

WORD AND WORK

WORDS IN SEASON.

R. H. B.

SELF-WILL AND GOD'S WILL.

A garden was the scene of the first assertion of man's self-will; and another garden witnessed the final act of perfect surrender of man's will to the will of God. In these two garden-scenes, Eden and Gethsemane, lies all of man's possibility for evil and for good, for happiness, or for misery. The whole difference between life and death, salvation and damnation, is in its primal cause and essence to be sought there. The one is obedience, the other rebellion; the one lawlessness, the other righteousness; the one is evil, the other is good. Self-will is sin, and the wages of sin is death; but God's will is life and peace. By this, therefore, hangs man's destiny. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father who is in heaven." (Matt. 7:21). It matters not in what dispensation, Patriarchal, Mosaic, Christian, nor what the principle, Law or Grace—the thing God wants is Obedience. The distinctive glory of the Gospel lies in this that it brings redemption from the results of man's self-will, and brings the motive and power to follow that good and acceptable and perfect will of God, in faith and love, through Jesus Christ, by the Holy Spirit. But its final fruit is *obedience*—filial obedience, but obedience none the less.

SELF-WILL, THE WAY OF THE WORLD.

In man's first act of self-will lay wrapped all the history of fleshly humanity, from self-willed Cain down to the Man of Sin (in whom the principle of lawlessness shall reach its fullest manifestation, 2 Thess. 2), as the oak in the acorn. The whole evil development with all its bitter fruit lay essentially in that act. All the wickedness and rebellion that followed has been a foregone conclusion since the start made there. So also all man's miseries and sufferings on earth and in hell were involved in the choice which was then made. Unto this day unregenerate humanity lives in self-will and rebellion. All the world's doings are in self-will. Even when in any matter it pursues a right course, it is not in obedience nor for obedience. God is not consulted, and there is no wish nor will to do His will; but the world follows simply "the desires of the flesh and of the mind"—"the lust of the flesh, the lust of the eye, the pride of life." It is actuated in its course by its prince and god, the chief Rebel, the spirit that now worketh in the sons of disobedience." (Eph. 2: 2, 3). Be not deceived by the world's great claims for its work and strife, and its lofty pretensions; by the glory of its achieve-

ments and its vaunted progress: "the whole world lieth in *the evil one.*" (1 John 5:19). It is he, not God, who is the immediate lord of this world-system (though God over-rules); and though he transform himself into an angel of light (2 Cor. 11:14), he is but the piper who leads and lures mankind on the path of self-will to destruction. Broad is the way, wide is the gate, and many there be that enter in thereat.

RETURNING TO GOD.

The way of life begins with the renunciation of self-will. "Return unto me, for I have redeemed thee." With a price has God bought us from this bondage, and has sent His light "to shine upon them that sit in darkness and in the shadow of death to guide our feet into the way of peace." (Luke 1:79). Now the first call to us is an invitation to seek God and renounce our self-will. "Seek ye Jehovah while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto Jehovah, and he will have mercy upon him; and unto our God, for he will abundantly pardon." (Isa. 55:6, 7). The "wicked," and "unrighteous" include all the unsaved. Their ways are wrong, their thoughts are false. Never by any chance does man naturally fall into God's ways, or see things as God sees them, that is, as they are in truth. Unsaved man is described in the word of God as "foolish, disobedient, deceived." (Tit. 3:3). And this is true without exception. In his loftiest aspirations and flights of intellect he is but blind and engrossed in darkness. It is true in every solitary instance that "it is not in man that walketh to direct his steps." (Jer. 10:23). His light must come from the God whom he has forsaken and ignored. "Thy word is a lamp to my feet." "The entrance of thy word giveth light." The reason of this inability of man to find the thoughts and ways of God is that they infinitely surpass his poor conceptions. "For my thoughts are not your thoughts, neither are my ways your ways, saith Jehovah; for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Isa. 55:8, 9).

WHY THE WILL OF GOD IS SO GOOD.

The excellence of God's will lies in the fact that "God is love." His will to usward is not, as the Serpent insinuated in the Garden of Eden, an arbitrary, perhaps selfish, restriction and requirement. God's will is the product of His infinite wisdom in infinite love. It is good and only good, and nothing else is good. If God were not Himself perfectly good, there might be a conceivable profit in departing from His will—some gain of happiness or power or other benefit which He had tried to withhold from us. We might then outwit Him and break over the bounds He had set, and burst the bars that shut us off from the coveted blessing He had grudged to give us. But God is good, and no good thing does He withhold from those who walk upright. (Ps. 84:11.) The man who departs from God's will is a sinner against

his own soul. His own feeble wisdom can find no better way nor a way even nearly so good as God's way; he can obtain nothing desirable by rebellion that he could not have had more abundantly by obedience. On the contrary as God's will is goodness and blessing, so any other path is bound to lead to misery, disaster, ruin. The engineer who ignores orders and signals is bound to wreck his train and lose his own life. Thus sin breaks up the order of the universe. It wrecks the man who commits it; it entails misery upon others; it is a crime against the authority and goodness of God; it must terminate in eternal ruin.

MISSION WORK AS A TEST.

The zeal (or lack of zeal) to spread the Word abroad to the really needy places of the earth, reveals some of the innermost secrets of our spiritual life. A dozen false motives *may* prompt the diligent dissemination of the gospel in more convenient, enlightened and prosperous communities, but the consuming impulse to carry the Message where it is most terribly needed, discloses some features of our Christianity beyond all controversy.

It is manifest, in the first place, that those who are giving their means freely to support, and those who give their persons and lives eagerly and perseveringly to carry out, the gospel message into such places have *faith* in the gospel's power to cope with such conditions. There are many who in theory hold that the gospel has power to save and transform the lowest sinner; but in their hearts they feel that the gospel, unless given a very favorable opportunity, where the ground has been prepared by civilization, education, character-training, good heredity, etc., is useless. They may not avow such views, but their reluctant attitude toward the *most needed* missionary work betrays their real thought in the matter. There are those even who, while doctrinally holding "the power of the word," would not think it "worth while" to speak to a very degraded human being at their very doors, which (granting that they would be glad to see such outcasts saved) proves that they have no real faith in the power of the gospel—just the gospel—to accomplish such a feat. In such a case, what wonder that a man would think it a fool's errand to go, or a foolish waste of money to finance another's going, to a distant land upon such an enterprise?

But, in the next place, the zeal to tell it abroad (or the lack of such zeal) reveals a deeper fact. A man's faith in the gospel rests not only upon the scripture-declarations of its power, but also upon its actual effects upon himself. If the gospel has been a real power of God unto salvation to the man himself—to the extent he has realized in his own experience the power of the simple Story to meet a soul's need he will lay himself out to give it to others, even to the worst; for a truly quickened soul will put no other man's estate past that which he knows his own to have been; nor past that gospel's power which reached his own utter helplessness. But if the gospel has never been much more than

a "view" to him, so far as his own life and experience is concerned, how can we blame him if he has no conviction of its value and power, and is consequently indifferent as to its spread among the lost? Such a man may have a civil interest in the spread of the gospel, or an ambition for "our cause," to make a good comparative showing as to missionary activity for his church:—he may have a partisan or sectarian zeal (for even the Pharisees compassed land and sea to make one proselyte); but the true gospel-passion he cannot have.

And in the third place, such a pure and earnest zeal to give the gospel to the outcasts of the world at home or abroad, shows that in his case the legitimate fruit of God's love has sprung up. (1 John 4:19). In him the gospel bears fruit indeed—fruit of absolute unquestioning faith and obedience, and of true love; for nothing is less likely to bear the taint of fleshly motive than unobtrusive self-sacrifice on behalf of the lowly; and humble, steadfast labor in some obscure field. There the grain of wheat dies indeed that it may live a hundredfold. I am not detracting from noble, home-work whether in easy or difficult surroundings: but only adverting to the fact that in *the most-needed* type of missionary work lies the final proof of true faith and love.

CONCERNING SEVENTH DAY ADVENTISM.

R. H. B.

The people known as "Seventh Day Adventists" have this past season taken on new zeal and are with much energy and diligence spreading their teachings concerning the Law, the necessity of keeping the Sabbath (Saturday); and their peculiar interpretation of the prophecies of the Old and New Testaments. Their doctrines are fundamentally false and their position scripturally untenable.

Much of Christendom is laboring under the misconception that Christians are bound to the Ten Commandments, the Sabbath, however, having been changed from the seventh day to the first. By refuting this foolish and unfounded position the Seventh Day Adventists have made some showing and gathered a little prestige and glory for themselves. But the plain and simple teaching of the New Testament on the Law and concerning the Sabbath they are unable to meet.

CHRISTIANS INSTRUCTED IN THE GOSPEL OF CHRIST

1. Deny that they are required to keep the Sabbath.
2. They deny that Sunday is to be kept in place of the Sabbath.
3. They deny that Christians have any relation to Mount Sinai or to the old Covenant.
4. They deny that the Sabbath commandment is a "moral commandment."
5. They deny that the Sabbath was ever the specific day of meeting of the church of Christ.

As to the first day of the week they know and declare,

1. That it is the day on which Jesus Christ rose from the dead.

2. Where the time is specified, it was the day on which Jesus appeared to His disciples after His resurrection.

3. It was the day on which the church met to "break bread."

4. It was the day on which the church was to make its contribution of money or gifts to the Lord.

As to the Seventh Day Adventist teaching on the Prophecies, Christians who know and understand the prophetic Word will deny the scriptural correctness of

1. Some features of their teaching as to the Second Coming of Christ as for example time-calculations.

2. As to the identification of "the Beast," and the "Second Beast" of Rev. 13.

3. Their position on the Restoration of Israel.

4. Their position on the Millennium.

The whole Seventh Day Adventist system of interpretation of prophecy is influenced by their chief tenet—the keeping of the Sabbath—and the prophecies are warped and distorted to support that false doctrine. Their conclusions and deductions from both Old and New Testament prophecy are in the main mistaken.

