

WORD AND WORK

THE SPIRIT OF STRENGTH.

ORLIE WOOD.

When Israel out of Egypt came,
And left the proud Oppressor's land,
Supported by the great I am,
Safe in the hollow of His hand,
The Lord in Israel reigned alone
And Judah was his favored throne.

The sea beheld his power and fled,
Disparted by the wondrous rod;
Jordan ran backward to its head,
And Sinai felt the Incumbent God,
The mountains skipped like frightened rams;
The hills leaped after them as lambs.

What ailed thee, Oh, thou trembling sea?
What horror turned the river back?
Was nature's God displeased with thee?
And why should hills or mountains shake?
Ye mountains huge, that skipped like rams?
Ye hills that leaped as frightened lambs?

Earth, tremble on, with all thy sons,
In presence of thy awful Lord,
Whose pow'r invested nature owns,
Her only law his sov'reign word:
He shakes the unseen with his rod,
The heav'ns bow to Jehovah God;

Creation, varied by his hand,
The Omnipotent Jehovah knows;
The sea is turned to solid land,
The rock into a fountain flows,
Yea, all things as they change proclaim:
The Lord is blessed, the great I am.

No nation can trample upon God's commandments and enjoy His protection and blessing. If we expect the mercies of God we must keep His commandments. There is no more foolish presumption than that we can trample upon the Divine law and at the same time keep the Divine favor. The God Who sent the flood upon the antediluvian world, Who destroyed Nineveh, Who made the great City of Babylon a heap of ruins, and Who brought the Roman legions up against Jerusalem, is on the throne of the universe today, and He has not changed.—*H. C. Morrison.*

WORDS IN SEASON.

THE SUFFERINGS OF CHRIST.

There is one point in which the suffering of Christ must forever stand alone: it was He, and He alone, that could bring the great Sacrifice by which the sin of the world is expiated. In the atonement no one could share with him. But in the motive and spirit that underlay *all* His sufferings, we can share with Him. For by enduring in this sense the same *kind* of suffering which He endured we enter into "the fellowship of His sufferings, becoming conformed unto His death." (Phil. 3:10).

Now the peculiar meaning of Christ's sufferings was simply this, that Himself bore our infirmities and carried all our shortcomings. He suffered that others might be helped and blessed. They were not His own troubles that He shouldered; He burdened Himself with our difficulties, and that willingly, for love's sake. He looked upon our estate; He took in the extent of our ruin: the vices and sins and deep-rooted traits of evil and selfishness, with all the sorrow and pain these involved; and He took the whole load of it upon Himself. He identified Himself with us; He assumed our debts. There is real suffering in bearing with the sins and disagreeable ways of others, if we mind such things. And Jesus did mind. Holy, sinless, undefiled, He shrank from the touch of sin, and abhorred evil to an extent we cannot mark. As a cultivated, musical ear detects and abhors a false note and a discord, so the heart of the Lord Jesus was painfully sensitive to evil. Sin cut into His heart like a knife. To live in the midst of it was a suffering far beyond that of a blunt soul like Lot's, though even he "vexed his righteous soul from day to day with their lawless deeds," and was "sore distressed by the lascivious life of the wicked." But Jesus had voluntarily chosen this post, and faced all that was involved in the task of love, and the goal He set for Himself was nothing less than to deliver us from all sin and the curse of sinning. The man who for Jesus' sake and for love's sake, puts his neck under that same yoke, and bears the sometimes severe pain of the wrongs of his fellowmen, whether considered merely as wrongs, or even as wrongs perpetrated against himself—and does it with kindness and patience that he may help and deliver them—that man shares in the sufferings of Christ.

MOSES' BURDEN.

A statement that reads like an anachronism, is made about Moses. "By faith," we are told, he "refused to be called the son of Pharaoh's daughter, *choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the pleas-*

ures of Egypt." The reproach of Christ! Christ did not come for fifteen hundred years after; but Moses was already suffering Christ's sufferings. His was the same sort of affliction, his the very same reproach that a millennium and a half later fell upon the Son of God; only that Jesus carried it in fuller measure and with nobler air than Moses. But Moses had already walked the vale with Him. He was a son in the royal palace of Egypt; the people were slaves in the brick-yards. Moses emptied himself of his prestige and glory on their behalf, and exchanged royal rank for a station of contempt, and took his stand with them for good or ill. He soon found, however, that slaves had a slave-spirit; and if he would help them he must suffer the brunt of their meanness. And they wronged him cruelly. On their account he was exiled for forty years. Yet it does not seem that his love for his people turned to bitterness. When later under God's commission he brought them up out of Egypt, Moses again had to carry the burden of their murmurings and their unthankful, rebellious spirit. And he bore it grandly, nor did his love and patience fail. For Moses was *meek* above all men on earth (Numb. 12)—which word "meek" one of the old rabbis with rare felicity rendered, "self-less." His love became superhuman when, after his people's most disgraceful failure—instead of concluding that there was really no use of troubling oneself with such a characterless, unprincipled, hopeless rabble (as indeed they were)—Moses shouldered their infirmities, and stood in the breach before God in intercession that would take no denial. He, the beloved and accepted one, would not be accepted *without them*: "Oh this people have sinned a great sin," he said to Jehovah; "yet now if thou wilt forgive their sin; and if not—blot me, I pray thee out of thy book." (Exod. 32:31, 32). Then he had taken upon his arms as a nursing-father; with them he had cast his lot for their help and blessing; their cause he had espoused for better or for worse; with them he would stand or fall for them. In the intensity of his plea, he identified himself with their very sin, and confessed their transgression as if it had been his own: "O Lord... go in the midst of us; for it is a stiff-necked people; and pardon *our iniquity* and *our sin*, and take *us* for thine inheritance." (Eod. 34:9). What it cost him of agony and heart-pangs may be seen from Deut. 9:18, 19. At one time the burden went beyond the limit of his endurance, so that Moses became well-nigh hysterical, and God divided his burden. (Numb. 11:10-17). Such was the "reproach of Christ." and "the sufferings of Christ" as Moses endured them. For Jesus the Lord carries and has carried that same burden of weight and pain in greater measure—save that He has never failed under it; and even yet, as the highpriest carried upon his bosom and upon his shoulders the names of the children of Israel, does Jesus Christ our Lord carry us and bears our names upon his heart and shoulders in the presence of God: "for he ever liveth to make intercession for us."

THE LOVE OF CHRIST.

Now it is the spirit of love that it will put itself to trouble for the weak, for the infirm, the foolish, and even for the unthankful and evil. It is the easy downward course to criticise, judge, condemn, discard, cast off. That is the way of the flesh. "Am I my brother's keeper?" asked Cain. If not that, he was at any rate his brother's brother. But the flesh will not surrender its ease, to take up the tedious responsibility of nurturing a lost soul into life and righteousness. It is more convenient to turn one's back upon the sinful and miserable, and to seek pleasanter associations—why worry about those? And that especially when they do not want to be helped. Who will stand up to "endure such contradiction of sinners against himself?" (Heb. 12:3). Only love will do it. Love "beareth all things, believeth all things, hopeth all things, endureth all things." But for that very cause love must suffer; and those who love most suffer most. And what love suffers in the name and spirit of Jesus, is in the fellowship of the sufferings of Christ; as it is written: "The reproaches of them that reproached thee fell upon me." (Rom. 15:1-3). "Bear ye one another's burden and so fulfil the law of Christ." Gal. 6:2.

THE SPIRIT OF STRIFE.

When the spirit of strife and division exists among Christians, nothing can hold them together. There will be no end of "issues" on which to divide, and issues, too, that can never be settled. If they could, any number of new ones would be ready to spring up. It matters not about the size or weight of those issues. Most of them may be utterly foolish and uncalled for: tithings of mint and cummin, splitting of hairs, making of imaginary distinctions, and laws and regulations where God never intended them: while others are justifiable, and something is really at stake. Nevertheless these things are only symptoms. There are few issues, or none, that cannot be satisfactorily and righteously adjusted where love reigns. But where love is not, there is the spirit of selfishness, hatred, jealousy—just as the darkness holds sway where light is absent. But where these things exist, there will be division, sooner or later, over some occasion, great or small, and no outward measures can long prevent it.

SATAN'S RAGE AGAINST THE PROPHECIES.

A converted Rabbi (Leopold Cohn) who is doing a great work among Jews in New York, tells in the fascinating story of his life of the beginning point of his faith in Jesus Christ. "The main study of one who proposes to become a rabbi is the Talmud," he says. "At about eighteen years of age I was proficient in Hebrew literature and Talmudic law. I then received from several rabbis in whose colleges I had studied a diploma, containing a certificate of my good character and acquirements, and also authority to become a rabbi. . . . Several years later I was called to practice my rabbinical duties in three congregations."

"I had frequent recourse to my Talmud, in which I at one time read the following: 'The world is to stand six thousand years, viz., two thousand confusion and void, two thousand with the law, and two thousand is the time of the Messiah.' Rashi, the very first and most authoritative commentator's explanation on the last clause is, 'Because after the second two thousand years the Messiah must have come and the wicked kingdom should have been destroyed.' This greatly excited my attention. . . . I was very anxiously awaiting the coming of our Messiah, and now I saw that His time was over a thousand years ago according to Jewish reckoning. . . . It was then that I decided to search the *Prophets* concerning the time of the Messiah.

"My first thought was to study Daniel, but I soon recollected that *the Talmud curses one who studies concerning the end of the age, ESPECIALLY that part of Daniel which refers to the coming of the Messiah and the end of the times. 'The bones of him who studies and calculates the end (meaning the time of the Messiah) 'shall be blown up,' says the Talmud.'*

But young Rabbi Cohn was not altogether thrown off by that traditionalism. And the story goes on of his research and how he "realized dimly" from Dan. 9, "that the Messiah must have come four hundred years after Daniel." He then "continued to study the *Prophets* with greater zeal. Whilst doing so the pure spirit of God's Word took hold of my mind and heart. I then discovered that much of the Talmudic law is contrary to the Word of God. Then what a great struggle within, between light and darkness!" But this was the beginning of his emancipation. Then follows his story of conflict, suffering and triumph.

This experience is interesting from several points of view; to me specially now in its evidence that the Devil has always hated Prophecy. He hates all the Word of God; but his venom is if anything more especially directed against the prophetic portions of Scripture. By opposition, by absurdities and caricature, by ridicule, by anathemas, by stigmatizing, by ostracising, by smiles and threats, Satan would prevent the earnest study and search of the prophecies. Why? In the case of the Jew the answer is plain enough. The prophecies were calculated to turn his eye to the Messiah who was to come. Ignorance of the *Prophets* caused them to reject Him (Acts 13:27); and the faithful search of their writings will even now bring them to the Messiah's feet, as in the case of Rabbi Cohn. In the case of the Christian the reason is also discernible. The prophetic word sets his eye upon the Lord's Return—in which event lies the reason and motive of every Christian work and virtue. It fills the man of God with hope and zeal, makes him unworldly, prepared and watchful. The book of Revelation especially is the object of Satan's malice. Why should it not be? It divulges the Devil's secret plans, and points out his inglorious end and utter defeat, as no other book of the Bible.

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WHOLE COUNSEL OF GOD.

Entered at Louisville, Ky., Post Office as Second Class Matter.

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

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

Subscription.	Seventy-five Cents a Year
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APRIL, 1917.

No. 4.

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We desire to send out sample copies of Word and Work, if our friends will send in suitable names. We can supply any quantity desired and almost any month.

"My mother passed into her eternal rest on Jan. 24. She was 84 years and 6 months of age and was active till within three weeks of her death. I do not think I exaggerate when I say that she was the most active and influential member in the little church at Pantego where she lived." John Straiton.

We are more than glad to receive complaints from any who fail to receive their paper. One agent begs us to save him a scalping by getting the paper promptly to his subscribers; another says, "We had rather miss a good meal than a single issue of Word and Work."

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The label which Brother Janes distributes, "Greater Things for God," has been pasted on all Bibles and Hymn Books in the Highland church, Louisville.

