

# WORD AND WORK

## THE VAUDOIS TEACHER.

In the fastnesses of Savoy and Lombardy, in the Piedmontese mountains; the southern slopes of the Alps; in Southern France also, and in the Pyrenees, there were settlements of people who through all the middle-ages never bowed to the rule of Rome; who loved the simple word of God and held the faith of Jesus Christ, though at the price of blood and unspeakable suffering. Hunted as beasts, driven from place to place, hated of all men and cast out, they yet found ways and means to spread abroad the good word of God which they loved and for which they suffered. Such were the Vaudois (pronounced, Vah—dwah). The following beautiful poem describes the work of the Vaudois peddler-preacher:

"O lady fair, these silks of mine are beautiful and rare,—  
The richest web of the Indian loom, which beauty's queen might wear;  
And my pearls are pure as thy own fair neck, with whose radiant light they  
vie;  
I have brought them with me a weary way,—will my gentle lady buy?"

The lady smiled on the worn old man through the dark and clustering curls  
Which veiled her brow, as she bent to view her silks and glittering pearls;  
And she placed their price in the old man's hand and lightly turned away,  
But she paused at the wanderer's earnest call,—“My gentle lady, stay!”

"O lady fair, I have yet a gem which a purer lustre flings,  
Than the diamond flash of the jeweled crown on the lofty brow of kings;  
A wonderful pearl of exceeding price, whose virtue shall not decay,  
Whose light shall be as a spell to thee and a blessing on thy way!"

The lady glanced at the mirroring steel where her form of grace was seen,  
Where her eye shone clear, and her dark locks waved their clasping pearls  
between;

"Bring forth thy pearl of exceeding worth, thou traveler grey and old,  
And name the price of thy precious gem, and my page shall count thy gold."

The cloud went off from the pilgrim's brow, as a small and meagre book,  
Unchased with gold or gems of cost, from his folding robe he took.  
"Here, lady fair, is the pearl of price, may it prove as such to thee!  
Nay, keep thy gold—I ask it not, for the Word of God is free!"

The hoary traveler went his way, but the gift he left behind  
Hath had its pure and perfect work on that highborn maiden's mind,  
And she hath turned from the pride of sin to the lowliness of truth,  
And given her human heart to God in its beautiful hour of youth!

And she hath left the grey old halls, where an evil faith had power,  
The courtly knights of her father's train, and the maidens of her bower;  
And she hath gone to the Vaudois vales by lordly feet untrod,  
Where the poor and needy of earth are rich in the perfect love of God.

—J. G. Whittier.

# WORDS IN SEASON.

R. H. B.

## SOME SERIOUS QUESTIONS.

A good and earnest working congregation issued a leaflet to its members which contained the following "Serious Questions," serious indeed, and worthy of the solemn consideration of every member of the body:

"Now may we ask you to consider prayerfully and carefully **SOME SERIOUS QUESTIONS** and give answer to Jesus Christ Our Lord and Master.

1. Have you thought what membership in the body of Christ really means?
2. Do you think of the Church as the body of Christ or as an organization of men?
3. What is your attitude toward the failings of the Church? Is it one of destructive criticism or constructive effort to amend the wrong?
4. If you say the church is conventional and cold, have you ever endeavored to give it warmth with a genuine enthusiasm?
5. Is the preacher's work strengthened by your co-operation or is it weakened by the lack of it?
6. Is there in your heart a love and longing, like to the Master's for the salvation of souls?
7. Can your neighbors and friends see the Spirit of Christ through the atmosphere of your life?
8. Do you meet with the church faithfully "upon the first day of the week" Acts. 20:7. and at other times of "assembling" Heb. 10:25? (This last not limited to Sunday morning.)
9. Do you have regular seasons of prayer and Bible study?
10. How much of your time, your talent, your means, do you give to Him who gave all for you?
11. If every member of this church lives as you live, works as you work, walks as you walk, prays as you pray, etc., what kind of a church would this church be?

Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word. 2 Thes. 2:16, 17.

## STAY ON YOUR SIDE.

It is important in deciding our own scruples and questions of personal conduct that we stay strictly inside our own fence and attend to our own business exclusively, and not to that of others. For example in the Jewish traditions there was a rule laid down that a Jew must not pay a debt to a Gentile three days before a heathen festival. The point of that was of course that

the Jew must not pay his money, even in discharging of just debts, to a Gentile who will use the money in heathen festivities. The injustice and impertinence of that sort of regulation plainly shocks us. If the money was *due* to a heathen, what business of the Jew's was it how the heathen would use it? When a thing is due it is due, and it is no longer ours but it belongs to the man to whom it is due. To withhold it from the just claimant is unrighteous and unjust. What the man to whom it is due will do with it is exclusively *his* business, not mine. May he not do what he pleases with that which is his own? Who has the right to intrude into his neighbor's affairs and attempt to dictate to him how he shall use what belongs to him?

**"RENDER TO EVERY MAN HIS DUE."**

An extreme example like this will help us to settle certain other questions in which the point is not so obvious, though the principle is the same. I have special reference to the rendering of service to the government in time of war. Let us settle this first: *Is it due?* If it is we must give it. To what purpose the government turns our money or service or what ever it was that was due it from us, is not our business at all: it is purely the government's business. If the thing was not *due* the case is different; but if it is due, our responsibility is simply that we pay it, and there our responsibility *ends*.

Now, what is due the government? Taxes, customs, fear, honor, obedience, service as demanded. It is God who lays these obligations upon us. It is He alone who can limit them. He limits them only as He limits the scope of human authority: when a clash occurs "we must obey God rather than men." Acts 5:29. Barring then the one contingency that the commandment of the human authority runs counter to the commandment of God, we must render all obedience whatsoever. Rom. 13:7.

#### ABOUT NON-COMBATANT SERVICE.

The following good letter touches upon the question of compulsory non-combatant service in war-time.

Dear Bro. Boll,

I have just read your answer to questions on war, in the March issue of Word and Work. When you say, "digging trenches, loading of guns, signaling the enemy's position, etc., are a necessary part of the killing itself and such service could have no other conceivable purpose." How can this line be further drawn and what else does it include as you indicate by "etc."? What makes the difference in the principle of "preparing food and clothing" for men in the trenches and "digging the trenches"? Can a definite line be drawn, dividing the *direct* from the *indirect* in military service? If so give the reasoning that will apply and so distinguish between all acts of military service. Could any act of military service have been originated for any other conceivable purpose than to kill?

Sincerely your brother,

C. T. C.

The line does not run between "direct and indirect military service," but between that which God has forbidden and that which He has commanded: between blood-shed and the simple obedience and service which by His will is *due* to the government

at our hands. The difference in the principle of feeding men and killing men is considerable. It is the difference between a thing right in itself and a thing wrong in itself. The question of *Military Service*, whether "direct" or "indirect," does not enter into the Christian's consideration. To him it is only a question of *service*. It is not his concern to what end and purpose the service, as though *he* needed to distinguish between 'military' and other, but it is his concern simply to see to it that he does what the government requires at his hands, so long as the thing is in itself right. He does not pay war-tax: he simply pays tax. He does not feed and clothe men that they may fight and kill, but he simply feeds and clothes men when the government asks him to do so—and so does his duty, let the men and the government afterward do what they will. He does not nurse "Soldiers" to prevent loss to the fighting force, but he nurses sick and wounded men that they may not die, but be restored to health. It is simply *service*, not "military." Intrusion into the government's sphere and plans, withholding service due it because, forsooth it will be applied to wrong ends is a misconception of our duty.

It is perhaps too difficult to say exactly what enters into *the direct act* of killing itself. There is room for legitimate differences of judgment on that point. Some things, such as loading guns, pointing guns, pointing out the man to be killed, are obviously a participation in the wrong itself. In other matters there is remoter connection—as in digging trenches, manufacturing ammunition. Some things have no necessary connection with killing at all. The latter sort of service is truly non-combatant, and is certainly due the government at hands of Christians whenever demanded, whether in times of peace or war. Every man must settle the details of the question for himself.

#### SOME QUERIES.

The following questions are sent in by James Rolen, River Range, Mich.

1. It is said there were 4000 or more people in the world when Cain slew Abel—did Adam have any daughters at the time and who was Cain's wife?

Answer. The record in Genesis concerns itself only with the people whose lives have to do with the inspired historian's purpose and there is no intention to give a complete record. It may well be that by the time Cain slew Abel Adam had many children, and grand-children. Inter-marriage was necessary at the beginning of the human race. Cain's wife was his sister or near relative. Man sprang from "one" individual and family (Acts 17: 26.)

2. If circumcision put the male proselyte into Israel, how was the female brought in?

Answer: There is no rite or ceremony laid down in the Scripture, by which a woman became a member of the nation of

Israel. In the cases on record such as Rabab or Ruth, they were simply reckoned in.

3. In the second chapter of Acts we read of about 17 nations of Jews. How is this?

Answer. These Jews were all of the same nation—the nation of Israel—in regard to blood descent. But living scattered in various nations they were spoken of as coming out of those nations. At the feasts Jews from the end of the earth gathered at Jerusalem to worship.

4. Before the end of time every nation shall be gathered together. Where is this found, or is it in the Bible at all?

Answer: Yes, such predictions are found in Joel 3; Zech. 14; Rev. 16:13-16 and other places. The nations in that case are *represented* at the gathering place. It does not mean that all young and old of every nation shall be gathered there in full force. Compare Isa. 66:18,19.

#### THE FULLNESS OF THE GENTILES.

Dear Bro. Boll,

Please tell through Word and Word the meaning of Romans 11:25, and especially what is meant until the fullness of the Gentiles come in. G. W. Y.

Rom 11:25—"For I would not have you ignorant of this mystery lest ye be wise in your own conceits, that a hardening in part hath befallen Israel until the fulness of the Gentiles be come in."

