

WORD AND WORK

LET IT PASS.

Be not swift to take offence;
Let it pass!
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long;
Rather sing this cheery song:
"Let it pass! Let it pass!"

Strife corrodes the purest mind;
Let it pass!
As the unregarded wind;
Let it pass!
Any heartless souls that live
May condemn without reprieve;
'Tis the noble who forgive.
Let it pass! Let it pass!

If for good you're taken ill;
Let it pass!
Oh, be kind and gentle still;
Let it pass!
Time at last makes all things straight,
Let us not resent, but wait,
And our triumph shall be great;
Let it pass! Let it pass!

Bid your anger to depart;
Let it pass!
Lay these homely words to heart:
"Let it pass!"
Follow not the giddy throng,
Better to be wronged than wrong;
Therefore sing this cheery song:
"Let it pass! Let it pass!"

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:30-32.

WORDS IN SEASON.

R. H. B.

THE SECOND COMING OF CHRIST, AND CHRISTIAN UNITY.

A noted newspaper correspondent once previously referred to in these columns, claims that the doctrine of the pre-millennial coming of the Lord Jesus Christ causes division. The thing that is really happening, however, as the present writer has personally observed in a number of instances, is, that men and women everywhere among the denominations of Christendom who are getting hold of this heart-gripping, heart-searching Bible doctrine, are taking on a new and wondrous faith and hope and love, and are getting sick and tired of the worldlines and hollowness of the popular churches, and of denominationalism in general; and under the Christward influence of the "Blessed Hope," are ready to relinquish old, cherished prejudices and distinctions, for Jesus' sake, and are coming more and more to appreciate the simple gospel and the word and way of God.

The evidence that such a rather undesigned and unexpected movement is developing increases and accumulates daily. That denominational leaders and their press do not relish that is but natural; that they would, like Athaliah of old, cry out, "Treason, treason!" and "Division and heresy!" is also natural. The unfaithful servants also who have said in their hearts that their Lord *delayeth* His coming (Luke 12:45) are beating the Lord's men-servants and the maid-servants. This is the only sort of "division" caused by this teaching of God's word concerning the ever-imminent, pre-millennial return of our Lord and Savior Jesus Christ.

THE FORGING OF THE BOND OF UNITY.

An examination of the New Testament teaching of the Lord's coming reveals the fact that the doctrine is a potent force for *true unity*. Not only does the overwhelming issue it sets before believing eyes make the partisanism of sects, the pride of distinction, the human customs, names, usages, forms, seem paltry and unworthy—but in its practical applications to the conduct of Christians the doctrine of Christ's return makes directly for the oneness of Christ's people. Note the following teaching.

1. PURIFICATION.

"Everyone that hath this hope (of Christ's appearing) set on Him, purifieth himself even as He is pure." 1 John 3:3. This distinguishes the true *hope* from a mere dream of great things to come: everyone who truly has received this hope into his heart, begins forthwith to rid himself of all that is false, impure, selfish, fleshly, unchristlike; and that with no less a Standard of purity before him, than the Lord Jesus Christ Himself. Why not? For shall we not be wholly like Him when He shall appear? Now, when we consider that most of the God-dishonoring divisions are caused by fleshly defilement—by pride and vainglory, by envy,

jealousy, strife (1 Cor. 3:1-3) by the works of the flesh generally (Gal. 5:19-2) we can see how far the true hope, truly held, will go toward preserving a God-pleasing unity.

2. FORBEARANCE.

"Let your forbearance be known unto all men. The Lord is at hand." (Phil. 4:5). The "Authorized Version" has "moderation" instead of "forbearance." Either rendering brings out the force. In view of the imminence of the Lord's coming the child of God will curb his resentments, will moderate his judgment and conduct toward offenders, and will forbear. How necessary this is to the maintaining of Christian unity is manifest at a glance.

3. MURMURING.

"Be ye also patient; establish your hearts: for the coming of the Lord is at hand. *Murmur not, brethren, one against another, that ye be not judged: behold the Judge standeth before the doors.*" (Jas. 5:8, 9). In view of this imminence of the Lord's coming—He standing, as it were, already with His hand on the door-knob, ready to open the door at an instant—at what instant we know not—the apostle urges us to be patient, and forbear murmuring one against another, lest we ourselves be judged at His appearing. Murmuring breeds trouble among brethren. Disruptions and factions among God's people always originate in much previous grumbling. As a preventive of this sort of thing God urges a vital faith in the imminent coming of the Lord.

JUDGING.

4. "Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God." (1 Cor. 4:5). To keep our judgments, whether favorable or adverse, so far as we are obliged to judge, tentative, with a view to the final settlement and true judgment of the Lord at His coming, will prevent arbitrariness, and inclines to both justice and mercy. This also is needful for unity.

5. LOVE.

Brotherly love is enjoined in direct connection with the prospect of the Lord's return. "The Lord make you to increase and abound in love one toward another and toward all men . . . to the end that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." (1 Thess. 3:12, 13). "Owe no man anything save to love one another . . . and this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, the day is at hand." (Rom. 13:8, 11, 12). With such motives as these God presses the exhortation to brotherly love, and love toward all, upon us. But love is "the tie that binds." Love "suffereth long and is kind . . . beareth all things, believeth all things, hopeth all things, endureth all things." In the

happy hope of His coming lies a motive and power to make God's people walk in the same mind, having the same love, and to knit their hearts together in love, unto all riches of the full assurance of understanding. (Col. 2:2).

KEEPING BUSY.

In addition to all these elements of unity, directly engendered and sustained by the Hope of His Coming, there is yet another consideration. It has been strangely charged that this teaching "cuts the nerve of missionary endeavor." That in face of the fact that the master missionaries of the last two hundred years went out in almost every instance, impelled by the hope of His Coming. And today the same missionay zeal and love springs up wherever the doctrine of Christ's Coming is given its scriptural place and prominence. In some parts missionaries are being announced right and left, much to the discomfiture of certain who ought to rejoice in it; and the brethren in the homeland who are looking for the Savior and who love His appearing, are depending on the faithful God to grant a sustenance and support for those who are carrying forth the word of God, He will not fail. The fact is that the earnest expectation of the Lord from heaven is an incentive to the true work of the Lord in every line. We must administrate His goods the while He is absent. "Blessed is that servant whom his Lord, when he cometh, shall find so doing: verily I say unto you that He will set him over all that he hath." And if there be yet a thing lacking of the perfectness of the bond that unites God's faithful children, this fellowship of earnest, loving, self-sacrificing labor in the Lord completes it. May God prosper and hasten His work!

GOD, OUR PARENT.

God is a parent more loving than any earthly parent; He will do, and has already done, more for us than can any other friend or parent; He is content with only the best for us, and never provides less than the best; He is more powerful than any enemy of ours or of His, and more dependable than money, food, clothing, or shelter; He is Love. To think of these facts as we approach our heavenly Father in prayer is better than to attempt to see Him, even in our mind's eye, as with any physical form, however beautiful. Yet we may indeed feel the Father's strong arm around us in time of weakness,—feel His comforting touch on brow or body in time of illness, hear His word of encouragement in time of temptation, and realize His love at all times. And we may rest confidently in the knowledge that all the beauty and love and strength of Christ are of the Father. The Son of man was sent that we might know the Father, and He said, "He that hath seen me hath seen the Father; how sayest thou, Show us the Father?" If we give a portion of our time in every morning and evening prayer to telling the Father of our gratitude for what He has done since last we knelt, and of our love for him

and all that He is, we shall find greater joy in our communion with Him, and in all life, than if our prayers are only seasons of begging for more. The Bible definition of God is the best one. God is love, and our love rejoices Him, while it fits us ever increasingly to know Him.—*S. S. Times.*

BURNING THE BIBLE.

"Not all the boys read their Testaments faithfully," he said, in frank confession, although he had just been estimating how well worth while the marvelous distribution of the Scriptures had been to our brave soldiers and sailors. He was speaking with one boy about his soul. "Have you a Pocket Testament, my lad?" he asked. Abashed, the boy said, "I did have one, but to tell you the truth, I wanted to roll a cigarette one day, and I didn't have any cigarette paper, though I had some loose tobacco. I remembered my Pocket Testament, and I tore out the fly-leaf. I discovered that cigarettes rolled in New Testament pages go wonderfully well!"

Then reaching into his pocket he pulled out the limp remains of his Testament, and said, "I've smoked it all up to the sixth of Hebrews!"

"There are many chapters in the Bible from which I cannot quote," said Dr. Veach, "but I knew a passage in the sixth of Hebrews. So I quoted it: 'It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance seeing they crucify to themselves the Son of God afresh, and put him to an open shame.'

"It was a subdued crowd of boys that stared at me, and said, 'Aw, Doctor, is that in the sixth of Hebrews?' And the half-flippant, half-earnest boy who was misusing God's Word said, 'I'll get another Testament, sir, and treat it right. I'll read it, this time.'"—*S. S. Times.*

We've a story to tell to the nations,
That shall turn their hearts to the right,
A story of truth and sweetness,
A story of peace and light.

We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us His Son to save us,
And to show us that God is love.

For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and night.

C. STERN.

WORD AND WORK

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NEWS AND NOTES.

According to a late report, J. M. McCaleb sailed from Japan, April 4. He requests that mail be directed to him care Ernest C. Love, Santa Rosa, Cal.