Stanford Chamber's suggestion about a general co-operation with Don Carlos Janes in the distribution of free literature has created some interest and called out some money. We are heartily in sympathy with this good work along a neglected line. Leaflets now available are, "Daily Bible Reading," "Conversion," "Baptism," "Missionary Work," "Dancing," and "Christ is Coming." These are sent out for the postage, 4c a hundred.

By the way, did you ever notice that no matter how many hymn-books you may have in your congregation or how large they may be, a hundred songs or so, is all that you have found really useful and usable? The rest is "packing." Well, how would you like it then, if someone should get out a book containing just those useful, usable, and best-of-all-songs—without a single "filler"—to sell at 10 or 15 cents each? Really, we should like to know.

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hymns handed down to us from generations past. They express more real devotion, are more nearly in accord with the rules applying poetry and much of the music was written by masters of the art. There are many beautiful, soul-stirring songs of more recent date, but so much of our modern church music is so extreme in syncopation, shallow as to meaning and mere doggerel in its poetical construction, that a revival of many of the old hymns would be refreshing. (3) The singing should be good, i. e., as to time, pitch and expression. Singing is an art and the best results will be reached when the congregations spend more time and money in being instructed along this line. (4) *Have plenty of books and see that they are distributed.*

(6) The celebration of the Lord's Supper until He comes again is the central item in the acts of worship. "In remembrance of me," to show forth my death, "discerning the Lord's body" are the key phrases to the proper understanding of and participation in this sacred feast. We would suggest (1) That plenty of time be taken for the keeping of this memorial. To hurry through will result in distracting the mind and therefore thwarting the very purpose for which it was given. (2) That the minds of the participants be prepared either by an appropriate talk or hymn or both. (3) As to the kind and number of cups or plates used, whether it should be taken sitting or standing, etc., local conditions and customs should determine, as the Word of God does not. I have recently heard of a congregation which has had some discussion concerning what should be done with the unused wine after the Supper. Such questions are not determining factors in the proper celebration of the Lord's Supper. The loaf, the wine, the giving of thanks, the partaking in proper order, the day on which it should be done and the manner in which it should be celebrated are all matters of Scriptural record. Other questions are immaterial. I have, however, found it to be quite helpful and impressive to select young men or boys to distribute the elements. It gives them something to do, impresses them perhaps more fully with the meaning of the service, and exerts a fine influence upon the young men on the outside.

(7) Public prayers offered in the assembly are a great source of help and blessing to all who enter into them in spirit and in truth. They should breathe the spirit of humbleness, gratitude, confession of sin and reverence. They should be pointed, i. e., in our supplications. Tell God as children would their father, exactly what we want and need in so far as we know. Yet in a reverential manner. I think it proper before public prayers that we call upon the congregation to mention special matters which should be made the subject of prayer. I think too, that if brethren would be careful not to "mumble" their words, and if possible, speak loud enough and distinct enough, for all to hear that the prayer service would be oftener more impressive.

HAS GOD'S CHURCH FAILED?

E. L. JORGENSON.

"The Church has failed!" So say the infidel newspapers. Why say they not that Science has failed or the educational institutions, ancient and modern, with which Europe is dotted? But no, they blame the Church for the collapse of Europe's civilization. 'Tis a high compliment indeed; it shows that ultimately men look to the Church, not to science or education for help. Yet it reveals a gross misunderstanding of the Church's purpose and business in the world.

"The Church has failed to bring international peace," yes; but that is no failure. The peace passages of the Old Testament (Is. 2; Mic., 4, etc.) have never been fulfilled and no one thinks they have; but what is more, they never will be until the King comes. At that time he will destroy the rebels (2 Thess. 1:7-9) and bring all others into subjection (Rev. 2:27), neither of which two things He is doing through the Church. It is to misplace those passages and to bring them into conflict with many others to say that the Church will fulfil them before the Lord's coming.

"The Church has failed to convert the world," yes; but that is no failure, because that is not its business. The Gospel is God's power to save, but there will be those until Jesus comes who *will not accept*. There is in the Bible the absence of all Scripture which teaches or requires, or even permits, world-conversion before the second advent; and whenever men say: "Jesus may come today," "Jesus could Scripturally come today" (as I think all my believing friends do say) they admit that there is no Scripture requiring world conversion before He comes. The world is at war as never before; many nations are involved and others are standing tip-toe on the verge of war. The world is far from converted today; and, to say that Jesus *could* come today is to say that the Bible nowhere requires world-conversion before that great event.

The picture of *the Church* as it shall be when Jesus comes forbids the view that the Gospel will sweep clean before that time. To cite a single passage, Jesus asks "when the Son of man cometh shall He find the faith on the earth?" Could Jesus ever have asked that question if world conversion had been the mission of the Church—if the entire world should be believing when He comes?

The picture of *the world* as it shall be at that time forbid such a view also. "In the last days grievous times shall come. For men shall be lovers of self." etc. (2 Tim. 3:1, 2). "As were the days of Noah so shall be the coming of the Son of man—they knew not until the flood came and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; both are taken"—no, no, "one is taken and *one is left*." (Matt. 24). "Likewise even as it came to pass in the days of

Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all; after the same manner shall it be in the day that the Son of man is revealed." (Luke 17). This is not the picture of a converted world; but it is a picture which forbids the thought of a converted world before the Savior comes.

"The Church has failed to evangelize the world." Well, if that be true it has failed indeed; because *that* is its divine business here. Its divine function is, to be "the pillar and ground of the truth"; its business is, to "hold forth the Word," "sound out the Word," "preach the Word"; and its scope and sphere is, "all the nations," "every creature," "the uttermost part of the earth." Not to convert the world, but to evangelize the world; not to bring every man to Christ (for some will not come that they may have life), but to bring Christ to every man—that is its one work in the world; that, together with those works of love and charity which grow out of its primary work and which are incidental to it; working "that which is good toward all men, and especially toward them that are of the household of the faith."

To understand God's purpose with the Church is of the greatest importance if we would co-operate with Him intelligently. Otherwise, we mispend our time and energy. Many of the big Bible classes of our day are not Bible classes at all, but classes in ethics, politics, and economics. If one should protest because the Bible is no longer studied in the one place where it is supposed to be (the Sunday School) the answer comes, "O, these things we are learning are so practical; they go to make the world better; and is that not God's desire? Anything that makes the world better"—as if God had anywhere charged the Church with the business of making this doomed world better! Many modern ministers are wasting their time in political and civic movements, "saving the city," "making the world better," trying to quench a fire which they will never be able to put out, instead of doing the *one thing* they are charged to do, snatching people *out of* the fire. They are painting, decorating, and burnishing the brass on a ship that has been hopelessly struck and is doomed to go down, instead of persuading the people to board the splendid life-boat which is able to save all who will desert the sinking ship to enter it. The life-boat will never keep the ship from sinking; if *that* is its purpose it has failed completely; but the life-boat is entirely adequate to "land safe on Caanan's Shore" all who will embark—praises be to God for that! To do that is its design and purpose, and in that it is proving a tremendous success.



Farmer-Christians may well have their attention called to the special responsibilities and opportunities that are facing them just now. Generally speaking, farmers are prospering. Not

since the free land which they took as homesteads advanced so much in value with the on-coming crowds of home-seekers, have they prospered so. I remember when potatoes brought, the peck, no more than they now bring, the pound. The last crop here is said to have advanced 100 per cent. since they were dug. Twenty years ago beef cattle were selling on the Kansas City market for \$3.25 a hundred; choice hogs at \$3.10; while wheat was 93c; corn brought only 17c a bushel; butter was 17c a pound, and eggs but 8c a dozen. These values have now advanced from 200 to 500 per cent. It is true the cost to the farmer is greater than it was twenty years ago; but this cost has not advanced in proportion to these values. Furthermore, there is every prospect that these prices will continue, or increase. The National City Bank of New York, probably America's greatest financial institution, said in its March letter:

"There is no danger of overdoing production, for the largest possible crop in this country is certain to bring remunerative prices. If the war ends at any time before the crop of 1919 is harvested, there will be a great demand from central Europe for the crop of 1917."

Now this brings a decided responsibility to the farmer-Christian. In the nature of things, the producer's prosperity means "hard times" for the consumer. If the farmer-Christian sells potatoes at 6c a pound, the city-Christian buys at that—and more.

It is evident that in a time when everyone else is unusually pressed, the farmer is more than usually prosperous. It devolves upon the farmer-Christian therefore to bear a greater share than formerly of the financial burden of the Lord's work.

I clipped the following from a brother's writing:

"Twenty-five years ago, when the old preachers were doing mission work, preaching in destitute places, etc., they could buy calico at four cents, flour at one dollar and fifty cents per hundred, meat at five and six cents, a good suit of clothes for five dollars, shoes at one dollar and twenty-five cents, etc.; while today we pay five dollars for flour, from twenty to thirty cents for meat, from fifteen to forty dollars for a suit of clothes, four to six dollars for shoes, and fifteen cents for calico for the wife and babies. . . . A week of a man's time now is worth four times as much as it would have been twenty years ago."

I would not encourage Christians in the city to give less—rather more. They are all apt to retrench first, not in their wearing apparel, their food, or their pleasures, but in their gifts to God's work; but it is very clear that country Christians should shoulder the financial "burden"—which is the wrong word—as never before, lest the work of missions and of charity at home and abroad suffer; and let them face these facts when they remunerate the workers that come to them for the summer meetings.

We have a wholesale arrangement with a high-class printing and engraving establishment here by which we can supply wedding invitations, announcements and the like at regular rates; and we are prepared to handle the printing of all tracts, circulars, bills, etc., at reasonable prices.

THOUGHTS WORTH WHILE

D. H. F.

THE COOK OR THE BOOK, WHICH?

,"The Cook-Stove Apostasy, or The Cooking Squad vs. Praying Band" is the title of a leaflet with a powerful warning against permitting the Supper Room to become a substitute for the Upper Room. This message is circulated by J. J. D. Hall, 823 Vine Street, Philadelphia, and it may be had from him in leaflet form at 20 cents per 100.

The early church *Prayed* in the *Upper Room*, the Twentieth Century church cooks in the *Supper Room!*

Today the supper room has taken the place of the upper room! Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs in church than there are bended knees and broken hearts. There is more fire in the range in the kitchen than there is in the church pulpit. When you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the pulpit. *Ice cream* chills the fervor of *spiritual* life.

The early Christians were not cooking in the supper room the day the Holy Ghost came, but they were praying in the upper room! They were not waiting on tables, they were waiting on God! They were not waiting for the fire from the stove, but for the fire from above.

They were detained by the command of God, and not entertained by the cunning of men. They were all filled with the Holy Ghost, not stuffed with a stew or roast.

Oh, I would like the cooking squad put out, and the praying band put in. Less *ham* and *sham* and more Heaven. Less *pie* and more *piety*. Less use for the cook and more use for the Old Book. Put out the fire in the church kitchen and build it on the altar. More love and more life. Fewer dinners and get after sinners. Let us have a church full of waiters on God, a church full of servers, serving God and waiting for His Son from Heaven.

 WHY THE BOY WANTED TO SMOKE

At a banquet given in honor of Judge Pinkney, of the Chicago Juvenile Court, the evils resulting from the use of cigarettes by boys was under discussion. One present said, "Boys smoke because men smoke. A short time ago I said to a boy, 'Why do you smoke?' The little fellow replied, 'Because I want to smell like a man.'"

This is a paragraph from an important word of warning from a specialist, Dr. Daniel H. Kress, against the cigarette evil, which will be published soon in The Sunday School Times.

Write to The Sunday School Times, 1031 Walnut Street, Philadelphia, Pa., and ask for the issue containing this article.

NEW TESTAMENT CHRISTIANITY IN EUROPE.

LOUIS R. PATMONT.

GERMANY, (Continued.)