TIMES OF RESTORATION.

DAVID LIPSCOMB.

Jesus had been to earth and returned to heaven. Heaven must receive him until "the times of restoration of all things." Then "the times of restoration of all things" must be when Jesus returns again to earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken and destroyed when man, the ruler, rebelled against God. That destruction of the world's relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briers, thistles, thorns grew in the material world, as in the spiritual. Sickness, death, mortality afflicted the material world. When man rebelled against his Maker, the under creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroys them. Disorder in the laws of the material world came as the result of man's sin against his Maker. When Jesus comes again, the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe.—From "Queries and Answers"—by permission.

David Lipscomb's great book, "Queries and Answers," edited by J. W. Shepherd, can be had from this office at \$2, and is worth every cent of it.

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THE LAST TIME FOR A DIME.

For one month more, closing with the last day of October, the three-months-for-ten-cents offer holds good. Trial subscribers received this month will get October, November, and December issues, or, if desired, we can still begin the next hundred with September. We do not wish to carry any of these short-time subscribers over into the new year; but may we not expect their renewal for the full year at 75c (50c in clubs of four or more) when the three-month trial term is up? In fact, the first set of these—those who received the August issue—are expired now, with this issue. Do not miss the next one by failing to subscribe for the full year, which is the only way to get the paper longer. And let those friends who sent us ten-cent subscribers, whether as gifts or otherwise, feel a responsibility in seeing to it that these new readers shall become regular readers. We staked everything in this ten-cent campaign on the hope that these trial subscribers would renew for the year. If they fail to do it we both lose. To stimulate these renewals, we wish to point out that just now we are offering the editor's new dollar book of nearly 300 pages, *Truth and Grace*, free for two new subscriptions and your own renewal, each at the 75c rate. Regardless of when your subscription was or will be out, and whether you have been a subscriber three months or three years, you may come in on this offer while it lasts. And further: we are willing to count any names *that you have sent in* for the three-month term as new subscribers within the meaning of this proposition.

The ten-cent subscriptions are coming in increasingly, some long lists and many short ones. Let all our readers wake up to this unusual opportunity before the offer ends, Oct. 31.

NEWS AND NOTES.

D. H. Friend's meeting at Randolph, Ky., brought 13 baptisms and 2 restorations. Brother Friend's evangelistic work is very fruitful.

The church at Westbrook, Maine, is calling Claude Neal of Linton, Indiana, to work with them through the winter.

"Isaiah" a twenty-three page pamphlet by R. H. Boll expounding that prophecy, 10c each—\$1.00 the dozen.

F. L. Paisley, who is now a soldier stationed at Camp Taylor, assisted Brother Zahn and the Parkland Church, Louisville, through a good tent meeting. Five were baptized and three "took membership."

A. K. Ramsey recently closed a week's meeting at Pine Prairie, La., which resulted in ten of mature age taking their stand for primitive Christianity.

Our last word from H. J. Sudsbury came from Ro Ellen, Tenn., where a number who had "received the Word" were being baptized.

R. H. Boll was lately with the church at Martinsburg, Ind., in a good meeting. The desire to "sound out the Word" was aroused to a considerable degree.

Ten were added to the Highland congregation, Louisville, in their latest ten meeting. J. B. Cox, an experienced song leader, now in Camp Taylor, added much to the meeting by his enthusiastic leading. This church has averaged more than one addition for each Lord's day this year.

Brother Armstrong's worthy weekly, *The Gospel Herald*, and this paper, both for one year, \$1.75.

"We are in the middle of a very interesting meeting at Rich Pond, Ky., with M. L. Moore doing the preaching.—Hugh Potter.

"Just closed a tent meeting near Temple Hill, Ky. Four were added to the one body."—Emmett Creacy.

Brother R. A. Craig's reports are always good. Near Wakefield, Ky., nine were baptized. twenty-seven made confession of sin, and four others were added to the membership—all this besides stirring the church for the work for missions. Fifteen had confessed Christ in a later unfinished meeting.

A good report from H. N. Rutherford, too late for our September issue reads as follows: "Lynnville, Tenn., six baptisms; Ephesus, below Pulaski, no visible results; Bethel, Ala., four baptisms, one "by membership," one restored; Sugar Creek, Ky., six baptisms, six "by membership." Lord willing I begin at Campbellsville, Tenn., August 25th."

"I delivered the first sermon here that I have ever preached, and the result was one confession. I will preach here every third Sunday."—Otis J. Haynes, Hermitage, Ark.

"Just closed ten-days' meeting three miles from Augusta, Me. This door was opened by L. O. Hinton's (Spencer, Ind.) Invalid Mission work. He sent books, tracts and personal letters

to a shut-in there and she was made a Christian by obedience to the truth. Through Brother Hinton I was led to do this work. Four were baptized. We hope to follow up the work with literature and preaching."—C. M. Neal.

PORLAND AVENUE WINTER SCHOOL.

The Winter Course of Bible Classes, consisting of three six-weeks' terms, begins November 5th, 1918. In each six-week term two independent courses will be taught, the classes of each course meeting on alternate days.

SCHEDULE.

First Six-Week Term—November 5 to December 13, 1918.

Second Six-Week Term—January 7 to February 14, 1919.

Third Six-Week Term—February 17 to March 28, 1919.

PORTIONS OF THE BIBLE TO BE COVERED.

Old Testament: Exodus, Leviticus, Numbers, Deuteronomy, Jeremiah.

New Testament: Acts; I and II Thessalonians; I, II, III John; Jude.

The Portland Ave. Church places a dormitory at the disposal of the non-resident men in attendance, where also they can board themselves (club-plan) at a minimum. The University of Louisville extends free tuition to "ministerial students," by whom also the best of instruction in Hebrew and Greek can be obtained without charge at the local Southern Baptist Theological Seminary. For further information address R. H. Boll, 2605 Montgomery St., Louisville, Ky.

A LETTER FROM THE PRESIDENT CONCERNING EDUCATION.*

To Franklin K. Lane, Sec., of Interior.

My dear Mr. Secretary:

I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the Nation may be strengthened as it can only be through the right education of all its people.

WOODROW WILSON.

*Printed by request of Bureau of Education.

NEW TESTAMENT MYSTERIES.

STANFORD CHAMBERS.

Mystery in the New Testament does not mean something one cannot know but something not formerly made known, a secret. God now takes His servants into His confidence and reveals to them certain secrets which were hidden from past generations but which are now His open secrets. They are made known unto us in the New Testament by the Spirit which "searcheth the deep things of God." These things thus revealed belong unto us and to our children, and, being Scripture inspired of God, are profitable.

The New Testament mysteries are seven in number, and in the order of their occurrence in the Book are as follows:

First, the mystery of the kingdom, revealed in the seven parables of Matt. 13.

Second, the mystery of Israel's hardening. Rom. 11:25.

Third, the mystery of God's wisdom and purposes concerning Christ and His people. 1 Cor. 2:7; Rom. 16:25; Eph. 1:9; 3:3; 5:32; 6:19; Col. 1:27; 2:2; 1 Tim. 3:9; Rev. 1:20, 10:7.

Fourth, the mystery of the resurrection and translation of those who are Christ's at His coming. 1 Cor. 15:51.

Fifth, the mystery of the incarnation. 1 Tim. 3:16.

Sixth, the mystery of the man of sin. 2 Thess. 2:7.

Seventh, the mystery of Babylon and the scarlet beast. Rev. 17:7.

Jesus says, "It is given to you to know the mysteries of the kingdom of heaven." Paul says, "I would not have you ignorant of this mystery * * * * that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in." Again, Behold I tell you a mystery; We all shall not sleep but we shall all be changed."

So it runs in reference to each of these mysteries. They had been kept hidden, they are now open secrets made known to the people of God for their enlightenment and heartening for their high calling in Christ Jesus the Lord. Thanks be unto God for His unspeakable interest in us.

We have a number of excellent tracts on hand: "Rogers' Reasons"—an interesting conversational reply to scientific unbelief; "Rogers' Reasons, Number 2" treating on the Scriptures' testimony to Jesus Christ. These at five cents each. Mauro's tract answering the sneering infidel-critic attack on the doctrine of the Second Coming; Haldeman's tract on "Christian Science"—these ten cents each.

*For two new subscriptions with your own *renewal* we will mail you R. H. Boll's dollar book of nearly 300 pages, Truth and Grace, free of all charge.

WHAT MAKES A MISSIONARY CHRISTIAN.

E. L. JORGENSEN.

I speak not of a Christian missionary such as McCaleb and McHenry, but of a missionary Christian such as every Christian ought to be; for to be a Christian is to be a Christ-follower, and was He not the greatest missionary who came from His distant home to a foreign field of squalor and darkness? Therefore all who follow Him are missionaries, and every church of His, a missionary society. If I were asked to give one brief argument against the establishment of missionary societies aside from the church it would be this: that nearly nineteen centuries ago God Himself established one, when He built the church! If the church of God is not such a society it is nothing, having missed the very business and purpose for which it was designed. Its mission may be stated in these three clauses from the pen of Paul: "Preach the Word," "Hold forth the Word," "Sound out the Word;" and its scope and field may be stated in these three from the lips of the Lord: "All nations," "The whole creation," "The uttermost part of the earth." Whatever else, in the way of charitable and humanitarian effort, the church may righteously do, is incidental to, grows out of, and follows this spiritual work. How much soever some Christians may shift their ground in these days of many calls, *that*—the evangelization of the world—remains, from start to finish, first, middle, last and all the time, the one, prime purpose of the church in the world.