This verse is pretty fully discussed in March Word and Work, in the article treating on Israel and the Kingdom. What the apostle has to tell them here is a "mystery"—that is a "secret;" and the Gentile Christians need to know it lest they should become wise in their own conceit. The ignorance of this secret leads to self-conceit. What is the secret? That the hardening that has befallen Israel (see v. 8) is not absolute: it is limited both as to time and as to extent. It is a "hardness in part; and it is to last only *"until."* The limit of its continuance is "until the fulness of the Gentiles be come in." The Lord began to take out from among the Gentiles a people for His name sake; and He has continued in that work ever since. But some day, sooner or later, the full number of the Gentiles shall have come in—not *all* the Gentiles, for up to the Lord's coming that will not be (Matt 24: 37-39); but the entire number, foreknown of God, whom He will take out. Then shall Israel's veil be lifted.

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"I am so glad to be here I don't know what to do," said our sister, Mrs. E. A. Rhodes, missionary in Japan. It is not such a miserable existence then to live and work for Christ in the foreign land? If we had expected her to send word how sad and lonesome and forsaken she is over there, we must revise our views of it. O heathen land, where are thy horrors? O absence and toil, where is thy sting? Thanks be to God who always leadeth us in triumph and maketh known through us the savor of His knowledge in every place.

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## NEWS AND NOTES.

This issue is much belated, our printers being unable to get the magazine out in time this month on account of sickness among the personnel. We regret this exceedingly but the circumstances were both unforeseen and unavoidable. All the Lord's Day Lessons are included so as not to break the files. We hope to have the June issue out on time.

From Coal City, Indiana, comes the word of a special meeting in progress, L. K. Harding preaching with twenty-two additions up to date. Later: Closed with 34 added.

Paul C. Young is again laboring with the church in Westbrook, Me., while attending school at Harvard University. He is interested in locating brethren in Boston. Address him, 66 Wendell Street, Cambridge, Mass.

A good brother writes commending the Kingdom articles: "These articles are needed. It seems to me that teaching is needed on no other subject more, unless it be on the Holy Spirit. I find many brethren think the Holy Spirit is 'only an influence felt from reading the word.'"

C. C. Merritt writes from Corpus Christi, Texas: "We will be home by April 1 and in West Virginia for a meeting to begin April 17., Lord willing. Some good will come. I think, from my work in Texas."

Look for the expiration notice under the wrapper, if your time is out. Renew promptly so as not to miss the next magazine.

More and more Bible classes are using the WORD AND WORK Lesson Quarterlies. Several hundred extras have been printed for the second quarter to supply the late calls. Samples free.

From New Orleans: "Interesting meetings. Six sermons on the street corners tonight. Olmstead is fine.—To me the French work seems urgent right now." Stanford Chambers.

Most of the Louisville congregations have had accessions to their membership during the past month. Six baptisms in the Highland Church.

"This is a reading age. If we fail to provide good, wholesome reading for our homes, the devil will dump a lot of his garbage on our center tables." W. H. Huff.

A few copies "Gist of the Lesson", by Torrey, on hand. 40c. each. "The "Gist" is decidedly the best vest pocket help on the International Lesson.

The Little Lesson Picture cards are 4c. each per quarter (13 cards), the Word and Work Lesson Quarterly, 5c. each in any quantity.

From Glendale, Kentucky: "The work is progressing nicely at Glendale. Pray for us." B. B. Brooks.

From Zanesville, Ohio: "Fine meetings both morning and evening last Lord's Day. Two more took membership. More strangers dropping in and expressing themselves as pleased and interested. Brothers Wilbur and Clyde both took active part in the services Sunday. Brother Wilbur went at it boldly, manfully and unafraid. Brother Jorgenson's meeting has put new life into the congregation here. Everybody up and doing, many visitors at Sunday evening services." M. E. Pennell.

From Chatanooga; The Central Church, E. H. Hoover, minister, reports a fine year's work. "Largest church attendance and Bible School have ever had. The total offering for last 13 months is above \$7,500. The church has been established in this part of the city only about 12 years. We have had two baptisms and several to put in membership recently." E. H. Hoover.

The surest way to get all the Lord's Day lesson on time is to order the quarterly.

Three were added to the Burnett Ave. church (c), Louisville in Brother Bowser's March meeting.

R. A. Zahn baptized two at Dugger, Ind., some days ago.

Song Book news appears on page 127.

"Better is a poor and wise youth than an old and foolish king who knoweth not how to receive admonition any more."—Eccl. 4:13.

## THE KINGDOM IN "MATTHEW."

(The Kingdom of God. No. 5).

R. H. B.

The first book of the New Testament links most intimately with the Old Testament prophecies which gave birth and shape to Israel's national hope. Of the four gospels, Matthew is the one which peculiarly emphasizes the *Kingship* of our Lord Jesus Christ, and gives special prominence to *the Kingdom*. The word Kingdom occurs about 50 times in this book. Matthew employs frequently a phrase, used nowhere else, "*the Kingdom of heaven.*" Some have drawn a distinction between this term and "the Kingdom of God." But the parallel passages in Mark and Luke convince us that for the purpose of the present study at least, those terms are equivalent.

### THE ANNOUNCEMENT OF THE KINGDOM.

It is important to an understanding of the New Testament Kingdom teaching that we keep in mind the vital and organic connection between the Old Testament and the New. The idea of the "Kingdom" is not originated in the New Testament: it is simply taken over from the Old. The Old Testament prophecies and promises of the Kingdom were the theme of our preceding articles; and by reference to them the reader may see of what sort they were. By such predictions as those was the Kingdom-hope of Israel created; and that, most justly and naturally. When John the Baptist lifted up his voice in the wilderness of Judea and announced "the Kingdom of heaven at hand" he used a phraseology which was already common and current among the Jews, and which was perfectly understood by all. John took it for granted that it was understood: never a word of explanation was given, so far as the record shows; and never a question or dispute arose between John and his countrymen as to the nature of the Kingdom. To the Jews the announcement meant but one thing. The promise of the Messianic Kingdom, with all it involved—the appearance of the Great King of David's line; the destruction of the Gentile world power; the deliverance and national restoration of Israel, and her exaltation to earthly sovereignty; the promises God made to the fathers, and the prophets' visions of the future glory of the People, the Land, the City, and the Kingdom "in that day"—had imbedded itself in the very hearts of the people. They did not indeed understand *everything* the Scriptures had foretold concerning the Kingdom; and it will be seen that in certain particulars they had erred in their conception. But they were not ignorant of the nature of the Kingdom promises.

That such was the Jewish expectation in John's day is well known, and universally admitted. "There is reason to believe," says McClintock and Strong, "not only that the expression 'kingdom of heaven' as used on the New Testament was em-

ployed as synonymous with 'Kingdom of God,' as referred to in the Old Testament, but that the former expression had become *common* among the Jews of our Lord's time for denoting the state of things expected to be brought in by the Messiah. The mere use of the expression as it first occurs in Matthew, uttered apparently by John the Baptist and our Lord Himself without a note of explanation, as if all perfectly understood what was meant by it, seems alone conclusive evidence of this." Meyer, in his commentary on Matt. 3:2, declares that the phrase "kingdom of heaven" was often used by the Rabbins to designate the kingdom of David's Son, and cites instances from the Talmud. It is generally held among the scholars that this phrase had its origin in Dan. 2:14 and 7:13, 14.

All this we mention merely to show what expectation was existing in Israel at the time of John's announcement, and how the very words John used had their common and current meaning among the people. The burden of proof would certainly lie wholly and heavily with any man who would maintain that this kingdom of John's announcement was a thing entirely different from that which the Jews were expecting. The very suggestion that God would so trifle with the hope of the people, and by adopting their own language without explanation would leave them under so fundamental a mistake; yea, and would base His call to repentance upon this mistake, and would so confirm them in it, is quite repugnant and unworthy of God the more so when it is remembered that their kingdom expectations were legitimately derived from the language of their scriptures, but if the Jewish expectations had been utterly wrong (which, as we have seen in our former articles, was not the case), even then a sense of justice would suggest that God would not have left the people under such a misapprehension without a clear protest and correction. It is not God's manner to deal thus with men, at least not until after they have so rejected His light as to have forfeited all claim to further guidance.

We have put this much stress upon this matter because of its weight and importance. We trust, however, that the reader would even without this discussion have perceived that the kingdom announced by John (and afterward by the Lord Jesus Himself, Matt. 4:17; Mark 1:14, 15) could have been none other than that of Old Testament prophecy and of Jewish expectation. And this is borne out by what we find in the following chapters of Matthew. If it be felt a difficulty that that kingdom, though announced as 'at hand,' has never yet appeared, we shall find an explanation unforced and natural, and one which will cast no reflection on the truth and goodness of God.

"REPENT YE."

John's preaching (Matt. 3:1-12) however brought out the notable fact that a thoroughgoing repentance must be the necessary preparation for the announced kingdom. Since the king-

dom-promise was national, the preparatory repentance must of course also be national: the rulers and the rank and file of the people to all of whom the kingdom was dear, must now sincerely turn and return to God. A terrible test must precede the realization of the promise: the ax is laid at the root of the trees: every tree whose fruit does not declare it worthy, is cut down and cast into the fire. Their great Messiah standing even then among them, would sift and test them most searchingly. He would not only baptize them with the Holy Spirit (a well known promise connected with the Messianic kingdom: Isa. 32:14, 15; 44:3; 59:20, 21; Ezek. 39:25-29; Joel 2:28) but also with fire, which would consume the unworthy from among the nation, and purge out the dross of the remnant. (Isa. 33:14-16; Zech. 13:9; Mal. 3:1, 2; Ezek. 20:37, 38). The announcement of the kingdom thus became the basis of the call to repentance. In it also is found the first covered intimation that God would reject the fleshly seed of Abraham if they failed to repent and would raise him up another people. (Matt. 3:9).