By reading the treaties of the Saxons, Justus Manius, and the Swiss, Heinrich Bullinger, one can easily see that there existed a number of communions of simple Christians who followed the Scriptures independent of the interpretation of any ecclesiasticism long before the Reformation. Wolkan, author of "Die Lieder der Wiedertauffer," says that these immersionists were forced, through cruel persecutions, to hide from publicity. Their enemies looked upon them as opposers of state and social order, as well as anti-Christians, and for this reason felt justified to suppress them with the utmost cruelty. Their teachings were either not understood or willfully misinterpreted, by Roman Catholic priests, for the reason that they were mostly stamped as political conspirators, and as such handed over to the state, which usually executed them. He further tells us that their enemies always called them "Re-baptizers," but they themselves never used any other names than "disciples," "Christian brethren," while their congregations were called "Christian Assemblies" and "Churches of Christ."

Many of the treatises written as early as 1545 show that the above-mentioned groups of baptized believers had nothing in common with the "Minster Anabaptists," a most dangerous sect, which practiced both immersion and pouring. Historians, such as Ritschl, Miller, Horsch and others are authority for the claim that these movements for the restoration of primitive Christianity can be traced back to the "Waldensians," "Bohemian brethren," "Pikards," "Grubenheimers," "Winklers" and other early non-conformists, whose origin in the dark ages could be fixed with certainty. That there have been Lombardian and French Waldensians who rejected infant baptism, is evident when Hausrath writes: "David knows of such Waldensians, who reject infant baptism." (*Die Arnoldisten*, Leipzig, 1895, Anm. 159, p. 79.) The Swiss historian Egli, claims that churches of baptized (immersed) Christians in Switzerland, originated through Zwingli himself, whose sermons and writings provoked his friends to found a church making baptism by immersion a necessity for membership in the kingdom. This church was dispersed by persecution, and other churches were founded in Tirol, Austria, and southern Germany.

Wappler, who already had been referred to, claims that the immersionist movement in central Germany originated independently of that of Switzerland. Luther was not a stranger to the thought of baptism through immersion. Proof of this fact is furnished in the latter's writings of 1520. No wonder that men arose, both in Switzerland and in Germany, who realized this idea. The literature of the Waldensians must have had

a similar influence upon the Saxons, in whose country their writings were distributed.

While it is true that many of these groups of apostolic Christians have been assimilated with the modern Baptists of Germany, a remainder of a once mighty brotherhood of these disciples is still to be found in southern Germany. Their assemblies though weak, are still to be found in many places of Wuertenberg and Baden.

Perhaps the foremost leader of the movement for the restoration of New Testament Christianity in Germany within a century was Carl A. Schaufler, who was born March 3, 1792, and died in 1877. Converted through a Swiss disciple whose name I have been unable to learn, Schaufler organized a church in Stuttgart which in 1861 had a membership of 1,364. This congregation was known as one of the churches of Christ in Wuertenberg, Baden and America." Studying carefully the doctrinal positions and similarities of views, one would conclude that there must have been some exchange of ideas between the brethren in Germany and America. No records of such an intercourse can be discovered, however.

In a book entitled, "Die Vollendung der Reformation" (the completion of the Reformation), Schaufler not only showed that he was doctrinally sound on the design of baptism, the new birth, church government, etc., but he also tells in a fascinating way, the story of the movement and his own conversion. "After we had been baptized," he writes, "our meeting was scattered and a great excitement went through the whole country. They looked upon us as great criminals, and the word, Ye must be hated by all men for my name's sake," was made true of our brethren. From this time on the Lord began to build His church in our midst." Although Schaufler believed in the inspiration of the Bible, the deity of Christ, the atonement and that faith, repentance, confession and baptism, are necessary for salvation, he sets forth some opinions differing from other disciples. He carefully states his objection to sectarian names, claiming that all human titles are unscriptural and belong to "Babel," the church of Rome and her daughters.

Schaufler called himself an elder of the church of Stuttgart. He was a mighty preacher, though he had no theological education. Perhaps the greatest power of the fifty and more churches of Christ in southern Germany, which, since they were either found or organized by Schaufler, lay in their simplicity of worship and spirituality of the worshipers. Through the death of Schaufler the movement in Germany sustained a great loss. Many of the preachers in the churches were hoary old men, who were unable to adapt themselves to the environments of the younger generation. There were those among them who opposed the education of preachers in schools, a phenomenon quite generally noticed among narrow minded men. These good old people thought that religion without education is a sufficient equipment

for the preaching of the gospel. They believed that even a little country church could furnish the younger brethren with the needed intellectual and spiritual power to meet the demands of a cultured people, and the training of schools was held to be a superfluity and an extravagance for those who had the Book.

As a result of this condition only about twenty congregations survived the storm of rationalism on one hand, and the efforts of educated Baptists who sought to absorb the movement on the other hand. Today the cause in Germany is very weak. Leaders are needed who not only can set forth the teachings of the New Testament in writing, but who also can train others to preach the gospel.

On my visit to Wuertenberg I had the great pleasure to preach in several churches, and to get personally acquainted with Jacob Theurer, the leading evangelist among the German disciples. There is still a goodly number of New Testament Christians in Germany, if supplied with proper leadership they would regain lost ground.

No doubt there will be a revival of religion in every country in Europe after this horrible war is over. Shall we not supply the leadership, and ammunition, for the holy war against sin and unbelief, which ought to be waged in old blood-thirsty Europe? What Germany needs most, is genuine New Testament Christianity.

THREE DEATHS AND THREE LIVES.

H. N. RUTHERFORD.

The Blessed Book of God holds out to us three deaths and three lives. And in so far as I am able to discriminate, this three-fold view covers the entire history of the human soul.

1. Dead through trespasses and sins. 4. Life in lusts of flesh.

(Eph. 2:1).

2. Dead unto sin. (Rom. 6:11).

5. Life unto God. (Rom. 6:11).

3. Second Death. (Rev. 20:14).

6. Life eternal. (Rom. 6:23).

The Bible and Christian life are full of paradoxes. Paul loved to enumerate them; they abound also in the discourses of our Lord. The Apostle Paul declared that the Ephesians were dead through trespasses and sins when they lived in the lusts of their flesh, doing the desires of the flesh and of the mind, and were by nature, children of wrath. Dead while they lived.

If the first and fourth under the above paradigm are true in your life, kind reader; namely, if you are dead in trespasses and sins, and living in the lusts of your flesh, the third in the above table is an inevitable consequent. On the other hand, if the second and fifth are true of us through Christ, the sixth is the promise and deed of gift that is ours—eternal life through Jesus Christ our Lord. I wish to couple these together (except Second, Death and Eternal Life) as they appear in parallel to each other in the outline already referred to.

THE CONDITION OF THE UNSAVED.

Forget not believing soul, thy original "death in respect of thy trespasses and sins." Whatever the form and color of thy conduct now, do not forget that "once we lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest." The souls of men are either dead in sin or dead unto sin; we are either walking in newness of life, or living in the lusts of the flesh. The natural death means to be deprived of natural life. To be spiritually dead is to be without spiritual life; under the dominion of sin; void of grace. Such was the condition of the Ephesians before they were made alive together with Christ, and raised up with him, and made to sit with him in the heavenly places, in Christ Jesus.

Trespasses and sins are those elements which render us aliens from the life of God and separate us from Christ who is our life; dead in sins and its parallelism—life in the lusts of the flesh, is to live on the plane with those whose portion of this life is of the world (Ps. 17:14 marg.) Dead in his sins is to be in bondage to sin, the wages of which is death, the lake of fire which is the second death, the hell where the worm of the damned dieth not, and their fire is not quenched.

"DEAD UNTO SIN, AND ALIVE UNTO GOD."

Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6:11). It is appointed unto men once to die, and after this cometh the judgment. If the believer is dead or has died and is living the resurrection life (Col. 3:1-3) there is the time and place namely, when he was united with Christ in the likeness of His death. "Or are you ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life (Rom. 6:3, 4). The outward expression of the inward death when we were united with him who died unto sin once, but is living the life unto God forevermore, was witnessed when we were buried with Christ through baptism and were raised together with Him to live the life that is hid with Christ in God. And there is a sense in which we die daily. "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." John 12:25. Death is the way to fruitfulness. "Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit." We can never expect to bear the fruits of the Spirit as long as we fulfill the lust of the flesh, but if our old man has been crucified with Christ, that the body of sin, body as sin's instrument of unrighteousness, might be done away, that we should no longer be in bondage to sin; we have our fruit unto sanctification and the end eternal life. Abraham would never have been the father of multitudes had he not died

to Ur, his native land, and lived the new life of a pilgrim stranger.

You can see why the believer must be dead to the world with its sinful lusts. Why he must live the new life which is hid with Christ in God. If thou wouldst bear much fruit, enter into the glorification life and live eternally with Christ Jesus our Lord, this is the divine injunction: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we shall live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." (Tit. 2:11-13).

BIBLE STUDY COURSE.

R. H. B.

DAVID'S GREAT SIN AND LATTER REIGN. Second Samuel 11 to close.

FIRST DAY: *The Great Transgression*. 2 Samuel 11. (1) The Sin (vs. 2-5). (2) The first attempt to cover it (which failed) (vs. 6-13). (3) The second, and most awful attempt to cover it (which partly succeeded so far as *man* was concerned; but as to *God*, failed) (vs. 14-27).

Consider what led to this sin. When is a man likely to be truer to God, in difficulties and trials, or in times of ease and prosperity? (Compare Ezek. 16:49). What indicates idleness and self-indulgence in vs. 1, 2? The man taken unaware is at great disadvantage. Think on Matt. 26:41; 1 Pet. 5:8. Who was Uriah the Hittite? Chapter 23:8, 39. Note his soldierly principle, v. 11; and how low David stooped to accomplish his aim, v. 13. When nothing else would serve to cover his sin he proceeded even unto murder. What must *Joab* have thought? A hint of this in 12:14; David's pious hypocrisy, v. 25. How has the pure gold become dross! Even at that, did not David compare favorably with other oriental kings of his day? And even with many other kings even of more modern times. (E. g. Henry VIII)? But does God compare men with men? (2 Cor. 10:12). See the awful "but" in v. 27. Sin is always a disaster and a loss. How much David lost and suffered the rest of his history shows.

SECOND DAY.—*David's Restoration*. 2 Sam. 12:1-15. "He restoreth my soul." About a year passed. Was David's sin hidden? Not from God; and it was but an open secret among men. What David suffered spiritually by his guilt is seen in Ps. 32:3, 4. How the restoration came: vs. 1-6. Note the skill and wisdom employed in dealing with this guilty soul. David pronounces sentence (vs. 5, 6) upon the deed recounted by Nathan—which was his own crime in smaller outline. Note "he had no pity." That is one of the awful points about sin: it *knows no pity!* Nathan's

direct rebuke (vs. 7-12). What is the point in vs. 7-9? With what sin *against God* is David charged in vs. 9, 10? Confession and forgiveness. v. 13. The forgiveness was complete; but see Ps. 99:8, and Heb. 12:6. What would David have to reap? Vs. 10-12. God manifested His displeasure against David's sin, so that, although He forgave, His holy name might be cleared of all suspicion as to His attitude. Do not the enemies of Jehovah (v. 14) cite the case of David until yet in derision? But who published and recorded it? Who avenged and punished it? Was it not God who also forgave it? Read 1 Thess. 4:3-8; 1 Pet. 1:17.

THIRD DAY.—*David's Penitential Prayer.* Ps. 51. Note the superscription of this psalm. Remember this plea is inspired by the Holy Spirit and put upon the penitent man's lips. He appeals absolutely to God's grace, for he has no other ground to stand upon. Condemned by the law, by his conscience, by his own sentence, wholly excuseless, he throws himself upon God's mercy. What does he ask in v. 1? What in v. 2? Is there a difference between these? Must a man be cognizant of his sin? v. 3. Against whom, in its essential bearing, was David's sin? He acknowledges the justice of God's judgment, whatever it be (v. 4). He confesses that he comes of sinful flesh and (therefore) inclines to evil (v. 5). Hyssop was used in the ceremonial sprinkling of blood (Exod. 12:22; Heb. 9:19). David cries out for cleansing by the Blood. In v. 10 the felt need of a new and spiritual nature makes him appeal to God's *creative* power. Comp. Eph. 4:22-24. The petition of v. 11 is doubtless strengthened by 1 Sam. 16:14. Note vs. 12, 13—thus would he become a soul-winner. V. 17 is full of grace and truth.