What then are the essentials in a missionary Christian's life?

1. The regular, personal, systematic reading of God's Word. That is the Christian's one, single, fundamental, all-important, personal duty; because everything else grows out of that. Prayer, giving, testimony—everything is produced by that. Knowing this it has been years I think since I baptized a believer without telling him that the secret of success, of usefulness, and of "holding out"—the sure preventive of all inward or outward backsliding—is the simple matter of thoughtfully reading a portion of God's Word each day. Thence comes the willingness and inspiration for every duty and all true service. It is not possible to read too much, as those who read so little would sometimes have us think; it is possible to suppose a Christian who reads all day to the exclusion of service; but that never happens! The Bible will not permit it, but on the other hand will drive those who read out into streets and alleys, boulevards and avenues, lanes and highways, with the message which is too good to keep.

It may be well to say that while holding the Book in one hand, you should sometimes hold some true-spirited religious journal in the other. For the reports from the field furnish that information as to missionary needs and calls which are almost essential to intelligent praying and giving. In New Testament times, the inspired letters themselves served this purpose.

2. Regular, persistent praying—for those who have gone out and that others may go.

Pray for those who have gone where perhaps you would not go if you could, or could not go if you would. If the inspired apostle himself needed the prayers of Colosse, of Ephesus and of Thessalonica, for an open door, for boldness and utterance to speak as he ought to speak, for effectiveness that the Word so spoken might run and be glorified, how much more these modern workers need their hands held up by prayer—as Aaron and Hur once held up the hands of Moses, while Israel prevailed. The missionaries need health, which often fails more easily in their foreign habitat; they need intellectual force against the arguments of the idolaters; but above all they need that *spiritual* force which you can call down upon them from above, through prayer.

Pray that others may go. The harvest is plenteous but the laborers are few. God has so wonderfully taken man into partnership with Himself that he can do, through prayer, that which He cannot do without it. And it may be that if you begin to pray for others to go, you will some day go yourself. That happened to those who first were taught to pray the Lord of the harvest to send forth laborers into His harvest. These very twelve Jesus soon “sent forth.” (Matt. 9:38; 10:5).

3. Regular, personal, proportionate giving.

“Upon the first day of the week”—that is regular; not now and then, off and on, up and down, by fits and spells, by stops and starts, but as often as “the first day of the week” comes around.

“Let each one of you lay by him in store”—that is personal. Not the father for the family, but “*each one of you*.” If you have *each* a piece of pie, does father eat it all? If you have *each* a hat, does father wear them all? No, but *each* means *each*, every believing member of the family who earns anything at all.

“As he may prosper”—that is proportionate. Let there be some proper proportion, some right ratio, between what comes in and what goes out, between what you get and what you give. Let there be prayerful, purposeful, consideration in advance of what one ought to give; not the hasty reaching for the nearest or smallest coin when the time for offering comes.

“That is all very well,” says someone, “we believe in regular, personal, proportionate giving, but we need it at home.” And you will always need it at home on that theory. For never until selfishness is cast out will the people give ungrudgingly and sufficiently for the work *at home*; and nothing so much as the unselfish work of foreign missions can break up selfishness. This is the explanation of the remarkable fact that those churches which give most away from home, give most at home. “The light that shines farthest shines brightest at home.” Interest me in a man ten thousand miles away, a man of another race and color it may be, and you have interested me ten times as much in my next door neighbor as I was before. There is a selfish element

in our gifts "at home." Certainly we will give for the new church building, the pews, the rugs, and lights; because do we not sit in those pews, and walk on those rugs and look by those lights? Certainly we will give to get the best preacher, for do we not have to hear him? But this work far away from which we get no direct returns,—well, that is different, and wholly unselfish; therefore the work of missions opens up the springs of liberality until they overflow in every right direction.

4. But the missionary Christian goes one step farther. He not only reads and prays and gives, but he *goes*. "Go ye therefore and make disciples of all nations." "Go ye into all the world." "I chose you and appointed you that ye should go and bear fruit." Such are the marching orders. And it may be there is little fruit-bearing because there is little going. "Come," we say to the people, and that is well; because coming to church is often a step in coming to Christ; but Jesus has said "go," and thousands who would heed if they heard perish while we sit within our four walls. "I cannot go," says one, "I am held by domestic ties." But you *can* go—unless you are an invalid—not across the sea perhaps, but to your neighbor then. You can go and take him by the hand and look into his eyes and love him for Jesus' sake, and say the word that shall meet his soul's deep need. Will you read so that you may be moved to pray and to give and to go?

THE SERMON ON THE MOUNT.

C. C. MERRITT.

MERE EXTERNALISM CONDEMNED.

MATT. 6:1-18.

"*Take heed*" to your own righteousness—is the solemn warning of this paragraph. Much has been said about right doing, and in this discourse Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." The great difference between the righteousness of His disciples and that of all others is that it *excels*. And one of the things in which it excels is that it is not done before men to be seen of them.

But should a disciple so degenerate in his "good works" into which Christ has called him, that he would do it to be seen of men, he has lost that very thing that his good work is supposed to bring unto him, namely, the reward with his heavenly Father. To be seen of men!—Oh, what a terrible calamity has befallen a servant of God that would turn from the glorious good-pleasure of the heavenly Father unto the miserable glory of creatures! And what can a disciple-missionary add unto the measure of the standard of this "present evil world," which has turned from the holy desire to glorify God unto the unholy purpose to call out the praises of the unregenerated! The disciple's standard must be from God or he cannot lift a sinner one whit higher than he himself is, for only God's standard is higher. Let him give to

the world what the Father has given him, which has made him what before he was not, when he became a "son of God by faith in Christ Jesus." Like the Apostle Paul, let him be determined to preach "Christ and Him crucified"—nothing less; nothing more—a stumbling-block unto the world, but unto them that are being saved the power of God unto salvation.

He is best fitted to do righteousness before God who says, "Lord, when saw we Thee hungry, and fed Thee? or athirst, and gave Thee drink? And when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? And when saw we Thee sick, or in prison, and came unto Thee?" They are not exactly aware of their own goodness that makes them worthy objects of His rewards. The "King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.'" (Matt. 25:37-40).

In connection with these lessons we have the Father declared unto us as the One "Who seeth in secret." Why then should those who are His be afraid that their alms-deeds would go unnoticed of that One, and turn with a "trumpet" to obtain praise of the world which "lieth in the evil one?" (1 John 5:19). Nay, such a one cannot bring souls unto Him Who for their sakes died and rose again;" but can only make them "two-fold more the son of hell than" themselves. (Matt. 23:15).

"And When Ye Pray"—Disciples, whom Jesus is preparing to be lights in the world, are not to be as a "Praying-Mantis," which assumes the attitude of prayer while it waits for its prey—they are not to be as the hypocrites "who devour widows' houses, and for a pretense make long prayers." One may properly pray in the "corners of the streets" and in the "synagogues" when the need may be, for "Let the men pray in *every place* lifting up holy hands, without wrath and disputing." (1 Tim. 2:8). But the place for prevailing prayer with God is "into thine inner chamber and having shut thy door." Christ, upon hearing of the death of John, withdrew Himself into "a desert place apart." (Matt. 14:13-32) evidently to pray. But the multitude came unto Him and after He had healed, taught, and fed them He sent them away. And having constrained His disciples to pass over on the other side of the sea, "He went up into the mountain *apart*" and resumed His praying. He is not the seeker after souls that Christ would have him be who is not occasionally stumbled upon in secret prayer unto God in behalf of his own life, and for others.

One of the most vital things in a successful life for God is prayer. But the learned's "able" prayer, "vain repetition," and heartless lip-honoring prayers are alike condemned. So when we pray, *Is it prayer?*

I often say my prayers,

But do I ever pray?

And do the wishes of my heart

Go with the words I say?

The next thing brought before us is the "Manner" of prayer, which has been very properly called the "*model prayer*." How comprehensive, yet how simple!

"Our Father who art in heaven,
 Hallowed be Thy Name.
Thy kingdom come,
 'Thy will be done, as in heaven, so on earth.
Give us this day our daily bread,
 And forgive us our debts,
As we also have forgiven our debtors.
And bring us not into temptation,
 But deliver us from the Evil One."

This is not the Lord's Prayer. It is the children's prayer. "Behold what manner of love the Father has bestowed upon us, that we should be called children of God; *and such we are*." It is a blessed privilege, the right to pray thus, for then we can call God our Father in deed and in truth. Those who are of their "father, the devil," have no right to this prayer. It is the children's exclusive right. But we can thank God for not only the right we have had; but also for this, that to "as many as received him, to them gave He the right to become children of God, even to them that believe on His Name." (Jno. 1:12). God is our all-wise Creator but what is better still He is our loving Father who longs to have us speak to Him as beloved children. And this from the children's standpoint should bring great joy. Let us not then turn to Mammon for God, but "from idols to God." In a public prayer one can very easily fall into addressing his prayers to the people as we may have seen such reports as this in our daily concerning some great evangelist's prayers that his prayer "was the ablest prayer that was ever addressed to the public."