#### THE SERMON ON THE MOUNT

In the Lord's first recorded discourse, addressed to His disciples, in the hearing of the multitude, the Sermon on the Mount—the very first sentence promises the kingdom as *a possession* to the poor in spirit: "Blessed are the poor in spirit for *theirs is the kingdom of heaven.*" (Matt. 5:3). In verse 5, we read, "Blessed are the meek for they shall *inherit the earth;* and again in verse 10, of the persecuted for righteousness' sake, the Savior says, "*theirs is the kingdom of heaven.*" The kingdom thus promised is evidently not the church. It would not be possible to say "theirs is the church." But such language falls in perfectly with the Old Testament kingdom promise: "the time came that the saints *possessed the kingdom;*" and "the kingdom and the dominion . . . shall be given to the people of the saints of the Most High." (Dan. 7:21, 27). The inheritance of the earth is the Abrahamic promise (Rom. 4:13) which involves the inheritance of the kingdom (Jas. 2:5) and supremacy over all the earth, as we have seen in a preceding article of this series.

#### A RIGHTEOUSNESS EXCEEDING THAT OF THE PHARISEES.

The Sermon on the Mount was spoken to a people who were under the Law, and before the Old Dispensation had ended. While already infused with the grace of the gospel (which is freely offered in the "Beatitudes") it insists upon a strict and faithful observance of the whole Law. The Lord not only taught that the measure of their faithfulness in keeping all the Law's precepts would determine their relative place in the kingdom, but that they would not even be *admitted* into the kingdom unless their righteousness should surpass that of the scribes and Pharisees. (Mat. 5:17-20).\* Now the scribes and Pharisees were looked upon as very models of irreproachable law-keeping. But

\*See note at end of article.

the Lord Jesus declared that the standards of righteousness held by them were false and insufficient. In the rest of the Sermon the true, spiritual obedience to the Law—that superior kind of righteousness as contrasted with the inferior, outward legalism of the Pharisees is set forth. Matt. 5:21-7:27 describes that true righteousness which exceeds the righteousness of the scribes and Pharisees; and without which no one should in any wise be permitted to enter into the kingdom.

There is no reference here to the “gift of righteousness,” which we receive in Christ, freely “reckoned” to the believer (Rom. 4:22-24; 5:17) though of course we understand fully that this latter is the basis of all our acceptance and of our righteous life and work in the Lord. But the context of Matt. 5:20 shows that Christ is speaking of that superior obedience to the Law, upon which, as a preliminary condition and requirement, their admission into the kingdom would depend.

In 7:21-23 the king is seen judging “*in that day*” and excluding from entrance into the kingdom those who have not so obeyed.

Again it must be evident that the kingdom spoken of here cannot be the church. For into the church any man may freely obtain entrance, not after a testing period of righteous living, but *at once* upon his confession of faith in the Lord Jesus, and by repentance and baptism.

The inapplicability of the language of Matt. 8:11, 12, needs not to be pointed out; while 11:11 is indeed applicable to the members of the church, but the connection still and all along has the kingdom of Israel’s promise in view. In 12:28, the power of the kingdom is manifested in the works of their present King. We regret that the limit of our space does not allow of the quoting of all these references: the reader must look them up for himself. We come now to a highly important crisis and turning point in the Savior’s ministry, and one which deeply affects the kingdom question.

#### THE GREAT CRISIS.

In Matthew, the kingdom-gospel, we have the fullest and most methodical teaching concerning the King and Kingdom. Matthew’s arrangement of the words of the Lord Jesus and of the incidents of His life is with especial reference to this theme. In Matthew’s gospel we have thus far found the announcement of the kingdom to Israel—the kingdom foretold in the prophets and expected by the people. Now we arrive at an important crisis, which indeed had been brewing from chapter 4 on, but comes to an issue in chapter 12. Because of its great bearing on the question before us we must give it our particular attention.

Four times Matthew tells us with peculiar emphasis that Jesus “*withdrew.*” The first time was when John was imprisoned. Then He went into Galilee; and there follows in Matthew’s record a significant quotation from the prophets, the purport of

which is that the Lord, rejected by His people would go to the borders of the nations ("Galilee of the Gentiles") so that the people who there sat in the darkness might see His Light. It was an acted warning and prophecy to faithless Israel. Yet the announcement still was, "The kingdom of heaven is at hand." (Matt. 4:12-17).

The second time He withdrew it was on even more serious grounds. The attentive reader of Matthew will perceive a process of deepening, hardening unbelief among the Jews. After chapter 10 the opposition develops rapidly. How sad the Savior's sum-up of their attitude toward John and Himself in 11:16-19; sadder still His awful condemnation of even the cities of Galilee (whither He had withdrawn) because they repented not. (11:20-24). In Chapter 12 the antagonism of the Pharisees, stirred up to its height by His Sabbath-healing, came to a terrible climax: they "went out and took counsel against him *how they might destroy him.*" (12:14). This was a great turning point; "and Jesus perceiving it WITHDREW from thence." Again the statement is followed by a significant quotation from the prophets in which is brought out (1) the gentle unobtrusiveness of the Christ; (2) the certainty of His ultimate triumph and authority; and (3) that *the Gentiles* shall put their hope in Him. It is again the same ominous warning that the Gentiles should be profited by Israel's rejection of Him! (Matt. 12:15-21).

The wicked hatred of the Pharisees had now reached the point where they were ready to attribute the gracious works of the Lord Jesus—the very testimonials and credentials the Father had given Him (John 5:36)—to the devil. Beyond that they could not go in blindness and hardness of heart. And as the leaders went so would the nation as a whole go. The end toward which they were drifting was pictured to them in 12:43-45; and now *the Lord Jesus begins to teach new truth and in a new and unusual fashion.*

#### THE MYSTERIES OF THE KINGDOM.

He now begins to speak in PARABLES—a method so different from His manner heretofore that the disciples seek Him privately to get His explanation of it: "Why speakest thou unto them *in parables?*" Stranger even is His answer to His disciples: "Unto *you* it is given to know *the mysteries of the kingdom of heaven*, but to *them* it is not given. For whosoever hath to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. *Therefore* speak I to them in parables: because seeing they see not, and hearing they hear not, neither do they understand." (Matt. 13:10-13).

These then are *mysteries* of the kingdom. Now a "mystery" in the Bible sense is simply a secret, hitherto unrevealed; a new thing, therefore, never before made known to the sons of

men. That is the meaning of the word here; for in the midst of this discourse of seven parables in Matt. 13, we are told that this was predicted of Him: "I will open my mouth *in parables*; I will utter *things hidden from the foundation of the world.*" (v. 35). Never before then were these facts concerning the kingdom, set forth in these parables, divulged: they were absolutely *new*. That is why at the close of this remarkable discourse He said to His disciples, 'Have ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple unto the kingdom of heaven is like unto a householder who bringeth forth out of his treasure *things new and old*'—the old things being what the prophets had declared of old; but the new consisting of the revelation of these mysteries of the kingdom of heaven which the Lord had now given for the first time in these parables.

What then are these secrets, never before revealed? Briefly and chiefly as follows:

1. A *worldwide* proclamation of the good tidings, the "word of the kingdom."
2. Its very limited success.
3. The intermingling in the same plot of the sons of the Evil one with the "sons of the kingdom"—this to go on throughout the whole age, unto the time of the harvest.
4. The kingdom's insignificant beginning.
5. A stealthy, covered influence at work.
6. Its concealed and hidden estate in the world.
7. Its exceeding preciousness to the Lord.
8. Its action, as a net drawing in all sorts of fish out of the sea of humanity, which are to be assorted and dealt with no sooner than the end of the age.

Let the reader attentively consider the parables of Matt. 13 and satisfy himself on these points.

But one thing must have dawned upon us: the correspondence of these secrets with the present conditions in this *church-age*! These parables are really *an announcement of the new and unexpected aspect the kingdom would assume during the anticipated age of the king's rejection and absence from the world*. We have here the Savior's prediction of the circumstances as we find them unto this day.

#### DEEPENING DARKNESS AND RISING LIGHT.

Like the waters of a stream that rush on with ever-increasing swiftness to the edge of the cataract, so was Israel's downward course. The third "withdrew" follows upon the execution of John (Matt. 14:1-13) and the fourth very soon thereafter on the occasion of a bitter clash with the Pharisees (Matt. 15:1-21). When the Lord heard of John's death He withdrew into the desert, and the multitudes who sought Him *there* were healed and fed by Him—the same ominous foreshadowing again. But when He withdrew the fourth time it was to go *clear outside* the then

boundaries of the Land. "into the parts of Tyre and Sidon;" and again we see how grave was the significance to the Jews when we are told that a *Canaanitish woman*, an outsider, a stranger from Israel's covenant, comes in for the blessing of the King whom His own people have rejected! Truly because of their fall this salvation came to the Gentiles! (Rom. 11:11).

We are more and more emerging now from the Old Testament atmosphere that wrapped the earlier chapters of Matthew into the new and wondrous light of the church dispensation. And now the King begins to make His great purpose regarding the Church known.

"I WILL BUILD MY CHURCH."