FOURTH DAY.—*The Blessedness of Sins Forgiven.*—Ps. 32. That David entered into the very grace which we receive through the gospel, and obtained forgiveness upon exactly the same principle (namely, by faith, apart from the works of the law) is evident from Rom. 4:4-8, where the case of David is cited in illustration of the grace of God and of the gift of righteousness which is held out to men in the gospel. (Rom. 1:17). Vs. 1, 2 celebrate the blessedness of him who is cleared and forgiven, not by men, not by himself, but by the sentence of pardon from God. Vs. 3, 4 tell of his experience while he tried to cover his sin. The change comes in v. 5. Vs. 6, 7 show how good a refuge God is to the penitent and forgiven sinner. In vs. 8, 9 God speaks to the forgiven one about his future conduct and direction. Vs. 10, 11 sum up. Contrast v. 3 with v. 11. What has intervened?

FIFTH DAY.—*Chastening and Reaping.*—2 Sam. 12:15—13:39. The death of the child. David well knows the tender mercy of God. Therefore, notwithstanding 12:14, he pleads for the child's life. This was not granted—for reasons of wisdom and love; but the prayer of humble faith is never in vain, for see 24, 25. God did the next best thing for him—nay, a better thing. Sexual wrong and blood (chapt. 13)—in these two things David

had sinned, and these follow him now. (Gal. 6:10). But to the forgiven child of God comes comfort also from the Father, and even his "reaping" must work good to him. (Rom. 8:28).

SIXTH DAY.—*Absalom's Return.* 2 Sam. 14. What was the cause of Absalom's exile? (13:38). That he was a favorite son of David is easy to see (13:39). His great personal attraction had no doubt much to do with that. (14:25). Joab sided with Absalom. Why should he not? Had he not helped David in a deed much less excusable than Absalom's murder of Amnon? The woman of Tekoa (vs. 4-20) is certainly a marvel of shrewdness and address. V. 14 is beautiful. But her ability is not enlisted in a good cause. The chapter ends with the full reception and reinstatement of Absalom—*without repentance*. An unprincipled pardon is itself a crime, and brings disaster in its wake.

SEVENTH DAY.—*Absalom's Rebellion.* 2 Sam. 15. Absalom was past-master in the art of electioneering—more, in the vile arts of supplanting and undermining. Note the strong phrase at close of v. 6. The plan was well laid, and but for God's interference would have carried. Note v. 12. That was the greatest feat of Absalom; for see 16:23. David felt *this* most keenly. (Ps. 55:12-14). Ahithophel was the Judas of David's table. Yet even this may be traceable to David's sin. Unless these were two Eliams, (which is not likely here). 2 Sam. 11:3, and 23:34 indicate that Ahithophel was the grandfather of Bath-sheba. David's Flight, 15:13-37. The sublime loyalty of Ittai (vs. 19-22). David's passage over the brook Kidron foreshadowed the crossing of the same brook by "great David's greater Son" in the same sorrowful way. (John 18:1; Mark 14:34). David, like Jesus, went up into the Mount of Olives. (v. 30). The man David's faith and humility shines out in vs. 24-26. When David hears of Abithophel's defection he cries to Jehovah for help. He feared Ahithophel's counsel more than all the forces of Absalom.

EIGHTH DAY.—*Trusting God in the Dark.*—Ps. 3. Note the superscription of this psalm. (1) David's (apparently) hopeless situation. Ps. 3:1, 2. "Even God Himself cannot help him now," many said. (2) David's trust. Like Moses (Heb. 11:27) he looked to Him who is invisible; and in God he finds "a very present help in trouble"—the supply of all his present need: if protection is what he needs—God is "my shield"; if honor in his humiliation—God is his *glory*; if release and encouragement—God is "*the lifter-up of my head.*" Whatever at any time we need is provided for us in God. Verse 4 shows the standing arrangement between David and God. The central and most remarkable statement, the outgrowth of all his confidence is this: "I laid me down *and slept.*" Remember David's situation. Remember, too, that his trouble was the reaping of his own great sin. But despite all he counted upon God. (Isa. 26:3). Compare Ps. 4:8. Let us not forget the lesson. 1 Pet. 5:7; Phil. 4:6, 7.

NINTH DAY.—*David's Flight—continued.* 2 Sam. 16, 17. Ziba for the sake of gain and David's favor, lies against his master Mephibosheth (vs. 1-4). The way David takes the insults and humiliation from Shimei is touching. The attitude is portrayed in Lam. 3:28-36; Micah 7:7-9. Hushai deceives Absalom—carefully avoiding, however, the plain telling of a lie. In v. 22 is fulfilled the prediction of 12:11. Abithophel's counsel (17:1-4) was the one policy to pursue. But, as David had trustfully asked (15:31) and while David slept (Ps. 3:5) the Lord smote Absalom and his men with folly, so that they preferred the suicidal plan proposed by Hushai (v. 14). Partly, it may have been, because of wounded pride; partly because he saw that the game was over at any rate, Ahithophel did as his antitype Judas (17:23). Note the friendship of Barzillai for his rejected king. (vs. 27-29).

TENTH DAY.—*Absalom's Death.* 2 Sam. 18. Despite David's orders Joab slew Absalom. Joab, always headstrong, cared still less for David's authority since David's great sin. In this thing, however, he acted wisely. David shows up to poor advantage in his sentimental affection for Absalom. His dirge over Absalom was beautiful—but almost contemptible and silly.

ELEVENTH DAY.—*Bringing back the King.* 2 Sam. 19. Joab's rebuke (vs. 5-8) was strong but merited, and David had to take it. However he did not forget the insult of it. He was magnanimous toward Shimei (16-23). As to Mephibosheth—David had no way of judging, but split the difference (24-30). His appreciation for Barzillai is very marked. Thus will the Lord Jesus Christ at His Coming show appreciation of those who in this, the day of His rejection, have stood up for Him (31-39). Lastly an altercation arose between Judah and the men of Israel (Ephraim) which led to serious consequences. This was the Ephraimites, great specialty (Judges 8 and 12).

TWELFTH DAY.—*The Revolt of Sheba.* 2 Sam. 20. David tries to supersede Joab by Amasa (v. 4)—which move Joab promptly thwarted, and in a horrible fashion (vs. 9, 10) Joab was a man of iron, a fierce and fearless hero, and an unscrupulous man of war. He would brook no man over him (v. 23). The revolt of Sheba is promptly quelled.

THIRTEENTH DAY.—*The Vengeance of the Broken Vow.* 2 Sam. 21. All sorts of excuses have been made regarding the incident recorded in this chapter—chiefly, the crude character of oriental justice and ideas of right and equity. Crude those ideas no doubt were. But back of all was God's lesson. One thing God was very particular about was that no pledge, vow, or covenant shall be broken. God was the sure avenger of the broken promise. Regardless of what the Gibeonites and Israelites thought needful to make the required reparation, or whether they were absolutely right or not in their conception, adequate reparation must be made. (Compare Numb. 25:1-4). The student has

doubtless noticed that everything seemed to combine and conspire to the diminishing and destruction of the house of Saul, and "the stars in their courses" seem to war against him. David's action toward the dead of the house of Saul was in keeping with his former magnanimity. The latter part of this chapter presents some textual difficulties which make the reading obscure. Compare 1 Chron. 20:4-8.

FOURTEENTH DAY.—*David's Psalm of Deliverance.* 2 Sam. 22. Compare Psalm 18. The occasion: v. 1. What God was to David: vs. 2, 3. Is He as much to me? How did David expect to be saved from his enemies? See v. 4. Vs. 5-7. David's distress and prayer. Now God begins to act, vs. 8-20, and stirs heaven and earth for the rescue of his beloved. The description may seem hyperbolic; but as most psalms this has a predictive element. David is carried in the Spirit beyond the limits of his own case, and describes a greater deliverance to come. Vs. 21-28 give the reason of this attitude of God toward him: God respects righteousness. There is a righteousness given to the sinful which David had obtained (Rom. 4:5-8). But the righteousness of life and conduct must flow from this. (1 John 3:10). Note v. 24—David is aware of his evil tendency but he kept himself. David's strength and success was derived from God. (vs. 29-46). Vs. 44-46 reach again beyond David and speak of a greater than he and a wider reign than his. Compare Rom. 15:9 with 50.

FIFTEENTH DAY.—*David's Last Words.* 2 Sam. 23. Verse 2 declares solemnly that David's utterances are not his own, but God's. In the giving of the promise and kingdom covenant (2 Sam. 7) God told him of One who was to come, a Ruler over men, a Righteous One Who should rule in the fear of God; Who will shed forth His glory upon mankind, as the clear morning sunrise after the clouds roll by. This One should arise out of David's house—yet David well understood that no such Man as that could ever arise out of his house—not in the *natural* course of things; nevertheless the promise was secured by God's sure covenant. So like Abraham (Rom. 4) he believed, and hoped against hope. How this Great One did spring up out of the house of David, like "a root out of dry ground," we know. Vs. 6, 7, show that the blessings of that Reign would not be for the ungodly—only destruction for them. The rest of the chapter tells of David's mighty men and their exploits. David was truly a king among men—but like Paul, he, too, must say, "By the grace of God I am what I am."

SIXTEENTH DAY.—*The Temple Site.* 2 Sam. 24. (Read 1 Chron. 21. Israel had displeased Jehovah, and He suffered them to fall into trouble through a sin of David's. It is only in this sense that *God* moved David to do this—God suffered Satan to tempt him. Compare Job 2:3; James 1:13, 14; 1 Chron. 21:1. What the wrong of it was is not clear; perhaps some pride or pre-

(Concluded on page 179).

STUDIES IN PROPHECY.

SECOND THESSALONIANS.

R. H. B.

It has been a general opinion among commentators that the Second Epistle to the Thessalonians was written to correct certain misapprehensions occasioned by Paul's first epistle. In the first epistle (we are told) Paul had so stressed the doctrine of the Lord's return that some of the Thessalonians had become unduly worked up, expecting the Lord at almost any moment, and, forsaking their regular walk and daily occupations, had given way to an unhealthy excitement and even to disorderly conduct. Paul then quickly wrote the second epistle to assure the brethren that there was no ground for any *immediate* expectation of the coming of the Lord, and to exhort them to be calm and to resume their regular walk and work.

That explanation of the Second Epistle to the Thessalonians consists not only of pure assumption, but it is actually wrong—and, one might think that it *originally* sprang up in a mind which was not just favorable to the doctrine of the Blessed Hope. There is no evidence that the Thessalonians were unduly excited at the prospect of the imminent coming of Christ. There is no proof that Paul corrected the impression (which his own teaching had created) that the coming was imminent. There is nothing to show that the fervid expectancy of the Lord's Return caused any of the Thessalonians to forsake their daily occupations. True, in the third chapter Paul exhorts some of them to work with their own hands, and rebukes idlers and busybodies; and someone (especially if wishing to discredit the doctrine of Christ's imminent coming) may have *surmised* that perhaps this disorderliness was due to overmuch expectation of the Lord—the commentators probably copying the surmise one from another as commentators are apt to do. But there is no evidence whatever that this condition at Thessalonica had the slightest connection with the expectation of the Lord's Coming. It appears rather to have been a peculiar local fault, warned against already in the first epistle, and concerning which they had been charged by Paul personally before he wrote either epistle (1 Thess. 4:11, 12).

The foundation of the other assertions are, as we shall presently see, equally flimsy. Paul's inspired teaching in Second Thessalonians cannot be regarded as clashing with his teaching in First Thessalonians. For in that first epistle he speaks of the coming of the Lord as a thing earnestly expected, and speaks of it as possible during their lifetime, though the possibility of their "falling asleep" before Jesus comes is not denied, nor is any specific time fixed here or elsewhere in the Bible of the great Event.