"*Hallowed Be Thy Name*." Never should we reverend man's name. "Holy and reverend is *His Name*." The desire to usurp such dignity is only a working of that spirit, "that now worketh in the sons of disobedience;" that opposeth and setteth itself in the place of God. But one cannot truthfully so address God who thinks much of himself or little of God's word and work on our behalf.

Having thus properly approached the Throne of Grace we can proceed with our petition. There is none that so desires to see the will of God done on earth by all, as it is done in heaven, as does the one who in Him has been cleansed from all defilement and would have all others be saved. God's kingdom can spread only as more and more begin to do His will and do it more and more perfectly—"as in heaven." Even though this age is to go down as having rejected their King in their choice for another, yet the time will come when "every knee shall bow and every tongue shall confess that Jesus Christ is Lord. And, when that time shall come when He "shall gather out of His kingdom all that cause stumbling and them that do iniquity," then will that kingdom have blossomed upon the world in its beauty and grandeur. But, beloved, how think you to be desirous of that

day yourself that you would pray for it, when you do not make a humble, prayerful effort that "the kingdom be within you" that is that His will shall be done by you? Or, again, how can we think ourselves capable of inducing others to do the will of God, when we are not ourselves doing it?

"*Give us today our Daily Bread.*" Tomorrow may never come. It is "today" that we need God's blessings for our work in Him, for we know not what shall be on the morrow. Should we pray for blessings for the morrow when we have sufficient for today we would soon find ourselves trusting in the things we possess, and become evil; for we are to put our trust in Him and not in His blessings.

"*Forgive us our Debts.*" Oh, what debts we owe unto God; debts for His love, His longsuffering, and His patience—debts for His death on the Cross for us, and for His keeping us from the evil one. That servant who owed his lord "ten thousand talents" can hardly be compared unto us in respect to the greatness of our indebtedness unto our *Lord*. Even these our Lord will forgive. But we must remember that we are not to be like that servant who, after he was forgiven such a debt, would not forgive the debt his fellow-servant owed him. "For if ye forgive not men their trespasses." How often do we hear children in their childish play say to their play-mates, "I'll never forgive you;" and, also, men and women, Christians, in unchrist-like manner refuse to forgive their brother. Remember, when you pray for God's forgiveness it's answer is based upon your forgiving those who have wronged you. As long as the kingdom of Heaven is filled with such unmerciful servants, it is not possible for them to carry a "glad message" unto the lost. Let us cleanse our hearts from this leprous plague and "shout the tidings."

"*Bring us not into temptation, but deliver us from the evil one.*"

One cannot truthfully pray thus who will deliberately walk into places of temptation—dance halls, dram-shop, brothel, "movies," etc. "Lead us, and we will be led." "Deliver us, and we will not, like a dog, turn to our own vomit again; nor, like the sow, to the wallowing in the mire." (2 Peter 2:22).

Disfigured faces in fasting before men. The Lord's disciple has a bright face. That forlorn look has disappeared for there is hope. Though he fasts and mourns because his Lord, the Bridegroom, is absent (Matt. 9:14, 15), no man shall say "he fasts to be seen." The time will come, however, when his days for fasting will be gone, "the Blessed Hope and appearing" will bring to him the time for rejoicing in reality of the things for which now he can only hope. (Rom. 8:23). In his hope he patiently awaits, for this hope putteth not to shame, (Rom. 5:5) : i. e., does not disappoint. Because God's love has been fully applied in his own heart and he has endeavored to have it "shed abroad" in the hearts of others. Yea, his Father who seeth in secret shall recompense him fully. "Be ye also like unto men looking for their Lord." (Luke 12:36).

BIBLE STUDY COURSE.

R. H. B.

FIRST DAY.—*The Prophet's Danger and Deliverance.*—Jeremiah 26. (1) The command to Jeremiah, vs. 1-3. Why should he take pains to transmit the message carefully and faithfully? Has this a bearing on the preacher's work today? Comp. Acts 20:21, 26, 27; 2 Tim. 4:8, etc. (2) The Message, vs. 4-7. Recall what was said about Shiloh, in chapt. 7. (3) The priest and prophets raise a mob to kill Jeremiah. Note the "Why?" in v. 9—*why* had he? (4) Jeremiah makes his defense before the princes, vs. 10-15. (5) The princes vindicate him vs. 16-19; which is not the only time that civil rulers showed more justice, mercy and good sense than religious leaders. Note in v. 19, that in obeying a man not only does right himself, but sets a precedent. (6) The fate of Uriah, vs. 20-24. His mistake probably lay in his fear and flight (v. 21). But his fate showed how dangerous was the path of Jeremiah. Yet remember 1:18, 19, and comp. Acts. 26:17, 22.

SECOND DAY.—*God Announces Nebuchadnezzar's Supremacy, and Warns Against Contrary Prophecies.*—Jeremiah 27, 28. God asserts His sovereign right over the nations (Acts 17:26; Dan. 4:17), and gives supremacy to whom He pleases. The nations must bow to this. While satan is now and as yet "the prince of this world" (Luke 4:4-6) God has never abdicated His supreme throne (Ps. 103:19); and though satan rules, God overrules. In the end He will set His King upon His holy hill of Zion (Ps. 2) to whom the whole world shall bend its knee.

The scourge of the false prophets who hold out optimistic prospects was then, as it is now, a hardening judgment, to hasten the day of retribution, v. 15; cp. 2 Thess. 2:11, 12. *The false prophet Hananiah*, chapt. 28. Jeremiah's collected attitude and courteous dealing toward this false prophet are remarkable. He is more than willing that good should come to the people, v. 6; but shows that his (Jeremiah's) message is in line with the warnings of former prophets, v. 8. Hananiah then took the yoke off Jeremiah's neck and broke it in symbolic action. God's reply to Hananiah, vs. 12-17.

THIRD DAY.—*The letters to the Exiles.* Jeremiah 29. Note to whom this was sent; also the historical reference, v. 2. (Recall the history. After Josiah's lamented death who reigned? Jehoahaz, Jehoiakim, Jehoiachin (Jeconiah), Zedekiah—note how they were related. Had Nebuchadnezzar come up to Jerusalem before this? 2 Chron. 36:5-7; Dan. 1:1, 2. Read 2 Chron. 36 carefully). Jeremiah's inspired counsel and warning to the exiles, vs. 4-9. The length of the captivity plainly declared, v. 10. Verses 11-14 have limited reference to this first restoration; but apply fully to the final, great restoration. V. 11 esp. explains the whole of God's dealing with Israel. Recall the two baskets of figs in ch. 24: God's speaks regarding both in this chapter. Concerning two false prophets, vs. 21-23. Note the three counts

against them, v. 23. Comp. 2 Pet. 2:1, 2, 14, etc. The punishment of Shemaiah (another false prophet) for impudence and rebellion, vs. 24-32.

“THE BOOK OF CONSOLATION.”

Jeremiah 30, 31, 32, 33.

FOURTH DAY.—*Israel's Blessed Future.* Jeremiah 30. This prophecy was to be written in a book, for evidence and testimony for a future day. Mark three distinct promises in v. 3. (1) Release of both *Israel* and *Judah* from captivity; (2) their return to the land Jehovah had given to their fathers; (3) their possession of that land. None of these three have been fulfilled. A small remnant of Judah only returned from Babylon; apart from that there has been nothing like a tribal restoration of any of the twelve tribes. Moreover these who returned have never to this day possessed the land. (Neh. 9:36). This prophecy awaits its certain fulfillment (Jer. 1:12; 32:42). *The great tribulation*, vs. 4-7. The Scriptures show that Israel's darkest hour will be just before the dawn of her glorious day. Her distress described vs. 5, 6. The unparalleled day of trouble, and its issue (Dan. 12:1, 2). The final deliverance and restoration, vs. 8-10. None of these predictions have been fulfilled. God's gracious promise to Israel, kept all these centuries and in process of fulfillment now, v. 11. Israel's miserable estate, past all (human) help; but God's clear promise vs. 16, 17, as yet unfulfilled. The rebuilding of the city, and restoration of their kingdom. With v. 21 and v. 9, comp. Hos. 3:4, 5. This prince of theirs shall have the priestly right of access to God (Jesus Christ is not today the accepted Ruler of any nation on earth, least of all Israel's). A spiritual people, taken out from among the nations, is called His bride—like Joseph and Moses in their rejection found them a foreign bride. She shall reign with Him in that day of glory, Rev. 2:27; 3:21). But a terrible and thorough-going day of judgment and judging must precede, vs. 23, 24.

FIFTH DAY.—*The Remnant of Israel.* Jeremiah 31:1-30. V. 1. At what time? See 30:23, 24. In the day of the world's retribution (cp. Isa. 13, 14; Joel 3). Note the sweeping statement: “All the families of Israel” which is even stronger than “all the tribes.” Had he not been their God? Hos. 1:9. V. 2. A remnant only. Ezek. 20:33-38 explains. But the remnant, though small in proportion, is not small in number, v. 8. The certainty of the prospect rests upon God's unchangeable love for the nation of Israel, v. 3; Rom. 11:28, 29. Therefore He never abandoned them, but chastens them, 30:11; Isa. 27:7, 8. Her happy restoration in sure, Vs. 4-6. Note that it is the hills of *Ephraim*, the mountains of *Samaria* (which have never yet been reposessed). Cp. 50:19. Penitent Israel comes from all the ends of the earth, vs. 7-9. *Jehovah* was the One who scattered them; He and He alone can and will bring them back, vs. 10-15, and that as thoroughly as He scattered them, and kept them afterward. *Rachel's Lamentation and Comfort*, vs. 15-20. This passage is quoted in Matt. 2:18. Its use there is allusive—an

incidental, figurative instance of Rachel's (representatively the mother of Israel) sorrow. Her bereavement was not to be forever; her captive children are again to return to their land some day. The prophet hears Ephraim's (the "ten tribes") penitential speech, vs. 18, 19; and God's answer, v. 20 shows His heart toward them. As they went, so shall they come again, vs. 21, 22. In connection with vs. 23-25 read Ps. 126. It was a happy, dream v. 26, but far more than a dream. Num. 12:6; cp. Matt. 1:20. The new sowing, vs. 27, 28. See Hos. 2:21-23; "Jezreel" there means "Sowing of God." In those days it will not be as now, that the consequences of the fathers' sins brought misery upon the children (Matt. 27:25) but in that happy day if any man suffers it will be his own fault only. vs. 29, 30.

