemies in your mind and in your evil works, yet now hath reconciled in the body of his flesh through death, *to present you holy without blemish and unreprouable before Him*: (is there any condition to be fulfilled on our part?) If so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel * * * ." (Col. 1:21-23). This passage sets forth our position in Christ, which has been obtained by the reconciliation made possible through his death; but that we must seek to make manifest in our lives—our living bodies—the proper characteristics of this position is evident from subsequent exhortations in the same letter, such as, "Put to death therefore your members which are upon the earth: * * * ." (Col. 3:5).

A question which frequently arises in one form or another is, "Does God hold one accountable for a sin of ignorance—when he does wrong unknowingly?" The fourth chapter furnishes a sufficient answer. Whether it was a priest, the whole congregation, a ruler, or one of the common people who sinned unwittingly, when it became known there was need of a special sin-offering. For while it is doubtless true that to sin ignorantly (when it is not the wilful ignorance which says, "I don't want to know what God says, for then were my responsibility greater") constitutes a peculiar claim upon God's mercy, yet one who had so done spoke of himself chief of sinners, whose consolation lay in the fact that to save such Christ Jesus had come into the world. (1 Tim. 1:13-15). Sin is sin, and as such requires the sacrifice of our sin-offering, even Jesus.

THE SECOND COMING OF CHRIST.

PETER AINSLIE.

Editor's Note: The following article by Peter Ainslie, reprinted from *The Christian Standard*, is a masterly presentation of the great theme of our Lord's return. It is regretted only that the limitation of space prevents printing it in full. On one or two points we might ask permission to differ; in the statement for example that "not a line of Scripture affirms that Jesus is King now," in which, however, the writer, doubtless, does not mean to deny that "all authority in heaven and on earth" is given to Jesus even now, and that God has "put all things in subjection under His feet." We would say that Jesus is King now, and that the future assertion of His authority on the earth is based on His present royal claims and rights. In one of the omitted portions we might also question the author's view as to Paul's purpose in writing the Second Thessalonian Epistle. These exceptions, which do not at all touch the main issue, are mentioned only to avoid a possible criticism, since as to every other point we feel bound to give this splendid article, and its clear vision and bold utterance, our unreserved praise and endorsement.

In His first coming Jesus came in obscurity and humiliation; in His second coming, He will come in power and glory, riding upon the clouds of heaven, accompanied by His holy angels and the unnumbered throng of the redeemed out of every nation. This promise is more frequently repeated than any other on the pages of Scripture, and His second advent is more gloriously described by Himself and His apostles and prophets than any other event in time.

1. There is no promise that overshadows the promise of our Lord's second coming, but it gives a luster to all the other promises. It is as definite a part of His program as His ministry among men, His death on the cross, His resurrection from the dead and the ministry of His Holy Spirit in the church. No one can read without prejudice a dozen pages of the New Testament without being impressed by these promises. More than one-fifth of the entire New Testament is directly concerned with the return of our Lord. There are fifty direct calls to watch for His coming—not to gaze into the heaven, as the apostles did on the Mount of Olives when He ascended, for which they were rebuked, but to watch by a faithful life on earth, lest, when He comes, we be not counted among the redeemed. The four advent parables are those dealing with the fig-tree, the ten virgins, the talents and the separation of the sheep from the goats. The significance these parables have in them is no other lesson than that expressed in those oft-repeated words of Jesus, "Watch therefore, for ye know not the day nor the hour." It is no wonder that the apostles would press upon him the question as to the sign of His return, and answering their question He delivered one of His memorable discourses. When He sat in the upper room at the last Supper, He sought to comfort the hearts of His grieved and bewildered apos-

bles with the assurance of His return, when He said: "If I go and prepare a place for you, I come again, and will receive you unto myself; that where I am there ye may be also." There are scores of instances in which He emphasizes to His apostles the certainty of His return.

The Book of Acts opens with the transcendent scene of His ascension. When He had passed beyond the cloud curtain, two angels looked into the faces of the amazed apostles and assured them that "this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." The great work of redemption had been launched. Jesus had died on the cross for the sins of a lost world. He had arisen from the dead for the justification of all those who should believe on Him. The time was at hand when the Holy Spirit would descend into the hearts of those who believed, and the work of the church was to witness to all nations that Jesus is the Christ, then Jesus would come again.

The New Testament writers so understood the program. Paul, in writing his first letter—the first to the Thessalonians—makes frequent mention of this comfort. It is significant that in the five short chapters of that Epistle each one closes with a direct reference to the return of our Lord. In 1:10 it is: "To wait for His Son from heaven." In 2:19 it is: "Are not even ye, before our Lord Jesus at His coming?" In 3:13 it is: "To the end He may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all His saints." In 4:15-17 it is: "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And in 5:23 it is: "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." Paul mentions this hope in nearly all of his Epistles. The writer of the Hebrew letter says: "Christ having been once offered to bear the sins of many shall appear a second time, apart from sin, to them that wait for Him, unto salvation." And James, John and Jude make special reference to this promise, while the Book of Revelation is full of it from beginning to end.

Of His first coming, it was said that He would be born of a virgin (Isa. 7:14); in Bethlehem (Mic. 5:2); then called out of Egypt (Hos. 11:1); anointed with the Spirit (Isa. 11:2); forsaken by His disciples (Zech. 13:7); sold for thirty pieces of silver (Zech. 11:12); spat upon and scourged (Isa. 50:6); numbered with the transgressors (Isa. 53:12); His hands and His feet would be pierced (Ps. 22:16); lots cast for His garments (Ps. 22:18); followed by the darkening of the sun (Amos 8:9); and

with not a bone broken (Ps. 34:20); He should be laid in the grave with the rich (Isa. 53:9); from which He would arise (Ps. 16:10) to the resurrection of life and immortality.

These buds of prophecy blossomed into long-established facts, and the New Testament records the marvelous accuracy of their fulfillment. Therefore, since the prophecies of His first coming have been so accurately fulfilled, why, then, should it be thought incredible that Israel should be gathered again at Jerusalem (Luke 21:34; Jer. 23:3-6); the gospel preached in all the world for a testimony (Matt. 24:14); the falling away from the truth (2 Thess. 2:3); when the Lord Himself shall descend from heaven (1 Thess. 4:16); with a shout, and in the same manner that He ascended (Acts 1:11); and the dead shall hear His voice (John 5:28); and the believers, who are alive, shall be caught up to meet Him in the clouds and dwell with Him forever (1 Thess. 4:17)? Jesus said: "Heaven and earth shall pass away, but my words shall not pass away."

The return of our Lord was the general belief of all orthodox Christians in the first three and purest centuries of the Christian church. In those days this belief was undisputed among orthodox believers, along with other principles and practices of Christ. Scores of church historians have testified to this. Gibbon, an unprejudiced witness, affirms that "it appears to have been the reigning sentiment of orthodox believers." It became corrupted, along with other promises and principles of Jesus, and then passed almost out of belief; but it received some revival under the witness of Luther, Melancthon, Milton, Isaac Newton, Watts, Charles Wesley, Toplady, and a host of others, and the witnesses for this doctrine are the minority in the church. Some have obscured the promise by associating the return of our Lord with death, but there is not a Scriptural passage that would justify such an interpretation. On the other hand, wherever there is an association of the return of our Lord, it is always with the resurrection from the dead—never a shadow of gloom, but always a sunburst of light.

It has sometimes been carried to ridiculous ends by persons who have abused this hope by taking out of it fidelity and sacrifice, but everything Jesus taught and did has at some time come under the ban of ridicule. For myself, I became interested in this promise about fifteen years ago. Up to that time I had never thought seriously about it. The wicked conditions of the world drove me to search for a better foundation than that upon which I was then standing. I challenged myself to read the Bible absolutely without prejudice or former theories, excepting that motto which I had received from boyhood days: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." To my surprise, I found that there were more and clearer promises regarding the second coming of our Lord in the New Testament than regarding the first coming in the Old Testament. Because it is unpopular is no reason that it is not true, for I had

come to learn many things which Jesus taught and said were not very highly esteemed by the church at large. So the one question I had in mind was, Is there such a promise? I found that there was such a promise, and, instead of trying to escape from it, I found in it a source of inexpressible satisfaction and hope. For I saw in Him, and in Him alone, the mastership of the world. I know they tell us in these days that the world is abounding in righteousness. But they who speak thus have good incomes and live in comfortable homes—live far away from the pain, the squalor and the hunger of the multitudes, who know only poverty and pain. Those voices are similar to those that said smooth things to Jerusalem in the days when Isaiah, Micah and Jeremiah were thundering their denunciations at Jerusalem's sins and calling for repentance. The smooth-voiced prophets prevailed, but Jerusalem fell. Jesus said: "Because iniquity shall be multiplied, the love of many shall wax cold" (Matt. 24:12). And Paul said: "Evil men and imposters shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13).