"Meeting here (New Orleans) is fine in interest and attendance." R. H. Boll.

Many have asked for extra copies of our April issue, and some have suggested that we reprint "What the Editor Believes." We could hardly do that just now, but we will undertake to furnish the April number to *the next 75 new subscribers* if asked for.

Don Carlos Janes is at home, Buechel, Ky., near Louisville, after an absence of four and one-half months. He traveled over 9,000 miles in the States, Canada and Mexico; delivered 154 addresses, and found more work than he could do and more invitations than he could accept. Everywhere the treatment accorded him was the finest and much visible good, especially in the promotion of missions—home and foreign, was accomplished.

Writing from Barada, Neb., C. C. Merritt says: "The meeting continues here with increasing interest in spite of bad weather. I go from here to Davenport, Neb., then back to Minneapolis. May run over into Michigan, and then to Sedalia, Mo., for a meeting.

Wm. J. Campbell is busy, as usual, holding meetings around his home at Davis City, Iowa.

We are still giving away, to those who ask for it, one copy of the 396-page book, "Reminiscences and Sermons," for every club of two new yearly subscriptions.

E. L. Jorgenson was at Dugger, Ind., for ten days recently drilling the church in song and preaching on the Lord's Day, with one restoration. The Dugger Church is strong in member-

ship, and while without a regular preacher for many months, they have kept up prayer meeting, Friday night Bible classes, and Sunday night preaching by home forces—besides Lord's day morning meetings. This is quite unusual.

The notes on this month's Sunday School Lessons are of unusual importance. Read them thoughtfully.

The Youth's Companion will advance its price July 1st. If you want this paper subscribe through this office before the advance; and if you can reach us with your order *before May 10*, we are authorized to offer you two months free—14 months for the price of one year, \$2.

Sister Sallie Taylor asks us to say that the little church at Hondo, Texas, needs help to make some needed improvements. "I am so anxious for us to build and have a meeting. Brother Coleman, of Sabinal, preaches for us every first Sunday. Come over and help us. Send gifts to Mrs. J. Smith, Hondo, Texas."

A few bound copies are on sale for 1916, 1917, 1918. \$1.00 each.

Our "sample set" including one each of our seven tracts, 25c postpaid. 108 pages in all.

We cannot send you the June number until you renew, if your time is out. Watch for notice.

Minneapolis brethren have prospects of locating a Christian worker to "give himself wholly" to the work in their field within the next few months. Churches desiring to assist in his support should remember that outside help is absolutely necessary. I. B. Henthorn, 4409 Xerxes Ave., So., will be glad to answer all inquiries.

We have had many requests in the past for a large-type Bible with a wide margin for notes. At last we have located a beautiful, leather-bound book in the Revised Version of that kind, and at pre-war price, \$6.50. Ask for No. 274.

Did you get a notice that your time was out? and did you renew?

Those who really desire to read our paper but have not the subscription price to spare shall not be deprived if they will let us know.

We are having frequent inquiries about Little Bible Picture Cards for children's classes. The cards cost 3c for each pupil per quarter (13 cards), and must be ordered by the quarter in advance.

F. B. Shepherd, Amarillo, Texas, reports funds forwarded to Forest Vale Mission, Africa, on April 1, as follows:

W. F. Fierbaugh, \$2; R. H. Rogers, \$1; Christian Leader, \$10; Garrett Ave., \$10; C. W. Sewell, \$2; Anna Ogden, \$2; Scottsboro, \$6.03; N. L. L., \$5; Miss Virginia Craig, \$5; Two Sisters, Miss., \$2; Charleston, \$10; Beauchamp, \$10.22. Total, \$65.25.

CLEAR DOWN TO THE TOES.

STANFORD CHAMBERS.

Can the people of God know the times in which they are living? Does the Bible give sufficient light for us to locate ourselves on God's great prophetic program? People are asking where we are and what is next. Let us "orient" ourselves. We say we are living in the Christian era, in the church or gospel age, in the dispensation of the Holy Spirit and of grace, and so we certainly are. Again we may say that these are "the times of the Gentiles," but the Christian era and "the times of the Gentiles" are long periods and to say that we live in them is not to locate ourselves very definitely. Whereabouts in "the times of the Gentiles" are we? and how much of the church age has gone by?

The Christian dispensation lies between the two great events of our Lord's first and second coming, and is in the Scriptures more than once designated as a night, which is made up of different watches. Jesus taught that His return might be at even, at midnight, at the cock-crowing, or at morning. (Mark 13:35) We who are now living nineteen hundred years this side of the promise of His coming may safely and scripturally declare, "The night is far spent and the day is at hand." (Rom. 13:12). As those who fear His name we may well look to the east, for "the sun of righteousness shall arise with healing in his wings." (Mal. 4:2).

In history the church age is seen as divided into different periods. There are the apostolic period, the age of persecutions, the rise of the papacy, papal supremacy, the Reformation, the growth of Protestantism and, we may add, its wane. There is a striking correspondence between the characteristics of these periods and the seven churches of Asia, addressed in Revelation two and three. Ephesus was a typical apostolic church. Suffering Smyrna was a before-hand sample of the whole church in the age of persecutions. To the Nicolaitanism of Pergamum corresponds the priesthood which rose into power when the persecutions ceased and began their lording it over the "laity," the thing the Lord hates. To the Balaamism of Pergamum corresponds the idolatry, uncleanness and worldliness in general which soon flooded the church when, after the persecutions ceased, Christianity became popular. In the wicked Jezebel of Thyatira we have a picture of the "scarlet woman," "the mother of harlots." The spiritual deadness and general defilement of Sardis was a picture in miniature of the state of Christendom resulting from papal domination. The "few names" who had "not defiled their garments" correspond to those men through whom God saved the day,—the Reformers, their precursors and their co-laborers, who contended for the truth of God, as a result of whose labors and of those of men whom God raised up after them, was restored the primitive simplicity and apostolic order

of things in a fellowship true to the word and true to His name, and whose bond of union was brotherly love,—Philadelphia, thank God. But alas! already unmistakable Laodicean characteristics appear everywhere and are rapidly becoming more and more prevalent, and there is plainly a “falling away” toward that final stage of apostasy when the “man of sin” will “be revealed . . . whom the Lord Jesus shall slay with the breath of his mouth and bring to nought by the manifestation of his coming.” (2 Thess. 2:3-8). So then with the apostolic age, the age of persecutions, the rise of the papacy, the dark ages, the Reformation and a restoration all behind us we can tell pretty well where we are and what is yet ahead.

Can we as definitely locate ourselves in “the times of the Gentils?” This long period, so named by our Lord, (Luke 21:24) began with the captivity when the Jews came under Gentile domination, continued to Jesus’ day, continues till now and will continue till Jerusalem is “trodden down of the Gentiles” no more. The period is divided according to the several parts of that colossal image of Nebuchadnezzar’s dream in Daniel 2. At the time of the dream the Jews were under Babylonian rule which was represented by the head of gold; they passed from that to the dominion of Babylon’s conquerors, the Medes and Persians, the breast of silver, then to Greece, the belly of brass, then to Rome, the legs of iron whose feet are of iron and brittle clay mixed. The same Gentile powers are shown to Daniel in chapter seven as four beasts, the fourth, representing Rome, a beast of ten horns corresponding to the ten toes of the image and representing the fragments resulting from the breaking up of the eastern and western divisions, the two legs of the Roman Empire. Note the deterioration from gold to clay—from Nebuchadnezzar’s splendid monarchy through the varying shades and forms of government down to the “sway of the clay” in the socialism, bolshevism and anarchy of our own day, and in what is yet to be, when the people, represented by the clay, become the ruling power and in the spirit of monarchy and autocracy rule with an iron hand. An uncontrolled dictatorship of the people and its resultant chaos makes necessary the heading up of all under one centralized power such as can restore society to a basis of peace and security.

In chapters 13 and 17 of Revelation, John sees Daniel’s fourth beast of the ten horns and which, he says, was, and for a time is not and then shall be. Rome was, is not and shall yet be restored. The ten horns, he says, are ten kings who, when they receive their kingdoms, (they had received no kingdom as yet when John wrote Rev. 17:12) reign contemporaneously, but briefly with and under the beast in the person of its eighth head, the one that “goeth into perdition,” that is “the man of sin . . . the son of perdition . . . whom the Lord Jesus will bring to nought by the manifestation of his coming.” See his doom. Rev. 19:20.

Now it ought to be plain to all that ten kings reigning under one greater king is one great federation of kingdoms or a league of nations. Upon this ten-horned beast John (Rev. 17) saw the "mother of harlots" riding. "the great city which reigneth over the kings of the earth," that is, a world-church into which the divisions of Christendom are finally submerged, exclusive, however, of the true people of God. A world church and a world state and the two united and the "man of sin" at the head, that is the final stage of human government, religious and political. There is brittleness, as Daniel shows, in this final admixture and the thing is utterly incoherent and unstable. Upon the feet of the image falls a smiting stone which breaks in pieces all these kingdoms and destroys them, when "the kingdom of this world becomes the kingdom of our Lord and of his Christ."