It was at Cesarea Philippi—at the utmost distance from Judea and Jerusalem—in the farthest northwest boundary of the land—that our great Lord turned to His disciples with a solemn and momentous question: "Who do men say that I the Son of man am?" This to draw them out. The answer showed that He was indeed held in high estimation among the populace, but that they had not known who He was. "But who say *ye* that I am?" And it was Peter, quick and ready, whose bold and impetuous faith found words before all others: "*Thou art the Christ the Son of the Living God.*"

It has been previously pointed out that this was the name given Him in the Old Testament prophecy; specifically in Psalm 2. There we read of Jehovah and His Anointed One—that is to say His Christ; and the Christ is there heard saying, "Jehovah said unto me, Thou art *My Son*, this day have I begotten thee: Ask of Me and I will give thee the nations for thy inheritance, and the uttermost parts of the earth for thy possession: Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." It is the Old Testament picture of the glorious and victorious Messiah who shall execute judgment and vengeance upon the nations, and under whose iron sceptre all the kindreds of the earth shall bow. Thou Jesus our Lord are the prophesied Christ, this Son of the living God to whom belongs the place of universal sovereignty by right of inheritance. That was Peter's confession, and the Lord formally accepted it. In turn He confesses Peter who stands as the first representative and exponent of this great confession: "Thou art Peter, and upon this rock I WILL BUILD MY CHURCH; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth should be bound in heaven: and whatsoever thou shalt loose on earth shalt be loosed in heaven." (Matt. 16:13-19).

Of the church they knew as yet nothing. The word was familiar enough: it meant *an assembly*, with the suggestion in the original word that it was an assembly *called out* and called together. The Lord spoke of this Assembly—whatever it was, they did not know as yet—as of a building which He would erect

upon the rock, not upon Peter, the man, personally, but as the representative of this great confession; which fact finds its fuller explanation in 1 Cor. 3:11 and Eph. 2:20.

But of the kingdom of heaven we learn now a new fact: that entrance into it can be had only upon the conditions which Peter would be commissioned to lay down, and which would be fully ratified and validated in heaven.

Here in the midst of its highest interest we must break off our study in order that we may do justice to the important things that are to follow. These articles are demanding more space than was at first anticipated. We must finish Matthew's teaching; then the other three gospels, which can be handled briefly enough; then the kingdom teaching of Acts and the Epistles will occupy an article; and finally the Book of Revelation. May the Lord direct us in the further faithful study of this great subject and into all the truth of God.

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\*To take the Sermon on the Mount thus in its own evident connection and setting involves no repudiation of its teaching to the church. Such passages as 5:17-19 and 23 and perhaps 6:16-18 have no direct application to the church; but all of the Sermon being the Lord Jesus' word is either directly or in principle applicable to the life and walk of God's children today.

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## GETTING DOWN TO BUSINESS.

DON CARLOS JANES.

There is a great deal of willingness on the part of members of the church in the U. S. to be led into missionary work. The state of mind of the brethren is much more favorable to the enterprise than the volume of work indicates. Why then are we doing so little, and why are so many fields, with millions of perishing souls in each of them, without apostolic missionaries?

The trouble, I think, is mainly in a lack of teaching. Let the elders, preachers, and all who teach tell the congregations (1) what the Book *says*; (2) what world conditions *are*; (3) let them lay before them a tangible thing within their reach; and (4) start them to giving and sending to the work. Really the matter is very simple and can, with comparative ease, be set in motion in *many churches*. It is a mark of a loyal church that it be doing mission work. It is part of the duty of evangelists to "set in order the things that were wanting" (Tit. 1:5), and one of the things most "wanting" in our congregations today is a missionary spirit. I beg you, my brethren, in Jesus' name, think and ACT!

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"Who is among you that feareth Jehovah, that obeyeth the voice of his Servant? He that walketh in darkness and hath no light, let him trust in the name of Jehovah and rely upon his God."—Isa. 50:10.

**LOUISIANA FRENCH WORK.**

STANFORD CHAMBERS.

Readers of *WORD AND WORK* will be grieved to learn that Everiste Hebert is no longer to be endorsed or supported as the Lord's servant. It would not be at all edifying to go into the details of the case, but all needed proof is at hand and available in his own signed statement. Worse, still, he does not repent. Those of us who have been commending his work have a little idea of how Paul felt when, after his commendation of Demas, that man forsook him, "having loved this present world." We rejoice in the fact of number having turned to the Lord despite the fact that the leader, himself, was not right. I do not know of a case in which a stronger effort was ever made for the restoration of an erring brother than has been made in this case, and yet to no avail. Of course we can no longer receive donations for his work.

Let no one conclude that our labors and investments in the French cause have failed. By no means. God has been raising up other French workers. Brethren Philip Prather and John Newman, who have been in training, first under Hebert, and then, upon his breaking with them some months ago, under Brother Ben J. Elston, are preaching the Word effectually and have with them the very best of the converts. They are firm in the faith and concerning them as well as concerning Elston, Hebert conceded in writing that he knew absolutely nothing against their character, conduct or doctrine. They are above reproach and command respect and confidence. Elston will continue to teach them and labor with them as the Lord supplies his needs that he may do so. Another in training is a younger man by the name of Ivey Istre, as fine a young man as I have ever met anywhere. He will certainly become a power for God.

Of course, we shall stand by Prather and Newman, who in meekness but in firmness are standing in the breach and are being used of God in saving all who possibly can be saved from the wreck. Also, let me say that we owe much indeed to Brother Elston for his earnest and unselfish interest in the French work and his patient endeavors to restore Brother Hebert. I should like to see some donations toward his support, too. Send contributions as heretofore and let us keep the good work going forward. There are thousands of the poor French people yet to carry the Gospel to. Let us make haste. 1129 Seventh St., New Orleans, La.

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"A wise old owl lived in an oak,  
The more he saw the less he spoke;  
The less he spoke the more he heard,  
Why can't we be like that old bird?"

## THE REGATHERING OF THE JEWS.

BY ALEXANDER CAMPBELL.

It was then read and known centuries before the birth of the Messiah, that God had said, that the sun, moon, and stars, would cease to shine in the heavens, sooner than that this people should cease to be a nation. No conquest nor dispersion, then, ever could annihilate their national peculiarities. They yet continue; and if there was not another prediction, this one alone is sufficient to convince them that are not so blind as not to see the force of reason, nor to judge the weight of testimony, beyond all rational objection. It would appear that nothing is wanting to gather this people into their own land, but the destruction of the Ottoman empire. This the prophecies seem to indicate. They are ever prepared to return, for they will not hold any real estate in any country in the world. Their expectation is to return; and who can say the evidence in favor of such an event is at all doubtful, or the event itself improbable?

"Blindness," says Paul, "has happened to them in part, till the times of the Gentiles be fulfilled;" then all Israel shall be saved, then the Jews shall be consolidated and become the light of the world. And so all Israel shall yet be saved. "For if the casting of them away has been the means of reconciling the nations to the love of God, what shall the restoration of Israel to the favor of God be, but, as it were, life from the dead!" Then shall the funeral song of infidelity be sung. The destruction of the Mahometan and anti-Christian kingdoms, and the restoration of the seed of Abraham to the favor of God, are all that is necessary to the introduction of the Millennium. And that these events are upon the eve of being born, no man acquainted with the present history of the world, nor with the Christian prophecies, can doubt.

But that many errors have been committed in certain interpretations of those oracles, we are willing to confess. But what sort of errors have they been? Errors arising from *dates* rather than from a mistake of the symbols; or from localities, rather than from a failure to understand the general drift of them. Prophecy is more like a blank map than a full history. The outlines of the countries and their relative situation, are accurately defined, but only a few of the principal places are named. It requires a very correct and minute knowledge of the countries, such only as travelers possess, to qualify a person to affix to every place its proper name. Now, in naming the places, there may many mistakes be committed by them who know and understand the outlines well. Such a knowledge of the prophecies all intelligent Christians may acquire who study them; but few can, with perfect precision, fix all the dates and circumstances belonging to the accomplishment of many of these predictions. We must always consider prophecy rather in the light of a general chart delineating the outlines of a country, than as a topographical map fixing the locality of small places. (A. D. 1820).

# ON FOREIGN FIELDS.

DON CARLOS JANES.

## MISSIONARY NOTES.

About two hundred students in the Moody Bible Institute have volunteered for foreign missionary service. \*\* Have you been obedient to Luke 10:2 this day? \*\* Bro. E. A. Rhodes has done a good job of building a bed with two large drawers in the bottom for storing articles. \*\* An effort is being made to establish a mission among the Mexicans at El Paso, Tex.

C. C. Merritt, Davis City, Iowa, received for various missionary ends in 1920 the sum of \$571.70. In his publication work there is a deficit of \$116.84 which he has paid out on "The Harvest Work" and free literature. Will you help him in this? He does a worthy work and the brethren would do well to meet the cost of his little paper. \*\* Hebrew, Arabic and English are the official languages in Palestine \*\* Sixteen years ago the Congregationalists began a Japanese mission in Oakland, Cal., and in two years organized a church which two years later became self-supporting. \*\* John Sheriff, of South Africa, was 56 years old Oct. 23, 1920. The next night as he was making camp on a missionary tour, he put his hand within a foot of a puffing adder from which he gives the Lord credit for his deliverance. At one place, four chiefs attended meeting and there were several conversions on the trip, including the son-in-law of a chief. \*\* When a preacher advertises for work in the wilderness as C. D. Moore has done, it looks like business. \*\* Old Bro. Tsukamoto, from the country, has been a caller among us. Before leaving he called me in Bro. McCaleb's room to say good-bye and wanted to pray. We knelt and two prayers in Japanese and one in English were said, after which the patriarch seemed stirred in his emotions.

Ogawa San, Sister Cypert's eighteen-year-old helper, is a quiet, modest, gentle-mannered miss who writes the stencils for reproducing my Bible class outlines in Japanese. Her work looks like print, it is so neatly done. \*\* Last year, I handled \$2,867.33 for Bros. Herman and Harry Fox. \*\* The Kamitomizaka church, which meets in an old house on rented land, has bought the Bishop-Vincent residence with ground enough for a church for \$6,750. Of this, \$3,770 are unpaid. Please send a gift to W. W. Freeman, Abilene, Texas. \*\* Since 1899, the Gideons have distributed 440,000 Bibles. Present plans are for 50,000 a year. Good "free literature." \*\* "I'm so thankful to be here, I don't know what to do."—Mrs. E. A. Rhodes. \*\* Greater things in missions among us now depends very largely upon whether the leaders are willing to teach the churches as they should or let missionary work go along as a matter of small consequence, a mere option instead of a divine fundamental.