Social injustice, with its mammoth crimes that reach to heaven, and other classifications of human wickedness that neither legislative enactments nor moral force have mastered, need not be discussed at this time. Look at this world war—waged by the leading Christian nations of the world—which is said to be more barbarous than those wars waged by barbarians centuries ago. Beyond this turmoil, as all believers must see, Christ shall reign and God shall conquer all.

3. The return of our Lord is the most precious of all the promises. In it is included every other promise. With it is the resurrection of the dead, the meeting of our loved ones, the establishing of the kingdom, the inauguration of the reign of the King, the suppression of sin and the rule of righteousness. Although it is commonly affirmed in poetry, there is not a line of Scripture that affirms that Jesus is King now. Instead, He is in the throne with His Father, and His promise is: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in His throne" (Rev. 3:21). The throne of Jesus is to be on this earth, and here He is to establish righteousness. On His second coming He will come as King, riding upon the clouds with power and great glory, such as has never been beheld in the history of the world, and He shall reign over the earth until wars shall be exterminated or suppressed, and righteousness shall blossom in the earth as roses in the garden. Such was Isaiah's vision of the reign of Jehovah's servant, whom the New Testament called the Christ. It lends a brightness to the future that gives not the slightest room to pessimism, or a lost world going beyond the reach of God. What Christian does not wish for this? Then, should not all Christians pray for the return of our Lord, which means none other than hastening His triumph? For the battle is still hot, and sin covers the face of the earth, and a thousand wrongs are encountered

which only the personal presence of Jesus can abolish. The apostle John said: "Every one that hath this hope set on him purifieth himself, even as he is pure" (1 John 3:3).

Palestine and Jerusalem shall take on a glory that they have never possessed in all the ages. The promise is that "they (the Jews) shall look unto Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son" (Zech. 12:10). And also "there shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob" (Rom. 11:25, 26).

It is sometimes affirmed that this hope is not practical. If it is not now, it was so considered in the days of Jesus and His apostles. In the exhortation for watchfulness a dozen times the one motive is the return of our Lord. So, of sobriety (1 Thess. 5:2-6), patience (Heb. 10:36, 37; Jas. 5:7, 8), sincerity (Phil. 1:9, 10), ministerial faithfulness (2 Tim. 4:1, 2), moderation (Phil. 4:5), mortification of fleshly lusts (Col. 3:3-5), pastoral diligence (1 Pet. 5:2-4), enduring temptations (1 Pet. 1:27), guarding against hasty judgments (1 Cor. 4:5), the keeping of the Lord's Supper (1 Cor. 11:26), and for every other virtue that is mentioned in the New Testament the motive is the return of our Lord, so that the church's departure from this primitive doctrine has made the promise appear impracticable.

This hope is designed to sweeten the spirit of the believer, to establish patience, fidelity, purity and brotherhood. It keeps definitely before us the personality of Jesus, making Him just as real to us now and in the future, when He comes, as He was to the apostles when He lived among them on earth. The greatest challenge to the human heart is the return of our Lord. So long as the world has not received the witness that Jesus is the Christ, the believer has left unfinished his task. Christ has laid the foundation. He will soon return, and that part of the church that is unfaithful to Him will not know Him, nor will He know them; hence the call for fidelity to every principle of Jesus, so that when He comes there will be no grief at being unknown by Him, but having sighed for His coming, we shall greet Him as we would a dear friend whom we had long wished to see.

Few will stop to think seriously of the coming of Christ, and still fewer will search the Scriptures to see if these things be so. Most Christians join with Darwin, who said: "All things continue as they were from the beginning of creation, and there is no need for miraculous intervention." The apostle could not have better described this day. Most of the world is looking for a millennium of material achievement in brass and copper and big houses and great bridges and smooth railroads and electricity as a part of the household furniture. Already thousands have written the name of Christ over these things that men have wrought, as though they brought salvation to a dying race. Instead of giving peace, these things are taking away peace, and the whole human race is rushing now as never it did to get a little bread to eat and a few clothes to wear. Steam and electricity have sharpened competition, and

the greed for gain has smitten like a plague the brotherhood of man. But there rolls on and upward to the eternal throne the silvery river that bears upon its bosom that splendid host of redeemed out of every nation, and whose pathway, the Scriptures assert, "shineth more and more unto the perfect day"—light meeting light until immortality shall gaze upon immortality.

'In an hour that ye think not, the Son of man cometh' (Matt. 24:44). He Himself has so declared, and He said that the world would be eating and drinking, marrying and giving in marriage, just as they were in the days of Noah (Matt. 24:37, 38). The mechanic will be in his shop, the banker in his bank, the merchant in his store, the clerk at his desk, the sailor at the topmast, friend calling on friend, and the world repeating its usual, every-day humdrum, when suddenly Jesus will make His appearance in the sky, riding upon the clouds when they shall be "burned into gold and crimson before His advent feet." Then, those who have fallen asleep in Him will leap up from their lowly beds, and we who are alive shall be caught up in the clouds to meet the Lord in the air (1 Thess. 4:16, 17). Jesus shall reign upon the earth for a thousand years (Rev. 20:4-6). Then the second resurrection shall mark the assemblage of the unrighteous, when the judgment shall roll in with its awful doom. Jesus shall then deliver up the kingdom to the Father (1 Cor. 15:24), and God shall become all and in all. The time is at hand. The doors of the sky will shortly open for the approach of the King of kings. "Watch, lest ye be found sleeping!"

Luther in his commentary on John 10:19, says: "Some say that before the latter day the whole world shall become Christian. This is a falsehood, forged by Satan to darken sound doctrine." "Beware," he says, "of the delusion." Again he says: "I believe that all the signs which are to precede the last days have already appeared. Let us not think that the coming of Christ is far off; let us look with heads lifted up; let us expect our Redeemer's coming with longing and cheerful mind."

It is no new thing to have differences among true believers. We have had them all along. Just as long as some Christians are older than others; as long as some have been in the church longer than others; as long as some have better opportunities to learn—in teaching and time to study; some "growing in grace and knowledge of the Lord" beyond others—just so long will there be differences. But while it is no new thing to have these differences, it is only now and then that some magnifier of differences stands up to say, "Our differences are too great to permit of co-operation." Believers have not only had differences but they have had very much *the same* differences in all recent generations. Unless then there can be unity through love *in spite of differences that do not fundamentally affect practice*, there can be no unity at all.

E. L. J.

CHRIST AND HUMANITY.

The more I study what it means to be a Christian in the light of God's revelation, the more do I discover the absolute necessity for a vital connection between the human and the divine. This is plainly set forth in Christ's parable of the vine and its branches. John 15. Christ came to establish a spiritual union between man and his Creator Himself. Christ was God manifest in the flesh. John 1; 14:9; Col. 2:9. As Christ He was both God and man in One. After His own bodily presence was removed from the earth, of necessity a new order of communication must be established, by which He could be with not only the Church as His body, but with individual disciples of His at all times, and in all places, regardless of time or space. Hence He says: I will not leave you comfortless. (John 14)—all alone here in a world which is under the power of Darkness. But having chosen men to be specially endowed with divine power, able to speak in all human tongues, and thus give the gospel of salvation to all the world; not by individual contact with all, but by giving God's own true guide book unto all mankind until He, Christ, should come again, the precious Bible, which contains an unerring plan for the salvation of all who believe on Him through their word. Thus he has provided for all these, also promising them that they too, shall receive the gift of this same Holy Spirit, this other self of the one Godhead (See Col. 2:9) after they have obeyed his gospel. Acts 2:38-39. Surely all Christians do need Christ's spiritual presence to sustain them amid the great tribulations through which He knew they must pass while serving Him here below. None are sufficient of themselves. For the Christ hath said: "Without me ye can do nothing." He has assigned a work for us also; we are to be laborers together with God. 1 Cor. 3:9.