If Paul believed and taught that the coming of the Lord *might* occur so soon, when he wrote the First Epistle, it is not to be assumed that he had changed his views on this matter in the Second Epistle; and that especially not since in other letters, written *afterward*, he maintains the same joyful expectancy of the Lord's imminent coming. (See 1 Cor. 1:7, 8; 7:29; 15:51; Phil. 4:5).

THE DAY OF THE LORD PRESENT.

The reason and motive for the writing of the Second Thessalonian epistle is to be found in the opening verses of the second chapter; which read as follows:

"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away *come* first, and the man of sin be revealed, the son of perdition." (2 Thess. 2:1-3).

Unfortunately the sense of this is obscured by a very singular mistranslation. It is not well to find fault with our current translation of the Scriptures, which is as a rule, splendidly accurate. But in this case the mistranslation is glaring, and the American Revision for once seems to have been influenced by considerations outside of the strict meaning of the words of the text. The words rendered, "that the Day of the Lord is just at hand," should by all means have been translated, "the Day of the Lord is now present." *Every version of any note known to me, except the King James, the American Revised, and the Douay (Roman Catholic) render it so.* Here are the more important translations:

English Revised Version: "As that the day of the Lord *is now present.*"

Baptist Translation: "As that the day of the Lord *is present.*"

Twentieth Century New Testament: "To the effect that the Day of the Master *is here.*"

Weymouth's Modern Speech New Testament: "That the day of the Lord *is now here.*"

Rotherham's Translation: "As that the day of the Lord *has set in.*"

Moffat's Translation: "To the effect that the day of the Lord *is already here.*"

Conybeare (in Conybeare and Howson's "Life and Epistles of St. Paul"): "That the day of the Lord *is come.*" Conybeare also comments as follows: "Literally, '*is present.*' So the verb is always used in the New Testament. See Rom. 8:38; 1 Cor. 3:22; Gal. 1:4; 2 Tim. 3:1; Heb. 9:9, 10 (where the same verb occurs)."

The two chief German translations, Martin Luther's and the "Elberfelder Bibel," give this same sense.

This overwhelming testimony is corroborated by the most scholarly and impartial commentators. The evidence then shows sufficiently that we have a mistranslation here in the King James and American Revised Version.

THAT DAY OF WRATH.

It becomes plain now that some teachers had told the Thessalonian brethren that the Day of the Lord was already present. Some who claimed to have direct word from Paul to that effect; some showing it in an epistle attributed to Paul; some pretending to be speaking by spiritual gift (as in 1 Cor. 14:26) and revealing the supposed fact that the Day of the Lord was then on, spread the doctrine in their ranks. To combat it Paul exhorts them not to be quickly shaken from their mind, nor yet be troubled, either by spirit or by word or by epistle purporting to have come from him, to the effect that the Day of the Lord was already here. It was a serious error, and one indeed calculated to "shake them from their mind" and to trouble them. The Lord's coming was their desire and expectation. The prospect of its nearness was no cause of trouble to them but of joy. That event was the object of all their longing, and all their comfort and hope. (1 Thess. 4:16-18). *That* would not have shaken them from their mind. But the day of the Lord—that was altogether another matter. "*That day* is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." (Zeph. 1:15). Of that Day of wrath and retribution, Paul had told them in his first epistle:

"But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." (1 Thess. 5:1-3).

Paul had also assured the Thessalonian brethren: "But ye brethren are not in darkness that that day should overtake *you* as a thief." (1 Thess. 5:4). If this is to be taken to mean only that the Christians would be forewarned of its approach that would be a small benefit indeed. As Solomon said, "The wise man's eyes are in his head, and the fool walketh in darkness; and yet I perceived that one event happeneth to them all." If that is all, he did well to add, "Then said I in my heart, as it happeneth to the fool so will it happen even to me; and why was I then more wise?" (Eccl. 2:14, 15). Surely there is something more than mere foresight promised to the Christian. He will not only be aware of its coming but *he will escape it*. The faithful Christian is not destined to pass through the travail of that Day. So the Lord Jesus taught his disciples: "But 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 all 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 21:34-36).

Precisely that same hope and prospect is held out to them respecting the Day of the Lord in 1 Thessalonians. "Let us, since we are of the day be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. For God appointed *us* not unto wrath (as He did the rest) but unto the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep we should live together with him." (1 Thess. 5:8, 9). We see at once how perfectly this tallies with Luke 21:34-36. And this, too, was the Thessalonians' hope from the beginning. For they "turned unto God from idols to serve living and true God, and to wait for his Son from heaven, even Jesus *who delivereth us from the wrath to come.*" (1 Thess. 1:9, 10). If we have been accustomed to understand by this deliverance from the ultimate judgment of hell alone, let us merely note the connection which the Lord's coming bears to this "deliverance," and the nature of this particular "wrath" which the Christians shall escape, in 1 Thess. 5:2-9, and in Luke 21:25, 26, 28, 34, etc. Christians are not destined to face that Day of Wrath. Whether they wake or sleep at the time of the Lord's appearing, they are caught up to meet Him in the air and shall live together with Him. Thus they "escape" the terrible judgments that will fall upon the world and shall "stand before the Son of man." (1 Thess. 4:16, 17).

SHAKEN FROM THEIR MIND.

It will be plain now why the doctrine that the Day of the Lord was already here would greatly trouble the Thessalonian brethren and shake them from their mind. For what was their mind in regard to that event? 1 Thess. 1:10 and 5:9, already quoted, show what was their attitude and expectation. They looked that the Lord should come and deliver them from the wrath of that Day. But what if the Day of the Lord had already come? What if (as their false informants would have had them believe) their present sufferings, afflictions, persecutions were the initials judgments of the Day of Vengeance already falling upon them? What if the Lord had delivered His faithful saints elsewhere, but passed *them* by on account of their unworthiness, to leave them to the throes of that great Day? That would indeed "shake" and "trouble" them. Such thoughts the Devil had foisted upon them; and this is what the apostle writes to correct. The epistle now speaks for itself.

CHAPTER ONE.

The apostle begins with a note of reassurance. They are not castaways: their *faith* and *love* grows exceedingly (though their hope, temporarily dimmed, is not here mentioned as in that First Epistle). Their present afflictions are but a guarantee of their future deliverance, and the judgment of their adversa-

ries. Now they, the Lord's people, are afflicted and the Lord's enemies are at ease. (How then could this be the Day of the Lord?) But in that Day the Lord Jesus will be revealed from heaven in flaming fire, and then the tables will be turned: theirs will be the rest, while extreme punishment will be visited upon their adversaries. The point here is not so much to mark the moment when the Christians enter into the enjoyment of their rest (for they are already with the Lord when He appears in glory; see v. 10; Col. 3:4); but the fact that in *His* day, *they* shall enjoy their recompense of rest, the while their adversaries shall reap the vengeance of their doings. And the apostle prays that this, their hope, may indeed be realized.

CHAPTER TWO.

Now in regard to the subject of the Lord's coming and their gathering together to Him, of which Paul had told them (1 Thess. 4:16, 17)—let nothing shake you from your mind as to that point; let no one make you believe by any pretended revelation or forged letter that the Day of the Lord is now present. That Day cannot come until the leaven of evil (the "mystery of iniquity") which is already secretly working, shall be released from under its present restraint, and shall break out openly, in a man who will be its perfect exponent. For there will be a great apostasy of the professing church, and the Man of Sin—the very incarnation of the principle of pride and self-will, shall be revealed. With this man the Lord will Himself personally deal in the day of His glorious appearing: "whom the Lord shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." This Man of Sin will have an immense following. He will come with supernatural manifestation and extreme power of deception; and the multitudes who have not received the love of the truth will fall easy prey to his delusions and shall believe the great lie, which is God's precursory judgment upon them. (See article on Modernism by D. M. Pantou in last issue).

But *you* do not belong to that flock of death. You are God's chosen ones. You have believed the *truth*, not Satan's lie. And you are called through the gospel that you may share in the Lord's glory—in that Day. Thank God for such as you! May God who by His grace gave us comfort and good hope, comfort your hearts and establish them in every good work and word.

CHAPTER THREE.

This chapter concludes with more good assurances to and concerning those faithful brethren, and solemn instruction as to how to deal with certain disorderly ones. Then follows another prayer for that peace which their perturbed hearts so sorely needed. Finally he points out to them the mark of genuineness by which they might henceforth distinguish Paul's epistles from forgeries: "The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all."

This short exposition leaves a number of questions untouched, which we hope to take up at another time. And on this, as on other prophetic themes, all the details, and sequences and circumstances may not be manifest, and some questions may always remain. But where God has revealed we can know, and where the light shines we may walk; and what the word of God teaches we may accept without fear. It is good not only for mature Christians, but for the veriest babes, such as these at Thessalonica, to whom Paul wrote, and whom he had taught these things from the first. "Remember ye not that when I was yet with you I told you these things?" (2 Thess. 2:5).

OUR LIBERTY IN CHRIST.

R. H. B.

We have from time to time published articles and extracts from such men as Alexander Campbell, Moses E. Lard, Professor Milligan, Dr. Brents, David Lipscomb, J. A. Harding, bearing upon prophetic themes and questions now under dispute.

It was not however for the agreement's sake merely, or even mainly, that those extracts were printed; but rather to show that in the good days before so much sect-consciousness had entered into the church of Christ, good and honored teachers felt free to investigate the word of God in matters touching the prophecies, and to voice their findings as freely, and that without losing honor or esteem among their brethren, without being accused of promulgating theories, or stirring up trouble, or dividing churches. They were not branded as unsound, and no ecclesiastical boycotts were set in operation against them. That was as it should be. If the Bible treats on those themes then they are legitimate topics for consideration for discussion, for teaching. It seems never to have occurred to those brethren to gather around, say, Moses E. Lard, for instance, and say, "Brother Lard, if you continue to teach on those themes *we* are going to raise trouble; and then *you* will be a disturber of the churches. These things are not essential to salvation, and you must enter into an agreement with us to refrain from teaching your views on them—etc., etc., etc." It is quite certain that none of these men would have stood for such a proposition for one minute; nor would any free-born child of God whether then or now. And whenever the day comes that Christians and preachers begin to truckle to the spurious ecclesiastical power of leading men in the brotherhood, and religious newspapers, the knell of doom is sounded for the unsectarian church.

The Word and Work stands for no brand of man's teaching. What its editors have found in God's word and believe, that they speak—and always with reference and deference to the one infallible standard of God's word; always in submission to it, always open and amenable to its correction; and they endeavor to

inculcate the same spirit in their brethren. Its editors claim neither omniscience nor infallibility: that belongs to God alone. It may fall out that the humblest brother may see something in God's word which has escaped all the rest of us all along, and a thing too, which we all very much need. We believe in no popes—official or unofficial. We plead for deliverance from human yokes. Beyond the absolute fundamentals, we stand not for any one doctrine so much as for this principle. The truths we have found are indeed precious to us, and "we believe and therefore we speak." But we recognize also that we have not fathomed the whole truth about anything but are getting, more or less imperfectly, our day's portion in its day, as we have need. The Word and Work stands for "the liberty of prophesying," as Jeremy Taylor put it—the liberty in Christ Jesus that belongs inalienably to every child of God to deal with God at first hand through His word—not ignoring the good work of the good men who have labored before us and with us; but while availing ourselves of their help, to search God's word independently, and to speak and teach all the truths we learn, in love, in humility, and responsibility to Him alone, no man limiting or forbidding.



The London Quarterly Review states that one of the after-war probabilities is the establishment of an independent state in Palestine, the actual rulers of which will be Jews. The plans for an independent Holy Land are largely based on the continuation after the war of the Zionist effort, but the Jewish population of Palestine was large in proportion to the remaining population before the war began. The Turks still hold the greater part of Palestine, but their grip is growing weaker with every day that passes.

—Selected.

"My idea of an egotist is a man who don't want to know any more than he knows, because he knows it isn't worth knowing."

DOORS ARE OFF THE HINGES.