SIXTH DAY. *The New Covenant.* Jer. 31:31-40. (See also Heb. 8:6-13). *With whom* does God make this New Covenant? Ans. With both the houses of the nation of Israel, v. 31. Why then have Gentiles a share in it? Ans. It is pure, uncovenanted mercy. Rom. 15:8, 9. For we had no rights or claims thereto. Eph. 2:11, 12. We are today partaking of the root and the fatness of *their* (Israel's) Olive tree, and are upborne on its root. Rom. 11:17, 18. We are today enjoying a peculiar privilege, and receiving the spiritual blessings of the covenant which thus far (but not for ever) is rejected by Israel nationally. *The characteristics of the New Covenant.* (1) It is essentially different from the covenant of Sinai. Deut. 4:13; Gal. 4:21-31. (Note, it was not on God's side, but on Israel's that that covenant was broken). v. 32. (2) It does not stand in an outward law of commandments; but God's laws will be engraven upon their very hearts and minds: He will give them a disposition to love and obey Him. 32:38-40; Deut. 30:6; Ezek. 36:24-28. Ques. How can this covenant be made with Israel "*in those days*," and "*after those days*" both? Ans. The prophet thus intimates the national rejection by Israel of this covenant at its first offer. In the meanwhile individual Jews (and Gentiles) accept it and enjoy its spiritual blessings in the One Body, the church, Eph. 2:13-18; 3:5, 6; which situation was a mystery unrevealed until it came to pass. (3) The full and complete remission of sins is given to each member of this covenant, thus involving personal dealing with and therefore knowledge of their gracious Father. v. 34. Contrast Heb. 10:1-4. Ques. What do *we* have in the New Covenant? Ans. The remission of sins (Eph. 1:7) through the Blood (1 Cor. 11:25); the circumcision of our hearts, (Col. 2:11-15); the will of God in our hearts, (Rom. 8:4; 2 Cor. 3; Phil. 2:13; Heb. 13:20, 21); sonship, (Gal. 3:26, 27); and the Holy Spirit of promise. (Gal. 4:6; Eph. 1:13, 14).

The rest of this chapter contains a solemn reiteration of God's purpose to preserve Israel as a nation as long as the earth remains (cp. Gen. 8:22); and some details concerning the great future rebuilding of Jerusalem.

SEVENTH DAY. *Jeremiah's perplexity.* Jer. 32. Jeremiah is a prisoner. Who had imprisoned him? Why? vs. 1-5. These

utterances of Jeremiah's seemed contrary to the temporal interests of the government, but they were *God's word*. The purchase of the field (vs. 6-15) and the preservation of the deeds, was a symbolic act, signifying the certainty of the Restoration, vs. 14, 15. But Jeremiah was sorely perplexed now. All along he had prophesied utter destruction and captivity, and now he is ordered to buy a field. Would it not seem to the people that he did not believe his own prophecies? Might they not justly doubt his uprightness? And how was this action to be reconciled with God's other teaching? Thus does the Lord try our faith. Jeremiah does what any child of God ought to do with his perplexities, vs. 16-25. In his prayer does he cast doubt on God's power to do as He said, impossible though it may seem? On what does he base his petitions? (vs. 18-22). Note the confession, v. 23. The perplexity is stated in vs. 24, 25. *Jehovah's answer*, vs. 26-44. Cp. 33:2, 3. Note that the prophecy has specific reference to "this city." Has v. 37 ever been fulfilled? With vs. 38-40, comp. 31:33, 34. (Contrast 2:19 with 32:40). No such covenant was instituted with Israel at the return under Ezra and Nehemiah after the Babylonian captivity: it is yet future. V. 42 is the keynote, setting forth the manner in which God fulfills His threats and promises toward Israel. Let all take note of it.

EIGHTH DAY. *The Hope of Jerusalem.* Jer. 33. Note again that God speaks of "this city" and none other, v. 4. Note "as at the first," v. 7. Cp. Isa. 1:26; Mic. 4:8. This is all said in full foreknowledge of all Jerusalem's terrible sins, v. 8; cp. Isa. 40: 1, 2. With v. 9 cp. Ps. 126:2. Note the definite identification in vs. 10, 12—"this place which is waste"—"the streets of Jerusalem which are desolate"—this is the place and the city which is to be restored—and that not in the meagre and pitiful measure of the first return. With "perform" in v. 14, cp. 1:12. All this to be fulfilled in the days of the Messiah, vs. 15, 16. At His first coming they rejected Him, Luke 19:11-14. He is in heaven now until the time of this great restoration, Acts 3:21. Judah has never been "saved" nor has Jerusalem "dwelt safely;" but in that day, when she is clothed in the righteousness of Christ, it shall be so. Vs. 17 is plain, but v. 18 presents a great difficulty. (Also v. 22). The teaching of the New Testament, especially in Hebrews, would lead to the conclusion that the Levitical service was forever abolished. But the language here is positive, explicit, and guarded by solemn assurance. From words as plain as these there is no appeal. We will, like Jeremiah in his perplexity, lay the matter before God and leave it there, assured that He knows the solution of the difficulty; that He will not evade His word through Jeremiah, nor nullify His word in Hebrews. We accept it all, and leave the reconciling to Him. I might offer here what, in my judgment, is a fair solution, but prefer to leave the problem as it is. An honest difficulty is better than a cheap explanation, and *much* better than the denial or crippling of God's plain statements. Vs. 23-26 have not been fulfilled as yet, but God solemnly pledges the fulfillment.

“JUDGE NOT.”

“Judge not, and ye shall not be judged.” Judging is the opposite of showing mercy. To know men by their fruits is not forbidden. (See Matt. 7:15-20; 2 Thess. 3:6-15; Rom. 6:17, 18; 1 Cor. 5:2, 12.) This is not judging men. Unjust, unfair judgment and harsh criticism, in which many indulge is mere forbidden. It is wrong to form opinions, to draw conclusions, and to pass sentence upon any one before knowing all the facts. It is quite sinful to impugn motives or to condemn without giving all the charges an impartial and careful examination. Partiality is prohibited. (James 2:1-13). Such judges have evil thoughts,” and are condemned. Fault-finding, ill will and rash judgment are condemned. Judging others according to one’s own impure motives and wrong intentions is very unchristian. “Judge not according to appearance, but judge righteous judgment.” (John 7:24). . . . We should all be glad that God, and not man, is our judge. Such are man’s preferences, partiality, and blindness that he would consign to perdition many whom God will save, and permit others to enter heaven who in character and life are fitted only for perdition. . . . Gentleness, kindness, mercy, forbearance, forgiveness patience with others, and love bring one into favor with God and men. It is stated as a fact that men will receive the judgment they pass upon others, for God “will render to every man according to his works.” “Blessed are the merciful: for they shall obtain mercy.” “For judgment is without mercy to him that hath showed no mercy.” (James 2:13). As a rule, too, according to their judgment of others, people will be judged by their fellow men, and justly so. The man who thinks everybody is a thief will bear watching himself. The Pharisees were of the devil (John 8:44), and accused Jesus, therefore, of casting out devils by Beelzebub, the prince of devils; and in reply to this accusation Jesus said: “Ye offspring of vipers, how can ye, being evil, speak good things?” (Matt. 12:34.) Faultfinding, censuring, harshly criticising, and picking flaws in everybody and everything will soon react upon those who do such things. “So they hanged Haman on the gallows that he had prepared for Mordecai.” (Esth. 7:110.) “He that diggeth a pit shall fall into it.” (Eccles. 10:8; see Luke 6:36-38.) It is a law running through all the government of God, spiritual as well as natural: “Whatsoever a man soweth, that shall he also reap.” (Gal. 6:7.)

—E. A. Elam, in Lesson Quarterly.

A GOOD POINT.

I am not a controversialist, far from it, but am coming to you for a little bit of light. Things that are not quite clear to a mind of small calibre I have found to be apparent under the skillful touch of the master hand of WORD AND WORK. You will therefore, confer a favor if you will kindly help me to get the

precise meaning of Bro. Chambers, in a recent thoughtful article on "Is It Studied Avoidance," when he says:

"The command to be baptized becomes a test of faith and being baptized a demonstration of faith—the submission of the human will to God's will, the commitment of one's self to Him. It is the faith, therefore, that is 'counted for righteousness' and not the baptism"—as if baptism was a thing apart from faith; as if there really was such a thing as baptism apart from faith, or such a thing as faith apart from baptism. Baptism is faith in action, but it is still faith. Confession is faith heard and baptism is faith seen.

James says, "Show me thy faith apart from thy works and I by my works will show thee my faith." Very difficult in that case to have shown faith apart from a manifestation of it, and, hence, the apostle put them to an impossible test, but if he had shown his faith by works it would still have been faith—faith on exhibition—manifesting itself as an active force. There is no efficacy in inactive faith and baptism is just faith in action.