There are those who would rob us of these sweetest and dearest spiritual possessions in this world of darkness and death by telling us that much of what is claimed herein applies only to Christ's specially inspired apostles. There are many Scriptures which justify our faith in Christ's immediate presence. With each and every one of God's true children, also collectively: for He hath said that "where two or three are gathered in my name, there am I in the midst of them." For our own part, we can be faithful appropriate the promises recorded in John 14:21-23 and 27, as our own; also John 16:33, and Heb. 13:5, and we are imthere am I in the midst of them." For our own part, we can be stressed by preachers.

H. F. SLATER,

Confederate Home, Pewee Valley, Ky.

"Knowledge puffeth up—but love *buildeth* up. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know, but if any man loveth God the same is known by him." "If any man thinketh that he is wise among you in this world let him become a fool that he may be wise. For the wisdom of this world is foolishness with God." (1 Cor. 3:18, 19; 8:1-3).

BIBLE STUDY COURSE.

R. H. B.

Our last month's lesson included the latter half of First Samuel—the history of David from his anointing to the death of Saul. This month we shall take up some Psalms which relate directly and indirectly to this portion of David's life.

FIRST DAY. *Psalm 1. The Man whom God Blesses.* Upon whom is this blessing pronounced? Three negative qualifications, v. 1. One positive qualification, v. 2. The nature of the promised blessing, v. 3. The contrast of such a man with the wicked, vs. 4-6.—Going back to verse 1:—note the “walk,” “stand,” “sit.” What is “the counsel of the wicked,” and what is it to walk in it? See 2 Chron. 22:2-5; Micah 6:16. Who are the “scoffers”? Comp. 2 Pet. 3:3. To “stand in the way of sinners” does not mean a hindrance to them, but to mingle in their concourse. Note how great the value of God's word to him who so loves it. This is not merely *reading* the word, but taking pleasure in it, (cp. Ps. 112:1) and making it the occupation of our thoughts by day and by night. What advantage has the tree that grows by the river? Comp. Jer. 17:7, 8. Consider how this proved true in the case of *Joseph*; of *Daniel*; of David himself. The “tree,” and the “chaff” are figures from the vegetable kingdom. But that is their only resemblance. The one is living and growing; the other, dead; the one stands firmly rooted, the other lies loose, at the mercy of the wind. Prov. 10:25. Emphasize the word “stand” in v. 5. Comp. Rev. 6:17. Who alone has *perfectly* fulfilled all the conditions of this blessing? Who alone therefore comes in for all the fullness of the promise? Through whom alone can we obtain the promise then? This Psalm is a fitting introduction of the Book of Psalms. It should be memorized, and kept in our hearts; for what it teaches has always been true and always will be.

SECOND DAY.—*Psalm 26. “In the World but not of the World.”* This psalm sets forth the separation (sanctification) of the man of God. In the New Testament, 2 Cor. 6:14-7:1, must be studied along with this. The inward cause of this separation, vs. 1-3. The word of God in heart and life erects the fence. Read John 17:14-18. David will enter into no partnership or equal association with the wicked, vs. 4, 5; his lot is with God and God's house, vs. 6-8. Being not identified with sinners here, he hopes to stand apart from their doom also in the judgment, vs. 9-12. Compare Numb. 16:24-26; Acts 2:40; Rev. 18:4. But the Christian *must* associate with the lost—not as one of their company, but upon the same principle and for the same purpose as the Lord Jesus did so. Luke 5:30-32; John 17:18; and our attitude toward sinners must be according to Tit. 3:2-5. Read also Eph. 5:11; Jas. 1:27; Jude 22, 23.

THIRD DAY.—*Psalm 23*.—The Shepherd-Psalm. The three great Shepherd passages in the Bible are Ezek. 34, John 10, and Ps. 23. Ezek. 34 sets forth what God's idea is of a true shepherd's work. John 10:11-15 goes even beyond that. See what David himself had done and risked for his sheep. 1 Sam. 17:34-37. So the conception of the Lord as our Shepherd meant very much indeed. "I shall not want" is the key-note of this psalm. Run through and see what things are mentioned which we shall not want. Note how the whole cycle of man's need for time and eternity is provided for. At verse 5 the figure changes and the "sheep" is seen to be a *man*. (Ezek. 34:31). What does David conclude from God's *past* faithfulness in v. 6? Comp. with the last clause of v. 6, John 14:1-3. Throughout the psalm *God* is in prominence. Our hope lies in what *He* is and what *He* does. (Numb. 23:23; Eph. 2:10). But is *He my* Shepherd? Yes, if I am His sheep. John 10:4, 5, 27-30. See also Rom. 8:9; 2 Tim. 2:19.

FOURTH DAY.—*Psalm 8*.—"The Midnight Hymn." This psalm of David, while undated, can be assigned to his shepherd days; for those were times of night-watches and meditations; and it must have been on some such occasion, when David was contemplating God's glory reflected in the starlit heaven that the Spirit of God came upon him, and inspired this hymn of praise. Verse 2. It is God's way to work out His praise and triumphs through weak and feeble instruments. What use did Jesus make of this verse? Matt. 21:16. This wonder seized David's heart first of all, how a God so great could pay attention to so insignificant a being as man, v. 4. But as to the latter fact was no doubt: God is mindful of man, yea, and *visits* him. So behind the first view there rises another, deeper thought: How marvellous a being must *man* be that (despite his apparent insignificance) *God* is mindful of him and visits him! The rest of the psalm deals with this mystery: v. 5 declares God's purpose in man's creation. Cp. Gen. 1:26-28; vs. 6-8 the dominion which God meant for him. This psalm must be studied with its New Testament application, in Heb. 2:5-10. What has so far failed will be fulfilled far more abundantly "in the inhabited earth to come" (Heb. 2:5 margin). It is not yet realized by "man" (Heb. 2:8); but Christ Jesus the Man has attained to that high estate (Heb. 2:9) so that, through His exaltation, the benefit of His death may be made available to every man. "For" (to paraphrase v. 10) "it was the fitting, beautiful plan of God (the Father) in His purpose of bringing many sons unto glory, to exalt *the* Son to this high estate through sufferings." (Note: the expression, "son of man" in Heb. 2:6 and Ps. 8:4, does not refer to Jesus; it is parallel and synonymous with the word "man" in the preceding line. (Compare Ps. 146:3). Nor does this whole passage (Ps. 8:4-8) speak of Jesus, but of "man," human beings; of whom Jesus however became the perfect Representative, the Saviour, and Forerunner who has already entered into that glory.)

FIFTH DAY.—*Psalm 19.*—The Psalm of the Rising Sun; a hymn of the Morning.—This again bears no mark by which we can tell at what period of David's life it was written; but, for the same reason as Ps. 8, we assign it to David's early life. Note two divisions: vs. 1-6; vs. 7-14; the former, God's Revelation in His handiwork; the other, God's Revelation in His written Word. With v. 1 compare Isa. 40:26. Consider Paul's application of v. 4 in Rom. 10:18—does he quote it for *proof* or merely for illustration? As to vs. 1-6, can God be known to an important extent by this revelation of Nature? Rom. 1:19, 20. But His word is a greater and clearer revelation. Note the change from "God," v. 1, to "Jehovah," v. 7, etc. The latter is His covenant-name. Six terms descriptive of God's law, in vs. 7-9. Note carefully what is said of it each time. Do you assent to v. 10? What special advantage is mentioned in v. 11? Is it a great advantage to be "warned"? Is it a great advantage to be made aware of hidden faults? Some folk seem to think not. What may a man careless of God's word fall into? v. 13 Memorize v. 14 and make it your prayer.

SIXTH DAY.—*Psalm 29.*—The Song of the Storm. This is another of the so-called "Nature-Psalms." But the inspired contemplations of nature are never merely "esthetic," beauty-loving; they are always in praise of God, the Creator rather than the creature. Moreover, like the other portions of God's word they are of inexhaustible spiritual meaning. This psalm, it has been pointed out, begins with "Glory to God in the Highest," and concludes with, "Peace on Earth, Good Will to Men." Vs. 1 and 2—a call to praise and adore Jehovah. Vs. 3-9, the "voice of the seven thunders." "The description is so vivid that the direction of the storm may be traced. Picture the shepherd receiving the impressions of this scene as he crouched with his sheep under some rock for shelter. There was evidently a rainbow after this storm as suggested by the words, 'The Lord sat as King at the Flood.'" (W. W. White.) But while this is true, the psalm reaches further and deeper. The "voice of Jehovah" is His heavy blow of vengeance, the judgment of the great Day. Joel 3:16; Amos 1:2; Jer. 25:30, 31. The weapon of His warfare is "the sword that proceedeth out of His mouth." (Rev. 19:15). His mighty sentence rolls in terrific majesty from Lebanon to Kadesh (vs. 5, 8), from one end of the Land to the other—the distance named in Rev. 14:20. The result is seen in vs. 10, 11. Compare Ps. 46:6-11.