Now where are we? Babylon is behind us as are Medo-Persia, Greece, Rome. The fragmentary divisions of the latter, however, yet exist and show great signs of a heading up right soon. It is seen to be the only salvation from "the sway of the clay," they tell us, and so a mad race is on, the immediate results of which we cannot determine. Both a league of nations and a league of denominations seem quite reasonably assured. How soon the very conditions described in Revelation 17 may be developed no man can tell, but certainly we are living in momentous times when in a single day are brought forth marvelous things. We should not make the mistake of putting things foretold too far in the future. In the "times of the Gentiles" as measured by Nebuchadnezzar's image, we are certainly clear down to the toes.

REGARDING FREE RELIGIOUS LITERATURE.

After a long absence, Mrs. Janes and I are again at home and busily engaged in getting out the largest quantity of free literature we have ever handled; getting off book orders which remain unfilled for lack of stock; attending to missionary funds, etc. There will be about three new leaflets and at least one new card added to the seventeen varieties distributed last year. There will likely be a leaflet on "Tobacco," another on "The Name Christian," and a very fine postal card entitled "God's Amnesty Proclamation"—a card the size of a postal containing the way of salvation in unique and attractive form, etc. It is estimated that \$300 will be needed for the spring issues. Leaflets are free (but you are requested to send postage for carriage). Gifts to pay the costs of paper, ink, etc., are acceptable, but do not lessen your gifts to the living missionaries.

DON CARLOS JANES, Buechel, Ky.

WHAT IT MEANS TO BE A CHRISTIAN ONLY.

E. L. JORGENSON.

(The first half of this article appeared in the April issue; but each part is independent of the other.)

3. To be a Christian and that only means, more than anything else, that one has Jesus and Him alone for his teacher. Certainly, we try to teach each other as I am trying to teach you now; but we cannot teach in the final, authoritative sense. All the teacher may properly do is to call attention to that which Jesus has *already said*, and caused to be recorded. It is in this sense that He says, "Call no man father on the earth . . . neither be ye called masters: for one is your master, even the Christ;" "Be not ye called Rabbi; for one is your teacher, and all ye are brethren." (Matt. 23:8-10).

That is what it truly means to be a Christian; a *Christ-ian*, a follower, not of Luther nor Wesley, nor Calvin nor Campbell (I use their names freely because they taught the same thing themselves); not even of Apollos or Cephas or Paul (1 Cor. 1 and 3), but of Christ. It is good to be tied by no string and by no thing to any man or set of men. It is good to be responsible to no man-made ecclesiasticism, the synod, the conference, the delegated assembly, or the church-paper, but to be free from men and responsible for our faith and teaching to God alone—and may He help us to know what *that* responsibility is. (Jas. 3:1). Never until the Christian learns to read and believe his Bible without being blindly bound to what his denomination, his party, or his brotherhood believes, or to what this able editor and that venerable brother believes, will he be in position to find the whole will of God. But he who reads his Bible regardless of his party, caring not (except for their sakes) whether anyone on earth agrees with him if only he can agree with God, this man will outstrip his party and become a leader and not a follower in it, to lead them back to God, back to the Book, back to the ways that are old and good indeed.

Think how few there are, even of Christians, who really study God's Word! Not one out of ten I venture to assert. How then can I wait to believe and practice whatever I may find revealed until ten thousand, ten hundred thousand it may be—the rest of my party, "the brotherhood in general"—finds it? To do so would simply mean to cut me off from truth permanently. But there are those who are not willing to be so cut off. This is the reason that Bible readers are always riding in the gale, while others snooze in pullman cars. The Bible is always revolutionary in the life and its true teachings are always revolutionary, not only to the world but to all those Christians—and they are many—whose Bible is the newspaper or the novel, more than the Word of God.

The independence of each congregation and of each individual

believer from all sectarian alliances is not an arbitrary teaching of the New Testament but in the nature of things it is imperative in order to a full understanding of the truth. An illustration true to life will make this plain: A group of believers, more than average in devotion, are studying God's Word. They are tied up individually and congregationally with a given denomination, which also owns their church-house. "I have found something in the Book," says A. to his brethren, "that I never knew before; something that we ought not only to believe, but to practice as a congregation" (It may be for example the matter of breaking bread "upon the first day of the week.") As A. unfolds his discovery, B. says, "You are surely right; let us accept it and begin to do it." But C. answers, "Have you considered, brethren, that the 'brotherhood in general' does not believe it that way, and that we will be excommunicated and ostracised if we teach that?" And D. adds, "Yes, we will even lose our meeting-house, because our leaders won't stand for such teaching." Whereupon A. answers, "I had not thought of that; really I do not wish to be cut off from our denomination, and lose the house. Let me see that passage again; perhaps my conclusion was hasty after all. I am not sure that it just must mean what I thought it meant!" And the upshot of it is that A. himself, and the whole church is robbed of that truth—and it may be a *vital* thing too, because they feared the Higher-ups, and found themselves tied up with unscriptural overhead machinery!

Finally, whoever takes the independent Christian stand, though some may think he is narrow, will find himself in the finest of religious company, enjoying the fellowship, not of the original Christians alone (for no one will undertake to say that *they* belonged to any sect), but of men like Luther, Wesley and other great reformers as well. Luther wrote: "I pray you leave my name alone, and not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for anyone. Paul (1 Cor. 3) would not that anyone should call himself of Paul or of Peter, but of Christ. How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Leave, my dear friends, these party names and distinctions. Away with them all and let us call ourselves only Christians after him from whom our doctrine comes."

And Wesley wrote: "Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten, and that we might all agree to sit down together, as humble, loving disciples at the feet of our common Master, to hear His Word, to imbibe, His spirit, and to transcribe His life in our own."

Let us not dishonor our glorious bridegroom in wearing other names than His, and following other lords beside Him, not only over the protest of Christ, but over the protest of those men themselves!

INVOLUNTARY SLAVERY.

CHARLES M. NEAL.

STUDIES IN ROMANS. SECTION FOR THIS STUDY ROMANS 7.

Text: "I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."

SIN'S DYNAMITE POWERLESS.

"The power of sin is the law."

The mistake of the Galatians is a common one at present. To accept deliverance from the penalty of sins by grace through faith and then endeavor to free ourselves from the dominion of sin by law through the flesh is to fail. We cannot complete in the flesh a journey begun in the Spirit. Gal. 3:1-14. This section of Romans shows the folly of such a course and the utter despair to which the course brings the soul earnestly seeking the higher life. "Wretched man that I am! Who shall deliver me out of the body of this death."

"The power of God is the gospel." Rom. 1:16. "The power of sin is the law." 1 Cor. 15:56. The Greek word here for "power" is "dunamis." God has His dynamite. Sin has his. Both are very powerful—one issues in life and the other in death. As the serpents of Jannes and Jambres' making were swallowed by the serpent from Moses' rod, so the dynamite of Sin is rendered powerless by the dynamite of God. "The wages of sin is death," but death itself shall be swallowed up in victory as a result of the glorious gospel springing up out of the death of our Lord. Even all that is mortal "shall be swallowed up of life."

FROM THE LAW OF WORKS TO THE LAW OF FAITH.

The first paragraph of this section has to do, first of all, with the release from the law of Moses. The same process which makes free from sin (Rom. 6:6) also makes free from the law of Moses or any like principle of salvation. "Wherefore my brethren, ye also were made dead to the law by the body of Christ." The same power that releases from the master Sin also releases from his power which is the law. There are not many seeking to get under the law of Moses. But very many, there are, who hold strongly legalistic ideas concerning salvation. Such, while escaping from the law of Moses have not risen up to the "law of faith." The principle of salvation by law opens the way for boasting because the salvation is accomplished by one's doing. The law of faith excludes boasting because our salvation is accomplished by Another's doing. Rom. 3:27, 28.

We cannot be joined unto the Christ of the gospels. To endeavor to do so by following His good works is to bring in the law principle of salvation. We must be "joined unto Him who was raised from the dead." This joining is by faith and begun on Pentecost and is accomplished by the Spirit. Under law we work

toward salvation. Under grace through the Spirit we work from and in salvation. Gal. 3:12; Eph. 2:10. When we elevate any ordinance of grace or even faith itself to the place where it is made to merit salvation we are frustrating the grace of God by mixing the principle of law. Now this paragraph shows us not only a freedom from the law of Moses but a freedom from the principle as well and yet there is sufficient liberty for freest expression of faith. Jas. 2:22.

THE ABNORMAL CHRISTIAN LIFE.

“What I hate that I do.”

The word “abnormal” means “not according to rule,” “irregular.” The second paragraph in this chapter is an excellent description of such a life. Here is the experience of a justified man, free from the penalty of sin and from the law of Moses but yet in “captivity.” It is involuntary captivity but he is captive nevertheless. What is wrong? Does sin have any right to hold him? No. He shows this and resists sin with all his power but still he fails. He sees the “law of God” and delights in it. He sees also the “law of sin in his members.” He decides to do the law of God but does it not. When he decides not to do the law of sin he utterly fails in the resolve. Failure is due to the instrument of warfare. “The law of the mind” though it be the mind of renewed man can never avail when the enemy is the “spiritual hosts of wickedness” which lie back of sin and work through “the law of sin and death.” He has not yet found out that “The weapons of our warfare are not of the flesh” so the unequal battle continues.