"We are facing great opportunities as well as great problems. We used to pray for opened doors, today they are all open, in fact they are off the hinges. We used to beg the people to come to our Lord Jesus Christ, now they beg us to give them a chance to come. We used to beg them to believe in Him and be baptized, now they fall down at our feet and hug our feet and beg us to baptize them next. It used to grieve us because we could not get them to forsake caste and come. Now it breaks our hearts because we cannot receive all of them."—*Charles E. Parker, India.*

A CHINAMAN'S VIEW OF IT.

A translation from the Diary of We Hang Ho, a young Chinese convert, sojourning in Christian America, to his esteemed friend, Wenli, yet in Changlo, China :

On board the Steamship Fleetwood, April 27, 1912.—At last dear friend of my bosom, I am about to realize the hope I so frequently expressed to you during the last weeks and months of our school days at dear old Chang-lo. In a few hours I shall land in San Francisco—in Christian America. I shall be ever grateful to these good people for sending missionaries across the sea to my poor country, and especially am I grateful for the sending of the good man who found me last February and brought to me the religion of the Christian nations. I shall never regret, either, that I decided for myself to become a minister of God. I did not tell you how my own father opposed my choice, for I know how you cling to the Chinese reverence for one's parents. It is a beautiful thing, but be careful that it do not seduce you again to heathenism. Pastor Tomkins said that he believed that religion was one of the things for which cause a man should "leave father and mother." So my decision has been made, and though I am cut off from my father's wealth, I have now a Father whose possessions are infinite, and who will not cut me off for doing what I believe to be right. But even in worldly things I am not destitute, for I had in the bank at Canton in my own name several thousand yen, left me by my poor mother, and those I converted into American dollars and brought with me to defray the expenses of my theological training. Pastor Tomkins said that in Louisville a student of theology could do with very little money, but that, if one had it to spend, he could get more advantages. How delightful it must be to work for Christ in a country where all are Christians. In China there are many drawbacks, but in America, I am told, nearly all are saved. Fow-lo, a convert whom I saw in Canton, said that an American told him that in his home town in Indiana out of twenty-five hundred citizens only twenty people were not church members. And think of it? Indiana will be only across the river from me when I am in Louisville. This man said that only a few perverse people—"infidels" he called them—were wicked enough to oppose the church; but that these, whatever they might say, were unhappy in their hearts, and they would ultimately be church members. The church in America, he said, is not made up of the poor and outcast, but of the best people in the country. How good it must be to have the church supported by men of wealth and learning! Surely the poor are well cared for and the evilly inclined well instructed, if, indeed, after all these thousand years, there are now left any poor or any wicked in all the country.

Louisville, Ky., May 2, 1912.—I have been so shaken up by the long railroad journey that I have not felt like writing, but

now that I am settled in an excellent hotel I can continue my journal. I have seen little of America as yet, except what I could see from a car window, and, as I cannot understand much of the language, I have learned not much of the Americans themselves. I find, too, that the rather secluded life that my father reared me to somewhat inconveniences me in understanding the ways of the world. You know that this last year in school at Chang-lo has been my only opportunity outside the parental walls. I can now get the experience in a Christian country, without incurring the dangers that were the subject of so many of my father's forebodings.

What I have seen of America has not been at all disappointing. I was glad to see in the cities and towns through which I passed many handsome buildings, which, from pictures I have seen, I recognized as churches. This fact alone shows how thoroughly the Americans are devoted to the Christian life.

At night—I must tell you tonight, while the experience is fresh in my mind, of the enthusiastic meeting which I attended today. The ceremonies were very different from what I expected, but what could one not expect in a strange land where there are so many denominations of Christians. I went out on the streets after dinner and saw great crowds of people boarding the cars, and I know that, since it was Sunday, and since everybody looked pleasant and happy, these must be Christians going to church. I could not understand what the drivers were saying, but their cry sounded something like "Kor forthagame." I suppose this is some pious exclamation like the Methodist "Praise the Lord!"—or "Hallelujah!" such as we have heard in China. I do not know which sect of Christians I was worshipping with today, but their temple was not like the churches in China. Indeed, it somewhat resembled in its arrangements the heathen temple of Wah-ni-la to which my father once took me when I was a boy. It was a large field surrounded by a high board fence. The deacons did not take the collection inside the church but at the gate; and everybody contributed. I offered both a penny and a nickel, such as I had seen offered in churches in China, but the man shook his head. I saw that everybody else was giving a half-dollar, and I gave one too. I never saw such cheerful giving before; the Christians almost fought to see which might make his offering first.

The temple itself is a large shed with seats on the inside raised one above another. The service takes place outside in the field, while the congregation sits under cover. I gathered that this was to typify the association of the priesthood with the open heaven, while the laymen must remain covered before God's altar. It is probably something of the same feeling that necessitates the head-dress for women who attend religious services. The priesthood here was represented not by one but by several ministers. Their garments consist of a shirt of coarse wool, short breeches and bright-colored stockings. I think I distin-

guished the sign of the cross embroidered on their garments. The service seemed to consist in throwing a ball, typifying the world I suppose, from priest to priest. One priest would try to catch it on what I suppose represented the shepherd's crook. Some of the priests ran violent races which I suppose represented the race St. Paul admonishes us to run with patience. You remember Pastor Tomkins' sermon on this subject. I never saw more devout enthusiasm even at idol temples in China. The congregation was frequently so filled with religious fervor that they stood up, even in the pews and shouted. I expected to find the women more interested in religion, as is usually the case, but here I sat in a group composed almost entirely of men who seemed veritably on fire. I frequently heard them shout out the name of "God," now with great joy as they thought of His manifold mercies, and now with bitter sorrow as they thought of their past sins. One of those engaged in the service stood at a large blackboard and wrote thereon a series of figures. I suppose this was his way of giving out hymns, for immediately afterward I heard some enthusiastic singing from what I supposed was the choir. I am anxious to learn the American language, for I like services like these.

But I must tell you of another service that was not so good. On my way I stopped for a bit of lunch. When I came out of the "eating place," as they call a restaurant here, I found that night had fallen. As I came up the street, I saw a church door lighted up and went in for the evening service. I found a very handsome auditorium with carpeted aisles and magnificent windows, but there were very few people within, and these for the most part women. A thin stream of belated worshippers kept dribbling in during the first half-hour of the service. The people who worshipped here seemed to lack the joyous hilarity of those who came to the open-air meeting. They moved slowly and had sad, almost unhappy faces. The only ones who seemed to enjoy their religion were some young ladies in the choir. These laughed almost continuously, though for some reason they seemed to wish to keep their joy concealed. The preacher who spoke seemed enthusiastic enough and shouted aloud his message, but the people in the pews seemed afraid to shout. Soon the truth dawned on me—these were a group of those "infidels" worshipping in their own fast failing religion. Their preacher was trying vainly to rouse them to a lost cause. Their religion did not make them charitable, for the collection plate had only nickles and dimes, such as the poorer Chinese Christians give, and, when I dropped in the other half dollar the deacon's face showed some surprise. At the open air service many of the brethren shook hands and spoke, but these infidels separated with scarcely a word. I'm glad I'm a Christian and not one of this gloomy sect. I hope they'll all be converted soon. What their wealth, for wealthy they are—what their wealth can do for the cause of Christ if it once be enlisted!

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"If God is your partner, make your plans large."

Railway fares in India have increased more than one-fourth since January first and telegrams one-third.

Bro. McCaleb has a hen that lays two eggs in one day. His misfortune lies in not having more such hens.

There are said to be about 15,000,000 people in the Nizam's Dominions, the native state where Bro. McHenry has been operating for about a year.

It is apostolic to preach the gospel to the whole world. The church in apostolic times did it. We can't—because we don't want to (strongly enough).

Sister S. O. Martin has reported her husband dangerously ill with typhoid fever and being well cared for in the home of a Presbyterian missionary who had been kind and Christ-like to them.

Switching gifts in mission work does not increase the volume of mission money. While it may help one, what about the other? To fail to support properly the small number of workers we have to support is a dishonor unto us.

"Twenty-five in my Bible class last night."—McCaleb. That would be a good sized Bible class in Indianapolis, Ft. Worth, or any other American city.

About one hundred and seventy baptisms in Brother McHenry's field in one year—which is no mean work.

Word has come that Brother Martin's nurse costs about \$6 a day and the doctor more than \$5, medicines not included. Bro. Martin's friends and brethren not already supporting foreign missions should understand their duty and privilege here.

It is said that one twentieth of the population of Canada has been given for service in the war. How much more popular war is than serving Jesus Christ away from home!

Sister Jelley has been sick. In fact, about all the force in India, has been sick and they have all known what it is to be short on support.

Do you know a good argument against the multiplication table? See if it won't apply to missionary work with just as much force.

Bro. Vincent has been working among the numerous churches in Nashville. Sister Vincent accompanied him.

"It is hard to live among the extremely poor; it drains the purse and tries the nerves."—*Missionary Messenger*.

We have less time than we had yesterday. The great work of God is upon us and happy is he who renders Christian service in a truly Christian way.

GOD HAS THE CASH.

To Mr. D. M. Stearns, Germantown, Philadelphia, better known, perhaps, as a premillennial Bible teacher of Union Bible Classes in Brooklyn, New York, Philadelphia, Washington, Baltimore and Germantown, has been given a far-flung testimony to the truth which in this money-mad age is unveiling itself in a ministry of giving to foreign missions throughout the world the liberality of which is an astonishment to the ordinary church member.

Mr. Stearn's total receipts for last year in individual gifts and from his Bible classes were \$43,261.87. In addition, his church gave \$17,362.46, or an average of \$85 per capita. During January, 1917, he received over \$8,000, of which his own congregation gave more than \$3,500, or an average of \$175 for each of his 200 members, "without any effort of any kind on my part," said Mr. Stearns, "beyond simply presenting the opportunity." during the past twenty-eight years he disbursed \$887,743.33 to foreign missions, "without any deductions whatever for office expenses of any kind, or even for postage."

MARY PORTER MARTIN.

Just as the morning was breaking in the sky, on Monday, February 26, sister Mary Porter Martin, of Gallatin, Tenn., fell asleep until "the morning without clouds" shall be ushered in by the Son of God, who shall with the voice of the archangel, the trump of God, bid the lowly sleepers arise to an everlasting day. Our sister, though only 28 years of age, had seen much suffering, having carried an affliction from early childhood. Notwithstanding this, she was ever cheerful, considerate of others and faithful to her Master. She was greatly loved by a large circle of friends and received to the utmost the unselfish devotion of three sisters and her aged mother, who are left to mourn her loss. Before these she leaves a husband, Bro. J. O. Martin, to whom she had been married but little more than a year, and on whom the stroke falls with great heaviness. It gives us strength, however, to know that God has said, "My grace is sufficient for thee," whatever the trial may be. H. L. OLMSTEAD.

(BIBLE STUDY COURSE CONCLUDED.)

sumption; but David and even Joab understood that it displeased God. God's offer of three penalties is peculiar; but in David's choice (v. 15) his same spirit of humble trust shines out; and his unselfish love for his people in his intercession for them (v. 17). David's refusal to offer to the Lord that which cost him nothing (v. 24) lays down a principle, which must be regarded even by us in this day. This threshing floor of Araunah (or Ornan) became the site of the Temple. (2 Chron. 3:1).

C. C. HOOVER.

With sorrow and sympathy we record the death of our brother, C. C. Hoover, of Woodbury, Tenn. He was one of the Lord's true and noble servants. From young manhood to the end of his life he had been a Christian, faithful in every place and answering squarely to every obligation and duty. He worked hard all his life; was simple and humble of heart; of few words, but ready to do; upright, honorable, Godfearing. He fell asleep in Jesus in his sixty-fourth year. His wife, the faithful companion and sharer of his toils and trials, and six children, two daughters and four sons, survive him. He had the sweet reward of seeing one of his sons develop into a great preacher of God's word—Brother E. H. Hoover, now located at Chattanooga; and another of his sons, Dewey, still at the Nashville Bible School, is taking up the same high work with bright prospect of power and success in the service of the Lord Jesus Christ. While the loss of his loved ones is great and their grief sore, they cannot mourn for Brother Hoover as those who have no hope.