SEVENTH DAY.—*Psalm 59*—"When Saul Watched the House."—Read the circumstance in 1 Sam. 19:8-17. This psalm manifests two features of high importance. First, how the Innocent Sufferer commits his cause into the hands of a righteous God. This is the will of God toward *us*. Read 1 Pet. 2:18-23; 4:12-19. The second feature is helpful to the understanding of many of the psalms, and of prophetic scripture. David begins with his own troubles, and his immediate adversaries; but presently the Spirit of God carries him beyond that limit, and he leaps, as from type to antitype to the great final distress of Israel, predict-

ed in all the prophets. (Psalms 83; Micah 4:11-13; Zech. 14:1, etc.) The adversaries of God's beloved are now no longer Saul and his men, but *all the nations* (Ps. 59, 5, 8). The speaker is no longer David but the remnant of Israel (Comp. Mic. 7:7-20); the issue is the destruction of the adversaries, followed (as in Zech. 14:9) by God's reign over all the earth. Compare the peculiar point of vs. 6, 14, 15 with Rev. 22:14, 15). The conclusion (vs. 16, 17) is a song of deliverance. Comp. Isa. 12. The psalm has a continuous spiritual application to God's persecuted people of all times; but its interpretation and complete fulfillment await the final event.

EIGHTH DAY.—*Psalm 52.* When Doeg the Edomite, accused Ahimelech the priest.—Read the account in 1 Sam. 21:1-9 and 22:6-23. The Holy Spirit takes this occasion to denounce the evil-workers of Doeg's type and to speak a lesson of faith and comfort to all God's people who are troubled by such adversaries. Note in verse 1 how all the boast and threatening of the enemy falls powerless before the loving kindness of God which works without ceasing, toward His own. (Comp. Rom. 8:28, 31, 38, 39). The outcome to the mischief-maker is seen in vs. 6, 7, the outcome to the persecuted servant of God, vs. 8, 9. This is due to the "lovingkindness of God" which "endureth continually" (v. 1) and overcomes all the machinations of the devil. In the passages in 1 Sam. see what was the *false* part of Doeg's report to Saul. Was it an innocent mistake, or due to the fiendish desire of the Edomite? According to verse 8 what is the reliance and resource of strength of God's people? Cp. Ps. 59:16. On what do these enemies bank? Verse 7. Note: The Edomites were from the first the bitter and malicious enemies of God's people. (Ps. 137:7; Obad. 10, etc.) Their fate as a nation is well portrayed in v. 5. When all the earth rejoices, and the other nations enjoy the blissful restoration-days, Edom shall have no share in it. (Ezek. 35). The descendants of Edom (Esau) preserved his characteristics. See what these were. Gen. 25, 27; and Heb. 12:16, 17. Are there such Edomites today? Is it possible that I myself am found in the way of Edom?

NINTH DAY.—*Psalm 56.*—When the Philistines took David in Gath. Read 1 Sam. 21:10-15. Does it not occur to you that David here left the way of faith for the moment? (Isa. 51:12, 13). But this psalm shows how he rallied. He is hard pressed (vs. 1, 2). Compare v. 3 with 1 Sam. 21:10. V. 4 is *better*. See the calm outlook under even worse circumstances in Ps. 3:1-5. But David had been longer in the school of faith then. Vs. 5-7 resume David's complaint. Note how in v. 7 he slips beyond himself again, as in Ps. 59:5. (See above, "Seventh Day") V. 8 is precious comfort to all the harassed, oppressed, suffering people of God, always, everywhere. Why? Comp. Isa. 40:27. The last line of v. 9 connects with Rom. 8:31. Hence, again, vs. 10, 11. Comp. Ps. 27:1-3. How many of God's people have had and have now occasion to assent to v. 13!

TENTH DAY.—*Psalm 34*. When David acted the mad man before Achish. The superscription says, "Abimelech"; but that is a title like "Pharaoh," or "Cesar." This event, in which David shows up to small advantage, pertains to the same incident as the foregoing lesson. Was it not almost miraculous that the man who had smitten the giant of Gath, and routed the Philistines at various times, should actually be *in Gath*, in the hands of his enemies, and escape unhurt? It was an extremity indeed. Now looking back on his wonderful deliverance, he recognizes that no matter by what means he was saved, it was God's hand. The Spirit of God now fills David's mouth with praise. Why does he make the resolve of v. 1 now? Comp. v. 2 with 1 Cor. 1:31. And why would that be such good news to the *meek*? What had David done in those anxious moments? v. 4. V. 5, "They," that is those who in their distress turned to God. *This is always true*. V. 6 is a particular instance under the head of v. 5. With v. 7 comp. 2 Kings 6:15-17; Heb. 1:14. In v. 8 is an invitation to all to come and find out by actual experience. The lion, most powerful of creatures, may fail to provide his young with food—but God? Comp. Ps. 84:11. As to who the "children" are he addresses in v. 11. See for a suggestion 1 Sam. 22:2. Read this passage in 1 Pet. 3:10-12 and note the application. The blessing mentioned in vs. 15, 16, then, comprises the secret of "life" and good days (v. 12). V. 18 is universally true, as indeed all this psalm is. Comp. Matt. 5:4. Of what is v. 20 prophetic? John 19:36. Note the last line of the psalm, and comp. with first clause of John 3:18. Note where *all* occurs in this psalm.

ELEVENTH DAY.—*Psalm 142*. A Cave Psalm. When was David in a cave? See 1 Sam. 22:1; 24:3. David, brave and strong in action, a mighty man of valor—yet note in this psalm the tender piety, the dependence upon God, the humble supplication. Does faith in God deprive a man of strength and manhood? Can a real red-blooded hero be a humble child of God? Is a strong man necessarily blunt of feeling, hard-hearted, rough, reckless? This psalm answers. Let boys and young men take note of the fact that in all human annals there is no finer figure of manly power and fearless heroism than *David*. But he was a man of prayer. Does the present tense in vs. 1, 2, indicate habitual action? Comp. v. 3 with Job 23:10. When there was no help visible in any direction where did David rest his soul? V. 5. What does the last line of the psalm show as to David's confidence? Isa. 26:3. Memorize this psalm. Consider David's cave-experience in 1 Sam. 24. Was it not marvellous? If he had been frustrated by his fear and unbelief would he have acted toward Saul as he did?

TWELFTH DAY.—*Psalm 57*.—Another Cave Psalm. Can you see how such a faith as that expressed in vs. 2, 3 would steady a man's heart and nerves in a critical hour? (Comp. Heb. 11:27, Moses' faith. Note v. 7 particularly: David's heart was fixed, Compare Rom. 4:20; 2 Tim. 1:12. "I will *sing*, yea, I *will* sing praises." Comp. Acts 16:24, 25. Under the Holy Spirit's

influence God's people break forth into song in the darkest moments; for "they see the triumph from afar with faith's discerning eye." Faith in God overcomes hostile environment. (Ps. 16: 8, 9).

THIRTEENTH DAY.—*Psalm 54*. Concerning the Ziphites. See in 1 Sam. 23, how the Ziphites went out of their way to help against David; and again in 1 Sam. 26. Like all those who attempted to destroy God's elect, these people of Ziph had left God out of their calculations. (verse 3, last line). But God was the very One who stood for David's help; which, of course, made Him the enemy of David's enemies. (Vs. 4, 5). See how in v. 7 David again anticipates God's certain help, and speaks of it as an accomplished fact before it has yet come to pass. Comp. Mark 11:24, margin.

FOURTEENTH DAY.—*Psalm 131*. —Childlike Trust. It has been suggested that Ps. 131 sums up David's heart during those trying times as well as any. Memorize this psalm. Were there not many things in David's experience that were hard to understand? (Cp. Ps. 73:16). If God were with him, why would this and that thing have happened? But David looked beyond the veil of contradicting circumstances and stilled his soul in humble trust in God. He walked *by faith, not by sight*. Comp. 2 Cor. 4:16-18. With v. 1 comp. Deut. 29:29. No matter whether we can see God's hand or not let us rest upon His promises and love. (Rom. 8:28, 31, 32.)