The Christian life is abnormal chiefly because of law and self. This is very apparent when we count the predominating words in this chapter. The word “law” is used twenty-one times and the pronouns “me” and “I” occur forty-one times. On the other hand the word “spirit” is not used and “Christ” does not occur till the shout of victory in the last verse when he sees the way out. This I conceive to be the chief cause of failure in so many lives. We see the God-appointed way and determine to live it. Like Israel at Sinai, we say “all that the Lord has spoken we will do” and like Israel we ingloriously fail. What shall we do? Is there no way out? We shall see.

Portland, Maine.

“The Christian church has fallen below even the Jewish low-water mark of a single tithe.” George Sherwood Eddy.

“We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews.” Wm. Salimon.

“Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have, and they ought to see His image and superscription on every dollar they possess.” T. L. Cuyler.

THE TARES OF THE FIELD.

PHILIP MAURO.

(By Permission of the Author.)

This is the most comprehensive of the parables. It covers this entire age, thus giving a complete view of the "Kingdom of heaven" in its chief features from beginning to end. Here is spread before our eye a divinely drawn prophetic word-picture, exhibiting what the Kingdom—announced and founded by the Lord Himself—should be "like" during all the time of His absence in heaven, that is, during the time He is seated at the right hand of God as foretold in Psalm 110. The place of the Throne during all that time is in heaven, not on earth.

It should be kept clearly in mind that we have here a *real Kingdom*, notwithstanding that the *pattern* of it is utterly unlike that of any other kingdom. The essence of a Kingdom is *rule*, or *government*. It is a realm within which the *will of the sovereign* is *law*. But, in other kingdoms, the will of the sovereign is *enforced*, and suitable administrative means and measures are provided to that end; whereas, in this "Kingdom of heaven," obedience is altogether *voluntary*. Those who are admitted to the Kingdom are called upon to obey "*from the heart*." As Paul says to the Roman believers: "Ye *were* the servants of sin, but ye have *obeyed from the heart* that form of doctrine which was delivered you" (Rom. 6:17). The laws of this Kingdom are written—not in statute books, nor in tables of stone—but in the heart, in fulfillment of the promise of God, "I will put My laws into their hearts, and in their minds will I write them" (Jer. 31:33; Heb. 10:16).

In this Kingdom there is *no visible King*, and no display of royalty. There are no magistrates to try and punish transgressors, no police to preserve order and arrest wrong-doers, no army to protect the people and to fight against enemies, no court, no retinue, no taxes or tax-gatherers, no officials of any kind, no rank or titles, no upper classes, no social inequalities. In it there are no more outward displays of governmental authority than are seen in a field of ripening grain. Yet it is a *real Kingdom*, for all that. The law of this Kingdom is "the law of Christ" (Gal. 6:2); and the only power by which it is enforced is the *love* of Christ. "For the love of Christ constraineth us"—nothing else; and those who yield to that constraining power are they who *voluntarily* take His yoke upon them. They who have been set free by the Gospel of God from the bondage of sin, from the authority of Satan, and from the fear of death, are called upon to *yield themselves unto God*, as those that are alive from the dead, and their members as instruments of righteousness unto God (Rom. 6:13). But they are under *no compulsion*. Commandments from the One they confess as Lord have been given them; but they are not *forced* to yield obedience to them. The

motive for obedience proceeds solely from the promptings of a heart that responds to His love, according as He Himself has said, "If ye *love Me*, keep My commandments." Forms, and rites, and ceremonies avail nothing in this Kingdom. "Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of God" (1 Cor. 7:19. Cf. 1 Cor. 14:37; 1 Thess. 4:2; 2 Pet. 3:2).

The essential characteristic of this Kingdom is *Grace*, which is manifested in freely forgiving others, in meekness, gentleness and forbearance toward all, in refraining from judgment, and in loving even our enemies. For Christ Himself became obedient unto death, to the end that, even "as sin had reigned unto death, even so might GRACE REIGN through righteousness, unto eternal life by Jesus Christ our Lord." The words just quoted from Romans 5:21 introduce important Kingdom-truth, which fills the sixth chapter of that Epistle.

Bearing in mind then the great fact that we have here a *real Kingdom*, though the King be "invisible"—(as Paul said, "Now unto the King, eternal, immortal, *invisible*, the only wise God, be honor and glory forever and ever"—1 Tim. 1:17)—let us note certain striking features of it, as pictured in the parable.

In the history of mankind, kingdoms have their rise in conquest, or in some social upheaval, or some political event, or in the successful scheming of an ambitious individual, or a party banded together for common advantage. But the Kingdom of heaven originated in a totally different manner, namely, by the *preaching* of a divine message, called "the Gospel." The power that gathers subjects for the Kingdom of heaven, and that qualifies them for admission into it, lies wholly in *the message itself*. It owes nothing whatever to the influence or ability of the men who carry the message. The first preachers of this message were men of no influence, learning, nor social position. The *Gospel itself* is "the power of God unto salvation." It acts in a manner similar to that of a seed cast into the ground. There, in the dark earth, hidden from view, where decay and corruption are in process, a new life springs up, a new creature is born and begins an existence as a living thing. So the "good seed" of the Word of God germinates in the hidden recesses of the corrupt human heart, and life "after its kind" springs into existence, "he knoweth not how" (Mark 4:27). This is the new birth which *must* take place before a man can enter into the Kingdom of God (John 3:3-6). For "the good seed are *the children of the Kingdom*." (Matt. 13:38).

The Apostle Peter speaks of this "holy nation," whom he also exhorts to be "as obedient children," reminding them that they had been "born again, not of corruptible seed, but of incorruptible, by the *Word of God* . . . and this is the *Word* which by *the Gospel* is preached unto you." (1 Pet. 1:14, 23-25; 2:9).

To the same effect the Apostle Paul writes to the believers at Colosse, concerning "the *word* of the truth of *the Gospel*, which

is come unto you, as it is in all *the world*; and *bringeth forth fruit.*" And he shows that, by means of the Gospel, God "hath delivered us from the *power* (or authority) of *darkness*, and hath translated us into *the Kingdom of His dear Son*" (Col. 1:5, 6, 13). This gives precisely the same explanation of the effect of the Gospel that is given, pictorially, in the parable of the tares. The Gospel goes into "all the world" ("the field is the world"); and by its inherent power those who believe are liberated from the despotic servitude of sin—the authority of darkness—and are translated into a heavenly Kingdom, the Kingdom of the Son of God's love.

Thus the Kingdom of heaven is recruited by the working of God's mighty power, quickening dead sinners by means of the Gospel; yet the marvelous work attracts little or no attention in the world. It creates no more commotion than the springing up and the growth of a field of grain.

Yet this work, so little understood or valued by the world, is well understood by the "Wicked One," who is being despoiled of his goods. The Lord sent Paul, with the Gospel, to the nations of the earth, for this express purpose, namely, "to open their eyes, to turn them (the Gentiles) from darkness to light, and from *the power of Satan unto God*" (Acts 26:17, 18). Hence the "Enemy" is stirred to great activity. His enmity against the Seed of the woman, foretold in the first prophecy, now reveals itself. For in the parable it is stated that, after the "man" had sowed good seed in his field, "*his enemy came and sowed tares.*" In view of the language of Genesis 3:15, which declares a special "enmity" between the serpent and the woman's "Seed" (the Son of man), the words "*his enemy*" are very significant. The form which this eternal "enmity" takes is one of the greatest of "the mysteries of the Kingdom."

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DRAWING OUT THE GOOD.

Our best helping of others is not in what we give them, but in what we get from them. A young minister spent an evening in conversation with a sympathetic friend. As they separated, the minister grasped the other's hand, and said earnestly, "Thank you so much for the way you've helped me." Yet the other had said little, but had listened, and in the listening had drawn out from the minister his own best thoughts. That was truest help. Mere passive, unresponsive listening will not do this; it calls for study, and sympathy, and determination to see in others the good which may be hidden, and then tactful encouragement of their expression of that good, in words and action. This has ever been the greatest power of those who have done most for their fellows. It is costly power, but all may share in it.

A MODERN "SOCIAL GOSPEL."

R. H. B.

There are many undercurrents in these days rushing toward the great Apostasy, which culminates in the worship of man, and particularly in the worship of *the* man of Sin—even "he that exalteth himself against all that is called God, or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God"—"the lawless one . . . whose coming is according to the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness in them that perish because they received not the love of the truth that they might be saved." (2 Thess. 2). The direction of the forces which work to this end is not generally known by the men who operate them, nor by onlookers. It needs to be pointed out, and the warning must be sounded.

One of these currents comes in a guise of righteousness, denouncing certain crying abuses, and pleading for the rights of man—of the working man against the capitalist, of the masses against the classes. It bends the word of God, and the teaching of our Lord Jesus Christ, so far as it will serve, to the support of its contention. It is not only a social or political movement, but it claims for itself the authority of religion. It would array itself in the robes of Christianity, while yet in no wise conceding the claims of Christ, nor the Divine inspiration and infallibility of His words, and still less of the Scriptures in general. Their "Social Gospel" would borrow the authority of the word of God, while denying its place and authority as the word of God. Under cover of virulent criticism of certain common and tolerated wrongs, political, social, ecclesiastical, and with a plea of justice for the wronged and oppressed, and of mercy for the suffering and helpless, appealing to Christ's teaching in condemnation of these evils and in support of the plea for right—they would undermine the word and work of the Lord Jesus Christ, and set up the standard of Anti-Christ. Such is the doctrine of certain phases of Religious Socialism.