I am familiar with the quotation, "faith was counted for righteousness," but Abraham's faith was counted for righteousness when he had offered Isaac upon the altar, and so a believer's faith is counted for righteousness when he is baptized, the first act he is authorized to perform after he confesses to believe, and until he is baptized it is not divinely recognized that he has any real faith at all.

J. A. PERDUE.

Brother Perdue's comments are strictly true and good, and, as Brother Chambers' article in September issue shows, Brother Chambers wholly accords with him in this matter.—Editor.

H. F. SLATER.

A good and true man went to his rest when Brother H. F. Slater departed on September 14. He was seventy-six years of age, a faithful and intelligent Christian, full of the love of God, and a kind, noble, big-hearted brother and friend. We had found him so. His funeral was preached by the writer at the Confederate Home, Pewee Valley, Ky., where for some years past Brother Slater had had his home.

R. H. BOLL.

FLORA.

Sister Flora of Brinkley, Arkansas, was called away on Wednesday night, August 14, 1918. She was at Hot Springs taking treatment when the end came, unexpectedly. She will be remembered by former Nashville Bible School students as the mother of the three Flora girls who have all been students there. The three daughters are living testimonials of the devoted, consecrated life of their mother.

Burial took place on Friday, August 16, 1918, after services conducted by Brother Gillespie and the writer.

H. J. SUDBURY.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Winston Hume McHenry, born at Aurangabad, Deccan, India, July 13, 1918.

The Japanese language has no word for "home." ** Bro. Govind Ram sends all the way from India for free literature. A package has gone. Who wishes to pay postage on another? ** "At prayer time the Christian brethren call prayer by clapping their hands, instead of ringing the church bell."—Martin.

The workers in Japan baptized eight in June. ** A missionary contribution on "the fifth Sunday" is a small beginning; one "every first Sunday" is much better; and one on every "first day of the week" is ideal. How would it do for us to have the Lord's supper only every "fifth Sunday?" ** Thirty-four baptisms reported by Bro. Martin for June.

Relief funds enabled Bro. McHenry to buy 20 blankets, 28 dhoties, and 247 yards of cloth for making shirts and skirts for the poor. Chill and fever medicines were also needed. ** Said a rich banker at a Red Cross meeting: "This is not going to be a missionary offering; this is going to be something worth while." Do you look at missions like the banker, or like the Saviour?

The Cape-to-Cairo Railway crosses the Zambesi River at Victoria Falls (the highest in the world) over the largest steel bridge in the world. Near by, Livingstone cut his name in the bark of a tree. ** Missionaries opened work in Japan fifty years ago and some of the first converts are yet living. ** There have been shortages in Sister Cypert's support of late. Donors please take notice.

Since the last of December, 1915, Bro. Martin says there have been 501 baptisms in the Nizam's Dominions. ** One missionary's reason for going to the field: "In my parish there is one doctor to a million persons." ** Several more contributors are needed to supply the support of Bro. Govind Ram. Who will respond with \$5 or \$10 a month? ** Mongolia, a Chinese state twenty-four times as large as Iowa, has but ten missionaries.

Bro. Jelley's travel fund should soon be completed.

"No word from you since April 2nd. None from Allensville since March 22nd. Severe famine threatened. Relief funds required. All received distributed."—McHenry. ** Robert Morrison, who went to China a year ago, was beaten by his own servants and publicly insulted. He worked seventeen years in translating the Scriptures. "After seven years, in secret and in danger, he baptized his first convert." ** "I have had many sad and many pleasant experiences."—Martin. The sad experiences include his long and dangerous illness with the fever, his wife's prolonged sickness and her death, and his more recent siege of small-pox (forty-two days) in which his life was despaired of.

"CONSISTENCY THOU ART A JEWEL."**F. B. SHEPHERD.**

A crucial test of the scripturality of a church is as much its *work* as its *worship*. Constituted as it is the only institution through which the Spirit is to propagate the "Power of God unto the salvation" of a lost world, its right to be termed Christian depends upon its exemplifying sin and being exponent of the living Christ. Like the church at Sardis, many congregations today are but animated corpses, mistaking mechanical repetition for a guaranty of existing spiritual life. When we think that of 9,000 local congregations in this country calling themselves churches of Christ only about 500 give anything toward the furtherance of the Gospel in foreign fields, and less than 100 give regularly, we should be tempted to ask whether our faith is a mere "Creed" instead of an actuating principle; do we have a religion of the *Hand or Heart*? In all the writings addressed to local bodies in Apostolic times the expressions of commendation were always more because of their spiritual conception than their ritualistic perfection; rather because of service rendered than of numbers, wealth or equipment possessed; and today, if we would be true to the name we wear we must meet the crying needs of the race with the story of the Cross.

It is not sufficient that we advocate the Gospel alone as God's power unto salvation and the Church the only institution through which it shall be proclaimed, but we must demonstrate the overwhelming power of churches after the Apostolic pattern fired by a well grounded faith in the irresistible force of the great message. What we need is action; regular, consistent, sustained effort; without it our blows against the arch.enemy will lack force; with it our offensive will gain in effectiveness and victory be within our grasp. The work at Forest Vale Mission, South Africa, has been sustained by one lone man who is obliged to add to his other handicaps the necessity of supporting, by the work of his hands, his family while he tries to further the Lord's cause. He needs help, a young, active man must be found to go to his assistance, higher education is not absolutely essential; a graduate of one of our Junior Colleges would make an ideal co-laborer and could raise the standard of the mission work. Of course provision would have to be made for his support. Can such a man be found, or failing that, can I enlist some church or churches to assume the support of a native teacher? All donations will be acknowledged through the religious press of the brotherhood and will be forwarded on the 15th of each month. How much are YOU interested?

Lometa, Texas.

We are asked if we supply the little Bible lesson pictures for children's classes. Yes, we do, at 3c per quarter each. Order in advance.

FIRST LORD'S DAY LESSON OF OCTOBER.

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

Lesson 1.

October 6, 1918.

ABRAM LEAVING HOME.

Golden Text: "And be thou a blessing." Gen. 12:2.

Lesson Text: Genesis 12:1-9; Heb. 11:8-10.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: 2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: 3 and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. 4 So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. 7 And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him. 8 And he removed from thence unto the mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah. 9 And Abram journeyed, going on still toward the South.

8. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with

Verse 1. From what three things must Abram be separated in order to obtain the promise? Are we also called to obtain the promise of an Inheritance? 1 Pet. 1:4, 15. Do we have to be separated from anything? 2 Cor. 6:14-7:1; Jas. 1:27; John 15:19.

Verses 2, 3. What seven items in the promise? (See Notes). Is the fifth item only a promise, or is it also a command? Are all that are blessed by the Lord under obligation to be a blessing to others? Have these seven promises been fulfilled? (See Notes). Verses 4, 5. How did Abram go? See also Heb. 11:8. On what does "faith" always rest? (Rom. 10:17). Was this the first call Abram had received? Acts 7:3, 4. Was the first call obeyed perfectly? Whither did he set out to go? Had he ever seen that land, or did he know the road very well? (Heb. 11:8). What is the nature of the Christian's walk? 2 Cor. 5:7.

Verses 6, 7. Who was occupying the land when Abram got there? Was that an hopeful and encouraging outlook? But who encouraged Abram and confirmed his faith? Is this a clearer promise concerning the land than the one found in verse 1? Prov. 4:18. What was one of the first and chief things Abram did in the land? Was he ashamed of his God or his faith among those Canaanites?

Verses 8, 9. In verses 4, 5, 6, 8, and 9 find the words used to describe the movements of Abram's pilgrimage. Why did he live in tents? Heb. 11:9, 10. What did Abram "build," and what did he "pitch?" Upon which did he put more labor and care?

Hebrews 11:8-10. What sort of obedience was this? (Comp. Rom. 1:5). What did Abraham become as a consequence of obeying the Divine call? (See also Heb. 11:13). What is the po-

Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose builder and maker is God.

sition of God's own people on earth today? (Heb. 13:13, 14; Phil. 3:20; 1 Pet. 2:11.) How did we become sojourners, strangers, and pilgrims on the earth? Are we also looking for that city? Gal. 5:26; Rev. 21:2.

NOTES ON LESSON 1.

The lessons of this quarter begin with Genesis 12 and run through to the end of that book. The student should read the whole of Genesis, thoughtfully and repeatedly in order to get a good understanding of the short selected portions.

FROM CREATION TO ABRAHAM.

The first eleven chapters of Genesis are of vast importance. They span a period of two thousand years of human history. Genesis is the book of beginnings. In these chapters we have a record, brief but, to God's mind sufficient, of the beginning of the physical universe; the beginning of man; the beginning of sin, with its train of awful consequences; the beginning, also, of God's redemptive work; the beginning of sacrifice and worship; the beginning of worldly and godless civilization; the beginning of nations and distinctive languages. Up to, and including chapter 11, God dealt with the whole race of man. But now commences a new method. While He suffers all the nations to go their own way (Acts 14:16) for the time, He selects and calls one man, to teach him faith and to bless him above measure, so that eventually through this man, Abraham, and through his seed all the families of the earth might be blessed. For though God loved Abraham very especially, He really loved all mankind through him. For God's purposes were never less than world-wide; and though it has been necessary for long centuries, in God's wise plan to work through certain select and elect instruments, His ultimate purpose must sometime be realized, and the knowledge of Jehovah shall cover the earth as waters cover the sea.

THE PROMISE TO ABRAM.