R. H. B.

MRS. JAMES K. SPIVY.

Mrs. James K. Spivy (nee Thompson) was born October 1, 1847, was born from above (John 3:5) in 1875, and departed to be with Jesus July 2, 1916. Elizabeth Caroline Thompson was married to James K. Spivy November 18, 1873, to which union four children were born, two of which survive—Matthew L. and Lillie (Spivy) Murphy. Sister Spivy lived near the Lord Jesus; she absorbed the fragrance of His blessed life; and then went forth to exhale it again in much patience, in afflictions, in pureness, in knowledge, in longsuffering, in kindness and in the word of truth, for she was an invalid for years, suffering with rheumatism.

Though she was unable to speak much or occupy a commanding position, yet where ever she went "a sweet savor of Christ unto God" could be keenly felt. "Her children rise up, and call her blessed; her husband also, and he praiseth her, saying: Many daughters have done worthily, but thou excellest them all." (Prov. 31:28, 29).

There is no accent of uncertainty in the New Testament as to the believer's state. Absent from the body, at home with the Lord. The death of God's children is precious in His sight. To the saint, "To die is gain," and "it is very far better." To those whose hearts have been wrung with anguish and sorrow for the departed let these precious words find lodgment; "Now our Lord Jesus Christ Himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word." (2 Thess. 2:16, 17).

H. N. RUTHERFORD.

THE SECOND LORD'S DAY LESSON OF APRIL.

Lesson 2.

April 8, 1917.

JESUS RAISES LAZARUS FROM THE DEAD.

Golden Text: "Jesus said unto her, I am the resurrection and the life."

John 11:25.

Lesson Text.* John 11:17-44. Memorize verses 25, 26.

17. So when Jesus came, he found that he had been in the tomb four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 And even now I know that, whatsoever thou shalt ask of God, God will give thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; 26 and whosoever liveth and believeth on me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world. 43 And when he had thus spoken, he cried with a loud voice, Laazrus, come forth. 44 He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin, Jesus saith unto them, Loose him, and let him go.

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death to them? (Phil. 1:21-23; 1 Thess. 4:14-16). What pointed question did Jesus ask Martha?

Verse 27. How did Martha answer the question? Is it likely that Martha took in the meaning of Jesus' saying in vs. 25, 26? But did she believe it nevertheless? Does the confession that Jesus is the Christ the Son of God cover the ground, and include even what we are as yet unable to take in? How much truth has the man who confesses and accepts Jesus Christ? Col. 2:4. Ought we to rest content in that, or should we go on to learn and take in and understand as much as possible? Eph. 1:15-19; 2 Pet. 3:18.

Verses 43, 44. Why did Jesus cry aloud? John 5:29. Was it the intelligence conveyed by His word, or the Power back of it, that produced this effect? Ps. 33:6, 9. Comp. Matt. 8:8-10. What "key" does Jesus claim to

Verse 17. Could Jesus have got there sooner? Why did He not go? See verses 5, 6, and consider the force of the "therefore" in verse 6. Do such sorrows come even to Jesus' friends? Verses 18-20. Is there a hint of the prominence of this family in v. 19? The kindness and sympathy of our fellowmen is sweet in the time of bereavement—but One alone can truly comfort. Was it good news that Jesus was coming? Why did Martha go to meet Him? Why did Mary not go? (vs. 28, 29).

Verse 21. Was Martha right? Did this speech show great confidence in Jesus' goodness and power?

Verse 22. What further confidence did Martha express? Was she right? (vs. 14, 42).

Verses 23, 24. What definite promise (never before uttered so plainly) did Jesus give Martha? How did Martha understand it? Was she right about that? (John 6:44, 54). But did Jesus mean something more definite than that?

Verse 25. Does Jesus say merely that He raises from the dead and gives eternal life—or does He say more? What must we have in order to have life? 1 John 5:11, 12. If we have Jesus Himself have we not all He is and has and can do? Had Lazarus believed on Him, yet died notwithstanding that fact? What does Jesus say of such?

Verse 26. Do believers in Christ ever see death as death really is and in all it means? (John 8:52). What is

have? Rev. 1:18. Can the bars and prison gates of Hades shut in His Church? Matt. 16:18. What was man's part in this matter? See also v. 39. Have we anything to do in connection with the even greater work of raising the spiritually dead? Eph. 2:1. What? Acts 11:14; Heb. 10:24.

NOTES ON LESSON 2.

1. **Lazarus Sick.**—The friends of Jesus are not exempt from sickness. It is a mistaken assumption that sickness is always the direct result of sin (Phil. 2:25-30); or that a Christian, if sick, would necessarily be restored if he "had faith enough." (Verse 2 looks forward to 12:1-3). The sisters did the right thing when they sent word to Jesus. What their thought and confidence was, is seen in vs. 21, 23. There was a special affection of friendship between the Lord and Lazarus, and Lazarus' sisters. (vs. 3, 5). Now the saying of the Lord in verse 4 is one of those "prophecies" that must be taken as the Lord spoke it and meant it. How must the disciples have been perplexed when they heard from the Lord's own lips that Lazarus was dead, after what Jesus had said in verse 4. But that was no reason for explaining away the Lord's word, or taking it as "highly figurative." After the announcement of Lazarus' death it was especially in order to take the Lord's prediction very literally; for, as the event showed, He meant it literally.

Jesus loved Martha, Mary and Lazarus; therefore He did not go at once when in their distress they sent for Him! How much of our own experience is explained in this fact! Just because He loves us He sometimes delays, sometimes denies, our requests. And "He is never kinder than when He seems least kind."

2. **The Return to Judea.** Vs. 7-16. After two days Jesus said, "Let us go into Judea again." The disciples questioned, because of the danger of persecution. Jesus answered (in effect) that He knew what He was doing: He was walking in the light, not in darkness; in the guidance of God's infinite wisdom, not by man's limited judgment. (Vs. 9, 10). Then He told them Lazarus had fallen asleep. Perhaps on account of Jesus' word in v. 4, they took it to mean natural sleep, and answered accordingly. But Jesus does not leave His own under misapprehensions: He now told them plainly that Lazarus was dead. "And I am glad. . . that I was not there." Why Lord? Because Lazarus must needs die that, in the greater mercy that would come out of this sorrow, God may be glorified. It was better that He should be absent too, for the disciples' sake; for out of this cloud would come a stronger faith. So today—how oft we wish the Lord were here (Luke 17:22); yet His absence, and the present suffering and loss of His people, will issue in a greater glory of mercy to come. (Rom. 8:18).

3. **Jesus and Martha.** Vs. 17-27. This is covered in the printed lesson.

4. **Jesus and Mary.** Vs. 27-38. Mary appears three times; each time at the Lord's feet. (Luke 10:39; John 11:32; 12:3). Jesus, at the sight of her sorrow, and that of her friends "groaned in the spirit and was troubled." The former expression carries the idea (Rev. Ver., Magin) of being moved with indignation—at the grievous hurt which Sin and Satan had struck. Jesus is our Kinsman-Redeemer, the Avenger and our Vindicator. Although He knows what He can do and will do, He nevertheless feels and shares our sorrows. (v. 35).

5. **The Raising of Lazarus.** Vs. 39:44. It has often been pointed out that man must do what man can do, rather what the Lord has appointed to do. "Take ye away the stone." It is ours to remove obstacles, to make a road, for the Lord's word of power. What does it matter with Him how long a man has been dead, whether four days, four years, four thousand years? Is anything too hard for Jehovah? Verse 40 shows the Divine order: not "let me see and I will believe" (20:29) but "believe and thou shalt see." Jesus wielded all His power in the Father's name, and as from God. (Vs. 41, 42). At the mighty Word, which once spake the world into existence, Death must yield up its prey, and the dead return to life. (5:28, 29). Again there is something appointed for men to perform: "Loose him and let him go."

6. **The Climax of Unbelief and Opposition.** Vs. 47-57.

THE THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 15, 1917.

JESUS THE GOOD SHEPHERD.

Golden Text: "I am the good shepherd: the good shepherd giveth his life for the sheep." John 10:11.

Lesson Text.* John 10:1-18. Memorize verses 11, 12.

7. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. 10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. 11 I am the good shepherd: the good shepherd layeth down his life for the sheep. 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them and scattereth them; 13 he fleeth because he is a hireling, and careth not for the sheep. 14 I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. 17 Therefore doth the Father love me, because I lay down my life, that I may take it again. 18 No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

Verse 7. What is the one only legitimate way to get at God's sheep, and to enter in among them?

Verse 8. What are the intentions of those who come in by another road? (Comp. Gal. 2:4, Jude 4). What consolation does the Lord have about this? V. 5.

Verse 9. Into what do they enter in through the Door? And in what sense do they go out? Vs. 3, 4. Rom. 7:6; Gal. 5:1.

Verses 10, 11. Does the thief play shepherd for a time? But what is his purpose in the end? What is the good Shepherd's purpose? (V. 28). What is the mark of the Good Shepherd?

Verses 12, 13. Does the hireling take good care of the sheep for a time? But how is the hireling known in the test? Why does he flee?

Verses 14, 15. Does the Shepherd know His own? (2 Tim. 2:19). Do they know Him? Vs. 4, 5. (John 17:3). What similarity between Jesus' relationship to the Father, and the relation of Jesus' sheep to Him?

Verse 16. Who were the "other sheep"? John 11:52. Comp. Acts 18:9. What would He do in regard to them? Comp. Eph. 2:13-15.

Verse 17. Did the Father always love the Son? John 17:24; 3:35. But the Son's willing self-surrender (Phil. 2:5-11) called forth God's love in a new and wonderful relation. What was Jesus going to do with His life? To whom and for whom was this Sacrifice to be? Eph. 5:2.

Verse 18. If Jesus had not willingly laid it down, could the enemies have taken His life from Him? Luke 4:30;

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John 10:39; 18:6. Did He have the power to take His life again as well as to lay it down? Did He do this at His own will or at the Father's commandment? Gal. 1:4.

NOTES ON LESSON 3.

Note that this discourse, and the extended figure of the sheepfold comes in connection with the healing of the blind man in the preceding chapter. (v. 21). They (the priests and scribes) were the false shepherds. This with Psalm 23 and Ezek. 34, are the great Shepherd-passages of the Bible.

THE FOURTH LORD'S DAY LESSON OF APRIL.

Lesson 4.

April 22, 1917.

JESUS ANOINTED AT BETHANY.

Golden Text. "She hath done what she could." Mark 14:8.

Lesson Text.* John 12:1-11. Memorize verses 2, 3.

1. Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2 So they made him a supper there; and Martha served; but Lazarus was one of them that sat at meat with him. 3 Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. 4 But Judas Iscariot, one of his disciples, that should betray him, saith, 5 Why was not this ointment sold for three hundred shillings, and given to the poor? 6 Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. 7 Jesus therefore said, Suffer her to keep it against the day of my burying. 8 For the poor ye have always with you; but me ye have not always. 9 The common people therefore of the Jews learned that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests took counsel that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

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Verse 12. A Thanksgiving Supper. Could it have been long after the raising of Lazarus? v. 9. What was characteristic of Martha? Luke 10:40. What of Mary? Luke 10:39; John 11:32.

Verse 3. How did Mary express the love and thankfulness of her heart? Was it a very costly way? Does love stop to reckon cost? (This has no connection with Luke 7:36-50).

Verses 4-6. Did any one beside Judas murmur at this "waste?" Matt. 26:8. That Judas was at the bottom of it this text shows. On what ground did Judas object? Was it that he cared so much for the poor? If one would want money for the poor, would he be more likely to get it from Judas or from Mary? Is there not much objecting to expenditure in the work of God which under the cover of practicalness and economy and even benevolence, really springs from a selfish, covetous heart? Verse 7. The fuller import of this appears in Matt. 26:12.