These are probably not all the psalms that belong to this period of David's life; but they give us an insight into his soul. Times of trial and distress bring forth psalms of faith and loving trust. Let us not forget to make application where we can of these inspired words, to our own lives. Next month's lesson will follow David to the throne of Israel (2 Samuel).

"How accessible is the language of Scripture, although few can penetrate into its depths. What it contains, open to all, it utters like an intimate friend, to the heart of learned and unlearned alike. And what it conceals in mysteries it does not present in lofty language, which the sluggish and untaught mind dare not approach, like a pauper before a man of wealth; but invites all in simple speech, whom it not only nourishes by manifest truth, but excites by concealed truth—the same truth being sometimes more manifest, sometimes more concealed."—*Augustine*.

Suppose two brethren have a disagreement on prophecy. A. says it teaches this, and B. says it teaches that. But A. is continually pleading for the study of prophecy, urging the reading of it and the believing of it just as it reads; while B. is continually belittling the prophetic portion of the word, that it is not to any extent practical, etc., etc. Would not that be suspicious, and would not that at least, dispose one somewhat in favor of A.'s ground in the disagreement?

E. L. J.

THE OLIVET SERMON.

R. H. B.

THE COMPOSITE PICTURE.

We have arrived, not indeed at the end of Matthew's record of the Lord's prophetic sermon, but at the close of what may be called the didactic section of it. We will now for the sake of perspicuity, tabulate Matthew's record; and after that Matthew's and Luke's combined, so as to give us at a glance the predictions recorded by both in the proper sequence.

MATTHEW'S REPORT.

I. "*Signs of the End.*" Matt. 24:4-14.

1. General warnings: (4-6).

Impostors shall come: be not led astray.

Wars and rumors of wars: be not troubled, these things do not presage the end.

2. Nation rise up against nation, and kingdom against kingdom. This is the beginning of birth-throes. (7, 8).

3. A terrific testing of Believers: by persecutions, false prophets, iniquity abounding in their own ranks (9-13). This reaches to the very end.

4. "This gospel of the kingdom" is preached in the whole world for a testimony unto all the nations (v. 14).

5. The End. (v. 14).

II. "*Signs of His Coming.*" Matt. 24:15-31.

1. The Unparalleled Tribulation upon the Land and the City. (15-28).

(1) The signal for the flight: the "abomination of desolation standing in the holy place" (15-20).

(2) The reason for the flight: "then shall be great tribulation such as hath not been. . . . nor ever shall be." (21, 22).

(3) Special warning and instruction against the menace of false prophets and christs in that crisis. (23-28).

2. *Immediately following*: Celestial Portents (29, 30a).

(1) Disturbances of sun, moon, and stars.

(2) The sign of the Son of man in heaven.

3. The Visible Glorious Appearing of the Son of man. (30b, 31).

Thus far have we followed Matthew. It is hardly necessary to state here that I accept the reports of the Olivet Sermon by Matthew, Mark and Luke, as inspired record, therefore absolutely correct and consistent. This faith, instead of creating a problem avoids the problem that troubles those who do not hold a conviction of the infallible correctness of these differing accounts. I hold that where these reports differ they are simply supplementary. It was given by the Holy Spirit to Matthew, to preserve certain features of the Lord's discourse, which Luke, directed by the same Spirit, omits; and vice versa Matthew, writing more especially for Jewish readers, for reasons known to God, leaves out the clear and succinct prophecy of the (now past) destruction

of Jerusalem, then close at hand, as Luke reports. (Luke 21:20-24). But on the other hand, in his report, he describes a distress unparalleled in which the Land and the City are especially involved, but which threatens "all flesh," and is immediately followed by the portents which usher in the Lord's glorious coming. The destruction of Jerusalem under Titus, A. D. 70, does not fill out Matthew's picture. That event was an incomplete, precursory fulfillment of Matthew's prophecy, but does not measure up to the requirements of the prediction.

Since then both Matthew and Luke recorded their parts accurately and faithfully, their differences must be carefully noted and respected. Matthew is not to be squeezed into the limits of Luke, nor Luke trimmed to fit Matthew. Inasmuch as both told the truth the combined testimony of both is necessary to make out the fullness of the discourse our Lord Jesus Christ delivered that day on the Mount of Olives.

Having tabulated Luke's report in the first of these articles (November issue), and now Matthew's, it remains only to combine the two. The following synopsis represents our attempt to do so:

THE PREDICTIONS CONTAINED IN THE OLIVET DISCOURSE, ARRANGED
IN ORDER, ACCORDING TO 'THE JOINT TESTIMONY
OF MATTHEW AND LUKE.

INTRODUCTORY (common to both): Warning against impos-
tors. Matt 24:4, 5; Luke 21.8.

EVENTS PREDICTED.

I. THINGS THAT MUST COME FIRST.

1. Wars and rumors of wars—not indicative of the immediate end. Matt. 24:6; Luke 21:9.
2. An Earlier Period of Persecution of Christ's followers. Luke (only) 21:12-19. (Note: According to v. 12 this *precedes* verses 10 and 11).
3. The Destruction of Jerusalem. Luke (only) 21:20-24. (Fulfilled A. D. 70. Jerusalem "trodden under foot of the Gentiles," until yet.)

II. SIGNS OF THE END.

1. World-War, attending earthquakes, famines, and pestilences. Matt. 24:7, 8; Luke 21:10, 11. (This marks "the beginning of travail.")
2. A Latter Period of Persecution of Christ's followers. Matt. (only) 24:9, 10 (Note: These persecutions *follow* the world-war; those spoken of in Luke (21:12) go *before*.)
3. Terrific Sifting of the Faithful Ones:
 - (a) By false prophets Matt. 24:11.
 - (b) By abounding iniquity. Matt. 24:12.
 (Note: This runs on to *the End*. Matt. 24:13).
4. The "Gospel of the Kingdom" preached in the whole world, for a testimony unto all the nations. Matt. 24:14.
5. The End. Matt. 24:14.

III. SIGNS OF HIS COMING.

1. The "Abomination of Desolation," seen standing in the holy place: the signal for immediate flight. Matt. 24:15-17.
2. The Great Tribulation. Matt. 24:19-22.
3. Celestial and Terrestrial Portents: Matt. 24:29; Luke 21:11, 25, 26. (Note that this *immediately* follows upon the Great Tribulation. Matt. 24:29; and that the next following items stand in unbroken connection with it).
4. The "Sign of the Son of Man" in heaven. (Matt. 24:30). All the tribes of the earth mourn.
5. The Glorious Appearing of our Lord and Savior, Jesus Christ. Matt. 24:30, 31; Luke 21:27.

This presents the sequence of events as indicated by the record itself, allowing, of course, for the evident fact that the *time* of the "Signs of the End" and the "Signs of His Coming" overlaps. Shall we not conclude the present study with a reiteration of the Savior's admonition?

"But when these things begin to come to pass, look up and lift up your heads; because the time of your redemption draweth nigh."

And, "take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:28, 34-36).

THE LAST HOUR.

The Sunset burns across the sky;
 Upon the air its warning cry
 The curfew tolls, from tower to tower.
 O children, 'tis the last, last hour!

The work that centuries might have done
 Must crowd the hour of setting sun;
 And through all lands the saving Name
 Ye must, in fervent haste, proclaim.

The fields are white to harvest. Weep,
 O tardy workers, as ye reap,
 For wasted hours that might have won
 Rich harvests ere the set of sun.

We hear His footsteps on the way!
 O, work, while it is called today,
 Constrained by love, endued with power,
 O Children, in this last, last hour!

Clara Thwaites.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"Go. . . . preach," that is the word, but "how shall they preach, except they be sent?"

"Thousands are being born in a day (in India), but need instruction and nurture to bring them up."

Think of it! The Turkish government is paying the tuition of fourteen girls in Constantinople College for Girls.

"Christians were asked to stay away from an evangelistic meeting in Kobe, Japan, to make room for more than 2,000 non-Christians who crowded the building to the doors."

Recently Chinese officials took their families to the missionary compounds during disturbances. Formerly the missionaries in times of danger sought refuge in governmental places.

"If it had not been that our old church has always maintained its emphasis on missions, it would long since have ceased to exist. We have proven to our own satisfaction, at least, that 'The light that shines farthest, shines the brightest nearest home.'"