God promised Abram seven things: (1) The Land (by implication here; explicitly later.) (2) To make of Abram a great nation. (3) To bless him. (4) To make his name great. (5) To make him a blessing (put here under form of command). (6) To bless them that bless him, and curse them that curse him. (7) That in him all the families of the earth should be blessed.

Taking these up in order, the land-promise is first. The extent and limits of that land are carefully defined. (Gen. 13:14, 15; 15:18-21; 17:8). To Abraham personally this promise of the earthly inheritance has never yet been fulfilled, Acts 7:5. In Heb. 11:16 we are told that his stedfast abandonment of his former country he was moved by desire of "a better country, that is a heavenly," by which is meant either a country up in heaven, or one on the earth granted him of Heaven. The land in which he was sojourning was the land of promise. (Heb. 11:9.) Whatever part and lot Abraham has in heaven itself, the promise of the actual Land is not cancelled. (Comp. Matt. 5:5, Rom. 4:13). The fleshly descendants of Abraham, Isaac, and Jacob, entered that land under Joshua; but neither took full possession of even the portion west of Jordan (Judg. 1), and they never occupied the whole great territory from the river of Egypt to the Euphrates. Moreover they possessed even the fraction they held for only a little while. (Isa. 63: 18.) Since the Captivity they have never owned it again, and for many centuries have been banished from its borders. The prophets foretell the sure fulfilment of that land-promise to Israel in their glorious restoration. (Jer. 30:3). That land is the hub of the universe, with reference to which God has laid out the boundaries of all other nations. (Deut. 32:8). It has in times past been a prize for contention between the nations, and may yet again play a very important part in the near future.

SECOND LORD'S DAY LESSON OF OCTOBER.

Lesson 2.

October 13, 1918.

ABRAM HELPING LOT.

Golden Text: "A friend loveth at all times, and a brother is born for adversity." Prov. 17:17.

Lesson Text: Gen. 13:5-11; 14:14-16.

5. And Lot also, who went with Abram, had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. 7 And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land. 8 And Abram said unto Lot, Let there be no strife, I pray thee, between my herdsmen and thy herdsmen; for we are brethren. 9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left. 10 And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar. 11 So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other.

14. And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. 15 And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. 16 And he brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people.

(tion) Did Abraham bear Lot a grudge? On the contrary, what did he do when he heard that Lot was in trouble? Did that involve much expense and danger?

For connection with preceding lesson see Notes.

Verses 5, 6. Where did they get so much wealth?

Verse 7. Was it natural under the circumstances that such a strife arose? What causes much of the strife between nations? When population, wealth and power increases, and nations compete for the world's commerce, and press out for more territory, what usually results? Who was in the land? Would this be an edifying spectacle in the sight of the Canaanites? What does the world think when God's people fall out and fight with each other?

Verses 8, 9. On what ground did Abraham deprecate and refuse to allow any strife? What is the right attitude of "brethren"? 1 Pet. 3:8, 9. How did Abram propose to end the strife—by demanding his rights, or by giving in to Lot? Could many a strife between brethren be stopped upon that principle? What does the Lord Jesus command? Mat. 5:38-48. What is better than standing for our rights and dues? 1 Cor. 6:7. Was Abram's offer very generous? Can the heir of God's promise afford to be generous? Why?

Verses 10, 11. Did Lot hesitate to accept Abram's magnanimous offer? Which part of the country did Lot choose, and why? Was Abram any worse off for all that? Gen. 13:14-17. What promise did Jesus make concerning the meek? Matt. 5:5. Did Abram prove himself "meek"? Did Lot make anything in the end? (Gen. 19:15-17.) Did Abraham? (Gen. 24: 1, 35). Did Lot find much happiness after he left Abram? (2 Pet. 2:7, 8) Gen. 14:14-16.. (See Notes for connection)

Did Abraham bear Lot a grudge? On the contrary, what did he do when he heard that Lot was in trouble? Did that involve much expense and danger?

NOTES ON LESSON 2.

ABRAM AND LOT IN EGYPT. Gen. 12:10-20.

Abram's faith did not fail, but it flickered, when he found a famine in the land of promise. He did not try to turn back the way he came; but he went down into Egypt, and, as far as the record shows, without orders from God. He had for the time left the path of faith, and thus forfeited further guidance from God. All the time he sojourned in Egypt God did not speak to Abram, nor did Abram build God any altar there. Moreover, Abram got himself into trouble and into a false position there. But the ever-faithful God watched over, protected, and defended him all the while. (Ps. 105:14, 15.) It was in Egypt that Abram and Lot gathered all that wealth spoken of. Gen. 12:16 may indicate where some of it, at least, came from. (Comp. Gen. 20:14-16). Clearly then Abram is not to be taken as an example in every point. All his true qualities and great deeds were due to his faith; all his mistakes and failures to unbelief.

A Personal Thought: "What wrongs did Abraham do that you would not do? What noble things did Abram do that you have not done?"

THE CHARACTER OF LOT.

As Abraham is the man of faith, the type of all those who through faith have become sojourners, strangers and pilgrims on the earth; so Lot is the type and father of the "earth-dwellers"—those professed Christians who set their mind on things on the earth (Col. 3:2); "who mind earthly things," Phil. 3:19, 20; who like Demas (2 Tim. 4:10) left the companionship of faith, "having loved this present world." These are not pilgrims, but settlers on the earth, whose hearts are taken up with self-indulgence and cares of this life. (Luke 21:34-36). Upon these "that day" shall break unawares, and they are not, like the Lord's faithful ones, exempt from that great hour of trial which comes upon the whole world. (Rev. 3:10). Lot's selfishness is shown in his ready acceptance of his uncle's generous offer, though to Abram belonged the precedence in every way; and even more in the choice for himself of the very best. Just as Abram, for the sake of God's promise, had abandoned earthly advantage. (Heb. 11:8) so Lot, for the sake of earthly advantage, was ready to endanger, if not surrender, his spiritual blessings. For the men of Sodom among whom he went to dwell, "were wicked and sinners against Jehovah exceedingly." There are many of Lot's sort of folks today. Lot in the end lost all; his married daughters and all his possessions in the destruction of Sodom; his wife on the flight from thence; and he worse than lost his two unmarried daughters who had breathed the atmosphere of Sodom. (Gen. 19). His failure was complete and pitiful. But so will be the failure of all that are after Lot's type; for "whosoever shall find his life shall lose it; but he that loseth his life for my sake the same shall find it."

THE BATTLE OF THE KINGS, AND MELCHIZEDEK. Gen. 14.

"Amraphel" has been identified with the Hammurabi whose code of laws has been unearthed by archeologists. "Shinar" is Babylon; "Elam" is Persia; "Goiim" means simply, "nations." In the battle the kings of the cities of the Plain were vanquished, and Lot fell captive along with the rest of Sodom. It was meant for a solemn warning from God to him; but it does not seem that Lot took heed. Abraham's nobility shines forth in the great trouble, expense, and risk he took to rescue his unworthy, graceless, thankless, selfish friend and nephew Lot. Here appears the mysterious figure of Melchizedek, a priest-king, who is mentioned twice again in the scriptures. (Ps. 110; Heb. 7.) Abram's deference to him is striking. He immediately adopts Melchizedek's designation of God "El-Elyon," "God Most High," Possessor of heaven and earth, and adds this title in an oath to the name of Jehovah which he already knew. (v. 22). Note how positively Abram refuses to accept anything from the King of Sodom. The fullest teaching concerning Melchizedek is found in Heb. 7.

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 20, 1918.

ABRAHAM GIVING ISAAC TO GOD.

Golden Text: "I will give him unto Jehovah all the days of his life." 1 Sam. 1:11.

Lesson Text: Genesis 22:1-14.

1. And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. 2 And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. 3 And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. 4 On the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. 6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt-offering? 8 And Abraham said, God will provide himself the lamb for a burnt-offering, my son: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for

(For Connection with preceding lesson see Notes.)

Verse 1. Does God tempt men with evil? Jas. 1:13. But does He try and prove His people? Deut. 8:2, 3. If a man stands the test, has God great things in store for him? If he gives way before the test, then what? Will God make the test more than we are able to stand?

Verse 2. Over what human attachments had Abraham's faith triumphed before? (12:1, 4). What was to be the test now? Did Abraham love Isaac? Who had given him Isaac? What place in our devotion and love does He want?

Verses 3, 4. How far off was the place? Was that far enough to give him time to think it over and change his purpose, had he wavered? If Abraham had wanted to "spiritualize" God's command, or explain it away, can you see several strong arguments he could have made against the literalness of it? But did such a thought enter Abraham's mind? Why not?

Verse 5. What was the ground of Abraham's surpassing love of God? Heb. 11:17, 18. How did this faith originate? Rom. 10:17. How could he say, "We will . . . come again to you?" Heb. 11:19. Can anyone lose anything by surrendering it to God? Matt. 19:29. Did Abraham believe that? How do you know he believed it? Do you believe it?

Verse 6. Who else of Abraham's family, many years later, carried the wood upon which He was to be offered up to the place of sacrifice? John 19:17.

Verses 7, 8. What did Abraham say God would provide? Was there not a deeper meaning in that than he realized?

Verses 9, 10. Did God let Abraham go to the very verge? Does it appear that Isaac submitted willingly?

Verses 11, 12. Who now spoke to Abraham? Is there any difference between the angel of Jehovah, and any other angel? (Yes. The angel of

now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. 13 And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. 14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided.

Jehovah is the direct Representative of Jehovah Himself, and speaks in the first person, as Jehovah). How did God declare He now knew that Abraham feared Him? Though He knew it before, would He acknowledge knowing it until by his act Abraham had proved it?