Verse 8. Did Jesus think that poverty would ever cease in this age? What value does the Lord put on ministering to the poor of His people? Matt. 25:40.

Verse 9. Did the miracle create great sensation? What two desires drew them thither?

Verse 10. Does the insane prejudice of men go even so far as to fly into the very face of God's power? Acts 5:39.

NOTES ON LESSON 4.

(1.) The sweetness of thankfulness. No sacrifice pleases the Lord more than that of a thankful heart. (Ps. 69:30, 31; 116:12, 13, 17; Heb. 13:15).

(2.) Honor those you love before they die and not only afterward.

(3.) "Never find fault with what Love does." Love is so precious and rare that we must not chill it by criticism. True love may even blunder; but if it is real love it glorifies even its mistake. Its work is always blameless.

(4.) It is not good to be "practical" overmuch. The beautiful also is useful. This principle does not justify the vain expenditure of pride—such as the senseless waste bestowed upon magnificent church-buildings and fixtures, etc. But there is much that does not directly minister results and practical fruit, that nevertheless enters into a true and beautiful life of service to God.

THE FIFTH LORD'S DAY LESSON OF APRIL.

Lesson 5.

April 29, 1917.

JESUS WELCOMED AS KING.

Golden Text: "Blessed is the King of Israel that cometh in the name of the Lord." John 12:13.

Lesson Text.* John 12:12-26. Memorize verses 12, 13.

12. On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18 For this cause also the multitude went and met him, for that they heard that he had done this sign. 19 The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after him. 20 Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew; Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25 He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

Verses 12, 13. What demonstration and recognition had God determined that Jesus should have from the people—once at least? What had much to do with bringing this about? (vs. 9, 18). What did the people cry out as they welcomed Him? Will they ever receive Him thus again? Matt. 23:39. Verses 14, 15. Of what prophecy was this the fulfillment? Zech. 9:9. Would it have seemed probable that this old prophecy would be so literally and exactly fulfilled? If a man had believed then that it would come to pass literally, would he have been disappointed?

Verse 16. Did the disciples realize at the time that this was in fulfillment of prophecy? When was Jesus "glorified?" (John 7:39; Acts 2:33) What did the disciples then remember?

Verses 17, 18. Who bore witness to His greatness and power? Consider here Acts 26:26. What other "multitude" swelled the concourse?

Verse 19. How did the Pharisees feel about this ovation? What really stirred them up most against Jesus? Mark 15:10.

Verses 20, 21. What was the request of these Greeks? To whom did they present it? Is this a great thing to ask and wish for? What is the effect of our seeing Jesus? (John 6:40). What did the sight of Jesus effect in the life of Paul? Do we see Him with the natural eye, or through the Word? (2 Cor. 3:18; 1 Pet. 1:8; John 20:29).

Verse 23. Did Jesus say Yea or Nay to this request? What did He say? To whom was His earthly mission chiefly confined? Matt. 15:24. What was His purpose after His glorification? v. 32; Luke 24:46, 47.

Verse 24. Was it with Jesus as with the grain of wheat? What must happen before He could extend His salvation and bear much fruit? Is the same true of us, His people? In what sense? Gal. 2:20. If a grain of wheat should refuse to "fall into the earth and die, would it live on forever, or would it die just the same and that fruitless?

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Verse 25. If a man should be careful of his own life (bodily welfare, comfort, etc.), on the earth what would happen? But if, so to speak, he threw his life away for Jesus' sake, then what? (Cp. Matt. 16:14-27).

Verse 26. Is it possible to serve Jesus without following Him in His narrow way? If we follow His path, where shall we arrive? What promise does the Lord hold out to such a one?

NOTES ON LESSON 5.

In this twelfth chapter we have the last scenes and words and the sum-up of the Lord's public ministry. We will only touch upon the parts covered by the printed lesson, and note more particularly the remainder of this fine chapter.

I. The "Triumphal Entry." (Vs. 1-19).

II. The Request of the Greeks. (Vs. 20-36).

This call from the "Greeks" raised a vision in the Lord's heart. Note that He does not answer their request either negatively or favorably. His heart yearned after the hungering multitudes of other lands who wanted and needed to "see Jesus," of whom these Greeks were representatives. But first must come the cross. Unless the grain of wheat died it could bear no fruit. (comp. 3:14, 15). And as with the Lord, so with His people: those who want to conserve their life would perish; those who would yield their life in self-surrender to God for the blessing of men—they shall find it. There is no other road. (v. 26). Verse 27 is best read with a question-mark after the first sentence. "Shall I ask the Father to save me from this hour? Nay—I have come for the very purpose of meeting this hour." What then shall His request be? Merely this—and it is all comprehensive: "Father glorify thy name." Whatever that involves, that I ask. And the Father responded to this in audible voice. But the multitude does not apprehend the voice of God. (v. 29). The "prince of this world" (Satan) was virtually and effectually cast out at the cross, and the resurrection. His final doom is henceforth a foregone conclusion, though he may rage a while yet. And from the cross and onward the "request of the Greeks" would be fully granted. (v. 32). Verse 26 deserves special notice: (1) The opportunity: "While ye have the light (2) The duty: "Believe on the light; (3) The purpose; "That ye may become sons of light."

III. The Retrospect and Final Words. (Vs. 36-50).

In verses 37-41 the unbelief of Israel is shown to be in accord with prophecy. Note especially verse 41 with Isa. 6. There Isaiah saw Christ's glory. But though the prediction was verified, it was not iron-clad, so as to make faith impossible to any one soul. (Comp. Rom. 11:26). Yea, even of the rulers (naturally the hardest class to reach) many believed on him—but stopped short of actual acceptance of the Lord.

Verses 44-50 are the last public utterances of Jesus. In these He shows Himself as the faithful Representation of the Father in word and in deed.

WE WOULD SEE JESUS.

We would see Jesus—for the shadows lengthen
Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness, the final strife.

We would see Jesus—the great Rock-Foundation,
On which our feet were set by sovereign grace;
Nor life, nor death, with all their agitation,
Can thence remove us, if we see His face.

We would see Jesus—other lights are paling,
Which for long years we have rejoiced to see;
The blessings of our pilgrimage are failing,
We would not mourn them for we go to Thee.

We would see Jesus—this is all we're needing,
Strength, joy and willingness come with the sight;
We would see Jesus, dying, risen, pleading,
Then welcome day, and farewell mortal night!

THE FIRST LORD'S DAY LESSON OF MAY.

Lesson 6.

May 6, 1917.

JESUS THE SERVANT OF ALL.

Golden Text: "And whosoever will be first among you shall be servant of all." Mark 10:44.

Lesson Text:* John 13:1-17. Memorize vs. 14, 15.

3. Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, how shalt thou never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean. 12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, Teacher, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you.

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his body or his inward being? Of what then is the Lord speaking—of an outward bath, or an inward one? And was it merely the outward action of washing the feet therefore that was under consideration? To what spiritual fact does the "bath" refer? John 3:5; Gal. 3:26, 27; 1 Cor. 6:11. And to what does the washing of the feet (on which our fellowship with Jesus depends, v. 8) correspond? 1 John 1:9; 2:1. Do you think that this spiritual significance nullifies the simple and practical lesson of humble service which the Lord's action sets forth?

Verse 3. Had Jesus lost the consciousness of His high place and dignity? What three things did He know?

Verses 4, 5. What seven things did He do? Did anyone of the apostles offer to do this act of lowly service for the rest? Why not?—was it because they were too great and noble to stoop to such a task? Then why not? Luke 22:24. Why did Jesus do it? v. 1. Comp. Gal. 5:13.

Verse 6. Who first interrupted the silence that attended this act? Did Peter ask the question for information or in amazement?

Verse 7. What did Jesus answer him? Did Peter know that Jesus was washing feet? Did he know that that was an act of great self-abasement? What then was it he did not know, but which the Lord promised him he should know later? (See Notes).

Verse 8. Why did Peter say that? Was it really humility, or might it even have been pride and independence? Does it require humility to accept a gift or a lowly service? How much depended on his accepting that service at the hands of Jesus?

Verse 9. What shows that Peter had not understood the necessity and importance of this act of Jesus (with all it meant) before? What was he now ready for Jesus to do for him?

Verses 10, 11. But did he need to be bathed all over? Why not? 15:3; Tit. 3:5. Does that need to be repeated? But what does one still need after he has received the original bath? Which one of the apostles was not clean? In what sense was he not clean?—as to

Verses 12-15. If He could afford to perform such an act toward us can we afford to do the same one to another? Ought we? Does he speak to all men, or to those only who realize what Jesus has done for them? (vs. 12, 14, 18). What does He require of them? How can we fulfil it—(1) outwardly, Gal. 5:13; 1 Pet. 5:5; (2) according to its deeper meaning, Gal. 6:1, 2.

NOTES ON LESSON 6.

This is one of the most beautiful and solemn lessons of the New Testament. It was not an isolated and extraordinary thing Jesus did on the occasion of the footwashing: it portrayed the spirit of His whole life, and is a miniature picture of his whole course. (Phil. 2:5-11.)

I. The Footwashing.

Taken in itself this teaches two things: (1) that Christians should humble themselves to do the lowliest service one for another, and that in love even toward the most unworthy. The Lord washed even Judas' feet. (2) Christians should wash one another's feet. To forestall all possibility of mistake or carpings, why not do that very thing itself when there is occasion for it—in case of the sick, etc., and even make opportunity to do that as well as other acts of humble service? By that it is not meant that we should make a public ceremony of it. We read that the disciples met to break bread (Acts 20:7); but it is never recorded that the disciples met to wash feet. Footwashing was an act of service and charity, done properly in the home. The one only subsequent reference describes it so: 1 Tim. 5:10

II. The Spiritual Significance of the Footwashing.

The Savior's washing of the disciples' feet had an import and meaning which the eye and reason could not take in. In one sense Peter knew what Jesus was doing; in another he did not know. He saw the outward act—as, for example, a heathen might observe a Christian partaking of bread and wine at the Lord's Supper, and see nothing further in it. That there was a spiritual meaning in it comes out plainly in verses 7, 8, 10, 11. He there speaks most evidently of inward, spiritual cleansing—of a bath (Tit. 3:5) which cannot and need not be repeated; and of a washing of the feet which needs to be done over and above the "bath" if we would have any "part" (partnership, fellowship) with Jesus.

III. Our Obligation One Toward Another.

Our obligation springs out of what the Lord has first done to us (comp. 1 John 4:19). If He was not too good nor too great to abase Himself to so lowly a task for us, surely we are not above doing such service for others. And this bath in the outward sense, in which sense we must perform it even toward a Judas; and also in the deeper sense—in which with humble helpfulness and self-abasement we set ourselves to the task of reclaiming erring brethren. (Gal. 6:1, 2; Jas. 5:19, 20).



MAP OF PALESTINE

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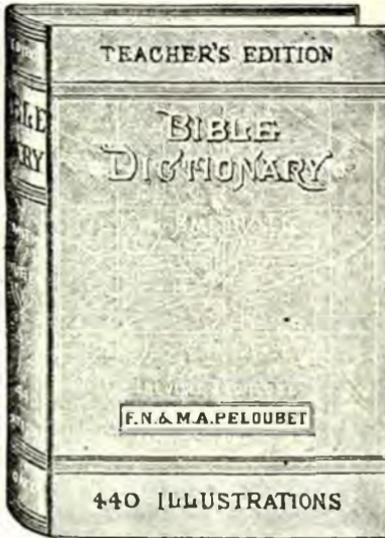
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18 'And it came to pass after

JL 31. 30
* ver. 32, 47;
JL 32. 4.
37; 1 S. 2.
2; 1 s. 31.
2; 1 s. 3.
* Pa. 01. 2;
1 s. 1. 2
* Gen 16. 1;
* DL 33. 29;
* DL 33. 17;
* Lk. 1. 69.
* Pa. 0. 14.
* 46. 7, 11;
71. 7; Jer.
10. 10
* Pa. 43. 1;
100. 4
* Pa. 03. 14;
John. 2. 3.
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16.
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