Some time ago there fell into my hands the printed report of an eloquent speech delivered by one of these leaders in what they call "The People's Church." From the tenor of it, it is evident that the speaker and his kind are beyond the pale and reach of Christian controversy. As it is proverbially futile to dispute about tastes, there being no common standard of judgment to which the disputants may appeal—so it is futile and useless to discuss with any man any other matter on which he is a law unto himself. This sort of men evidently acknowledge no authority in religion beyond their own judgments and preferences. They bow to no absolute and fixed standard of truth. A believer in the inspiration and infallibility of the word of God could not discuss questions of Christian truth with such men for the lack of common ground. There may, however, be a hope of reclaiming some

who are within the circle of this influence, but have not yet gone so far as to surrender their faith in the Bible as the Word of God, and in Jesus of Nazareth as God's only begotten Son, the Lord and the Christ.

THEIR ROCK NOT AS OUR ROCK.

The first significant fact about such teachers is that having surrendered the guidance of God's infallible word, they are absolutely adrift on vast wild seas without chart or compass or rudder. Like Pilate who said to Christ, "What is truth?" they know of no ultimate truth and certainty. Neither what they contemptuously call "the old orthodoxy" nor yet their new heresy, nor any other orthodoxy or heresy, are *the truth*. "For every orthodoxy," they say, "was once a heresy, and every heresy is destined to become an orthodoxy." That is to say, mankind has no sure light or guidance. Yesterday's truth is tomorrow's lie; and yesterday's lie is tomorrow's truth. In fact they have not even a standard outside their own judgment, by which to distinguish orthodoxy and heterodoxy from anything else. Without standard of truth, they must simply take it that whatever is commonly current and endorsed by the leaders of religion, and the conservative majority at any one time, is the Orthodoxy; what is advocated by the radical minority is the Heresy. Neither one, however, has any real foundation in *truth*, but only present, each in turn, a phase in the endless evolution of man's spiritual thought in his never-ending search after truth, and in the Karma of his spiritual progress. There is here no rock on which a soul might rest. There is no word of which the heart may say, "This is Truth; on this I stay my faith and hope."

The speech referred to says, by way of illustration of this principle, "The patriotism of today glories in the treason of yesterday." Of course if there were a final, absolute, eternal governmental authority, the traitor of yesterday would just be a traitor, and that forever: treason and patriotism would remain forever what they are. But there being no such absolute authority in government, but only relative power, changing in form and in changing hands, it does happen sometimes that the traitor (yet not every traitor) of yesterday is "the patron saint of patriotism today." The application is that the same situation exists also in the sphere of religion. There being (according to this error) no fixed, eternal standard of Truth given among men, men will believe whatever they prefer, what they find good, and what suits their wishes at the time. Religion in this estimate, is whatever the kaleidoscope of time, circumstances and opinions makes it. But if there were a final *Divine Standard* of truth, they would be forced to concede that the truth of yesterday would be truth forever; and yesterday's error, error always; and the rebel and traitor against God's truth yesterday would be the rebel and traitor against God's truth world without end. And such is truly the case, however man may deny it. Against the

confessedly irresponsible and willful notions by which such blind leaders would guide themselves and others, we must raise *the Standard of God's Word*: "For all flesh is as grass, and the glory thereof as the flower of the field: the grass withereth and the flower fadeth, but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." "Heaven and earth shall pass away, but my words shall never pass away." We prefer this firm foundation infinitely above the swamps and quicksands into which a jack-o'-lantern would invite us.

ASK FOR THE OLD PATHS.

Those who repudiate the final, God-given standard of truth, in His word do not propose to "bow to the past." "He who conforms to the old, never wins immortal palms," one says. The old gospel is, after all, no model for them. Like the Athenians (Acts 17:21) who refreshed their jaded souls by constant running after some new thing ("ever learning, never able to come to the knowledge of the truth," 2 Tim. 3:7), which new thing in turn quickly lost its appeal and must be cast aside for something yet newer—so these teachers of a modern "Christianity" would have us to leave both the word of God, and the present established order of things, to pursue after some new doctrine and order, some advanced, up-to-date views, some new utopia and chimera, which in turn can never satisfy; but according to their own admission, new heretics and traitors must for evermore rise up to overthrow the things existing to meet the changing demands of the times.

But God speaks otherwise. "Stand ye in the ways and see," says He, "and ask for the *old paths* where is the *good way*, and walk therein and ye shall *find rest to your souls*." (Jer. 6:16). Those addressed, however, answer, "We will not walk therein." They were the leaders of the "People's Church" or its equivalent, in those days, who declared that they would not "conform to the old." But they did not "win immortal palms" for all that; but only "shame and everlasting contempt" (Dan. 12:2), as will the false apostles of a false liberty always; and not they only, but with them those also who follow their lead. For "when the blind lead the blind," said the Lord Jesus Christ, "they *both* fall into the pit," (Matt. 15:14). "*It is not in man that walketh to direct his steps*." (Jer. 10:23). God's word alone is "a lamp unto my feet, a light to my path." (Ps. 119:105). That rejected, there is only the darkness of the shadow of death. "For, lo, they have rejected the law of the Lord, and what manner of wisdom is in them?" (Jer. 8:9). We would urge these words solemnly upon all those who are in danger of being drawn into the awful vortex of the modern infidelity which, like Satan wearing the guise of an angel of light (2 Cor. 11:14, 15), comes with promise of life and liberty, (2 Peter 2:19), enticing unstedfast souls into the meshes of disaster, death, and condemnation.

(To be concluded in next month's issue.)

“DIPPED” OR “BAPTIZED.”

Brother Earl C. Smith sends a friendly criticism of the sentence in last month's installment of the article, "What it means to be a Christian"—"they have been dipped, but they have never been baptized." Brother Smith thinks the words "dip" and "baptize" are interchangeable: "If baptize means dip, then dip means baptize;" and that therefore the sentence is a contradiction in terms. It seems to me, however, that when used without explanations, the word "dip" carries a common significance and the word "baptize," a religious significance. A boy may playfully dip another in the swimming pool, but it would sound ill to hear him say of the act, "I baptized him." Baptism, in *New Testament usage*, is more than the physical act of dipping. It is that, and more than that; for it assumes the inward prerequisites, faith and repentance, without which it is not truly baptism.

The brother adds, "If you mean, 'they were dipped, but they have never obeyed the Lord in baptism,' say that." That is exactly the meaning, as the context shows. No doubt, the sentence can be improved, and will be (together with a similar sentence) in case we put the article in tract form—as some have asked us to do. Thanks.

E. L. J.

KINCAID.

Mrs. D. M. Kincaid (nee West), born December 6, 1881, born from above about eighteen years ago, departed to be with Jesus March 13, 1919.

Sister Kincaid is survived by a husband, two children, a mother and father, and six sisters and five brothers. Our sister is absent from the body at home with the Lord. Her spirit has gone back to God who gave it; her body has been placed in the tomb to await that moment when the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. 15:52, 53). This sin-cursed body is dying every hour and subject to disease, it is sown in weakness. Not so will it be with that new body which shall be "conformed to the body of His glory." Of that body we can say it is incorruptible, and immortal. Who can anticipate the blessing of eternal life as lived in an incorruptible body like unto His glorious body?

"Together with them." (1 Thess. 4:17). These are words of comfort to the hearts of the bereaved family who are Christians concerning the death of our sister who died in Christ. At His coming we are to be united with those who have gone before. Not only will our bodies be changed in a moment, but, like the instant raising of a curtain, we shall be "together with them." We remember their last feebleness and sickness now. We shall greet them in the body and vitality of eternal life.

H. N. RUTHERFORD.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

"A true missionary spirit is the noblest spirit possessed or exhibited by any Christian community."—*Alexander Campbell*.

When the writer of this page was lecturing in Vancouver, B. C., a woman (not a member of the congregation) brought three Chinese to the lecture. Two of them could speak little or no English. This lady is also working among the Jews.

Do we study missions? Do we pray for missions? Do we encourage missions? Christ was a missionary. He is interested in the matter. Let us be like Christ. ** India rubber and khaki dye were discovered in African missions. ** An English statesman has estimated that a missionary on the field twenty years is worth \$50,000 to commerce. He is worth much more than that to God if he does his work faithfully.

Our brethren in the British Isles are operating in India and Siam ** Brother Timothy Ram died in India on Oct. 20, at the age of thirty-four. ** Duplicates of three drafts to missionaries in Japan and India have been sent lately. This both delays the worker in getting his money and the donors in getting their receipts from the field, but no money is lost in the transactions.

Sister Armstrong-Hopkins returned from Aurangabad to Bombay after a stay of less than a month, and died in Bombay in December. Cause of death, "debility." Sister E. S. Jelley is also dead. ** Brother Sherriff, of South Africa, had been engaged for weeks burying six or eight white people daily—"Open Door."

** For her first year in Japan, Sister Cypert received from all sources \$661.99. It has been estimated that she should have \$60 a month. ** I gladly receive and forward missionary funds without charge for bookkeeping, etc., but the banks of Louisville have a rule to charge on "outside" checks for collection. If donors will use money orders, or drafts on N. Y., Chicago, or St. Louis, avoiding other drafts and Cashiers' checks, it will save me paying exchange to keep their remittances up to par. Or they can add 5c to an ordinary check and that will cover the expense.