**REPORTS.**

We have been on the field since August 3rd, and have received \$521.85, out of which we had to pay \$15.00 exchange, leaving \$506.85. Our expenditures were: for food, \$104.05; clothing, \$8.54; rent, \$61.25; light and fuel, \$31.94; furniture, \$55.00; milk goat, \$40.00; direct to the work, \$56.90; sundry expenses, \$154.23; total \$551.23. Deficit, Jan. 1st, \$5.06. To the Highland church and all the congregations cooperating with it in our work, we give our thanks.

HERMAN AND SARAH FOX

Delmer J. Ramers, 1733 Bonnycastle Ave., Louisville, Ky., who was appointed by the elders of the Highland church to forward the Herman Fox funds, submits the following report of gifts received from the cooperating churches for the first quarter of 1921:

	Jan.	Feb.	Mar.
Beuchel, Ky., .....	\$ 8.80	\$ 9.50	\$12.24
Fisherville, Ky., .....	5.00	5.00	
Oak Grove, Ky., .....	4.00	8.00	6.50
Ripley, Tenn., .....	5.00	5.00	8.00
Sugar Creek, Ky., .....	8.00	7.00	8.75
Thorne's, Ky., .....	9.00	7.58	10.00
Utica, Ind., .....	25.02	15.00	11.00
Westbrook, Me., .....	5.00	5.00	
Ida M. Waterhouse (personal) ..	2.00	2.00	2.00
	<hr/>	<hr/>	<hr/>
	71.82	64.08	58.49

Of course, the Highland church takes no credit on its record or reports for these outside gifts; it simply acts as forwarding agent (being Bro. Fox's home congregation), and adds whatever may be lacking to each month's remittance. A few more helpers are needed.

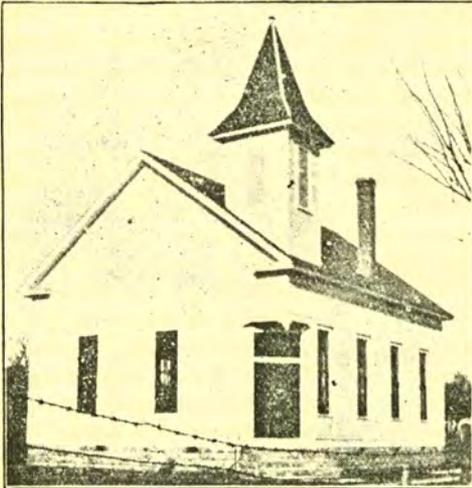
**FINANCIAL REPORT FOR 1920.**

Receipts for the year, \$1,256.62. Spent for our living, \$995.47; given directly to the work \$263.15. To show how we use the money, I give a report of the last quarter: Received through O. S. Bush, Martinsburg, Ind., \$207.43; W. G. Bixler, \$20; Mrs. A. Bixler, and Miss B. Forrest, \$5; Mrs. Allen, \$1; Mrs. W. A. Poynter, \$25; earned in Japan, \$31; total, \$289.43. Expenses: Refunded to the bank on a friends "deficient funds" check, \$20; food, \$30; rent (1 month), \$15; fuel, \$36; exchange of dollars to Japanese money, \$5.50; clothing, \$30; on goat (without which the baby's milk would cost \$15 a month), \$20; doctor, \$10; to the work of God, \$45; incidentals, \$70.93; leaving a balance of \$7 in hand and two month's rent yet to be paid.

Received: Through O. S. Bush, Martinsburg, Ind., Martinsburg Church, \$23; Sister Bradley, Okla., \$5; Sister Straghn,

Okla., \$2.50; I. D. Immell, Okla., \$7.05; Sister Wiley, Cali., \$1; Total \$35.55. Direct: Through unknown friend, \$5; W. G. Bixler, \$5; earned in Japan (covering a period of a year) \$125. Total receipts \$170.55. Expended: Food, \$12.14; fuel, \$8; rent, \$32.50 (including 2 months back dues) direct to the work, \$24.38. Balance on goat, \$31.50. Sundry expenses (including clothing) \$33.89. Balance Feb. 1st, \$34.25. O. D. BIXLER.

### THE GLENDALE WORK.



The picture is of the new meeting house at Glendale, Ky. A real effort is being made by a little band of faithful, earnest brethren at Glendale, 19 in number, to promote the cause of Apostolic Christianity. They have made and are making real sacrifices for the work, but are unable to defray the expenses of this building without outside aid to the amount of about \$1,200. The need is immediate. Send gifts to B. B. Brooks, Elizabethtown, Ky., R. 6.

### MINNEAPOLIS REPORT.

Dear Brethren: The following is a general report of the funds of the Minneapolis Mission Work submitted to me today by Bro. W. S. Taylor, Treasurer. The donors are always receipted direct so a brief account will suffice:

Balance on hand July 1, 1920, \$1,631.22; Minneapolis contributions, \$245.98; outside, \$821.23; interest on deposits, \$24. Total, \$2,722.43. Disbursements: Preaching, \$635; tent, chairs, etc, \$510.90; hall rent, \$107; advertising, etc., \$253.81. Total, \$1,506.71. Balance on hand, March 8, \$1,215.72.

No one but those on the field know how badly we need a house of our own. This we must have before the work will make any great progress. We are doing the best that we know at the present for the furtherance of the work, and we ask all the former donors as well as those who have not heretofore helped in this work to keep up the contributions so that the work may not be handicapped. The tent will be put into service as soon as it seems advisable. Send all contributions with a prayer in His name for its success. We thank all.—J. M. Hottel, 51 13th St., S.

## REGARDING THE CHINESE FAMINE

The amount forwarded to date exceeds \$1000, and more is accumulating for another remittance. This is a cause of rejoicing. We are also fortunate in having got into communication with a missionary, a man on the field, who is more than glad to administer the funds placed into his hands with the understanding that this help is given by the Lord's people and in the Lord's Name only. He is R. A. Torrey, Jr., son of R. A. Torrey, Dean of Los Angeles Bible Institute. There are many drives, movements, societies, federations, organizations; and in some cases it is impossible to help except through some of these. But the Christian would greatly prefer to do his giving—especially in the case of those who have not known the Lord Jesus Christ—in such a way as to turn the beneficiaries' attention to our Lord, who Himself, through His people, is conferring the kindness upon the suffering ones. If in one case out of a thousand this should result in a soul's turning to Him in faith and thankful love—how good and rich the reward!

The following extract from the latest letter of R. A. Torrey, dated March 23, acknowledging the receipt of \$400, confirms the report of the suffering:

"Yours of March 17, received enclosing New York draft drawn to the order of my son for the famine sufferers in China, and I am forwarding same to him today. Let me thank you again for your ministry in this matter. It is greatly appreciated by my son as well as myself.

"We had a letter from him last Monday telling of some of his visits to the homes and his investigation. In one place he went into every home. Presume he will be writing you. Conditions there are appalling but the relief that is coming from this country is greatly helping. You have been correctly informed that some of the Chinese are selling their children. In a former letter he describes something of this and also says some of them have killed their children. Some families were saving up for a last meal and then intended poisoning the last meal and all dying. The last field he has been investigating was in better shape than the former ones though the people were living on chaff and such things as that.

"I note what you say about efforts being made to keep families as families together and am calling my son's special attention to that.

Sincerely yours,

R. A. Torrey."

The latest remittance, acknowledged to us March 23, was \$400; contributed as follows: Wm. Greenaway \$3., High View, Ky., \$1.50; San Diego (through Paul Ables), \$27.50; Church Fisherville, Ky., \$34.50; . . \$5.; . . \$4.75; Mitchell, Ind., \$2; Mrs. E. F. S., Center, Tex., \$5; Mrs. Arnn \$10; Roberson Fork church (Tenn), \$3; through H. N. Rutherford, \$5; Nancy Brown \$10; Mt. Vernon, Ky., Church, \$30; Portland Ave. Church, \$8.75; through A. B. Lipscomb. \$250; Total, \$400.

Toward next remittance received, Mrs. Daisy Oldham, \$2; Church, Minneapolis. (through J. M. Hottle) \$24.60; Highland church, \$20; Miss I. McKellar, \$3; Dr. Askenstedt, \$10.

Previously sent but not acknowledged in March Word and Work: Clara Blakeman, \$1; Paul Hays (church Fresno), \$45; J. N. Teague, \$10.60; Church Campbellsville, Tenn., \$6; Church Lynnville, Tenn., \$53.60.

FINANCIAL REPORT OF FOREST VALE MISSION,  
FEBRUARY 15 to MARCH 15, 1921.

Brought forward, 1cent; Mrs. Anna Ogden, \$2; Mrs. P. H. Hill, 26c; Mrs. D. S. Oldham, \$2; Earl M. Hodson, \$5; Lacy Chapel, Okla., \$5.25; Wm. J. Campbell, \$5; Mrs. Geo. Price, 25c; Sam Creek Church, \$4.39; Mrs. P. H. Hill, 25c; Wm. Fierbaugh, \$2; Amarillo brethren, \$27.25. Total, \$53.66.

Draft sent March 15, \$53.50. Balance, 16 cents.

Amarillo, Tex.

F. B. SHEPHERD.

McCALEB ON THE MISSIONARY HOMES.

A fund is now being raised to provide two residences for missionaries in Japan. These houses are to be made more comfortable and American-like than the native style houses which are considered unsafe for Americans, and they will be held as church property. Bro. McCaleb, who built his own American-style home years ago wrote about a month after his last arrival in Japan:

"After returning to Japan and seeing how our missionaries are trying to live, I feel that the need is all the more urgent to build some homes for them. Japanese houses can only be considered as a makeshift at best."