Think of a man who had never seen a believer in Christ, walking 120 miles and waiting for many days for a missionary to baptize him. And think of a heathen asking the first missionary who visited his field for a teacher and pleading in tears for two hours for some one who could not be sent because of lack of workers.

"We can do the work in this world Jesus wants us to do the day we are willing to pay the price."

The situation in brief: Bro. McCaleb and Sisters Andrews and Miller are working away in Japan; Bro. Vincent is in Kentucky securing the building site fund, and Sister Vincent is recuperating; Bro. and Sister Martin reached Dehra, Dun., India, December 28, and found Bro. and Sister Jelley both sick; the McHenry's and Bro. and Sister Armstrong-Hopkins met the Martins in Bombay as they went to a Bible study; Alex. Yohannan, of Persia, is now in Chicago; Bro. Dr. Paul of Turkey, not heard from recently. A missionary for India has been hindered from going on account of German descent; a family for Japan is tied up on account of physical conditions; a couple could start for India in the fall if the wife's consent could be obtained; a school mistress in Arkansas is a volunteer for Japan; and the heathen continue to die without Christ and without hope.

S. O. Martin writes to the Highland church, Louisville: "Things look queer in India to us. There are so many goats and cattle. We saw monkeys climbing over the train and jumping in the trees. We have seen no snakes yet. We hope to put your money to good use."

THE SECOND LORD'S DAY LESSON OF FEBRUARY.

Lesson 6.

February 11, 1917.

JESUS AND THE WOMAN OF SAMARIA

Golden Text.—"Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

Lesson Text.*—John 4:1-29. Memorize verses 13, 14.

5. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: 6 and Jacobs well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 For his disciples were gone away into the city to buy food. 9 The Samaritan woman therefore saith unto him, How is it that thou being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.) 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; whence then hast thou that living water? 12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? 13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: 14 but whosoever drinketh the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. 24 God is a Spirit: and they that worship him must worship in spirit and truth. 25. The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. 26 Jesus saith unto her, I that speak unto thee am he.

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What conclusion does He hang upon

Verses 5 and 6. (In your Bible-Dictionary look up "Samaria;" "Sychar;" "Jacob's Well.") Did Jesus get tired, hungry, thirsty? Why? Could that have happened before the step recorded in John 1:14, Phil. 2:6, 7? Was this the "sixth hour" by Roman reckoning (6 a. m.) or by Jewish reckoning (noon)?

Verses 7, 8. Were the Samaritans a despised race? Why then did Jesus condescend to speak to this woman? Was she even a good member of that low race? (vs. 17, 18).

Verse 9. Why really was it Jesus did that, in the face of custom and national hatred? Luke 19:10; John 10:16.

Verse 10. What two things did she not know? What would she have done had she known them? What would He have done then? What would many other folk do if they really knew this?

Verses 11, 12. What shows that the woman had suddenly got respect for the Stranger? But what perplexed her? What relation did the Samaritans claim with Jacob? Was the claim true? 2 Kings 17:24. Did Jesus profess to have something better to give them than Jacob had ever had?

Verse 13. What was the deficiency of this water? What is the deficiency of all the fountains of this world's pleasures and treasures?

Verse 14. What is the excellence of the water Jesus offers? Will it only barely satisfy? Will the one who drinks of it become a fountain at which other may drink? Could even this woman have been so blest?

Verse 15. How had Jesus said she could obtain that water? (v. 10). What did He say He would do in case she asked Him? (v. 10) Does she now ask Him? Has she a clear idea of the nature of that "living water"? But will her lack in that respect prevent Jesus from fulfilling His promise?

Verse 24. What did Jesus here reveal of the Nature and Being of God? This fact? Is outward worship suffi-

cient? Is just any sort of sincere and earnest worship acceptable? Josh 24:14; Eccl. 5:1; Matt. 15:9. What is "truth"? John 17:17.

Verse 25. What hope did even the Samaritans entertain? What was one thing they believed Christ would do? Was this woman inclined to postpone the settling of her question (v. 20) till the Christ should come?

Verse 26. What did Jesus now say to her? How much depends on that? John 8:24. Did Jesus often speak thus plainly about Himself? Why did He do it this time? (See questions on verse 15). How then is the "water of life" received? John 6:35; 20:31.

NOTES ON LESSON 6.

The Extremes of Humanity.

This wonderful story presents the counterpart of the case of the preceding chapter. The two characters, Nicodemus and the Woman of Samaria, stand in the strongest contrast, and the two touch the extreme poles of humanity. Nicodemus—a Jew, that is to say, according to the flesh, a member of the highest nation the word has ever seen or shall see, for they were God's nation: of a most carefully selected and cultivated stock. Nicodemus moreover was a ruler of the Jews—a member of the Sanhedrim, a normal and perfect man physically therefore, a man of ability, a man of untarnished record, and irreproachable character, and, above all, of pure and undisputed descent from Abraham, Isaac, and Jacob. This man stood at the apex of all human excellence. Higher than this it was not possible for the flesh to go. But this man was informed that his natural birth and descent were not sufficient to give him any standing in the Kingdom of God or even an entrance; and that all his fleshly excellence counted for nothing. "Ye must be born anew;" for "that which is born of the flesh is flesh." (Comp. Phil. 3:4-9).

The woman, on the other hand, touched the other extreme of humanity. She belonged to a low-caste people, the mongrel-race of Samaria; nor was she a distinguished member of even that race, nor even an average member: she was such a character that among her own people she was classed as irreputable. To this outcast among outcasts, however, the Lord Jesus freely offered the "living water" for the asking.

Imagine now what would have been the result if the two speeches had been interchanged. Suppose the Lord had offered Nicodemus the living water so graciously—would not the Jew, and the self-righteous, and the moralist, forever after have said—"Yea, to such as we are—to noble, upright characters, to people of good family and training, the Lord freely gives His living water. But not so to everybody." Or if Jesus had told the Samaritan that she must be born again, they would have said, "Of course, the kind of people she represents must be born again; but fine folk like ourselves are in no such need." But it was to Nicodemus the Lord said, "Ye must be born again;" and to the poor outcast, Ask me and I will give thee living water. Not that she did not need to be born again—she needed it badly as Nicodemus, though no more so. Nor yet that He would not as gladly give the water of life to Nicodemus, for He would. In fact the two things come to the same. But the Lord put it as He did that the greatest may know that without the New Birth they are unfit for the Kingdom of God; and that the very lowliest may be assured of the free gift of God through Jesus Christ our Lord.

How Jesus Gave the Water.

Of the parts omitted in the printed lesson, verses 15-23 should by all means be brought out. In verse 15 the woman asks. The Lord is now bound to fulfil His promise of verse 10. Watch how He does it: First, He uncovers her life and failure to her. (vs. 16-18). We must realize our sin and need before we can have His grace. Second, He reveals Himself to her and calls forth her faith. (vs. 19-26). (Comp. 6:35). The woman taking advantage of a "prophet's" presence, raised the great question of controversy between the Jews and Samaritans; which Jesus abundantly answers. (vs. 20-25).

THE THIRD LORD'S DAY LESSON OF FEBRUARY.

Lesson 7.

February 18, 1917.

JESUS HEALS THE NOBLEMAN'S SON.

Golden Text.—"As thou hast believed, so be it done unto thee." Matt. 8:13.

Lesson Text.*—John 4:43-54. Memorize verses 49-51.

43. And after the two days he went forth from thence into Galilee. 44 For Jesus himself testified, that a prophet hath no honor in his own country. 45 So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast. 46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. 51 And as he was now going down, his servants met him, saying, that his son lived. 52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second sign that Jesus did, having come out of Judea into Galilee.

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it say here that he "believed?" Mark then the growth of faith.

Verse 43. After what two? (v. 40). Trace the Lord's journey (vs. 3-6, 46) on the map.

Verses 44, 45. Where had Jesus to gain honor before he got any at home?

Verses 46, 47. What induced the nobleman to come to Jesus? Does it happen often that man's need drives him to Jesus? Why did he think Jesus could help him? Why does any man today ever think Jesus can help?

Verse 48. Did Jesus heal people primarily for the benefit of the healing, or for the sake of the "sign?" (John 20:30, 31). Was there a note of disappointment in the Savior's saying because they would not believe without signs? What had most influenced the Samaritans to believe? (vs. 41, 42). Is that a superior faith? (John 20:29; comp. 2:23, 24).