Upon hearing of Sister Armstrong-Hopkins' illness, Brother Martin went to Bombay by first train, but she had been buried before he arrived. He was looking after her business matters and would need funds to pay her debts. ** In modern times it took 100 years to gain the first million converts on the mission field; the second million were added in twelve years; and some time ago they were reported as being made at the rate of a million in six years. ** Dear reader, if there were no more faithfulness on the part of the church in general in observing the Lord's teaching on the memorial supper than there is in the matter of His teaching on missions, what would you do about it?

What are *you* doing about the missionary, or rather the *omissionary* matter? If all were doing as you are would it increase our missionary work or cause it to cease entirely?

Brother and Sister Bixler are enjoying the work in Japan. Already he has been able to make a short address in Japanese. ** Brother McCaleb is in Honolulu where he will endeavor to start a congregation as he comes home. ** Brother F. B. Shepherd, of Amarillo, Texas, and Brother I. B. Bradley, of Dickson, Tenn., continue to do good work in looking after funds for Brother Sherriff, in South Africa and Sister Andrews in Japan.

MOVING PICTURES.

J. M. MCCALED.

True education consists in knowing the facts that relate to human happiness, and then to have the wisdom to apply them in our daily lives.

Back of intellectuality is morality, and back of morality is religion. Destroy our religion and away goes our morals; take away our morals and away goes our enlightenment.

Some say Christianity has been tried and found wanting but rather we should say it has been found difficult and not tried.

A brother asks: "What is your judgment about sending funds abroad directly to natives?" My judgment is that all mission funds, sent to the various mission fields from America, should be distributed to the native workers on the field through the resident missionaries. Native Christians, on the other hand, are entitled to handle their own funds which they themselves raise. If there are no missionaries in the field where funds are needed then some should be sent at once.

At the Sendagaya church in Tokyo, a church founded by a sister who never allows her name to appear in the papers, there were three baptisms in February and two in March.

A young man, Mr. Betsuda, was baptized at the Kamitomi Zaka church by Brother Hiratsuka on the 16th of March. He is one of Miss Cypert's Bible Class.

Miss Andrews is contemplating opening a new work about a hundred miles from Tokyo on the sea coast.

TWO GIVERS.

Who little gives, knows not the joy of living:

His shrunken soul the bliss of heaven foregoes

For earthly gain; and daily harder grows

His task,—the task of little giving.

Who gives his all, and gives with spirit willing,—

Yea, gives himself, and mourns "a gift so slight,"—

Shall find in sacrifice supreme delight,

A heavenly joy the emptied vessel filling.

FIRST LORD'S DAY LESSON OF MAY.

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

Lesson 5.

May 4, 1919.

MAN MADE IN THE IMAGE OF GOD.

Golden Text: "God created man in his own image." Gen. 1:27.

Lesson Text: Gen. 1:26-28; 2:7-9; Eph. 4:20-24. Read Ps. 8.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 And God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

Gen. 2:7. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. 9 And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

Eph. 4:20. But ye did not so learn Christ; 21 if so be that ye heard him, and were taught in him, even as truth is in Jesus: 22 that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; 23 and that ye be renewed in the spirit of your mind, 24 and put on the new man, that after God hath been created in righteousness and holiness of truth.

did "the tree of knowledge of good and evil" stand for? (See Notes).

Eph. 4. Verses 20-22. Is God (through Christ's apostle) here speaking to all men or to a special class? What class? Eph. 1:1. In the verses preceding this (17-19) he describes the wicked doings of "the Gentiles"—the people of the world. What does He say these Christians had learned, heard, were taught? Had they actually put off "the old man?" Col. 3:9. In what

Verse 26. Read how the light, the dry land and the firmament, the vegetable world and animals were brought into existence. What difference do you notice when God undertakes to make man? To whom was God speaking when He said, "Let us make man?" See 1 Cor. 8:6; John 1:1-3; Gen. 1:2. For what special purpose did God create man? Has man that dominion now? Why not? (Rom. 5:12). Did God give up His purpose then? No. See Heb. 2:5-9.

Verse 27. Has man wholly lost the likeness of God's image? Gen. 9:6; Jas. 3:9. But in what pitiful condition is lost man now? Eph. 2:1-3. In whom is the image of God reconstructed? 2 Cor. 5:17 with Col. 3:10. Is man's likeness to God outward and physical, or in his inward constitution. (Read thoughtfully Rom. 1:23, Eph. 4:24).

Verse 28. "God blessed them"—did He curse them at the fall? Gen. 3:17. What man was the first cursed? Gal. 3:15. Who are blessed, and to what extent? Eph 3:1. What task did God give to man regarding the earth?

Gen. 2. Verse 7. Of what material did God form man? Was that all? Is there any distinction between the "breath of life," by which animals are accounted as "living creatures," and the life and spirit of man? (See Notes).

Verse 8. Was Eden itself the garden? If the word Eden itself means "Delight," what must the garden planted in Eden have been?

Verse 9. What two sorts of trees did Jehovah make to grow? And what two special trees? What did the tree of life signify. (See Notes). What

respect should they put away the old man now? (Ans.—“As concerning your former manner of life.”) What does He tell us about the old man?

Verses 23, 24. Where is the renewing to take place? Is it done at once or by steady growth? 2 Cor. 4:16. How are we transformed into the likeness of Christ? Rom. 12:2; 2 Cor. 3:18. When did we first put on Christ? Gal. 3:27. In what sense are we exhorted to keep putting Him on? Rom. 13:14. In whose image and likeness is this “new man?” Col. 3:10. After what pattern is he made?

NOTES ON LESSON 5.

How high by nature and position God made and intended man is seen here in the distinction God put between man and mere animals.

1. In the manner of creation.

When God created animal-beings He said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea-monsters And God said let the earth bring forth living creatures cattle and creeping things and beasts of the earth And God made the beasts of the earth” (Gen. 1:20-25).

But when God purposed to create man, He went into solemn consultation, as it were, saying, “Let us make man in our image, after our likeness.” Moreover, God formed and fashioned man’s body with tender care, and, like Elisha who put his mouth upon the mouth of the dead child’s of the Shunamite (2 Kings 4:34), God breathed into the man’s nostrils the breath of life, and man became a living soul. This initial fact distinguishes man from all the animal creation: man derived his life direct from God, not only by God’s creation and fiat, but by the impartation of God’s breath to him as his breath of life. Hence the first man who was so created, is called “Adam, the son of God.” (Luke 3:38). And even of fallen and ruined man it is true that they are “God’s offspring,” holding a peculiar relation to Him; “for in Him we live and move and have our being.” (Acts 17:28). All this could not be said of a dog or a horse or a sheep, or any animal.

2. As to man’s nature.

Man was made in God’s likeness and image. This has reference to man’s spiritual nature and constitution. Not a single visible object on earth is in God’s likeness. God forbade us representing Him under the outward form of any existing thing. If man in his physical make-up were the image of God God would not have objected to being represented by “the image of corruptible man.” (Rom. 1:23). Of Jesus our Lord, who is the express image of the Father’s substance (Heb. 1:3) we have not the slightest hint as to His outward, personal appearance. This image of God is not entirely lost even in fallen and ruined man. (Gen. 9:6; Jas. 3:9).

3. As to the High Place for which Man was Created.

God’s intention was that man should have absolute and complete dominion over all the works of His hands in the earth. Man indeed fell from his high estate when he sinned, but God is not the one who gives up His plan and purpose. (Rom. 11:29). Three thousand years later He re-stated His purpose unaltered through David in Psalm 8—which psalm looks forward to “the inhabited earth to come.” Finally in Heb. 2:5-10, we are told of this same purpose of God as met through Jesus Christ whose is all dominion, and to be realized by the “many sons” who through Him shall be brought unto glory.

Man, a Creation over and above the Animal.

Creating is bringing into existence what had no existence before. God only can do that, and in connection with God only is the word used in the Bible. Gen. 1:1 says, “God created the heavens and the earth.” That was bridging the chasm between something and nothing, the bringing into existence what had never been before. In Gen. 1:21, “God created the great sea-monsters and every living creature that moveth.” That was bridging the chasm between inanimate and animate being; the bringing into existence of animal life. But again, a third time God bridges the chasm and creates

something which up till then had never been, when He creates man. Man is an existence of a higher order than the animal. Something new, something that had not been, something that had to be additionally created, was man.

The New Creation.

Man's ruin through sin was so utter that it could not be remedied or patched. Nothing would do but the destruction of the old, and the creating of a new man, created after the spiritual pattern of God in righteousness and holiness. This God graciously provided for us through Jesus Christ. He died for us, therefore we died in the person of our Savior who became our Representative. We died with Him. Our old man was crucified with Him. With Him also we rose, as new and spiritual beings, to walk in newness of life. "Wherefore if any man is in Christ he is a new creature (or, there is a new creation): the old things are passed away, behold they are become new." (2 Cor. 5:14-17; Rom. 6:4-8). This is the kind of man that God now recognizes and deals with.

The Tree of Life and the Tree of the Knowledge of Good and Evil.