MEMORIES OF HOME.

MRS. HARRY R. FOX.

Truly when one is eight or nine thousand miles away from his native land in a different hemisphere, his mind often wanders back home and to the happy times spent there. I could not begin to tell of all the memories of home—memories of mother, daddy and sisters; of the happy times in winter spent together around the fireside, of the delightful summer days when we would spin to the country in the Ford and enjoy the cool breezes there.

Always with thoughts of loved ones come memories of the meetings at the dear old Highland Church. There was nothing at that time that I enjoyed more than going to all the meetings of the church. When one has sat Sunday after Sunday for more than a year listening to a service in Japanese—the most part of which he does not understand—he certainly comes to appreciate the inspiring services which he used to attend at home. There are twelve of us missionaries in Japan now, and I think that we are all agreed that the thing we miss and long for most is the association and encouragement of the church at home.

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"Your prime, one need is to do right under whatever compulsion, till you can do it without compulsion, and then you are a man."

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"Before I was afflicted I went astray; but now I observe thy word. . . . It is good for me that I have been afflicted, that I may learn thy statutes."—Ps. 119:67, 71.

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

## FIRST LORD'S DAY LESSON OF APRIL.

Lesson 1.

April 3, 1921.

### THE IDEAL CHRISTIAN; OR THE CHRISTIAN LIVING WITH OTHERS

Golden Text: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

Lesson Text: Romans 12:1, 2, 9-21.

1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. 2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

9. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. 10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another; 11 in diligence not slothful; fervent in spirit; serving the Lord; 12 rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; 13 communicating to the necessities of the saints; given to hospitality. 14 Bless them that persecute you; bless, and curse not. 15 Rejoice with them that rejoice; weep with them that weep. 16 Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. 17 Render to no man evil for evil. Take thought for things honorable in the sight of all men. 18 If it be possible, as much as in you lieth, be at peace with all men. 19 Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. 20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. 21 Be not overcome of evil, but overcome evil with good.

Read Notes on "What is a Christian;" and "Living with Others."

Verse 1. Whom does the apostle beseech? On what ground does he beseech them? If one has never tasted the mercy of God is he in position to do what Paul here beseeches? Why not? (1 Pet. 1:3; Tit. 3:5; Matt. 18:33; Eph. 2:4, 5 show how necessary it is that we first receive God's mercy). What are we to present? In what sense a living sacrifice? (Rom. 6:13, 19). How "holy"? (Heb. 9:14). Wherein does our spiritual (or "reasonable") service consist?

Verse 2. How are men fashioned according to this world (or "age?") (1 Thess. 5:6-8; 1 Pet. 4:2-4; 1 John 2:15-17). How, and into what, are they transformed? (2 Cor. 3:18; 1 John 3:3). Is the will of God good, acceptable, and perfect? How can we "prove"—(that is, test and find out) for ourselves?

Verse 9. Is there danger of love being feigned and unreal? What is the test of true love? (1 John 3:18). What attitude are we to take toward evil? Does that mean playing or temporizing with it? (Prov. 4:15). What toward good? Does that require purpose and effort?

Verse 10. Should our love be only businesslike, methodical, judicial? Shall we thrust ourselves into places of honor, or try to step in ahead of a brother? (Comp. Luke 14:10, 11).

Verse 11. Does carelessness, slipshodness, laziness, please the Lord? (Eccl. 9:10). What is "fervent" (glowing, burning. Comp. Rev. 3:15, 16). Must we be careful to serve the Lord? Whom else might a man unawares be serving? (Rom. 16:18).

Verse 12. Can a man rejoice in hope, unless it is a sure and definite hope?

On what ground only can such a hope be based? (Rom. 5:1, 2). Can we rejoice in such a hope? (1 Pet. 1:3-6). What is the effect on us of such a hope in tribulation? (Rom. 5:3; 8:25). What place must prayer have in the Christian's life? (1 Thess. 5:17; Eph. 6:18).

Verse 13. What is meant by this? (See 1 John 3:18; and how the church's earliest love was manifested. Acts 2:45; 4:32-35). Ought we to share our homes and food with strangers and guests? (Margin says, "pursuing hospitality.") Should we invite only our friends, neighbors, and such as can invite us again? (Luke 14:12-14).

Verse 14. In what manner is the Christian to meet persecution? What must he ever do, and what never? Why? (See 1 Pet. 3:9).

Verse 15. Should we be indifferent to the joys and griefs of our fellowmen?

Verses 16. Shall we pay men back in their own coin? Is it sufficient that we do right, no matter how things may appear to others? (2 Cor. 8:21).

Verse 17. Is it always possible to have peace? But what must our part always be?

Verses 19, 20. If anyone wrongs us, shall we take vengeance in our own hands? Whose exclusive right is it to render vengeance and retribution? How are we to treat our enemies? In what sense do we heap coals of fire upon their heads? (Our kindness makes them ashamed and sorry).

Verse 21. Can Satan be cast out by Satan? (Mark 3:23). Can evil be overcome by evil? What only can really overcome evil? When is a man overcome by evil? How can he overcome evil with good?

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#### NOTES ON LESSON 1.

##### WHAT IS A "CHRISTIAN?"

The lesson treats on "the Ideal Christian." It is important to define a Christian first of all. Many who are uninformed or misinformed as to God's teaching on this point, think that any "good," moral, benevolent, philanthropic, self-sacrificing, man is worthy of this name. That is a mistake. Cornelius was most or all of this. (Acts 10:1, 2). But he was not a Christian. Nor is a religious man, nor a sincere and conscientious man necessarily a Christian. Paul was all that before his conversion. (Acts 23:1; 26:5). A Christian is one who has believed in, and confessed Christ as Lord, and as the Son of God, who has been "born of water and the Spirit;" who is a "new creature;" a child of God by faith in Christ Jesus, having been "baptized into Christ," having "put on Christ;" and who, having been bought by Him at the price of His blood, is Christ's. (Rom. 10:9, 10; John 3:5; 2 Cor. 5:17; Gal. 3:26-29; 1 Cor. 6:19, 20). A man does not become a Christian by doing good works, but by the grace of God through faith in Christ; and that not gradually, but by a definite step in confessing the faith of his heart, and expressing it in the act (as important in its place as in our law the marriage ceremony is to wedlock) of baptism in which he puts on Christ, and God adds him to the church. Those who had thus received the gospel were called "Christians" first at Antioch. (Acts 11:26). Such are taught to glorify God in this name. (1 Pet. 4:16).

##### LIVING WITH OTHERS.

The new life, which is the Christ-life, received in the new birth, must now show itself in every-day conduct. There is probably no better test than just this "living with others," and getting along with others—the patient and gracious bearing of the little disagreeable things that come; the uniform kindness, gentleness, unselfishness, helpfulness that glorify the grind of daily routine and association. In this, alas, many Christians have ingloriously failed, bringing reproach on their Lord and destroying their own power and influence for good. The world is right in judging that if our Christianity is insufficient to conquer the common difficulties of every-day life, it is little worth. Therefore no Christians should be satisfied until the power of Christ is seen in their daily life and conduct, and Christ is magnified, and not dishonored, in their intercourse among human beings. There is grace enough in Christ to enable us to such a life: let us not fail of it. (In Gal 5:22, 23 see what is "the fruit of the Spirit," and what bearing that has on the problem of "living with others." Contrast "the works of the flesh," vs. 19-21).

## SECOND LORD'S DAY LESSON OF APRIL.

Lesson 2.

April 10, 1921.

## BIBLE TEACHINGS ABOUT HEALTH.

**Golden Text:** Every man that striveth in the games exerciseth self-control in all things. 1 Cor. 9:25.

**Lesson Text:** 1 Cor. 6:19, 20; 9:24-27. Galatians 6:7, 8.

19 Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; 20 for ye were bought with a price: glorify God therefore in your body. 24 Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. 25 And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. 26 I therefore so run, as not uncertainly; so fight I, as not beating the air: 27 but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

necessary to us? Is fleshly self-indulgence—pleasure, ease, surfeiting, etc.—conducive to spiritual power? (Luke 21:34). For what sort of prize did those contestants train and discipline themselves? What sort of crown is set before us? (2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4). Is it worth while to undergo self-control and hard discipline for it?

**Verse 26.** Could one of those contestants be sure of the crown, even though he did his utmost? Is it the same with us? (Heb. 6:18, 19; 2 Tim. 1:12). Is any man's earnest purpose and striving in Christ in vain? (1 Cor. 15:58).

**Verse 27.** Did Paul consider and consult the inclination of his body? Did he let his body control him? What did he do? How necessary was that? Is it as necessary for us? (Cp. Rom. 8:12, 13).

**Gal. 6:7, 8.** Is there special danger of a man's being deceived on this point? (Eph. 5:6). Can any man successfully trifle with God? Can any man circumvent Him? (Cp. "mocked" in Matt. 2:16). What shall a man reap? Is this sure and inevitable? How does a man sow to the flesh? (Rom. 13:14; 1 Pet. 2:11). When a man pampers himself, seeks his comfort and ease, and lives luxuriously—is it sowing to the flesh? What harvest only can come of that? If "sowing to the flesh" is following the wishes and inclinations of the flesh, what is "sowing to the Spirit?" In either case does the matter ever end with the sowing? What follows? Is the harvest

**Read Notes first of all.**

**1 Corinth. 6:19, 20.** What is said of the Christian's earthly body? In what sense is it "a temple?" Does the Holy Spirit actually dwell in this mortal body? Rom. 8:11. From whence have we received this Spirit? Gal. 4:6; 1 Thess. 4:8. Will those who believe this hold their bodies in reverence? To whom does God's Temple belong? Is it any otherwise in regard to this temple? How did God get this absolute ownership of our bodies? What was the price He paid for us, each and all? Rev. 5:9; Acts 20:28. To what use then is our body to be put? Phil. 1:20. Would anything else be right under the circumstances?