Verse 49. Why was he so urgent? Who had greater faith than this? Matt. 8:7-10.

Verse 50. Did the nobleman believe the word of Jesus? What was the proof of his faith? What is always the proof of faith? (John 3:36, Am. Rev. Version).

Verses 51, 52. What confirmation did his faith receive? Does faith always find its full assurance in the path of obedience? How was it that Jesus could do this mighty work without even being there in person? (Eccl. 8:4; Matt. 8:8, 9; Ps. 33:9; John 3:35).

Verses 53, 54. What did the nobleman now do with all his house? Was it not faith that caused him to come to Jesus in the first place? And was it not faith again, that made him obey so promptly? (v. 50) Why then does

NOTES ON LESSON 7.

This short lesson presents the Lord's second Galilean sign. Some have felt a difficulty in the explanation given in verse 44. It explains why Jesus

now returns to Galilee. He would have got no hearing there had he gone back before this. (v| 45). The chief lesson of this story lies in

The Growth of Faith.

The nobleman had somehow heard and learned of Jesus, and came to Him now in his extremity, perhaps (as is often the case) as a last resort. That may not be much faith, but it is faith, sufficient faith to start with. Many have to begin with only enough faith to come. But if that is exercised it results in acceptance and more, and better faith. Those who come to Him, Jesus never casts out. (John 6:37). The next step draws the nobleman out to take Jesus at His bare word. This would not have been easy if his confidence had not grown stronger through this first meeting with Jesus. To a heart burdened with so terrible an anxiety it would seem as a risk to leave the only Person able to heal the dying son, and go on his way. Many ifs and buts, doubts and fears, would arise, against which no argument could be raised except that Jesus had promised. Many fail at this point: they want to see or feel something, or get some tangible evidence before they stake everything on God's word. That is unbelief. The unbelieving heart always says, "Show me, and I will believe." But the Savior's word is, "Said I not unto thee that if thou believedst thou shouldst see?" (John 11:40).

Walking By Faith.

The nobleman promptly takes Jesus at His simple word, and begins his journey home. (to Capernaum). There was no probability in the case upon which he could hang his heart, nor even a human possibility—absolutely nothing to rely on save the simple word of Jesus. And on that he now rested his heart. He was in no feverish hurry to get home and to see whether it had turned out as Jesus had said. He went in calm faith. From Cana to Capernaum it is about twenty miles. Jesus had sent the nobleman away at one o'clock, afternoon. Had he hastened he could have got home the same day. But he stayed all night on the way—and, one might safely say, he lay down and slept. (Ps. 3:5). "He that believeth shall not be in haste." (Isa. 28:16). "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." (Isa. 26:3).

Full Assurance.

Now comes the third stage of faith, in which trust merges into confirmed certainty. The nobleman arrived at his home sometime the next day and was met by a servant who told him of the son's recovery. The nobleman asked at what hour he had begun to get better. But there was no such thing. "The fever left him"—he was made whole not gradually but instantly and at the time Jesus had spoken the word. The proof was perfect, faith in Christ's word was vindicated by the outcome (as it must always be) and the nobleman's faith in Jesus was so confirmed that it seemed as if he were just now really beginning to believe—"and himself believed and his whole house."

The Course of Faith.

This is the course of faith: the first beginnings of it—sometimes under pressure of necessity and despair—that brings us to His feet; then, taking Jesus at His bare word; then the walk of faith in the path of obedience; then the fruits and realization of faith, both in this life, and at last in the home of God. This is the path that shineth more and more unto the perfect day.

THE FOURTH LORD'S DAY LESSON OF FEBRUARY.

Lesson 8.

February 25, 1917.

JESUS AT THE POOL OF BETHESDA.

Golden Text.—“It was Jesus who had made him whole.” John 5:15.

Lesson Text.—*John 5:1-15. Memorize verses 8, 9.

1. After these things there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. 3 In these lay a multitude of them that were sick, blind, halt, withered. 5 And a certain man was there, who had been thirty and eight years in his infirmity. 6 When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? 7 The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Arise, take up thy bed, and walk. 9 And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day. 10 So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. 11 But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 They asked him, Who is the man that said unto thee, Take up thy bed, and walk? 13 But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. 15 The man went away, and told the Jews that it was Jesus who had made him whole.

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Him who stood behind it, that accomplished the mighty result? What three things did Jesus command the man? When Jesus calls us to a new life, does His power back up His word in the case of everyone who truly receives it?

Verse 9. Can the modern “healers” and healing cults do anything of the same class as this miracle of Christ? On what day of the week was this done?

Verse 10. Did the Old Testament forbid the bearing of burdens on the

Verse 1. Why did Jesus go up to the feast? (Deut. 16:16; Gal. 4:4).

Verses 2, 3. What was remarkable about this pool? Why was this gathering of invalids there? (See v. 4 in King James Version, or marginal note in Revised). If the popular belief had been wholly without foundation of fact, would these afflicted ones have continued to come there in such multitude? But if the healing power of the pool had been very effective, would these invalids have been lying there? What spiritual resemblance between this pool of Bethesda and many churches?

Verses 5, 6. What sort of man did Jesus single out among the multitude? Why would He single such a man out? (Comp. Rom. 5:19). In what respect does this miracle of healing differ from all others? What was the question Jesus asked the man? Was the question calculated to arouse desire and hope in the invalid? Does such a question and the offer implied in it, come to spiritual wrecks and invalids today? Is Jesus able to meet the expectations such a question may raise?

Verse 7. Was the invalid's answer to the question as definite and hearty as one might have expected? Was not his answer rather hopeless and apologetic? What effect would 38 years of invalidism naturally have on a man's mind and will and hope? Are there not many sinners in the same condition spiritually? But is Jesus nevertheless able to help, hem?

Verse 8. If any one else had used these same words, would it have had any effect? Why did these words have power when coming from Jesus?

Is it then merely the intelligence conveyed by the word, or the power of

Sabbath? (Jer. 17:21, 22). (But look up "Bed" in Bible Dictionary). What justified the exception here? Matt. 12:5-8. If the sabbath had been a "moral" commandment, as some claim, could it under any circumstances have been set aside or suspended?

Verse 11. What all-sufficient answer did the healed man give?

Verse 12. Did the Jews seem more interested in the blessing and benefit done to this poor invalid, or in their doctrinal point? Should they not have seriously inquired whether perhaps the One who had done this mighty deed of mercy had authority from God regarding the Sabbath also? Jno 5:36.

Verses 13-15. What cause of this man's long sickness is implied in the Savior's words? Does God ever chasten his people now with sickness? (1 Cor. 11:30-32). Is all sickness due to sin? See Phil. 2:25-30. If a man released from his burden and suffering sins again, what will follow the next time?

NOTES ON LESSON 8.

"Wouldest Thou Be Made Whole?"

It may seem strange that such a question should be seriously addressed to a sick man. But there are many sufferers who have long since put out of their minds any thought of ever being healed; and as the expectation dies, the hope seems vain and in course of time dies also. The question came to the sick man startling like a flash in the darkness. What can the Stranger mean? Does he think there is hope or possibility? The only chance the man could think of was the Pool. But the trouble about that method, so far as this man was concerned, was that it required some activity and ability to get into it; and this man was helpless without a helper. And that was what he told the Lord Jesus.

All the Lord's miracles (especially those recorded in John) are parables. Spiritual sickness is always portrayed in the physical; and the Lord's dealing with the one is in principle the same as with the other. The first appeal of the gospel is just here: "Wouldest thou be made whole?" Do you really want to be cured of sin? Some would have to answer in the negative. Some would actually be sorry if they should be cut off from their sins. A man is not healed against his will and wishes. Do you really want to be made whole?—not cured partly, or somewhat relieved only, but thoroughly healed and saved from it? Is that your honest wish and will? Then the Lord is for you, for that is what He came for. (Matt. 1:21; 1 Tim. 1:15). He is certainly able, and no less willing. He saves us from both the guilt and power of sin. The world's methods require too much from the helpless sinner, but the salvation of God is adapted to the "weak" and "ungodly." (Rom. 5:6).

The rest of the printed lesson is sufficiently dealt with in the questions. But the earnest student will not be satisfied to pass this wonderful chapter by with the study of these fifteen verses. Let us take a rapid survey of the rest of the chapter.