Verses 13, 14. What substitute did God provide? What greater Substitute did He provide for us? 2 Cor. 5:21; Gal. 3:13. In providing this great Sacrifice, what else is included? Rom. 8:32.

NOTES ON LESSON 3.

ABRAHAM JUSTIFIED BY FAITH. Gen. 15.

It was after Abram's expedition in which he rescued Lot, that Jehovah spoke to Abram in a vision, saying, "Fear not Abram: I am thy shield and thy exceeding great reward." (Gen. 15:1). In pursuing after those kings, Abram had exposed himself to great future danger; therefore God promised to be Himself Abram's shield. Abram had loftily refused recompense from the king of Sodom: now God announces Himself to Abram as his exceeding great reward. Thus does He meet us to be unto us the supply of whatever need we are in. Abram must have been depressed—he had lost view of God's original promise concerning the Seed (or perhaps explained it some other way) and had given up hope of ever having a child of his own. For he was now perhaps 85 years old, his wife being old also. But Jehovah took him forth abroad and showed him the stars of heaven and made him the formal promise: "So shall thy seed be." "And he believed in Jehovah; and he reckoned it to him for righteousness." Paul takes up this typical case of justification by faith in Rom. 4, and describes the nature of Abram's faith in Rom. 4:17-25.

In answer to Abram's request for a sign that he should indeed inherit the land, God made the land covenant, (Gen. 15:17-21) by which that Land is deeded until yet, by unalterable covenant of God, Owner and Possessor of all, to Abraham and his descendants. The bondage in Egypt is foreshown, and reason given for delay in possession of the land. (vs. 13, 16).

ISHMAEL. GEN. 16, 17.

Not by Abram's request, but through Sarai's insistence (according to the custom of that day) Abram became the father of Ishmael through Hagar, Sarai's hand-maid, Gen. 16. It was a step taken by human wisdom, and not at the direction of God, and resulted in much sorrow unto this day. But had it been clearly told Abram before this that the promised Seed should come through Sarai? Could he be greatly censured for resorting to a human expedient (which was thought honorable in that day) and thus to "help the Lord fulfil His promises?" God did not condemn Abram but set his action aside. Read here Gal. 4:21-31. The Covenant of Circumcision, given 13 years later, is set forth in Gen. 17; in which chapter also Abram's name is changed to Abraham, ("Father of a multitude") and Sarai receives the name of Sarah, (Princess); and a definite promise is given that Sarah should be the mother of a son.

GOD'S OATH TO ABRAHAM. Gen. 22:15-18.

When Abraham had stood the last test of his faith, and in action proved the fact that he loved the Giver above the gift, and held God above his son, God gave him back his son whom, as God had required, he had offered up (which does not necessarily involve slaying, Heb. 11:17)—God gave him his son back in real and secure possession, and with many sweet assurances. We never surrender any dear thing to God, but He restores it manifold. At this point God confirms His promise by an oath, which makes certainty doubly certain. (Heb. 6:18-20).

FOURTH LORD'S DAY LESSON OF OCTOBER.

Lesson 4.

October 27, 1918.

ISAAC AND REBEKAH.

Golden Text: "Let not kindness and truth forsake thee: Bind them about thy neck; write them upon the tablet of thy heart: so shall thou find favor and good understanding in the sight of God and man." Prov. 3:3, 4.

Lesson Text: Genesis 24:57-67.

57. And they said, We will call the damsel, and inquire at her mouth. 58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. 59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. 60. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the land of those that hate them.

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. 62. And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the South. 63. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming. 64. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel. 65. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself. 66. And the servant told Isaac all the things that he had done. 67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

FINDING A WIFE.

The selection of a wife for Isaac played an important part in the great plan of God for the redemption of man. She was to be the mother of Israel, the chosen people, through whom salvation was to come to all humanity. (John 4:22). This explains God's especial interest in it. But God is equally interested in the affairs of any individual, and will take hold of such problems to help, direct, bless, any man who trusts in Him. (Prov. 18:22; 19:14). God is not so limited that He can give time and attention to big things only. He marks the sparrow's fall, and has numbered the hairs of our head. He makes all things work together for good to them that love Him, the called according to His purpose. He is more interested in our welfare and blessing than we ourselves are. Take then an interest in His glory, and put

For the whole story see Notes.
 Verses 57, 58. With whom was the final choice and decision left? Was it a very courageous step for her? What did this decision mean for her in the end? Was it worth while? What other Virgin must make the same voluntary decision? (Ps. 45:10, 11; 2 Cor. 11:2; Rev. 19:7, 8).
 Verses 59, 60. Was this farewell blessing destined to come true in Rebekah's case?

Verses 61, 62. Whence did Isaac come? What does Beer-lahai-roi mean? (See Gen. 16.) Who else will come from His abode to meet His Bride? 1 Thess. 4:16, 17.

Verse 63. What does this indicate of Isaac's turn and disposition?

Verses 64, 65. What preparation, suitable to the customs of that day, did Rebekah make when she saw Isaac coming?

Verses 66, 67. Was the young woman Jehovah had selected for Isaac acceptable to him? Was this marriage merely a civil agreement, or did it turn out to be a real love-match? Would any young man or young woman lose much by leaving the selecting of a life-partner with God? Would God undertake it for us? How would we have to go about putting such a matter into God's hands? Prov. 3:5, 6; Ps. 37:4, 5; Matt. 6:33.

Him first in your life, that He may thus have the opportunity to take an interest in you and to set you up on high.

THE WOOING OF REBEKAH.

The old servant Eliezer is a noble and true soul, if he is but a servant. He has Abraham's fullest confidence—the outgrowth of many years' faithful service—and in this important matter also he discharges his trust faithfully and with ability. His prayer shows his personal knowledge of and trust in the God of Abraham. Facing an immensely difficult, delicate, and serious task, and unable to take even the first step by himself, the servant stood by the well of Nahor's city, and appealed to the all-knowing and faithful God. He proposed a sign for his guidance—not a mere fortuitous omen, but a sign that was sensible, and in itself indicative of character in the conduct of the young woman. He got his request. Rebekah, friendly and willing, offered not only to give him drink, but to water the camels also, which latter must have been no small task. And Eliezer stood by and watched it done to the finish before he was fully satisfied that this was, according to the prayed-for test, indeed the young woman Jehovah had selected for the wife of his master Abraham's son. Then he bestowed rich gifts of golden ornaments upon the maid—foretaste and pledge only of the full wealth that awaited her in her own new home. The further account of Eliezer's meeting with the girl's family, and the recital of his errand, and God's marvellous guidance to them, and Rebekah's prompt decision to go with him to become the wife of Isaac—forms one of the sweetest stories of God's book.

A TYPE OF CHRIST AND THE CHURCH.

Attention has been directed probably from earliest times to the remarkable correspondence between this Old Testament story and the New Testament teaching of the relation of the Lord Jesus to His church. Isaac, the son of promise, is type of the great promised Seed, Jesus Christ. He is the only heir of all his father's wealth, even as God has appointed Jesus "Heir of all things." Heb. 1:2. The bride Rebekah, answers to the church, whom the apostle labored to present as a pure virgin unto Christ. (2 Cor. 11:2). As Isaac did not go himself in person to woo his bride, but the father's servant was sent forth on that errand, so Jesus is not in Person wooing the church, but the Holy Spirit sent forth from heaven is selecting, wooing, and winning Christ's bride, the church, and calling her out of the world. Like Rebekah, the church must choose Jesus as her Lord, and follow of her own free will to gain him whom not having seen she loves, and on whom though as yet she sees him not she believes and in whom she rejoices. (1 Pet. 1:8). Upon her, as Eliezer hung the golden ornaments on Rebekah, the Holy Spirit bestows His gifts and graces (Gal. 5:22); which are not, however, the total of the blessing, but a foretaste and pledge only of our redemption (the "earnest of the Spirit") unto the day of inheritance. (2 Cor. 1:22; 5:5; Eph. 1:18, 14). Finally as Isaac came forth to meet his bride, so will the Lord come again to receive us unto Himself; we shall meet Him in the air, and "so shall we ever be with the Lord." (John 14:1-3; 1 Thess. 4:16, 17).

THE VALUE OF "TYPICAL" TEACHING.

How much weight and value is to be placed upon such a correspondence? The correspondence is far too deep and exact to be laid to accidental resemblance. It was doubtless one of God's picture-prophecies, a "type." There are, however, two kinds of types (1) those which are specifically pointed out as types, as, for example, the deliverance of Israel from Egypt, (1 Cor. 10); (2) those which are self-evident, as for example the story of Joseph, whose career corresponds so strikingly to that of the Lord Jesus Christ as to leave no room for doubt that God designed to foreshadow His Son through it. To this second class belongs our present story. The types of scripture cannot be made to serve as proof of any doctrine. They merely illustrate, and corroborate the plain and outright teaching of the New Testament. "Allegorizing" is not without scriptural warrant (Gal. 4:21-31) but must be kept within safe limits. It is always right and proper, however, to use any Old Testament story or incident for an illustration of New Testament teaching.

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By Robert H. Boll,

Author "Lessons on Hebrews" "Why Not be Just a Christian?" and "How to Understand and Apply the Bible."

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WORD AND WORK: a clean, high-toned monthly Journal edited by R. H. Boll, Stanford Chambers, H. L. Olmstead, and E. L. Jorgenson; carrying contributed articles by Chas. Neal, J. Edward Boyd, J. N. Gardner, D. H. Friend, and others, and valuable reprints from pioneers as Campbell, Lard, Milligan, McGarvey, and others. The missionary page is written by a socialist.

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