**1 Corinth. 9:24.** How many of those who run a race receive the prize? Does he mean that only one Christian will obtain the prize? (No.) Is it enough just to run? How should each one run? (Phil. 3:14).

**Verse 25.** What "games?" (See Note.) How did the contestants in these games prepare themselves? Was this necessary? Is the same

just as certain in the one case as in the other? Does the new harvest choke out the old? (Ezek. 33:13, 16). How do we avoid sowing to the flesh? Gal. 5:16.

### NOTES ON LESSON 2.

#### BIBLE TEACHINGS ABOUT HEALTH.

While the Bible is not a handbook on health, and does not at all propose to teach the inhabitants of the world hygiene, yet obedience to God's word is conducive to the health and well-being of the body as well as to the spirit. Many diseases are the direct outcome of sin. No sins avenge themselves more terribly in the body than sexual transgressions. Also wrong indulgence in eating and drinking, and slothful comfort bring sickness and bodily sufferings. Other things being equal, the faithful servant of God will enjoy far better health and vigor of body than the servant of sin.

#### SIN AND SICKNESS.

In a general sense all sickness is due to sin. If sin had never entered into the world there would never have been any physical disorders at all, and no suffering, nor death. But while this is true in general it is not true in the case of the individual. Many are suffering not because of personal sin, but because of their inheritance in the human flesh with its defects and frailties. Sometimes the very service of God itself has brought on sickness. In fact, the Christian, like a good soldier, should hold himself in readiness to sacrifice his bodily well-being in any emergency where the interests of his Lord requires it. Thus Epaphroditus almost died in his earnest labor for the work of Christ. (Phil. 2:25-30). Paul himself was at times so afflicted, and by "an infirmity of the flesh," which seems to have been even repulsive, he was detained in Galatia, making use of the opportunity to preach the gospel to them. (Gal. 4:13-15. See also 2 Cor. 1:8-11). Trophimus, Paul's companion, fell sick at Miletus, and had to be left behind. (2 Tim. 4:20). Timothy was chronically troubled with stomach disorders, for which Paul urged the use of "a little wine." (1 Tim. 5:23).

From this it is evident that faithful Christians—yea, because of their very faithfulness—may fall ill. Three popular mistakes need to be corrected:

1. That sickness is sin, or (in any individual case) necessarily the direct result of sin.
2. That a Christian ought never get sick.
3. That if sick he should necessarily at once be cured.

None of these things are true. There are many fakers in the world whose whole theory is built on such delusions as these.

#### THE SCRIPTURE LESSON.

The Scriptures that compose the text of the lesson emphasize the necessity of the care and discipline of the body. The Christian owes that much to his Lord; and unless the emergency really requires otherwise, he ought to preserve his bodily health and keep as fit for work as possible. Much eating, lack of exercise, and other indulgences and carelessness produce much illness. Our body being the Temple of the Holy Spirit, should of course be treated with respect, kept clean—free from defilements of an outward nature—filth, tobacco, narcotics, alcoholic liquors; in chastity also and strict restraint even in regard to lawful indulgences. This will in all cases tend to promote health, besides making us more efficient unto God's service.

#### "THE GAMES."

The Olympian and Isthmian games of the Greeks were great national (and even international) athletic meets in which all the world took lively interest. The victors chaplet was an honor so great that even kings and emperors coveted it, and immortalized the fame of the recipient. Therefore the competitors in the games trained and drilled and dieted and hardened themselves most rigorously. But is not the Christian's crown with much more—infinity more—such effort and self-control?

## THIRD LORD'S DAY LESSON OF APRIL.

Lesson 3.

April 17, 1921.

## BIBLE TEACHINGS ABOUT WORK.

**Golden Text:** In diligence not slothful; fervent in spirit; serving the Lord. Romans 12:11.

**Lesson Text:** Mark 6:1-3; John 5:17; 2 Thess. 3:6-13.

1. And he went out from thence; and he cometh into his own country; and his disciples follow him. 2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him.

17 But Jesus answered them, My Father worketh even until now, and I work.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. 7 For ourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; 8 neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: 9 not because we have not the right, but to make ourselves an example unto you, that ye should imitate us. 10 For even when we were with you, this we commanded you, If any will not work, neither let him eat. 11 For we hear of some that walk among you disorderly, that work not at all, but are busybodies. 12 Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. 13 But ye, brethren, be not weary in well-doing.

Mark 6:1-3. What was "his own country?" (Luke 4:16). What astonished His countrymen? Comp. John 7:15-17. Did they deny that He spake with wisdom, and that His works were mighty? Ought not that to have been sufficient? But what caused those people to stumble? What was Jesus' station and occupation when He dwelt in their midst? How therefore did the Father glorify honest work and labor?

John 5:17. Is God Himself a Worker? Is the Son of God also a Worker?

2 Thess. 3:6. The command to withdraw. From what kind of brethren were these Christians to "withdraw themselves?" From how many of such were they to withdraw themselves? Does God leave that to our option or does He strictly command it? How solemnly is it commanded? What is meant by "withdraw yourselves?" See 2 Thess. 5:14, 15; 1 Cor. 5:11; 2 Tim. 3:5.

Verses 7-9. What sort of disorderliness did the apostle have in mind especially? In what respect had he set them a worthy example? Did Paul sponge his living off any man? How did he pay his way? Would he have had the right to take his living from them as a preacher and an apostle? Matt. 10:9, 10; 1 Cor. 9:6, 7, 11, 14. Why did he waive this right? (1 Cor. 9:18).

Verses 10, 11. What made Paul feel the advisability of making his own living among these people? (Comp. Acts 20:33-35). Was he in better position now to teach this very important lesson because he had done thus? Of what sort of disorderliness did he hear? Was that very serious? What law is laid down in verse 10?

Verse 12. What solemn exhortation does Paul give to these idlers? (See also 1 Thess. 4:11).

Verse 13. Is the imposition practiced upon the faithful by certain "dead-beats" likely to discourage them and harden their hearts against the

appeals they should need? But should they let it have that effect? Should we even withhold mercy and help from these idlers when we can wisely extend it? Why should we not be weary in well-doing? (Gal. 6:9).

### NOTES ON LESSON 3.

#### "BIBLE TEACHINGS ABOUT WORK."

In this (as in the other lessons of this quarter) it is needful to point out and to emphasize the fact that God is in no wise trying to regulate the social and personal conduct of those who are "dead in their trespasses in their sins," (Eph. 2:1-3) and to improve the hygiene and manners and personal habits of the world which is "lying in the Evil One." (1 John 5:19). He did not come to give the lost practical suggestions for the management of their earthly concerns, but to offer them a gracious invitation to come to the Savior for life and forgiveness and cleansing and healing; that being thus made new creatures in Christ, created unto good works, they may thenceforth walk to please Him who loved and saved them.

This does not say that God is indifferent to the earthly weals and woes, and ups and downs of the people of the great lost world; or that He looks upon them without compassion or love's burning desire for their welfare—oh no! But His interest is to help their one, great need first and above all else. He has no interest in cleaning up the affairs of "the far country" or in teaching the Prodigal how to feed the swine to the best advantage; but His one object is that the Prodigal should arise and go back to his Father. A world well-off, beautifully adjusted, without trouble or friction, but unsaved and Christless, would please the devil mightily; and there are well-meaning people who would like to bring such a situation about. But it is vain work. Remember man needs first to be saved, to be **born anew**, to be **created anew**, and nothing less than that can really help him.

#### GOD'S TEACHING TO HIS CHILDREN ABOUT WORK.

To His redeemed ones God has much to say about work. It is by working (in the strength that God supplies through His beloved Son) that the Christian brings forth fruit. (John 15). The idle are always the **unfruitful** (2 Pet. 1:8); and the fruitless branch is cut off, the unfruitful tree is cut down, the barren fig-tree withers away under the Lord's sentence. The slothful servant who hid his talent is cast out. Moreover, our time is strictly limited. "We must work the works of him that sent me while it is called today, for the night cometh when no man can work." (John 9:4). It was "**while she was yet with them**" that Dorcas plied her needle; it was "in his own generation" that David served the will and counsel of God, and then fell asleep. (Acts 9:39; 13:3).

#### CHRISTIAN WORK.

There is a work of the Lord that is distinctively religious (Jas. 1:27); and also a daily, common, secular work. But both are the Lord's when done unto Him. The slave even, who served faithfully was serving not man but God, and his labor was set to his credit in the books of heaven. (Eph. 6:5-8; Col. 3:22-25). He who once stole from others is taught as a saved man now to labor with his hands that he may be able to give to them who are in need. (Eph. 4:28). Christians all are taught to work with their hands that they may have need of nothing and have something to give to others, and that they may be worthy of confidence in the eyes of the onlooking world. To fail in that is to lose our saving savor, and to become a reproach to our Lord. In regard to the daily duty and the more specific work of the Lord let us always remember 1 Cor. 15:58.

#### WORK AND THE SECOND COMING.

The teaching of the imminent Coming of Christ, far from causing people to neglect their daily work (as has sometimes been charged, the passage in 2 Thess. 3, which proves no such thing being cited in proof) has directly the opposite effect. The true hope and earnest expectation of His coming urges the Christian on to constant and faithful work; that when his Lord cometh he may be found "so doing." (Matt. 24:45-51).

## FOURTH LORD'S DAY LESSON OF APRIL.

Lesson 4.

April 24, 1921.

## POVERTY AND WEALTH.

**Golden Text:** For where your treasure is, there will your heart be also. Luke 12:34.

**Lesson Text:** Isaiah 5:8-10; Amos 8:4-7; Luke 16:19-25.

8. Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! 9 In mine ears saith Jehovah of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. 10 For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah.