The Lord vindicated His sabbath-work by the appeal to His Father's example. (v. 17). God's sabbath work is the retrieving of lost humanity. This incensed the Jews the more because (as they correctly understood) Jesus claimed to be God's Son in a special sense which would make Him equal with God. Then Jesus adduced

Five Witnesses to His Claim.

1. His own, (vs. 19-30) in this portion he explains His relation to the Father, and the power committed to Him (vs. 21-23) and the use He makes of that power. (vs. 24-29). Then, for their sake, He waives His testimony. (v. 31).

2. John's Testimony. (vs. 32-35). He waives this also. (v. 34).

3. His own works. (v. 36). This is not waived.

4. The Father's witness. (vs. 37, 38).

5. The Scriptures. (v. 39):

He concludes with showing them the real reason of their unbelief (v. 40, 44) and in sad comment upon their unbelief.

THE FIRST LORD'S DAY LESSON OF MARCH.

Lesson 9.

March 4, 1917.

JESUS FEEDS THE FIVE THOUSAND.

Golden Text.—"Give us this day our daily bread." Matt. 6:11.**Lesson Text.***—John 6:1-21. Memorize verses 10, 11.

1. After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they beheld the signs which he did on them that were sick. 3. And Jesus went up into the mountain, and there he sat with his disciples. 4. Now the passover, the feast of the Jews, was at hand. 5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? 6. And this he said to prove him: for he himself knew what he would do. 7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9. There is a lad here who hath five barley loaves, and two fishes: but what are these among so many? 10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11. Jesus therefore took the loaves: and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. 12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. 13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley

Verse 1. See Notes. Find the "sea of Tiberias" on the map. By what other names was it commonly called?

Verse 2. Mark for what purpose they followed him. It bears on a point in next week's lesson. Recall John 4:48 (Lesson of Feb. 18).

Verses 3-5. The fourth verse may explain the size of the multitude (v. 2, 5). What problem did He propose to Philip? Was it a perplexing problem?

Verse 6. Does the Lord ever lead against a seeming impossibility to test us? (Gen. 22; Ex. 14:10-16). Is He ever perplexed? Need we to be? (Phil. 4:7).

Verse 7. What shows that Philip was very businesslike? On what basis did he calculate the cost? Did Jesus intend to give them only "a little"?

Note the "much more" in Rom. 5: 9, 10, 15, 17, 20; Matt. 7:11. Is God limited?

Verses 8, 9. Did it seem absurd in Andrew even to mention the five loaves and two fishes? Really was that not as the drop of a bucket? Does it often seem that way when we have to face a task for God? Exod. 3:11; 4:10; Judges 6:15; Jer. 1:6.

Verse 10. How was the compliance with this order a test of faith? Was it necessary that this should really be done? Comp. John 2:5-7.

Verse 11. What did Jesus do first? Then next? and lastly? By whose hand did He distribute? (Matt. 14:19). To whom did He distribute? (Comp. the question on v. 10 above). How much did each one get?

Verses 12, 13. Was the Lord care-

loaves, which remained over unto them that had eaten. 14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

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ful of the remnants? What is the difference between stinginess and economy? Is wastefulness a point of likeness to the Lord? Was the amount left after feeding the 5,000 greater than the original amount in their possession? Compare Mark 4:24, 25.

Verse 14. What true conclusion did they express? What convinced them so easily? (v. 26) What more would they have done? (v. 15).

NOTES ON LESSON 9.

All four gospels report this miracle. Read the differing, yet harmonious accounts in Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17. Matthew gives us the special reason why Jesus sought the solitude. Mark adds another (Mark 6:31, 32). Luke tells us that He welcomed the multitude; which, under the circumstances, was a gracious thing to do. Luke also specifies the vicinity—"Bethsaida." John shows that at the first arrival of the multitude Jesus had already made up His mind to feed them. This miracle is also a parable. In the hungry multitude we see a world spiritually destitute and starving. To the disciples falls the task of ministering the Bread of Life to the perishing nations. And often they are perplexed with the magnitude of the task and the smallness of their resources and abilities.

Three Steps.

The three steps that follow are a pattern to be followed in all such perplexities. Having ascertained the exact amount of the resources on hand, the Lord Jesus says, "Bring them hither to me." (Matt. 14:18). First of all then all we have, and all our ability and talent, be it little or much, must be surrendered into the hands of the Lord. To attempt to use them without such previous surrender means certain failure—however seemingly we may succeed. The second step is the Lord's. He, looking up to heaven, "blessed and brake, and gave unto His disciples (Matt. 14:19; John 6:11, 23). With the Divine blessing upon it, the wherewithal was returned to the disciples for their administration. The third step was for the disciples: to distribute to the multitudes. It was under their hand (they neither saw nor knew how until the totality of the work appeared) while they were distributing, that the loaves and fishes were multiplied, and after feeding five thousand out of their little store, they had more than at first.

The Lord's Principle.

That is the way the Lord worked then. Had He chosen to do so He could as easily have rained bread from heaven, or turned the hill-side upon which the multitude sat into bread. But His wisdom determined to work through the instrumentality of His own people. To His apostles and His church He committed the task of bearing testimony and bringing salvation to others; and as they do it their own knowledge and faith increases; and the very means for doing God's work increase under their hand. Not rarely a church that had but small resources and hardly paid its own expenses, finds upon beginning some unselfish work in the name of Jesus Christ—as missionary work, for example—that its resources increase in the using, and that with all increased expenses and disbursements there is more left in the treasury than before. Be sure to read Mark 4:24, 25, and 2 Cor. 9:6-11; and have faith in God.



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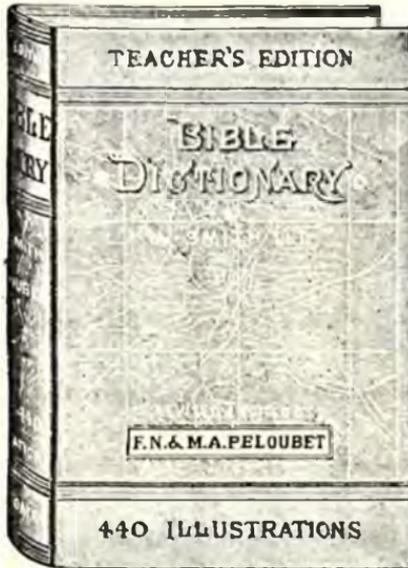
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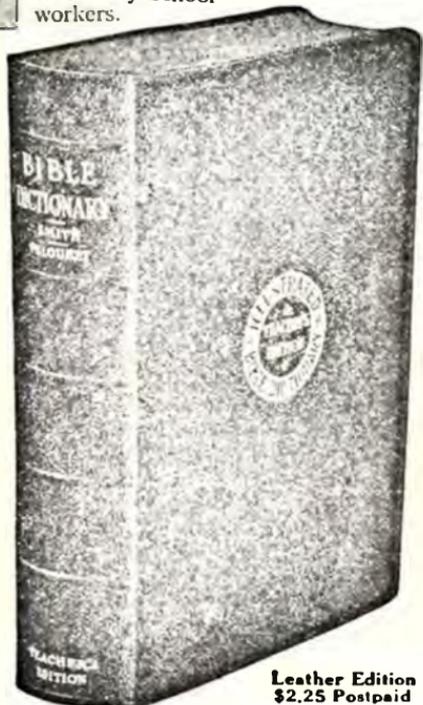
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and fought against the Philistines. And David waxed faint; 16 and Ishbi-benob, who was of the sons of the giant, the weight of whose spear was three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. 17 But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, 'Thou shalt go no more out with us to battle, that thou quench not the lamp of Israel.

18 And it came to pass after

1 Pt. 31. 39
 * ver. 32, 37;
 1 Pt. 32. 4,
 37; 1 Pt. 2.
 2: Pt. 31.
 3: 71. 3
 4 Pt. 91. 3;
 111. 2
 * Gen. 16. 1;
 1 Pt. 33. 29
 * 1 Pt. 33. 17;
 * 1 Pt. 1. 69
 * 1 Pt. 9. 9; 11.
 0: 60. 7, 11;
 71. 7; Jer.
 16. 19
 * 1 Pt. 48. 1;
 1 Pt. 4.
 * 1 Pt. 97. 4;
 * Jan. 2. 3;
 * 1 Pt. 60. 14,
 15
 * 1 Pt. 116. 3
 * 1 Pt. 116. 4;



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