The Tree of Life signified that man could not have his life independently; the Tree of the Knowledge of good and evil stood as a prohibition, showing that man is under God's orders, and accountable to Him. They were both real trees, but they represented the two spiritual facts of man's dependence and responsibility.

SECOND LORD'S DAY LESSON OF MAY.

Lesson 6.

May 11, 1919.

SIN AND ITS CONSEQUENCES.

Golden Text: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Lesson Text: Gen. 3:1-13. Read all the chapter.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? 2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: 3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. 7 And the eyes of them both were

Verse 1. Who had made the serpent? In what did the serpent excel? But who identified himself with the serpent? Rev. 12:9. What is characteristic of the serpent's work? 2 Cor. 11:3; Eph. 6:11; 4:14; Acts 13:10. How did he first approach the woman's mind? Was there a wrong suggestion in this very question?

Verses 2, 3. In her answer to the serpent, how did the woman depart from what God had said (in 2:16, 17) —(a) by leaving out something, (b) by adding something, (c) by changing something?

Verses 4, 5. Did the serpent seem emboldened and encouraged by the woman's answer? (What is the only answer to give to the serpent's suggestions? (Matt. 4:10.) How did he serpent contradict God? Does he still do that? What insinuation as to God's motive in verse 5? What was the enticing prospect held out to the woman?

Verse 6. On what does the woman

opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. 8 And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9 And Jehovah God called unto the man, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

answer to God's question, how did the man try to excuse himself? Did he mean to by this to shift the blame upon the woman, or did he mean to plead his obligation to cleave to the woman whom God had given to be with him? What excuse did the woman make? Does a true, humble, penitent heart try to make excuse for sin, or confess sin frankly to God? (Ps. 51:4; Luke 15:21).

now rely—on what God had said (that is, on faith) or on what she saw (that is, on sight)? What only alternatives have we for our guidance? (2 Cor. 5:7). When a man's faith fails, what will he go by? What did the woman "see?" What had God told her? What action followed? Are unbelief and disobedience always connected? (Heb. 3:18, 19). Having sinned herself, what does she do next? What was the difference between Adam's sin and Eve's? 1 Tim. 2:14. Verses 7-10. What did they do to cover their nakedness? Was that a sufficient and effective covering? Did Adam himself think that it was? (v. 10). Can man by the work of his hands make himself respectable in God's sight? Who alone can truly cover our nakedness? (Gen. 3:21; Isa. 61:10; Gal. 3:27). What effect did sin have on man's attitude toward God? Do men still flee from God and try to hide themselves from Him? (Col. 1:21). Are they still "afraid?"

Verses 11-13. What really had made them aware of their nakedness? In

NOTES ON LESSON 6.

MAN'S TESTING.

Man had to be tested, and God suffered Satan's wicked use of the serpent as an instrument and vehicle. Thus the serpent became identified with Satan, as the visible symbol of the invisible enemy. (Rev. 12:9). For reasons known to him, he made his attack upon the woman—apparently in her husband's absence. His first question was a "feeler," and contained a covert aspersion upon God's rights and righteousness. What of the serpent's business was it what restrictions God had placed upon man? The intended impression was—"I am interested in you. I fear God has not treated you just right, and has put you under unjust limitations."—It has been said that "the woman who stops to parley is lost." Eve stopped to parley. She should have refused instantly, utterly, and absolutely to enter upon any such line of talk—or upon any line with anyone who had dared to put such a question. That is the only way for man or woman to reply to temptation.

THE FIRST SIN.

The serpent, perceiving his advantage, pressed on boldly yet craftily, impugning God's motive and truthfulness; implying that the reason God would frighten them from that tree by threat of death, was that He knew they would be equal to Him if they ate of it. Eve lent a listening ear to Satan's lie; and abandoning her faith in God, she tried to judge the matter by her own sight and understanding—just as myriads of others have done since and are doing. She looked at the fruit—she saw no harm in it: it looked like good fruit to her, and fruit desirable (according to Satan's representation of it) to make one wise. She took—she ate—she gave unto her husband and he ate. The great sin had been committed. It was like all sin,

the exaltation of self-will over God's will, of Self over God. In that act lay already the bud of that final flower of iniquity—the Man of Sin, who opposeth and exalteth himself above all that is called God and worshipped. (2 Thess. 2).

RESULTS OF SIN—AND CLOTHES.

The result of the transgression was immediate. Their eyes were indeed opened, as the Devil had said; but their minds and consciences were defiled and nothing was pure to them. They at once perceived that they were naked, and a great sense of shame (God's merciful safeguard of purity) came over them. Forthwith they sought for covering and made themselves aprons of fig-leaves. "The first clothes were not for the body, but for the mind. Christian women will not walk in the shameless way of the world's fashions in dress, to expose their persons to the gaze of all eyes. It is a great sin in the sight of God when we suppress the God-given sense of shame. "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!"

The next result was dread of God—fleeing from Him—hiding from Him. The old, childlike trust and confidence, the sweet joy and love and peace was gone. Sin separates and alienates the soul from God who is the Fountain of Life. This is death indeed. "Dead in trespasses and in sins—without God and without hope in the world." (Eph. 2:1, 12). Physical death and the Second Death follow of necessity. Sin is death begun; death is sin finished. "Sin, when it is full-grown, bringeth forth death." Jas. 1:15. See also Rev. 21:8.

GOD'S ROBE OF RIGHTEOUSNESS.

Men do yet after the manner of their father Adam: having sinned they flee to hide from the very thought of a Holy God. And they proceed to tack together an apron of respectability that will pass more or less among men, but will not endure the gaze of God's eye. That was why Adam, despite his self-made apron, realized that he was naked before God. But God's mercy provided them clothing at the price of shed blood: He made them robes of skins of beasts; which was a foreshadowing of the robe of righteousness, the all-perfect heavenly dress purchased for us by the Blood of Christ.

EVE'S SIN AND ADAM'S COMPARED.

In 1 Tim. 2:14 we learn that "Adam was not deceived; but the woman being deceived was in the transgression." Some think Adam's sin the greater because he walked into it with open eyes, for his wife's sake. Not so. Judge by your own hearts, you who are fathers: if your child would sin through having lost faith in you, persuaded of evil and selfish designs on your part against you—would it not be a graver sin, would it not hurt more bitterly, than if the child, not doubting you, had yielded to some strong present pull to disobey?

THIRD LORD'S DAY LESSON OF MAY.

Lesson 7.

May 18, 1919.

THE GRACE OF GOD.

Golden Text: "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15:11.

Lesson Text: Eph. 2:4-10; Tit. 2:11-14. Read Tit. 3.

4. But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by whose blood we have been saved), 6 and

Verse 4. What was said before (vs. 1-3)? How does this "but" contrast with what went before? If it had not been for this "but" would there have been any hope for any of us? What two attributes of God art set

raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: 7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: 8 for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; 9 not of works, that no man should glory. 10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11 For the grace of God hath appeared, bringing salvation to all men, 12 instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; 13 looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

the word is used here—merit)? Turn and read Rom. 3:4, 5; 11:6; 2 Tim. 1:9; Tit. 3:5. If not by “works” then through what? Rom. 4:16. How? Gal. 3:26, 27. (Does “faith” exclude or include baptism?) Is this salvation of ourselves? How do we get it? (Comp. Rom. 6:23).

Verse 9. If it had been of man's works and merit, what would that have given man a right to do? Luke 18:11, 12; Rom. 3:27; 4:2. What will be the only ground of our glorying and boasting? 1 Cor. 1:29-31.

Verse 20. What is meant by “We are his workmanship”? Did He perform a great work upon us first before we could do the good works He had planned for us to do? How did God produce this “workmanship”—by remodeling or by a new creation? 2 Cor. 5:17. What were we created for in Christ Jesus? Is it any and all sorts of works that may seem “good” to man, or a special sort of works that God created us unto? Who had planned the works for us beforehand? Can you mention some of them? Did God intend us to engage in them once or twice—or what does he say here?

Titus 2. Verse 11. How and when did the grace of God appear? (John 1:14; 3:16; Rom. 1:16; Acts 20:24). What did this grace do for us first of all? (Tit. 3:5).

Verses 12, 13. What instruction did God's grace give us? What two things must we deny? How is the coming of the Lord to His people? By what title does He call our Lord Jesus here?

Verse 14. What did Jesus give? For what did He give Himself? To whom do those belong who have been redeemed by His blood? (1 Cor. 6:19, 20). What did He intend them to be zealous for? Are not these good works proof and evidence that we did not “receive the grace of God in vain?” (2 Cor. 6:1; 1 Cor. 15:10).

before us? What is meant by “rich in mercy?” What word describes His love? Whom did He love with this great love—the good only, or sinners? (John 3:16).

Verse 5. How was this mercy and love shown? When did He make us alive? How did He make us alive? What kind of death were we in? What caused it? What is grace? (See Note). Who are those that have been “saved?” (Answer to these questions to be found in this verse).

Verse 6. What more did He do than to make us alive together with Christ? What high position is accorded to us?

Verse 7. Are there other ages to succeed “this present evil age?” What purpose has God regarding us who are in Christ Jesus, for the ages to come? Can we possibly taste and know all the riches of His grace in this age? How will He show it in the ages to come?

Verse 8. How have we been saved? How not? Does grace exclude all works (that is, in the sense in which

NOTES ON LESSON 7.