4 Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, 5 saying, When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances of deceit; 6 that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat? 7 Jehovah hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy

Be sure to read the Notes.

## I. Land Monopolists.

Isa. 5:8-10. Against whom is this "woe?" What is meant by "till there be no more room, and ye be made to dwell alone?" (See Notes). How did God say He would punish this? How is similar wrong done today?

## II. Speculators and Dishonest Men of Business.

Amos 8:4-7. Against whom did these lay evil plans? Were they eager to carry on their business? What were "the new moon" (Numb. 28:11) and "the sabbath?" Did these sharpers observe these times of solemn worship? What did God think about such religion? Isa. 1:14-17. Was it legitimate commerce they were conducting? What is the "small ephah," the "great shekel," the "balances of deceit?" (Lev. 19:35, 36; Deut. 25:13-15; Hos. 12:7). How do men do similar things today? Will Jehovah pass by such doings as these?

## III. Selfish Misuse of Wealth.

Luke 16:19-21. Is any immorality or dishonesty charged against this rich man? Is he guilty of any active unkindness against the beggar? For what was the beggar (habitually, Greek, Impf. Tense) laid at his gate? Are we told that those crumbs were refused him? Would he have been laid there day after day if he had not received the food-scrap? But does it seem that he got any active sympathy and care from any but the dogs? How well did the Rich Man take care of himself? Is it right to lavish money on oneself and live in self-indulgence the while others are perishing in want and neglect? (1 John 3:17).

Verses 21-24. What great reversal of the position of these two occurred at their deaths? Was Lazarus' misery for very long? Was the rich man's selfish enjoyment?

Verse 25. How was the "rich man's" request for relief answered? Was

good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. the rich man lost because rich, or the poor saved because poor? (Note).

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#### NOTES ON LESSON 4.

##### POVERTY AND WEALTH.

This lesson shows how different from the world's is God's estimate of certain things which are more or less approved and some even "highly esteemed" in the world. (Luke 16:15) The three portions of it treat on three matters regarding wealth: 1. Selfish getting; 2. Dishonest and oppressive getting; 3. Selfish Use. The first is illustrated in the land-shark of the prophet's time; the second in the grain-speculators and price-manipulators; the third by the story of the Rich Man and Lazarus.

**I. Land-Monopolists.** These were the men who greedily acquired field after field until they dwelt alone on their vast landed estates—a common method of possessing oneself of the sources of wealth, and particularly wrong in Israel. (Lev. 25:23). The same thing is done more generally along other lines in our day, as for example when large concerns by unscrupulous methods drive their smaller competitors from the field, and try to control all for selfish profit—

"Like some wild bull, his rival bulls o'erthrown  
Claims all the herd and reigns himself alone."

**II.—Speculators, Etc.** They had them centuries before Christ, just as now; price-manipulators, bucket-shop gamblers and "dealers in futures;" parasitical middle-men and market-jugglers, who sitting on the highway twist producer and consumer, enrich themselves by robbing both; and all the profiteers who inflate the prices of the necessities of life, to the heavy suffering of the poor and the weak. The Lord sees and marks and remembers their cruel covetousness unto the day of judgment.

**III.—The Selfish Rich.** This class, their way and their retribution, is pictured in the story of the Rich Man and Lazarus. In telling this the Lord is careful not to represent the rich man as a profligate or as guilty of any active unkindness to the poor. With unconcerned sufferance, not caring enough even to resent it, the rich glutton tolerates the beggar at his courts, nor cares if he is thrown the crumbs of the table. The soft and kindly tongues of the dogs supply that ministry to the poor beggar which human hands and hearts were not found willing to give. The rich man is taken up with his own pleasure and well-being. Of the best and finest of material must he clothe himself, and his table spread asumptuously every day. That such callous indifference to the condition of others, and such selfishness is sin and born of unbelief, and is doomed to suffer the extreme penalty beyond, appears manifestly in the latter part of the story. To be in possession of riches, whether material or spiritual; yet, to have more than one strictly needs, and to possess anything or ability that may be turned into blessing to others imposes an obligation on us in the sight of the God who has entrusted us therewith. These truths should be earnestly impressed on the young.

##### WHAT HAS A CHRISTIAN TO DO WITH IT?

It is again important to point out that it is not the church's task to equalize the unequal distribution of wealth in the world, though some seem to think so; nor to enlist the strong arm of the law in the endeavor to clean up the world's commerce or to stop the covetousness of the money-powers. Even if that were done humanity would be no better off so far as the essential need is concerned. If any having lost faith in spiritual things and in God's word, concerning an incomparably more important future, have given up the spiritual message of the gospel and spend their time inaugurating movements to straighten out the present world we may well bear with them, but we are not in that work. We recognize that the help and improvement from the higher standards of public opinion is one of the reflex

effects, a by-product of the gospel, and we are glad of it. But our hope lies not in any development from below, but in a Divine irruption from above, even the Coming of Christ, the Lord of all the Earth. (Phil. 3:20, 21). While it is always right to point out the sinfulness of sin, we are not commissioned to arraign economic transgressors at the bar of justice; nor, really, to speak evil of any man. (Tit. 3:2). For all the world are sinners, some greater some less; some in one way and some in another; and they are all alike under the Blood, subject to the great invitation. We ourselves once were as they, and were saved by grace. (Tit. 3:3-5). We are not prosecuting attorneys at all, we are ambassadors of peace; beseeching all men in Christ's stead, "O be ye reconciled to God."

If any who is called a Christian is guilty of covetousness, or of oppressive dealings—extortion or thieving financial operations—after him we must look, to bring him to repentance, or to exclude him from the fellowship of the church. And if any brethren are rich in this world's goods, brotherly love must admonish them to administrate their wealth as unto the Lord; and warn any others who are fevered with the desire to be rich. (1 Tim. 6:9, 10, 17-19). But we have no further jurisdiction "For what have I to do with judging them that are without? . . . Them that are without God judgeth." (1 Cor. 5:11-13).

### "GREAT SONGS OF THE CHURCH."

The compiler desires to take the public into confidence concerning the continued delay in delivery of the hymnal by publishing the subjoined extracts from his correspondence. These letters will show in the clearest manner possible, just where the work stands, just what promises were back of his promises, and just how unexpected and completely beyond our control the hindrances have been.

The fundamental plan—to combine into one volume of convenient size the best of all the books, required of course the use, among many others, of E. O. Excell's best copyright. But these could be secured *only* by engaging Mr. Excell as the printer, whose work is done in the Conkey plant. (This however was Mr. Excell's only connection with the book). With this word of explanation, the correspondence will speak for itself:

Chicago, Nov. 9, 1920.

My Dear Mr. Jorgenson:

Your letter of Oct. 29, finds me at the hospital, not able to do very much. We will proceed with your work as you may direct. It will not take long to finish the book after the dummy is in A-1 shape. My son is fully equipped for the work.  
E. O. Excell.

Louisville, Dec. 11, 1920.

Dear Mr. Excell,

I have sold hundreds of books in advance on the promise of delivery about January 1,—which date I thought we could meet—and must reach customers as near that date as possible. Anderson is within fifteen pages of the end of his work (the plate-making).  
E. L. Jorgenson.

Chicago, Dec. 13, 1920.

Dear Mr. Jorgenson,

Replying to yours of the 11th, Mr. Excell is still in the hospital, but we think before long he will be able to be up and around again. If you will send us the dummy and index, Mr. W. A. Excell will get the plates out without any delay.  
L. Hagelin.

Chicago, Jan. 29, 1921.

Dear Mr. Jorgenson,  
I am sorry I cannot give your book any more of my personal attention. Nothing would give me more pleasure were I well enough to do this.  
E. O. Excell.

Chicago, Feb. 12, 1921.

Dear Sir:  
Mr. W. A. Excell has just started working on it (the dummy) now, and before long we trust to have it in good shape.  
E. O. Excell, by L. H.

Chicago, Mar. 9, 1921.

Dear Sir:  
We would not be able to get a complete set of proofs to you this week. We shall try to have them within ten days.  
E. O. Excell, by R. V. M.

Chicago, Mar. 19, 1921.

Dear Sir:  
We ask your leniency, since Mr. Excell is in very bad shape and his son is obliged to be there most of the time. We are doing the best we can.  
R. V. Moss, Sec.

Chicago, March 22, 1921.

Father very poorly. Not expected to live over seventy hours.  
W. A. Excell.

Louisville, March 25, 1921.

Dear Mr. Excell:  
I am grieved to learn, through your telegram of the 22nd, of your father's critical condition.

May I suggest that if Mr. Excell should linger, but in a condition to demand your presence at his bedside, possibly I could come up and personally see about getting the work on the press. I am ashamed of my urgency under the circumstances, and the only reason for it is that I have sold some thousands of books, paid in advance long ago, and purchasers are pressing me.  
E. L. Jorgenson.

Chicago, March 30, 1921.

Dear Sir:  
Regarding the book, we are just finishing up the last of the corrections and hope to be able to send you complete set of proofs soon. We too, regret the delay, but, as I have said, I hope to send you complete set of proofs soon.  
R. Van Moss.

Chicago, April 1, 1921.

Dear Sir:  
Tomorrow we will send you proofs of everything. Mr. Excell remains in about the same condition as for the past week.  
W. A. Excell.

With this before them, our readers know the exact situation and the prospect. "Proofs of everything" means that everything is ready for the press; and the Conkey Company have said that two or three weeks should suffice for printing and binding.

About 200 different names are on the advance order list, and many other persons are inquiring and waiting. The compiler hopes that these friends will accept this statement as if it were a personal letter to each, and relieve him of the task of writing to all.

Later: The final proofs have come!

E. L. J.