THE GRACE OF GOD.

What is grace? The word means favor; and its use shows that it is not favor won by goodness and faithfulness on our part, but free, unmerited favor, bestowed upon the unworthy. “Christ Jesus came into the world to

save sinners." God "justifieth the ungodly." (Rom. 4:5). To obtain salvation by our own work and goodness and by the desert of good works is exactly the opposite of obtaining salvation by the free gift of God's grace. The latter is the only possible way for sinners to be saved. Those who rely upon their goodness, character, morality, and the desert of their good works are trying to be saved by merit, and by law and justice; which shuts out the possibility of grace. On the other hand those who accept salvation by grace surrender all claim to any work or merit of their own, confess their lost and helpless estate, and come as condemned sinners to receive at God's hand as priceless gift freely given, the salvation Jesus bought for them on the cross with His own blood. These two ways (and they are the only two ways in the world) are separate, distinct, and mutually exclusive. God never mixes them, and they cannot be mixed. "To him that worketh the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." "For this cause it is of faith that it may be according to grace." "But if it is by grace, it is no more of works: otherwise grace is no more grace." (Rom. 4:4, 5, 16; Rom. 11:6). If then we are to be saved at all, we must take our place as that which in faith we are—sinners lost and ruined, dead in trespasses and in sins, children of wrath—without excuse and without claim for ourselves, to be "justified freely by his grace, through the redemption that is in Christ Jesus." (Rom. 3:24).

THE OBEDIENCE OF FAITH.

In view of the strong and clear teaching that salvation is not of works, but by grace through faith—some have concluded that a sinner must by no means do anything to be saved. But that is an erroneous conclusion. While our salvation is in no sense by our good works, or due to merit and desert on our part, and while indeed no sacrifice or service of ours can possibly purchase it (for the salvation of God is not for sale—and thank God it is not!)—there is yet something to do. If I employ a man to work for me, his pay is not a matter of grace, but of debt. But if I ask a man to come to my office and make proper application, and I will pay all his debts and present him with a home—though there is something he must do, yet it is a free gift of grace. So there is something we must do to be saved.

1. "Sirs what must I do to be saved? . . . Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:30, 31). "What must we do that we may work the works of God? . . . This is the work of God that ye believe on him whom he hath sent." (John 6:28, 29).

2. "If thou shalt confess with thy mouth Jesus as Lord . . . thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:9, 10).

3. "Repent ye therefore and turn again that your sins may be blotted out." (Acts 3:19). "That repentance and remission of sins should be preached in his name unto all the nations." (Luke 24:47).

4. "What shall I do Lord?" "Rise and enter into the city and it shall be told thee what thou must do." "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on his name." (Acts 9:6; 22:10, 16). "He that believeth and is baptized shall be saved." (Mark 16:16).

These are not works done in addition to faith, but acts expressing and included in it. They constitute the primary obedience of faith which God requires. (Rom. 1:5). They are no more in conflict with God's free grace than was the blind man's act when in obedience to Jesus' word he went to Siloam and washed and came seeing. It was not the water of Siloam, but Jesus that freely healed the man and gave him his sight; and there was no meritorious value whatever in his going to Siloam and washing his eyes. Yet, had he not done so, blind he would have remained. For the walk to Siloam and the washing of his eyes there was the appointed test and proof of his faith. So is baptism in the gospel-plan of salvation.

"Nothing in my hands I bring
Simply to thy cross I cling;
Naked flee to Thee for dress,
Helpless look to Thee for grace."

FOURTH LORD'S DAY LESSON OF MAY.

Lesson 8.

May 25, 1919.

REPENTANCE.

Golden Text: "Repent ye, and believe the gospel." Mark 1:15.

Lesson Text: Jonah 3:1-10. Read all the Book of Jonah.

1. And the word of Jehovah came unto Jonah the second time, saying, 2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. 3 So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey. 4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. 6 And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. 7 And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; 8 but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands. 9 Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not? 10 And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

did God look? What course did God way always? Ps. 51:17.

Verse 1. When had God spoken to Jonah the first time, and what had happened since? Was it not good of God to speak to Jonah the second time?

Verse 2. Where was Jonah sent? Was this a city of Israel or a Gentile city? What was he to preach? Why? Jer. 26:1-3.

Verse 3. Did Jonah obey this time? What size city was Nineveh?

Verse 4. What was Jonah's message? Was there any offer of repentance and mercy in it? Yet when God announces judgment, does He not imply a call to repentance? Jer. 18:7-10.

Verse 5. What attitude did the people of Nineveh take toward the word of God by His messenger? What was one reason that they believed so readily and so quickly? (Luke 11:30). How did their belief in God's word of warning show itself?

Verses 6, 7. What was the example set by the king himself? What his proclamation to his subjects? What does such conduct mean? (James 4:8-10).

Verse 8. What two things more were they to do besides this outward self-abasement and expression of penitence? What constitutes the real heart and core of repentance? (Isa. 55:7; Ezek. 18:31; Joel 2:13; Acts 3:19).

Verse 9. What hope did the king express? Was he absolutely certain that God would desist from the threatened judgment? But did he think it possible? Was he right about that? Why? Ps. 86:5.

Verse 10. Upon what fact especially take when they turned? Is that His

NOTES ON LESSON 8.

REPENTANCE.

The Importance of true Repentance is held forth throughout the whole Bible. The first preaching of the New Testament is a call to repentance. (Matt. 3). Jesus took up the same message and gave it to the twelve and the seventy. He set forth repentance as the only alternative to escape perdition (as does also the Apostle Peter, 2 Pet. 3:9). The "great commission," as recorded by Luke (24:47) demands that "repentance and remission of

sins should be preached among all nations." Peter on Pentecost—when for the first time the gospel was preached in fullness "by the Holy Spirit sent forth from heaven" (1 Peter 1:12) told the anxious sinners to "repent and be baptized" (Acts 2:38); and again, "repent ye therefore and turn again that your sins may be blotted out" (Acts 3:19) Paul, in pursuance of his commission, taught all men "that they should repent and turn to God, doing works worthy of repentance." (Acts 26:19, 20; 17:30).

Wherever men are in sin and have failed of God's will, repentance is needed, and indispensably necessary.

What is Repentance? It is not merely "being sorry." The rich young Ruler was very sorrowful—but he "went away." Judas was crazed by grief and remorse, but he did not repent: "he took a rope and hanged himself." There is much sorrow—sorrow over sins committed even—that is of no avail, but even hastens on to perdition: "The sorrow of the world worketh death." But "godly sorrow worketh repentance unto salvation." (2 Cor. 7:10).

Repentance is not reformation. Reformation takes time; repentance is a mental act, and is done instantly. When the Prodigal Son said in his heart, "I will arise and go to my father," and set his face homeward, that was repentance.

Repentance must be toward God. Just to turn away from wrong-doing on any account is not Repentance. Since sin is against God (Ps. 5:14) repentance must be toward God. If a man should quit sin for some mercenary or social, or politic reason, it would not have the slightest spiritual meaning or value. The Prodigal must not say, "I have done wrong: I will now arise and try something better;" but "I will arise and go to my Father." "Let the wicked forsake his way . . . and let him return unto Jehovah." (Isa. 55:6, 7.)

Therefore repentance is not possible until a man has heard, has believed at least that "God is and is the rewarder of them that seek after him." (Heb. 11:6). Without this fundamental faith not a step is taken toward God.

True repentance manifests itself (1), in confession—to God always (Ps. 32:5), to man in cases where it is necessary; (2) in restoration (Luke 19:8, 9); in righteous walk. (Matt. 3:8).

JONAH.

The history of Jonah is accredited by the Lord Jesus Christ Himself as true, and it presents one of the most remarkable types in the Old Testament. It is a type of the Lord Jesus Christ; and a prophetic illustration of the history of Israel. The outstanding facts of the book are these:

1. Jonah receives commission to Nineveh, and disobedient, attempts to escape from the Lord, and from the distasteful task.

2. On the way to Tarshish a great storm comes up, and Jonah, recognized as the cause of this jeopardy, is cast into the sea.

3. A great fish, prepared of Jehovah, swallows up Jonah; who is nevertheless not destroyed, but on the third day is cast forth.

4. Jonah receives a second commission to Nineveh, obeys, and at his preaching the whole city repents.

5. God corrects Jonah's selfish attitude, and declares His own mercy toward the Gentiles, even down to their very cattle.

The chief lesson is that God cares for the Gentiles also. (Acts 11:18). It is a rebuke to Jewish pride and exclusiveness, an intimation of the truth later clearly revealed, that "God so loved the world."

The typical import as to the Lord Jesus Christ is pointed out by Himself in Matt. 12:39, 40. See especially Jonah's prayer. (Jonah 2:2-9). To repudiate the simple truth of this Old Testament book is to deny the truth and authority of the Lord Jesus Christ—which those deniers sooner or later come to do. The epitome of Israel's history in the story of this book is most remarkable. Called of God for the blessing of the nations; disobedient and rebellious; cast out into the turbulent sea of the peoples, yet never digested or assimilated, but miraculously preserved; destined to emerge "on the third day" (Hos. 6:1, 2), and to become a universal blessing (Ps. 67; Rom. 11:12, 15)—Israel finds her career Divine foreshadowed in this story.